

The Arkansas Methodist

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NO. 38

News and Notes.

The Passing of the President.

President McKinley is no more. Saturday morning at 2:15 o'clock, his physicians announced his death. Our note of the attempted assassination, published last week, was written just after the news came. The circumstances are now fully known. We have found no more concise statement of them than is contained in the Northwestern Christian Advocate, and we republish that statement:

President McKinley was shot twice by a would-be assassin as he stood in the Temple of Music at the Pan-American exposition, Buffalo, at 4 o'clock on Friday afternoon, Sept. 6. The shots were fired by Leon Czolgosz, an anarchist, who said he had been inspired in his attempt to kill the president by the teachings of Emma Goldman.

The attempted assassination took place in the presence of 3,000 people who had crowded into the Temple of Music, while 10,000 others stood outside waiting for a chance to enter and shake hands with the president. The reception to the president was one to which the general public had been invited. President John G. Milburn of the exposition had introduced the president to the great crowd in the temple and men, women and children came forward for a personal greeting. Among those in line was Czolgosz, whose right hand was wrapped in a handkerchief. Folded in the handkerchief was a thirty-two caliber revolver. A little girl was led up by her father and the president shook hands with her. As she passed along to the right the president looked after her smilingly and waved his hand in a pleasant adieu. Next in line came the assassin. As the president turned to the right again he saw his would-be assassin with his right hand apparently in a sling. A look of sympathy crossed his face as he extended his right hand and grasped the left hand extended to him. Quick as a flash the would-be assassin fired his revolver, the bullets passing through the handkerchief and setting it afire. The first bullet struck the sternum in the president's chest, deflected to the right and traveled beneath the skin to a point directly below the right nipple. The second bullet penetrated the abdomen. Only a superficial wound was caused by the first bullet and within five minutes after the physicians reached the president it had been removed. The second bullet was

not found. An operation was performed on the president at the emergency hospital on the exposition grounds at 6 o'clock by Dr. Matthew D. Mann, Dr. John Parmenter and Dr. Herman Mynter. The president's stomach was opened, but the bullet was not found. Drainage tubes were inserted, the incision was sewed up and at 7:45 o'clock the president was removed to the home of John G. Milburn.

Czolgosz was seized immediately by the detectives. He offered no resistance. He said his name was Fred Nieman, that he was twenty-eight years old and had gone to Buffalo from Detroit a week ago. He gave his occupation as a blacksmith and said he was born in Detroit. His father, who came from Poland forty years ago, lives near Cleveland, Ohio, where the son formerly kept a saloon.

On receiving the first shot President McKinley lifted himself on his toes with something of a gasp. His movements caused the second shot to enter just below the navel. With the second shot the president doubled slightly forward and then sank back. Detective Geary caught the president in his arms and President Milburn helped to support him.

Czolgosz was seized by S. R. Ireland, a United States secret-service man who stood directly opposite the president. Ireland hurled him to the floor and as he fell a negro waiter named John Harper leaped upon him. Soldiers of the United States artillery detailed at the reception sprang forward and he was surrounded by a squad of exposition police and secret-service detectives.

Supported by Detective Geary and President Milburn, the president was assisted to a chair. He made no outcry and sank back with one hand holding his abdomen, the other fumbling at his breast. His eyes were open and he was clearly conscious of all that had transpired. He looked up into President Milburn's face and gasped: "Cortelyou!" The president's secretary bent over him.

"Cortelyou," said the president, "my wife; be careful about her; don't let her know." Moved by a paroxysm he writhed to the left and then his eyes fell on the prostrate form of the would-be assassin. Czolgosz lay on the floor, bloody and helpless beneath the blows of the guard. The president raised his right hand, red with his own blood, and placed it on the shoulder of his secretary. "Let no one bury him," he gasped and sank back into the chair.

while the guards carried Czolgosz out of his sight.

An ambulance from the exposition hospital was summoned immediately and the president, still conscious, sank upon the stretcher. Secretary Cortelyou and Mr. Milburn rode with him in the ambulance, and in nine minutes after the shooting the president was awaiting the arrival of surgeons who had been summoned from all sections of the city and by special train from Niagara Falls. The president continued conscious and conversed with Mr. Cortelyou and Mr. Milburn on his way to the hospital. "I am sorry," he said, "to have been the cause of trouble to the exposition."

The news that the president had been shot passed across the exposition grounds in almost incredible speed and the crowd around the temple grew until it reached 50,000 people. This crowd followed the ambulance respectfully to the hospital and then divided itself into two parts, one anxious to learn the condition of the president and to catch up every rumor that came from the hospital; the other eager to find the assassin and to punish him. Certain it is that if the officials had not used remarkable diligence in taking Czolgosz out of the way of the crowd he would have been mobbed and beaten to death.

This, in brief, is the story of the most despicable crime in American history. The assassination of Lincoln was prompted by the passions of war, while that of Garfield was due to a disordered mind, inflamed by bitter partisan strife. The attempt to assassinate President McKinley was purely malicious and was a blow struck not at himself, but at the government. That one so kind and sympathetic as he should be the victim of such malice is almost incredible. No president in all the history of the nation has, during his term of office, been accorded the respect of political friends and opponents as has Mr. McKinley. While Washington is now called the father of the country and Lincoln its savior, McKinley may justly be called "the unifier of the nation." He has had grave problems to solve, but in their consideration he has shown a loftiness of purpose which has won the admiration even of those who vehemently opposed his policy.

The inspiring motive in all his acts found expression in the closing words of his last address, delivered at the Buffalo exposition the day before he was shot:

"Gentlemen, let us ever remember that our interest is in concord, not conflict, and that our real aim is to rest in the victory of

peace, not those of war. We hope that all who are represented here may be moved to higher or nobler effort for their own and the world's good and that out of this city may come not only greater commerce and trade for us all, but more essential than these, relations of mutual respect, confidence and friendship which will deepen and endure. Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and peace to all our neighbors and like blessings to all the peoples and powers of earth."

While the president lay in care of the physicians at the Milburn home, the whole nation waited, in hourly anxiety, the result of the attempt upon his life. Bulletins were first hopeful, and then almost confident of his recovery. But Thursday night alarming reports began to circulate. On Friday, little hope was expressed, and on Saturday morning the message was sent over the world that President McKinley was dead.

The president's reason began to fail Friday afternoon, but at times returned, clear. At 6 p. m. Friday he was known to be dying. His wife came in and he bade her good-bye. About 7:40 the president murmured: "Nearer, my God, to thee," and a little later said: "Good-bye all, good-bye. It is God's way. His will be done." This was his last speech, and about this time consciousness failed.

The whole nation deplors the death of McKinley. No president has been more generally loved. His administration has done much to unite more closely the people of all sections of the country. He was a pure patriot, a wise ruler, a true Christian. Every true American hangs his head with sorrow and shame at the "deep damnation of his taking off."

The deed was purely an exhibition of anarchy; not sectional prejudice, or personal malice, but anarchy, which denounces all government and plots against the lives of all great rulers.

HISTORIC SKETCH.

Wm. McKinley was born at Niles, Ohio, Jan. 29, 1843. In a family of nine children he was the

Continued on page 11

Contributed.

A Burning Question.

GEORGE G. SMITH, D. D.

When the Methodist societies were organized they made only one requirement, which, in simple words, was: "Do you want to be a good man? Will you try and keep our rules? Will you seek for a happy experience?" The evangelical churches received into their communion those that they believed were already Christians. The Catholic and Episcopal recognized all as Christians who had been baptized. When these societies became in America the M. E. Church it continued to do as society had done before the church was organized. No requirement was made of those who desired connection with the church on probation, except that which was found in answer to a few questions. These were not put formally, but they were virtually:

First—Do you desire to be a good man and get to heaven?

Second—Do you accept the Apostle's creed as yours?

Third—Are you willing to be obedient to the rules of the Methodist church?

Fourth—Will you seek for a genuine conversion, and will you try to live a holy life?

If the party applying was willing to do this he was taken in on six months' trial. If he did not come up to his promise he was either continued on trial or discontinued. In

The Truth

Is told by most people. If it were not, the whole commercial and social fabric would fall to pieces. There are thousands upon thousands of people who testify to the cures effected by Dr.

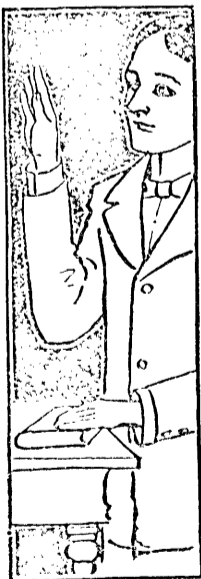
Pierce's Golden Medical Discovery. They are representative people in their communities. You would believe their word on any question of knowledge. They speak the simple truth when they testify that Doctor

Pierce's Golden Medical Discovery cures dyspepsia, "weak" stomach and other diseases of the stomach and its allied organs of digestion and nutrition. It cures when all other remedial means have failed. It cures perfectly and permanently.

There is no alcohol in the "Discovery" it is free from opium, cocaine and all other narcotics. Accept no substitute for Dr. Pierce's Golden Medical Discovery. There is nothing "just as good."

"I was a total wreck—could not eat or sleep," writes Mr. J. O. Beers, of Berryman, Crawford Co., Mo. "For two years I tried medicine from doctors, but received very little benefit. I lost flesh and strength, was not able to do a good day's work. I commenced taking Dr. Pierce's Golden Medical Discovery, and when I had taken one bottle I could sleep and my appetite was wonderfully improved. I have taken five bottles and am still improving."

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1866 the progressives having long seen the evils of hasty union with the church and the losses resulting from taking the church on trial, resolved to change and improve the plan. They made admittance to the communion not dependent on time, but on fitness, and made the preacher in charge sole judge of that. He could keep a candidate waiting twelve months or twelve years, or take him in in twelve minutes. The result was what the conservatives predicted, and what the progressives did not expect. Ministers took into the church any who applied as soon as they applied and at once administered the vows and announced their names. The only difference between the old plan and the new was that under the old the probationer could be easily dropped; under the new, the new member had all the rights and protection of any other member.

The result has been what might have been expected. We have thousands of members who have never been converted. With all their precautions, the Baptists and Presbyterians are in the same condition—but we have this advantage over them, we have never certified to the conversion of our members. I know it is customary for us to deny the statement made above and to resent indignantly the charge when made, but it is true, and no well-informed, honest Methodist can deny it, if conversion is what Methodism says it is, if one to be a genuine Christian and a child of God and a true Methodist must have:

First—Repented and given up all sin.

Second—Must have trusted in Jesus Christ as a Savior.

Third—Must have had the witness of the Divine Spirit.

Fourth—Must have dominion over sin, inward and outward.

Fifth—Must make an honest effort to keep our rules, great and small; then there can be no question that a fearful number of our people are not converted. Is our standard too high? It is higher than that of some other churches, but is it too high? Are we to lower it, if not in word, yet practically, or are we to try and get those who have not reached it to reach it.

There are not a few of our advanced thinkers in all sections of the Methodist Church, North and South, who say it is too high. They do not openly deery it, but by sneers at "other worldliness," at "emotional religion," at "mysticism," and by a "bold optimism," which finds in the development of native goodness a supply for all our wants, they virtually reject the doctrine which differentiates the evangelical from the rationalistic and ritualistic churches. They do not believe in conversion any more than a Catholic priest or a Unitarian clergyman in a Campbellite. They do not aim to get people converted. They do

strive to get them into the church, to make them moral and philanthropic and liberal and loyal to the government of the church. There is a second class who are so infatuated with their charges that while they believe there are some people in them who might be more spiritual, they count all as Christians whose names are enrolled. A distinguished doctor of divinity hoots at the idea of talking to his church as if there were any sinners in it, and rejects with scorn any effort to get his people converted.

He is very zealous and exceedingly anxious to add to his roll of members, and as the way is wide and by no means rough, he receives accessions constantly of those who know nothing of spiritual religion and who have no patience with any movement likely to disturb their sweet serenity. Then, alas, the teaching of some Second Blessing Evangelists who, in their eagerness to induce people to seek for a deeper work of grace, have lowered the standard of a justified state to such a point that there is no one who has a respectable morality who cannot claim to be converted, and no sinner of decent life who cannot join the church. Then there are not a few in all churches who join the church under the pressure exerted by the Calvinistic or Plymouth or Moody class of evangelists who taboo feeling and excitement and repentance and lay all stress on faith and confession. The process as I have seen it is about this: An earnest sermon is preached; people are asked to hold up their hands, and then to take seats on the front benches; then very hurriedly the evangelist goes from one to another.

First—Do you want to be saved? Second—Are you willing to give up all? Third—Do you believe Jesus is the Christ? They answer, Yes. "Are you willing to confess Him?" "Yes." "Now get up and say, 'I am saved.'"

Then the door of the church is opened and they join. Oh! that they had been saved; but sad experience has taught me that in very many cases those who join the church after such exercises as these know nothing of the Methodist conversion. Dr. Munhal and others of the Moody school recognize the fact that those who accept Christ as they present him have in but few cases the features of an old-time conversion, but they say the old-time methods were unscriptural.

I am sorry to say that there is another usage which ought to be one of great blessing to the church, which has much to do with the state of things which I am deploring. It is the careless way in which children are admitted into the church. As your readers know, I occupy the most advanced position on the early conversion of children, and no man believes more firmly in a very early connection with the church than I do; but unless there is conscious conversion children are not apt to make stable members. The religion of childhood at the best lacks soundness and stability, but when there is no effort to bring about a personal conversion, as soon as the surging passions of youth are felt the innocence of childhood ends and they are sinners in the church. There are many who see that the church does not measure up to the true

What S. S. S. Does for Children

Children are constantly exposed to all sorts of diseases. The air they breathe is filled with germs, sewer gas and dust from the filthy streets are inhaled into the lungs and taken into the blood. At the crowded school rooms and other public places they come in contact almost daily with others recovering from or in the first stages of contagious diseases. You can't quarantine against the balance of the world, and the best you can do is to keep their blood in good condition, and thus prevent or at least mitigate the disease. You have perhaps learned from observation or experience that healthy, robust children (and this means, of course, children whose blood is pure) are not nearly so liable to contract diseases peculiar to them, and when they do it is generally in a mild form. On the other hand, weak, emaciated and sickly ones seem to catch every disease that comes along. This is because their blood is lacking in all the elements necessary to sustain and build up the body. Poisons of every description accumulate in the system, because the polluted and sluggish blood is unable to perform its proper functions.

Such children need a blood purifier and tonic to give strength and vitality to their blood, and S. S. S., being a purely vegetable remedy, makes it the safest and best for the delicate constitutions of children. S. S. S. is not only a perfect blood medicine, but is pre-eminently the tonic for children; it increases their appetites and strengthens the digestion and assimilation of food. If your children have any hereditary or acquired taint in their blood, give them S. S. S. and write to our physicians for any information or advice wanted; this will cost you nothing, and will start the little weaklings on the road to recovery. Book on Blood and Skin Diseases free.

THE SWIFT SPECIFIC CO., ATLANTA, GA.



standard, and they propose to remedy it:

Some by organizing and putting the church to work.

Some by giving the people better preaching and better music, and some, who see the early work is so shallow, are anxious to supplement it by a second blessing or Keswick move and find in it the only remedy. But this is no relief in this way.

The result of the course of all these parties is the same. The church becomes filled up with unconverted people—and too often no special effort is made to get them converted.

In a second paper I propose to consider the question how this state of things can be remedied.

MORE BOXES OF GOLD, And Many Greenbacks.

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed, and truthful descriptions of their experience on the following topics:

1. How have you been affected by coffee drinking and by changing from coffee to Postum?

2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

3. Did you set such a person right regarding the easy way to make Postum clear, black and with a crisp, rich taste?

4. Have you ever found a better way to make it than to use four heaping teaspoonfuls to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time stirring down occasionally? (A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.)

5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 30th and November 10th, 1901, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 green-

back to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this statement out for it will not appear again.

Gone.

BY A. M. SHAW.

From the Ferris Wheel park we returned to our hotel and enjoyed a much needed night's sleep. In the morning (Friday) we boarded a street car and went to the Union Stock Yards. Here we saw hundreds and hundreds of fine, fat cattle, in lots and stalls, awaiting their turn to be slaughtered. Hogs also and sheep were there in large numbers. I suppose I would not exaggerate if I said there are hundreds of acres in lots and pens here, always kept full of stock. Men of all ages, and apparently of all nationalities, too, were running here and there, on every hand, driving, whipping and cursing the cattle. It seems that everybody swears in Chicago.

Then we went through Swift's and Armour's packing houses. Swift's, I presume, is the largest establishment of the kind in the world. Here we saw them butchering hogs at the rate of 750 per hour, and cattle at the rate of 240 per hour. Isn't that immense? These establishments employ, right there in the factories, between 10,000 and 15,000 men each.

But I have more respect for Swift's and Armour's meats now than ever before. The cattle, hogs and sheep are all fat and healthy, and all pass under government inspection before being butchered, and each piece of meat is carefully inspected by government inspectors, before being wrapped or branded. The unwholesome parts, instead of being made into sausage and "pot-tered ham," as some suppose, are used in making soap, glue, fertilizer, etc. The managers of these packing houses are very courteous, and keep guides employed to show visitors through the building.

Score of adventure and sight-

seers through the yards and buildings daily.

After satisfying our "sensus fixus" and also our "sensus vagus" with the sights, sounds and smells of the packing houses, we went to the Masonic Temple. For 25 cents each we procured tickets, then stepped on the elevator and up, up, up—excelsior! At last we stopped in the twenty-third, which is the top story. Here we took a flight of stairs and went up on the roof, and by still another flight we reached the dome. From this eminence we looked down upon the streets 354 feet below! "How is that for high?"

Our ticket admitted us to a show in the Temple Theatre, in the upper story, which though not altogether to our taste, we attended and, in the main enjoyed. One thing I observed with some degree of sorrow and disgust, and that was that when anything coarse and vulgar was said or done, the women were first and most enthusiastic in applause. One thing more I observed here and elsewhere in the North, which left a bad taste in my mouth. That was that the men are not generally so courteous to ladies there as in the South. At Armour's I saw a delicate lady, almost old, climb two flights of stairs without assistance while her companion, a strong young man, walked on with the guide. At last I took her arm and assisted her up three more flights, which, considering my own 220 pounds avoirdupois, I considered a heroic performance. Don't you? Then I saw men smoking in street cars, museums, hotels and theaters, without regard to the presence of ladies.

This trip to the Temple ended the day's work, and in my next I shall tell you of a "voyage" on Lake Michigan.

(Continued.)

Smallpox.

Dear Brother Godbey—My daughter, Gertie, was taken sick the 18th day of August; on the 23d the doctors pronounced it smallpox and we went under the yellow flag. It proved to be a malignant form; she is still in bed. Nine days ago my little boy took sick; his is not quite as severe as the other; my baby girl had fever two or three days and is slightly broken out, but is up and going. We are hopeful that no others will take it. We were all vaccinated but with no effect. I am glad now that I had the disease during the civil war. If we have no more cases it will probably be ten or twelve days before my little boy is up. The doctor has been very attentive. I don't hear much from my work. These are sad, dreary days, but the Lord is with us and behind a frowning providence he shows a smiling face. Pray for us. Yours in Christ.

J. H. Bradford.

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.

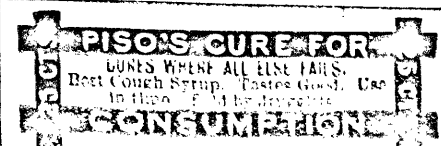
A Buffalo physician in speaking of the benefits of charcoal, says "I advise Stuart's Absorbent Lozenges to all patients, suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them, 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."

Teacher Wanted.

A gentleman teacher, who is active in church work, between 25 and 35 years of age, at a salary of \$60 per month. Apply to

W. W. Nelson,
England, Ark.

WANTED A Christian young man of 29 desires a position as book-keeper or clerk, for a firm that values virtue and honesty in men. Will be ready to begin Sept. 15. Address "J. S." care Arkansas Methodist.



Contributed.

A Visit to Bishop Foster.

It was easy to think of the city of God where there is no night of pain or grief or death that August morning when I went out to visit Bishop Foster at his home in Newton Center, near Boston. The heated spell was broken, the copious rains had washed the face of the city, suburbs, fields and gardens, the sun was unclouded, and the breeze was brisk and bracing. My traveling companion was that one person whose presence has made all bright things brighter and all burdens easier to be borne in this world for so many gracious years.

My meeting with the Bishop was not cold or formal. As I grasped his hand it was a source of gratification to me to see that it was the same Bishop Foster who stood before me, the Bishop Foster I had loved ever since I first read his book on "Christian Purity." Both of us were younger and stronger then than we are now. The strong, kindly face, the noble head with the white hair a little thinner, the bright, dark eyes that still melt with tenderness, if they do not flash with all of the old-time brilliancy of the pulpit orator whom thousands heard with delight and remember gratefully—yes, though weak and worn and weary and waiting—this is the same Bishop Foster whose hand held mine in a brotherly clasp.

"I have come to bring you a message—not my message, but a message from the Lord," I said to him. "All things work together for good to them that love God." You know by whom it was spoken and where it is recorded in the eighth chapter of the Epistle to the Romans. It means just what is said: "All things means all things, and in the present tense."

"Blessed be God, his word is true," said the patriarch with bowed head. "We cannot understand such a saying now; it is too deep for us; but we can trust our Lord. He is the Head."

The tone of his voice and the look on his face as he pronounced these four weighty words, "He is the Head," cannot be put on paper; but they expressed the faith that holds its grip and the hope that maketh not ashamed. Not far off is also the joy that is unspeakable and full of glory.

All that passed during this brief yet gracious interview cannot be recited here. For several years Bishop Foster has been disabled by bodily infirmity. He is now eighty-two years old. He has been a minister of the gospel of our Lord Jesus Christ sixty-five years, having begun at the age of seventeen. He has suffered much. With all humility and in sincere brotherly kindness I gave him the favorite prescription that I have tried to use during these last years of my own physical suffering.

Three parts of patience, and one more part of patience—four-thirds, if that were an allowable mathematical expression. We who have preached patience to others have gracious opportunity given us to practice what we preach—and here is one of the things that work together with other things for our good.

Kneeling side by side, we prayed together. Our prayer was a prayer of thanksgiving—thanksgiving for unfailling mercies going back, back through all our past lives, thanksgiving also for the hope that the grace that hath brought us safe thus far will bring us home at last. Surely the Lord was there, and we knew it.

"Give my love to the brethren," said the Bishop as we were taking our farewell—meaning by "the brethren" the million and a half of Southern Methodists whose love for him antedates the troubles of latter times, and who believe that never for one moment has he lost the fraternal heartbeat that is in us all now, thanks be to God! There was a solemnity and touching pathos when, in parting, we spoke of meeting again, he pointed upward with a wistful look in his eyes that seemed to express what was felt by Paul, the aged apostle, when he said that it was "far better to depart and be with Christ." This is the order of God's dealing with us: Patience under suffering now; glory everlasting to follow. All things do work together for good.—Bishop Fitzgerald, in Zion's Herald.

The Passing of the President.

(Continued from page 1.)

seventh. When he was nine years of age his parents moved to Poland, Ohio. Here he was educated in Union Seminary. He enlisted as a volunteer at the breaking out of the civil war in Company E, Twenty-third Ohio Infantry. This regiment included men destined to fame. Wm. S. Rosecrans, Rutherford B. Hayes, Stanley Matthews. Young McKinley distinguished himself as a brave soldier and before the war closed was promoted to the rank of captain. After the war, Mr. McKinley engaged in the practice of law and settled in Canton, Ohio, in 1867. He married Miss Ida Saxton in 1871. He was elected to congress in 1876 and continued to serve for fourteen years. Defeated by a democrat for congress he was elected governor in 1891 and re-elected in 1893. In 1896 Wm. McKinley was elected president of the United States, and re-elected to that high office in 1900.

Mr. McKinley was a member of the Methodist Church. His mother was a devout and earnest Methodist. It is said that in regard to her son's elevation to the presidency, she said: "I had rather see him a Methodist bishop."



Lonely Homes

A home is never complete without children. Yet many homes are childless. Many wives are desolate for the lack of a child to love. Their lives are aimless—void of the high motives of motherhood. While barrenness is causing incalculable sadness and sorrow, it exists in most cases on account of some little female trouble, which Wine of Cardui would speedily set right. This pure Wine regulates the disordered female organs by building up the worn out nerves and regulating the menstrual flow. It restores the fallen womb to its proper place. By strengthening the generative organs, it makes pregnancy possible where barrenness exists. You can depend on

WINE OF CARDUI

Suffering women all over the land have been depending on it for seventy-five years. No more convincing proof can be given than the testimony of Mrs. Benson, who is only one of thousands of women to whom Wine of Cardui has brought a permanent cure. Many cases of miscarriage—that trouble which robs mothers of their hopes—have been avoided by timely use of the Wine. You are asked to try Wine of Cardui and Thedford's Black-Draught, its companion medicine. Nine out of ten cases of female trouble, barrenness included, yield to them. All druggists sell \$1.00 bottles of Wine of Cardui.

Vandervoort, Ark., April 2, 1900.

Last May I had a miscarriage, which was followed by flooding. I read your Almanac and my husband got me a bottle of Wine of Cardui and it stopped my flooding and restored my fallen womb to its place. Now I am cured after taking three bottles and have another to take which I got this morning. I am expecting to become a mother and Wine of Cardui will be my doctor.

For advice and literature, address, giving symptoms: "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga Tenn.

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We have a number of books which we wish to dispose of, and will sell them at half price and less, and pay the postage besides. The following is the list and the prices at which they sell and the prices we will send them postpaid for as long as the present stock holds out:

Character Sketches, cloth.....	\$2.50 for \$1.00
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with Spain, cloth.....	2.00 for 1.00
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Life of Queen Victoria, cloth....	1.75 for .85
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Prisoners of Poverty.....	1.00 for .50
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Harp of Life, full morocco.....	3.75 for 1.50

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Little Rock, Ark.

At Danville George Vosburg pleaded guilty to eighteen indictments for selling liquor without license, and was fined \$50 in ten cases and \$100 in eight cases. He will probably be allowed a suspension of

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A. O. HOLCOMB, Mgr., LITTLE ROCK, ARK.

judgment in a portion of them, paying all the costs and part of the fines.

The humors of the County Fair have been depicted on the stage, and E. S. Nadal will impart to the fair a fine literary charm in his article which will lead the October Scribner's. Mr. Nadal is an expert in horses as well as a writer of achieved position.

We have one new Webster's International Dictionary, latest edition, indexed through; price \$12, which we will sell for \$9 cash. The purchaser to pay express from Little Rock.
Godbey & Thornburgh.

Go to Hot Springs over the new road.

Literature and Review

The September issue of our Missionary Review is devoted to historic sketches of missionary work among the Indians. Our own work and that of other churches on the reservations in the United States and among the Indians in Brazil and Alaska has notice.

We have by the courtesy of G. W. Cain, the volume containing the papers and addresses delivered at the Mission Conference at New Orleans. It is a neat cloth-bound volume, containing 598 pages. The matter is well arranged and will be found to be deeply interesting to those who are interested in the missionary work and the reading of it will certainly awaken interest even in the indifferent. The price is very low, only one dollar post-paid. Those who read this should send for the book at once.

Cram's Magazine, New York. \$3 a year. There is not a more solid and instructive magazine comes to our table. The article on the "Birth of the United States Constitution" is worthy the study of a statesman, as is also the article on "Our Foreign Commerce." Every Christian student who reads "Moses and the Exodus" will be deeply interested by it. "The Filipino Races" is an article exceedingly valuable and well timed.

"Some Real History in 'The Crisis'" is the title of the leading article in The American Illustrated Methodist Magazine for September. It deals with the prototypes of some of the leading characters in Winston Churchill's books, notably the late James E. Neatman, who is the Calvin Brinsmade of "The Crisis." Views in and about St. Louis, of places mentioned in the story or intimately connected with some of its characters, add to the interest of the article.

W. Scott King contributes a readable article, "The Quest of Immortality—Frederic W. H. Myers," being an appreciation of the late F. W. H. Myers, president of the Society for Psychological Research, whose many contributions to literature have given him enduring fame.

"Samoa, the Land of the Lotus-Eaters," by Hannah C. Storer, is one of a number of articles on the islands of the Pacific and their inhabitants, which will be continued through several numbers. Samoan scenes attractively illustrate the article.

The sixteenth paper in the series of "Famous Hymn Writers" is devoted to Elizabeth Payson Prentiss, author of "Stepping Heavenward," in whose pages so many aspiring young hearts have found consolation. Religious poetry has been enriched by many contributions from her pen. Hymnology is indebted to Mrs. Prentiss for "More Love to Thee, Oh Christ."

Cargill G. Knoff contributes "A

Great Teacher and Thinker," the subject being the late Peter Guthrie Tait, for forty-one years professor of natural philosophy at Edinburgh University.

The thirty-first chapter of "The Illustrated History of Methodism" deals with that important period in the history of the church from the civil war until the close of the century.

"Nixon Waterman's Rhymes" is the title of a contribution by James Main Nixon, who writes very entertainingly of the poet, of his work and of his home life.

"Glasgow and Her International Exhibition" is dealt with in an illustrated article by Hamish Seestu.

The serial features, "The Wee Bantam Guard" and "Peggie," are continued, and a short story by Eva J. Keys, "How the Kid Moved On," is characteristic of the cowboy and of the Texas ranch.

The department of Home Circle, Book Reviews, Literary Notes, etc., are full of interest.

Published monthly by the Methodist Magazine Publishing Co., St. Louis, Mo. One dollar and fifty cents a year.

"Baptism; Its Meaning." This is a very concise title tract by Rev. A. C. Benson, of the Little Rock Conference. It was first prepared by the author for his own use; 25 cents a dozen, 3 cents each.

The meaning of baptism is very well stated in the tract. Eight pages.

Among My Books.

REV. J. MARVIN NICHOLS.

I am clear worn out with sky-flights of oratory, glittering generalities, profuse quotations from poets whose lives were badly tainted, sociology and mirth-provoking stories in the pulpit. This kind of preaching never leads a man to cry out from the depths of his soul, "God be merciful to me, a sinner!"—Rev. D. D. Garrison.

The day of this sort is now about over. The star of the dilettante in learning who hides his mongrel thought in a burst of rhetoric is about gone down. And this is true, just as certainly, of the man who shields himself behind the sacredness in which the pulpit is popularly held, in order to do some "politicussing." There be those who have cast themselves in the mold of Bazcom, Munsey and Talmage, on the one hand, and of Sam Jones, on the other. The passing out of these is going to leave a multitude utterly at sea. Like the comet, having moved through an uncertain orbit, now passes out of sight and carries with it the star-dust into oblivion. Too many are content to be no more than mere comet-tails. When the old derelicts fade away, their following will suddenly wake up in an awful oblivion. Taking advantage of the pulpit in order to use that which

would otherwise be profanity, stands without apology. But to palm off the gospel in the form of startling phrases and rhetorical shower-baths, is the play of a buffoon. As a usual rule, theological acumen and poetic genius won't make a successful compound. The preacher that can bankrupt a dictionary may daze and startle his audience, but his calling is too empty instead of to fill. He is a manufacturer of vacuums. We've seen a few of this sort. We always left with a feeling that the doctor had administered nux vomica through mistake.

On the shores of the Adriatic, the wives of fishermen whose husbands have gone far out upon the deep, are in the habit, at eventide, of going down to the seashore and singing, as female voices only can, the first stanza of a beautiful hymn. After they have sung it, they listen 'till they hear, borne by the winds across the desert sea, the second stanza, sung by their gallant husbands, as they are tossed by the gale upon the waves. Perhaps, if we could listen, we too might hear in this desert-world of ours, some sound, some whisper borne from afar, to remind us that there is a heaven and a home.—Echoes From Heaven.—John Cumming, D. D.

What a beautiful thought this is! Our dead are not in the narrow tomb. Our loved and lost are not forever gone. Heaven is not builded in a clime so far removed from earth as that human voices may not be heard. That is a sweet promise—He shall give his angels charge concerning us. The invisible armies of the skies encamp around us. The guardians of a celestial empire keep their ceaseless vigils along our ways. A saved man need never walk alone. God would mobilize every regiment among the angelic hosts to protect one depraved, but redeemed soul—he made that real to old Elisha. It is profoundly true, that

To faith's enlightened sight,
All the mountains flame with light;
Hell is nigh, but God is nigher,
Circling us with hosts of fire.

While this is very precious, it is still more so to know that heaven is possessed of a spiritual restlessness awaiting the time of our translation. My dead attend me. Why not believe them near? Just beyond this bone and flesh lies the unseen realm of God. It has been seen a thousand times from dying beds, and from mountain-tops all radiant with immortal life. Just beyond the mortal lies the land of immortality. Oh, yes!

I know I should mourn o'er my sorrowful state,
If sorrow in heaven can be,
If no one should be at the beautiful gate,
There waiting and watching for me.
Dallas, Texas.

"Our Martyr Presidents"—Now in Press and Soon to Be Issued.

Lincoln, Garfield, McKinley. Their illustrious lives, public and private, and their glorious deeds. Biographies, speeches and stories, together with histories of noted assassins and assassinations, and anarchy and anarchists in the United States and Europe. By John Coulter. With an introduction by Hon. Shelby M. Cullom, senior United States Senator from Illinois. Superbly illustrated by William Schmedtgen, Hugo von Hofsten and other noted artists. A book of inspiration for American youth. A volume of sympathetic interest to all men and women. Authentic as history, fascinating as a novel.

Nothing since Lincoln's assassination at the hands of John Wilkes Booth, and the murder of President Garfield at the hands of Charles Jules Guiteau, has so stirred the sympathetic heart of the American people as the cowardly assault on President McKinley by the anarchist, Leon Czolgosz. The circulation of all newspapers in the United States has almost doubled since our noble executive began to hover betwixt life and death on his bed of suffering in the Milburn residence at Buffalo.

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

September 22—Temperance Lesson.
Proverbs xxiii. 29-35.

29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek mixed wine.

31. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

Golden Text.—“Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.” (Prov. xx. 1.)

The indictment brought against intemperance in our lesson is: that it brings sorrow; that it brings woe; that it makes a man contentious and quarrelsome; that it brings him wounds which he ought not to have; that it brings him redness of eyes, i. e., dimness of vision; that, however beautiful wine may look in the cup, however smoothly it may flow, at the last it will bite like a serpent, and sting like an adder; that it will lead to licentiousness; that it will lead to perverseness of speech, to foolish and silly and idle and unreasonableness; that it will make a fool out of you, like a man who lies down on the deck of a ship in a storm, to be swept overboard, or like a man who lies down on the top of the mast, to be hurled by the storm into the sea; that it will render you insensible to being kicked and cuffed and beaten; that, after all this, it will so enslave you that you will be going into another debauch as soon as you are out of the old one.

This is a fearful indictment. But every word of it is proven true by the whole history of drunkenness. And more is true. There is hardly a sin in the whole catalogue of human depravity that is not directly fostered by drink.

Our church is determined to have no sort of complicity with an evil like this. In answer to the question, “What shall be done for the extirpation of the great evil of intemperance?” the Discipline says:

“Let all our preachers and members faithfully observe our General Rule, which forbids ‘drunkenness or

drinking spirituous liquors, unless in cases of necessity.”

“In cases of drunkenness let the Discipline be administered as in case of immorality; drunkenness being a crime expressly forbidden in the word of God. In cases of drinking, except in cases of necessity, let the Discipline be administered as for imprudent or improper conduct.

“Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, from becoming bondsmen for any person as a condition for obtaining license and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality.” And then the Discipline goes on to say how such offenders shall be dealt with.


The church can assume no lower ground. It is bound solemnly to be the foe of whatever wars against the peace and salvation of men.

Ninety-eight Per Cent.

There is a fascination about big profits to a business man. But the conservative and cautious trader prefers to have the lesser per cent of interest and the larger per cent of safety in his investments. There is no business man who would not consider it a sound proposition to invest in an enterprise in which absolute loss was impossible and which offered ninety-eight chances in a hundred of a rich profit. The statistics of cures effected by Dr. Pierce's Golden Medical Discovery show that ninety-eight per cent of cases of “weak lungs” can be absolutely cured. Almost if not all forms of physical weakness may be traced to starvation. Starvation saps the strength. The body is just as much starved when the stomach cannot extract nutrition from the food it receives as when there is no food. “Weak lungs,” bronchial affections, obstinate coughs, call for nourishment. “Golden Medical Discovery” supplies that nourishment in its most condensed and assimilable form. It makes “weak lungs strong, by strengthening the stomach and organs of digestion which digest and distribute the food, and by increasing the supply of pure blood.

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By special arrangements you may, without paying to the college a cent for tuition until the course is completed and position secured, attend one of Draughon's Practical Business Colleges, corner 5th and Main streets, Little Rock; Nashville, St. Louis, Atlanta, Shreveport, Montgomery, Fort Worth and Galveston. Strongly endorsed by business men from Maine to California. Three thousand students. Call or send for catalogue; it will explain all. Address as follows: “Credit Department Draughon's College, Little Rock.



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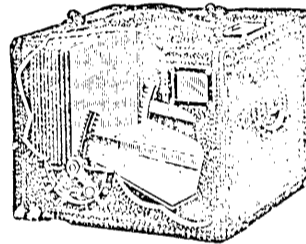
PEARLINE is a true soap powder,—built on soap with other things added, that double its effectiveness. **PEARLINE** is improved soap,—soap with more working power, more economy. 655

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We take pleasure in replying to all inquiries, in giving information, in reserving berths, and in sending maps, guides and descriptive matter. C. A. DeSaussure, D. P. A. Southern Railway, Memphis; C. A. Benschoter, A. T. P. A., Southern Ry., Chattanooga.

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M. L. Harrell, M. D., Med. Director

Epworth League.

September 22--Light Bearers For Jesus. Matt. v. 14-25.

Jesus was hard upon the Pharisees. They talked too much, and professed too much. His Sermon on the Mount shook them with wonder and heart-searching. Tithes and ceremonies had no place in his teachings. Praying on housetops, blowing trumpets, giving alms in public, going about with dismal countenances he referred to only as marks of a hypocrite.

But pure affections and sincere purposes which God only clearly sees, and communings with the Father in secret, and the testimony of faith in God shown by loving deeds to men were the marks which he indicated of true servants of God.

We are witnesses for God, but true witness is in loving deeds. All true goodness is represented in the scripture as witness for God, because God is the center of all thoughts, purposes, laws and obligations of moral life. Moral life is strong only in proportion to faith in God. So, faith in God, is the center of all moral teaching. Every teacher who would purify the motives and actions of men points to God as the center of all moral motives. The good are witnesses for God, and by strengthening faith in God they uplift the world.

The servant of God must keep the law. To demand a stricter obedience to the law was Christ's mission. The greatest of his followers was he who should keep the law to the least jot and tittle. But Jesus showed that the Pharisees kept the ceremonial law, the observance of which men could see and neglected the moral law of which God only could judge. Let men see your good works, not hear your good talk. The proof of love is not profession but service. "He that hath my commandments and keepeth them he it is that loveth me," said the Master, elsewhere. Good works only show sincere faith and lead men to glorify God.

The goodness of good works has two tests, their benefit to men, and their aim to glorify God, therefore Jesus stresses the godward relation. The eyes of men and the praise of men may even prompt to many good works, but to be accepted of God the heart must be in them. So Jesus speaks especially of affliction--the law written on the heart.

Nashville, Tenn., June 12, 1885.

Dr. C. J. Moffett, St. Louis, Mo. -- I can truly say TEEETHINA is the greatest blessing to teething children that the world has ever known. I have used it two years, and do not like to be without a box all the time. My baby would hardly have lived through his second summer if I had not used your powders. He is now strong and well, and has all his teeth. I never allow an opportunity



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If your dealer does not have it, send us his name and address with your own and we will send you one full size bottle free for your trouble.

Yucatan Chill Tonic (Improved) cures chills, fever, ague and all malarial diseases.

Price 50 cents a bottle. Made only by The American Pharmaceutical Co., (Incorporated) Evansville, Indiana.

to pass without recommending TEEETHINA to mothers. May God reward you for the good you have done teething babies through this remedy. Respectfully,
Mrs. A. G. Russell.

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That is a very large number, but it is exactly the number we have had printed of Mrs. Thornburgh's Catechisms. We have sold 37,000 and have just had another 5,000 printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who was for many years a Sunday school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, 5 cents, or 40 cents per dozen.

ARKANSAS METHODIST.
Little Rock, Ark.

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There are 381 pages of maps and descriptions, and 83 pages of population. Ordinarily the information contained in the book would cost three or four dollars. We have had it put in handy shape and size for easy reference and will give a copy post-paid free of charge to any of our subscribers who are paid up and will pay a year ahead. Or those who will pay up and a year ahead or to those who do not take the paper and will pay a year's subscription for the paper and the book. We will send it to any of our traveling preachers for one new subscriber. It is a valuable book for preachers. The book is for sale at 50 cents a copy. Address: Godbey & Thornburgh.



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BUFFALO, N. Y., June 1 to October 25, return limit 15 days from date of sale. \$30.70.

BUFFALO, N. Y., June 1 to September 30. Return limit October 31, 1901. \$38.65.

The above are the "Special Excursions" for the season. The usual Colorado summer tourist tickets will be placed on sale June 1, 1901, with the customary conditions and return limit. Call on us for information regarding these excursions or any other trip under contemplation. City ticket office Markham and Louisiana streets, or Union depot.

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TRAIN SCHEDULES.

Going West	A. M.	P. M.
Leave Little Rock	8:00	3:15
" Germania	8:36	3:49
" Bauxite	9:17	4:00
" Benton	9:41	4:13
" Klondyke	9:15	4:27
" Lott	9:21	4:33
" Lonsdale	9:32	4:43
Arrive Hot Springs	10:10	5:20
Going East		
Leave Hot Springs	11:30	6:15
" Lonsdale	12:08	6:51
" Lott	12:19	7:01
" Klondyke	12:25	7:07
" Benton	12:39	7:21
" Bauxite	12:53	7:31
" Germania	1:05	7:46
Arrive Little Rock	1:40	8:20

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

THE ARKANSAS METHODIST.

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

WEDNESDAY, SEPTEMBER 18 1901

The Outlook says: "No preacher can be an orator fifty-two times in a year." We would add, no man wants to hear or see oratory attempted fifty-two times in the year, in pulpit or elsewhere, and preachers whose ambition is oratory have constant calls to move on to new fields.

"ELECT INFANTS."

Our Presbyterian friends are debating much about "elect infants." But as long as the term "elect infants" is used its use will imply that some infants are not elect, and so, by implication, teach infant damnation. Or if all infants are elect then is there no reprobation of any human being, for all infants means all who are born of Adam. Election and reprobation in the Calvinistic sense are terms hard to accommodate to the present day theology even of Presbyterians. It were better to let them go. "Believe on the Lord Jesus Christ and thou shalt be saved" takes us as far into the mysteries of the Divine counsel and the decrees of God as it is safe to venture.

MOONSHINERS.

Preachers who have no stock of instruction to impart and no heart-burning truth to enforce take fanciful texts, which give scope for word painting. We heard such an one some time since preaching from the text: "There was a rainbow about the throne." As for any spiritual warmth and cheer, the discourse was a drizzling sleet. There was color enough in the rainbow, but the arches were jagged and their reach awakened no expanding thought. We had preferred the brother had taken his text from the almanac. Then the word of God would not have been abused. The business of a preacher is to expound God's word, and to enforce its claims, not to entertain the people by a display of rainbows. With such preachers, as referred to, any text is only a pretext for an exhibition of self: chosen, not with reference to a vital truth to be urged, but with reference to the preacher's own stock of word pictures, dramatic illustrations and rhetorical figures. The only scheme is to find some sort of excuse for exhibiting his stage scenery. As to any light of truth, the dimmest moonshine serves best for the exhibition of his daub-pictures and his angels stuffed with saw-dust.

THE NEED OF THE HOME.

In the Woman's Home Companion we read, "What is the crying need of the home? Not money, not intellect. Not refinement. Not wisdom. It is love and strong demonstration of love."

But we would say love will bring

money, refinement, and wisdom. No idle man loves his family truly. Nothing is more unmanly than that the husband and father should allow his household to be in want, if, by any honest toil, such want may be averted. True love will produce industry and care. The man who spends the day whittling sticks and telling yarns at the cross-roads store while his wife and children are bare-foot does not love his family in any proper sense.

Love creates refinement. It studies to please, and that is the essence of refinement in all spheres. It inspires delicate attentions, gentle words, thoughtful services. It produces gentility in conduct at home. The man who is not as careful of his manners in his own home as in the homes of others is not truly refined. Refinement in him is only a fashion of society and not an ingrained and inherent principle. The true gentleman does not have one set of manners for his home and another for society.

Love is the mother of wisdom. It directs to the best use of privileges, the most careful actions, the most considerate speech. True love will bring out the best results which lie within the scope of our privileges and capacities. Whatever is helpful, pleasing, beautiful it will produce. The best testimony of moral purity in man or woman is pure and unselfish love; not a fitful passion, not an emotion which fondles today and deals out bitter words tomorrow, but love settled as a principle of nature, calm and steady and sweetly flowing; finding in itself its satisfaction, its joy and its reward.

The best testimony of the refinement, moral elevation and intelligence of any people is in beautiful and cherished homes. There love and purity and refinement are tested and not in one's conduct abroad in the world.

THE EVANGELIZATION OF THE WORLD.

Compiled statistics indicate that the M. E. Church, South, with its 1,500,000 members, is responsible for 50,000,000 of heathendom. The other portion, according to numbers, being equally distributed among the other evangelical churches of Christendom. One thousand missionaries, with an appropriation of 1,000,000 annually, will redeem those 50,000,000 people in one generation.—Pacific Methodist Advocate.

There may be, to some, a useful suggestion in a paragraph like this. To many it will be misleading. The conversion of the world is not a simple problem of arithmetic.

"The evangelization of the world, in this generation," is now the watchword of the Protestant missionary movement.

What does this evangelization mean? Surely not the bringing of all men to the experience of salva-

tion through Christ. No faith or zeal of the church has ever realized such a result in any country, city or community through all the centuries of Christian history. Does it mean bringing the heathen world to such a stage in Christian enlightenment and Christian living as we see today in England or the United States—the centres of Christian influence? That would be a fanatic's dream, and yet we scarcely reckon one in five of the population of these countries a real Christian. Do we mean by evangelizing the world putting the gospel message into all the written languages of the world and the proclaiming of the way of salvation through Christ in every tongue spoken by man? That could be accomplished in our day. Would the immediate result be great? In that sense Japan and China, and much of the Dark Continent are evangelized already. To what extent shall this enlightenment go before we speak of the people as evangelized? If all the people are to be first brought to hear and understand the way of salvation through Christ then our own land, our own state, our own city has not yet been evangelized, nor will they be in this generation.

Again, in the scheme of evangelization, the Protestant gives no place to the Church of Rome, or to the Greek Church. Are these to be excluded as God's agencies for saving the world? Then we must believe that what has passed under the name of Christianity for the greater part of the church's history, and what is called Christianity by the vast majority of professed Christians today is a failure. Shall we reckon the adherents of the Greek and Roman churches as people to be evangelized? Who doubts that a century hence the Catholic church east and west will control more adherents than Protestantism?

We make these suggestions because, to many the word evangelize is delusive. They affix to it a meaning according to their own fancy. We have even heard preachers picture with fervid imagination the last sinner of Adam's race coming to Christ. But in this our own land the words of the Great Teacher are still true, "Straight is the gate and narrow is the way that leadeth to life and few there be that find it." That saying, true in the days of Jesus, true in every age and every land since that time, is likely to be true as respects the conduct of men, for a great while to come.

The instructed leaders of our missionary work need none of these suggestions. They are meant to dispel the fog through which some unthinking enthusiasts are chasing a jack-o-lantern. We would dispel the fog that we may be saved from the disappointment which dampens a zeal not founded on facts but on dreams. Only zeal according to

knowledge will bear the test of time.

We accept the watchword, "The evangelization of the world in this generation," with the modifications suggested. The pagan world may receive the gospel, may accept Christianity as the true religion, may begin to build upon its institutions and laws; may come into the comity of nations as Christian peoples, and so the foundation be laid for a new civilization. The leaven may be placed in the meal. Christianity may be organized for permanent possession and future work. But let us remember that in its progress in the past its development has been twofold—increase in the number of its adherents, and an advance to better expression, in creeds and in discipline, in institutions and life. Its future shall be as the past. The best expression of Christianity in the most enlightened Christian land is not a finality. We do not deem any work of the church in the past a failure, Catholicism is not a failure nor is Protestantism a failure, but the best which has been realized by either is but a progress toward clearer seeing and wiser living.

Christianity is a power to regenerate and save the world. History has proven it, and never, in history, has it been so armed with power for conquest. Never has its future, judging from visible results, alone, been so bright as now.

As the best and highest of all moral forces in the world Christianity claims the supreme devotion of all good men. To be out of harmony with its claims, its spirit and its promises is to be out of harmony with God's last revelation to the world, and his own call to go forward.

The increase of missionary zeal is the best testimony of a living, believing church, if that zeal be kindled by spiritual fellowship with the great Captain of our salvation, and not by visions of what we may achieve here or there. A true man holds to the truth without considering how far it may prevail in his own day. One who believes in God has a long, enduring faith, which regards not the circumstances of the hour. One who loves humanity has always enough before him, which he may do, to call forth his utmost resource. It is our privilege to live rejoicing in the work of God, for love of that work, whatever visions of light and shade flit before us.

It will be long before the whole lump is leavened, but the influences which develop toward the kingdom of heaven will be planted among all people in this generation. It will be long before the full harvest ripens, but in this generation the seed will be sown beside all waters. We doubt not that before this century closes, a Christian may travel through every country on earth on railroads, communicate with every part of the world by telephone and

telegraph, and find Christian churches in every city, and the Word of God in every written language of the world. A consummation which prophets and righteous men viewed through the shadows of centuries dawns clear upon us.

We are living, we are dwelling

In a grand eventful time,

In an age on ages telling

To be living is sublime.

ANOTHER WORD ON A BAD PRACTICE.

Here is another deliverance on the subject of tobacco from a good sister. It is the preacher who is condemned. That a preacher should use tobacco is intolerable. The church ought to license no man to preach who uses tobacco.

Well, we never used tobacco, but claim no merit therefor. Glad we did not fall into the practice. We have known many great and devout men who used the weed. We would not be willing to spare from the ministry all the tobacco chewers and smokers. Yet it would be better if they did not chew nor smoke. But to represent them as false, unworthy ministers would be to charge godly men unjustly. To teach church members to view them or speak of them as unworthy would be to sin against God in assailing the characters of good men, and in fostering in the church unjust prejudice and censoriousness.

It is enough to say that the habit is bad. It is injurious. It were better that our ministers were free of it.

But suppose the zealous sister turn her attention to stopping the use of tobacco among her own sex. Thousands of women in this state of Arkansas, and that, too, members of the church, smoke or use snuff. The sister thinks that the example of the preacher using tobacco will lead the boys to do it. So think we. And yet we will dare to say that for every one of our preachers in Arkansas who uses tobacco there are ten mothers in the churches they serve doing the same thing. Suppose the zealous reformers undertake first the rescue of their sisters. We feel sure that the use of tobacco will cease among the preachers before it ceases among the women of their congregations.

We shall not attempt to overthrow any one's reputation for Christian character because of his or her use of tobacco. That would be as recklessly inconsistent as to spatter a beautiful face with mud because of a mole upon the cheek. We shall always disapprove of the use of tobacco, but we shall never assail the Christian character or reputation either of the preacher who carries his cigar case or the sister who carries her snuff box.

Dr. Rankin, of Texas, writing of his trip across the ocean, among other things says:

We have had a remarkable voyage.

Have encountered no sort of a storm and I never missed a meal, though we have had six of them each day. The whole trip has been less jostling than the railway journey from Dallas to New York. I hoped to have a heaving time, as they say this is one of the benefits of sea voyages. Perhaps I will get it on my return, as that vessel is only one-third the tonnage of this one.

I have had fine company. My young traveling companion, Herbert Jester, is a fine boy and a close observer. Rev. W. L. Nelms has humor enough about him to make the circle pleasant. Dr. Tigert, the only connectional man with us, is full of life and sparkles with wit. We have made it lively for him, but he knows how to hold his own. Of course, the three Arkansas brethren, Thomas, Johnson and Jeffet, have been handled roughly, but they have enjoyed the fun. The fact is, we have all been like boys turned out of school.

We have had a mixture of companionship—Christians and Jews, Protestants and Catholics, Americans and foreigners, and white men and black men. Some smoke, some drink, some gamble, and a few of us read the Bible and pray; but nobody has interfered with the business of others. Nearly all of us became acquainted. The officers of the ship have done everything in their power to make our voyage delightful, and they have succeeded.

August 26, 1901.

Personal.

Rev. G. G. Davidson called Tuesday last.

Brother White, of Prescott, called Wednesday and renewed his subscription.

Rev. W. E. Thompson, pastor of First Church, has returned improved in health.

Rev. H. H. Watson and wife are at Midland, Texas. Mrs. Watson's health is not good.

Brother Gregory, son of Rev. H. T. Gregory of the White River Conference, called yesterday.

Dr. J. D. Vincil has served the Missouri Conference for forty years in succession as its secretary.

Dr. Godbey has been at Marlanna for over a week. Mrs. Godbey's mother is quite sick at that place.

Miss Isabella Thoburn, sister to Bishop Thoburn, and the first woman missionary of the M. E. Church to India, died Sept. 1.

The Editor of this paper was at Marianna Sunday, preaching in the morning and joining in a union memorial service for the president in the evening.

Rev. John P. Lowery called Thursday. He is just in from a good meeting at Colorado, Texas. He is expected to help Bro. Weems, at Paris, right away.

Rev. O. M. Rickman is transferred from the Denver to the Southwest

Missouri conference. D. L. Taylor goes from the Denver to the Los Angeles conference.

The reports from Salem Camp Meeting are not very encouraging. The rain has greatly interfered with the success of the meeting. The closing days may prove more successful.

Mrs. Dr. A. P. Parker, of Shanghai, is dead. She was a faithful helper of her husband in his missionary work. The sympathy of our whole church goes out toward the bereaved husband.

Rev. F. E. Taylor has transferred from the Missouri Conference back to the White River Conference. He will supply Golden Lake circuit until conference. He will find a welcome by those who know him.

President Millar called Thursday. He had been out to Carlisle to perform the ceremony which made Mr. Curtis and Miss Turrentine husband and wife. Mr. and Mrs. Curtis will visit in Texas a few weeks and then make Little Rock their home.

Rev. S. F. Goddard, P. C. at Van Buren, writes: "My work is prospering nicely. Have a large and enthusiastic league and Sunday-school. Have received seventy-five members. Finances in good shape. Hope to make a full report at conference."

In conformity to the proclamation of the President of the United States, there will be a memorial service held at Winfield Church Thursday, 2:30 p. m., by the Presiding Elder of the Little Rock District and the pastors of the M. E. Church, South, in the city.

The Missouri Conference sends to the General Conference, clerical delegates: J. H. Pritchett, D. D.; Fielding Marvin, D. D.; John Anderson, D. D.; W. F. McMurry, D. D.; W. A. Hanna. Lay delegates, B. H. Casteel, Thomas H. Shaekelford, Perry Rader, Thomas Wagner, and E. B. Craighoad.

Mrs. H. C. Rison, an old and honored hand-maid of the Lord, departed this life at her home in this city, September 14th. She was a charter member of Winfield Church. Her life was full of joy in the Lord and usefulness to the church. Her remains were taken to Perryville for interment on Monday, Sept. 16th.

The transfers to the Missouri Conference are J. J. Ray, G. H. Ray and C. M. Bishop, all from the Southwest Missouri Conference. From the Missouri Conference, W. F. McMurry and T. M. Patterson to the Southwest Missouri Conference; F. E. Taylor to the White River Conference; J. O. Coppage to Pacific, J. M. Ray to New Mexico, F. A. Grimes to North Mississippi, W. H. Roper to Northwest Texas.

Rev. D. J. Weems was a pleasant caller Thursday. He escorted twenty-six splendid girls from the bounds of the Arkansas Conference to Galloway College. Four more will go from his territory, making 30 in all. He reports a fine opening at Galloway with about one hundred boarding pupils the first day, with more on the way. Cottages were rented near the College into which the professors and employes will move to make room in the college for the students. Brother Weems is a fine canvasser.

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Rev. F. S. H. Johnston writes from London, September 7th, as follows: "Brother Thomas promised last night to send you a communication and I trust has done so. I ordered the daily sent to you and you will get the news in that way. We are having a great conference. Bishop Galloway's sermon made a profound impression, and Dr. Hoss is leading everything in the five-minute speeches. I start for home the 19th, and hope to land in Arkansas by October 1st. Have just heard of the attempted assassination of President McKinley. It casts a gloom over every one. When the conference met here 20 years ago President Garfield was shot."

Death of McKinley.

Toll the bells and cease all turmoil;
Let the sorrowing softly tread;
Drape the land in deepest mourning,
For the Nation's Chief is dead.

Let the flags be drooped to half-mast;
Bend the knee and bow the head;
Let each heart be filled with sadness,
For the country's pride is dead.

After weary hours of waiting,
With alternate hopes and fears,
He has left a saddened people,
Left them shedding bitter tears.

He has left fond wife to sorrow;
Other loved ones here to mourn;
We have lost a mighty ruler,
Their best earthly friend is gone.

Nannie J. Rea.

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Christian Life.

Family Prayer as a Means of Grace.

The old Methodists more generally observed the duty and the privilege of family prayer in proportion to their numbers than the Methodists of this later period. In the first place, they had more time to devote to such matters than the people of this day. They were not overwhelmed with business. They lived mostly in the country districts and followed the pursuits of the farm. And those living in the villages and cities were not under the whip and spur of the money making spirit; in place they had more time to devote to sharp competitions as are now so common among men. In the second place, they did not have the advantage of regular Sunday worship that we have today. They had to depend upon all the ordinances of religion for spiritual comfort and support. Often their occasions of public worship were semi-weekly and even monthly. Hence the class meeting and domestic worship flourished among our people. Family religion was stressed and the domestic altar was a part of nearly every leading Methodist household. Fathers and mothers prayed morning and night with their children, and the effect of this practice was for the betterment of the home.

But now our people are under the reign of the secular usages of the day. And whether they live in the country or in the city they are crowded with the cares of business and toil. They do not take time to cultivate the tender intimacies of home life, much less the more spiritual helpfulness of home religion. They get up early in the morning, push their vocations through the day, and come home late at evening tired and weary and exhausted. Then, too, nearly all of them now have their regular Sunday and mid-week services. There is a sanctuary almost at every man's door and there is no lack of opportunity for religious privilege. Under these influences we have unconsciously grown out of many of the fine habits of our fathers in the church. Particularly is this true with family worship. Here and there in every congregation we still have those who regularly observe the duty of home religion, but they are the exceptions to the rule. The most of our people utterly neglect domestic worship. Their children never hear parental voices in prayer around the domestic altar. God's word is rarely read aloud to them by the fathers and mothers. They are left to the Sunday school and to the Church service for the benefits of audible prayer.

And the influence is not good upon growing childhood. The fathers and mothers themselves sustain a great spiritual loss by this neglect. Where they call their children around them at night and read from the Bible and then pray, they feel the import-

The Hon. Geo. Starr Writes:

No. 3 Van Ness Place, New York. Dr. Radway—With me your Relief has worked wonders. For the last three years I have had frequent and severe attacks of sciatica, sometimes extending from the lumber regions to my ankle, and at times to both lower limbs.

During the time I have been afflicted I have tried almost all the remedies recommended by wise men and fools, hoping to find relief, but all proved to be failures.

I have tried various kinds of baths, manipulations, outward application of liniments too numerous to mention, and prescriptions of the most eminent physicians, all of which failed to give me relief.

Last September, at the urgent request of a friend (who had been afflicted as myself) I was induced to try your remedy. I was then suffering fearfully with one of my old turns. To my surprise and delight the first application gave me ease after bathing and rubbing the parts affected, leaving the limbs in a warm glow, created by the Relief. In a short time the pain passed entirely away. Although I have slight periodical attacks approaching a change of weather, I know now how to cure myself, and feel quite master of the situation.

RADWAY'S READY RELIEF is my friend. I never travel without a bottle in my valise.

Yours truly, GEO. STARR, Emigrant Commissioner.



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ance of a higher life before their homes and they have sweeter communion with God. The children are thus brought into closer sympathy with God and with the Church, and religion becomes a daily practice in such a circle. And when these little tots grow up into manhood and womanhood and go out into the great busy world the influence of the home-praying goes with them, and its effect upon their lives and characters abides. We need a revival of the old-time family prayer habit. As Methodists we cannot thrive in our domestic religion without it. If you then are without your domestic altar, proceed at once to erect one in your home and begin to take upon yourself without delay the responsibility of the priest before your children. Texas Christian Advocate.

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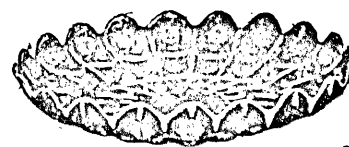
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For the Young People.

A Dedication.

BY BIRDIE LEE FITZGERALD.

'Twas an humble home, a small cottage, half hidden by the oaks and locusts surrounding it. But it was quiet and peaceful and pretty, for though it could boast of nothing costly, it was always scrupulously clean, and everywhere it wore an air of modesty and refinement which would be an honor to any mansion.

Henry Blackwell and his wife were poor, as far as the world counts wealth, for the home and surrounding farm was all they possessed and had been purchased by the young husband's labor. Here he had brought his pretty bride two years previous to the opening of my story, and together they had striven to keep themselves independent, making the little cottage an earthly paradise.

We find the glory of summer resting upon the Blackwell possession, and the birds and breezes seem to be singing a new glad song, gladder and sweeter than any ever sung there before, for a new being, inexpressibly dear to both Henry and Mabel, breathes the same fragrant atmosphere and with them shall henceforth be an inmate and possessor of that happy home.

So, as Henry went about his agricultural duties a new joy thrilled his heart: a new face with rosy cheeks and bright blue eyes, seemed always to look up to him from the depths of a little white bed. And Mabel had a fresh impetus given her as she followed her daily routine of making and keeping the house bright and orderly.

Of course Baby John had been visited by all the neighbors, had been petted and kissed and praised and talked about as such little people usually are, had received it all quite carelessly, not even taking the trouble to look about upon those who made him the subject of so many remarks, for as yet he was very young.

Now it happened that on account of a certain speech, made by Mr. Blackwell to a neighboring farmer, little John chanced to have an unusual amount of talk made concerning himself. Something of its nature may be gleaned from a conversation between this farmer, Mr. Clarke, and his wife, after his coming home to partake of the noonday meal, saying grace and assisting himself to the well-cooked repast.

"Well, Marg'ret, I've got some news for you this time, news that's news, sure 'nough."

"Let's havy it," replied Mrs. Clarke, pouring a glass of milk for her husband: "I'm hungry for news, as there has not seemed to be any for a week or so."

"Henry and Mabel Blackwell air goin' to join the Methodists and have their baby baptized."

"Jeremiah Clarke, what do you

mean?" cried the startled woman, opening her eyes and mouth in surprise.

"I mean jes' that," answered Mr. Clarke; "I've told you all the time that 'Truth is mighty and will prevail; I knowed somethin' 'ud turn up to make Henry Blackwell see the truth, and when he sees it 'tain't hard to git him to do it."

"But who told you, and when will it happen, and what do you know about it, anyhow?"

"He told me so hisself, and I reckon it will be about next Sunday. Yes, I know it will. As to the whys and wherefores I know nothin' about 'em. It was enough for me to know that we're gainin' ground."

"Well, I do say," commented Mrs. Clarke, as to herself, "pears like wonders 'll never cease. I thought I was powerful hungry, but that's about took my appetite."

"You must be surprised at your prayers bein' answered, Marg'ret. You said that when you went to see the baby you looked at its pretty face and prayed that it might be give to the Lord like all babies ought to be. For my part I believe my appetite's increased on account of it. I'll take more of the beans and potatoes, also another glass of milk, if you please, Marg'ret."

Mrs. Clarke responded and proceeded with her own dinner in silence. Finally Mr. Clarke, pipe in hand, went out on the porch, and left her to her task of washing dishes.

"Well, well, well," she continued to herself, "I'm glad as I can be. This thing of baptizin' the little ones seemed about to play out, and now to beat it all, the biggest Baptists in the country are goin' to do the right thing, and if they do, here's more to follow. Jeremiah's right—'Truth's mighty and will prevail.' La, la, I remember so well when my babies was christened. Happy time! It's true Jess and Sam and Joe all got off and done some wild things and was drunk a good deal, but if they hadn't er been baptized no tellin' how much worse they'd er got; I fairly believe they'd been lost. But we done our duty, and they all belong to the grand old Methodist ship o' Zion, and when they die I'm sure the Lord 'll remember our christenin' of 'em and let 'em land all right. And my neighbors is wakin' up! Well, I'm glad, sure."

In the afternoon two neighboring women paid Mrs. Clarke a visit, and as a matter of course the news of Mr. and Mrs. Blackwell's decision was freely discussed. Mrs. Brown and Mrs. Smith, being Methodists, rejoiced with Mrs. Clarke over the turn of affairs.

There were only twenty Baptists in the neighborhood and these had formed an organization and built a small church where they listened to the gospel one Saturday and Sunday in each month. Henry Blackwell was a deacon there and he and his

wife were among the most devoted of the members.

"Of course," said Mrs. Brown, "the Baptists will just die out now. When Henry and Mabel quit the rest will, so Oak Grove, that always was such a pretty place for a school house, will go for that purpose."

"Brother Clarke," said Mrs. Smith, "tell us what Henry said. I want to know every word."

"Oh, well, he just told me they was goin' to dedicate their boy to the Lord; goin' to do it publicly next Sunday. That's our meetin' day, you know, and our pastor said a month ago that he hoped to baptize somebody's baby when he came again. Well, I put that and what Henry said together, and it's bound to be they'll join our church and have John christened next Sunday."

"Just so," chimed the women; "it can't mean nothin' else."

"But then it's rather strange," said one.

"Well, I've made up my mind to go and see Mabel," said Mrs. Clarke. "You know she's a young mother and needs encouragement. I want us all to go and tell her how glad we are of the change she's goin' to make. When shall we go?"

"I guess we could go on Friday, well enough," said Mrs. Brown. "You know we have so much preparation to make on Saturday."

So Friday afternoon was the time for the visit, and the women so understood it when they separated.

And the sweet young mother, bending over her darling's cradle, little dreamed of her friends' discussion and intentions. If they could have read her heart and known how firmly wedded it was to the church at Oak Grove and its precious doctrines, they would have realized how vain and unfounded was their rejoicing.—Exchange.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

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

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

50c and \$1 bottles at druggists.

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

A Prominent Minister Writes:

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

Rev. C. C. Davis.

Eld. M. E. Church, South, No. 28 Tattall St., Atlanta, Ga.

A Prominent Memphian Writes:

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my

brother advised me to try Dr. Mozley's Lemon Elixer, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixer is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon L.I.X.E.R.

R. L. Rocco.

206 Hernando St., Memphis, Tenn.

Lemon Elixir.

An old druggist told me today he had long looked for a substitute for calomel with all its good effects, that would not leave the system in such an awful dangerous condition, and found it in Lemon Elixer.

T. A. Jennings, Druggist.

R. W. WALKER & CO.

Ice, Coal, and Wood.

Dry Cook Wood. Prompt Delivery.

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Old phone, 635. New Phone, 835.

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If you want style and quality coupled with low price,

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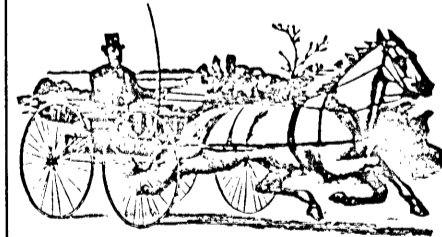
See daily papers for particulars about our big bargain sales.

Mail orders promptly filled. We prepay charges on all purchases of \$5.00 and over within a radius of one hundred miles.

Always include sufficient postage to pay charges on purchases of less than \$5. Address all mail orders to the firm

QUINN BROS. DRY GOODS CO.

PALACE STABLES



SANDERS' NEW BARN

is the best ventilated, best equipped and largest in the city. In fact, it's an ideal home for a horse. Your horse will fare better here in every respect than anywhere—even at home. Come and see my new stables and how well they are fixed for boarders.

E. H. SANDERS,

308, 310, 312, & 314 Scott St.

Old Phone 1182. New Phone 330.

Go to Hot Springs over the new road.

Our Church at Home.

SMITHVILLE CIRCUIT.—Mrs. Burns, of Smithville, writes her brother, our business manager, that Rev. Evans, of Tennessee, (Wild Bill) held a meeting at Smithville, at which more than a hundred professed conversion and ninety-seven joined our church.

PRAIRIE VIEW CIRCUIT.—Just closed our round of protracted meetings, five in number. A good meeting at every appointment on the charge; a number of souls converted, backsliders reclaimed, twenty accessions to the church with more to follow, and the church has been carried to a higher plane of religious living. To God be all the praise. We have no hesitancy in saying that our collections ordered by the annual conference will be met in full. Pray for us. Yours in the work, Jno. C. Shipp.

MITCHEL POINT MISSION.—I have just closed a good meeting at Lakeview, which resulted in great good; 27 conversions and 22 joined the church, and more to follow. Our beloved P. E., Brother Babcock, was with us five days and preached to the delight of my people. Then I was assisted by Brother Henson, a Baptist brother, who did good work; and Brother Swift Anderson, who did some good, faithful work. Brother Henson organized a Baptist church at the close of our meeting, with 19 members. We give God all the glory and honor for the victories gained in his name.

J. E. Buchanan, P. C.

PASTY FOOD.

Too Commonly Used.

The use of pasty cereals is not advisable. A physician says, "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves.

Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use but the ordinary way of cooking leaves them in a pasty condition."

A gentleman from Evansville, Ind., whose name can be secured upon application to the Postum Cereal Co., Ltd., Battle Creek, Mich., says: "My physician prohibited the use of oats and wheat for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into grape-sugar, could be easily digested. I have become very fond indeed of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and none of the distressed, full feeling after my meals that I had formerly. Grape-Nuts Food has done the work."

HARRISON.—After three weeks continuance we closed a gracious meeting last night. We have had thirteen accessions and from fifteen to twenty conversions and reclamations. Some of our old members say they never witnessed such a deep work of grace in the church at this place.

Brother Bearden, of Mt. Home, was with us ten days and preached and worked in demonstration of the spirit and with power. The pastors of the town all co-operated with us, and greatly assisted in the meeting. Our church is greatly built up spiritually and we are much encouraged. Our membership has increased fifty per cent during year. Cordially,

J. M. Hughey.

PARAGOULD CIRCUIT.—Since my last field note, I have held two protracted meetings. Commencing at Mt. Carmel, August 24, closing September 1, with seventeen accessions to the church and a fine revival in the church.

The meeting commenced at New Hope by Brother Phalin, local preacher, August 31. I got there Monday, September 2, closed September 8, with a good meeting from commencement to closing, with 12 accessions to the church. At this place Brothers Phalin and Crews, local preachers, assisted me and did faithful work.

Brother T. B. Williamson, who lives in the bounds of my charge, has assisted me in every way that he could in helping me hold my meetings, and in filling appointments for me when I requested him to do so, for which I am very thankful. Yours

A. C. Griffin.

BOYDSVILLE CIRCUIT.—I have concluded five meetings—Mary's Chapel, Rock Springs; Harry's Chapel, Cummins Chapel, Mar's Hill. Sixty-seven conversions, twelve backsliders reclaimed, and sixty-five accessions to the church, and two infants baptized. I have one more meeting to hold at Boydsville; begin on Wednesday before the fifth Sunday in this month. We have had no failures. Church greatly revived, prayer meetings are good. The young converts are generally doing good work—pray in the congregation or lead the experience meetings, and I think I have heard every one of them testify of the witness of the Spirit.

I began making this the test of regeneration in my revivals last year, and do not count any as converts that cannot thus testify. The result is that I find all of my last year's count in active service this year. None of them have dropped out or died spiritually. We are expecting a grand revival at Boydsville.

I have been assisted in two of my meetings by Brother W. E. Hall, of Piggot, and one by A. C. Cloyes, of Rector.

Each of these brethren did valuable service and carried away the

love and respect of the congregations and the love and sincere thanks of P. C. and wife.

My two brethren, Brothers Burchett and McClusky, did good service at Cummins Chapel. Brother McCord is still unable for service, but strong in faith. Our crops are better than most of our neighbors. So we expect to have a good full report on all lines at conference this fall. To God be all the glory. Our health is better than it has been for three or four years. Love to all the brethren, and to all of our friends and "Arkansas Methodist."

J. R. Edwards.

GAINESVILLE CIRCUIT.—I have been sick for the last twenty days, unable to do anything, though I am improving slowly and hope to be able for work soon. Yet while I have been confined at home, there has been a fine revival at Scatter Creek Church, conducted by Revs. J. K. P. McKelvey, Alonzo McKelvey and Rev. H. V. Johnson, of Knobel. Rev. Newell did some good work in the meeting; fourteen professed faith in Christ, eight additions to the church, great spiritual uplift generally in the neighborhood; old Christians say it was the best revival that had been in that community for several years. To God be all the glory.

H. E. May.

LACEY CIRCUIT.—Just closed our eightieth revival service since we had a day's rest. We have had 39 accessions to our church and 6 to the M. P. Church. We have had 75 or 80 conversions, some of whom were already members of the church. Many who were walking disorderly were reclaimed and are retained in the church.

We know not how many were reclaimed but nearly every one seems to have been greatly revived.

We feel sure of permanent results. Our meeting at Lacey was a model meeting.

On the tenth day we had a great Pentecost.

At every meeting the church has done faithful work. We have great reason to hope for a bright future for this charge.

J. J. Mellard.

JONESBORO DISTRICT.—The Rev. C. W. Hesson, pastor of Osceola station, has been transferred by Bishop Key to the Louisville Conference; and the Rev. J. W. Shoemaker, Memphis, Tenn., has been appointed to fill out the conference year at Osceola.

The Rev. F. E. Taylor, transferred from the Missouri Conference, has been appointed to Golden Lake Circuit, the pastor, Rev. J. W. Harper, having surrendered his credentials.

A good revival influence pervades the district. The plan of co-operative effort among the preachers of the district is producing the best results. Many of the brethren are de-

Oil Cure for Cancer.

Dr. Bye has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

veloping the finest evangelistic gifts, the preaching and methods of work have looked only to one end—the salvation of souls, and the result in conversions and additions to the church has been large and substantial.

The brethren will report their meetings through the "Methodist." S. H. Babcock.

Jonesboro, Ark.

MT. PISGAH CIRCUIT.—I commenced a meeting at Mt. Pisgah September 1, closed the night of the 15th, which resulted in 42 conversions at the church. I don't know how many on the way to and from church. Thirty accessions—some will join at other places on the work; others will join the Baptist church.

Henry T. Gregory.

SIDNEY, ARK.—Closed my meeting last night; nine conversions, five accessions, three go to the Baptist, one to the C. P. C. Fine order and good crowds. Sidney is a nice, healthful, moral and religious town and community. A fine preparatory school under the management of Prof. Bigham. He is a fine character and competent teacher. Any boy or girl will do well to attend this school. Jas. F. Jernigan.

SUGAR GROVE CIRCUIT.—The last meeting we expect to hold on the Sugar Grove circuit closed September 10. For ten days we fought hard, but we had a good meeting. Brother I. F. Harris was with us with his gospel tent. I heard quite a number of the brethren say that he preached some of the best sermons they ever listened to.

The church was greatly revived, had about twelve conversions, eight applications for membership in our church.

Leland E. Southard, P. C.

PEA RIDGE.—Rev. W. R. Harrison and I left Arkansas City on the 23d ult. for Pea Ridge church a distance of thirty miles. We stopped Friday night in the neighborhood of Spann's chapel, where Brother Harrison preached at 11 a. m. Saturday to a crowded house. It was a good service. On Saturday night we began at Pea Ridge and continued until Tuesday night. There were four accessions to the church on professions, two restored. Three who joined were heads of families, two of whom have grown children. It was a good meeting and I

believe much good done. Brother Harrison did all the preaching, ably and earnestly. His preaching was with power. We are building a new church on Jefferson Lake. Fraternally,
R. Spann.

COAL HILL AND ALTUS.—The conference collections are nearly all secured, and the larger part paid. In the past these collections have been hard to secure, but we will pay all of a heavy assessment this year. We have held three protracted meetings, some good results. In connection with Brother Doak, the Presbyterian pastor, I held service for nineteen days at Coal Hill. Many church members of all denominations were indifferent and we did not accomplish what we hoped. There were six professed conversions, two of whom united with our church. Some members of the churches were greatly strengthened by this meeting.

At Altus we held services for twelve days. Brother Williams, of Ozark, assisted me at the beginning, but was forced to go back to his own work. There was one conversion, and one joined the church by letter. Brother Holland, of Springhill, and Bethlehem, assisted me in a twelve days meeting at Hartman. He is a strong preacher and revivalist. The Father was with us. At almost every service there were earnest penitents. There were twenty conversions. Twelve joined our church, four joined the Baptist, and some are in the bounds of the Clarksville circuit. In all there have been thirty-five conversions on the work this year, and we have received twenty-eight into the church. All praise to God for permitting me to be a laborer in his vineyard.

W. T. Martin.

A Preacher's Discovery

A Prominent Minister of Atlanta, Ga., Has Discovered a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, M. D., of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Deafness, Bronchitis and Asthma. It consists of a combination of medical herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet no other means can reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice he makes no extra charge. This remedy has met with wonderful success curing cases of 15, 20 and 25 years standing. If you wish a box containing a month's treatment, send \$1, and it will be forwarded, postage paid. Address: Dr. J. W. Blosser, 102 Broad St., Atlanta, Ga.

Church Telephones.

NEWPORT.

Our pulpit was filled at both services yesterday by the pastor. We have not seen a more intelligent congregation in many days than was present at the morning service, and each word of the address on "Gospel Dynamics" commanded the closest attention of the hearers. Our schools opened for the fall season this morning and we noticed a larger attendance in our Sunday-school yesterday, as the result. The county Sunday-school convention of the different denominations meets in our church in this city on the 26th. We hope to more perfectly organize our Sunday-school work in our district.
L. G.

Married.

Dear Brother Godbey—Wednesday, September 4, at 9 a. m., in the city of Camden, I married Rev. T. D. Scott, P. E. of Pine Bluff District, to Miss Mary Wilson, of this city. They were married in the home of the bride's parents. They left for the Pan-American Exposition, and will be gone twelve or fifteen days.
R. R. Moore.

Dedication.

Bishop Joseph S. Key will dedicate our church at Bonanza November 10, 1901, at 11 a. m.

The church is already finished and paid for.

The former pastor, Rev. P. W. Campbell and former presiding elders, Revs. D. J. Weems, and S. Anderson, are requested to be present.

The Conferences.

The conference season is upon us. The first of the annual round was the New Mexico held at Demming, N. M., opening August 22. Bishop Hendrix presiding.

APPOINTMENTS.

El Paso District—E. F. Goodson, presiding elder; El Paso, E. P. Ryland; Roswell, J. T. French; Roswell Circuit—C. C. Hamilton; Carlsbad, S. D. Stamey; Pecos, T. L. Lallance; White Oaks, S. E. Allison; Penasco, Geo. Ward; Alpine, T. E. McKenzie; Marfa and Fort Davis, W. E. Foulks; Alamogordo, Geo. R. Ray; Nogal, S. L. Thomason; Lordsburg Circuit—W. A. Dickey; Deming, J. M. Ray; Las Cruces, J. L. Sells.

Albuquerque District—Robert Hodgson, presiding elder; Albuquerque, Mark Hodgson; Gallup, Robt. Hodgson; Magdalena, W. S. Huggett; Cerrillos, J. H. Messer; San Marcial, D. A. Williams.

Western Conference.

This conference met at Council Grove, Kan., August 29. Bishop Candier presiding.

APPOINTMENTS.

Atchison District—T. C. Downer, P. E.; Atchison Station, W. A.

Youngman; Effingham Circuit, H. I. Miller; Potter and Cummings to be supplied by V. D. Swearingen; Holton Circuit, J. E. Holley; Waverly Circuit to be supplied; Fairmount Circuit, M. H. Kauffman; Everest and Kickapoo, W. D. Kelley; Rulo and Troy to be supplied by J. A. Chaney; Barada to be supplied by J. D. Harris; Julian Circuit, R. U. Waldraven; Oskaloosa Circuit, L. M. Brummitt; Wyandotte Circuit to be supplied by W. B. Beagle; Rosedale to be supplied; Kansas City, J. W. Payne; H. D. Hogan, supernumerary.

Council Grove District—W. H. Comer, P. E.; Council Grove Station, J. H. Cleaves; Kelso Circuit, G. M. Blaine; Elk City to be supplied by J. L. Proffitt; Augusta Circuit, L. B. Edwards; Arkansas City Station to be supplied by Peter St. Clair; Arkansas City Circuit to be supplied by Pierce Munsey; Bucyrus and Stillwell, J. E. Owen; Hillsdale Circuit, B. F. Coburn; Corbin Circuit to be supplied by J. D. Z. Munsey; Bronson Circuit, R. F. Lyon.

TRANSFERRED.

To Indian Mission Conference, F. A. White; to New Mexico Conference, J. L. Sells; to Indian Mission Conference, J. M. Porter; to St. Louis Conference, W. S. Moffett.
W. H. Comer.

Montana Conference.

This conference met at Deer Lodge, Mont., August 29. Bishop Duncan presiding.

APPOINTMENTS.

Helena District—G. C. Rector, P. E. Helena, S. B. Harper; East Helena, W. B. Anderson; Boulder, E. B. Hackley; Butte, S. H. C. Burgin; Stevensville, R. B. Swift; Victor and Corvallis, J. D. Lewellen, Hamilton, I. R. Hubbs; Willow Creek and Whitehall, T. B. Reagan; Belgrade, S. B. Tabor; Townsend, to be supplied; Clyde Park, J. A. Kenney; Big Timber, A. A. Walker; Big Elk, W. G. Forbis; Bozeman, J. B. Harris; Deer Lodge, H. Speiss; secretary and financial agent of Stevensville training school, D. F. Price. Received by transfer—H. Speiss, from the Southwest Missouri Conference; S. B. Harper and J. B. Harris, from the South Carolina Conference; located, J. H. Settle. Joint board of finance, J. W. Kemper and D. B. Price.

If a man will drag himself along during the formative period of his ministry, content to be tolerated because he is young, and preaches a few good sermons, never aspiring to higher things, nor making effort to enlarge his capital, but rather presuming that he is all he ought to be, he has no one to blame but himself if he ceases to be efficient and available a couple of decades before his time. They are surprised as much so as if they heard thunder in a cloudless sky—New Orleans Advocate.

A Few Facts

About the New Catarrh Cure.

The new Catarrh Cure is a new departure in so-called catarrh cures not simply a temporary relief.

The new Catarrh Cure is not a salve, ointment, powder nor liquid, but a pleasant tasting tablet containing the best specifics for catarrh in a concentrated, convenient form.

The old style of catarrh salves and ointments are greasy, dirty and inconvenient at the best; the new preparation being in tablet form is always clean and convenient.

The new Catarrh Cure is superior to catarrh powders because it is a notorious fact that many catarrh powders contain cocaine.

The new catarrh cure is called Stuart's Catarrh Tablets, a wholesome combination of blood root, beachwood tar, guaiacol and other antiseptics, and cures by its action upon the blood and mucous membrane, the only rational treatment for catarrhal trouble.

You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvements and relief are apparent from the first tablet taken.

All druggists sell and recommend them. They cost but 50 cents for full sized packages, and any catarrh sufferer who has wasted time and money on sprays, salves and powders will appreciate to the full the merits of Stuart's Catarrh Tablets.

A little booklet on cause and cure of catarrh sent free by addressing F. A. Stuart Co., Marshall, Mich.

EXCURSION TO YELLOWSTONE PARK.

An extended tour to the Yellowstone Park has been arranged by the American Tourist Association of which Reau Campbell is general manager. Many people of this vicinity are going, as the itinerary is leisurely and there are such long stops at all points of interest that the travelers will be able to make extended explorations of such places as Pike's Peak and Garden of the Gods in Colorado. The itinerary of the tour includes a visit to unique Salt Lake City and long ride in sight of the Rocky Mountains. The same features that have hitherto made these tours so popular will be prominent privacy for small parties in the Pullman sleeping and dining cars, and all the coaches used on the drives will be for the exclusive use of the tourists. The American Tourist Association has also arranged a tour of Alaska, and if individual members of the Yellowstone party desire to continue further north, the trip will be incorporated in the itinerary. The cost of tickets for these tours includes all expenses everywhere. Full particulars will be furnished upon application to J. A. Hutchings, P. O. Box 1111, St. Paul, Minn.

Missions.

The Twentieth Century Movement.

Bishop C. B. Galloway, who takes a broad and statesmanlike view of the enterprises of the church, urges an equipment for our educational institutions on our foreign fields that will make it possible to qualify for Christian leadership in the near future. It is the judgment of every Board of Missions that the education of our native ministry should be done on mission ground. To do this our schools must be maintained and thoroughly furnished for the great work which devolves upon them. The Bishop writes as follows: "The missionary conference should greatly stimulate interest in the Twentieth Century offerings to our schools and colleges in foreign lands. The demand just now is urgent for the larger equipment of those institutions, and in our great thanks-giving fund they should generously share. More and more the fact is appreciated that education is a potential missionary agency. It is an indispensable support to evangelical effort. In fact, the most fruitful field for spiritual results is found in the mission schools where thousands of heathen children are easily gathered.

Our colleges for the training of native preachers are the key to any permanent success. At last all lands are to be redeemed by the agency of a native ministry. We may make a breach in the wall—may plant stations and inaugurate work, but the larger and lasting enterprises must be conducted by the saved and spirit-filled ministers of their own blood. The Sochow University, the Kwansai Gakuin in Japan, and Granbery College in Brazil, appeal with eloquent voice to the church in America. Out of grateful hearts let us aid in firmly establishing and liberally endowing these institutions.

It is to be hoped that the missionary conference at New Orleans will kindle renewed interest in this most valuable branch of our work abroad.

Christianity Not a Failure.

While Christianity is speaking in languages more numerous, by tongues more eloquent, in nations more populous than ever before; marshaling better troops, with richer harmony; shrinking from no foe, rising triumphant from every conflict; shaking down the towers of old philosophers that exalt themselves against God; making the steam press rush under the demand for her Scriptures, and the steam horse groan under the weight of her charities; emancipating the enslaved, civilizing the lawless, refining literature, inspiring poetry; sending forth art and science no longer clad in soft raiment to linger in palaces, but as hardy prophets of God to make earth bud and blossom as the rose; giving God-like breadth

and freedom and energy to the civilization that bears its name, elevating savage islands into civilized states, leading forth Christian martyrs from the mountains of Madagascar, turning the clubs of the cannibals into the railings of the altars before which Fiji savages call upon Jesus; repeating the Pentecost, "by many an ancient river and many a palmy plain;" thundering at the seats of ancient paganism; sailing all waters, cabling all oceans, scaling all mountains in the march of its might, and ever enlarging the diameter of those circles of light which it has kindled on earth, and which will soon meet in a universal illumination—you call it a failure! A little more such failure, and we shall have, over all the globe, the new heavens and new earth, wherein dwelleth righteousness.—Edward Thomson.

If You Feel Depressed Use Horsford's Acid Phosphate.

Dr. W. E. Pitman, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good result."

LOW ROUND TRIP RATES TO CALIFORNIA.

On September 19 to 27, inclusive, the Union Pacific Railroad will have very low round trip rates to San Francisco from St. Louis, Memphis, Kansas City and other points. Less than one fare for the round trip will be made. This is your opportunity to visit California at very little cost. For further particulars, rates, etc., address J. H. Lothrop, General Agent, St. Louis, Mo.

"Let the GOLD DUST twins do your work!"

There are more clothes rubbed out by using soap than are worn out.

GOLD DUST

washes clothes better and is much less expensive than soap. It does not injure the most delicate fabric and requires only half the labor that soap does. It will clean pots, pans, dishes, floors, furniture—anything about the house.

Send for our FREE booklet, "Golden Rules for Housework."

THE N. K. FAIRBANK COMPANY, Chicago, St. Louis, New York, Boston.

A Banker Praises Tyner's Dyspepsia Remedy.

Worry kills lots of people and sometimes bankers. It impedes digestion, irritates the nervous system and in many ways destroys the health. If you are worried with business or other troubles, TYNER'S DYSPEPSIA REMEDY will meet and baffle all ill effects. It cures indigestion and dyspepsia, tones up the stomach and thus insures calm, refreshing sleep and a good healthy and invigorating appetite.

What a Banker Says.

Mr. Chas. E. Currier, of the Atlanta National Bank, says: "I often use Tyner's Dyspepsia Remedy for acute indigestion, and have always found that it gives immediate relief. I consider it a medicine of very high merit."

Price 50 cents per large bottle. For sale by druggists. Six bottles for \$2.50 or sent by express on receipt of price by Tyner's Dyspepsia Remedy Co., 107 1-2 S. Forsyth St., Atlanta, Ga.

Sample bottle sent free.

We have a nice assortment of Marriage Certificates for framing. They are beautifully colored in water color designs with two openings for photographs. Prices from ten cents up. Twenty-five cents gets a very pretty one. Godbey & Thornburgh, 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.

WRITE FOR CATALOGUE (FREE WATCHES, DIAMONDS, JEWELRY, SILVERWARE.

Wedding and Engagement Rings, Etc. Communion Sets a Specialty.

J. N. MULFORD, Jeweler. MEMPHIS, TENN.

St. Louis, Iron Mountain and Southern Railway Company.

DAILY

3 Trains to Texas

2:15 a. m., 7:30 a. m., 3:00 p. m.

4 Trains to St. Louis

1:15 a. m., 8:10 a. m., 8:30 p. m., 5:40 p. m.

2 Trains to Memphis

8:40 a. m., 1:28 a. m.

2 Trains to Kansas City

8:45 a. m., 8:35 p. m.

2 Trains to New Orleans

9:15 a. m., 8:38 p. m.

PULLMAN SLEEPING CARS AND RECLINING CHAIR CARS

Local sleeper between Little Rock and Memphis. Local Sleeper between Little Rock and Fort Smith. Sleeper to New Orleans on 8:38 p. m. train.

City Ticket Office, Corner Markham and Louisiana streets, Little Rock.

J. A. Hollinger, P. & T. A.
H. C. Townsend.
G. P. & T. A.
St. Louis, Mo.

POSITIONS! May deposit money in bank till position is secured or given notes. Car are paid. Cheap board. Send for 150-p Catalogue.

Drayton's PRACTICAL (Write Either Place) BUSINESS COLLEGE.
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If you want to know the origin of the Baptist Church send for the Origin of the Baptists, only 10 cents, post paid.

At Rest.

BAILEY—Robert M. son of R. M. and E. L. Bailey, was born in Hempstead county, Ark., January 23, 1871, professed religion and joined the M. E. Church, South, August 26, 1890.

Robert was a good kind hearted boy, and had a host of friends. He will be greatly missed in the community and church. He died in Saratoga, Ark., July 29, 1901. May God's blessing rest upon the bereaved ones.

H. M. Bruce.

Mineral Springs, Ark.

MAXWELL—Thomas E., son of B. F. and Fronie L. Maxwell, was born in Saratoga, Ark., March 21, 1898, and died July 20, 1901, aged 3 years and 4 months. Don't grieve dear friends, for God knows best and is able, out of these afflictions, to bring great things to us. We know that little Tom is at rest and with our trust in God, we can go to him. May the parents and sisters so live that some day there will be a happy reunion of this family.

H. M. Bruce.

Mineral Springs, Ark.

McELYEA—The death angel visited the home of J. C. and Emma McElyea, in the town of Pocahontas, on the evening of June 29, 1901, and took from their embrace their infant daughter Mabel. She was born unto them on January 17, 1901, and only stayed long enough with them to twine the cords of love around their hearts and gain their affections, and God took the precious jewel unto himself. Dear parents little Mabel cannot come back to you. She is gone from your earthly home forever, but thank God, you can go to her. May you not weep as those who have no hope, but rise in the triumph of a conquering faith and say by the grace of God we will meet our darling babe in the sweet by and by where parting is no more.

T. A. Bowen.

JONES. Miss Sarah Jones was born March 21, 1873, in Orange county, Tenn. Came to Arkansas in 1881. In 1887 professed religion and joined the M. E. Church, South, in which she lived a consistent Christian life till the day of her demise which was July 14, 1901. Miss Sarah was of a quiet and sweet spirit, dearly loved by all who knew her. Her life as a Christian was more than profession—it was real and her church membership was more than nominal it was substantial. Her last attendance at church was the fourth Sunday of last January, when she worshipped with us at Bethlehem, Mt. Vernon Circuit. After that she was confined to her home patiently waiting the Master's call. Her pleasant and happy face will be seen no more going in and out at the old Bethlehem church, but we will expect to see her again in the home of the good among the redeemed of the Lord.

D. C. Ross.

BRIDGES. Ivory, daughter of R. C. and S. A. Bridges, of Lanty, Ark.

Whereas, It has pleased him who has all power to enter our midst and take from us our beloved little sister and daughter, Ivory Bridges, we therefore submit to him who does all things well.

Little Ivory was born August 10, 1891, professed religion August 7, 1901.

joined the M. E. Church, South, at Center Point, August 9, 1901, died August 28, 1901. Leaving bright evidences behind that all was well. She, a few days before her death, called her parents and relatives to her and told them to live so as to meet her in the bright beyond. We therefore say to the bereaved ones, cheer up, and say blessed are they who die in the Lord.

W. D. Garrison,
J. W. Bizzell,
J. R. Denny,
J. T. Guinn,
Henry Reid,
Committee.

CONNELL—Christopher C. Connell was born September 3rd, 1846; died August 15, 1901. Was married to Miss Sarah M. Maddox October 10, 1867. Ten children blessed this union, six of whom still survive. The choice of his youth being taken from him by death, he married the second time, Miss Martha E. Flippen becoming his help meet. Their union was blessed with four children. They still live, but mourn the loss of their own precious mother, as well as the loss of their father. His third marriage was to Mrs. Sarah Kelley, January 14, 1900. One sweet babe was given them, but was suffered to remain here only a few days.


Bro. Connell was a good man. Had been a professed Christian and a member of our church for about twenty-five years. He was not very demonstrative but was sufficiently pronounced on any and all questions of importance. Look on the right side of any question and you would find Chris. Connell, ready to do his duty.

The church at Pleasant Valley will miss him greatly.


We offer our deepest sympathies to his weeping wife and sorrowing children, and can truly say we loved his fellowship here, and expect some day to enjoy his fellowship again with the "spirits of just men made perfect."

D. C. Ross.

WALKER—Mrs. Kate McIver Walker, daughter of Archibald and Mrs. Nancy A. McIver, was born in North Carolina, March 11, 1850, moved with her parents to Hempstead county, Ark., near Washington, in 1852 and in 1873 moved with her parents to Montgomery county, Ark., and was converted there in 1874. In 1875 she moved back to Hempstead county with her parents, was married to Henry J. Walker January 26, 1876, and joined the M. E. Church, South, in 1878. In November, 1891, the family moved to Rising Star, Texas and in November, 1893, moved back to their old home in Hempstead county, where she departed this life August 29, 1901. She never made any great profession of her faith in Christ, but modestly and quietly she tried to befriend her friends and neighbors, and her greatest desire was to live and do good and teach her children to serve God. She especially enjoyed the comforts of religion during her twelve months of affliction, and would often call her children to her bedside and admonish them how to live and be good and kind to each other. This writer felt it a menas of grace to visit and pray with her in July before her death, and saw that "faith was the victory that overcometh the world." May the prayers of this sainted mother



FRAMED IN THE HEARTS OF WOMANKIND.



THERE IS ONE REMEDY which has the blessing of every woman who has ever used it. It has a record of cures of all manner of diseased conditions from which women so generally suffer that is approached by no other medicine. Irregular, painful, profuse or suppressed menses become regular and painless where **G.F.P.** is used properly.

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THE UNEXPECTED ALWAYS HAPPENS.



I had been a sufferer from various female complaints for six years and nothing I could get seemed to do me any good, although I tried many different preparations. I had began to regard myself as being incurable when I was urged to try your **G.F.P.** Treatment. I did so and was surprised and astonished at the result. I was better within a week, and after using three bottles I am ready to say that **G.F.P.** and St. Joseph's Liver Regulator is a combination no female disease can resist.

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be answered and all meet her in heaven.
J. R. Sanders.

JERNIGAN—Mrs. Fannie Rosia Jernigan, wife of Rev. James F. Jernigan and daughter of W. H. Rosa of Mountain View, Ark., was born June 21, 1874, and died at the parsonage in Evening Shade at 1 o'clock p. m., August 21, 1901. Her sufferings were long and severe, more than fifty long, hot days, she was confined to her bed, and under the watchful care of a good physician. She told her husband at the beginning of her illness that she would not recover, but with the instinct of a mother, she was anxious to get well, if it was the will of the Lord, and she rallied all her forces, and fought hard against it, but it was all in vain. With resistless force death entered that home and claimed as his victim one of our purest and best young women. She was genuinely converted under the ministry of Rev. E. M. Smith at a meeting held by him and Rev. W. H. H. Oyler at Mountain View, and joined the M. E. Church, South, and became at once an active worker in the church. The Sunday School and Woman's Missionary Society was her chosen field. In company with her pastor, Rev. J. J. Alexander, and his wife, she attended the district conference at Salem, Ark., July, 1893, and at her request the next district conference was voted to Mountain View. Some of us remember how happy she appeared during the session of the conference held in her home town in 1894.

She was married to Rev. J. F. Jernigan August 15, 1895. Her consecration to the life and work of an itinerant preacher's wife was deep, and without reserve. She loved the itinerancy, and was happy in being one with her husband in the work of the ministry and in soul saving. She was jealous of his success and entered with a true wife's devotion every department of his work. The question of finance never disturbed her faith,

and the quietude of her mind. No privation was too severe for her. The move was never too far, the road too rough, nor the weather too severe. She never murmured, but was happy in her lot. Her death was seemingly untimely, because she was so young in years, and because of her much needed ministrations in her home and church.

She leaves many kindred, also many friends and a heart broken husband and two sweet children, a boy and a girl, one five and the other three years old.

And now my dear brother Jernigan, the solaces of religion will be yours so far as nature will allow you to receive them. My eyes are darkened with tears as I think of your grief and loneliness extreme. The Lord has taken your dear Fannie to her rest. I can, from past experience, only suffer with you, but cannot now give the needed comfort. The Lord has not left you with much excuse for loving this world. The compassionate Savior will not be displeased, I think, if you labor and long for that resting place the more diligently and intensely because, in addition to the bliss of being forever with the Lord, you also covet a reunion with her whom the impulses of both nature and grace have taught you to love only less than His adorable self. The Lord bless you.
E. R. Roe.

If the Baby is Cutting Teeth.

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

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THE ARKANSAS METHODIST.

GEO THORNBURGH, BUSINESS MGR

WEDNESDAY, SEPTEMBER 18, 1901.

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

Quarterly Meetings.

Prescott District, Fourth Round, W. F. Evans, P. E.

November: Cherry Hill, 2, 3; Nashville, 9, 10; Nathan, 10, 11; Emmet, 12; Fulton, 13; Hope, 15; Spring Hill, 16, 17.

Let all the pastors see that the trustees make reports on church property.

Arkadelphia District, fourth round, T. H. Ware, P. E.

November—Hot Springs Circuit, 2 and 3; Central Avenue, 4; Malvern Avenue, 5; South Hot Springs, 6; Malvern, 7; Social Hill, 9 and 10; Clark, 12; Gurdon, 16 and 17; Arkadelphia, 18.

Harrison, District, fourth round, Pierce Merrill, P. E.

November—Berryville Circuit at Berryville, 2 and 3.

Eureka Springs Station, 9 and 10.

We shall expect if possible a full attendance of all the officials with their reports at these meetings. Come, brethren, do not be content with anything short of paying your pastor's salaries in full. We want you to do your whole duty. "It is ordained of God they that preach the gospel, must live of the gospel."

Searcy District, fourth round, M. M. Smith, P. E.

November—Cabot, 2 and 3; Heber, 9 and 10; Stony Point, 13 and 14; El Paso, 16 and 17; Mt. Pisgah, 23 and 24.

Will the pastors see that the trustees have their written reports ready at this quarter.

Morrilton District, fourth round, William Sherman, P. E.

November—Clinton Circuit, 2 and 3; Conway Mission, at Graham's Chapel, 9 and 10.

Camden District, fourth round, R. R. Moore, P. E.

November—Walnut Hills Circuit, 2, 3; Lewisville and Stamps, 3, 4; Child-ester Circuit, 9, 10; Smackover Circuit, 10, 11; Bright Star Circuit, 13; Genoa Circuit, 14; Harmony Circuit, 16, 17.

Batesville District, fourth round, J. K. Farris, P. E.

November—Alt. View, 2, 3; Newport, 10, 11; Jacksonport, 12; Sulphur Rock, 16, 17.

Little Rock District, fourth round, J. H. Riffin, P. E.

October—Mabelvale, 5, 6; Austin, 12, 13; Hickory Plains, 19, 20; Bryant at Bethel, 26, 27; Mammell, 30.

November—Liberty, 2, 3; Winfield Memorial, 3, 8 p. m.; Carlisle, 4; Hamilton, 5; DeValls Bluff, 6; England, 9, 10; First Church, 16, 17.

Dardanelle District, fourth round, J. M. Cantrell, P. E.

October—Gravelly Circuit, at Ton's Creek, 5, 6; Rover Circuit, at Rover, 12, 13; Danville and Ola, at Ola, 13, 14; Spring Hill and Bethlehem, 18, 19; Clarksville Circuit, 19, 20; Coal Hill and Altus, at Coal Hill, 21; Ozark Circuit, 25, 26; Ozark Station, 27, 28.

November—Bellyville Circuit, at Bellyville, 2, 3; Dover Circuit, at Dover, 9, 10; Dardanelle Station, 10, 11; Dardanelle Circuit, 11.

Pine Bluff District, fourth round: September—Swan Lake, 21-22; Altheimer, 23, 24; Gillett at Camp Shed, 28, 29.

October—Redfield, 2, 3; Mission at

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Moor's church, 12, 13; Kingsland at Cross Roads, 19, 20; Rowell at Center, 21, 22; Sheridan, 26, 27.

November—Edinburg at Wheeler's Springs, 2, 3; Roe at Shilo, 9, 10; DeWitt, 10, 11; Sherrill at Tucker, 16, 17.

Stuttgart and Pine Bluff churches announced.

Paragould District, fourth round, J. I. Maynard P. E.

October—Boydsville circuit, 5, 6; Piggott circuit, 7; Reyno circuit, 12, 13; Corning station, 14; Knoble mission, 15; Gainsville circuit, 16; Poca-hontas circuit, 19, 20; Siloam circuit, 21; Walnut Ridge circuit, 24; Pow-hatan and Portia, 26, 27.

November—Alicia circuit, 2, 3; Tuckerman and Kenyon, 4; Smithville circuit, 9, 10; Black Rock and Im-boden, 11; Mammoth Spring and Har-dy, 13; Walnut Hill mission, 16, 17; Rector mission, 22; Paragould circuit, 23, 24; Paragould station, 25.

Fayetteville District, fourth round, S. Anderson, P. E.

October—Prairie Grove Circuit at Prairie Grove, 5, 6.

Monticello District, fourth round, J. R. Ca-sen, P. E.

September—Hamburg Station, 2, 3; Pomeroy Station, at Berry, 26, 27; Warren

Hendrix College

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Entrance requirements, recently raised, are higher than in any competing institution.

Graduates of high schools, academies and small colleges, admitted on certificate, will find the advantages of a genuine college.

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The library, containing 6,500 bound volumes and 6000 pamphlets, gives a fine opportunity for collateral study. The laboratories, well equipped for Chemistry, Mineralogy, and Biology, are real work-shops for the science students.

The literary societies, managed by the students themselves, afford excellent facilities for self-development.

The Young Men's Christian Association encourages noble Christian living and elevates the moral tone of the whole student body.

Unlike the university, the college seeks only a limited number of students (50 to 200) and endeavors to give to each such personal aid and attention as to develop all that is best in him.

There is something in the training at Hendrix which makes successful men of the students.

Immature and poorly prepared students should avoid Hendrix. The work is too severe and the pressure too strong for them. Parents of spoiled sons should remember that a college is not intended for such boys, and if it admits them must shortly send them home in disgrace.

Our academies at Gentry, Imboden and Mena are for the young and poorly trained; a reform school is the place for the vicious.

Parents will save their own feelings and retain their regard for the college if they select the right school.

Expenses at Hendrix are very moderate and economy is encouraged. Boys of limited means may find employment to pay for tuition, and even more than that.

As the number that can be accommodated at the dormitory is limited, early application should be made.

Fall term opens September 20.

For Further Information, Address

A. C. Millar, President.

Helena District, fourth round, R. C. More-head, P. E.

September: Wynne station, 22, 23; Taylor's Creek circuit, 24-25 (Rev. W. F. Rhew).

Memorial services were held at First Church, this city, on Sunday night, at which the following programme was carried out except that in the absence of Rev. J. K. Smith Rev. J. H. Riffin read the Scripture:

Introductory—Rev. Wm. E. Thompson.

Hymn—Choir.

Prayer—Rev. G. G. Smeade.

Solo—Miss Amanda Dye.

Scripture—Rev. J. K. Smith.

Address—Hon. D. W. Jones.

Hymn—Choir.

Address—Hon. James Mitchell.

Address—Hon. Thomas B. Martin.

Address—Hon. H. L. Rimmel.

The large church was crowded, and the services interesting.

"Theism" is one of the books in the series of "Christian Evidences" by Rev. J. E. Godbey, D. D., editor Arkansas Methodist. The price is 15 cents, but to close out our stock we will mail them at 10 cents each.

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Warning Order.

State of Arkansas,) ss
County of Pulaski,) ss

In the Pulaski Chancery Court, Joseph E. Carden, Plaintiff, vs The Unknown Heirs of Margaret Wells, deceased, Defendants.

The defendants, the unknown heirs of Margaret Wells, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Joseph E. Carden, August 30, 1901.

By F. A. Garrett, D. C. Frank W. Rushing, J. H. Carmichael, Solicitors for plaintiff.

The District Epworth League Conference will be held at Clarendon, Ark., October 1-3. An interesting and instructive programme has been prepared. Large delegations are expected from each charge in the district. Let the pastor or League secretaries send names of those who will attend to Rev. W. B. Hays, and entertainment will be provided for them.

S. H. Babcock, Jr.,
Pres. Dist. E. L.

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