

The Arkansas Methodist

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VOL. XX.

LITTLE ROCK, OCTOBER 2, 1901.

NO. 40

News and Notes.

JEREMIAH M. WILSON, CHIEF counsel for Rear Admiral Schley, died suddenly of heart-failure, in the Shoreham Hotel, Washington, September 24th. He was suffering from Bright's disease, and this, coupled with an attack of indigestion, caused his death.

LEON F. CZOLGOSZ WAS TRIED for shooting the President in Part III. of the Supreme Court, and found guilty of murder in the first degree. On Thursday, the 26th, Justice White pronounced upon him the sentence of death, which, according to the laws of New York, will be executed by electrocution. The assassin could not have had the least hope of escape from the first, and he manifested no concern for his fate. He entered the plea of guilty. According to law the plea of not guilty was entered for him by his counsel, and the evidence of his guilt was formally and fully produced by the prosecution. There was no shadow of doubt that the crime was premeditated, the deliberate act of a man, who only carried into effect anarchistic teaching, which our laws have allowed, both from the platform and the press.

True, O King!

We call the attention of our brethren in the pastorate to the following extracts. They speak for themselves:

"Some of our preachers have remarkable success in circulating the Methodist Protestant on the same field, where others make a woeful failure of it. Mr. B. M. Stoddard sets forth the cause of failure, in the Christian Sun, in a forcible and succinct manner:

"It is time enough now to consider one of the reasons why the secular paper is crushing out the life of the Church paper. Briefly, I give the reason most prominent, and lay the fault at the pastor's door, who, usually, is the authorized agent of the denominational journal. Why is the pastor of a church content to stand in his pulpit and urge, at arm's length, his people to subscribe, when the doors of our Christian homes are

swung open to all wide-awake canvassers of the land, who gladly enter and secure, by the best and proper plans, thousands of subscribers to papers, whose teachings are entirely foreign to our principles and creed? When will pastors wake up? The ministry must learn, and quickly, too, that what they think they are able to do from the pulpit in ten minutes, every up-to-date canvasser knows to be a day's job, and he sets out to do the work in the proper and successful way, and, as a result, secures ten times as many subscribers. This is the reason the secular paper has a ten times greater circulation."

To this the Religious Telescope adds:

"It is the pastor who diligently canvasses the homes of his people and personally solicits their subscriptions for his Church paper until he secures them, who succeeds. Others are foreordained failures."—Baltimore and Richmond Christian Advocate.

THE VISIT OF THE CZAR OF Russia to President Loubet of France is a novel spectacle for the world to witness. It brings together in mutual recognition and fellowship, the greatest representative of autocracy—an absolute ruler, who claims descent from a long line of monarchs, and a representative of republicanism, elevated from the ranks of the people by the suffrages of the people to represent the nation a little while as its executive head. This personal fraternizing with the President of the Republic, and the recent call of all nations to a peace congress which the Czar issued and which all the nations obeyed, or in which they concurred, tends to place Russia in a new light before the Christian world. The political significance of the Czar's visit is an alliance confirmed with France. It is a notification to Germany, Austria, Italy and Great Britain that French interests will be protected by Russia. It makes Russia more sure of carrying out her designs in the East without any European power daring to oppose her.

Renew your subscription.

From the Nation's Capital.

President Roosevelt has signified his intention of attending the little Dutch Reformed Church known as Grace Reformed Church on 15th St., between Rhode Island Avenue and P St., and the first church service in which he has taken part since his succession to the presidency was in this church of his selection. The pastor is Rev. W. S. Schick and the service is conducted in English though the members almost without exception are German and Dutch. It has never been a fashionable church and owing to its modest size it can hardly become so even now with the President as a member. It is probable, however, that his communion with the church will lead to its extension.

President Roosevelt is not at all the conventional type of the pious man but the moral excellence of his character compels the admiration and respect of all. By his books, by his speeches, but principally by his example he has expounded clean and lofty ideals in life and conduct, ever throwing his influence on the side of the strictest probity and rectitude and preaching a gospel of industry, sincerity and optimism that cannot fail to inspire the youth of our country. Even his exuberant health and his delight in maintaining it carry a worthy lesson to the apathetic, the indifferent, the dyspeptic and hypochondriac.

In his gospel work which has given the word strenuous its vogue he has this to say:

"For myself, I'd work as quick beside Pat Dugan as with the last descendant of the patron; it literally makes no difference to me as long as the work is good and the man is in earnest. It is ignoble to try to heap money on money. I would preach the doctrine of work to all and to the man of wealth the doctrine of unremunerative work."

With the entry of the Roosevelt family the White House will be more cheerful than at any time since President Garfield's family occupied it. President Arthur, who succeeded the latter, was a widower, and it was near the end of Mr. Cleveland's first term before a baby's voice was heard. Even in his second administration the children were too shy to take

any part in the life of the old mansion. During President Harrison's administration, Baby McKee enjoyed a national reputation as his grandchild but for the first time since President Garfield's term has a large family made a home of the historic place. Mr. Roosevelt, though the youngest President, has a larger family than any of his predecessors. The Roosevelt children form a bright and interesting sextette, quite unspoiled by their father's fame, and with no suspicion of any claim to distinction on the score of being the children of the President. They are a sturdy, vigorous lot and have been reared in the greatest simplicity. It is even said that the younger ones will be entered in the public schools of Washington. The eldest of the children is Alice Lee, aged 17, the only child of the President's first marriage. The others are Theodore, Jr., aged 14, Kermit, aged 12, named after his mother whose maiden name was Edith Kermit Carow, Ethel, aged 10 and Archibald, aged 7.

The preparations at the White House for the reception of Mrs. Roosevelt were completed yesterday and the family immediately took possession. For several weeks the building has been filled with cleaners, paper hangers, and decorators, for before President McKinley's assassination, workmen were preparing it for his return. In the room occupied by Mrs. McKinley as a bedroom the decorations are all of blue and white, the paper, furniture and carpets having been her personal selection and Mrs. Roosevelt has gracefully expressed a desire that these shall not be changed. This room, situated in the southeast corner of the building was first used as a bedroom by Mrs. Cleveland and everything in it was decorated with her favorite flower, the violet. The color, however, was depressing and distasteful to Mrs. McKinley so that as soon as it became hers she had all the furnishings changed to blue and white. The melancholy work of removing all of the late President's effects together with those of Mrs. McKinley has just been completed under the supervision of Secretary Cortelyou.

Contributed.

BISHOP GALLOWAY'S SERMON.

"That which we have seen and heard declare we unto you."—John i:3.
 "For we cannot but speak the things we have seen and heard."—Acts iv. 20.

Here we have two statements—one by St. John the Divine, the other the joint utterance of Peter and John, with Peter doubtless as the spokesman. The one speaks as a teacher and theologian, the other as the missionary and martyr. Both are witnesses to eternal verities, one modestly affirming that he confines himself to facts of personal experience. "That which we have seen and heard;" the other, artless, impetuous, and chivalrous, candidly acknowledges that he had to talk, "We cannot but speak." Here the characteristics of two natures appear. St. John spoke as a wise and able teacher, "the quiet master of the secrets of the spiritual life;" the other as the fearless missionary, whose passionate love for the Lord and ardent concern for "that which we lost," gave him a divine impatience to speak in his name. The one wrote lovingly and modestly, as if with "a feather dropped from an angel's wing;" the other spoke with the intense fervour of a soul on fire with a holy commission. One displays the calm confidence of absolute assurance, the other the unswayed boldness and sublime courage of an ambassador charged with a sacred mes-



A WOMAN'S THROAT

Is her fortune if she chances to be a Patti or Albani, and that fortune is guarded day and night with the greatest care. Nothing frightens a singer so much as a cough.

Every woman ought to be afraid of a cough. It is nature's danger signal. Who does not know of some sweet woman-voice silenced forever by disease which began with a slight cough.

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sage and mission. Here is the confidence of personal knowledge. They do not repeat the statements of others, but speak as eye and ear witnesses—"that which we have seen and heard." And the form of speech employed is assurance of perfect precision—of absolute accuracy—in statement and testimony, without vagueness or inaccuracy, they declare only, but entirely, what they "have seen and heard." Here, also, is the irrepressible in Christian life and testimony: "We cannot but speak the things we have seen and heard." The liberated soul will rejoice in its freedom, and talk of its redemption and Redeemer. The uncaged bird cannot but soar and sing. And here is the positiveness of ample and accurate personal knowledge. "Know" is a favorite word with St. John. Over and over again it is repeated in his Epistles. "And hereby we know that we do know him." "We know that we have passed from death unto life." Suggestive comment has been made upon the fact that the inferential "therefore" is not to be found in this Epistle. His constant and earnest insistence is that Christianity is the religion of knowledge—the salvation promised is a conscious salvation. And, on the other hand, Christianity is a religion of positive affirmations. It is not an empty, impotent negation, but a clear and authoritative declaration of absolute and eternal truth. It utters no uncertain sound, misleads no honest inquirer, encourages no false hope. Christianity is a divine dogmatism. Jesus says emphatically, "I am the truth." There is the same appeal to the senses of seeing and hearing in the account of Paul's conversion and commission as an apostle—"For thou shalt be his witness, unto all men, of what thou hast seen and heard." And yet, unlike Peter and John, he had never had physical companionship with his Lord, for whom he was to be an accredited and convincing witness, of world-wide and enduring fame. But neither of the Apostles had fuller or more accurate testimony to give of what he had seen and heard than this one, "born out of due time," the burden of whose eloquent preaching was the relation of his miraculous experience. The organs of sight and hearing are used, therefore, to represent the cognitive and acquisitive faculties of the soul by which we come into immediate possession of the facts of personal experience. Into the ears that hear God speaks in tones clear, distinct, unmistakable, and authoritative. The eyes that are open are obedient unto the heavenly vision, and behold "wondrous things out of Thy law." This is consciousness—the final source of correct knowledge. "Behind consciousness one cannot go; as far back as consciousness religion must go, or its work is superficial." It is "the affidavit of life to life." Here,

value of a personal Christian experience. Only what may be seen and heard is of absolute importance. This alone is essential; all else is incidental. We may speculate about a thousand things, but only fundamental verities need command our deepest concern. The doctrines that are transmutable into life we are under holy compulsion to declare. This was the dominant note of the mighty movement that has made possible the great conference met here today, with representatives from all parts of the world. In 1743 Mr. Wesley uttered these words: "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. * * * I make no opinion, the term of union with any man. I think and let think. What I want is holiness of life. They who have this are my brother and sister and mother." And the declared mission of Methodism was only, and specifically, to spread Scriptural holiness throughout its world-parish. As appropriate, therefore, to this occasion, and suggested by the text, I ask you to consider with me the subject of—

Christian Experience: Its Supreme Value and Crowning Evidence.

Christianity's chief glory and assured triumph is its redemptive power. That is its sublime and only mission—the spiritual regeneration of the world. "It is not," says a great theologian, "its monotheism, or decalogue, or ordinances, or priesthood, or Sabbaths, that either constitute it a separate religion or insure its dominion in the future; but redemption from sin through Jesus Christ is its radical doctrine, its original starting-point, and the inspiration of its mission in this world." It is well enough to exalt the ethical value of the Christian religion—the excellence of its doctrines, the beauty and purity of its ordinances, the nobility of its ideals, the genuineness and authenticity of its records, and the power of its inspirations. But, above all, we must have personal experience of its redemptive efficiency. I do verily believe that there is imperial demand for renewed emphasis to be put on this great and gracious privilege of every Christian believer. If there has been no abatement of appreciation of this vital doctrine, there is urgent reason for special insistence upon its absolute necessity. "Ye must be born again" should ever be the ringing message of the Church of God. We must adhere firmly to the elementary Christian graces—the fundamental doctrines verified and intensified by spiritual experience—if we are to rekindle the zeal of the church, and exult in the restored joy of our great salvation. The multiplying of church ac-



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tivities, and the increasing demands of ecclesiastical administration, may have occasioned some diversion of our evangelistic zeal, and some relaxing of insistence upon this pre-eminent doctrine of the Gospel. And it has also been more or less obscured by the prominence given in modern discussion, in both pulpit and press, to the mere ethics of Christianity—to its sociological virtue and value. However true and important such an aspect of religion may be, its excessive emphasis will retire to a subordinate position the great spiritual doctrine which alone is vital—the doctrine which makes the Gospel a power in the world's social elevation and evolution. It is affirmed that Christ's mission was social rather than theological; that "the Sermon on the Mount is the ethics of society;" that "it is a treatise on political economy—a system of justice," and that "industrial democracy would be the actual realization of Christianity." I would not underestimate the sociological power and reconstructive functions of the Christian religion. It is a transcendent and transforming social energy. Its elevating and ennobling influence marks the progress of civilization and determines the status of nations. There is a vital connection between the spiritual and political faiths of all people. And Christianity has demonstrated itself to be

the universal and only stimulus and panacea for the dying world of heathenism. It is a political force as well as a spiritual influence—a social dynamic as well as a celestial hope. The altar makes the throne. The character of the crosier measures the strength of the sceptre. Out of religious doctrines are developed political principles; and the purer the religion the broader the constitution, and the wiser the civil polity. But all these are results rather than primary objects; consequents, and not the supreme purpose. Christ's mission was purely spiritual—the redemption of the soul from sin. And his specific aim was not to reach the masses or the classes, but the individual, with the emancipating power of truth. Another fact which may account for some neglect of this paramount doctrine is the growth of a mistaken catholicity—a sentiment that rather vaunts itself in disparaging the fathers as excessively rigid in their spiritual exactions, and too literal in their interpretations of the Word of God. The rebound from dreaded harshness may lead us to fatal laxness. I fear there is real need for a note of warning. The days of so-called intolerance have been succeeded by a time of much indifference—a time of lax faith and colorless convictions and boasted breadth of view. The commiserated narrowness of the fathers, which made them militant in spirit and intense in their clean-cut, unshaken opinions, has largely ceased to characterize the church of today. There is an excess of tolerance that tends to latitudinarianism. There cannot be too much catholicity or spirit, too much broad Christian fraternity; neither can there be any relaxing of the fundamental verities of the Gospel. Paul's sublimest boast was not that he had "fought the good fight"—met and mastered his last enemy; not that he had finished his course—come triumphantly to the end of a long and honored career, without a blur on his name or a stain on his shield; but that he had "kept the faith"—kept it in its integrity and entirety; kept it without lowering its Divine sanctions or compromising its sacred imperatives. The peril of this age is not a God despised, but a God displaced; not a God forsaken, but a God forgotten; not a God rejected, but a God neglected. And this result has been wrought by two facts fundamental in the Christian life—an enfeebled consciousness of sin, and an obscured vision of the Savior. In view of this peril, and as descriptive of the church in consequence, Bishop Wilson has eloquently said that "the tremendous forces expressed in the person and work of the Son of God are deemed wholly unnecessary, and the Savior of the world is assigned an honorable place at the head and center of a social, intellectual and aesthetic realm known as the church, which he may adorn

with his presence, but must not perturb, distress, and humiliate by the shame and horror of his cross." And that leads me to say a word about a doctrine not only basal to this study, but to the spiritual kingdom of our Lord—the doctrine of sin. Any scheme of religion or system of theology that minimises sin, makes meaningless the mission of the Man of Galilee. Eliminate sin and you emasculate the Gospel. Christianity has only a message for a world of sin. Its sublime mission is the redemption of the human race. According to one school of evolutionists, sin is simply want of conformity to environment, or "partially evolved conduct." In order to characterize at once the absurdity and peril of such teaching, a witty English minister has said: "The evolutionary man does not exclaim with Paul, 'O wretched man that I am! Who shall deliver me? but 'O progressive man that I am! Who shall help me to evolve myself?' And there are certain religious writers who represent sin, not as 'the sting of death,' but merely as a 'pardonable flaw' in human nature—an unfortunate spiritual aberration. So observant and devout a layman as Mr. Gladstone thus referred to such teachers: "They appear to have a very low estimate both of the quantity and quality of sin; of its amounts, spread like a deluge over the world, and of the subtlety, intensity, and virulence of its nature." How sadly such teachers contrast with the inspired apostles, who wrote of the things they had seen and heard! St. John's estimate of sin and its universality may be discerned in these plain and powerful words: "If we say we have not sinned we deceive

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When you lose flesh, it brings the plumpness of health.

When work is hard and duty is heavy, it makes life bright.

It is the thin edge of the wedge; the thick end is food. But what is the use of food, when you hate it, and can't digest it?

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ourselves, and the truth is not in us." St. Paul characterised it as "the sting of death," and, again, "the wages of sin is death," and in the agony of his own awful consciousness of the guilt and power of sin cried out, "O wretched man that I am! Who shall deliver me from the body of this death?" And when the joy of deliverance came—a deliverance he could not doubt—a deliverance as conscious as when he walked out of the goal at Philippi—he answered his own despairing cry in these jubilant words: "I thank God through Jesus Christ our Lord." Jerome has wisely said: "He that hath slight thoughts of sin never had great thoughts of God." And he might have added, no one can have great thoughts of God who has had only slight thoughts of sin. The Gospel has no effectual appeal to a soul that has no consciousness of sin. You recall the answer the Duchess of Buckingham wrote to Lady Huntingdon, when the latter invited her to hear George Whitefield preach. "It is monstrous," she said, "to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting." And yet without such a deep conviction of sin—a conviction that becomes a crucifixion—there can be no clear experience of the crisis of conversion. The Gospel of regeneration is first of all a distinct statement of the doctrine of sin; and the first regenerative work of the Holy Spirit is to convince the world of sin and of righteousness and of judgment.

A Conscious Experience.

1. The regeneration of the soul by the Holy Spirit, through faith in Jesus Christ, is a conscious experience, and a fact of certain knowledge. The subject of it becomes a "new man" with a "new heart," and out of this new, transformed life is able to "declare that which he (we) hath seen and heard." But just here it may be well to note an important distinction suggested by Bishop Foster—that "there is a difference between an experience of Christianity and a Christian experience." The one is an observation of its moral, social, and other effects upon individuals, peoples, and nations, while the other is purely subjective—the consciousness of certain spiritual facts, forces, and fruits in the individual soul. One may, therefore, have an experience of Christianity, may have an extensive and even approving knowledge of its mighty objective influence and results, and yet be without a genuine Christian experience. Another fact should not be overlooked—while the attitude of regenerated souls is essentially the same toward God and the great doctrines of the Gospel, "every experience is colored by the subject of the experience." Inherited tendencies, degrees of intelligence, peculiarities of temperament, indeed, everything that differentiates human

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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."

beings, affect and determine the expression of this new life. Mental and temperamental characteristics are untouched in regeneration. Individuality is perfectly preserved. So in Christian experience "every bird sings according to its beak." But there are certain great radical results wrought in every one who accepts, and with the heart believes, the Gospel of the Lord Christ. These are facts of consciousness to which he clearly and joyfully testifies. The soul demands absolute certainty in religion. It cannot rest on a mere inference, or be content with a weak

ability, or find comfort in a rational conclusion. The mighty issues of eternity cannot be suspended on less than "infallible proofs." We must have sure knowledge. And the demands of the soul are not met with the proof of Christianity as a system of doctrine. What man must know is that it is the present, all-sufficient exhaustless power of God, by which he is redeeming a world of sin. The sure knowledge of God, and the conscious relief from sin, are the two great matters of spiritual concern about which the soul demands unquestioned certainty. And we do know our God, surely, savingly, triumphantly. As one of our own brothers on this side the sea has happily stated it, "We know God transcendent in the Father Almighty, descendent and ascendent in Jesus Christ His son, and God also immanent, communicative—a life-sustaining breath, a cherishing and kindling fire—in him who is called the Holy Spirit." And the certainty that we may know God is the chief and mighty stimulus to faith. It becomes a sublime and ever-increasing passion of the soul. No other knowledge satisfies. It may inspire ambitions to more diligent search; it may intensify desire after larger disclosures of truth, but does not feed the hunger of the soul, and give an untroubled peace to the human heart. And this desire to know God is more than "the passionate curiosity, which we feel before the mystery of the universe." It is the awed and reverent spirit of Isaiah, when he saw the throne high and lifted up, and the train that filled the Temple, and heard the tumultuous praises of the angels that shook its everlasting pillars. It is the humble and ready obedience of Paul, on his way to Damascus, when he pathetically asked, "Lord, what wilt thou have me to do?" Now in response to this demand for absolute certainty, the Scriptures speak in terms and tones of Divine assurance, and the voices of the redeemed in all ages confirm the statements of Prophet and Apostle. St. John in glowing words describes the great change wrought in the soul by the power of Christ through the Holy Spirit, and the blessed assurance given. "Therefore if any man be in Christ, he is a new creature, old things are passed away; behold all things are become new. And all things are of God, who has reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation, to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we may be made the righteousness of God in him." Listen to this

loud acclaim of Peter, which sounds like a mighty anthem of some celestial choir: "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." And nothing could be more confident and reassuring than the majestic statement of St. Paul: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The Apostle makes distinction between the fact of sonship and the assurance of it—between the act of justification and adoption, and the consciousness of it. "And because ye are sons God has sent the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. iv. 6). Again in the Epistle to the Romans he says: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit himself beareth witness with our spirit that we are the children of God." This mighty transformation of the whole spiritual nature is not a matter of conjecture or uncertainty. It is not a logical inference from historical facts and rational conclusions, but an immediate, absolute, Divine assurance. Here is the realm of direct knowledge, and need not admit the possibility of a doubt. A Divine certainty fills and thrills the soul. Like the sightless sinner healed by the Savior, he says: "This one thing I know, that, whereas I was blind, now I see." Dr. Hodge, the great Presbyterian theologian of America, states the case in these luminous sentences: "There is no form of conviction more intimate and irresistible than that which arises from the inward teaching of the Holy Spirit. All saving faith rests on his testimony or demonstration. (1 Cor. xi. 4.) This inward teaching produces a conviction which no sophistries can obscure, and no arguments can shake. It is founded on consciousness, and you might as well argue a man out of his belief in his existence as out of confidence that what is thus taught of God is true." And I cannot forego, in this immediate connection, reproducing the clear, strong, doctrinal statement found in that ancient formula of faith, the Westminster Confession: "This certainty is not a bare conviction and probable persuasion, grounded upon a fallible hope; but on infallible assurance of faith; founded upon the Divine truth of the promises of salvation, the inward evidences of those graces unto which these promises are made, the testimony of the Spirit witnessing with our spirits—that we are the children of God; which Spirit is the earnest of our inheritance, whereby we are sealed unto the day of redemption." It has been well said that the certainty of our knowledge, in things spiritual as in things nat-

ural, is always worth more to us than the completeness of our knowledge. It is better to know some things surely than many things imperfectly. Not long before his wonderful conversion in 1738, in a letter to his mother, John Wesley thus clearly stated his view of the possibility and necessity of a conscious salvation. He said, "If we dwell in Christ and Christ in us (which he will not do unless we are regenerate) certainly we must be sensible of it. If we can never have any certainty of our being in a state of salvation, good reason it is that every moment should be spent, not in joy, but in fear and trembling, and then, undoubtedly, we are in this life of all men most miserable. God deliver us from such a fearful expectation as this." There is a familiar hymn in one of our hymn-books which is not Methodist. It breathes a sort of Christian agnosticism. It lacks the confident and jubilant tone that has made Methodism a world-wide movement.

"Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his, or am I not?"

The sublime privilege of a regenerated soul and the clear note of its triumphant assurance is happily expressed in the splendid lines of Charles Wesley.

"My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba Father, cry."

It may be that some children of the covenant, reared in an atmosphere of piety, diligently and prayerfully instructed in the great facts and verities of the Gospel, may enter so easily and gracefully into the spiritual kingdom that conversion seems rather a process than a crisis. Such cases possibly ought to be typical, and may become universal. But however noiseless the transition, there was a definite passage out of the old life into the new. And the renovated will, the transformed life, the purified and pacified conscience, attest that the great change was wrought at some time or somehow. We should not insist, therefore, upon the very place and the exact moment when this crisis is wrought, but I confess to a singular satisfaction and a sustaining sense of unquestioned certainty when John Wesley refers to Aldersgate street as the place, and a "quarter to nine" in the evening of May 24, 1738, as the time when "I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." How vivid also was the experience of Charles Wesley the hour he was admitted into the Kingdom of Divine grace. To commemorate that bridal hour of his soul, the



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laureate of Methodism wrote one of his grandest hymns. Feeling that one tongue was not enough to express what his heart felt, of love to God for his redeeming grace, he exclaimed:

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

And with what genuine joy did the distinguished son cherish the fact that his sainted father had such a clear and satisfactory experience! Samuel Wesley, the venerable rector of Epworth, died in 1735. His death was triumphant, and his testimony was really jubilant. Referring to his father's experience, John Wesley said: "What he experienced before I know not, but I know that during his last illness, which continued eight months, he enjoyed a clear sense of his acceptance with God. I heard him express it more than once, although at that time I understood him not. 'The inward witness, son, the inward witness, said he to me: 'this is the proof, the strongest proof of Christianity.' The Christian has an infallible witness: 'He that believeth in the Son of God hath the witness in himself.' 'The Spirit himself beareth witness with our spirit that we are the children of God.' There is a teacher in the heart 'who has also a chair in heaven.' The ringing, exultant affirmation of every redeemed disciple, of our Lord was, 'We know whom we have believed.' The constant and confident appeal in the New Testament is to the direct testimony of consciousness. Every apostle seemed to have fire upon his lips when he spoke of the great and gracious redemption wrought by the Spirit of God. And with the Apostle Peter, every experimental Christian today declares that he does not follow cunningly-devised fables when he makes known the power and coming of our Lord Jesus Christ, but is an eye-witness of his majesty. Spiritual facts and verities are apprehended just as rationally as are things material. The same faculties are employed—there is only difference in the objects apprehended. We

reject and resent the statement that a proposition may be at the same time false in philosophy and true in theology. That doctrine known as "Double-truth" has been justly condemned as "the fig-leaf of a shame-faced or still half-unconscious scepticism." "Our Christian certainty," says a distinguished authority in theology, "rests upon the synthesis of the religious impressions made upon all our faculties," and "the testing and investigation of these impressions by the processes of reflective thought, acting in the light and by the aid of the rational intuitions."

II. The Irrepressible in Christian Testimony.

This new life has an irrepressible element. Its nature is to reveal, and not conceal. Its impulse is to speech, and not to silence. "We cannot but speak." This spiritual knowledge—this Divine assurance—is the "communicative impulse" of the redeemed soul. There is begotten a Divine eagerness to make it known to others. It is the constraining love which Paul felt and so eloquently acknowledged. It was the passionate spirit of St. John in the rhythmic sentences of his First Epistle: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled concerning the Word of Life (for the life was manifested, and we have seen and bear witness, and declare unto you that Eternal Life which was with the Father, and was manifested to us), that which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son, Jesus Christ." The first impulse of a converted soul is to bring others to Christ. And the growth of this spiritual concern for the unsaved, and the increase of this Divine desire, are the measure of our religion. Solicitude for others is the expression of our love to God. The certitude of our faith is the measure of an aggressive ministry. Shallow convictions produce feeble service. Men of might and majesty believe strongly. Heroes stand for something. Faith is the fibre of a conqueror. There is no inspiration in a negative. It can neither elevate nor regenerate. Christianity must first be an experience before it can be an enterprise; it must be a regeneration before it will become an inspiration. Paul's absolute faith and vivid experience gave him the spirit of a conqueror, even when defeat and death seemed inevitable. His confidence in the eternal principles of God's kingdom and its final triumph was never disturbed. The Gospel that had saved him could redeem the world. After his Damascus experience he knew neither doubt nor fear. So, above the clamor and clangor of the mob, and amid the desertions of trusted friends, rose

the clear, bugle notes of his sublime, all-conquering faith: "Nevertheless, the foundation of God standeth sure." He believed in a personal God—not in a "stream of tendency"—in a mighty and ever present Savior, not in a mere moral influence; in a guiding and attesting Holy Spirit, not in a vague spiritual impression. Such an experience intensifies the zeal of the ministry. "We cannot but speak." It inspired the noble declaration of St. Paul: "I am a debtor both to the Greek and the barbarian, to the wise and the unwise." It was this that caused him, amid stripes and persecutions, and the prospect of certain death, to exclaim, "None of these things move me." And our Methodist fathers had a like apostolic and zealous spirit. It made John Wesley "the quiescence of turbulence," and gave seraphic wing to the lyric muse of his brother Charles. It inflamed the ardent soul of Thomas Coke, "the foreign minister of Methodism," and caused him, in a moment of rhapsody, to cry out, "I want the wings of an eagle and the voice of a trumpet, that I may preach the Gospel in the East and in the West, in the North and in the South." Preaching has little meaning and less power that is not born of a living experience. It must be a personal attestation of the facts stated and the truth expounded. Otherwise it is a discussion and not a proclamation—a sacred rumor repeated and not a Divine verity attested. The apostle must be a witness. The true attitude of the minister has thus been described: "One who knows, standing up in the midst of those who know not, holding forth to those who as yet do not know the message of salvation from the living God and the exalted Christ." The authoritative command and Divine exhortation is, "When thou art converted strengthen the brethren." One must have power before he can impart strength. He must know the way before he can direct others aright. The Gospel for a world of sin can only be preached by those who have felt its need and tested its redemptive power. No tongue of archangel could rightly proclaim it. And those preach it most efficiently who know experimentally its saving and infinite efficacy. It is a suggestive fact that the prophet Ezekiel had to eat the roll which was written within and without, before he could preach it to others. It had to be assimilated, become a part of his very being—transmuted into his life's blood—before it became a message of life and power to the people. The mission of the ministry is to take up God's message and carry it to the world. The angel flying through the heavens with trumpet in hand had committed to him the everlasting Gospel. God ordained once the agent, the instrument, and the message. And the other mighty angel that John saw, with a rainbow

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on his head, his face bright as the sun, and feet glorious as pillars of fire, ventured not to earth on his own authority, but "he had in his hand a little book open." And God has never allowed any messenger, whether angel or man, to construct or invent a message. The scope and function of this ministry is clearly and fully defined. We are to speak as the Spirit giveth utterance. Our mission is to "bear witness of that light." It was the Divine and only commission of Patriarch, Prophet, and Apostle. From Moses to John the Baptist, and from Paul to the present, men could only bear witness. They cannot create—they can only reflect light. They are not that light—only reflections of its glorious and healing beams.

III. The Crowning Evidence.

The highest proof of the power of Christianity is in the reality of Christian experience. And the certainty given by such an experience, which is matter of immediate consciousness, is the highest attainable by human beings. I respect the eminently wise caution of Richard Baxter, that "God's evidences must not be separated, much less must one be pleaded to the neglect of the rest;" but undoubtedly the pre-eminence must be given to the evidence of Christian experience. John Wesley had that view, as is evident from one of his remarkable letters. "If then," says he, "it were possible (which I conceive it is not) to shake the traditional evidence of Christianity, still he that hath the internal evidence (and every true believer hath the witness or evidence in himself) would stand firm and unshaken." Spiritual truth is not reached by hearsay, or received at second hand. We do not hear God in the shout of the sea, or the thunder of the storm, or the silvery song of the streamlet. These are only the echoes of his voice; but he is heard in the words of his Son, for "they are Spirit and they are life," and in the attesting voice of the Holy Spirit, which makes us cry Abba Father." God is not seen in the glorious light of the sun, or the soft gleam of the stars, or the gorgeous tints of the evening clouds. But he stands unveiled before us in the "Man Christ Jesus." "He that hath seen Me hath seen the Father also." The revelation of God to man could not come in the records of a book, or in the

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glory of the heavens, or in all the vast and varied handiwork of nature, but in a real life. And when he has been thus spiritually apprehended, and his Gospel experimentally tested, we have the crowning evidence. Then every voice is the voice of God. Without modification or reserve do I accept the triumphant conclusions of the late Bishop of Durham: "If it is not by the senses, so neither is it by theological and scientific faculties, that we can apprehend God, can see the Father. These faculties may verify, may explain, may systematise, but they cannot give the insight, cannot create the belief. I doubt whether the most elaborate proofs of the Being and attributes of God, the most subtle expositions of the evidences of Christianity, have done very much toward establishing even an intellectual assent. I am quite sure that they have been all but powerless in commanding a living, working belief." But to the mind of the consciously regenerate, doctrinal truth has luminous and larger meaning.

One with a clear Christian experience has assuring knowledge of the person, character, and Divinity of Jesus Christ. I would not undervalue the overwhelming argument that has vindicated the Christ of history, the Christ of Bethlehem and Nazareth, of Galilee and Judea, of the Garden and the Cross, the Christ who died that the world might be redeemed, but the Christ of experience, the Christ of the redeemed soul, the Christ formed within, the hope of glory—is a real, ever-present, inspiring personality. To such a one Jesus Christ is not a history but a verity; not a reminiscence but a presence; not a theory but glorious reality. He is not a God afar off, but ever near; Paul had such a knowledge of his Lord when he exclaimed: "I live and yet not I, but Christ Jesus liveth within me." And on another occasion as sublimer vision and Diviner experience was his, when in the very exhaustion of spiritual rhapsody he cried out, "For me to live is Christ." The great Jonathan Edwards, referring to the clear apprehension the consciously regenerated have of doctrinal truth, and especially of the person and Christhood of Jesus, made this masterful deliverance. "With respect to Christ's being the Son of God and the Savior of the World, and the great things he has revealed concerning himself and his Father and another world, they have not only a predominating opinion that these things are true, and so yield their assent, as they do in many other things of doubtful speculation, but they see that it is really so; their eyes are opened, so that they see really Jesus is the Christ, the Son of the living God." The personality of the Holy Ghost and the doctrine of the new birth are not matters of speculation or vague uncertainty to those who have been the objects of redeeming power. They are facts of glorious and hourly experience. Prof. Austin Phelps, in some eloquent and powerful passages, illustrates these sublime doctrines most vividly, in describing the conversion of St. Paul: "Look at it as a fact in the history of mind. Set aside as irrelevant to the object before you whatever was miraculous in the events of that journey to Damascus. Make no account of the supernatural light, the voice from heaven, the shock of blindness. Consider not the means but the manner of that change in the man. Mark its impetuosity. Note the instantaneousness of that arrest of passion. It is like a torrent frozen in mid air. Observe the revulsion of feeling—threatening and slaughter give place to conviction of sin. Malignity is supplanted by prayer. Perceive the revolution of character in that instant of trembling and astonishment. Call it regeneration, conversion, new birth, or by titles more comely to philosophic taste; call it what you will, it is a change of character. The Pharisee

becomes a penitent. The persecutor becomes a Christian. The murderer becomes a saint. For aught that appears in the narrative the change is almost like a flash of lightning. How brief the colloquy which proclaims the whole of it! 'Who art thou, Lord?' 'I am Jesus.' 'Lord, what wilt thou have me to do?' We do not know that mind can move more rapidly than this in such a juncture of its history, and yet more intelligently. Then put together the two lives of the man, his life before and his life after this convulsive crisis. Saul and Paul join hands over this invisible gulf as over the river of death, the same being, yet two different men. His character has experienced a change like the transmutation of metals. Take these as facts of sober mental history, and do they not seem to speak the presence of a supernatural power?" It gives infallible assurance of the Divine authority of the Word of God. With a clearly attested Christian experience we enter without hesitation upon the fullest and freest investigation of the historical and critical questions relating to the Holy Scriptures. No canon of criticism or test of scholarship can intimidate a faith that has been securely enthroned in the consciousness. If there be occasion for a revision of opinion about the canonical authority of some book, or the credibility of certain passages there is no disturbance of those great doctrines that have already been transmuted into personal life and character. "The words that I speak unto you they are spirit and they are life." No question about Jonah and his excursion at sea can invalidate the doctrine of the new birth, or render indistinct the voice of the Spirit in the regenerated soul, bearing witness with our own spirit. "It is such a witness," says Dr. Watts, "to the truth of the Christian religion, as does not depend upon the extract truth of letters and syllables, nor on the critical knowledge of the copies of the Bible, nor on this old manuscript, or on the other new translation." The Divine life implanted in the soul is sufficient assurance that the Gospel must be from God; and on this glorious certainty the sincere Christian securely rests, though unable to prove the authority of any of the canonical writings. We may, therefore, give the widest hospitality to all legitimate investigations by Christian scholars in the line of the "Higher Criticism." There is no occasion for fear. Only advantage can come to the church of God. Some modification of our theories of interpretation and inspiration there may be, but the Divine substance of this redemptive Gospel can never be touched, and with Paul we may triumphantly exclaim, "Nevertheless, the foundation of God standeth sure." Christian experience solves the mystery of the miraculous. One who has this joyous experience of Christ, this conscious deliverance

from sin, this miracle of grace in his heart, has no difficulty in accepting and defending the credibility of miracles. Christ in the consciousness is an unanswerable argument. We are again reminded that "the miracle is on its trial." And even Christian teachers, more or less affected by the arrogance and dominance of the scientific spirit "have as little to do with the miracle as possible." They do not yield belief in it, but neglect to preach it. But there is no fear to those who know the miracle-working power of the Holy Ghost in redemption. Every cleansed heart and renewed spirit is a creation of God, a miracle of omnipotent energy. "Born of the Spirit." And every such miracle of grace is a new revelation of the power of God. Each living Lazarus attests the fact that the living Christ is still waking the sleep of the dead. Dr. Joseph Parker has aptly said that "every devout experience is a proof of the possibility of inspiration." And this evidence becomes more convincing and triumphant with the growth of years and the progress of the church. If, as has been rightly declared, "the whole teaching of Scripture is directed to show not what God has, nor yet what he is in himself, but what he is in his dealings with men, or, in other words, to make him known in various ways through the historical manifestations of his holiness and his love," then the whole history of the church should be a continued revelation. And so it is. As the years move on there are successive unfoldings and unveilings of God's glory and power—a series of epiphanies of the risen and reigning Lord. It has been suggested that the faithful and authoritative witness to this experience, more than anything else, has made Christianity a world-religion. It is the one common ground on which all humanity can stand, the one thing that makes the whole world kin. It is not in creed statements, not in formulas of faith, not in codes of ethics, not in sacraments and ordinances, not in ecclesiastical orders, but in the soul's deliverance from the guilt and dominion of sin. That alone answers the orphan cry of humanity, and satisfies the hunger of the universal human heart. That alone brings us into sweet and Divine fellowship—fellowship with the Father and his Son Jesus Christ our Lord—and into the blessed brotherhood of repentance and pardon. We must, therefore, be a witnessing church—a church that has seen and heard something to declare—and a church that cannot but speak of what has been seen and heard. This type of religion is the need of every age. It was the religion of Pentecost that made the unpillared arches of heaven ring with praise, and of apostles and martyrs of whom the world was not worthy. It was the religion of Martin Luther, who shook Europe to its foundations,

and of John Wesley, who became the providential leader of "the greatest fact in modern times." And such a spiritual life should gird the church of God with greater power in this opening year of a new century. The church has more to fear from a "classically cold religiosity" than from the aggressive opposition of a bold and blatant scepticism. Erasmus, himself a great scholar, uttered these words as the heart appeal of one distressed at the coldness of religious life, and the distractions of metaphysical theology: "I could wish that those frigid subtleties either were completely cut off, or were not the only things that the theologians held as certain, and that the Christ pure and simple might be implanted deep within the minds of men." This was the Divine mission of Methodism, "the redeeming from forgetfulness the doctrine of necessity for spiritual conversion." Its authoritative and constantly iterated insistence was for a renewed and clearly-attested inner life—a life consciously hid with Christ in God. The Rev. Dr. Stoughton, in his "History of Religion in England," thus generously refers to our great Zion: "Methodism grew out of the feeling that religious experience, and the truth which produces it, take precedence of everything else, and that to these primary objects all which is merely ecclesiastical must be kept in strict and lasting subordination." And may that subordinate relation never be disturbed! Dr. Abel Stevens, our own great historian, states another fact characteristic of the movement which has made possible this Ecumenical Conference: "Methodism reversed the usual policy of religious sects, which seek to sustain their spiritual life by their orthodoxy. It has sustained its orthodoxy by devoting its chief care to its spiritual life." Our faith has been kept pure by keeping it in action. The swift movement of our ministry has been the secret of our undisturbed orthodoxy. And as we are facing a wonderful future, I could ask no larger blessing for our world-wide Methodism than that she inscribe upon her door-posts the warning words of a great missionary: "The church that ceases to evangelize will soon cease to be evangelical." The rapid spread of the revival under the Wesleys, Whitefield, and their coadjutors was due to the fact that they insisted upon a present conscious forgiveness of sins, obtained by faith in the promise of Christ. The pulpits of that day, both in England and America, preached a religion of form and service, without an experience of grace and peace. Mr. Whitefield said, on his first visit to America, that the preachers talked of "an unknown and unfelt Christ," and that the reason why the churches were so dead was because they had dead men to preach to them. When the Wesleys and their co-laborers began preaching the blessed doctrine

of the witness of the Spirit, it was denounced by unconverted clergy as a heresy, but was hailed by the masses as a new revelation. It was light out of great darkness, an evangel of hope to a people long used to the dull, weary platitudes of a comfortless, purposeless pulpit. Religion was no longer a dreary drudge, but a joyful experience—a vital and vitalizing power in the soul. It quickened every noble impulse, ennobled every sentiment, beautified every revelation, transformed the Christ of history into a conscious presence and experience, and converted the heaven of vague desire and dogma into a blessed reality. No wonder it awoke a sleeping nation and shook the foundations of a Christless church. Such a message at such a time was like the alarm peal of a fire-bell at midnight in a slumbering city. Conscious of their unsaved condition and spiritual peril, having been fed on ministrations that neither aroused fear nor satisfied hope, they at once turned to those who preached the comforts and joys of a present salvation. And that characteristic of Methodist preaching has been the glory of its history. God has made us a great people because we have been a witnessing people. Our itinerants, from Wesley to the present day, have preached doctrines verified by their own experiences. Not always have they spoken the terminology of the schools, or with the precision of dialecticians, but that of full hearts and by the constraints of Christ's love. Theirs has been religion of knowledge. Each could say, "I know whom I have believed." They declared the truth with an absolute confidence of tone and manner that eliminated the faintest suggestion of possible contingency or uncertainty. And their very positiveness of speech was a chief factor in their marvelous success. Nothing so readily disarms criticism, and compels candid investigation, as the expression of entire and unutterable confidence of the truth and value of our teachings. And so the preaching of the early Methodists was the positive declaration of a blessed fact, and not the wilful, subtle proving of something from a working hypothesis. The voice of the pulpit and the pew was expressed in the thrilling lines of Charles Wesley:

"What we have felt and seen,
With confidence we tell,
And publish to the sons of men
The signs infallible."

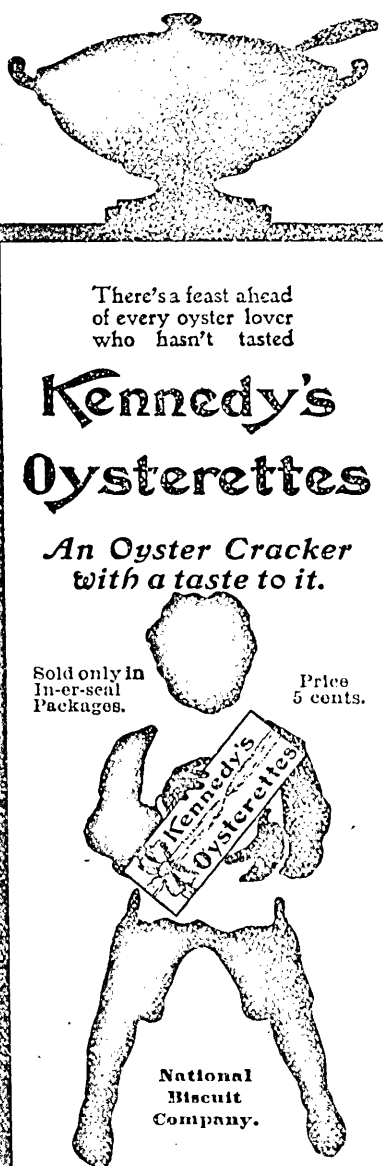
And such is the vocation of Methodism today—the proclamation of a present, conscious forgiveness of sins. What has been the distinguishing feature of our success must be our future mission. Ours has been a revival ministry, hence the marvelous growth of Methodism. What we were in the beginning, and through the years of a history scarcely less than a perpetual miracle, we should be now and for all time. We must declare the whole counsel of

God, both law and Gospel. John Wesley, at the good old age of eighty-seven, in a letter to Alexander Mathew, uttered these thrilling words: "Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell, and set up the kingdom of heaven upon earth." Grand words these from the old battle-scarred veteran, whose swords, which so long flashed in the forefront of conflict, now hung feebly by his side. Happy, thrice happy for Methodism, if she will heed the parting counsels of her aged leader, and cling to the purity of faith and simplicity of life that made her early days heroic. As we grow in numbers, wealth, and influence, we have the greater need for entire consecration to God. Ours must be a spiritual church. We have no splendid and imposing ritual to fascinate the taste, no proscriptive dogma around which to rally our prejudices, nor long history and hoary traditions to command our veneration. It is ours to preach and practice spiritual religion. Should the day ever come when Methodism forgets this, her only mission, her downfall is secured. She will have finished her course, and ought to fall on sleep. But such, I trust, may never be. I believe that we have yet a great mission in the world. Methodism has not fulfilled the Divine purpose of its creation. God has still a work for us to do.

"Our flag on every height unfurled
And morning drum-beat round the world."

is prophecy of yet richer blessings and grander conquests. The past has been glorious, but thrice glorious will be the future if we are true to the heritage of our fathers. Let us emulate their virtues and imitate their burning zeal.

And now, dear brethren, I conclude my humble message, not with the benediction of some great father in our own beloved Zion, but with the prayer of the sainted Richard Baxter, hoping that it may be the personal petition of each delegate in this Ecumenical Conference, and of every worshipper at the altars of world-wide Methodism. "Thou hast mercifully given me the witness in myself; not an unreasonable persuasion in my mind, but that renewed nature, those holy and heavenly desires and delights, that surely can come from none but Thee. And oh, how much more have I perceived in many of thy servants than in myself. Thou hast cast my lot among the souls whom Christ hath healed. I have daily conversed with those whom he hath raised from the dead." And then to the Holy Spirit he prays: "Be in me the resident witness of my Lord, the Author of my prayers, the Spirit of adoption, the seal of God, and the Earnest of my inheritance. Let not my nights be so long, and my days so short.



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nor sin eclipse those beams which have often illuminated my soul. Without thee, books are senseless scrawls, studies are dreams, learning is a glow-worm, and wit is but wantonness, impertinency, and folly. Make me the more heavenly, by how much the faster I am hastening to heaven; and let my last thoughts, words and works on earth be like to those which shall be my first in the state of glorious immortality, where the Kingdom is delivered up to the Father and God will for ever be all, and in all; of Whom, and through Whom, and to Whom are all things, to Whom be glory forever. Amen."

At the conclusion of the sermon the Sacrament of the Lords' Supper was administered to members of the conference, and the congregation sang as the closing hymn, "Forever Here My Rest Shall Be."

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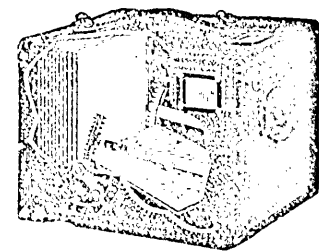
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" Benton.....	9:01	4:13
" Klondyke.....	9:15	4:27
" Lott.....	9:21	4:33
" Lonsdale.....	9:32	4:43
Arrive Hot Springs.....	10:10	5:20
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Leave Hot Springs.....	11:30	6:15
" Lonsdale.....	12:08	6:51
" Lott.....	12:19	7:01
" Klondyke.....	12:25	7:07
" Benton.....	12:30	7:21
" Bauxite.....	12:53	7:34
" Germania.....	1:05	7:46
Arrive Little Rock.....	1:40	8:20

EXCURSION BULLETIN

VIA

IRON MOUNTAIN ROUTE.

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

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.

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

THE ARKANSAS METHODIST.

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

WEDNESDAY, OCTOBER 2, 1901

THE VICTIM OF OUR FOLLY.

We have dared to say that when President McKinley was stricken down by the assassin's bullet he fell a victim to our own folly—the folly of this nation. Our people have thought of our government as affording asylum for the oppressed, and of the beneficence of its institutions as appealing to all that is best in human nature, until we deemed that the maddest spirit of Anarchy must be tamed by influences so benign. For Anarchy under the old world powers we found some excuse which made us all the more confident of our safety.

We were even aware that many Anarchists, driven from the old world, had found shelter in the United States. When the king of Italy—Humert, patriotic, sympathetic, humble man that he was—as true and noble of soul as our own McKinley, was murdered we learned that it was in Paterson, N. J., that the agent for that deed was found, and that the execution of the plot was celebrated by the associates of Bresci in that city. We were aware that Anarchist societies, sworn to war against all government, and whose avowed methods of warfare were assassination, were organized in many of our cities. Their publications were permitted to be sent abroad and their principles proclaimed from the platform.

Now, when an agent and tool of these Anarchists comes forth in the person of Leon Czolgosz, a man who avows he does not believe in God, in government or in marriage, and concealed among the thousands of glad and loyal citizens of our country who regarded it an honor to clasp the hand of one of the greatest and best men of the nation, extends his own hand in feigned friendship, and as the President clasps it fires the deadly pistol, we see in perfect object lesson what we knew to be the teaching and professed aim of Anarchy as we have permitted it to find shelter among us.

The folly of allowing such societies to exist in the land, makes the people of this nation from the least to the greatest, in some measure responsible for the murder of McKinley.

The declaration which is now being made in our leading papers and from pulpit and rostrum that Anarchists must be driven from the land is only a declaration, indirectly, that our folly is responsible for what has occurred. For if this condition can be remedied—if it is not inherent in the character of our government—then it is only due to our folly that it now exists.

That this state of things need not exist is now the general sentiment.

The genius of our government does not make it a necessary evil. As to principles, the freedom of the press and the freedom of speech are reckoned the palladium of our liberties. By that we mean that this land is to be ruled by reason, and that reason is to be heard in the common voice of the people.

There shall be liberty, therefore, to discuss all principles, plans, schemes and issues of government. This is well; and the freedom of speech and of the press we will jealously guard.

But here we find a society of Anarchists who plead freedom of speech and the press to oppose and destroy what this very freedom, rightly interpreted, was meant to promote. For these Anarchists do not propose to accept the voice of an enlightened people. They do not propose to resort to the ballot. They do not propose, by reason or argument, to point out or correct any errors in our government. Their avowed principles are opposition to all government, and their avowed agencies the revolver, the stiletto and the dynamite bomb. Such organization and teaching is rank treason against every government, and the thing which now astonishes our people is, that we have no laws which so declare it.

By what means shall we find remedy for the existing state of things? Many suggestions have been made. They may be summed up as follows: (1) Stricter immigration laws, which will sift the character of foreigners coming to our shores. (2) Laws which will make an attempt upon the life of the President high treason. (3) Laws which shall forbid the formation of Anarchist societies and the circulation of Anarchistic literature. The first two points the general government must deal with, the third may be taken up at once by states and municipalities. Some city governments have already taken action prohibiting Anarchist societies and literature.

But passing the matter of legislation there is much to be done in establishing a better public sentiment which, like an all-pervading leaven, will touch all members of the body politic. First of all, let all the ministers return to a custom once observed generally, now much neglected, of praying for the rulers of our nation in the opening prayer of the Sunday morning service. Who questions that the invoking of God's guidance of national affairs and his blessing week by week in all our churches, upon those whom we elect to rule over us, would soon develop a higher Christian conscience as respects the duties and dignities both of the rulers and the citizens of our country.

In the second place, let the press take higher ground, and let the church and the people demand this. Our political campaigns are reckless. On the one side and the other the candidates for office are disparaged

and everything is done by each party to represent the other as destitute of true patriotism and bent on spoils. If no flaw can be found in a man's character and record, the cartoonist is engaged to represent him in all conceivable absurd attitudes. A libel in cold type would be ground for damages under the law, but cartoons may lie more effectually than words. They are the chosen agency of the political editor. They misrepresent and teach falsehood. Their influence is very great, as experience has proven. We have striking example of it now. As President Roosevelt enters upon his high office, the average Democrat shakes his head and says: "I fear he is a hot-headed, impetuous man." He knows nothing of the man's history, nothing of his real ability, and about the only impression of him he has ever gotten was from seeing him pictured, dressed like a Comanche, mounted on a mustang, plunging head-long with a pistol in each hand and Bowie knife in his teeth. The politicians were fencing against him beforehand as a coming presidential candidate. Roosevelt has been injured by this folly. Such political methods should be discouraged. They are unworthy the dignity of sincere and enlightened patriotism. They affect injuriously the uneducated. They are meant to do it. Among our seventy millions of people there are shallow-pated, hot-blooded fools who can be made assassins by a cartoon. With such powder lying round we must be careful how we toy with fire.

Finally, our chief agency for suppressing Anarchy is by a right censorship over speech and the press. To deal with assassination in the act alone avails nothing. Did Czolgosz expect to escape death? So far from it, the thought of so much publicity and being esteemed as a hero and martyr by his associates was a chief motive to his deed. There are others of like character who would gladly die to join their names with his. It is against the conditions which nurture such fanatics that the law must be directed. The teaching and association which produce such hydras must be broken up. The incubators of Anarchy must be destroyed.

LONDON LETTER.

Sept. 11, 1901.

Editor "Methodist"—The regular programme of the Ecumenical Conference has been adhered to, since my last. The papers and speeches indicated by the programme are generally of a high order. So also are many of the impromptu speeches; however this is the opportunity of the "brother in black," and vociferous acclamations of "Mr. Chairman," drown out the voices of the average Caucasian. The colored brother has in many cases disgusted his Northern brother, and many Englishmen are saying they make themselves most too prominent. Be it

said to the praise of the representatives of the C. M. E. Church, they are quiet, modest, dignified and in consequence admired. Bishops Cotrell and Williams are making for themselves and church many friends.

It will interest your readers to know that the negro is lionized by the Englishman. Many of them are being entertained in the best homes. The reception given by the Hon. Rev. Perks last Tuesday evening from 8 to 11 was a most elaborate affair. Methodists from all over the world were anxious to accept the invitation of this princely layman, see his home and look upon English society. Eighteen hundred invitations were issued. It is reasonable to suppose that two-thirds of the number accepted. The reception was much the same as the high American reception in church circles, excepting the fact that light wines, champagne and cider, the English drink, was freely offered. I could but draw on my imagination and see the American newspaper the next morning if a similar drink had been offered at a reception given by American Methodists. The negro was prominent also at this reception, and several times I observed an enthusiastic English woman accompanying an African to the refreshment hall.

Mr. Perks, as he sat in the House of Commons and conceived his Twentieth Century thank-offering for English Methodists, did not know that it would be caught up by world-wide Methodism and save it from debt and endow its institutions and give it an impetus for the work of this new century which is attracting the thoughtful world. Judging by the surroundings, the interior furnishings, the great halls, reception rooms and libraries I conclude that Brother Perks, to say the least, is not a poor man.

The Methodism of this country is very aggressive, though one feels like he is in an Episcopal Church at home, to attend the services.

It takes from thirty to forty-five minutes to read the service before arriving at the preaching place. They all engage in it and such reverence and worshipful spirit this writer has never before observed. They are not in a hurry, they sing the whole of a hymn, be it long or short, and many of them are very long. I confess that I like it, and God being my helper I shall endeavor to bring my own congregation up to a higher appreciation of the worship of the sanctuary.

I preached in a Wesleyan Church last Sunday at 11 a. m. and stood in a little pulpit on the side, such as you see in many Episcopal Churches, with a sounding board over me. I was cramped for room, for I fear that much of my preaching consists in moving about and making a noise. I have yet to see an English Methodist enter a chapel without bowing in a word of prayer and there is no

whispering or talking before the service and but little at the close.

Again the chapels are all large, seating from six hundred to twenty-five hundred people.

I want the brethren to know that in this assembly of world-wide Methodism our own church suffers none by comparison. Bishop Galloway is perhaps the best known man from abroad. Bishops Wilson and Granbery are great men, catching the ear and admiration of all who hear them speak or come against them in social life. While Drs. E. E. Hoss and John J. Tigert stand as authority upon Bible criticism or authorship. It is not infrequent that public mention is made of their respective deliverances. I mention only these, but others from among us are likewise prominent.

I have visited many places of interest but shall reserve expression upon these until later.

Through the intervention of Bishop Galloway we were conducted into the rooms of the book steward of the Wesleyan Church here, and saw the original journals of John and Charles Wesley, also the hymn books, in their own handwriting used by them in their public ministry. Also the original conference journal signed by John Wesley. Also the deed of settlement, the original deed, settling the titles to church property which has stood the test of all the courts.

What a privilege to handle these old documents of which I have read and never expected to see. I read Mr. Wesley's entry on his arrival in Georgia. Many interesting things are here entered—his handwriting was clear and legible. I also saw and read his last entry, when his hand was enfeebled by age. What a wonderful workman was he!

I want to write more fully of the activity of the church here. There are about one hundred and fifty churches here. Open air preaching and personal work is vigorously prosecuted and the missions in the slums surpass anything I ever saw. The idea is, if the people do not attend worship in the chapels go to them with the message, and judging from what I can get they succeed.

I must close this. More next week.
James Thomas.

The transfers from the St. Louis Conference are: L. S. Hopkins to Holston Conference; J. H. Early to Louisville Conference; H. L. Jenkinson to Denver Conference; W. H. Pascoe to Montana Conference; A. B. Hallom to Denver Conference; A. R. Williams to Western Conference; L. L. Pinnell to Southwest Missouri Conference; G. E. Parsons to East Texas Conference; W. H. La Prade Jr., to the North Georgia Conference; John Williams to the Illinois Conference; William Court to the Japan Mission Conference; John S. Watson to the White River Confer-

ence; O. G. Halliburton to the Southwest Missouri Conference.

R. G. Applegate and W. S. Baker were elected lay delegates to the General Conference, and J. L. Carlisle and J. P. Ranney, alternates. The clerical delegates elected are R. D. Smart, D. D., and Dr. W. B. North, with J. H. Early and W. R. Mays as alternates. Dr. Smart was elected on the first ballot.

BOXES OF GOLD.

Sent For Letters About Grape-Nuts.

Three hundred and thirty boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

Ten little boxes, each containing a \$10 gold piece, will be sent the 10 writers of the most interesting letters.

Twenty boxes each containing a \$5 gold piece to the 20 next most interesting writers, and a \$1 greenback will go to each of the 300 next best. A committee of three not members of the Postum Co. will make decision between December 1st and 10th, 1901.

Write plain, sensible letters, giving detailed facts of ill health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ails of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in the letter the true names and addresses, carefully written, of 20 persons not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost everyone interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Every one has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich.

NASHVILLE NOTES.

Bishop Hargrove conducted the chapel exercises on the opening day of Vanderbilt University. In his remarks to the students, he said, among other things, that they should take plenty of time for sleep. For fear that the boys might follow the Bishop's advice too literally, the chancellor, in his address, said that he supposed Bishop Hargrove meant for them to sleep at night; that he had occasionally observed a disposition on the part of some to take a nap during an after-dinner recitation, due, perhaps, to a failure to sleep at the proper time on the night before.

He warned them that it would not be sufficient to quote the Bishop's admonition in defense of daylight sleeping.

But little work was done last week other than the holding of entrance examinations, and matriculation and classification.

The prizes for best entrance examinations were won by students from the Mooney school and from the Nashville Training School. It is, however, a matter of pride to those of us who are from Arkansas that representatives from the Fordyce Training School were very close seconds in two of the contests—losing by only a fraction.

The opening of the University this year is, in some respects, discouraging. The enrollment on the first day lacked twenty of being as large as that of the same day last year. That does not include the law, dental and medical departments. The dean of the Biblical department stated in his opening address to the theologues that the attendance in that department was smaller than it had been before since his connection with the University. The entire number in that department at the opening did not exceed the enrollment of the junior class alone of last year. These facts furnish the thoughtful food for reflection.


On Sunday, the 22d, Dr. E. B. Chappell, pastor of West End Methodist Church, preached a special sermon to the students, taking as his subject David's advice to Solomon. He urged the young men to live in such a way as to be able to return to their homes with hearts as pure and hands as clean as when they left. A car-load of the representative citizens of Nashville attended the funeral of President McKinley. Several thousand people gathered in the tabernacle here in memorial service. Addresses were delivered by representatives of the different denominations of the city.

We trust that Brother Green will soon return and give to the readers of the "Arkansas Methodist" his usual weekly letter.

S. R. Twitty.

Nashville, Tenn.

Bishop Hurst of the M. E. Church was quite ill at the session of the Ecumenical Conference.



Just one
thing: prejudice, keeps some women from using PEARLINE. They think, if it acts on dirt so strongly, it must hurt the clothes. Soap and rubbing act on dirt, and the fabric is rubbed away. PEARLINE loosens the dirt better than any soap and bundles it out with little or no rubbing, and no injury. 656
Proved by Millions

Personal.

Rev. R. B. Poynter called Monday.

Rev. E. A. Lark writes that he is on his way back to Arkansas.

Rev. O. H. Tucker called Monday, on his way to visit his family.

Mrs. McKinley is recovering from the shock of her husband's death.

Rev. T. H. Ware, P. E. of Arkadelphia District, was a pleasant caller Thursday.

Rev. J. P. Lowry is assisting Rev. D. J. Weems in a good meeting at Paris, Ark.

Dr. J. H. Dye is filling the place of Rev. H. H. Watson at Monticello, and may be addressed there.

Dr. Andrew Hunter writes us that he will spend a few days in Pittsburg, Pa., and get home about Oct. 10th.

Rev. J. F. Jernigan writes that he is in a fine meeting at Cave City, and will send us probably twenty new subscribers.

Rev. D. J. Weems writes from Paris, Ark., and says: "Our meeting is first-class; 50 professions, 25 accessions; still running."

Rev. I. B. Manly has been appointed to Moberly, Mo. He says he has a good charge and is much pleased. His address will be Moberly, Mo.

Revs. Smart and Pattillo have been reappointed to their respective charges in St. Louis. Dr. Smart was elected a delegate to the General Conference, and C. E. Pattillo Missionary Secretary.

A note in the Nashville Advocate tells us that Rev. W. E. Boggs is doing excellent work at Sherman, Tex. We of the Little Rock Conference highly esteem Brother Boggs, if he did leave us.

Rev. Andrew Snodgrass, who has been filling the place of Brother Daley on Austin circuit, visited his parents in the city this week. He will take regular work at the approaching conference. We expect Andrew to be heard from in his high calling.

Mrs. Elizabeth J. Holloway, mother of Rev. R. A. Holloway, pastor of our church at Marianna, Ark., and of Mrs. Godbey, wife of the Editor of this paper, J. W. Holloway of Lawton, Oklahoma, and W. L. Holloway of Philadelphia, died at the home of her son at Marianna, Wednesday, 25, being 80 years of age. Dr. Godbey went over to attend the funeral and remained to preach on Sunday. Rev. R. A. Holloway took the remains to Missouri for interment at St. Paul, St. Louis county.

Mrs. Godbey had been with her mother at Marianna for two weeks before the mother's death.

The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

October 13—Joseph in Prison. · Genesis xxxix. 20; xl. 8.

Golden Text—But the Lord was with Joseph, and showed him mercy.

Time—B. C. 1729-1716 (Ussher). Joseph was seventeen years old when sold into Egypt to Potiphar, 22 when made ruler of Potiphar's house, 27 when thrown by Potiphar into prison, 30 when made ruler of Egypt.

The life of Joseph is a beautiful and most wholesome study for all young men who desire to keep the right way. It is a fine answer to the question whether it is always best to do right. In all such questionings it will often appear that righteousness is at a very grave discount in this world. Joseph was sold as a slave into Egypt not because he had led an unworthy life and merited the disapprobation of his brothers. It was chiefly because he was better, far better, than they; because Jacob had seen in his character the qualities that marked him as the fittest head of the tribe when he himself should be no more. Whatever imprudences there may have been in Jacob's partiality, and whatever indiscretions may be charged against Joseph himself in the premises, it remains true that for envy his brothers sought to dispose of him. And so they did sell him as a slave, expecting never to see him more. This looks like "truth on the scaffold, error on the throne." The lives of almost all good and great men have been so marked.

But let us not be too hasty to give in our verdict: God's plans reach to more than one event in the lives of men. A true man cannot be so easily set aside; there will be a providence of God in his case that his enemies cannot reckon with. The sale of Joseph into Egypt was the first step in providing, not simply a career of glory for him, but in providing for the very salvation of his tribe in after years, and in providing far more than bread for them in a time of famine; for if Israel had spent the early years of national history among the Canaanites, there is every prospect that the tribe of Jacob would have been absorbed among the heathenish natives of that land, or they must have been most seriously affected by contact with them, at any rate.

An humble slave in the house of Potiphar for five years, Joseph had the amplest opportunity to learn the great lessons of obedience, patience and fidelity. It was a most trying place for the petted son of a sheik. His preferment to the headship of the house at the end of five years shows how well he had performed his service, and is another illustration that it is worth while to be faithful in the lowliest service, even when we are hopeless of any earthly reward.

His official position in that house

brought temptations far more seductive still. He was in the presence of glamor, and himself partook of the elegances of refined life. It would have been enough to turn an ordinary head, to tempt to wantonness and to dreams of luxury and ambition. The assault of Potiphar's wife, long persisted in, was more than an appeal to his lust; it offered suggestion of influence and preferment: it ministered thus to all that was higher and lower in the lower part of human nature. It seemed to blast every hope to refuse this seductive appeal of a beautiful and deceitful woman. Joseph went from a place of honor and power again for the crime of being better than those about him, from honor and power to a dungeon for this crime. It has happened so a thousand times in this world. Still, God's plans are not yet ended!

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 Tannall St., Atlanta, Ga.

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

R. L. Rocco.

206 Hernando St., Memphis, Tenn.

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 Elixir.

T. A. Jennings, Druggist.

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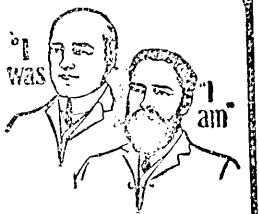
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DEAR SIR:—If any one doubts that you can grow hair have them call on me. Last March I was bald all over the top of my head and I was advised to try your remedies after five months treatment I have a fine head of hair. I want to thank you for the good you have done me. I have more hair now than I ever had; all I did was to apply your remedies three times a week.

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If you are absolutely bald or have dandruff, itching scalp or falling hair which is a sign you are becoming bald act at once. If you are absolutely bald write Prof. Austin and tell him so. He will help you if you are losing hair.

CURES DANDRUFF STOPS FALLING HAIR



Take three fallen hairs from the morning combings and mail them to Prof. J. H. Austin, the celebrated scalp and skin specialist of years standing and national reputation, who will send you absolutely FREE a diagnosis of your scalp disease after making a minute examination of your hairs under his specially constructed and powerful microscope. There is no charge whatever, and in addition he will send a special prescription for your case put up in a little box, also absolutely FREE. When you are cured of DANDRUFF, which is the forerunner of baldness, and grow NEW HAIR, Prof. Austin asks that you tell your friends about it. SEND NO MONEY. If you are already partly or totally bald write and find the cure. WRITE TO-DAY TO

Send 2c for postage PROF. J. H. AUSTIN, McVicker's Theater Building, CHICAGO, ILL.



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THERE should be a demand for this book in every Methodist family. No experience is necessary in selling it. Its character is so remarkable and the demand for it so great that success is certain to crown the efforts of any who will make proper use of the Instruction Book and Key.

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



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

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

Epworth League.

October 6—"This Grace Also" (Giving).
2 Cor. viii. 7-9.

THE CHRISTIAN GRACES.

In a largely circulated engraving the Christian graces are three: faith, hope, and charity. Paul adds Christian giving to the number. He pays a high compliment to the Corinthians: "Ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us." After giving this full list of the noblest virtues, one thing was lacking to crown the whole. "See that ye abound in this grace also." What grace? The grace of giving, of liberality, of contributing to the necessity of the saints, of supporting the gospel at home and abroad. The word "grace" is employed here in an unusual way. It means divine influence upon the heart, the bounty of heaven. The liberality of God to us should induce our liberality to others. His grace develops grace in us. As the Corinthians were eminent for other virtues, Paul would stimulate them by the grace of God, and by the example of the Churches in Macedonia, to abound in liberality.

WHY WE SHOULD GIVE.

1. The example of Christ. This is the argument in verse 9: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

2. Proof of other graces. Is it not true that many members of all churches who are strong in faith, fervent in zeal, and active in works, are nevertheless illiberal, if not positively stingy, on the money question?

How hard is it to keep up the running expenses of the congregation, to support the pastor adequately, to obtain missionary funds! It does not come from poverty, nor from lack of numbers, but from unwillingness to give. Sometimes scores or hundreds are added to the membership in a great revival, and not one cent added to the treasury of the church. Does not this lack discount the genuineness of the work? Paul does not quite say, although he intimates, that the lack of "this grace also" invalidates all the others, but he argues, persuades, and entreats that all believers shall "abound" in Christian giving if they desire to be like their Saviour.

3. Ability to give. The Macedonian Christians were in "deep poverty," yet they helped other believers poorer than themselves. Poverty is comparative. There is not a member of any church who could not give something, if only a penny a week. Sometimes collectors are at fault, passing by those who cannot give much, supposing that they will not give anything. If every member of a congregation should give as he ought, church treasuries would overflow.

4. Enrichment of others. "That ye through his poverty might be rich." The motive of Christian giving should be philanthropy, the desire to help others, to carry forward the great work of the church in home and foreign fields, to feed the hungry, to hush the cry of distress, to alleviate the woes of poverty.

5. The law of equivalent. In everything, except out-and-out charity, this law should induce giving. It is one way not only "to prove the sincerity of your love," but also to re-

turn to God somewhat of his grace to you. Consider a non-paying church member. He has, to say nothing of the civilizing influence and protection of Christianity, the use of the church house with its seats, fire, lights, its services and associations; of the pastor's preaching, visiting, and influence; and of everything connected with a religious organization. The simplest reciprocity demands that he should contribute his share of the total expenses. If he does not do so, is he not a sort of religious sponge? a kind of hanger-on at a free lunch counter?

6. Necessary extension of the kingdom. Churches, pastors, missions, colleges, the poor, cannot be sustained or helped without money. The church as an organization has no invested funds. It depends absolutely upon the liberality of its members. In proportion as they give will the work advance.

HOW WE SHOULD GIVE.

1. The Old Testament method. This was one-tenth. Abraham gave a tithe of the spoils to Melchizedek. (Gen. xiv. 20.) Jacob said: "Of all that thou shalt give me I will surely give the tenth unto thee." (Gen. xxviii. 22.) Moses enacted the same proportion. Some think the tithe law is still in force upon Christians. The Mormons practice it. In the Society of Christian Endeavor many young people have agreed to give on this basis. They are enrolled, and are called the "Tenth Legion." There are very few who give one-tenth.

2. The New Testament method. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. xvi. 2.) Let us consider the particulars of this Pauline law:

(1) Everybody gives. "Let every one of you." The head of the family does not contribute for his wife and children, but for himself; and they for themselves.

(2) He gives intelligently. The cause is understood and appreciated. We often give, not caring where the money goes, but simply to rid ourselves of the beggar, so-called.

(3) He gives systematically. "Lay by . . . the first day of the week." Most giving is spasmodic. A pressing demand is answered, but ordinary demands are overlooked. It is easier to give a small sum often than a large sum once.

(4) He gives in proportion. "As God hath prospered." The rich should contribute of their abundance, the poor of their poverty. None are so poor that they can give nothing. Remember the widow's two mites.

(5) He gives quickly. This results from system. Some intend to give, but delay. A pastor's patience is vexed often by having to go to the same man from two to six times for a gift which was promised at the first call.

(6) He gives cheerfully. He does

not wait to be begged or scolded, but, seeing the need, voluntarily responds to it. Of the Macedonians, Paul said they "prayed us with much entreaty that we would receive the gift."

A SCHEME FOR GIVING.

Suppose that one can give \$13 a year for all Christian purposes. This is twenty-five cents weekly. This may be divided, as follows: Ten cents for pastoral support; two cents for incidental church expense; two cents for the Sunday school; two cents for the Epworth League; five cents for missions; four cents for charity. These amounts are ridiculously small, but they make a fine aggregate, and it is easier to pay weekly than quarterly or yearly. Besides, it is the Bible method. If every Christian would thus give, whether the sum be large or small, we should hear no more of half-starved pastors, ill-supported missionaries, and dying churches. Let us join either the Tenth Legion or the New Testament Army of Systematic Givers.—Epworth Era.

COFFEE FOR MOTHERS.

The Kind that Nourishes and Supplies Food for Mother and Child.

"My husband has been unable to drink coffee for several years, so we were very glad to give Postum Food Coffee a trial and when we understood that by long boiling it would bring out the delicious flavor, we have been highly pleased with it."

It is one of the finest things for nursing mothers that I have ever seen. It keeps up the mother's strength and increases the supply of nourishment for the child if partaken of freely. I drank it between meals instead of water and found it most beneficial.

Our five year old boy has been very delicate since birth and has developed slowly. He was white and bloodless. I began to give him Postum freely and you would be surprised at the change. When any person remarks about the great improvement, we never fail to tell them that we attribute his gain in strength and general health to the free use of Postum Food Coffee, and this has led many friends to use it for themselves and children.

I have always cautioned friends to whom I have spoken about Postum, to follow directions in making it, for unless it is boiled fifteen or twenty minutes, it is quite tasteless. On the other hand, when properly made, it is very delicious. I want to thank you for the benefits we have derived from the use of your Postum Coffee." Mrs. W. W. Barnes, 727 9th Ave., Helena, Mont.

ECZEMA

Eczema sets the skin on fire. The acid poisons in the blood are forced out through the pores of the skin, causing intense redness, burning and itching. So terrible is the itching at times, especially when the body is overheated, that the almost distracted sufferer feels that he could tear the skin to pieces, and that he must scratch or go crazy. He knows from experience that this only makes matters worse, but, made desperate by the terrible burning and itching, he is for the time being indifferent to after effects. There are several forms of Eczema, the moist, or weeping kind, that comes in little pustules which discharge a watery, sticky fluid, which dries and peels off in bran-like scales. So profuse is the discharge at times that large scabs or crusts form, which are both painful and troublesome, and not easily removed. Red, disfiguring bumps and sores are symptoms of Eczema. The dry form usually attacks the head, hands and feet; the skin, becoming hard and rough, often cracking open and bleeding, and attended with much itching. Eczema depends upon a poisoned condition of the blood, and local applications, while soothing and cooling, and may to some extent relieve the inflammation and itching, cannot be considered cures, because external remedies do not reach constitutional or blood diseases. Salves, ointments, powders, lotions and soaps do more harm than good, by smearing over and sealing up the pores of the skin, thus

Mr. L. Marno, Escondido, San Diego County, Cal., writes: "My body broke out with a rash or eruption which in spite of all efforts to cure continued to get worse. The itching, especially at night, was simply terrible; it would almost disappear at times, only to return worse than ever. I had tried many highly recommended preparations without benefit, and hearing of S. S. S. determined to give it a fair trial, and was inexpressibly delighted when a few bottles cured me entirely, removing every blemish and pimple from my body. I shall not fail to recommend S. S. S. whenever an opportunity occurs."

forcing the poison back into the blood. S. S. S. antidotes and neutralizes the acid poisons and drives out of the circulation all impurities and humors, and the pure, rich blood that is carried to the diseased skin quickly allays the inflammation, opens the clogged-up pores, and the skin becomes soft, smooth and ready to perform its proper functions. To be rid of Eczema you must first purify and build up the blood, and nothing so surely and effectually does this as S. S. S., the only guaranteed purely vegetable blood purifier. Send for our book on blood and skin diseases, and write our physicians for any information or advice you may desire. Medical advice and book free.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

Our Church at Home.

GAINESVILLE CIRCUIT.—Notwithstanding my long continued spell of malarial fever, through the providence of God and the goodness of Rev. H. V. Johnson, of Knobel, and the local preachers of our charge; the grand work of soul-saving has moved steadily on. We have just closed a glorious revival at Oak Grove; 12 claimed a hope in Christ. 12 joined the church.

Brother Johnson conducted the meeting and did most of the preaching. Rev. Green, of the C. P. Church, did some good work in the meeting. Brother J. captured our people and brought this scribe under lasting obligations to him, by his faithfulness and the Christian spirit that he exhibited in pushing forward the Master's work on our charge, during our illness. We are up and in the field again, but find that we must go very slow, for the physical man is weak. H. E. May.

ARKANSAS CITY STATION.—Last Thursday, the 19th, the people of this place joined with the millions of sorrowing people of this great republic to do honor to the memory of our much lamented President. One of the largest congregations ever assembled in the Methodist Church here was present, and all seemed sensible of the great loss we had sustained in the tragic death of so great and good a man as the

Catarrh Cured at Home.

A Practical Common Sense Treatment Has Been Discovered That Can be Used by the Patient at Home.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion, and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases. The cost is only \$1 for a box by mail, containing one month's treatment. It is so simple and pleasant that even a child can use it.

Dr. Blosser will send to any sufferer a free trial sample, by mail. Write for his self-examination consultation blank, and if you wish special advice, there will be no extra charge. Address, Dr. J. W. Blosser & Son, 102 Broad Street, Atlanta, Ga.

chief executive of this great nation. The Masonic lodge of this place came in a body from their hall and took active part in the memorial services held in the church. So far as I was able to see all the business of the town was suspended out of regard to our dead chief and the services held in his memory.

Has there ever been in the history of our country any event that cast such a deep gloom over the entire land? Was such universal sorrow ever experienced? Did so many minds ever turn to one place to mourn the loss of one person as were directed to Canton last Thursday? Has there ever been a nearer approach to the uncovered head of "universal man" before God and angels than the spectacle presented last Thursday? It strikes me as the most eventful day in human history. I am inclined to the belief that no single day ever sent to the throne of God so many prayers. Never, perhaps, did such volumes of united petition and universal calling upon God surge against the divine throne in so short a time.

A great calamity has befallen us. A great nation has lifted its chastened heart to God, and the God of nations will not be insensible of our hurt nor indifferent to our prayers. So many prayers from so many bleeding hearts will not be without a suitable compensation. Just how I shall not venture to divine, but shall leave to him who hath numbered all the hairs of our heads and declared that "all things work together for good to them that love God." Cordially, W. R. Harrison.

CONWAY MISSION.—Since I last wrote I have held four meetings, resulting in 70-odd conversions. Our Graham's chapel meeting resulted in fifty-odd converts, and many reclaimed, from sixty-five years old down to eleven. They were gloriously saved, not partially saved, and some time in the future to receive full salvation. The Bible teaches full salvation when any one is born of the Spirit—born of God—born as from above; adopted into the family of God; made an heir of God and joint heir with the Lord Jesus Christ. Believe on the Lord Jesus Christ and thou shalt be saved. He that believes that Jesus is the Christ is born of God. Every one that has been regenerated or saved had to make a complete surrender to God and promise to quit sin in every form before God for Christ's sake washed them in the blood of Jesus. The moment Jesus' blood cleansed them and God regenerated them God enjoined them to live a pure life every moment. Rev. Vaughn of the Baptist Church, preached one night. He did a fine work. Rev. Wilson, student of Hendrix, preached one night to the point, as well as Rev. C. H. Nelson, who did us fine work two nights in the altar. He is not able to preach.

We are now in a meeting at Sa-

lem, one and a half miles west of Conway. Hugh Reveley.

WALNUT TREE CIRCUIT.—It has been four weeks since I wrote you. Since then the Lord has graciously dealt with us. We have held two meetings—in all 21 days. The first was below Walnut Tree, three miles, in the midst of an (impossible) dead Baptist Church—had been dead about four years. We continued one week. Result, the conversion of ten souls, and the dead church. I was joined by Brother Logan, a minister of the Missionary Baptist, who continued till the Sabbath (we quit Thursday night). Returned to Walnut Tree to get ready for fourth quarterly conference, where Brother Cantrel joined us Saturday at 11, and remained till Monday noon. He held our conference and did his best preaching. We had a good conference. The brethren in attendance were much strengthened.

We protracted from the conference and held two weeks. I was assisted in the preaching by Rev. M. B. Hayner, L. E. and G. W. Denton L. P. Our meeting was a mixture of joy and sorrow, of light and shadow, part of the time on top of the mountain, part to the very depths of the valley. Fourteen professions, several that had grown cold and backslidden revived, the church considerably strengthened, but did not receive a member, though from the meeting later on will receive six or eight. The meeting closed, leaving several on the verge of salvation, yet without sufficient faith. Saturday morning my junior preacher arrived on the scene, an occasion of joy and gladness, and giving of thanks to God for his kind preservation and fatherly goodness over us.

Because of his musical voice and his knowing so well how to use it, we call him Charles, in honor to the first sweet singer of Methodism. Yet, as he is somewhat timid, and also rather weak physically (though in perfect health), we have determined that he must remain at home with mother for (at least) a little season before proceeding to call sinners to repentance. Fraternally, J. F. Etchison.

MINERAL CIRCUIT.—We have closed a good meeting at Frenchman Mountain, in which the church was revived, fourteen professed conversion and seven joined the church.

We have also held good meeting at Bethel, in which the church was revived. Twenty-one professed conversion and fourteen joined church.

Rev. A. F. Skinner, of Cabot, was with us at Bethel four days. His presence and preaching was helpful to us.

We are now through with our protracted meetings, having held five. Beginning July 13th and closing September 23d. All the churches have been revived. Sixty-one have professed conversion, and thirty-

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Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

nine added to churches as result of the meetings.

We give the Lord the glory.

I. E. Thomas.

MAMMOTH SPRINGS.—The church at this place is in splendid condition. The Sunday-school is doing excellent work. The Arkansas "Methodist" in all the Methodist families, except one or two. The entire foreign mission assessment (\$48) for this place has been paid. All other claims will be paid. We are well and happy.

T. W. Fisackerly.

QUITMAN CIRCUIT.—Brother Weaver has been well received, and has done a good year's work. He has had some most excellent revivals, and is as good a man to work with as I have ever been with. But for the drouth that has been upon us I think the year would have ended with good collections.

Brother Sherman's visits are always appreciated, for he is very highly esteemed, both for his preaching ability and good social qualities.

G. W. Williams.

When a horse picks up a nail in his foot what does the driver do? Does he whip the limping, lagging animal and force him along? Not unless he wants to ruin the horse. At the first sign of lameness he jumps down, examines the foot and carefully removes the cause of the lameness. What is called "weak stomach" is like the lameness of the horse, only to be cured by removing the cause of the trouble. If you stimulate the stomach with "whisky medicines" you keep it going, but every day the condition is growing worse. A few doses sometimes of Dr. Pierce's Golden Medical Discovery will put the disordered stomach and its allied organs of digestion and nutrition in perfect condition. Ninety-eight times in every hundred "Golden Medical Discovery" will cure the worst ailments originating in diseases of the stomach. It always helps. It almost always cures. To cure constipation use Dr. Pierce's Pleasant Pellets. They're sure.

Our Church at Home.

HARMONY CIRCUIT.—Held, or finished, a meeting last week at Caney Hill for Brother Kelley (Baptist). Had some twenty-five conversions and sanctifications. From there to Mt. Vernon, where we had a good spiritual meeting and the church revived. From there to Mt. Moriah (Protestant), where we are having a most glorious meeting. Quite a number of conversions, sanctifications and accessions to date. Joe Speakes, P. C.

LORADO CIRCUIT.—I have just closed out my last meeting for Lorado Circuit. We have had 102 out and out conversions and as many have been reclaimed at the public altar. Have added 53 to the church. The work is doing almost nothing financially. But I have hopes now of having a better financial report than they have had for years. We certainly ought to have it after having such fine meetings. I have been talking up the "Arkansas Methodist." Think I can send some new subscribers soon.

J. D. Sibert.

TRASKWOOD CIRCUIT.—We have had a fairly good year thus far, have had very good meetings where we have held. Our first meeting was at Forest Home and had very good meeting. Our next was at Morning Star and had the best meeting for some years past. Our third was at Magnet Cove where we continued for eleven days; had fine congregations and good services, but no conversion. Our fourth was the camp-meeting at McClellon Springs. We were assisted by Revs. Owen, Robertson and Blackley. We had a good meeting, six conversions, at camp-meeting. From camp-meeting we went to Rockport where we continued for eight days and I know we had the best meeting that I have ever seen in my life, all things considered. The Holy Spirit was present from first service. Every service was a real spiritual one. God's people were made to rejoice in hope of the glory of God. Sinners were convicted of sin, and mourners were converted to God and the result was thirteen souls were saved and three children were baptised, ten joined the church. We go from Rockport to Traskwood, where we will continue for a week.

To God be all the glory.

T. H. Crowder, P. C.
Magnet, Ark.

Church Telephones.

The services at Winfield Church were well attended last Sunday. The Sunday-school was addressed by Mr. Schofield, the Y. M. C. A. secretary. The Epworth League heard an address by Col. Thornburgh on "The Growth of the Kingdom." Two missionary maps, one a very large one, were used to illustrate and impress the address. The league voted

How's This?

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

Hall's Family Pills are the best.

to request the publication of the address in the Arkansas Methodist. The congregations at this church held up remarkably well during the summer, and the strong, practical preaching of Rev. Hayes, the supply pastor, has been very much enjoyed. Dr. Thomas, the regular pastor, is expected back from London for next Sunday's services and the Sunday-school will have a special programme for the occasion. The splendid orchestra of this school is attracting considerable attention.—Gazette.

HOT SPRINGS.—The revival service at Central Church closed on last Wednesday evening, and while there were not so many conversions, there was quite a revival of the membership of the church. Many were made happy and were drawn closer to God, and the spiritual interest of the church was greatly strengthened.

The series of meetings which have been held at South Hot Springs Church closed on Sunday night. There were some ten or twelve conversions and five accessions to the church, and we think others will join. We believe the meeting did much good. The Holy Spirit was with the people and a number were made to rejoice in the hope of the glory of God. The windows of heaven were opened and the good Lord poured out blessings upon the people. Some got their first blessing, some the second, some the third and fourth and fifth and so on up to the point where some got the five hundredth blessing or more. We are so thankful that our Heavenly Father has not ceased to bless the people when they come to him in the proper manner. Most all those who were converted were grown men and women, some with families. To God be all the glory.

Brother Owen has been assisting Brother Workman in a revival at Benton. We have not heard what success they are having.

From what we can learn, Brothers Harris and Crowder have been blessed with some very gracious revivals on their charges, and will be able to make good reports at conference.

A. M. R.

NEWPORT.—Our people have all returned from summering away.

THE POLK TRANSFER CO.

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4 Dolls
FREE

Every little girl loves a doll. How delighted she would be with a whole family of big dolls with which to "play house." These dolls are nearly two feet high, have rosy cheeks, beautiful hair, heads that will not break, eyes that will not fall in, nor suffer any of the mishaps that dollies are likely to encounter. They are the 20th Century model of the old fashioned doll that Grandma used to make, and would make Grandma open her eyes in wonder. They are made of extra heavy satin that will not tear, and are dressed in bright colors that will not fade. They are very durable and will give a child more real pleasure than any doll made. We will give these four beautiful dolls absolutely free for selling only five boxes of our Laxative Stomach Tablets at 25 cents a box. Write to-day and we will send the Tablets by mail postpaid. When sold send us the money (\$1.25) and we will send you the four dolls same day money is received. Address:

NATIONAL MEDICINE CO.,
Premium Dept. 131 K, New Haven, Conn.

Warning Order.

State of Arkansas, ss
County of Pulaski, ss

In the Pulaski Chancery Court.
Mattie Chapin, plaintiff, vs. Harry E. Chapin,
defendant.

The defendant, Harry E. Chapin, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Mattie Chapin.
Chas. M. Connor, Clerk.
September, 1901. By F. A. Garrett, D. C.
John Barrow, Solicitor for plaintiff.

Good Positions.

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.

and have settled down to work. It is with much interest that we watch the increase in our congregations each Sunday. It has long been a problem how to get the men of our town to attend church, but it seems as if in some way it has been solved, for at least half, if not more, of our large congregations are men. Our choir has been faithful, and has been having splendid music. Their efforts are much appreciated. The Sunday-school convention this week was a most successful one, and think it will result in much good for our own town. Miss Busby, of Winfield Memorial, Little Rock, was with us, and added greatly to the interest of the convention. Many good ideas did she give as to primary work.

L. G.

Married, at the bride's father's, by W. W. Mills, on September 16, Mr. L. E. Rowe and Miss M. R. Orsborn, all of Pike City, Ark.

Married, September 25, 1901, at the home of the bride's father in Wilmar, by Rev. T. O. Rorie, Mr. C. C. Gates and Miss E. Pearl McClure, both of Wilmar Gray county, Ark.

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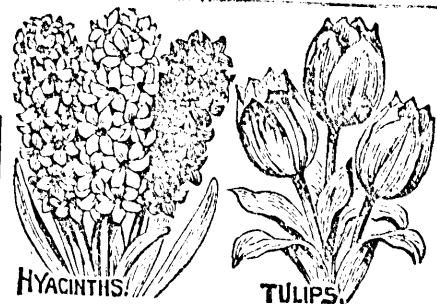
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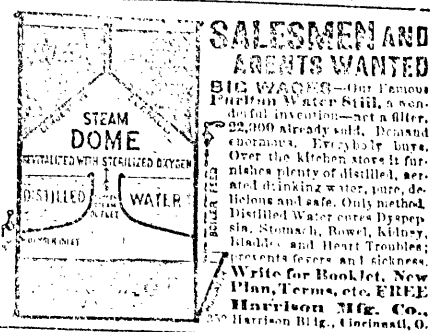
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Warning Order.

State of Arkansas, ss
County of Pulaski, ss

In the Pulaski Chancery Court.
Serilla Price, Plaintiff, vs. Zedrick Brice,
defendant.

The defendant, Zedrick Brice, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Serilla Price.
Chas. M. Connor, Clerk.
September 16, 1901. By F. A. Garrett, D. C.
John Barrow, Solicitor for plaintiff.

Woman's Work.

Isabella Thoburn.

(Concluded.)

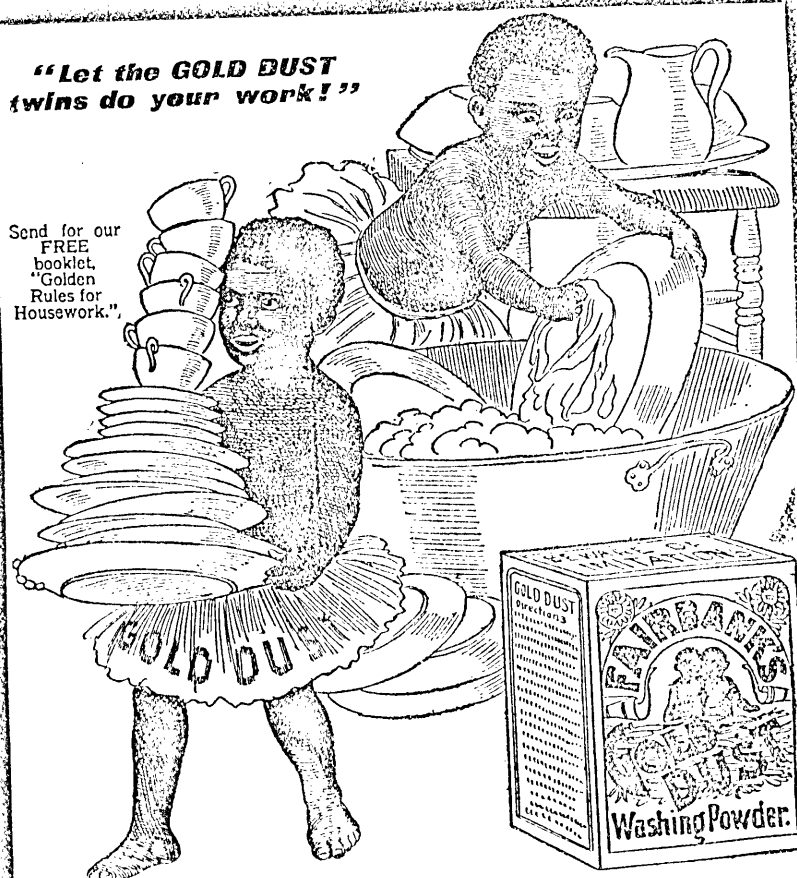
It was a maxim in Miss Thoburn's active life that the leader in any new movement should be a personal worker in it, and when she had decided to take up the cause of higher education for native Christian women, she at once decided to engage in the work herself. Having been appointed to the great city of Lucknow, she announced her plan and began to look for a room in which to hold her school. The only place to be found in the vicinity of those whom she wished to reach, was a small building fourteen feet square, in a noisy bazaar and in the midst of a rude people. Here she opened her school with seven pupils, one of whom was a tiny little creature, bearing the now well-known name of Lilavati Singh. A big brother of one of the girls stood outside, armed with a stout bludgeon, to protect the girls from insult. A more unpromising beginning could hardly have been, but God blessed the efforts, a better place was found, other girls joined the school, a boarding-department was added, and within less than two years the school was known far and wide and girls were sent to it from places 500 and even 1,000 miles distant. Opposition appeared in some quarters, but did not continue long, and in due time similar schools began to appear in nearly all the leading missions of India. The school was recognized by the educational authorities of government, first as a high-school and next as a college affiliated to the Allahabad university, and thus became the first Christian col-

lege for women over established on Asiatic soil.

Miss Thoburn's first furlough to the homeland was taken in 1880. She returned to her work the following year, but in 1886 her health became so seriously impaired that she was obliged to seek the climate of her native land again, not to return for five long years. But in the homeland she could not be idle and some of the best work of her life was done while a semi-invalid seeking health in America. She had become interested in deaconess work and on her way home had visited the Midway deaconess work in London and Brighton and was cherishing thoughts of somewhat similar work in India. In the meantime Mrs. Lucy Rider Meyer had launched her great work in Chicago, one part of which was a deaconess organization. It was always a maxim with Miss Thoburn that nothing could take the place of personal work in planting schools or promoting any other Christian enterprise, and, true to her principle, as well as to her instinct, she joined Mrs. Meyer, became a deaconess herself, relinquished half her salary and in the training-school and among the lowly and needy without, she helped to develop what she believed would be and what has since become a great department of work in the Christian church. The following year she accepted an invitation to go to Cincinnati and organize a deaconess work in that city. This task she accomplished very successfully and when, through the munificence of the Gamble family Christ's hospital was founded, her splendid executive ability was again brought into requisition and she acted for a

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GOLD DUST will not do better, easier and cheaper than soap or any other cleanser. THE N. K. FAIRBANK COMPANY, Chicago, St. Louis, New York, Boston.

time not only as superintendent of a deaconess home but of a Christian hospital.

After five years of rest (!) in the homeland Miss Thoburn returned to India in 1890 and resumed her position as principal of the high-school, which had not yet attained the college grade. By this time our work in India had greatly expanded and the whole educational situation had changed. Other schools of high grade for girls were rising up in all directions and competition—a blessed sign of progress—began to make its influence felt, but the school at Lucknow held on its course prosperously. Three spacious buildings had been provided, but a fourth was needed for the coming college. This became Miss Thoburn's next great care, and she lived to see a splendid building erected and its cost provided for. This led her to make another visit to the United States, where she was joined by Miss Lilavati Singh, and the two made a notable impression at the great Ecumenical Mission Conference in New York. At the close of that conference they sailed for India and resumed their posts, one as principal and the other as professor in the Lucknow Woman's College.

Isabella Thoburn was a woman of rare character. She possessed ability of a high order, but was modest almost to the point of timidity. Of the more vulgar phases of ambition there was no trace whatever in her character. She possessed the highest order of courage, but in combination with a good and quiet spirit

Her faith was steadfast, her devotion unquestioning, her life spotless. Her sympathies were with the children of misfortune, the suffering, sorrowing and, it might be added, the sinning of the race. Her temperament was naturally hopeful, and grace made this the ruling element in her character. She believed in a present Christ, both as a savior of sinners and as king of nations. Her life enriched every community in which she lived and adorned the church which sent her forth among the millions of the eastern world. She died at her post of duty; and while we know that she rests from her labors, we are equally well assured that her works will follow her. She has received her crown, and in it we doubt not there are many jewels.

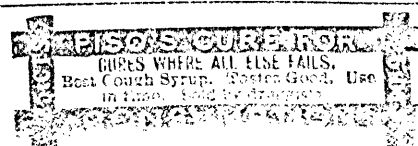
If you feel "All Played Out"

Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

For Trade.

A 40-acre orchard with or without farm, 2,100 trees 15 years old, full of red apples; fine location to trade for prairie land, near railroad station. Can be sold \$900. Cause, old age and poor health. For particulars address P. O. Box 242, Lamar, Mo.



A Strong Woman

Iowa City, Iowa, Aug. 15, 1900.

My wife was sick for three years. We tried everything without relief and spent much money. My wife tried Wine of Cardui and four bottles cured her. She took two more bottles, knowing she would have to work hard during the hay harvest. She attended to all her household duties and loaded and unloaded all the hay. This medicine gave her strength. Formerly she was weak and tired and could hardly get about, but since she has been taking Wine of Cardui she feels better and stronger than when 20 years of age. JOS. A. EISENHAFFER.

Mrs. Eisenhafer had tried everything during her three years sickness and had spent considerable money. She was weak and could hardly get about for three years before she took

WINE of CARDUI

Now, after taking the Wine of Cardui, she can work with her husband in the hay field. That is hard work, but it is not as injurious to a woman's health as labor in stores, factories and offices where thousands of girls are closely confined year after year. With the aid of Wine of

Cardui a woman can do any reasonable work and enjoy good health. The health that Wine of Cardui brings makes a woman vigorous in body and mind. Freed from those terrible devastating pains a woman grows well and strong naturally. Wine of Cardui regulates the disordered menstruation and cures leucorrhoea, falling of the womb and periodical pains in the head and back caused by standing or sitting a long time in the same position. Thedford's Black-Draught puts the bowels, stomach, liver, kidneys and blood in proper shape. Greatly increased strength and endurance is the natural result. Most cases are cured quickly. All druggists sell \$1.00 bottles of Wine of Cardui and 25 cent packages of Thedford's Black-Draught.

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

THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, OCTOBER 2, 1901.

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

Unfeigned Appreciation.

Dear Dr. Godbey—I trust this notice of my deep appreciation of sympathy expressed by my friends in this, the uttermost sorrow of life, will be approved, and regarded as an answer to the letters, the number of which is thirty-six. I would like to write you one by one, but time fails me. For fifty and one-half days and nights I was at the bedside of my suffering wife, then when the final day came, and death like a dark cloud settled its cold, clammy, icy contents in my loving wife's bright eyes, then on her thin cold lips, then as with a veil covered her young and recently rosy face, bowing in the depths of gloom and trying to yield to the call of God, in her early death, all this and the laying her away in the lap of earth, took me two long months out of my pastorate. And so time presses hard on me. Oh! brethren, beloved, you can't know the intense and profound depths of this blow. It breaks up my home, sweet home; it puts my dear, devoted helpmeet in the silence of the tomb; and while "from the voiceless lips of the unreplying dead there comes no sound, yet hope sees a star and listening low can hear the rustle of wings." This blow has taken my children from my door. Oh, my boy! Oh, my sweet "Fannie Willeen!" (for this must be her name from henceforth). Doctor, printer, indulge me this one more line or word. The mother's voice is hushed; though mother's hand ministers no more; though mother's lips kisses no more away the pain and adjusts the differences; yet in her short life, by sweet, strong example and precept, she laid the cornerstone of moral and spiritual life in their little hearts, and I feel like God and his grace given this work shall never be moved. I want to thank Brother Noe "for his labor of love."

Jas. F. Jernigan.

Hatchechubbee, Ala.,

June 30, 1875.

Dr. C. J. Moffett—Dear Sir: I can assure you that your TEETHING POWDERS (Teething Powders) is indispensable to us, and in no single instance has it ever proved a failure. We have tried soothing medicines, and everything known to us and "old women," and your Teething Powders are pre-eminently a success and blessing to mothers and children. Yours truly, etc.,

J. M. DeLacy.

Death Notice.

Monticello, Ark., Sept. 25.

The youngest child of Brother R. McClintock died at Warren Sep-

Its True Character.

Catarrh is Not a Local Disease.

Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes and inhalers. They may clear the mucous membrane from the excessive secretion but it returns in a few hours as bad as ever, and the result can hardly be otherwise because the blood is loaded with catarrhal poison and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says: "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure."

For some time past I used only one treatment for all forms of catarrh and the results have been uniformly good, the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50c., but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments.

The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacol and other safe antiseptics and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession.

Stuart's Catarrh Tablets are large, pleasant tasting 20 grain lozenges to be dissolved in the mouth and reach the delicate membranes of throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50c. for complete treatment.

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

Dr. Ainsworth's PRACTICAL (Write Either Place) BUSINESS COLLEGE
Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Ft. Worth, Galveston, & Shreveport. Endorsed by business men from Maine to Cal. Over 5000 students past year. Author 4 text-books on bookkeeping; sales on same \$25 to \$50 per day. No vacation. Enter any time. Bookkeeping, shorthand, etc., taught by mail. Address Dept. R. B.

tember 11th. Little Dorothy was a child of two summers, and during her brief life had been a great sufferer. Brother McClintock and family have the sympathy of all the readers of the "Methodist." They know where to find their child.

J. R. Cason.

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

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., 8:40 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., 8:35 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.

AL-cohol
TO-bacco
CO-caine
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THE ALTOCOMO TREATMENT

AT
HOT SPRINGS
FOR
THE CURE OF

MORPHINE, COCAINE, WHISKEY
TOBACCO,
and all Drug Habits.

Is guaranteed to cure in from 3 to 6 days. Without pain or nerve shock! Correspondence strictly confidential.

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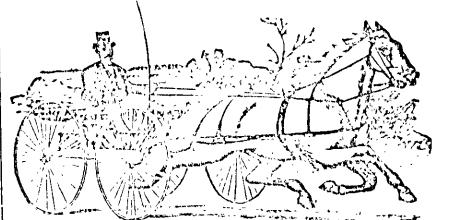
If you want style and quality coupled with low price,

GO TO QUINN'S.

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.

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



TO CHICAGO

IN A

THROUGH PULLMAN SLEEPER.

LEAVE LITTLE ROCK DAILY, 2:20 P. M.
ARRIVE CHICAGO NEXT MORNING 11:20.

NO CHANGE OF TRAINS TO . . . CINCINNATI, O., OR LOUISVILLE, KY.

THREE DAILY TRAINS TO MEMPHIS.
TWO DAILY TRAINS TO INDIAN
AND OKLAHOMA TERRITORIES,
TEXAS AND THE WEST.

CITY TICKET OFFICE, NO. 211 MAIN ST.

GEORGE M. LEE,
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LITTLE ROCK, ARKANSAS.

J. F. HOLDEN,
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