

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Manager.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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VOL. XV.

LITTLE ROCK, SEPTEMBER 23, 1896.

NO. 39

A Call.

The success of our work, like that of all the business of the country, depends upon collecting what is due us. We never asked more, and who can ask less. We have advanced money to improve and sustain the paper. We are glad to have so many indications that our efforts are appreciated. We ought, for the Church's sake, for the good we may do, to enlarge our business. Our book sales ought to be doubled. We do not sell books on commission. We have to pay cash for all the stock we handle. We need money to enlarge this department of our work. Send in what you owe us and we will make your paper and publishing interest the strength and pride of Methodism in this state.

Concerning England's support of the Turkish government, the *Methodist Times* (London) says:

A few years ago, when Russia was pouring out her blood and treasure like water in order to save fellow-Christians from being outraged and murdered by the Turks, Lord Beaconsfield and Lord Salisbury were able to rouse the old passions, and for some months of savage madness England became once more the dupe and accomplice of the Sultan of Turkey. Through the influence of Lord Beaconsfield and Lord Salisbury hundreds of thousands of Europeans and Christians whom Russia, by fearful sacrifices, had emancipated from their Turkish destroyers were once more thrust under the feet of the Sultan. Flushed with this appalling achievement, Lord Beaconsfield and Lord Salisbury returned from Berlin to inform their infatuated fellow-countrymen that they had brought "peace with honor." Slowly but surely—as the women whom we had sworn to protect were being outraged, and as the men whom we had vowed to defend were being murdered in cold blood—the masses of the English people came to realize the cowardice of their rulers and their own unparalleled degradation. As "the Non-conformist Conscience" is not now at the helm of state, and as clericalism does not produce Oliver Cromwells, the civilized world has seen our immense and boasted fleet sailing impotently and ridiculously to and fro. Never since the most degraded days of Charles II was England so much despised and scorned by the civilized world as she is to-day, while she drinks to the dregs the cup of "peace with honor" mixed for her by Lord Beaconsfield and Lord Salisbury.

"The Methodist and Way of Life"

C. E. STODGHILL

Several papers have come to this office in reference to C. E. Stodghill, which seem to require notice, that all our preachers may understand the facts in regard to his case.

C. E. Stodghill, a local preacher, was appointed by Rev. S. S. Key, presiding elder of Clarksville District, to supply Dyer circuit. His conduct in charge of the circuit was such that on complaint of the Quarterly Conference he was released from the charge.

At the District Conference of Clarksville district, complaints were entered against him and he was, for sufficient reason deprived of license to preach. Since that time he has been proclaiming himself a champion of the "second blessing" and seeking to work as an evangelist.

The "*Methodist and Way of Life*," published at Louisville, Ky., published a letter from another so called evangelist; Luther Robinson, in which Stodghill is characterized as "a fire-baptized young evangelist," and says "He was called to go before the Sanhedrim, which he fearlessly did, and was misrepresented as his Lord was, and by a vote of the Sanhedrim, and releasing of the P. E. was set free from the circuit." What Mr. Robinson calls the Sanhedrim we do not know. Mr. Stodghill was removed from charge of Dyer circuit under complaint of the Quarterly Conference of that circuit and shortly afterward, the District Conference declined to renew his license to preach. The communication to the "*Methodist and Way of Life*" was answered by the presiding elder Rev. S. S. Key but that paper refused to publish the answer. We have that answer before us as we write this, also a letter from a traveling preacher in Kentucky. J. M. Johnson, who says "I believe and preach the second blessing theory of Sanctification, but knowing Stodghill I feel it my bounden duty to expose him. He is a fraud."

As the "*Methodist and Way of Life*," is used to advertise and recommend this man, and refuses to correct misstatements which it has published in regard to him or even to admit a reply of a presiding elder of the Arkansas Conference to charges and misrepresentations which it has circulated against his own administration we deemed it time to speak a word. The "*Methodist and Way of Life*" is an individual enterprise, and

is not in any sense either an organ of the church or its representative. Its disregard for church authority invites charges and complaints from the disaffected and those whom the church has been compelled to discipline. The profession of the "second blessing" seems to be the only guarantee which it requires of any man for truth and veracity in his statements, and it deems itself justified on such ground, to take up the cause of a man whom the church has judged unworthy to preach, and without investigation condemn his presiding elder, and compare the official body of the church to which he was amenable to the Sanhedrim that condemned the Saviour, and when the presiding elder whose administration is thus assailed would be heard in his own behalf in a simple statement of facts refuses him such a hearing. When the character of one of our presiding elders is thus assailed, and the whole body of the Clarksville district conference we feel called upon to enter a word of protest and complaint against a paper guilty of such conduct.

Late Justice.

There are many frauds bearing the name of evangelists tramping through our Methodist fields, and pastors who have not cut their eye-teeth are often deceived by the sheep's clothing. If one of these tramps is exposed and driven out of the Church you will will presently hear that he has renounced the Church because of his zeal for holiness, or he shifts to another denomination and with antecedents unknown is received and endorsed. There seems no way to deal with such as these but to keep their names before the public with exposition of their true character.

The Southwest Missouri Conference just closed passed unanimously the following: It ought to have been done long ago:

"Whereas, Mr. Ben Deering, once a local preacher of our church, but who has had no relation with us for several years, and who now does not claim any connection with any church, has been conducting religious services in the boards of our conference.

"Resolved, That we, as a conference, publish these facts and protest against the recognition and support of a man by our people who while he claims to be doing the work of our Lord at the same time remains outside the pale of the church.

A. G. DENWIDDE,
J. N. HIGGINS,
C. CLENNY,
J. C. GUY.

+ Personal +

The Rev. A. C. Bledso of the Virginia conference died Sunday of heart disease.

Rev. E. L. Beard is at Lonoke at the bedside of his son, who is not expected to live.

Dr. John H. Dye was in our office Monday. He reports a good opening at Galloway college.

Rev. James Thomas is conducting revival services at Winfield Memorial Church with gracious results.

Rev. J. M. Cantrell went up to Paragould last Friday to assist Dr. Bennett in a protracted meeting.

Rev. G. W. Banks assumes editorial charge of the *Memphis Christian Advocate* in issue of Sept. 17, with a very sensible salutatory.

Rev. James A. Anderson has had a great revival in his Church at Fayetteville. He was assisted by Bros. Hamilton and Johnson.

William J. Bryan the Democratic candidate for the presidency made three speeches in one afternoon in St. Louis and was heard by 60,000 people.

Our office was honored last Wednesday by the visit of a bevy of beautiful young ladies on their way to Galloway College. They had Bro. Weems in charge taking him to school.

Bro. Weems reports Ft. Smith District in fair good condition. Meetings much better this year than last. Nearly every charge has had a revival, and finances in advance of this time last year.

Bros Harley, of Clarksville, and Sadler of Paris, were pleasant callers Thursday on their way from Galloway College opening. Bro. Weems was with them on his return from the opening also.

Rev. A. O. Evans was in our office Saturday. He looked a little weary from his protracted labors at Pine Bluff, but his heart was glad for the abundant blessing of God upon his labors there.

Brother Weems, informed us that Galloway College is very popular in Western Arkansas. He secured a nice lot of girls and there are many more who will follow in the near future. There is no better place for our girls than this Christian home.

The Sunday School

PREPARED BY REV. JAS. A. ANDERSON

SEPTEMBER 27, 1896.

Review.

2 Samuel.

Golden Text: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." (Prov. xiii. 10.)

Reference Word, "King"

Lesson Hymn, No. 132.

Time.—B. C. 1085-1015.

Place.—The Holy Land.

HOME READINGS.

S. Judah's King, 2 Sam. ii. 1-11.

M. Saul's Burial, 1 Sam. xxxi. 7-13.

T. Israel's King, 1 Chron. xii. 23-38.

W. Obedience Needed xv. 11-16.

T. Precious Promises. 1's. cxxxii.

F. David's Kindness, 2 Sam. ix. 1-13.

S. A Good Desire, 1 Chron. xvii. 1-12.

Introductory.—We have been studying for the past quarter about one of the great characters of human history. God needed David for a great work, and fitted him for the work which he put into his hands. David piously ascribes his fitness for his task and his success in it to the Lord. He made sad mistakes—more than that, he committed great sins. In his case, as it will ever prove in ours, sin was its own punishment. David had grace to confess his sins, and God freely forgave him. It will ever be so. Let us follow in David's footsteps as he followed the Lord. But if we unfortunately follow him in wrong and forbidden ways, let us follow his example in patience, confession, and faith.

Doctrinal Teaching

BY PAUL WHITEHEAD, D. D.

The study of the Old Testament this quarter has brought before us much doctrinal matter of interesting and important nature. These divinely selected sketches of life and character abound in suggestions of weighty doctrine, teaching not only by example, but by precept, expounded along with the biography or plainly discernible in connection with it.

Foremost among these doctrines has been that of the divine providence. The great drama of life acted before our eyes has not excluded God. His concern in it, his sphere in it, his direction and control of it, have been the most thrilling things connected with it. The moral government of God on the earth and in time among men is the explanation of many things otherwise utterly dark. This has been displayed before us in the putting down and setting up of kings and rulers; in wars and strife of people on a large scale; in the commotions and upheavals within a nation homogeneous in its component elements, but agitated and temporarily divided by the scheming and wickedness of men seeking self-promotion, without regard to public good. And Providence has been as conspicuous in retribution as in judgment and revelation of God's will. Sooner or later, and somewhere, "the Lord shall reward the doer of evil." The recognition of the divine government and providence has been seen to help men greatly to patience and unhurrying wait-

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ing upon the teachings of the divine band; and to be wonderfully sustaining and comforting in the darkest hours and most difficult situations.

The true view of war and of God's ordinations as to its issues, has been brought out as exhibited in an age when war and violence were well nigh standing conditions of the human race. The human standards of greatness have been discounted, while enduring prosperity has been found to be in proportion as God is with a man or a people. The dying exclamation of the learner of Methodism thus becomes a translation of the scriptural expression for David's prosperity: "The testimony of all is, God is with us!"

The importance, the sanctity of God's worship, the worthiness of all expended upon and devoted to it, has been touched upon largely, and the bearing of its establishment and maintenance in the best form upon national welfare has come into broad light in connection with the ark and the temple and God's service all through the reign of David. Incidentally, there has come out the true nature of "natural virtues," the commonness of ingratitude, the wickedness of filial disobedience, and the crime of following corrupt conspirators against the established order of things—the Calvinism of society.

In the celebrated person whose life and fortunes have run through these lessons, we have had an affecting picture of greatness and renown, of usefulness and fidelity to great trusts, painfully mingled with the consequences of one lamentable lapse into sin. We have seen the dreadful possibility of the falling into horrible iniquity of even the most devout and faithful men of his day in high places; we have seen reason to reject the figment of the final perseverance of the saints; we have had a terrible view of the severity of divine justice and holiness, but also a melting and overwhelming revelation of the divine mercy and pity through which the guilt and pollution of "sin" may be "put away," even when some results and effects of it in time may not be escaped.

The sun which rose so brightly sets in peace, though amid not distant clouds of sorrow and trial and the remote mutterings of a storm that is past, but which for a while appeared about to sweep away hope and good forever. The face that we first looked upon in ruddy youth and beauty is wrinkled and marred with the infirmities of old age and the scars of heart-breaking griefs; but it is, after all, serene and sweetly humble, as the charges and ruins of life are surveyed in the light of God's dealings and the soul that lights the old king's countenance looks upward in the sacrifices of "a broken and a contrite heart."

It is needless to say that we have studied these things from the Methodist standpoint. From their contemplation we have risen more firmly convinced than ever of the soundness of the faith of our fathers and of the excellence of the religion that they preached "for kings and all in authority," and for all the nations of the earth, whether living, and under whatever form of government.

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SOUTHERN CALIFORNIA.

By Rev. L. L. Spencer.

Mr. Editor: While taking my vacation on the shores of the ever rolling Pacific ocean, the long fingers of her breezes plowing through my hair, and driving away nervousness and inhaling the health-giving ozone I thought of the editor of the "Arkansas Methodist" in his office in that warm southland, concluded I would write another occasional letter. Santa Monica, this delightful seaside resort, is seventeen miles from the city of Los Angeles, having a population of three thousand, accessible by an electric line and two railway lines of cars. All the private boarding houses and hotels are crowded and vacant lots are at premium upon which to erect tents for the accommodations of the thousands that come from the city and the inland towns and country for a few days or weeks vacation. This is one of Los Angeles' seaboards. Much of the commerce to this portion of the state is done here.

Several denominations are represented here, but the Methodists are in the lead with an able minister, a new church and a fine congregation. Dr. William Stevenson is the popular pastor.

While here I have had the very great pleasure of spending some time in his fine large library. While he has the latest books on his shelves, he has also a large collection of valuable old books and if you will not think me tedious, I would like to mention a few of them.

Platina History of the Popes, 350 years old.

The Exposition of the Thirty-nine Articles, by Gilbert, published in 1639.

A commentary on Eccl., or the Preacher, by Michel Jerminin, D. D., published in 1639.

Thomas Manton, D. D., 5 vols. of sermons. One volume has a separate sermon on every verse of the 119th Ps., 176 sermons. He was a preacher of wonderful versatility. He does not repeat, nor cut stubble. These volumes were published in 1689.

The first book John Wesley ever wrote, a collection of moral and sacred poems, published in 1744. He has every book Wesley ever wrote or translated except his book on Shakespeare.

He also has an autograph album secured by Rev. John A. Setlips containing the autograph of every member, and many of the visitors of the General Conference which convened in Baltimore in May, 1824.

Among them I note the following:
"Let us live and labor as though the whole duty of life remain to be done. Let us remember the past only to improve the future."

William Capers.

"Let us fear God and love one another. Charity never faileth."

Freeborn Garrettson.

"May the peculiarities of sentiments which too much distract this Conference be buried in eternal forgetfulness and be succeeded by an era of unparalleled success and glory. May we love like brethren and live like Christians."

Robert Paine.

"Little children keep yourselves from idols."

J. Stauffer.

"Tempora et mores mutantur, et nos mutamur cum illis."

Martin Butes.

I am a sound old Episcopal Methodist preacher and am fully opposed to all innovations.

Peter Cartwright.

"Thou art the only God and my Savior Jesus Christ."

Between the Logs.

This person was a Wyandott chief, then in North Ohio, missionary among the Indians, who afterwards came and settled Wyandott, Kan., adjoining Kansas City, Mo.

"Let me be little and unknown, loved and prized by thee alone."

Marcus Lindsay.

"Let us watch carefully, pray fervently, believe unfeignedly, love ardently, suffer patiently, hope constantly, fight the good fight of faith manfully, that we come off victoriously, and reign triumphantly with our Lord Jesus Christ in the habitation of his holiness forever. Amen."

Ezekiel Cooper.

"Preach our doctrines, our experience, our practice, our discipline. If you confine yourself principally or wholly to our

doctrines, you will make our people Antinomians; if you dwell exclusively on our experience, you make them enthusiasts; if you mainly preach our practice, you lead them to Pharisaism; and after all unless you preach our discipline, you have left the vineyard without any fence, and the wild boar of the forest will tear up every plant which you have cultivated."

J. Summerfield.
Baltimore, May 26, 1824.
To appreciate some of the above autographs we must remember the disturbing elements of the Methodist Church at this time, which finally led to the separation of 1844.

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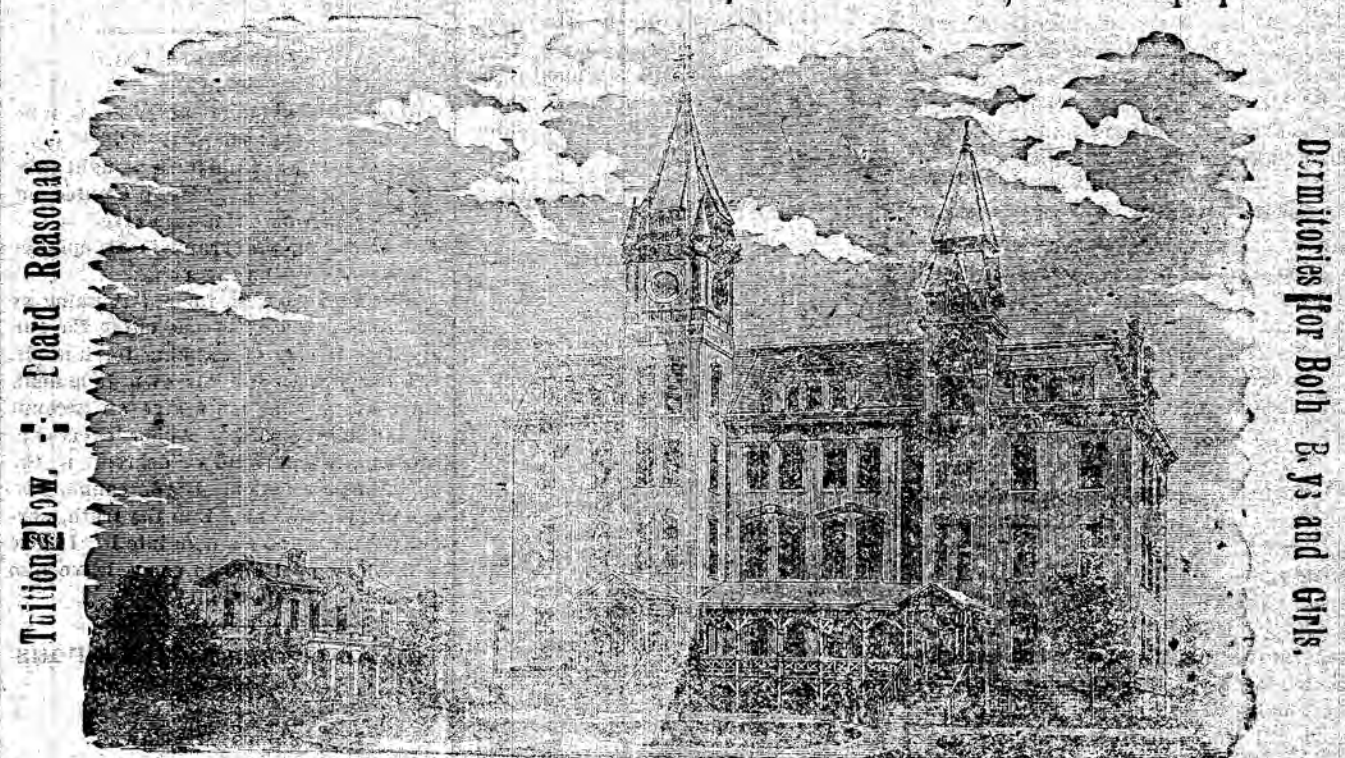
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ARKANSAS METHODIST.

J. E. GODBEY, D. D., Editor.

WEDNESDAY, SEPT. 23, 1896.

The church has often been corrupt, but has ever been purer than the world without.

The church has always held forth a higher standard of holiness than the mass of its members have attained.

A man who does not live better than others is no better than other people, no matter what he may profess.—Baltimore Christian Advocate.

The holiest men in every age have been those who most loved and revered the church—who, for the church, were ready to live and die.

The church in her most corrupt days was still the representative of Christ's cause in the world, the custodian of the divine truth, the teacher of the way of salvation.

The Holy Spirit respects the church, for the church is of God. When Paul was chosen of the Holy Spirit to evangelize he could only go when sent forth by the church.

The manner in which the Democrat and Gazette used Dr. Hunter's letter in the liquor interest and the gross injustice it did him will be remembered by many Methodists in Arkansas and will cost these papers many a subscriber.

Matthew Arnold says: "There is a power, not ourselves, which makes for righteousness." We believe this is true, at least we are satisfied that it is "not ourselves which makes for righteousness." The manner in which our city papers were ruled by the saloon in our late election suggests that we are making for the devil at a swift rate.

A revival wave is sweeping over all our church in Arkansas. The notes of victory come in by every mail. We give extra space to their publication this week. The work done is not of the clap-trap type. It is the work of our own pastors in the fields where their faithful service has given them the confidence of the people. We trust this work will not cease till conference. As the weather grows cooler the time is more favorable for protracted services. The wise pastor will see that the conference organ is put into the homes of the new converts. The people who read the church paper are the people who sustain the work of the church. They are the people who maintain a consistent Christian walk and look well to the piety of their own families. The church paper is a constant preacher, teacher and pastor.

A WORD ABOUT OBITUARIES.

A paper that has as large a circulation as this will receive many obituaries, especially if it publishes them free, as we do. Most papers charge for obituaries. We trust we shall not be compelled to do this. A subscriber ought to be allowed a notice of the death of wife or child without charge. Besides, these little notes have their place and mission in a religious paper. Every one touches tenderly some heart. They are often a means of grace to the readers.

Just a word to the writers. Write the

first half of your obituary, put it in the fire and send the other half to the paper. Why do you say: "Sister Smith was born at Buncombe, N. C., February 1, 1834, moved with her parents to Lincoln, Neb., December, 1842, came to Hope, Ark., in 1850, was married to John Smith January 5, 1852, etc.?" Don't Sister Smith's kinfolk know where she was born and who she married, and how many children she had, and does anybody else on earth care to know? And if she has friends in North Carolina and Nebraska, does this paper go to them? Or will they learn anything by what you say in its columns?

Here is all you want to say:

"SMITH—Sarah M., wife of John H. of Hope, Ar., died at her home August 9, 1896, in the 62d year of her age. She was a member of our church here, faithful in duty and loved of all. Death came to her without a fear. She had served God fifty-four years. She has entered unto rest. The bereaved ones have our sympathies and prayers.

"S. Jones, P. C."

It is not in good taste to detail agonies suffering in these death notices, nor the parting scene which overwhelms the family circle.

A hymn and prayer are fitting at the grave, but leave them off of the obituary.

An obituary should be brief, delicate, tender, like the last kiss upon the face of the dead.

We have many excellent articles on file for the columns of the Methodist. If the preachers continue to aid us as they have done the past six months we shall make this paper a great power for good throughout the three conferences of this state.

MEANS OF CHRISTIAN GROWTH.

Christian growth is a simple problem. The way of salvation is a plain way and within everybody's reach.

The chief thing is a real desire to grow. Where ever this is rooted some fruit will be made. Desire has the power. "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

Desire for righteousness must be dominant. The stronger current takes up the weaker. The strongest desire gives course to the movement of life. The desire for spiritual things must be a choice of them, a steadfast desire to attain them. Such a desire satisfies life. No acts, no formal consecrations, no professions of surrender mean any thing in God's sight apart from the desire of the heart. He regards this alone.

But where the desire to grow is fixed there may still be some profit in considering the means of growth.

The means of spiritual growth are reading good books, keeping good company, and doing good deeds. Reading good books and keeping good company feed the mind upon good thoughts. All evil affection or action begins in wrong thoughts. So the matter of thinking right is of the utmost importance. It is fundamental. Right thoughts hold us in right views of our relations to God and man. One who thinks right loves the Lord with all his mind. One need not meditate upon God abstractedly. To love goodness, truth, purity, is to love God; and he is mistaken who deems that he loves God and loves not these.

All good works flow from love of goodness, that is to say all works which are good in His sight who judges all actions by their motives. It is in the love of goodness and the good that we have daily practical test of right relations to the Creator.

Thus from good thoughts we pass to

good deeds which are the fruit of good thoughts, and delight in doing good deeds, which is the highest attainment in holiness.

Now one can easily plan to occupy his mind and his hands, and to do this aright is to attain Christian perfection.

The most useful religion is the best religion. A piety which does not make one a better Church member, a more earnest supporter of the Church, a piety which does not make one a better man in business and social and domestic relations is a fraud.

Some tell us that religion goes beyond these things, and only mean by so teaching to excuse themselves from the test. The Master has set for us "By their fruits ye shall know them." Religion cannot go beyond these things until it first reaches them. Those who have fully reached the excellence set forth above have the Master's leave to seek higher attainments if anything be higher.

OUR LOCAL PREACHERS.

It is gratifying to read in the revival notices of the valuable aid which is being rendered the pastors by the local preachers. The district conference is increasing the value, and strength of this arm of the Church, in the greater care which is being taken in the licensing of proper persons and of discontinuing those who make little or no use of their license.

A NOBLE UTTERANCE.

A marked characteristic of John Wesley was his tolerance of the honest opinions of others. What he sought was practical goodness. He presented no creed reform and made no creed issues. The following paragraph is an epitome of his teachings on this point:

"Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade men into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all."

THE SEPTEMBER REVIEW OF MISSIONS.

Rev. James M. Hawley.

The current number of the Review opens with an interesting article setting forth the work and methods of The Bible Institute established by Mr. Moody in Chicago. Many have heard of this famous school but few perhaps know how extensive it is. It occupies a five-story building, 125x100 feet. It accommodates 250 men and there are six houses of the Women's Department, where 160 women may be furnished lodging. The most interesting thing about the Institute is, of course, its work and unique methods. The reason for its establishment is stated by Mr. Moody in these words: "There was an evident need of men and women understanding the Word of God, and how to bring it to bear upon the lives of others; who would go among the poor and outcast, as well as the working people and upper classes, and lay their own lives alongside theirs, and by the Word of God, given in the power of the Holy Spirit, bring them to Christ and to nobler lives."

The course of instruction and method of imparting it are dominated by this

practical idea. For the purposes for which men are commissioned to preach the Gospel, the immense superiority of this system over those of ordinary theological seminaries is apparent at a glance. The nearest approach to what is called dogmatic theology in the schools is in reality the furthest removed from dogmatism. "Biblical doctrine," says the article, "including the doctrine of God, of Jesus Christ, of the Holy Spirit, of man, of angels, demons and Satan," is one part of the course of study. "The method in this study, which, of course, is the most important in many ways of all, is not to lay down a proposition and seek to support it by reference to the Bible, but to collate carefully all the Scriptures bearing upon any topic, and from those to find and state the teaching of the Word itself." This method of instruction is really a method of investigation, and must cultivate habits of industry and alert observation in those who pursue it. This article will prove helpful to all preachers, especially young preachers. Preachers are frequently too general and sweeping in their statements. Such statements do not cause conviction, because they do not really spring from conviction. The unstable opinion of a fickle mind is too often put in the place that belongs to the "Word of God, which liveth and abideth forever." We need more Bible—Bible understood and believed—in our preaching.

Every young man in the Methodist Church ought to read the second article in the Review, in which Dr. J. W. Lee discusses "The Mission of a Great Life." I shall send extra copies of the Review several of my friends with this article. It will enable every one who reads it.

An article by Bishop Granbery discusses the work in Brazil; the present situation in China is explained by Rev. J. E. Walker; Prof. Muller, of Japan, speaks of education as a help to evangelization, and the bearing of the three religions of China on her civilization is set before us by Rev. J. Lambert Rees.

The editorial department and notes on the work in foreign lands take up the remainder of the magazine. It is pleasant to read of the work and success of the men and women who have given up many things dear to them that they might enter this work.

PRAIRIE GROVE CIRCUIT.

We have held three meetings in the Prairie Grove Circuit. The first was held at Apple Hill and resulted in about 10 conversions. The second was a joint meeting with Rev. J. P. Humphrey, of Cincinnati Circuit. It resulted in seven conversions. The third was a union meeting held with the C. P. Church at Prairie Grove.

Rev. S. F. Goddard, of Bentonville, did most of the preaching in this meeting and rendered valuable services otherwise.

The results were 70 conversions and 26 accessions to our Church, with more to follow, and 12 accessions to the C. P. Church and perhaps more to follow.

In all these meetings we used a large gospel tent, which added much toward the success of the work. To God be all the glory. Irvin F. Harris, P. C.

BROOKLAND CIRCUIT.

I have just closed a ten days' meeting at Pleasant Valley, which resulted in eighteen conversions and sixteen accessions to the Church and quite a revival among the members. Praise the Lord for His goodness.

J. M. Williams, P. C.

September 18, 1896.

Literary Table.

ROCKING THE BOYS TO SLEEP.

I sit me down in the twilight cool
Of a busy summer's day,
And close my eyes and live again
The time so far away,
When Eddie, and James and John were
here;
And the tears to my eyes will creep,
For I seem to sit in the old brown chair,
A-rocking the boys to sleep.

I bring John back from a home of wealth
Where fame and honor dwell,
And sing, and rock him to sleep once
more,
More happy than tongue can tell.
I brave the storms on a shoreless sea
Where tempest and surges sweep,
And James is here, and I rock again
"My wandering boy" to sleep.

I build a stair to the heavens tall,
And reach in its sweet domain
For little Eddie, and bring him back
To my lonely home again;
My throbbing heart is heavy now
With a yearning strong and deep,
As I smooth the curls of my only babe,
And rock him once more to sleep.

They say the old chair is useless now
'Tis creaking and dull with age,
And must be forever put aside,
Like a well-learned, worn-out page
But the old brown chair sings a song
to me,
As it whispers of other years,
As it tells of the roughened places
smoothed,
And murmurs of childish tears.

Yes, the old chair tells in an undertone,
In a voice so creaking and old,
Of the comfort it gave through summer's
heat,
As well as in winter's cold;
How those little dependent lives were
soothed,
Through their childish sorrows deep,
As it did its best to ease each pain,
While rocking the boys to sleep.
—Gertrude M. Hood, in the Telescope.

ORIGIN OF "THE SWEET BY AND BY."

In a quiet little town of some 800 inhabitants in Walworth county, Wis., leading the quiet, monotonous, self-sacrificing life of a country physician, lives one of the post-war-times poets, Samuel Fillmore Bennett, who served "for three years of the war" as Lieut. Bennett of the Fortieth Wisconsin Volunteers, and whose name has dropped almost into oblivion; though his song, "The Sweet By and By," has been sung and heard by nearly every music-loving person in this and foreign lands at some time since it was written by Dr. Bennett, twenty-four years ago, when he was not long home from the war.

At the time of the inception of the song, Dr. Bennett had returned from Ann Arbor, Mich., where he was graduated with highest honors and had be-

come an attache of the Elkhorn Independent.

He and a musical composer, J. P. Webster, long since dead, were friends inseparable. Webster was of a despondent nature; in many ways an extremist, while Bennett was more cheery. Webster appeared before his friend one day, more than ordinarily downcast, when Bennett inquired, "What is the trouble now?"

"It is no matter; it will be all right by and by," replied he.

Like an inspiration or a voice from the unseen land came to Bennett the idea of the song, "The Sweet By and By." Turning to his desk, writing off-hand with pencil, in less than thirty minutes he handed Webster the hymn worded as it reads today.

As Bennett handed the lines to Webster, two friends, S. E. Bright, now a resident of Fort Atkinson, and N. H. Carswell, who long since joined the great majority, entered the room and listened to Webster as he improvised the music on his violin, hastily jotting down the notes on a bit of waste paper; in less than ten minutes these four men were singing the hymn, "The Sweet By and By," to an audience of one. R. R. Crosby, who remarked with tears in his eyes: "Gentlemen, that hymn is immortal."

Within a few days it was sung by school children on the street; then it was published as a Sunday school hymn, and lastly as sheet music, translated in many languages.

Aside from their intrinsic worth and beauty the words were peculiarly fitted to the spirit of the times in which they were written, when so many hearts were sorrowing because of a "nation's sin," watching to grasp a comforting word or melody, with both of which "The Sweet By and By" was replete, a fact that doubtless hastened the popularity of the hymn.—Exchange.

Book Notices.

Order any books or magazines noticed in these columns from THE ARKANSAS METHODIST.

THE REVIEW OF MISSIONS.

We have the September number from Barre & Smith. We are pleased to see on the front page of the cover that declaration of Bishop Toburn: "There is no doubt that the sad fact confronts us that the evangelization of the world, as far from being nearly completed, has hardly passed its initial stage. The mighty task can be done, must be done and done quickly; but we must not try to persuade ourselves that it is all nearly completed."

The enthusiasm which is born of the thought of speedy victory in this great war will subside in disappointment. The task before the Christian world calls for an intelligent recognition of duty and an unfaltering purpose and long enduring faith in its accomplishment. Dr. Lambuth, the editor of the Review, understands this and in his labors to move the heart of the Church deals in no delusive hopes, but presents the truths and principles which must in all conditions and forever guide Christian life.

The number of the Review before us opens with an account of the development of the Moody Bible school in Chicago, and the wonderful work which is now being done by it.

A five-story structure, 125x100 feet, accommodating 350 men, with six houses

for the woman's department, accommodating 160 women, is the seat of this noble work—the training of men and women for home and foreign mission work.

Next we have Dr. James L. Lee's speech at commencement of the Scarrett Bible and Training School, in Kansas City. The thought of the speech is vigorous, the rhetoric stately.

Following this is a very instructive paper by Bishop Granbery on Our Schools and Native Teachers.

Rev. Joseph E. Walker, of the Teachers' Mission, writes of the "Present Condition of China." His idea of the deceitfulness of Chinese officials, and the Chinese habit of lying generally, corresponds with Brother Loehr's suggestions respecting Li Hung Chang.

"Education as a Help to Evangelization" is the subject of Prof. Frank Muller, of Etajima, Japan, while Rev. J. Lambert Rees, B. Sc., writes of the "Influences of the Three Great Religions on Chinese Civilization."

The editorial department reviews the work in our mission fields.

BOOK TALK.

In our absence many books have come to our table.

We have not been in haste to notice them, as we desire what we say about them to be reliable. A little time must be given each for examination.

Not all the books sent us are noticed at all. We seldom speak of a book if we cannot recommend it, but new and then feel called upon to note and condemn the worthless and pernicious. A Christian paper has scarcely a more important function than to its readers to obtain the best and most wholesome literature.

As the evenings lengthen and the evening fires are kindled; as the children resume their school studies and the parents have time to read, the call for good books is increased, and our book clerk is made busy sending out the packages ordered.

We have in stock all sorts of good books. We furnish them promptly at publishers rates anything our readers order. Send for our circulars and catalogues; order from us any books or magazines noticed in these columns.

D. Appleton & Co., New York—Send us two beautiful books in buff cloth of their "Literary of Useful Story Series." The first of these is:

"The Story of a Piece of Coal," by Edward Martyn. It is a scientific discussion of coal, the process of its formation, the place where it is found, the great stores of it deposited in the earth, methods of mining, damages of mining, how gas is made, nature of carbon, coal, tar, colors, etc. Every sentence of the book conveys useful knowledge and the "Story of a Piece of Coal" is one which the college professors will read with interest and profit, while it brings the knowledge of this great agent in our civilization and daily toil within the capacity of a child.

"The Story of Electricity," by John Munro, deals with one of the most interesting subjects before the scientific world.

The various forms of electricity, or means of producing it, are discussed and explained as the electricity of "friction," of "heat," of "chemistry" and of "magnetism." "Electric light" and "electric power" are discussed, electrical machinery and the uses of electricity from the telegraph to the X ray.

The price of these books is 40 cents each and those who wish to get knowledge for their money and time, will buy and read.

The American Book Company, New

York, Cincinnati and Chicago, have sent us a number of volumes of their select English "Classic" series.

"Homer's Iliad," translated by Alexander Pope. Nothing needs to be said of this. The lovers of poetry and of this famous Greek classic, will value this work; 20 cents.

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"Antibiography of Benjamin Franklin," 35 cents.

"The Story of Greece," by H. A. Guellor, cloth, beautifully illustrated, 282 pages; \$1.

These books will be recognized by their title as choice volumes for any library and select reading for any home.

Is your Brain Tired?

Take Horseford's Acid Phosphate.

It supplies the needed food for the brain and nerves and makes exertion easy.

THE BOOK OF ISALAH—By George Adam Smith, A. M.

This work is in two volumes. It belongs to the Expositor's Bible series published by Armstrong and Sons, New York.

The high commendation which this work has received through the Nashville Christian Advocate has caused many of our preachers to purchase it.

They have been for the most part disappointed no doubt. The book contains little that is valuable in the way of exposition, and much to which orthodox thinkers must dissent. It is written from the standpoint of the higher critics. It recognizes no inspiration in the prophet, but hat of the lofty genius and the great soul. It claims that some of his predictions were the mistake of youthful enthusiasm and missed the mark and labors with most persistent and foregone purpose to show that when Isalah prophesied truly he only read the signs of the times correctly. He makes the prophecy which we have been wont to interpret as directly referring to Christ, only an ideal, fulfilled in spirit in Jesus of Nazareth, but not fulfilled in attendant circumstances.

Isalah was a consecrated, gifted servant of Jehovah. He was wholly under the sway of faith in God. He had the highest conception of God's righteousness. He loved Jerusalem. He sometimes drew pictures of her glory which were not to be realized. He in the main interpreted aright God's providence, the character of Jehovah, the principles of divine government, and upon these lines he drew ideals which, as they were in spirit true to the divine purpose had their fulfillment in the servant of God, and the unfoldings of the future. Such, according to our author, was the prophet and his work.

We do not object to the higher criticism as a method—and as a method it must stand or fall. But the method of the higher criticism will not justify the conclusions of our author.

We have not space in our literary table for a lengthened notice of the work. Only a review article would suffice for a just criticism, but we enter these statements after reading the work with care, and that we are confident is more than our confidreer of the Nashville Advocate had done when he recommended it.

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FROM LOUIS.

Mr. Editor: We attempt once more to pencil you a brief letter. Our hand is steady enough, except when we attempt to guide our pencil in writing, and then it is uncertain where we are going to come out.

The central and northern portions of this state have suffered greatly from drouth during the present summer. State government aid is called for, but here in the sugar belt, while there may not be a full crop, a fair crop is made, and we are in a fine condition. A cool quarter of a million of bounty money has just been paid out in this parish alone. Our salary is better up, and we have received more money this year than any preceding year of our ministry here to date.

Each parish in this district has its Sunday school convention, and its missionary rally, as we call it, and they are highly edifying and enjoyable. Preachers and a number of the laity visit each other's conventions and rallies, and thus add to their interest and enthusiasm. They have printed programmes and special care is taken to have good music on these occasions. At a recent convention at Lafayette, in a Presbyterian Church, we saw a lady at the organ, and there stood at one of her elbows a Methodist preacher, with a cornet and at the other elbow there stood another Methodist preacher with his violin. The violin, or fiddle, has rather a hard name, but it was in good company at that time. Our fair Louisiana is in a wonderful tangle on the great financial problem, and never since 1860, when Breckinridge, Bell, Douglass and Lincoln were nominated for the Presidency, has our whole country been so unsettled, and as we believe, in such a precarious condition. Bryan and McKinley, we are informed, are both conscientious Christian gentlemen, and as a just God is at the helm, we can but trust and pray that the outcome may be glorious. As the lightning's electric flash purifies the atmosphere, and as the surging to and fro of the tide purifies the ocean, so the great turbid upheaval in our country now will clear our political sky, and prove of great good, if we stand the strain.

To date we have lost no member of our conference by death. Our own presiding elder was bedridden with rheumatism through the spring, but is at his post and working faithfully. C. M. Lyons, of New Orleans, has abandoned his charge because of poor health, and his place is supplied by Rev. George Parker.

The oldest member of this conference remaining on the effective list is Lewis A. Reed. He is eighty-three and does not speak of leaving the ranks. He always goes elegantly dressed, wears a silk hat, stands quite erect, his eye-sight is good and his hearing unimpaired. He is the leader of our conference love feasts and always gets happy and shouts hallelujah with a loud voice. It seems to us great pity that preachers get old, and wear out in the work to which they are divinely called, and love so well. We, like Gilderoy, are not old, of course not, yet we write this letter looking through glass, and sometimes we are called old. Our source of comfort is that though we wear out, and are cut off from our loved employ here, that we shall resume some congenial employment in our future home. God bless you.

H. Armstrong,
Franklin, Louisiana, September 12.

REV. R. W. McALL.

More than half a century ago when the present writer was a resident in the North of England he often heard the name of this now sainted minister, Mr. McAll was at that time a pastor of a Congregational Church in Sunderland, a town, by the way, in which the non-conformist ministers of all denominations were accustomed to often exchange pulpits and display other paternal acts toward each other. None abounded more in such friendly acts than did Mr. McAll. It was no unusual thing for him to occupy Methodist pulpits. Like his father, the Rev. Dr. McAll, who was Congregational minister in Manchester, he was truly of a catholic spirit. Dr. McAll was a great friend of the Rev. W. M. Bruntling, son of the well known Dr. Bruntling, and often preached in his pulpit. The eloquent sermon in his published discourses, on the text "Mighty to Save," was first preached in Mr. Bruntling's pulpit.

Our readers will not be surprised that the Rev. R. W. McAll, like thousands of others, often spoke with great tenderness respecting his home at Manchester. He says: "In our home the fear and love of God reigned supreme." He wrote in a matured manhood; "early influence coming upon the child was pre-eminent Godward." The desire of his parents was that he should follow in the footsteps of his father and grandfather. "Robert, you must be a minister," were the last words his father spoke to him.

No doubt these last words of his deceased father would often be remembered, but the son was not desirous, at least for a long time, to comply with the wishes of his father. It was not a matter of surprise that the dying McAll should be desirous that his son should choose the ministry for his profession, he was truly a son of the prophets, inasmuch as both his father and grandfather had ministered in the priest's office and died honored and respected by all to whom they were known.

Mr. McAll, Jr., had laid other plans of life, and fitted himself accordingly. When he became satisfied, however, that the pastorate was where God would have him to be, he was not disobedient to the heavenly vision. He cast aside all his previous plans and prepared himself for the work of the ministry and was soon called to the pastorate. No doubt the name of McAll, being so well known, secured him in the first instance much favor, but it was soon found that he possessed those traits which are so essential for success in the Christian ministry.

His constitution, which was never remarkable for robustness, suffered much in his first pastorate from the severe climate in the winter, but during the four years that he labored in Sunderland his ministry was greatly owned of God, in the conversion of sinners and building up of believers. He excelled as a pastor, both among young people and those who were sick. He was a great lover of Bible classes, and his ministrations in this respect were very helpful. Even in those early days he paid much attention to social questions and joined other ministers in courses of lectures to workingmen with whom he was always in full sympathy.

With a desire to improve his health he removed southward, and for about a quarter of a century he labored in English pastorates, when, by what some would call a singular incident, but what he always regarded as the hand of Providence, his future scene of labor, was made known to him to be Paris, in France.

Accompanied by his wife Mr. McAll visited France in 1871. Both himself and Mrs. McAll became greatly interested in the welfare of the artisans of the city, the majority of whom were living without God and without hope in the world. They felt as though they would like to do something for the moral elevation of such an interesting class of the community, especially when they found that a goodly number of them were disposed to receive religion if it were only presented in a form less repulsive than the way they were accustomed to hear it. Friends with whom he conversed on the subject remonstrated against his proposal, but, though there were few sympathizers, and his own means were exceedingly limited, he resolved to make the attempt in the name of God, and to make known the way of salvation to the thousands whom he was assured never entered a place of worship. His wife sympathized with his plans, and throughout the whole of his subsequent career nobly stood by him and encouraged him in his Godlike plans.

For well nigh the same length of time as he had labored in English pastorates he was permitted to labor in evangelistic work in the gayest city of Europe, if not in the world. As might be expected, he encountered the most formidable difficulties in his self-denying labors. Infidelity in a most insidious form was to be met with everywhere, but, like the great Apostle of the Gentiles, he made known to all classes the grand doctrine of Christ and him crucified. His plan was to rent rooms among the artisan population, to which by means of circulating tracts and notices, he invited the people to come and hear words whereby they might be saved.

At first it was truly the day of small things. He soon, however, secured four rooms and added to the number as circumstances required until there are now 120 such evangelical centers, in which services are held. He visited the people at their homes, called at the workshops, and by every possible means he sought to make them understand that he was truly their friend. The kind manner in which he acted, the unwearied attention paid to the sick and indigent won the hearts of many, who had long been estranged from churches, and the ministry generally. People soon came to believe that he was truly their friend and every scheme that he adopted seemed to say: "I seek not yours, but you."

McAll's Mission in Paris has become so well established that tourists from other lands are sure to visit some of the halls as they travel through France. Protestants, especially, are so pleased with what they see that they do not require much entreaty to induce them to render financial assistance. Branches have been formed in several cities both in the United States and Canada, especially to aid those who are carrying on the work which Mr. McAll was honored to begin. Last year the gospel was preached 12000 times. Those in authority in France have not been slow to acknowledge the good which the mission has accomplished. The founder of the benevolent enterprise was honored with the title of "Legion d'honneur."

How amazing and how mysterious are the ways of Divine Providence! When the work which Mr. McAll had begun had obtained to a position of influence such as probably none expected, he was called to his reward. He was not great in age, but his usefulness was such that his name will never be forgotten. He died in the Lord, and his works follow him. Mr. McAll's life was great in deeds, which many others would do well to imitate.



Sometimes when the last spark of life seems almost extinguished it is fanned into flame again by prompt, vigorous action. It is a mistake, however, to put off action too long; another mistake is to despair too easily. Both these mistakes are made in dealing with disease, particularly with consumption. It is neglected at first until someone names it. Then the name strikes terror to the mind; the nature of the disease is misunderstood: It is a blood disease, settled in the lungs. If it settled somewhere else the doctors would give it a different name:—scrofula, kidney disease, or "liver complaint." But the name only tells where it settles. It is really all one disease:—Bad blood; and there is only one cure:—Good blood.

An abundance of good, rich, red, blood put into the circulation, cures every one of these complaints, consumption as well as the rest—if it hasn't gone too far. It is on this true physiological principle—fully proven by experience—that Dr. Pierce's Golden Medical Discovery cures Consumption and all other blood diseases. It tones up the blood-making organs to produce a fresh supply of healthy, red blood; this carries new nourishment and life to the wasted lung tissue; or any other tissue that is affected. It drives out the poisonous disease germs which clog the skin, liver or kidneys. It is simply a question of purifying and building up; where there is anything left to build on the "Golden Medical Discovery" will infallibly build up and cure. It cures cases which doctors declare "incurable." That word has lost its meaning since Doctor Pierce's wonderful "Discovery."

The plain and hopeful truth about disease is shown in the light of the best science of the century in Dr. Pierce's Common Sense Medical Adviser. It is a volume of 1008 pages; illustrated. It also contains letters from many who have been rescued from consumption. This great book is free, if you send 21 one-cent stamps, to cover cost of mailing only, to World's Dispensary Medical Association, Buffalo, N. Y.

Dear Methodist—I write to thank you most heartily for your bugle-blasts, which from week to week have given no uncertain sound on the subject of license, and moral principle, involved in casting a vote. Although in the fight against the whisky traffic we have not accomplished as much as we had hoped, yet, trusting in God, who leads the hosts of Israel to battle, I have not the shadow of a doubt of final radical changes in public sentiment, but no man, unless blinded by prejudice, can fail to see that the sentiment against the liquor traffic is growing stronger and stronger. Although we failed to vote whisky out in Washington, in consequence of the heavy negro vote polled here, yet we can rejoice with our next neighbors (Hope), who are rid of the curse after much prayer and hard work. Thank God for the energy and perseverance of faithful Christian women who are a legion in this fight. We have much reason to praise the Lord, that a regular whisky dealer, running for state senate in this district, was badly beaten, though our party (Dem.) thought they were strong enough to elect anybody. When good men learn the lessons so forcibly put in the Arkansas Methodist against love of party more than love for principle and moral right, political parties will feel as never before the necessity of nominating none but good men. Thank God for the independent stand taken by our good Methodist, one of the best educators of public sentiment in our land. May the Lord fit you for the grand work. Yours in Christ.

Wm. Moore.
Washington, Ark., Sept. 12, 1896.

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REV. JAMES THOMAS, State President, Little Rock, Ark.

J. M. GANNAWAY, Vice President, Arkansas Conference, Fort Smith, Ark.

REV. W. B. RICKS, Vice President, White River Conference, Jonesboro, Ark.

G. N. HART, Vice President, Little Rock Conference, Pine Bluff, Ark.

J. M. WORKMAN, Secretary and Treasurer, Little Rock, Ark.

SEPTEMBER 27, 1896.

ENEMIES OF CHRIST—BY INDIFFERENCE.

Luke xi. 15, 38; xxii. 12 John vii. 3-5.

The Scriptures noted at the head of this lesson show us how, through carelessness and under estimation of the interests of salvation men reject this great gift of God.

Indifference to important things is generally the result of a listless temper or a besotted spirit. It often appears to us as a sheer inability to rise to any noble conception or aim.

It often amazes us to observe how soon the mind may settle to a certain channel so as to give no proper attention or investigation to anything else. Among women it may be fashion or society, among men some pursuit which is low and which really promises nothing, or worse still, it may be a passion for sporting or an appetite for drink.

Such a state is, itself, a sin and shame. It is not a lack of natural gifts. We see many who are well endowed who are of this character. It is a sin of indifference which quickly bears fatal fruit. Its result is to vitiate all capacity for that which is good and to superinduce moral blindness and stupor.

See how, in the parable of the supper, the world has sway over the minds of those who are invited to the marriage feast—which is the image under which the great Teacher presents the offers of salvation. It is not simply the preferring of worldly things which we see, but excuses, which are frivolous even from a worldly standpoint. "I have bought a piece of land and must go and see it." "I have bought five yoke of oxen and I go to prove them." "I have married a wife, therefore I can not come." All these are forced excuses, pleas which exhibit the fixed intent of the invited to shrink the invitation. They show also the startling folly of sinful men who take what the devil offers at his own price, as the man bought the land without seeing it; then they go to test and prove the worth of what they have bought. The price the devil ask for any worldly lure is to put aside the claims of God for the present; to put aside the crown of life for this time, and leave him in undisputed passions of the soul, and this, listless indifference is sure to do.

As men come to poverty, not for what they do, but for what they do not do, so do they also come to poverty of soul by indolence.

"I passed by the vineyard of the slothful man, and the field of the man void

of understanding and behold it was all grown over with thorns and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I looked on it and my heart received instruction, I marked it and considered it well, yet a little more sleep; a little more slumber; a little more folding of the hands to sleep. So shall thy poverty come as one that travelleth and they want as an armed man." So it is that spiritual destitution comes of indolence.

There is given us in the conduct of Herod toward Christ the example of a man who from his supposed wisdom and dignity regarded Jesus as only a subject for division. So, often, men deem that they exhibit superiority to others by holding in contempt the claims of religion and making the conduct of God's servants a matter of sport. Pilot himself was much of the same temper, for he, though more dignified in his behavior, was pleased with the conduct of Herod.

The history also shows us that at one time, at least, Jesus' nearest kindred looked upon him as an enthusiast or a pretender. They did not believe in him.

There is need in all of us to cultivate seriousness of mind. It is the mark of sincerity, and wisdom. It is a foundation of good character. The person who lacks it is not to be trusted for right conduct in any affair of importance.

There are now very few stations in our Church in Arkansas which have not organized Epworth leagues. There are some of our older members who still look upon this movement with distrust, but our observation is that it has proven of great value in most places, and that is the testimony of the preachers who have tried it. All our members should recognize that the movement is not that of the young people, but of the Church, and that it is a part of our regular Church machinery which every society will put into operation where it can be done.

First Church League, Pine Bluff has just added 22 new members, making 130 in the membership. The officers are: F. M. Hudson, Pres.; G. N. Hart, 1st V. P.; Miss Mary McMillan, 2nd V. P.; Miss Nodie Andrews, 3rd V. P.; W. W. Ware, Secy, and Treas. The League is greatly revived as a result of Bro. Evans wonderful meeting.

Bro. J. M. Cantrell reports a new League at Oak Grove, Plummerville circuit, with the following officers: President Jno. Wright; 1st V. P., Miss Sophronia Higginbotham; 2nd V. P., Wm. Nichols; 3rd V. P., Chas. Greer.

The editor of the METHODIST was much pleased with what he learned of the league work at Dardanelle. The earnest spirit of the pastor is pledge that no light and careless work shall pass under his pastorate.

At Morrilton the League has taken on new life. There is here ample material of intelligent young people to make this arm of the Church a power.

Come on with your reports Leaguers. Let us hear from you. Give us the names of your officers, number of members and the name of your pastor.

The first Vice President should select the leaders for devotional meetings at least a month ahead.

Don't kill the devotional meeting with "eloquence." Warm it up with experience.

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Old people, middle-aged people and young people, if you are afflicted with any of the following ailments, (the so-called incurable Bright's Disease of the Kidneys, Asthma, Rheumatism, Diabetes, or any kind of Kidney trouble.) You can't have La Grippe, Pneumonia, Consumption, Sore Throat or Bad Colds, you can't have Constipation, sick Headache, Flux or Indigestion if you will use Dr. E. A. Acuman's Eureka Oil, the greatest discovery of this or any other age of the world. If old people wish to extend their lives (say from ten to twenty years longer) they will do well to correspond with Dr. E. A. Acuman, at Fordyce, Ark., U. S. A.

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Ginger Champagne,

A deliciously palatable, pure and healthful temperance beverage. The preparation of a superior Ginger Beverage requires a reliable formula, the use of pure water and carefully selected root and flavors, and perfect cleanliness. All of this is accomplished in the Manitou Ginger Champagne. This beverage has reached the acme of perfection, and in its use the public can be assured of a deliciously palatable, pure and healthful temperance beverage, an excellent stomachic and aid to digestion. The Manitou Ginger Champagne is made from pure Jamaica Ginger and Fruit Syrups combined with the original pure Manitou water recharged with natural carbonic acid gas. We guarantee this exhilarating beverage to be absolutely free from cayenne pepper and essential oils, and that only our own extraction of Jamaica Ginger and Fruit Juices are used. It is a most delicious and healthful drink for men, women and children. For sale by

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Contributions.

A HOMILETICAL PRIMER.

GEORGE G. SMITH.

CHAPTER IX.

DELIVERY.

Many good sermons are not effective, because they are spoken badly. Many inferior sermons are listened to with pleasure and profit, because they are spoken well. How to deliver a sermon properly is a question quite difficult to answer.

The delivery of a sermon includes the management of the voice and the disposal of the person.

We may say generally, as applicable to both, that everything should be natural, nothing affected, or artificial. It may require hard labor for you to be natural.

You should in the first place, speak distinctly. The first few pages of every advanced school reader, will call your attention to defects in articulation which care will enable you to avoid. To them I commend you. Let each word be distinctly spoken and clearly articulated.

You should carefully avoid any false pronunciations. Do not say gospel, nor apostles, nor Isa-ah, etc., but pronounce correctly and unaffectedly. There is sometimes a disputed pronunciation, and a fastidious library dandy delights to show his learning by using the most unusual form of speech. While on the other hand one adopts the erroneous pronunciation of his section and will not take the pains to correct it; says "thar," and "stairs," and "jest so," etc., and renders himself a source of amusement to the young people wherever he goes. Ask somebody to correct you if you should speak thus carelessly.

Speak in a calm, clear tone, in the beginning of your discourse; sufficiently loud to be heard by every one, but not louder than absolutely necessary.

It was difficult for me when a young and timid preacher to avoid one key or tone, which, no matter with how much or how little volume, was monotonously the same. It is both unpleasant to the speaker and the hearer, but by the use of an explosive—by, in other words—a genuine halloo, the voice naturally becomes free again.

The voice is capable of all modulation; and variety in tones, relieves the preacher, and pleases the auditor. A careful practice is the best discipline. You will discover how to control it. A common fault with young preachers is speaking too fast and too loud, and cracking the voice. Many a young preacher has gone to heaven before his time because he would not control his impetuosity, but screamed his life away. Bishop Pierce told me the first year I began to preach, that he had found careful preparation the best preservative against this fault.

To drawl and speak in a sleepy tone, is another less common fault, but is really a more disagreeable one than being too boisterous. Garrick, the actor, said of the English preachers that "They preached true things like they were false, while he spoke on the boards of false things like they were true."

SOUTHWEST MISSOURI CONFERENCE NOTES.

Rev. A. H. Godbey.

The twenty-sixth annual meeting of the Southwest Missouri Conference opened at Nevada, Mo., September 16, 1896. Nearly all ministers were present. Dr. Hill, of Kansas City, was kept at home by a broken collarbone. Bro. Paris was kept back two days by the death and burial of his wife. Two or

Great

Sales proved by the statements of leading druggists everywhere, show that the people have an abiding confidence in Hood's Sarsaparilla. Great

Cures proved by the voluntary statements of thousands of people, show that Hood's Sarsaparilla has great

Power over disease by purifying, enriching and invigorating the blood, upon which health and life depend.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1.

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three good men drop out from failing health. Of ten applicants for admission seven were received on trial. The conference is full, and the standard of qualifications is being raised. Mere consecration alone does not meet our needs.

The year has been a hard one, financially. As usual in hard times, people have been more seriously inclined—perhaps I might say religiously inclined. Reports were really better on all lines than many anticipated. There was more than the ordinary increase in membership, and a better clearing up of the rolls than has been noticeable for some years. The collections are nearly as large as for last year, in the total, despite the cry of hard times. Such exceptional shortages as occur are in the stations, generally. The country reports indicate that the farmers are not pinched so much as other people. Floods have added to our troubles in some places. There has been a very noticeable increase in church building, there being \$46,581 spent on churches and parsonages, an increase of \$11,000 on last year. The total money for all purposes is above last year.

Several visitors were welcomed by the conference: H. J. Brown and B. H. Greathouse, of Indian Mission Conference; Frank Moore, Western Conference; A. B. Donaldson, Denver Conference; J. A. Wailes and T. E. Sharp, Missouri Conference. The Conference regrets that the editor of the Arkansas Methodist failed to come.

The totals of the year made, on the whole a very agreeable surprise to most of the preachers. It has been so fashionable to grumble about hard times recently that there was a general anticipation of decrease in financial matters. There was a gain in membership of 517, despite much rigid roll cleansing. The pastors also seemed more than usually in favor with their people. Requests for their return were very numerous; yet some changes in these cases were imperative to provide men with families with more adequate support. The improved standards for admission are providing our people with a more acceptable pulpit and pastoral service. Active, pushing, well-educated young men are becoming prominent in the Conference. This promises excellent things for our future. We thank God and take courage.

A SAD NOTE.

Dr. Godbey: It is my painful duty to announce to you the death of my little grandson, Felix H. Lee, son of John H. and Gertrude L. Lee. He died September 10, at 12:30 o'clock, of diphtheria, after about a week's sickness but only three days from the development of the alarming symptoms. He was a bright little

boy of 4 years and 16 days old, and we shall miss his little prattling tongue and cheerful sports. But Jesus called him away from the evil walks of earth to the happy paradise of God and bids us be resigned to His holy will, for the Lord gave, and the Lord hath taken away, blessed be the name of the Lord. We buried him yesterday by the side of his little brother and sister, and grandma. While his sainted spirit is now enjoying their company in heaven pray for the bereaved parents.

Felix G. Davis.

Grand Lake, September 12.

THE DEVIL IN THE SALOON.

WE CANNOT WRITE IT DOWN, WE CANNOT TALK IT DOWN.

No Locks, or Bars, or Padded Cells, These Are Superseded by the Comforts Privacy and Freedom of a New Home—It is a Haven of Rest.

(Commercial Appeal.)

You ask me to give you my views on the Keeley cure so far as the same has come within my own observation and experience. You seem to make this request with some timidity lest I be unwilling to testify in public to the merits of the remedies used and applied in the Keeley Institute. I assure you that I have no false modesty about the matter, and that I am willing to testify as to the virtues of a treatment which I have found of such infinite service to myself. Indeed, I regard it as my duty to my neighbors, and to the public generally, to use whatever influence I can to exploit the Keeley cure. I have seen so much destruction—wanton destruction of body and of fortune—so many wrecked opportunities resulting from alcoholic and morphine habits that to withhold, on any



Hon. T. W. Brown, Memphis, Tenn.

proper occasion, my tribute to the great beneficence of the Keeley treatment would be a cold and selfish indifference to the happiness and good of my fellow-citizens. I have not this indifference. Whatever I have within my knowledge of good to the public is always at their service.

I will observe right here that the Keeley system is based on true science, in my opinion. It recognizes, and so treats, the inebriate, either of alcohol or morphine, as diseased. Excess in the use of either is, beyond all question, a disease both of body and mind. I have become satisfied, in my long practice as a lawyer, that men have been hung who should have been sent to an asylum, and treated as any other case of lunacy; but, in the administration of the law, there is scant, if any, recognition, that the long use of alcoholic stimulants, or of opiates, does produce derangement of mind to the extent of irresponsibility for crime. I believe, however, that the time is not far distant when the insanity of the accused, at the commission of the deed, will be as closely traced to excesses in the use of alcohol and opiates, as insanity resulting from any other cause. This, if true, will present most troublesome and difficult questions for jurists and

judges, but it is no more humane to hang a culprit whose deed is the result of a mind diseased by the excesses referred to than insanity resulting from other causes. The time will certainly come when the Keeley cure will be used in asylum treatment for the recovery of lost mind.

From my own experience and observation there is no harm resulting to the general health of one taking the cure. I am 66 years of age and have taken the remedies, which can always be best administered at the institutes. I had been the user, for long over twenty years, of alcoholic stimulants, and from my long habituation to the use, necessarily presented a difficult case, as I thought, and still think, for the successful operation of these remedies. The fact is, however, that I did not find it difficult to take the remedies, and their operation on me was perfect—without the slightest inconvenience to my health, but rather to its general advantage. It certainly destroys the appetite for stimulants. That no one who has taken these remedies as prescribed cannot drink if he will, again, is not true; but, if he does, it is the result of a perverse will, and he will have to commence his second experience of inebriety as he commenced his first, and he will find it quite as hard to take to "the bottle" in his second experience as he did in the first.

I do not want to write a treatise, and therefore close this letter, hoping that it may give you the satisfaction of knowing that, at least in my opinion, you are connected with a work that goes beyond all mercenary aspects and becomes indeed a charity to your fellowman. Yours respectfully, T. W. BROWN.

The great Talmage says: "I have now in my mind a young man who had broken his father's heart and his mother's heart: As splendid a young fellow as there is in the land today. He was bolstered up and fell. Put in inebriate asylums and he fell, and everything tried with him possible. He became a converted man and joined the church. Don't let any man scoff and say 'He was not a Christian.' He was as much as any one in this house, but his awful disease drove him down, and after a while I said, 'Where is So and So?' And they said, 'He is trying the Keeley cure.' To make a long story short, he is redeemed and is as fine a man as there is in New York. The Keeley cure saved him and nothing else under heaven would. So I extol the grace of God, and at the same time extol the common, scientific, earnest aid. There is no resisting it. We cannot write it down; we cannot talk it down. It will become triumphant. It will be recognized in all the lands of the world."

Rev. Sam Jones says: "I have met hundreds of Keeley graduates, and I can only recall three who have ever gone back to romp with the tiger. My brother-in-law was the worst drunkard that ever lived. I sent him to the Keeley Institute, and I never look at him now without saying, 'What a marvelous work of the Keeley Cure.'"

"I believe that God is in the Keeley Cure, as much as I believe the devil is in the saloon. The Memphis Keeley Institute is the best managed, best equipped and best located institute in the United States, and I recommend it to all who need the treatment."

Rev. George R. Stuart says: "Gentlemen, I thank God for the Keeley Cure. I believe that it is a divine help: I believe in the medicines of earth. I believe if you are true to the relief that you get there, and true to the treatment that you get at the Memphis Keeley Institute—I believe that by this and by the help of God, every man of you who is taking this cure will find it making a new and bright and happy epoch for all your future lives; and may God grant that you will do that, is the sincere prayer of a very tired man, who might talk longer but for his illness."

The editor of the Arkansas Methodist is witness to many examples of drunkards saved by the Keeley cure.

The Southern Baptist Missionary Board reports 13,295 additions to the Church in mission fields during the past year. Deducting the amount raised upon the field for Church building and support of preachers with other expenses the cost to the home church was \$188 for each missionary in the field.

GREENWOOD CIRCUIT.

Editor Methodist: Dear Sir—As the conference year is about gone and the work has not been heard from, I suppose you will allow space for a few notes. We are moving along as best we can considering the hot, hard times.

Financially, we are wonderfully behind; I shall do my best, but don't believe I will get half of the collections ordered by the Annual Conference. On the P. C. and P. E. salaries there has been \$244.13 paid up to date, out of a \$583 assessment, but this will be supplemented some at our 4th Quarterly Conference, and as the end draws near. We have held protracted meetings at every point on the work. In April we run three weeks here, but had no conversions. We failed in all this time to get the Church interested. We were assisted in this meeting by the P. E., Rev. D. J. Weems, and Revs. J. S. Lish, C. P. preacher and W. R. Gardner, supernumary of our Church. They all did faithful work unto the end. Of all the Churches I have ever served this one takes the lead for non-attendance on the services, member after member that has never been to any kind of a service. We are arranging to hold another revival here soon and hope to be able to write different before Conference. Our second meeting was held at Mt. Zion. There we had a good time. The Church greatly revived 18 souls converted and 9 accessions. Rev. J. W. Davis, L. P., and my P. E. assisted in this meeting. From there I went to Oak Grove and began the 4th Sunday in July, and after 11 days' hard work we got 6 souls converted and received 5 into the Church. The Church was greatly strengthened. We were assisted in this meeting by Revs. W. R. Gardner, of Greenwood, and J. W. House, of Rogers, Ark. Bro. G. was only with us a few times. Bro. House was with us 8 days and did some fine preaching, especially at the last service when he preached a sermon on the mode of baptism, which has set the immersionists to howling all over the country and they are still howling, but have not been able to meet a single argument made by him. No one need be afraid to put J. W. House up to preach on baptism. Our fourth meeting was held at Washburn, where we had the best time of all. We began second Sunday in August and run 12 days. Old sisters say the county had not been stirred up so for 22 years. Better work I have never seen done by any Church and such crowds it is said was never seen there before. Many backsliders were reclaimed and 16 sinners converted, and 14 accessions.

I preached every sermon in this meeting except one by Rev. J. A. Anderson, of Boonville Station, and a Baptist brother, who claimed the fourth Sunday. From there we came to Boonville and run four days without a mourner or convert, or accession, but the Baptist and North Methodist had wore the people out for three weeks before. I hope this will not go into the waste basket.

D. N. Weaver, P. C.

Sept. 18, 1896.

DE ANN CIRCUIT.

I have waited to write up our meetings because I was away from home and busy all the time.

Our first meeting was held at Marion, that being the first, it was a hard battle, but God gave us a glorious victory. From this place we moved to Friendship, and there also, the great power of God was with us, and the Holy Ghost came upon

us, and the victory was ours in the name of the Lord. We then moved to De Ann and the Lord fought the battle for his people. And on to New Hope and encamped, and for a few days it looked as though we would be driven from the field, but thanks be to God a grand victory was ours. Ebenezer was the next place, but we were on God's side there also, and the people of the Lord had victory.

Our last battle was fought at Pleasant Camp ground; there also God was with His people and led them to victory. Our meetings have resulted in the conversion and reclamation of more than a hundred and fifty (150) souls; seventy added to the Church and others yet to follow.

Our circuit is moving on nicely; the people growing in grace; the Churches strengthened, and God's cause prospering.

We have organized four Epworth Leagues on the work. "So built we the wall; and all the wall was joined together unto the half thereof, for the people had a mind to work."

But when our enemies heard the walls were being made up, they all conspired to fight against us.

"Nevertheless we made our prayer unto our God and set a watch against them day and night because of them."

Brothers David Bowls and M. P. Timberlake (our local preachers) gave us much assistance. Some of the preachers may have as good, but none have better local preachers than we. They have stood hard by their preacher in all his work. Brother Price of the Baptist Church and Williams of the Cumberland Church gave us some good work.

J. R. Dickerson, P. C.

September 17, 1896.

WHITE RIVER CIRCUIT.

We are holding our fourth protracted meeting. The first one was at St. Charles, combined with our third Quarterly meeting. Bro. Godden, our presiding elder, remained with us a solid week, and did some solid gospel preaching. In the mean time Bro. J. J. Bond, of Gillett, came to us and did some earnest work for the good cause. We don't know that there were any conversions in said meeting—except Church members who were re-consecrated, but the meeting did good and the interest seemed to be pretty general in the town and community, except with some who scarcely ever attend religious meetings of any kind.

Our second meeting was at Shiloh, one of the largest country churches, and regarded as one of the best communities in Arkansas county. We had arranged for a brother to assist in the Shiloh meeting, but circumstances prevented his attendance. So, we began the meeting by trying to convince the congregation that it was possible for the pastor and people to have a good meeting in the absence of an evangelist. And, almost to the astonishment of some of our people, a revival broke out in the Church and began to spread through the congregation. Thirteen souls were converted, the Church revived and a general seriousness pervaded the community. Only 2 of the 13 were added to the Church. Some will join the Baptist Church.

Our third meeting was at Roe. Election excitement and other little sensational troubles in the community were constantly bobbing up and interfering with the revival harness. Of course, when guards had to be stationed out every night to save buggy harness from the knives of those who love darkness

better than light, because their deeds are evil. Rev. B. F. Wilson assisted in the meeting at Roe, and his preaching was of that clear-cut type. It would have produced a revival under other circumstances. But preachers reduce revival when the general conditions are not ripe.

We are now holding at Mt. Pleasant. Rev. A. M. Shaw, of Arkansas Post, is assisting. I am in poor health, but depend on God. O. L. Keasley, Charles, Ark.

HOT SPRINGS CIRCUIT.

Editor Methodist: Have just closed a eleven days' meeting; the best the people have had for ten or twelve years. Success is due to the faithful labors of the people and not the preacher. Mr. William Nichols, after his conversion, outpreached any preacher in getting penitents to the altar. God raise up his like everywhere! Many others were helpful. What can withstand a church when it is baptized from on high? Had say eleven conversions—good measure—and four reclamation. Eight accessions last night.

Rev. H. Hardin was with us three days and W. E. Spencer assisted until near the close.

I will add that the meeting at Glazier Poe, closed lately, was due in success to the earnest prayers and work of the church and not to the preachers. The people there had the best meeting there for a generation.

Have not hardly kept with the conversions; prefer to count them a year hence. Some would say maybe that we have had seventy-five conversions thus far, but I will count fifty good measure. The whole territory has been worked for leagues and Sabbath schools. Finances will be better hereafter. Cordially,

John F. Taylor.

Hot Springs, Ark., Sept. 17, 1896.

CENTER POINT CAMP-MEETING.

Again have the fires descended and consumed the offerings placed upon the sacred altars of the old Center Point camp ground. The meeting commenced Friday, the 11th, and closed on the following Wednesday. About thirty campers were present, and never were thirty families more hospitably inclined or better prepared to dispense substantial comfort and cheer to hungry preachers and appreciative visitors.

The writer left before the results of the meeting were fully obtained. However, about fifteen conversions were reported up to Monday night. A deep spirituality seemed to pervade the Church, and many services closed with glad shouts of victory and praise.

Rev. W. T. Locke, the pastor in charge, was assisted by Presiding Elder W. F. Evans, J. H. Bradford, of Locksburg Circuit; W. A. Steele, of Nashville; C. J. Hughes, local preacher at Center Point; and three of the inimitable Cannon boys, George, James and Robert, who, with their good mother, are a little Salvation Army in themselves. Rev. B. G. Johnson, one of our beloved supernumeraries, was also present. Though quite feeble, he is still cheerful, and full of love and good works.

The 3 o'clock Sunday evening service was devoted to the discussion of the resurrection of the body by Dr. J. F. Biggs, of Center Point. He based his argument solely upon the Scriptures, showing that as Christ was raised from the dead and ascended into heaven, so would all men be likewise raised. He disposed of the scientific phase of the question by stating that God is all-power-

ful, and is able to bring from the grave a body which will bear the same relationship to the original body that the body of the man bears to the body of the child; and though it be a new body, its identity will be preserved. Yet he claimed that the inheritance was a spiritual inheritance, and that those alone who are born of the spirit are heirs; that if flesh and blood could inherit, sinners as well as saints would be rewarded. He further argued that heaven is a material country, inhabited by material beings. His description of the New Jerusalem was very vivid. The entire service was edifying, instructive, and spiritual.

The night services were conducted by Rev. J. H. Bradford. As a camp-meeting preacher he ranks second to none in the state.

Before closing the writer wishes to thank the good people for the kind consideration which the Arkansas Methodist received, and for the large list of new subscribers and renewals.

N. T. Thomasson.

SHERRILL, ARK.

Dear Dr. Godbey: Our third quarterly Conference is passed. We had a good time. Brother Godden was with us from Saturday till Monday evening, preaching with great power. On Monday Brother T. Shaw came over and did some good work. On Tuesday Brother J. R. Sanders, of Riverside, Pine Bluff, came over and preached three times to the delight of all. God bless these men. We had a good meeting. Five additions to the Church with more to follow. The Church was greatly revived. It is said to be the best meeting ever held in Sherrill. We are asking and expecting large things of the Lord. I believe now I will be able to go to Conference with a full report. Pray for us. God bless the Methodist. Yours in the Work,

J. W. Harrell.

MONTICELLO DISTRICT.

Fourth Round.

September—Arkansas City, at Dermott, 3, 27.

October—Bartholomew, at Mount Gillett, 3, 4; Tillar Circuit, at Selma, 10, 11; Berea Circuit, at Prairie Grove, 17, 18; Lacy Circuit, at Lacy, 24, 25.

November—Mount Pleasant Circuit, at Rock Springs, October 31 and November 1; Star City Circuit, at Star City, 7, 8; Carriola Circuit, at Concord, 14, 15; Hamburg and Hamburg circuit, 21, 22; Palestine Circuit, at Farmville, 28, 29.

The Conferences for Monticello and Warren will be held at such time as may be more convenient for all concerned.

T. D. Scott.

The Coming of Baby.

When a baby comes to the house real happiness comes. The care of anxiety count for nothing against the clinging touch of the little hands and the sound of the little voice. The highest function given to human beings is bringing healthy, happy children into the world. Over thirty years ago the needs of women appealed to Dr. Pierce, now chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. The result of his study improved by thirty years of practice is embodied in Dr. Pierce's Favorite Prescription. It strengthens, purifies and makes healthy the organs distinctly feminine. It gives weak women the strength and health necessary for the production of healthy children and it makes the bearing of those children easy. It is sure to cure any weakness or derangement peculiar to women; stops pain, soothes inflammation, strengthens, purifies, invigorates.

Quarterly Meetings

LITTLE ROCK CONFERENCE.

PINE BLUFF DISTRICT—FOURTH ROUND.

C. C. Godden, P. E.

October—New Edinburg, 1; Kingsland, 3 and 4; Sherrill, 10 and 11; Humphrey, 17 and 18; Macon, 23; First Church and Lakeside, Pine Bluff, 24 and 25; White River, 31 and November 1.

November—Gillett, 7; DeWitt, 7 and 8; English, 11; Little Prairie, 14 and 15; Redfield, 20; Sheridan, 21 and 22; Stuttgart, 28 and 29.

LITTLE ROCK DISTRICT—Fourth round—September—Mablevale, 12 and 13; Winfield Memorial, 19 and 20; Austin, 26 and 27.

October—Hickory Plain, 3 and 4; Asbury, 10 and 11; Louoke, 17 and 18; Tomberlin, 24 and 25; Maumelle, 31; November 1.

November—Barrettsville, 7 and 8; Oak Hill, 14 and 15; England and Liberty, 21 and 22; Des Arc and DeWitt's Bluff, 24; Carlisle and Hazen, 25; First Church, 28 and 29. Thomas H. Ware, P. E.

ARKADELPHIA DISTRICT.

(Third Round.)

October—Murfreesboro cir., 3 and 4; Social Hill cir., 10 and 11.

Horace Jewell.

HOT SPRINGS DISTRICT. FOURTH ROUND.

October—South Hot Springs, 3 and 4; Saline Circuit, 10 and 11; Nathan Circuit, 17 and 18; New Liberty Circuit, 24 and 25; Dallas Circuit, 31 and November 1.

November—Cove Circuit, 3; Cherry Hill, 7 and 8; Hot Springs Circuit, 14 and 15; Malvern Hill, 15 and 16; Amity Circuit, 21 and 22; Central Avenue, 28 and 29. J. A. Sage, P. E.

WASHINGTON DISTRICT—FOURTH ROUND.

W. F. Evans, P. E.

October—Richmond, 3 and 4; Rocky Comfort, 4 and 5; DeAnn, 10 and 11; Washington, 17 and 18; Nashville, 24 and 25; Hope, 31, November 1.

November—Lockesburg, 7 and 8; Chapel Hill, 7 and 8; Prescott, 14 and 15; Spring Hill, 21 and 22; Genoa, 21 and 22; Emmett, 28 and 29.

CAMDEN DISTRICT.

FOURTH ROUND.

J. R. Moore, P. E.

October—Harmony Grove, 10 and 11; Ouachita, 17 and 18; Carolina, 24 and 25; Atlanta, October 31 and November 1.

November—Laple, 7 and 8; Fordyce, 14 and 15; Hampton (1 p. m.), 16; Bear-den and Millville (1 p. m.), 17; Junction City (3 p. m.), 18; Lisbon, 21 and 22; Eldorado (10 a. m.), 23; Camden Station, (7 p. m.), 23; Camden Circuit (11 a. m.), 24; Walnut Hills (11 a. m.), 25; New Lewisville (2 p. m.), 26; Magnolia (2 p. m.), 27; Stephens and Waldo, 28 and 29.

Let trustees prepare written reports.

WHITE RIVER CONFERENCE.

NEWPORT DISTRICT.

S. L. Cochran, P. E.

Fourth Round Quarterly Conference.

October—Smithville Circuit, 3 and 4; Black Rock and Imboden Circuit, 10 and 11; Tuckerman, Circuit, 17 and 18; Clover Bend Mission, 18 and 19; Siloam Circuit, 24 and 25; Pocahontas Circuit, 25 and 26; Corning and Knobel Station, 31 and November 1.

November—Reyno Circuit, 7 and 8; Walnut Hill Mission, 14 and 15.

JONESBORO DISTRICT.

FOURTH ROUND.

October—Vandale circuit, 3 and 4; Gainesville circuit, 7; Paragould circuit, 10 and 11; Mainshore mission, 13; Mar-maduke mission, 14; Roydsville circuit, 17 and 18; St. Francis circuit, 19; Buffalo Island circuit, 24 and 25; Brookland circuit, 28; Paragould station, 31 and November 1.

November—Shiloh circuit, 4; Golden Lake circuit, 7 and 8; Marion circuit, 10; Jonesboro station, 14 and 15.

Frank Ritter, P. E.

SEARCY DISTRICT. FOURTH ROUND.

September—West Searcy Circuit, 26 and 27; Searcy Circuit, 27 and 28.

October—Bald Knob Circuit, 3 and 4; Mt. Pleasant Circuit, 3 and 4; Argenta Station, 10 and 11; Mineral Circuit, 17 and 18; Ward Mission, 20; El Paso Circuit, 24 and 25; Beebe Circuit, 24 and 25; Jacksonville Circuit, October 31 and November 1.

November—Auvergne and Weldon, 9; Augusta Station, 11; Stony Point Circuit, 14 and 15; Beebe and West Point, 15 and 16.

Henry T. Gregory, P. E.

Searcy, Ark., Sept. 11, 1896.

HELENA DISTRICT. FOURTH ROUND.

October—Taylor's Creek Circuit, 3 and 4; Forrest City station, 4 and 5; Haynes Circuit, 7 and 8; DeView Mission, 10 and 11; Wheatly Circuit, 17 and 18; Oak Forest Circuit, 24 and 25; Marianna Station, 26 and 27; La Grange Circuit, 28 and 29; Helena Station, October 30 to November 1.

November—Holly Grove and Marvell, 2 and 3; Turner Mission, 5 and 6; Clarendon Station, 8 and 9; Cypress Ridge Circuit, 10 and 11; Cotton Plant and Howell, 14 and 15; Brinkley Mission, 15 and 16.

FOURTH ROUND.

Jas F. Jernigan, P. E.

September—Sulphur Rock circuit, Sulphur Rock and Newark, 23 and 24; Oil Trough, 26 and 27; Jamestown, 30.

October—Cedar Grove, 3 and 4; Mountain View, 7; Richwoods, 10 and 11; Iuka, 14; Newburg, 17 and 18; Viola, 21; Salem, 23; Indian Camp, 24 and 25; Ash Flat, 28; Calamine, 31 and Nov. 1.

November—Evening Shade, 4; La-Crosse, 7 and 8; Melbourne, 11; Cushman, 12; Batesville and Central Ave, 14 and 15; (Paragould), 18 to 23.

ARKANSAS CONFERENCE.

HARRISON DISTRICT.

FOURTH ROUND.

O. H. TUCKER, P. E.

October—Yellville Circuit, at Pleasant Ridge, 3, 4; Valley Springs Circuit, at Valley Springs, 10, 11; Wiley Cove Circuit, at Wesleyan Chapel, 17, 18; Marshall and Big Flat Mission, at Big Flat, 24, 25.

November—Lone Rock Mission, at Cold Water, October 31, November 1; Oakland and Fairview, at Oak Grove, 7, 8; Mountain Home Station, 8, 9; Yellville Station, 14, 15.

EUREKA SPRINGS DISTRICT. FOURTH ROUND.

October—Huntsville at Cross Roads, 3 and 4; St. Paul at Crosses, 10 and 11; War Eagle at Paces' Chapel, 17 and 18; Kingston at Kingston, 24 and 25; Haekler's Grove at —, 31 and November 1.

Let all local preachers be present with their reports. P. B. Hopkins, P. E.

CLARKSVILLE DISTRICT.

Fourth Round S. S. Key, P. E.

Clarksville Circuit, at Spadra, October 3 and 4.

Hartman Circuit, at Hartman, October 10 and 11.

Ozark, October 17 and 18.

Van Buren, October 24 and 25.

Chester Mission, at Chester, October 31 and November 1.

Ozone Mission, at Ozone, November 7 and 8.

Ozark Circuit, at Gar Creek, November 14 and 15.

Van Buren City Mission, November 21 and 22.

DARDANELLE DISTRICT—FOURTH ROUND.

Dover Circuit, at Gravel Hill, September 12 and 13.

Walnut Tree Circuit, at Egypt, September 19 and 20.

Atkins Circuit, at Atkins, September 26 and 27.

Danville Circuit, at Bellville, October 3 and 4.

Dardanelle Circuit, at Field's Chapel, October 10 and 11.

Prairie View Circuit, at Prairie View, October 17 and 18.

London Circuit, at Rushen, S. H., October 24 and 25.

Rover Circuit, at Salem, October 31 and November 1.

Gravelly Hill Circuit, at Gravelly Hill, November 7 and 8.

Russellville Station, November 14 and 15.

Dardanelle Station, November, 21 and 22.

Summers, P. E.

Well Satisfied with
Ayer's Hair Vigor.

"Nearly forty years ago, after some weeks of sickness, my hair turned gray. I began using Ayer's Hair Vigor, and was so well satisfied with the results that I have never tried any other kind of dressing. It requires only an occasional application of



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Hair Vigor to keep my hair of good color, to remove dandruff, to heal itching humors, and prevent the hair from falling out. I never hesitate to recommend Ayer's medicine to my friends."—Mrs. H. M. HAIGHT, Avoca, Nebr.

AYER'S
Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Take Ayer's Sarsaparilla for the Complexion.

Fayetteville District—Fourth round of quarterly meetings.

October—Prairie Grove, at Apple Hill, 3, 4; Pea Ridge, at Buttrams, 10, 11; Rogers, 11, 12; Center Point, at Center Point, 17, 18; Grovett, at Lee's S. H., 18, 19; Springtown, at Gentry, 24, 25; Fayetteville, 31, November 1.

November—Farmington, 1, 2; Cincinnati, at Fairview, 7, 8; Siloam Springs, 8, 9; White River, at Brentwood, 14, 15; Bentonville, 21, 22.

V. V. Harlan.

Siloam Springs, Ark., Sept. 7, 1896.

MORRILTON DISTRICT.

FOURTH ROUND.

J. T. Bagwell, P. E.

September—Plummer circuit, Sardis, 12 and 13; Morrilton Station, 13 and 14; Mt. Vernon circuit, Union Valley, 19 and 20; Perryville circuit, Pleasant Grove, 26 and 27.

October—Quitman circuit, at Sulphur Spring, 3 and 4; Morgantown Mission, at Harrison, 10 and 11; Quitman Station, 11 and 12; Ada Mission, at Ada, 17 and 18; Apin Mission, at Pleasant Grove, 20; Springfield, at Harris Chapel, 24 and 25; Clinton, at Clinton, October 31 and November 1.

November—Rupert Mission, at Hanks Chapel, 5; Cleveland, at Sunny Side, 7 and 8; Martinville, at Centre Ridge, 14 and 15.

FORT SMITH DISTRICT, (Fourth Round).

D. J. Weems, P. E.

October—Charleston Circuit, at Weavers, 3 and 4; Hackett Circuit, at Bethel, 10 and 11; Mansfield Circuit, at Mansfield, 17 and 18; Corks Creek Miss., at Chismville, 24 and 25; Paris and Roseville, at Paris, 25 and 26; Booneville, at Lyles Chapel, 31 and November 1.

November—Waldron Circuit, at Square Rock, 7 and 8; Cauthron, Miss., at Cauthron 14 and 15; Fort Smith First Church, 22 and 23; Fort Smith Central Church, 22 and 23.

Preaching at First Church at 11 a. m., and at Central Church at 7:30 p. m.

Brethren, the drought is severe, but I trust you will make an honest effort to meet your Church obligations.

\$200.00 IN GOLD GIVEN.

The International News and Book Co., Baltimore, Md., makes most liberal offer of \$200.00 to anyone selling 200 copies of their books, "Child's Story of Jesus," or "Religious Jewels," by Spurgeon. The greatest selling books out. A gold watch is given in addition to commission for selling 60 copies in 30 days. One agent sold 75 in 2 weeks, another 90 copies in 5 days. Complete \$1.00 combination outfit for both books for 50 cents. Freight paid, credit given, other books and Bibles also. Best books and Bibles for fall and Xmas holidays. Write them immediately.

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Good five-room house, well house, with two rooms; good servant's room in yard; splendid well and a large new barn that cost over \$200; splendid garden; front and back yards shaded with large forest trees.

Also one farm of 80 acres, only three miles from town. Twenty acres fresh cleared, the balance timber and prairie grass. All under fence and one lot of 35 acres fenced to itself. Drained by a creek running through it. Small house on it. Apply at once to J. T. Bagwell, Conway, Ark.

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Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

At Rest.

SNEED—Whereas, it has pleased Almighty God, in his wisdom, to remove from our midst our friend and Sunday school scholar, Miss Cliffer Sneed, who died August 17, 1896; therefore be it

Resolved, That we, the Sunday school of Shiloh, do lament the loss of such a noble young Christian and one who was regular and ready to do her part. We extend our sympathies to the parents, relatives and friends of the deceased.

Second, In behalf of the bereaved father we extend our thanks to those who attended so patiently upon our departed sister during her illness.

Third, The Sunday school does feel greatly the loss of one who always filled her place as teacher or scholar, and one ever ready to do her Christian duty wherever it might be.

Fifth, What a consolation to her relatives to know that we will meet Cliffer again in that sunbright clime if we live a Christian life. Weep not, she is with God and mother who has gone before.

T. P. Nelson, Superintendent.

LINDSEY—With glad hearts we were returning to our respective works from District Conference when the sad news was borne to us that Willie, the precious little daughter of Rev. Z. D. Lindsey, was dying.

Oh, how sad the message to him, when only a few days before he left her well. He immediately went to his room and prayed that her life might be spared until he could see her once more, but with a truly submissive spirit said: "Thy will, O God, be done, not mine." God heard, and answered. She knew him, but soon after was sleeping in the arms of Him who said: "Suffer the little ones to come unto me."

Willie was born October 5, 1894; died July 17, 1896, at Luxora, Ark. Brief, but beautiful, her life. Weep not, dear parents and sister, she is at rest. O, may we all be faithful and meet her "On the bright other shore."

S. F. Brown.

Osceola, Ark.

WILSON—Mrs. M. J. wife of Rev. W. A. Wilson, was born in Alabama, Nov. 26, 1842, and died at her home near Blossom, Tex., August 2, 1896. The greater part of her married life was spent in Sevier county, Arkansas, her husband hav-

ing served as local preacher and supply pastor together for many years in that county. She was converted and joined the M. E. Church, South in girlhood, and lived a consistent Christian life. She leaves a devoted husband and seven children. Being unconscious for several hours before her death, she left no testimony behind, save a life of good works and stainless integrity, which speak louder than words. As her pastor found her faithful and true. She died of typhoid fever and congestion of the brain.

Just a few days after she was taken sick, her youngest daughter, aged 13, was taken with the same fever, and on August 20, died. Birtle was a good girl, and died in peace. Bro. Wilson is very sorely afflicted in these sad providences, but bears it like a Christian hero.

May the grace which he has so often recommended to others prove sufficient for him in this fiery ordeal. "The trying of your faith is more precious than that of gold."

H. C. Hicks.

Blossom, Tex.

KNIIGHT—Sister Sarah M. Knight was born in Union county, N. C., February 11, 1844; joined the Missionary Baptist Church in childhood; was married to G. M. Rushing, May 30, 1860. Sometime after his death she was married to M. E. Knight, Sept. 11, 1863; moved to Union county, Arkansas, in December of 1870, and died in great peace August 29, 1896.

She suffered intensely for about seven years before her death, but bore her afflictions in a spirit of Christian fortitude and humble submission to her Master's will.

A number of hours before her death she shouted praises to Almighty God for his wonderful preservation and the exceedingly precious promises of deliverance from sickness, sorrow, pain and death, in the beautiful haven of rest, the sweet foretastes of which he was then enjoying.

She was rational unto the last and gave unquestionable evidence of her readiness to go at her Master's command. God bless the bereaved husband, son and daughter.

J. J. McHard.

El Dorado, Ark.

CROW—Died of spinal meningitis, August 17, 1896, little Josie, youngest daughter of J. L. and Laura F. Crow, of Petersburg, Ashley County, Ark. Though this sweet little girl was only seven years of age, her precocity of mind and amiability of disposition had won for her the admiration and love of all with whom she came in contact. She learned to read before she was five years old, and was fond of reading her Bible and hymn-book. Her sorrowing mother says: "She never disobeyed me in her life." Never a frown had clouded her brow, never an unkind word had been uttered by her lips, and truly may it be said of her, "Of such is the kingdom of Heaven."

As she had never known sorrow or sin, we rejoice that her pure soul can never be defiled, but she will ever be of the number of those whose angels do always behold the face of our Father in Heaven.

May God's grace sustain the grief-stricken family in this severe trial, and at the last may parents, brother, and precious sister be re-united with little Josie "Around the throne of God in Heaven."

Mary T. Harville.

Milo, Ark.

MERIWEATHER—Little Willie Meriweather, son of Mr. and Mrs. James Pool of New Edinburgh, Ark., was born October 19, 1895, and died the 5th inst. Although so young he was a very sunbeam to the entire household. He was just learning to lip a few unconnected words, yet his speaking eyes, and baby pantomime plainly bespoke him a child of superior intelligence. He possessed a joyous nature, and often, at their coming greeted his papa, or grandpapa, Brother William Matlock, with a gleeful laugh that bubbled up from his glad heart and echoed like music, through the old home. Now the laugh is hushed; the heart stilled; the baby sleeps to waken no more on earth. Ah! it was hard for the stricken mother to unclasp the little clinging fingers from her own, and give them up to the icy hands of death, but with Christian submission she has learned to say: "Thy will be done." God knows best. For some wise purpose He has taken little Willie to Himself.

May the bereaved hearts not forget there is one tie less binding them to earth, and one link more in the chain drawing them heavenward.

Fannie B.

IN MEMORIAM.

Mrs. Happy Jane McCarroll, daughter of Zachary and Mary Caroline Phelps, was born in McNary county, Tenn., November 24, 1849; died at the home of her sister, Mrs. T. P. Cole, Paragould, Ark., September 4, 1896, after a continued illness of several months. She was the mother of four children, one dead, three living, James, Mabel and Carroll.

To these three she was both mother and father, having been a widow for fifteen years.

She was one of the most devoted and unselfish mothers that ever blessed the home of children. Her life and her work was for them. Personal comfort was never thought of, and sacrifices were gladly made for the children she loved.

She was a member of the Methodist church for twelve years, and often regretted that she could not attend during the last two or three years before her death on account of the illness which kept her confined to her bed and room.

Faithful as a daughter, sister, wife, and mother, she did what she could to cheer and comfort her father, mother, brothers and sisters, husband and children.

From childhood she moved among friends who loved her for magnanimity of soul, for fine quality of mind and heart.

From the home of these children the dearest flower has been plucked to shed its fragrance amid the zephyrs of the spirit world.

What gentleness, kindness, patience, forbearance compares with mother's? Loving ones, look through the soul's vision and gather what sweet flowers from this life you may. There an influence for good was welded, silent as the atmosphere, refreshing as the dew, yet potent as a mother's love. Here, gentle words were spoken and these make the heart warm, responsive, kind. Again, tears of sincerity leap from the eyes, proving genuine the heart and life. Now and again great prayers are offered which move the love and compassion of God and bring down the benediction of the Holy Trinity to bless and make happy her home and children. These are sweet flowers, precious memories which go to make up a part of your heritage from a noble mother. I need not bid you cherish these fond memories; they are fixed in your hearts forever.

To all the bereft we extend our heartfelt sympathy. May we all meet in heaven.

A. M. R. Brauns.

September 11, 1896.

MEMORIAL OF BRO. W. W. COCHRAN

To the W. M., of Bearhouse Lodge, No. 209, A. F. and A. M.:

We, your committee, beg leave to report the following resolutions in memorial of our deceased brother, W. W. Cochran, who was very suddenly killed by the Methodist church blowing down on him at Berea, August 9, 1896. He was born in Green county, Miss., Oct. 1830, and he joined the Methodist church at the early age of twenty, and lived a consistent Christian until the time of his death.

He came to Arkansas before the war and served a time as clerk in a store in Hamburg till the war began, but when the call came for men to go and fight for their country, he was one of the first to volunteer to go and fight for his country.

He was enrolled with the old Arkansas regiment, and stood shoulder to shoulder with the rest of his regiment till the close of war, when he returned to Arkansas and settled down in peaceful submission to the great United States of America. It is said of him by his soldier comrades that he carried his Bible all through the war, read his chapter and prayed every day regardless of what his soldier comrades did or said, and such faith and practice he kept up every day of his life until his death.

There was no one who did any more praying or had any more faith in prayer or came nearer living up to the words of prayer than he did and we never met anyone who seemed to enjoy religion as he did.

Radway's Pills

Always Reliable, Purely Vegetable

The Great Liver and Stomach Remedy.

An Excellent and Mild Cathartic.

Perfectly Tasteless.

Over Forty Years in Use and

Never Known to Fail

Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health, grapple with and neutralize the impurities, driving them completely out of the system.

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Have long been acknowledged to be the

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Sick Headache, Female Complaints,

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and All Disorders of the Liver.

Full printed directions in each box; 25 cents a box. Sold by all druggists, or mailed on receipt of price.

RADWAY & CO., 32 Warren Street, N. Y.

To the Public: Be sure and ask for RADWAY'S and see that the name "RADWAY" is on what you buy.

He was one of the main pillars of the church and also the lodge. He loved his lodge; he never let any thing keep him from attending the meetings of his lodge, nor did he allow any thing to prevent him from performing his duty as a good and true Mason. Though he was a Methodist, he would take part in all meetings of any denomination and do all in his power to make the meeting a success and all churches have sustained a loss in his death and all worthy people the same. There was no one who knew him that did not love him.

Therefore, be it resolved, First, By Bearhouse Lodge, No. 209, of F. and A. M., that when we bow in humble submission to the will of God, whose ways are unquestionable, and confess that He doeth all things well, and that for some unknown cause He has seen proper to call our brother from this lodge to the Grand Lodge above. We desire to express the deep sense of loss we have sustained in the death of one whose life so fittingly illustrated the cardinal principles upon which the grand superstructure of free Masonry stands.

Resolved second, That we share deeply in the sorrows of the family and relatives of our deceased brother, and tender them every heartfelt sympathy and move that we request the children of our deceased brother never to hesitate to go to a Mason for advice or assistance or help in any way that is possible for man to help them.

Resolved third, That in his death we are admonished of the uncertainty of life and the unquestionable certainty of death which sooner or later will bring us all to the same common level, from jewel-crowned queen down to the beggar on the wayside. All are from the dust and unto dust they must return.

Resolved fourth, That a copy of these resolutions be spread on record of this lodge and a copy be transmitted to the family, one each to the Ashley county Eagle and Portland Enterprise, Masonic Trowel and Arkansas Methodist with fraternally,

W. H. Rogers,

E. P. Rooney,

Geo. W. Fletcher,

Committee.

E. R. Shipman, Secretary.

Ayer's Sarsaparilla is not a secret preparation. Any physician may have the formula on application. The secret of its success as a medicine lies in its extraordinary power to cleanse the blood of impurities and cure the most deep-seated cases of blood disease.

Our Church at Home

ADA, ARK.

Last Sunday night we closed a meeting at Mount Zion, better known as Casa, a place where the devil is thought to have complete control, having one of his synagogues (a still and blind tiger), established in one mile of the church. But, thank God, the revival fire came to our aid. The feast of God's love lasted for two weeks, without a jar, when we had to close for other fields of labor. The meeting yielded, by the grace of God, twenty-four conversions and reclamations, eighteen accessions to the church. The church much revived and strengthened. Many who were not converted were at least civilized. Some who had the honor of being called case-hardened became consecrated workers for God.

J. F. Etchison, P. C.

September 3.

CAMDEN CIRCUIT.

We have held meetings at all of the appointments but one. We cannot say that the results were fully satisfactory at all places, yet the results in the hands of God may be far greater than we are aware of. Our meeting at Ten Springs, in which we were assisted by Dr. R. J. Deets, of Texas, was a grand success. The singing was led by Prof. Sid. J. Robinson, of Navasota, Tex., and the good tat was accomplished in and through the name of the Lord Jesus Christ no mortal tongue can tell, but bless the Lord—Oh, my soul, he did a wonderful work for us. There were about fifty conversions, also the church was wonderfully revived. A number were received into our church and several that were converted went to other churches. We just closed a very successful meeting at Silver Springs. Between twenty and thirty conversions, thirteen accessions to our church and more to follow. I am certain that I never witnessed brighter conversions in life. Our church was greatly revived. Brother George E. Parsons was with us. He preached with power and demonstration of the spirit. There was quite a number of reclamations. We had no tobacco cures that I know of, but bless the Lord we did have the presence of the Holy Spirit in the second blessing. Brother, it ran higher than that for the blessings of God came upon us all at every service. Oh, praise the Lord, now and forever more. Amen.

F. R. Canfield.

HOLLY GROVE CAMP MEETING.

Having just returned from the Holly Grove camp meeting, it is with pleasure that the following report is given to the "Methodist": This camp ground is located within the bounds of the DeAnn Circuit, which is under the pastoral care of Rev. J. R. Dickerson. The services closed Thursday the 10th inst., having continued for five days. About twenty-five professions were made up to Wednesday evening, at which time the writer was forced to leave. The result of the last day's services were, therefore, not reported.

The labors of Brother Dickerson during the present year have been greatly blessed. He reports 150 conversions and seventy-five accessions, aside from the results of the Holly Grove meeting. He is much esteemed by his people.

Brothers Douglass, of Emmett, Rogers, of the Spring Hill, and Green, of the Washington Circuit, were present and assisted in the meeting. These faithful

men are reaping rich spiritual harvests in their respective fields. Presiding Elder W. F. Evans was also present and did good work.

An abundance of good cheer was dispensed by the hospitable campers, for which thankful acknowledgment is hereby made in behalf of the preachers and other visitors. With little effort a fine list of new subscribers was procured for the Methodist.

N. T. Thomasson.

Prescott, Ark., September 10.

Insist on having just what you call for when you go to buy Hood's Sarsaparilla, the One True Blood Purifier and nerve tonic.

Golden Lake Sept. 9, 1896.

We are closing an ordinary prosperous year on Golden Lake Circuit. We held two meetings at Bardstown without visible results. Held one at Golden Lake with 12 or 14 conversions, and 11 accessions. Others will doubtless join. Our meeting at Pecan Point will be held in October. We are building a nice parsonage. A cottage of four rooms, a hall and two porches. It will be finished by the last of this month. W. F. Walker.

IUKA MISSION.

We have just closed a nine days' meeting at Wayland Arbor. The Church was wonderfully revived. The Lord was with us in convicting and converting power. Results, eighteen conversions and nine accessions to the Church, and some others to follow. We commence a meeting at Hall's Chapel next Saturday.

George Wilkinson.

September 16.

DARDANELLE CIRCUIT.

Brother Godbey: As I am now through with my protracted meetings I send you results. We have had some gracious revivals. The Church is now on a plane of high Christian living. The Lord has been with us in power. Seventy conversions, sixty accessions to the Church, with more to follow. To God be all the praise. Brothers N. D. Ash and M. V. Adny, local preachers, rendered good service in some of my meetings. Collections coming up rather slowly, but hope to be able to report favorable on all lines at our coming conference. Will look after the interest of the Arkansas Methodist. Pray for us. Your Brother in the Work,

John C. Shipp.

PINEY, ARK.

Editor Methodist: Brother H. M. Conger has been instrumental in the hands of God in conducting the grandest revival meeting ever held at Piney since the history of the church began at this place. Result, twenty-four conversions, and ten accessions up to the present, and I understand more will join. The church has been wonderfully revived. Such crowds I don't think were ever here before, and they kept increasing. We were very sorry at the expiration of fourteen days that Brother Conger had to close his meeting with quite a number of penitents and general interest among the sinners and go to another appointment. At the close of the meeting nearly all of the sinners in the house gave Brother Conger their hands as a token that they desired to meet him in heaven. Brother Conger has made many friends in this part of the country. May God bless him wherever he may go. To God be all the praise. Respectfully, J. T. Roberts.

Budd, Ark., September 12, 1896.

SALINE CIRCUIT.

We have just closed our seventh and last protracted meeting with grand results. We have put in the last seven weeks in seven protracted meetings, resulting in seventy accessions. We have probably had eighty-five or ninety conversions in those meetings with the churches greatly revived and many backsliders reclaimed. Brethren, this has been an eventful year with me. It has been full of losses and gains, tears and triumphs, sacrifices and blessings.

Saturday night before the first Sunday in July I had my horse stolen and have never got a single trace of it yet; also in the last week in July a horse with my saddle and bridle were stolen where I was stopping over night, but after running the thief to Washington, about fifty miles, he was caught and my saddle and bridle returned, and since that my hat was stolen, and I was thirty-five miles from home. A good sister offered me one of the girls hats to wear, but after trying it on and seeing how it looked I declined to wear it. But the brethren got me a new hat and also new shoes at that place. Well, all around we are having a good time spiritually, but oh, how the financial interests do trail in the dust.

W. S. Rainey.

Lebanon, September 9.

DEVUEW CIRCUIT.

We closed our meeting at Anderson's Chapel, near Cotton Plant, Friday night, September 2. The meeting was of six days' duration. I had to close on account of my health. I have been confined to my bed eight days; am propped up in the bed while I write this. Rev. W. C. Toombs was with me and did most of the preaching. His soul-stirring sermons and pleasant visits from home to home gave him a warm place in the hearts of my people. The meeting resulted in thirteen conversions and five accessions.

The church was wonderfully revived. God bless the Methodist, its editor and manager. Pray for me while I suffer with slow fever.

Rev. W. H. Evans (Wild Bill), will commence a ten days' tent meeting at DeVew September 26. It will be a camp meeting. Everybody is invited to come and camp. We are praying for a gracious revival. Yours in Christ,

W. N. Womack.

September 14.

MOUNT PISGAH CIRCUIT.

We have had very good revivals all over the work so far. Have had about fifty professions to date in meetings and one more to hold. Have had thirty-nine accessions and most of them on profession of faith. The Church has been pretty thoroughly revived all over the work, and some backsliders reclaimed. Our local preachers have stood by us, and we are indebted to some outside help. Our people are consecrated and generous as a rule. The work is evidently on rising ground. We are behind on finances, but hope to come out all right in the end. The Lord be praised for all.

A. F. Skinner.

September 15.

EMMET CIRCUIT.

Editor Methodist: I will give you a sketch of some of the protracted meetings on the Emmet Circuit. I began at Dickey's schoolhouse on Saturday, the 18th of July, continued six days. Rev. Forest Harrel assisted me three days.



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preaching some good sermons. There were only four members at this church. During the meeting there were two or three conversions and three accessions to the church. Had a good time. Began at Oak Grove on Saturday, July 25. Continued here with good results six days, with nine conversions and nine accessions to the Church, with a gracious revival. This Church was organized two or three years ago under the ministry of the Rev. G. W. Logan.

The following Saturday we began at Pleasant Ridge. Here we did not have many conversions or accessions, but a glorious revival in the Church. Strong men on Sunday night shouted aloud the praises of God, and they continued more or less at every subsequent service until Thursday night. It is said this was the best meeting ever held here since the Church was built. We had the valuable and faithful services of Revs. Robert McSwain and Harrel. From thence we went to Hopewell. There I was assisted by Brother Harrel for six days. Had one good sermon by Rev. D. Williams of the Cumberland Presbyterian Church. Twelve or thirteen professions and nine accessions to the Church.

We have some most excellent people on this work. Here our honored superannuate, Rev. A. Avery, lives. He is one of God's noble men. It is a great pleasure to visit him and hear him tell of the early days of Methodism in Arkansas. With such a drouth upon us the future looks gloomy, but I don't feel uneasy with such men as R. Garland, L. Tyre, T. Livingston, Will Galloway, S. Cantly, B. Steel and others to look to.

J. M. G. Douglass.

GUM SPRINGS, ARK.

I commenced a meeting at Gum Springs, Ark., embracing the second Sunday in August, which ran two weeks, resulting in over sixty conversions and the Church greatly blessed. From there I went to East Grand Avenue, three days resulting in seven conversions. From there to campmeeting on the Guller for four days with twenty-three conversions. Now I am at South Hot Springs with the Bellyite Church.

Last night we had nine conversions and the best of all is God is with us in great power; bless His holy name.

I am engaged in revival work and if any of the preachers want my services they will write me at Whittington, Ark.

H. Hardin.

Woman's Work.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

General officers: Miss Belle Bennett, president, Richmond, Ky.; Mrs. G. P. Kendrick, treasurer, Louisville, Ky.; Mrs. R. K. Hargrove, secretary, Nashville, Tenn.; Miss Helm, editor of "Our Homes," Nashville, Tenn.; Mrs. W. W. Pemberton, corresponding secretary Little Rock Conference Society, Little Rock, Ark.

THE WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

The second quarter of our year closed August 31, and the reports from the auxiliaries to the W. P. and H. M. society were received in good time.

Notwithstanding the very warm weather and disagreeable dust, the regular meetings were held by nearly every auxiliary, and prayer meetings were attended.

More than 300 visits were paid to the sick and strangers, and much food and clothing were distributed to poor and destitute people.

Verily, these women will have their reward for the love of God constrained them to minister to his creatures under such trying and difficult circumstances.

In several auxiliaries money was raised and expended on local church and parsonage work, and contributions were made toward the decennial fund.

The \$20,000 to be raised in this decennial year of the W. P. and H. M. society is much needed to advance our work in this broad land, and every auxiliary will try to contribute something toward it. True, only a few of us may be able to give the dollar and fifty cents asked for, but we shall do our best, and may surprise ourselves.

We still have time to work and add to the amounts already set aside, and friends will gladly add something to our free-will offering if they are given the opportunity. Let us tell them about our great work and of our desire to do more this year than ever.

The juveniles of Arkadelphia are ahead of us older folk—they have not only raised the largest amount toward the decennial fund, but have gained most in membership during this quarter.

Our number of workers is steadily increasing, and we cordially welcome our four new auxiliaries at Hope, Fordyce, Pine Bluff and England.

On November 5 the W. P. and H. M. society of the M. E. Church, South, will hold its annual meeting in Little Rock.

This will be an occasion of great interest, and many states may be represented. A large number of delegates and visitors are expected, and we wish the good women and pastors of Arkansas to enjoy the convention with us.

Let the women of all our churches pray that souls may be brought nearer to Christ and that hearts may be filled with the desire to work more for the salvation of the world—beginning at home and reaching out unto the uttermost parts of the earth. Mrs. W. H. Pemberton, Cor. Secretary W. P. and H. M. Society of Little Rock Conference

\$100 REWARD, \$100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional treatment, it is a constitutional disease, requires constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Double Buggy Harness from \$15 to \$25
Wagon Harness, from \$15 to \$30; Ladies' Saddles, from \$8.75 to \$20; Men's Saddles, from \$5.50 to \$20.

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324 MAIN STREET

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Three and one-half miles east of Benton, Saline County, Ark. Full stock of pigs for sale at \$5 each. Other hog dealers charge for five thoroughbred pigs like mine two and three and four times my price. I keep nothing but first-class stock. I buy my stock of the very best and largest hog farms in America. I fully warrant my stock. I can show pedigree and abstracts. I make pig selling a specialty. I sell nothing over seven weeks old. I have "O. I. G." which means Ohio Improved Chester, and Improved Poland China; and Large English Berkshire. I have three very fine large males—one male for each kind. I shall not cross, but shall keep each kind pure. I am near from Mountain railroad, and can ship to all points. My address is Benton, Saline County, Ark. Write me for full particulars. All orders would be faithfully and promptly filled as fast as the pigs arrive at seven weeks old. I attend to the whole business myself in person. Please let me have your orders for pigs.

I am an old Methodist preacher. I have been an itinerant preacher forty years. I am now an old superannuated preacher of Little Rock Conference M. E. Church, South. In my old age I am trying to make a living by selling fine pigs. Should God prosper me in this honest business then every year so long as I may live on earth I would give 10 per cent of my income to the cause of God. Now, let the good people aid this old preacher by buying his fine pigs at less than one-half price.

Refer to Arkansas Methodist and Rev. Thomas H. Hall, Presiding Elder, Little Rock, Ark., and to Rev. Andrew Hunter, D. D., and Hon. Alexander Russell, at Bryant, Ark., and to the following parties at Benton, my home and address: Col. John L. Hughes, A. R. Tomlinson, Lem Kirkpatrick, Postmaster Bennett & Son, Express and Depot Agent Hollomon and the pastors of Baptist and Methodist Churches and the

James M. Cline

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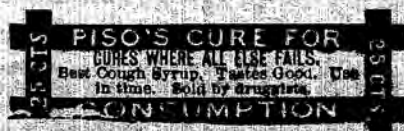
WARNING ORDER.

In the Pulaski Chancery Court. The Bay State Shoe and Leather Company and W. F. Turner, trustee, plaintiffs, vs. A. A. Rossiter and Lucretia Rossiter. The defendants, A. D. Rossiter and Lucretia Rossiter, are warned to appear in this court within thirty days and answer the complaint of the plaintiffs, the Bay State Shoe and Leather Company and W. F. Turner, trustee. J. H. Paschal, Clerk.

September 4, 1896.
By Chas. M. Connor, Deputy Clerk.
Jones & McCain, solicitors for plaintiffs.

LEGAL BLANKS.

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"THE BABY SLEEPS."

The baby sleeps! Go, softly spread
Fresh linen on the little bed,
Smooth out the pillow, snowy white,
We'll lay him there again tonight—
Where he has lain so oft before
He'll rest this once and never more.
The baby sleeps! The usual smile
Wreathes his silent lips the while,
No trace of feverish suffering now
Disturbs the calmness of his brow;
Only a look, so sweet, so blest,
Portraying deep, unbroken rest.
The waxen hands, so pure and cold,
Will wither not the flowers they hold.
Now draw the spotless winding sheet,
From golden head to dimpled feet
And come away! Who is it weeps
While baby Willie sweetly sleeps?

Dry thy tears. Be thankful rather,
The Great Shepherd, sees fit to gather
This wee lamb's soul, while it is pure,
Safe in His fold, from harm secure.
Adown life's rugged, dangerous way,
Young feet are slipping day by day,
And pleasure's roses, blooming there
Conceal temptation's deadly snare.
Thrice blessed are they who early miss
The yawning mouth of sin's abyss.
Mourn for mothers, whose hearts are
slain,
Mourn for wives, praying in vain.
Mourn for those whose living sorrow
Knows no hope of balm tomorrow—
But here, today, who is it weeps
Because the rescued baby sleeps?
Fannie B.
New Edinburgh, Ark.

"Whose I Am."

I thank my God that I came to
learn at least this one thing, that
on y prayer that touches power will
be the prayer which says, "Thy will
be done in me even as it is done in
heaven." The place of privilege
where we can say, "God is mine,"
is only where we can say, "I am
his," and we can not truly say
"whom I serve" until we have said
"whose I am." Let God take us; let
us be willing to do the will of God,
and it will lead us to a mighty faith.
And when you shall come to that
place where you seek not your own,
but where your heart is set on God,
and where the eyes of God as they
run to and fro throughout all the
earth shall see you, that he may
show himself strong in your behalf;
then there shall come to you the
mighty power of an appropriating
faith, until you shall reach and take
hold on all the fullness of God. You
will be God's; God will be yours; all
that there is of God will be poured
unto you, nothing held back—nothing
of wisdom, nothing of love, nothing
of tenderness, nothing of power;
all will be yours, all things. . . .
And you may go forth without one
particle of hesitation to do as one of
old did in the power of the Holy
Ghost, "to be set over kingdoms, to
root out, to pull down, to destroy, to
overthrow, and to build, and to
plant."—Rev. B. Fay Mills.

Portable Piety.

It is said that there are Christians
in some parts of the world who are
prone to part with the greater portion
of their piety during the vacation
season. They seem to think that re-
ligion, like one's overcoat, may be
put on and off at pleasure, and that
it is allowable to leave both at home
when one takes a summer tour. There
is strong temptation not to go to the
country church on Sunday, not to

take any interest in the religious life
of the village where one is sojourning,
not to lend a helpful hand, no matter
how discouraging the situation may
be, or how stimulating and helpful
one's sympathy would be. It is to
be hoped that this class of Christians
will steadily decrease until it dies out
utterly. A vacation outing should
recruit all one's powers,—physical,
mental, spiritual. It sometimes
happens, however, that summer
tourists, neglecting prayer, ignoring
the privilege of Bible study, staying
away from the sanctuary, and yield-
ing to the influences of worldiness
everywhere prevalent, secure no sort
of strength from their vacation trip.
They return home depleted, demor-
alized, and shaky, in body, mind,
and soul. Even pastors, once in a
while, have come back to their pul-
pits, after an outing, not bettered in
any sense by their vacation privi-
leges. We would urge this advice:
Take with you, in your outings a
sense of your responsibility to God.
Cherish in your sight seeings and re-
creations the consciousness of pre-
sence and care. Be alert for wayside
opportunities to help and cheer those
whom you may meet. Heed the
counsel which Bonar puts into verse:

Thy first transaction be
With God himself above;
So shall thy business prosper well,
And all the day be love.
Central Christian Advocate.

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HEART DISEASE, has its victim at a
disadvantage. Always taught that
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there is great rejoicing and desire to "let
the whole world know." Mrs. Laura Wine-
inger, of Selkirk, Kansas, writes: "I desire
to let the whole world know what Dr. Miles'
Heart Cure has done for me. For ten years I had
pain in my heart, short-
ness of breath, palpi-
tation, pain in my left side,
oppressed feeling in my
chest, weak and hungry
spells, bad dreams, could not lie on either
side, was numb and suffered terribly. I took
Dr. Miles' Heart Cure and before I finished
the second bottle I felt its good effects, I feel
now that I am fully recovered, and that Dr.
Miles' Heart Cure saved my life."
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| One Duplex Steam Pump, 2-in. suction x 1 1/2-in. discharge | 65 | | |
| One Knowles' Pump, 1 1/4-in. suction x 1-in. discharge | 35 | | |
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WATCH YOUR WORDS.

Keep watch on your words, my children,
For words are wonderful things;
They are sweet, like the bees' fresh
honey.

Like bees, they have terrible stings;
They can bless like the warm glad sun-
shine.

And brighten the lonely life,
They can cut in the strife of anger
Like an open, two-edged knife.

Let them pass through your lips un-
challenged.

If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through the brain like
lightning,
Or fall on the heart like lead.

Keep them back if they're cold and
cruel.

Under the bar, and lock, and seal;
The wounds they make, my children,
Are always slow to heal.
May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of the beautiful truth.
—Selected.

CHEAP EDUCATION.

A bicyclist recently made a little jour-
ney into the country. As he wheeled
along the road he came to a farm house,
the owner of which he knew slightly.
As he drank a gourdful of water at the
pump he noticed that the farmer's barn
had an unusual look. The last time he
had seen it it had the usual coating of
silver gray painted by time and weath-
er, says the Kansas City Star.

"Been fixing up the barn, haven't
you?" he asked the farmer.

"Yes. Its all new painted," answered
the farmer proudly. "An' I reckon its
mighty pretty lookin', too. Ye see, a fel-
ler came along one day an' says he be-
longs to a paintin' syndicate in Chicago
as was out to paint all the barns in the
country free an' he said he would paint
mine if I wanted him to. So I says: 'Go
ahead if it don't cost nothin'.' I went to
town with a load of hay, an' when I got
back the barn was painted, shore
enough."

The barn had been painted a bright
yellow, as a good background for vari-
colored advertisements with letters a
foot or two long. The advertisement of
a patent medicine covered both sides
of the roof in letters of red, blue and
green against the yellow. Chewing to-
bacco, shoes, soap, hams and other
commodities were pictured and told
about on every available space.

"When I got back," continued the
farmer, "the feller that was paintin'
says to me: 'I put a few signs on the
barn,' says he, 'but you won't mind that
none, an' they're good readin' matter
when the paper don't come.'"

"Anyhow, it don't cost nothin' to paint
the barn, an' I'll be darned if the boys
ain't a-larvin' to read from it, which I
consider pretty cheap education these
hard times."

TOO MUCH OBLIGED.

In a Powell street car the other day a
well known clerk in a San Francisco
bank gave up his seat to an elderly lady,
who said:

"I am very much obliged to you, sir—
you are extremely kind."

"Don't mention it," said he.

"But," said she, "it was really very
good of you, and I thank you very much."

"It is nothing, my dear madam," he

A WOMAN



HESITATES

It isn't to be won-
dered at that
there are so many
sick and half-
sick women.
Most of them
suppose their
peculiar troubles
cannot be cured
by the physi-
cian.

That means local treatment and
examinations. No wonder they hesitate.
And hesitation gives disease a stronger
foothold.

The truth is that local treatment and
examinations are nearly always un-
necessary. They should not be sub-
mitted to 'till everything else fails.

McELREE'S WINE OF CARDUI

cures painful menstruation, irregulari-
ties, life-sapping drains, falling of the
womb and flooding. It cures all the
pains and troubles by making the
feminine organs perfectly strong and
healthy. Its action is wonderfully bene-
ficial to girls just entering womanhood,
and to women passing through the
period known as the "change of life."
No need to hesitate now. Cure can be
had right at home.

SOLD AT \$1.00 A BOTTLE
BY DRUGGISTS.

replied.

"But," said the lady, "do not attempt
to put aside my thanks. Your act is so
unusual, young sir, that it is my duty to
acknowledge a courtesy so sincere."

"But," said the bank clerk, somewhat
annoyed, "it is nothing. Never mind,
madam."

"But I do mind," said the lady. "We
are living in a time when people who
should show the lesser courtesies of life
frequently fail to do so."

"But—" said the hapless man.

"Do not interrupt me," said she. "Age
nowadays is little habituated to receive
from the young people the courtesies to
which it is entitled. Besides, the mark-
ed courtesy which you have shown me in
giving up your seat so promptly shows
at once that you must have been brought
up with the utmost care."

The embarrassed bank clerk by this
time was scarlet.

"Yes," said the old lady, continuing,
"and your mother should be proud of
you. Ah, a mother's love and the bene-
fits of the higher education are easily ap-
parent. I do not wish, sir, to flatter
you, and I do not wish to reciprocate
your courtesy by fulsome acknowledg-
ments, but it is sufficient merely to look
at you to know that you are a gentleman
by birth and breeding. I appeal to any-
body in the car."

The passengers giggled in chorus,
while the bank clerk fled.—Oil City Der-
rick.

NEW CURES FOR KIDNEYS AND BLADDER.

We are glad to announce to sufferers
from kidney and bladder diseases, pain
in back, and rheumatism that the new
botanic discovery Alkavis, is pronounced
a positive cure for these maladies. Many
of its cures are certainly wonderful, and
we advise our readers to send name and
address to the Church Kidney Cure Com-
pany, 418 Fourth Avenue, New York,
who will send you treatment free by
mail postpaid. It costs you nothing.

BOGUS PAINTS AND OILS.

One might well think that the long
prevailing cheapness of pure white lead
and linseed oil would make the adultera-
tion or imitation of either of these ar-
ticles an unprofitable business. It is,
therefore, surprising to find, by careful
inquiry, that the market is still largely
supplied with imitation leads and worta-
liss compounds, masquerading as "pure
lead in oil," or under other misleading
and fictitious labels, and that adulterat-
ed linseed oil, or bogus oils containing
no linseed, are to be found in almost
every interior town. We do not mean
to imply by the geographical distinction
that the New York market is free from
this class of oils, but their manufacture
and sale appear to be much more ex-
clusive elsewhere.

For years the paints brought most con-
spicuously to the notice of the consumer
have been the ready mixed products,
and the demand for these compounds
has opened a field for fraud that has
been largely occupied by the cheapest
mixtures. These have, in the long run,
proved costly to the consumer and have
crushed him, for the lack of a correct un-
derstanding of the relation which such
paints bear to pure pigments, either to
regard the whole list of katter day paints
with distrust, or to place himself nere-
servedly at the mercy of the paint quack.
Unfortunately, the consumer naturally
knows but little concerning the qualities
which make a paint most desirable for
use under certain conditions, and is sel-
dom led to make personal investigation
of the subject. His information has,
therefore, been gained mainly from the
circulars of the mixed paint manufac-
turers, which have been largely directed
against lead, or from the dealer in paints
with whom he dealt, in whose intelli-
gence and integrity he has a blind
trust. To the extent that these repre-
sentations have persuaded him to be-
lieve that ready mixed compounds are
better than pure lead, or to trust the
statements of some unknown maker
as to the quality of his product, just
so far they have left him a prey to un-
scrupulous mixers and vendors. The
result has been experience such as to
make him distrustful of all paints what-
soever.

The necessity thus brought about for
the makers of honest goods doing some
educational work among consumers, as
well as among those dealers who have
no special familiarity with paints, but
handle them simply as merchandise, has
been apparent to many, but few have
undertaken the work. Two years ago
the National Lead Company began such
a work in the advertising columns of
the class of publications which reached
the homes of consumers, and any one
familiar with the business, who has ob-
served the character of the advertising,
cannot have failed to be impressed with
the benefit which it is likely to exert
upon the trade as a whole. The com-
pany, from its prominent position among
the industrial corporations of the coun-
try, and with the prestige of the long
line of old-established brands of white
lead which it controls, was in a posi-
tion to speak with authority upon this
subject, and when it took up the cudgel
in behalf of pure white lead it began an
educational effort which was certain to
command attention.

The company in its utterances has
shown no antagonism to any form of
paint, except those based upon unscien-
tific methods and misleading claims, but
has supported the position which the
more intelligent and honest painters
have occupied. On the other hand, the



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foremost among music schools in America.
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of leading European Conservatories. Resi-
dence Department for young ladies. Stu-
dents can enter at any time. For catalogue
address Miss CLARA BAUR, Cincinnati, O.

plain facts concerning paint adultera-
tions with which the consumer has thus
been made familiar have led to a keener
discrimination on his part in favor of
pure and durable paints for his build-
ings. The efforts of the company, in the
course it has taken and followed with
no little boldness, have, therefore, been
equally for the public benefit and that
of the makers and distributors of hon-
est paints. They might well encourage
more of the latter to similar effort in
which the makers of pure linseed oil
might join with salutary effect upon the
quality of much of the oil that is sold
to consumers throughout the country.

The combinations of mineral and non-
drying animal and vegetable oils sold in
many localities, if employed in the mix-
ing of paints, however pure the pig-
ment may be, cannot fail to yield dis-
appointing results on wood or ironwork.
If the claim that such oils are pure lin-
seed is unchallenged, the reputation of
pure oils as a vehicle for paint is dam-
aged, and the opportunity for makers
of the cheap compounds is correspond-
ingly widened. The value of a paint de-
pends equally upon the integrity of the
pigment and of the oil, and the adultera-
tion of either cannot fail to be damaging
to both.

At the same time, the safety of deal-
ers, no less than of consumers, lies in
the use of paints and oils as bear the
brands of makers whose reputation and
commercial standing are known and are
beyond question. The most successful
dealers and painters of the country to-
day are those who have confined them-
selves to goods from makers whose
guarantee of purity could be unhesitat-
ingly accepted, and their success proves
how largely the public use and toleration
of inferior products is the result of ig-
norance rather than choice.—Oil, Paint
and Drug Reporter.

SPECIAL PANTS SALE.

Write us for samples and measure
blanks if you wear pants, to order, \$5
and up.
Star Tailors,
115 Main Street, St. Louis, Mo.

WARNING ORDER.

The State of Arkansas—in the Supreme
Court—
S. S. P. Mills, appellant,
vs.
E. S. Pryor, appellee.
Appeal from Little River Circuit Court.
The appellee, E. S. Pryor, is warned to
appear in this court within thirty days and
answer the complaint of the appellant.
W. P. CAMPBELL, Clerk.
August 27, 1904.

St. Louis Exposition.

For above occasion the St. L. I. M.
& S. Ry. will sell tickets to St. Louis and
return at one and one-third fares. Tickets
sold from all stations on our line in the
State, Sept. 15, 17, 22, 24, 26, Oct. 1, 6,
8, 13, 15, 20, 22nd, limited to five days
from date for return. For all information
address Ang. Sundholm, P. & T. A., Little
Rock, Ark., or H. C. Townsend, G. P. &
T. A., St. Louis, Mo.

ARKANSAS METHODIST.

WEDNESDAY, SEPT. 23, 1896.

E. O. THORNBURGH, Business Mgr.

Entered at the Post Office at Little Rock, Arkansas, as second-class mail matter.

Circulation 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

No Advertisers: The circulation of "The Arkansas Methodist" is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "Arkansas Methodist—Published at Little Rock, has a much larger circulation rating than any other newspaper published in the State." "This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

Searcy, Sept. 19.—Galloway College has had another splendid opening. Teachers are all in and ready for work. The new teachers have made a very fine impression and the others received warm greetings on their return. A number of prominent gentlemen and ladies from different parts of the state were present with their daughters.—Gazette.

Manager's Notes.

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late, apply Hall's Hair Renewer, a sure remedy.

Bro. J. W. Vantrease who was hurt when the church at Berea blew down, writes that he is able to go to his appointments.

A brother who does not take the ARKANSAS METHODIST but takes a church paper printed in another state desires an obituary published in the ARKANSAS METHODIST. Is that exactly right?

Hon. Frank Parks of Ft. Smith says he had no idea the Pagstar Bible we give with the METHODIST would be so fine a book as he found it to be on examination. That is the universal expression. A fine Teacher's Bible divinity circuit with rubber band and the METHODIST one year for only \$2.75. Think of it!

We have the following from President Smith:—Lynchburg, Va., Sept. 19, 1896.

The Randolph-Macon Woman's College of Lynchburg, Va. opened Sept. 10th with a largely increased attendance. This has been the case in each of the four years since it opened, and there can now be no doubt of the success of the undertaking to establish in Virginia a college for women equal to the best in that State for men. Yours truly,

W. W. SMITH.

The first response to the statement we made in regard to the old Methodist Confederate soldier was one dollar from Rev. J. M. Lucy, a Catholic priest at Pine Bluff, Mo. Lucy was himself a gallant Confederate soldier. He has also been a subscriber to and a faithful reader of the ARKANSAS METHODIST for more than ten years, and pays his subscription promptly every year.

The next response for the old Confederate is from a friend not a member of any church. Capt. S. N. Reeder, of Pastoria, sent in by that elect Methodist lady, Mrs. Donelson, whose husband, an old Vet, added fifty cents to Capt. Reeder's gift and made it \$2.

There are more than five hundred old worn out Christian men and women in Arkansas to whom the weekly visits of

the ARKANSAS METHODIST would be refreshing and soul-feeding, but they are not able to pay for it. We supply many such. Are there not five hundred persons in Arkansas who will be glad to give one dollar each to help in this good work. G. T.

REV. V. V. HARLAN.

At the fourth quarterly conference of Boonsboro circuit, Arkansas Conference, held at Evansville, September 12, 1896, the following was unanimously and heartily adopted:

Whereas, Our greatly esteemed presiding elder, Rev. V. V. Harlan, is now closing the fourth year of his ministry and labors with us, and

Whereas, By his untiring devotion to the interest of the church, to the cause of Christ and the salvation of men he has endeared himself to both church and people, we feel that we cannot do less than to commend him to the church as one of the best P. E.'s we have ever known, faithful in every relation which he sustains to the church and an earnest and successful minister of Jesus; therefore,

Resolved, That we part with him with reluctance and sorrow and that wherever in the providence of God his lot may be cast we will follow him with our affection and prayers.

Resolved, That this preamble and resolution be spread upon the records of this Quarterly Conference and that a copy be forwarded to the Arkansas Methodist for publication.

M. H. Welch.

WILD With Eczema

I was a sufferer for eight years from Eczema, but now am entirely cured. The palms of my hands were covered and badly inflamed; little white blisters appeared, then would peel off, leaving a red, smooth surface, which would burn like fire and itch. On the inside of the upper part of my limbs, great red blotches would appear, and as soon as I became warm, the burning and itching would begin. Night after night I would lie awake and scratch, and almost go wild. I got a box of CUTICURA, and a bottle of CUTICURA RESOLVENT, and after a few applications I noticed the redness and inflammation disappear, before I had used one bottle there was not a sign of Eczema left. I can truthfully assert that \$2.00 worth of CUTICURA REMEDIES cured me.

JOHN D. PORTE, Pittsburg, Pa.

SCALDS, FIRE TREATMENT.—Warm baths with CUTICURA, gentle application of CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT, greatest of humor cures.

Sold throughout the world. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, 30c; and \$1. POTTER DRUG AND CHEM. CO., Sole Agents, Boston.

or "How to Permanently Cure Eczema," mailed free.

SUNDAY SCHOOL LITERATURE.

It is time to order for another quarter. Don't be too late and then write us to hurry up. Don't ask to charge literature to you. Send for just what you want, and enclose the exact amount to pay for it, and save us lots of trouble and avoid trouble.

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Sunday School Magazine, per annum, 50 cents.

The Sunday School Visitor. Weekly, ten or more to one address, per annum, each, 40c; single subscription, 60c. Monthly, ten or more, per annum, each, 10c; single subscription 15c.

The Senior Quarterly. Five or more to one address, per annum, each, 15c, five or more per quarter, each, 4c; single subscription per annum, 25c.

The Intermediate Quarterly. Five or more to one address, per annum, each, 75c; five or more per quarter, each, 2c; single subscription per annum, 15c.

Illustrated Lesson Paper. Five or more to one address, per annum each 40c; single subscription per annum, 20c.

Our Little People. Five or more to one address, per annum each 6c; single subscription per annum 10c.

Catechisms for little children, 40c per dozen.

Catechisms for older children, 50c per dozen.

Sunday school records, 50 c. Address, Godfrey & Thornburgh, Little Rock, Ark.

You are requested to send for a list of legal blanks, mailed free on application. Address

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with Pearline. 'Twould be absurd. It isn't necessary. Pearline contains everything of a soapy nature that's needed or that's good to go with it. And Pearline is so much better than soap that it has the work all done before the soap begins to take any part.

You're simply throwing away money. It's a clear waste of soap—and soap may be good for something, though it isn't much use in washing and cleaning, when Pearline's around.

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By J. WM. JONES, D. D.

From Prof. N. K. DAVIS, University of Va.—I have read with great interest and unbounded satisfaction your history of the United States. It is a conscientiously accurate and well proportioned presentation of the truth of history, without regard to section or party, in a clear and attractive style. It is just the book that is greatly needed in the schools everywhere, and I believe it will receive, as it deserves, a hearty welcome and a wide and steadily increasing sale.

From Prof. W. E. PETERS, University of Va.—I am clearly of the opinion that there is no history of the war equally thorough, and impartial, and I would like to see it in the hands of every child in the South. It should be adopted as a text book in all Southern Schools, and, in behalf of the truth of history, in the schools of every section of the country as well. Dr. Jones possesses a wider and more exact knowledge of the war than any man I know, is a Christian gentleman of the highest character and incapable of misrepresentation.

From Genl W. L. CABELL, of Texas, Commander Trans-Mississippi Department Confederate Veterans.—The Southern people owe you a debt of gratitude for your able defence of their cause that should be paid, and I feel confident that they will pay it in part at least, by placing your school history of the United States in every school in the South.

This book was heartily endorsed and recommended for adoption in the schools of the South by the History Committee of Confederate Veterans, which recently met in Richmond. 464 pages, 12mo. \$1.25. Sample copy will be mailed, post paid, on receipt of 75cts. with a view to introduction. Special terms to schools and colleges. Address

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