

The Arkansas Methodist, THE OFFICIAL ORGAN —OF THE— THREE CONFERENCES —OF THE— Methodist Episcopal Church, South, in Arkansas.

All Travelling Preachers of the M. E. Church, South, Are Authorized Agents For This Paper

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GODBEY & THORNBURGH,
LITTLE ROCK, ARKANSAS.

News and Notes.

THE BIBLE has been voted back in to the public schools of Nashville.

FUSION has been secured between the Democrats and Populists of Mo., on the electoral ticket.

BARONESS HIERON has given twenty million dollars for the continuance of her late husband's labors for the emigration of poverty-stricken Jews from Russia to the Argentine Republic.—*Peninsula Methodist*.

The *St. James Gazette*—London suggests the forming of an alliance between Great Britain, the United States and Italy for the settlement of the Armenian question.

THE MISSION MILITARY ACADEMY at Mexico, Mo., was totally destroyed by fire on the 24th. Eighteen of the inmates were severely injured. The loss in property is \$75,000 insurance \$37,200.

HYPNOTISM we are being told is a fraud, at least that certain distinguished manipulators, who have attracted great attention exert no power at all over their subjects, but that the subject only plays a part to which he has been trained.

THE MINER'S STRIKE at Leadville, developed into a mob on the 21st which attacked the shaft houses of the Coronado and Emmett mines. The Coronado near the center of the city was burned, and four dwellings were consumed with it. Three per-

sons were killed and two mortally wounded, others received slighter injuries. From the Emmett shaft house the mob was repulsed. The outbreak at Leadville was the signal for other striking miners to gather to that place and to protect the citizens and property the city has been placed under martial law.

IT BEGINS TO APPEAR DOUBTFUL whether the amendment to admit women as delegates to the General Conference of the M. E. Church will receive the necessary three fourths vote of the Annual Conferences. Such a measure, failed last quadrennium by a small number of votes. The General Conference submitted the question again. Up to this writing 31 conferences have voted, giving in all 2169, votes for the amendment, 967 against it—a shortage in the three fourths required, 782. In the former vote of these conferences 2084 votes were cast for, and 643 against the amendment, carrying it by 140.

There is thus clearly a reaction manifest, so far as the sentiment of the conferences has been tested. To our way of thinking there has never been anything to support this movement but mere sentiment, certainly no one questions that there are women competent to represent the Church in the General Conference. But is there a lack of competent men for the work, and will the General Conference gain any thing in efficiency by the presence of a few women? "But the women will have their rights." Is the majority of sensible women in the M. E. Church demanding such recognition of rights? We think not.

UNDER THE LEADERSHIP of Mr. Moody at a mass meeting in the Y. M. C. A., Auditorium, Chicago, resolutions were adopted calling for the observance of the 8th of October as a day of confession, humiliation and prayer for the welfare of the nation. The resolutions say: "We believe that our nation is in the throes of a great conflict portending the most serious consequences, unless there be the merciful interposition of the Divine hand. We believe this to be true, independently of any settlement of the Presidential contest, one way or another. On the one hand that mysterious factor known as 'public confidence' is declining, as illustrated by depression in both financial and industrial circles, while on the other hand, political

class, and even sectional feeling is running unusually high, and likely to become intenser as the day of election draws near."

THE AMERICAN BANKERS ASSOCIATION met in St. Louis the past week 800 hundred members were present. As matter of course these bankers are champions for the gold standard. In their address to the country they say it is their opinion that the existing commercial depression is immediately due to the attacks which threaten to overthrow the present gold standard of value, and that the full measure of prosperity will not be gained until the whole world understands that the dollar of the United States is 100 cents worth of gold, and that the nation intends to keep it at that value." A striking feature of the present political campaign seems to be that it array the rich and poor upon opposite sides.

"A QUESTION IN BAPTIST HISTORY."

By William H. Whitsett, D. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

Many of our readers have become interested in the question raised among the Baptists by Dr. Whitsett. Dr. Whitsett is a Baptist but he thinks that history does not sustain the claim of succession which is the pillar and ground of certain features of Baptist exclusiveness.

Get the book and read it for your self.

Rev. S. J. Meek, P. C., of Walnut Tree circuit, writes: "Many hearts were made sad by the death of Rev. J. E. McCall, L. E., September 25, 1896. A suitable obituary in the near future will appear."

In the advertisement of The Oil Cure on 6th page the word "methodical" in third line should read "unethical," and in 11th line after doctors add "Reynolds."

J. A. Duncan who served the Melrose Church in Kansas City two years has been transferred from the Southwest Mo., to the Holston conference. J. W. Lowrance was trans-

ferred to the Mississippi Conference. W. J. Carpenter to Florida Conference. M. M. McNight and R. F. Campbell to Missouri Conference.

+ Personal +

Bro. Lindley Couch of Bryant was a helpful caller Monday.

Bro. J. N. Wooley of near Jacksonville—the Methodist mill man was a caller Monday.

The address of Dr. Andrew Hunter after Oct. 1st will be 811 Scott street Little Rock, Ark.

We have many excellent articles accepted for the Methodist and awaiting publication.

Rev. James Thomas after the fatigue of revival services takes a few days outing for recreation.

Rev. J. R. Moore was at the office of the Methodist Tuesday. He was returning from Hendrix College.

In the Arkansas State election twenty-four members of the last house of representatives were returned.

W. W. Nelson has been appointed to Junction City station to fill the vacancy caused by the death of Brother A. S. Scott.

We are sorry to learn of the death of Mrs. Canfield wife of Rev. F. R. Canfield of the Camden circuit.

We extend our sympathies to our dear brother.

PROF. EDWARD MIMS, one of Little Rock's young men, now at Cornell University, favors us this week with a most interesting letter from the New York Chatauqua.

W. D. Mathews, editor of the *Stuttgart Free Press*, formerly a Republican, declares for the democracy. He says "I believe that in the South democracy stands for what is best."

REV. JAMES THOMAS has just closed a most successful protracted meeting at Winfield Memorial Church resulting in nearly 100 conversions. Brother Steel of Asubry Church rendered efficient aid in the work.

The editor of this paper spent Sunday last with Bro. Owers at Stuttgart, lodging in the hospitable home of Bro. Price. The incessant rain made the congregation small. Stuttgart has ten churches. It is a prosperous town in the midst of a beautiful country.

BY PROF. EDWARD MIMS

Recognition Day is always a great day at Chautauqua for the graduate who, for the first time, marches through the golden gate, for the alumnus who renews the ties that bind him to his alma mater, and re-consecrates his life to culture, for the "barbarians," as Bishop Vincent calls those who, though they have not studied the course, yet feel the inspiration of such a day. It is ushered in with the chiming of bells, and is characterized by the scattering of flowers, the songs of the gay, the long march from Bishop Vincent's house to the amphitheater, besides many exercises of various kinds. Especially was it fitting that on this year President Charles Elliot of Harvard should deliver the annual address—fitting that Harvard's president should recognize the Chautauqua movement as one of the great educational forces of today; fitting, too, that Chautauqua should give to the president of our greatest university a recognition of his valuable services in behalf of higher education in this country. President Elliot fully met and probably surpassed public expectation. He is a man of commanding appearance, dignified, stately, yet affable in manner; his voice was strong and clear. He spoke on "America's Contributions to the World's Civilization," which he designated as the tendency to abolish war, religious toleration, manhood suffrage and the more just distribution of wealth among all classes. He discussed those questions in a scholarly and statesmanlike way, his diction being chaste, his point of view ethical. While he discussed themes that are common, he did not treat them in a commonplace manner. There must have been a fear in the minds of many when he announced his subject that he would say the same old things in the same old way, but as he proceeded every one was struck with the depth of his thought, the originality of

his insight, the calm, dispassionate tone he employed. He never sought to win applause by the gush we usually hear on such subjects; he seemed to studiously avoid it. His discussion of manhood suffrage was especially strong, and in days when the thinker may have grave doubts as to democracy, such an address gives him renewed hope in the principles that were brought out on the battle fields of the American revolution.

The address will be published in the October Atlantic Monthly and will amply repay anyone who reads it.

The enthusiastic manner in which it was received at Chautauqua was shown by their patient listening and long continued applause at the conclusion. The "lilies bloomed" in great profusion for President Eliot.

Apart from anything that they might say, it is well to hear such men as Bishop Vincent and President Eliot. This constitutes one of the most profitable features of Chautauqua—a large number of people are brought into contact with leaders of thought, but more than that, with inspiring personalities. To many a student—yes, to many a casual visitor, has come an impulse to nobler modes of life as he has felt the touch of a master character. There lingers about Chautauqua the memory of such men as Phillips Brooks, Horace Greeley, Garfield, William Cullen Bryant and others; they have entered into the deeper life of Chautauqua, and such men as Fairbairn, Gordon, Hale, John Fiske, George Adam Smith, Beckley and many others have kept up the spirit. One of the leading men in the Southern Methodist Church in Arkansas acknowledges his indebtedness to a series of lectures given at Chautauqua by Principal Fairbairn in words that would seem exaggeration to those who have not heard this inspired thinker. There has been at Chautauqua this summer a former fellow-student of mine at Vanderbilt. He has taken a regular course of study in the college department, but more than any mere acquisition of facts or of new theories. I can see the deeper nature that has been born within him as he has caught the inspiration of men who have stood on the Chautauqua platform. Personality is the most inspiring power of the world, and men cannot go too far or spend too much money to meet one who may be as a divining rod to his higher nature.

There was something especially gratifying to the many Southerners in the presence of Mrs. Sidney Lanier at Chautauqua. Sidney Lanier is especially popular at Chautauqua; one of the C. L. S. C. classes was named in honor of him. Bishop Vincent's able and enthusiastic advocacy of his claims as a poet has had not a little to do with this recognition of the Southern poet.

So there was much interest in his beloved wife. A delightful reception was given in her honor at the "Southern Home," by Miss Mattie Kirkpatrick, of Nashville, Tenn., of which there were present Bishop Vincent, President Eliot, Dr. Barkervill, Dr. Gross Alexander, Attorney-General Pickle, and quite a number of people from different parts of the South. Mrs. Lanier is one of those fine Southern women, refined, gentle in manner, benign in expression.

There are many features of Chautauqua life of which I should like to speak, of the various forms of social life, of the provisions made on all hands for the amusement and profit of children, of the C. L. S. C. work which, during the past year has given even greater evidence of its far-reaching influence than ever before. From the homes of the blacksmith

and the artisan; from the cab of the engineer, from the office of the rich man, from the study of the pastor—from all professions and all trades come testimonials to the inspiration received from the books assigned. The charge of superficiality has often been made against the reading course, but no such charge can be sustained when such men as Mahaffy, Morse Stephens, Carroll D. Wright, Ely and others write the books.

I should like to speak, too, of the work of the college department, in which 1,800 men and women have graduated this year, and which has such scholars in charge as President Harper, of Chicago; and Profs. Shailer Matthews, of the University of Chicago, and Sanders, of Yale, in Bible work; George Vincent, of Chicago, in political economy; McClintock and Lewis, of the University of Chicago, and Barkervill, of Vanderbilt, in English, and others in various subjects.

These courses might not be adapted to a "Harvard P. D.," but they prove greatly beneficial to the teachers of our country.

Chautauqua is a many-sided place; the variety of the entertainments provided for the amusement and benefit of the people is a continual surprise to all who go there. The great impression that one carries away is the unity of life. The physical life, humor, pathos, art, literature, music, thought, religious devotion—all of these are embraced in the complex life that we live. It is so easy for one to get a one-sided view of life, to develop one view of life and leave out of consideration the other ends for which the soul is created. At Chautauqua one cannot fail to be impressed with the fact that the best scholarships is not necessarily divorced from the deepest religious convictions, and that the religious life may include in itself all that develops—body, mind and soul. The country needs to learn this lesson. The scholars of our country should learn that no amount of research, no amount of culture may atone for an intellectual pride that keeps itself aloof from the masses of the people, or for the narrowness that does not recognize the truth of the Christian life. A Christless culture finds no home at Chautauqua. On the other hand, the church needs to learn that culture is a means of developing one's religious life, that the mind of man which may revel in the vast kingdom of thought, which is sensitive to the most delicate shades of art, and resplendent with visions of that "untraveled world whose margin fades forever and forever as we move." This mind was not given to man to lie dormant, but as one of the great factors in man's evolution. "Sweetness and light" may be only one-fourth of life, as Matthew Arnold said, but it is an essential element of all life, and the church must appropriate to itself all that is inspiring in history, in literature, in music, in philosophy.

Bishop Vincent, growing somewhat impatient at one time at the criticisms passed upon him for giving so much of his time to the development of the culture life, said: "And when I see John Wesley on fire with zeal to save souls, sitting down to write Hebrew grammars, and Greek grammars, and when I see John Wesley taking Shakespeare's plays and so selecting, abridging and modifying that he could put them into the hands of young people for their culture, when I see what John Wesley did in the promotion of secular culture among his people, that they might be broad as well as intense—I say again, away with the heresy that a man is stepping aside from his legitimate work as a Christian minister when he is trying to bring all secular

This unity of life at Chautauqua formed its fitting expression on the morning of August 18, when, with very impressive services, ground was broken for the new hall of the Christ that is to be erected during the coming year, at the very center of the grounds—a memorial hall dedicated to his life and work and call. Its pictured windows are to tell his story, its roof to shelter the prayers of his people, its walls to be a constant reminder of his life and work. Its highest expression in Christ. The prayer was so impressive that I quote from it as an evidence of the fact that best of all, Chautauqua is a place dedicated to the Word and Works of the Lord.

From the deep and unexplored foundations of this parcel of ground to the summit of the invisible atmosphere that crowns it, we give all to Thee—fire and rock, soil, air and light. To Thee we give these trees full of sap of life, with all they shall yield of foliage and bloom and the grateful shadows to their latest day. To Thee we give the birds that sing here, and the grass and shrubs that shall grow here, the fair snows that shall rest here, and the building which we propose, by Thy gracious aid, here to build. And now, our Lord, Father, Son, and Holy Spirit, we give to Thee the children that shall tread this sod, and walk in the courts we here prepare—our children and grandchildren, and all the children of Chautauqua, and all earnest souls who believe in Thee and who seek deliverance, and health, and eternal life in Jesus the Christ, Son of Man, Son of God, Savior of Sinners, Head of the Church, the Alpha and the Omega, the Almighty.

"To Thee, Father, Son and Holy Spirit, we now make this offering in grateful love. Amen."

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NASHVILLE, ARK.

Just closed my protracted meeting, 120 conversions and 76 accessions to the Church. Will have a good report at Conference. Yours, W. A. Steel.

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To Sunday-schools.

We have just had a large lot of splendid S. S. Record and Roll Books made. They contain the roll for 20 classes for a year and a well arranged record for a year, showing every important item of interest to the school. Both Roll and Record in one book. We send them prepaid for only 50 cents. We also have them made with Record only for two years and with Roll only for two years at the same price. Try one and you will be pleased.

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Contributions.

ECHOES FROM THE PACIFIC.

By Rev. H. S. Shangle.

Dear Dr. Godbey: The Columbia Conference closed a very pleasant session at Dallas, Oregon, last Monday night. Bishop R. K. Hargrove was at his best, and did us most excellent service. His sermon on Sunday morning was one of the very best I have ever heard and was listened to with closest attention from beginning to end. It will bear fruit for many days. In the chair and in the social circle he was courteous and kind. The influence of his noble wife was also deeply felt by the Conference and community. She is "pure gold." The Conference sessions were held in our beautiful Church in Dallas, and were well attended by the citizens and others. The pastors' reports were for the most part encouraging. The financial pressure has been keenly felt during the year. A number of charges, however, paid all assessments in full. A good per cent of conversions and accessions were reported. The Lord has been with us, and has greatly blessed the labor of our hands. The next session will be held in Roseburg, Oregon.

Following are the appointments for the ensuing Conference year:

Willamette District—H. S. Shangle, P. E.; Albany and Tangent, T. P. Haynes; Lebanon, Thomas Clark; Brownsville, W. L. Molloy; Junction City, D. C. McFarland; Independence and Lewistown, J. M. Turner; Oregon City, I. Thomas; Dallas and Dixie, W. J. Fenton; Corvallis and Peoria, P. A. Moses; McMinnville, J. G. Mikelson; Mohawk, C. H. Cross; Tillamook, to be supplied.

Roseburg District—R. A. Reagan, P. E.; Epworth, John L. Jones; Oakland, J. F. Wallace; Myrtle Creek, R. C. Oglesby; Grant's Pass and Woolville, W. F. Benfro, supply; Medford and Soda Springs, J. A. Grutchfield; Applegate, C. E. Kirk; Klamath Falls, to be supplied; Coquille City, W. B. Smith; Myrtle Point, to be supplied; Bandon, to be supplied. J. L. Futrell, president of Coquille College Institute.

R. W. Byron, student in Pacific Methodist College.

Oakland, Oregon, September 13, 1896.

A HOMILITICAL PRIMER.

Geo. G. Smith.

Emphasis is the most important part of elocution. Some preachers I wot of, emphasize everything. If they were to say "get me the tongs," they would say it as though they were saying "Escape for your life." Some emphasize nothing. Mr. Wesley advises the careful modulation of the voice in private conversation as a preparation for the pulpit. It is good counsel.

Avoid a declamatory tone. Do not speak a speech in the pulpit. The declamation of the schools has ruined many a young man who might have been an effective public speaker. I visited the Georgia legislature last winter, and found this school tone clinging to nearly all the most talented men of the house. The earnest conversational tone, I think, is the best to adopt, though there are discussions which will not admit of it.

Avoid all affectation. Some preachers endeavor to speak plaintively, and pathetically. "We are now gentlemen," said a public speaker, "to reach the pathetic, and as it is warm, I will take off my coat." This is scarcely more ridiculous,

Scrofula

Manifests itself in many different ways, like goitre, swellings, running sores, boils, salt rheum and pimples and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated from the blood by Hood's Sarsaparilla. Thousands of voluntary testimonials tell of suffering from scrofula, often inherited and most tenacious, positively, perfectly and permanently cured by

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than to see a man affect deep feeling, when it is manifestly absent. Some roll the R's like an Irishman—some imitate the acting of third rate actors. Some try to catch the deep sepulchral tones, that belong naturally to a few men. Try to avoid all these errors. Speak clearly, and bly, deliberately, earnestly, in a soft, pleasant tone, varying the notes and leading all thoughts from the preacher to the truth preached.

GESTURE AND PULPIT MANNERS.

Avoid all that is awkward or unbecoming in manner. Do not stand on one leg with your hands behind you. Do not lean lazily on the book-board. Do not keep your eyes bent on the book, but look at the people. Do not jerk your arms up because you think you must use them. Do not try to fashion yourself after the pictures in books of elocution. Do not think about gestures at all, but do every thing as nature demands. Who noticed the big mouth or wild gestures of McDuffie. Who saw anything unbecomely in the long arms of Olin as they swept to and fro. The earnestness of the men forbade a regard to the mere manner of speaking and gesticulating.

I feel but little comfort in writing this letter, since I know how impossible it is to give any rules which will be of much service to you. You must be yourself.

GENERAL RULES.

Do not preach too long. Forty-five minutes is long enough, and short enough, for a morning sermon. Thirty to forty minutes for one at night.

Always read your Bible lessons. Read them clearly, distinctly, feelingly. Read your hymns like one who knows something of the beauty of the verse. Pray audibly, earnestly and not too long.

A NOTE FROM SISTER PEEBLES.

Brother Godbey: Allow me, through the columns of the Methodist, to tender my sincere and appreciative thanks to the many kind friends who have sent to me in my hour of sorrow and sore bereavement, letters of sympathy and friendship. This I am due to the friends and brethren of both the Arkansas and White River Conferences. For so many and so promptly they came that I could not reply directly to all, and take this opportunity of expressing my grateful acknowledgement of all, and beg those who do not receive a letter to accept this as expressive of gratitude for their kindness.

"The heart alone knoweth its own bitterness," but in this work-a-day world it is a beautiful, loving act and Christ-like in spirit to drop a word, or a line of cheering words to the sorrowing ones around us.

May the brethren to whom the Master has said: "Feed my lambs; feed my sheep," be faithful both in word and work, so that when the Great Shepherd and Bishop of our souls shall call, all, both the under-shepherds and the flocks together, may be received into the fold above secure from sin and harm.

Then as children we will be safe at home in the house of "many mansions" prepared for them by the Elder Brother, who has gone before. May we all be there. In Christian friendship, sincerely,

Mary S. Peebles.

Searcy, Ark., Sept. 21, 1896.

NOTES FROM PINE BLUFF.

Dear Leaguers: As most of us are anxious to build up the Epworth League interest and work in our state, let us furnish more league notes to the Arkansas Methodist. They say they want them, and if all the leagues would make it a rule to contribute something at least once a month then every issue of the paper would contain a great deal that would very much help the cause. It would soon become so important that every leaguer would be a subscriber, and that would enable the paper to extend its usefulness by getting the support that it deserves. Our young people ought to read the Methodist and the Epworth Era, and unless they do they cannot keep up with the procession and the gospel train will leave them.

Now, I didn't commence this especially to write an essay on the Arkansas Methodist, but I want to help every leaguer, and cannot possibly do anything more beneficial than urge the importance of reading the right things and these papers put us on the road and give us a taste for good books to displace the yellow book, simple and degrading name.

I want to tell you something about our league—Main Street Epworth League, Pine Bluff, Ark., Chapter No. 4. You see from the charter, No. 4, that only three other leagues in the M. E. Church, South, registered before we did, which speaks promptness, and that is one of our mottoes. All departments are organized and at work, but of course the work is not perfect as the field is so broad, but many are the blessings already received and our expectation is to march on and upward.

On last Monday evening at our devotional meeting, and the first after the close of the gracious revival, we had twenty-two volunteer applications for membership. We usually receive applicants at the regular monthly business meeting, but at this time we only devoted thirty minutes to the topic and had a recess social of ten minutes, and in the meantime the council met and passed on the names of applicants, and when the order was called, twenty-two of them stood up and took the obligation to go to work. Most of them are new converts and they come with the cry, "This is a good thing, let us in."

No special work had been done for this meeting, but the spirit was leading and of course it was a glorious occasion.

All who didn't come in and who are eligible are being looked after by the charity and help department this week, and all efforts to rally a big class for next Monday night.

Speaking of eligibility to league membership, so far as age is concerned, we place it between 12 years old and 105, none younger and none older need apply. This fact was announced at the last meeting and one of our good old sisters who had come in to rejoice with the young folks said: "Then I am not too old; take me in as a member," and we

did, and while her hair is almost white, she may be younger in ways and works than many who are in the youth of years. Our roll is now about 135 members. Pray for us that we may glorify the Master. Yours in earnest, G. N. Hart.

\$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 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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LEGAL BLANKS.

All who have been elected to the office of justice of the peace are requested to send for a list of legal blanks, which will be mailed free on application. Address ARKANSAS DEMOCRAT CO., Little Rock, Ark.

PETITION FOR THREE-MILE LAW.

As many of our readers have written for blank form of petition to be used in application to the County Court for the Three-Mile law, we republish below the form, which was given in this paper once before:

To the Honorable County Court of _____ County, Arkansas:

We the undersigned, your petitioners, respectfully state that we are adult inhabitants (males 21 and females 18 years of age) residing within three miles of — (here give the name of the school house or church house) located on — (give the number of the lot and block, if located in a town; or the 40 acres subdivision, section, township and range of land if in the country) in the County of — State of Arkansas; and we desire to prohibit the sale or giving away of any vinous, spirituous, or intoxicating liquors of any kind, or alcohol or any compound or preparation thereof commonly called tonics or bitters, within three miles of said — (school house or church house.) We therefore pray that the sale or giving away of the intoxicating liquors and alcohol enumerated above be prohibited by you within three miles of the (school house or church house) above named. Respectfully,

Names | Names

NOTE.—The petition should be carried by persons of good reputation who will go into the County Court and testify that the names are genuine and that the signers live in the territory to be covered. It is well also for those who carry the petitions to make a list, as they go, of those who will not sign, so as to know if a majority has been obtained. Men over 21 years old and women over 18 are legal signers.

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

ARKANSAS DEMOCRAT CO., Little Rock, Ark.

Literary Table.

A SEASHORE SERMON.

The tide rolls up—the rippling sunny tide.

The tossing waves throw diamonds to the sun;
They laugh about the gray old rocks,
and fill

The air with breezy vigor as they run.
The tide rolls out; the clouds hang dark
and chill.

And sadness creeps along the sea and shore.

The dripping rocks stand silent and alone,

Like solemn ghosts of days that are no more.

O, life! How sweet thou art when tides flow in.

When skies are bright and health is in the air,

When sunny waves cover the weary sands

And radiant hope laughs gayly at despair!

Yet sure as life there comes the ebbing tide.

When joy and hope flow backward from the shore,

And dreary wastes and dull and solemn ghosts

Come in the place of the bright days of yore.

O, weary heart, look upward to that shore

Where hope is lost in sight that's never dim.

There only is assurance, rest, and peace,
For there forever does the tide flow in.

—Sir Henry Taylor.

EUROPEAN LETTER.

(From our Special Correspondent.)

Rome, Italy, July 10, 1896.

The first question asked by your friends when you return to America from Rome, is "Have you seen the Pope?" They seem to have an idea that the head of the Church is on exhibition, as it were; and that the private apartments of the Vatican are as accessible as any of the museums or galleries of Rome, much with the same feeling as one of our compatriots, who walked with naive confidence into the Royal Palas of Belgium and inquired if the king was in. Now there is no special difficulty about seeing the crowned heads of Europe. Anyone who lingers long enough on Unter den Linden, or in St. James' Park, or on the Piccadilly, is sure to have the satisfaction of saying that their own eyes have rested on royalty. But more formally doth hedge the Pope, especially since the loss of his temporal power. Comparatively few persons can boast of having seen him, except in the distance in St. Peter's, which is so large that even across the choir one can hardly distin-

guish another's features. He practically never drives out, his walks are confined to the park; his little domain (now restricted to the Lateran and Vatican) is jealously watched by the Swiss guards, of famous memory and fantastic uniforms; and no Italian soldier or officer is allowed to enter. He no longer at Easter delivers the benediction to the reverential multitude from the Loggia of St. Peter's. It would baffle the resources of even an enterprising American reporter to obtain an interview with him. Cards of admission to his presence are obtained only by the use of whole bolts of red tape. Especially strict are they in respect to the gentler sex—which has been regarded as a menace to the race ever since Eve's indiscretion.

So I considered it a great privilege to receive a permit to witness a ceremony in the Sistine Chapel. The card contained a foot-note stating that ladies must wear black, with veils or scarfs on their heads. The chapel was full at the appointed hour. The Pontifex Maximus was carried in by eight red-robed attendants. He was dressed entirely in white except a scarlet ermine bordered mantle that was thrown over his shoulders. His alabaster-like face was nearly as colorless as the long silken draperies. Only the eyes shown with vivacity and animation, following the tremulous motion of his hand from right to left as he blessed the kneeling spectators. He conducted the mass, his feeble voice reaching only those nearest the altar. At the elevation of the host the Swiss guards and other Papal soldiers presented arms before kneeling.

After the ceremony His Holiness seated himself with his back to the altar and allowed those present to advance and kiss the marvellous sapphire ring that he wears on the middle finger of his right hand. The sight of this shadow of a priest raising his transparent hands in benediction, while Michael Angelo's menacing figures stood out behind and above him, almost as life-like as himself, was worth remembering.

Let us visit the miles of parking which comprise the beautiful Villa Borghese grounds. It is just outside the old Porta del Popolo, which was designed by Michael Angelo, and is the favorite resort of the Romans. But alas! In summer, when it is loveliest, you dare not linger there, lest "Deadly fever walk with you, arm in arm, down the enchanting avenues, and death await you at the end of the vista." In short, it is malarious. Here Donatello, giving way to his wild instincts, swung himself down from a tree in front of Miriam.

Instead of the throng of gay dancers, the "contadinas" the "plebian damsels," from the campagna, the "French soldiers" and "German artists," who joined Miriam and Donatello in merry-making, today we meet representatives of every phase of Roman life. The well-to-do in their fine carriages, the peasant with the marks of toil on his clothes; English and American tourists who had hired public cabs and were bent on appropriating two francs worth of beauty per hour; romping rosy-faced children, in perfect accord with nature; the Roman matron, who had laid aside her household cares with her apron, for a half hour of fresh air and park; a procession of fifty little orphan boys taking their daily walk and followed closely and eyed narrowly by three jealous priests. Finally, a crowd of young Benedictine monks stepped across the road, climbed a fence and went bounding up a green hill toward a grove of trees. They wore the long flowing robes of their

order which are entirely white. There was no exception to the invariable beauty of white as it appeared on these young monks. In fact, their ruddy faces furnished just the needed contrast. For I have never seen a finer set of young men. They looked more like a college crew team and like the swarthy young fellows we see on our base ball grounds, than like a body of young men who had renounced the world, whose lives were sealed with the most sacred vows. Bare-headed, barefooted they must go through the world, telling their beads and devoting many hours to meditation and prayer.

Book Notices.

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

A NICE COLLECTION OF BOOKS in a cottage is an evidence of cultivated minds and refined pleasures amid the oppressions of poverty. It speaks for the wisdom of parents and the happy future of their children. Pleasant reading gives pleasant thought and pleasant temper and saves from many a morose hour and unkind word at the winter fire.

CARE IN SELECTING BOOKS is more important than care in selecting articles of dress. There is infinite range in books as there is in human character from the noblest to the vilest. Reject books that teach no important truths, reject the slangy and loose in style. If you have but few books they may still be classic, chaste in style and pure gold in matter.

LEGENDS OF THE MIDDLE AGES.

Narrated with special reference to literature and art. By H. A. Guerber, author of "Myths of Greece and Rome," "Myths of Northern Lands," etc. Cloth, 12mo, 340 pages. Illustrated. Price, \$1.50. Americana Book Company, New York, Cincinnati, and Chicago.

The Legends of the Middle Ages are only surpassed in wealth and variety of imagination by the classical myths and writings of the palmy days of Greece and Rome. They form the principal subjects of Middleval literature and their influence is apparent at every subsequent period in the history of art and literature. Such was the favor which they enjoyed with our ancestors that among the first books printed for general circulation in Europe were those of the legendary style of composition. Since then they have been repeated in prose and poetry with endless variations and have furnished an inexhaustible source of inspiration for poets, painters and sculptors. Their permeating and enduring influence is shown by the fact that some of our greatest modern writers have deemed them worthy of a new dress, as is seen in Tennyson's "Idyls of the King," Goethe's "Reineke Fuchs," Tegner's "Frischhof Saga," Wieland's "Oberon," Morris' "Story of Sigurd," and many shorter works by these and less noted writers.

Running through the literature of our own day, there are many allusions and references which cannot be understood or appreciated without a knowledge of the legends and folk-lore of this period. It is the aim of this volume to bring these within the reach of all and to describe them so they may readily be understood.

The illustrations in this as in the other volumes of the series, are most striking

feature. They include twenty-four full page plates in half-tone, original or selected from the best masters and drawn by artists of the highest repute. Altogether the work is a useful manual for schools, a valuable reference book for libraries, and a literary treasure for general readers.

MODERN MISSIONS.

THEIR EVIDENTIAL VALUE.

(Cole Lectures for 1896.)—By Charles H. Galloway.

Contents:

Lecture 1.—The Question Stated; or the Answering Voice of History.

Lecture 2.—Christianity and Other Religions.

Lecture 3.—Portable Evidences From Many Lands.

Lecture 4.—Fruits From Various Fields.

Lecture 5.—The Message of Missions to the Church.

Lecture 6.—Lessons From Some Master Missionaries.

Barbee & Smith, Nashville, \$1.00.

We have given full table of contents of this work. Our readers will be most prompt to add this most interesting and philosophical work to their libraries. The name of the author is guarantee that none will be disappointed in this book. As confirming the divine origin and character of Christianity the work will take an important place among books on Christian evidences.

"A QUESTION IN BAPTIST HISTORY," by William H. Whitsett, D. D., president of the Southern Baptist Theological Seminary, Louisville, Ky. Order of GODBEY & THORNBURG.

Surveyor's Outfit.

A retiring county surveyor has a splendid outfit comprising a first-class compass, 6 inch needles, vernier and out-keeper and etc. Chain, Jacob staff, Mountings, 11 pins and Ray's treatise on surveying. He will sell it for \$40 cash. Write GODBEY & THORNBURG.

VEILED PROPHETS.

Celebration, October 6, 1896. The St. Louis, Iron Mountain and Southern Railway begs to announce to its patrons that for above occasion tickets may be purchased from all stations in the state to St. Louis and return at ONE FARE for the round trip. Tickets on sale October 4 to 9. For all information call on your local agent, or address Aug. Sundholm, P. & T. A., Little Rock, Ark. Steamship tickets to all points in Europe.

King of funny fellows, St. Louis, Mo., October 5 to 9, '96.

For the above occasion the St. Louis, Iron Mountain and Southern Railway will sell tickets to St. Louis and return at one fare for the round trip. Tickets on sale October 1 to 9. For full information call on your local agent, or address Aug. Sundholm, P. & T. A., Little Rock, Ark. Steamship tickets to all points in Europe.

Our patrons desirous of attending the great St. Louis Fair and Exposition, the St. Louis, Iron Mountain and Southern Railway will sell tickets to St. Louis and return, October 4 to 9, at ONE FARE for the round trip, limited to return on or before October 12. Steamship tickets to all European points. For all information call on your local agent, or address Aug. Sundholm, P. & T. A., Little Rock, Ark. H. C. Townsend, G. P. & T. A., St. Louis, Mo.

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40 YEARS THE STANDARD.

The Sunday School

PREPARED BY REV. JAS. A. ANDERSON

LESSON FOR OCTOBER THE 4TH

Solomon Anointed King.

1 Kings i: 28-39.

Golden Text:—"Keep the charge of the Lord thy God, to walk in his ways."—1 Kings 2:3

Topical Outline.—I. The aged Monarch. (Verses 28-35.) II. His youthful successor. (Verses 36-39.)
Time.—B. C. 1015.
Place.—Jerusalem.

HOME READINGS.

S. Solomon Anointed King, 1 Kings i: 28-39.

M. Divinely Chosen King, 2 Sam. vii: 12-14.

T. David's Charge, 1 Kings ii: 1-9.

W. A Prosperous King, 1 Chron. xxix: 23-25.

T. Christ Divinely Chosen, Ls. ii: 6-12.

F. Messiah's Reign, Ps. lxxii.

S. Subject of the King, Rev. vii: 14-17.

M. My Verses, 28-39.

Reference Word, "King."

Lesson Hymn, No. 528.

INTRODUCTORY.

The lessons for the coming quarter are to the main selected from 1 Kings. The two books of Kings were originally one work, the name of the author or compiler being unknown. The object of this work was "to bring out the divine government over the covenanted people; to trace their sins and their repentance, God's punishments and his forgiveness; to draw forth, for the learning of the servants of God in all ages, the spiritual lesson taught by the voice of God in history." (Elliott.) Read the connection in which our lesson stands in the first chapter of Kings. David is now a broken-down old man at about threescore years and ten. Solomon has not quite reached his majority. Adonijah, now between thirty-five and forty years of age, is the natural heir to the throne of his father. He is like his older brother, Absalom, in personal beauty and attractiveness; he is like him also in his unfitness, whether in character or to succeed his venerated and distinguished father. His unsuccessful attempt to usurp the throne brings Solomon to the front as co-ruler with his father in the last months of the life and reign of David.—*Sunday School Magazine*.

The time of David's departure was near at hand. He had already settled the question as to his successor in favor of his son Solomon. But David was not settled; it was to be settled by an intrigue in the interest of Adonijah. Adonijah was a full brother to Absalom, and was another of David's petted and spoiled children who had been suffered to do about as pleased. It is no wonder at all when his father had become old, and was confined to his room that he should adopt Absalom's policy of allowing a host of chief men to surround him, and to remain in royal

style to En-rogel, a place near Jerusalem. Solomon and Nathan the prophet and Zadok the priest and some others known to be not favorable to his cause are not invited.

Nathan promptly meets the plot by advising Bathsheba to go to David at once and remind him of his oath to her that Solomon should be king, and inform him what Adonijah was doing. This she was not slow to do. When she appeared before David, he in the most solemn manner repeated his oath to her. Meantime Nathan was also on hand to reinforce her petition.

This matter settled in the privacy of David's chamber, Nathan at once took steps to have Solomon enthroned while he yet lived. He sent for Nathan, Zadok and Benaiah the son of Jehoiada, and gave them instructions to proceed with the coronation, or rather the appointing, of Solomon at once. They were to place Solomon on David's own mule, call out the king's own body guard, the Pelishtites and the Cherethites—a body of men most likely of foreign birth, and analogous to the famous Swiss body guards of modern times—and proceed to Gihon, fountain lying between Jerusalem and En-rogel, and near enough to the latter place to be in hearing of it. They were there solemnly to anoint him king with holy oil, blow the trumpet, and raised the shout "God save the king." These instructions were carried out to the letter, and as the air rang with the shouts of the followers of Solomon, the sound fell upon the ears of those who were assembled with Adonijah. At the same moment came a messenger to them informing them of the meaning of the noise: "Solomon was king and already upon his throne!" This stampeded the whole assembly of Adonijah's men instantly, while Adonijah himself fled as a suppliant to the altar in the tabernacle.

So, auspiciously, begins the reign of Solomon.

Is your Brain Tired?

Take Horsford's Acid Phosphate.

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

The Work We Should do in the Sunday School.

As the Church grows in numbers, the need increases of developing from within. Unless this is attended to we have reached a time in our own Church in which the loss from the fold by neglect of the children will be as great as any gain from without.

For the religious care and guidance of our children nothing can take the place of worship in the home, and it is a grief to every devout soul that the family altars are falling. The pupil ought to be turned to this vital matter and a well maintained

Hood's Pills

Stimulate the stomach, cleanse the liver, cure biliousness, headache, dizziness, sour stomach, constipation, etc. Price 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

made to parents to maintain family worship. Next to the home altar is the Sunday school. The work of the Sunday school is to make the children religious. The light, rattling style of the teaching, so often allowed there, can not accomplish this end. It is better to be unused to any sort of religious service than used to a light and careless observance of it. It were better not to be taught in the divine word than to be taught frivolously. The teaching in the Sunday school should be devout and earnest. Its one aim should be to lead the children to Christ, and the number of children converted in the school and not the number attending it should be the measure of its efficiency. A pastor who seeks the best results of his year's labor will begin by careful inspection of the Sunday school work, whether it is in the hands of the most earnest Christians whether the faith and prayers of the Church are centered upon it, whether the teaching there is addressed to the consciences of the children. Many of our young people who are reckless and ill behaved in the sanctuary are children of our church members, who have been taught in our Sunday schools. Their conduct and spirit show that the golden opportunity of laying the foundations of Christian character has been allowed to pass without regard of its value.

Nowadays when women are trying to do everything it is not strange that many things are over-done. It is not strange that there are all kinds of physical and mental disturbances. If the woman who is a doctor, or a lawyer, or a journalist, or in business would not try to be a society woman too it might be different; but the woman who knows when she has done a day's work has yet to be born. Usually a woman's way is to keep doing until she drops. Working in this way has manifold evils. The most common trouble resulting from over exertion, either mentally or physically, is constipation of the bowels, with all its attendant horrors.

Dr. Pierce's Pleasant Pellets are the most effectual remedy in the market. They work upon the system easily, naturally. There is no unpleasant nausea after taking them. No gripping—no pain—no discomfort. They are composed of materials that go through the system gradually, collecting all impurities and, like the good little servants that they are, disposing of them effectually.

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, 29, Oct. 1, 6, 8, 13, 15, 20, 22nd, limited to five days from date for return. For all information address Aug. Gundlach, P. & T. A., Little Rock, Ark., or H. C. Townsend, G. P. & T. A., St. Louis, Mo.

THE OIL CURE.

Dr. Reynolds still refuses to divulge the secret of the oil cure. Physicians denounce him as methodical, but freely admit efficacy of the oils in the treatment of cancer, lupus, fistula, ulcers, eczema, catarrh, piles, in fact all diseases of the skin and mucous membrane. Their large and increasing business at the Nashville Sanitarium has demanded the call of Dr. R. E. Woodard and Dr. W. R. Reyster to assist them. The doctors have cured from 1,000 to 2,500 patients suffering with one or the other of the above diseases, among which we cheerfully give as reference:

Cancer or lupus, Rev. J. L. Cooper, of West Point, Miss.; Hon. Asha Thomas, Franklin, Tenn.; Ed. Childress, Acherman, Tenn.; J. A. Jenkins, South Pittsburg, Tenn.; Mrs. W. E. Basket, Murfreesboro, Tenn.; Hon. Asa More, Bloomington, Ill.; Mrs. Eliza Horton, Searcy, Ark.; Mrs. S. P. Hoffman, Little Rock, Ark.; Calvin Tucker, Little Rock, Ark.; James B. Hill, Little Rock, Ark.; Fistula and Piles—Hon. Capt. J. P. Walker, Meridian, Miss.; Joseph Peach, Franklin, Tenn.; John F. Doris, Franklin, Tenn.; J. A. Love, Searcy, Ark.; S. P. Caniser, Argenta, Ark.; Mrs. S. J. Holland, Judsonia, Ark.; Mrs. Fannie Moore, Judsonia, Ark.; Mrs. Ella Tucker, Searcy, Ark.; Catarrh, Ulcers or Eczema—Capt. M. G. Hall, Little Rock, Ark.; Frank Carle, Little Rock, Ark.; Mrs. Ed. Wells, Nashville, Tenn.; William McKinley, Nashville, Tenn.; Maj. Warren M. Anderson, Monticello, Ark.; T. W. Vaughan, Little Rock, Ark.; L. M. Whitaker, Nashville, Tenn.; Miss Lizzie Brooks, Little Rock, Ark.; Judge William Close, Nashville, Tenn.; Capt. J. P. Storey, Brookville, Miss. On account of many patients in Arkansas Dr. R. E. Woodard will devote two days out of every week—Saturday and Sunday—at his office, 119 East Fifth street, Little Rock, Ark., to oil cure patients. Consultation and examination free. Office hours from 8 to 11 a. m. and 2 to 4 p. m.

Address 149 North Spruce street, Nashville, Tenn., or 119 East Fifth street, Little Rock, Ark.

TO THE PASTORS OF THE LITTLE ROCK, WHITE RIVER AND ARKANSAS CONFERENCES.

My dear Brethren: I call your attention to the obligations of our pastors to the American Bible Society. The pastors are required to present to each of their congregations the Bible cause, and take a collection, and report the same to the annual Conference. If we are to reach the Methodist Churches of Arkansas it must be through the hearty cooperation of the pastors. The needs of the society were never so pressing, and the contributions never so inadequate as at the present. Will you do what you can to aid us by taking at your earliest opportunity the annual collection for the American Bible Society? You can forward collections to me at Little Rock, or report the same at your Conferences. Hoping to have an early and favorable response from you, I am

Your brother in Christ,
E. M. Phipps, D. S.,
A. B. S. for Ark.

A CORRECTION.

Dear Doctor: "Not a man of them who will pay the assessment, no, not one," should have been, "not a man of them who will complain if their assessments are paid, no, not one," and for the encouragement of those who need a word, will say I think ninety per cent of the P. C.'s claims will be paid, and this calls for prompt and heroic work by the preachers in charge to get up their side of the case. If you preachers want good appointments for next year, make that old run down work you are on this year a good one, and you shall have it next year. And if you people want "a strong man, a fine preacher, a first class fellow," make the food suitable to help secure such a man and you shall be accommodated. Brethren, put the Arkansas Methodist into the houses of the young converts. It is refreshing to meet with a practically well informed layman who can converse right up to date of the latest work of our grand Church. Our paper readers are those men and they are the men who support the P. C. Then help your self by helping them. Truly,
Jas. T. Ferguson.



Epworth League.

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.

OCTOBER 4, 1896.

The Friends of Christ Outer Circle.

John ii. 23; vii. 31; vii. 30, 31; Luke xii. 14, 55

All the Scriptures above noted with many others show us that amid the thousands who followed the Master from place to place saw His work and heard His teachings there were many who believed on Him besides the twelve or the seventy whom he sent forth to preach.

Believers on Christ we have abundant opportunity to know are of different classes as Jesus illustrated in the parable of the sower. Believing on Christ does not make all people the same. There is soil that will produce but thirty fold, while some produces sixty and some a hundred. And there are those who joyfully receive the word, and bear no fruit at all. Grace and truth are gifts to be used, and we see various degrees of improvement of these gifts.

There is always exhibited in the Church a class of members who are little more than followers and lookers on, they are hesitant and timid, and can never be depended on for self denying and persistent service and toil.

Many there are who have faith but it is in the church rather than Christ. They are borne on by the current, a trouble in the church causes them to step out as one who makes the unworthiness of a fellow soldier an excuse for deserting the army.

There are those whose devotion to Christ is only a sentiment, an approval of His claims, a confession of the excellency of Christianity, and while all things are favorable they move with the church, but they have no deep heart devotion.

There were very many in this outward circle of our Lord's friends. He committed to them no important interest or trust. "Study to show thyself a workman approved" was Paul's charge to Timothy. "Give diligence to make your calling and election sure" "Look diligently lest any fail of the grace of God." Get near to Jesus.

A Good League.

An Epworth league, if it does the work for which it is designed shows these points. (1) It enlists the young members of the Church in serious effort to cultivate themselves in the knowledge and love of God. (2) It induces them to bring other young people under the influence of the Church. (3) It secures better attendance of the young people upon the regular services of the Church. (4) It

cures more workers in the Sunday school. (5) It induces the young people to attend and take part in the prayer meeting.

Action of the Conference at Morrilton.

DEAR EDITOR: In spite of the fact that there were erroneous reports circulated that small pox was abroad in these parts the first District Epworth League Conference for the Morrilton district met in the Methodist church here on Sept. 5, 16th and 17th with an attendance of 40 delegates representing nine Leagues with a membership of 300.

With all respect for the good work which the State Epworth League Conference is doing but believing that better, more thorough, and more satisfactory work can be done in bodies of less magnitude and considering the matter of expenses upon delegates from the remote parts of the state to the state conferences the following resolution was introduced and passed without a dissenting voice. "As we believe it would enable us to cultivate our territory more thoroughly and as we believe the three conferences in the state taken together form a body too large for convenience therefore be it Resolved:—

That this body memorialize the Arkansas Annual Conference to take steps for the organization of an Epworth League Annual Conference within its own bounds only." I mention these points of interest so you may publish them if you desire. Very truly yours,

J. S. MOOSE, Secy.

An Encouraging Letter.

DEAR METHODIST:—From the number of communications from me recently, I fear you have room to think me presumptuous, but I have a letter from an Epworth League Mission in Hot Springs, which I will send you for publication, because I think it will be of interest and benefit to our work. It is as follows:

Bro. G. N. Hart, Pine Bluff, Ark. I saw a notice in the ARKANSAS METHODIST notifying every League in the State to report names of Leagues and officers to the Vice Presidents of their conferences. I could give you now the names of our present officers, but will wait until after our election the 6th of October and then send in the list, as that will insure a correct record.

I can say that we have a very good League, 30 members and all interested in the work. We organized just before the state conferences, but not in time to get in our report. We feel that we are doing a good work. Have had eight conversions, and five have joined our Church. We believe the Epworth League a great help in revival work, and ask your prayers for this Mission Church, that we may prosper and do a grand work for Christ. It would do us good to hear from you in way of encouragement. Yours,

C. R. HARRIS.

1st Vice President of Forrest Home Epworth League. Address 630 Benton Street.

Hot Springs, Ark.

My objects in asking for this letter to go in the columns of the paper, are first it shows that the brother reads the paper, and heeds to requests promptly. Second it has the right ring, 8 conversions in a new Mission League, and 30 working members. The question is, are there many older Leagues, doing as well. Let us hear from them and all new ones. Yours all for Christ.

G. N. HART.

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Isaac Woolf, Treas.; John F. Boyle, Sec'y.
ADAMS & BOYLE, GEN. AGENTS.

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 Forney, Ark., U. S. A.

Original Manitou
Ginger Champagne

A deliciously palatable, pure and refreshing beverage. The preparation of a superior Ginger Beverage is a delicate formula, the use of pure and carefully selected root and fruit syrups, and perfect cleanliness. All of the ingredients are combined in the Manitou Ginger Champagne. This beverage has reached a state of perfection, and in its use is a most beneficial and deliciously palatable, pure and healthful temperance beverage. It is an excellent stomachic and aids in digestion. The Manitou Ginger Champagne is made from purest Ginger, Fruit Syrups combined with the finest Manitou water, and is completely free from carbonic acid gas. We guarantee it to be absolutely free from cayenne pepper and essential oils, and that it is a most refreshing and healthful drink for men, women and children.

G. J. KRAVITZ & CO., NEW YORK

ARKANSAS METHODIST.

J. E. GOODBY, D. D., Editor.

WEDNESDAY, SEPT. 30, 1896.

More than 800 conversions were reported in our revival notes last week.

Every man who preaches the gospel preaches holiness. Every man who follows Christ practices holiness.

Hendrix College has had a fine opening, twenty-five per cent above last year. All the Methodists of Arkansas will rejoice.

Carpenter has well said: "Uncommon religion for the most part is a failure in this common world." The religion that is of the best type fits all the common works and associations of life.

A preacher whom we know in a leading city church said at the close of his Sunday morning service: "Many of our Church do not take their own Church paper. They want it and have not had opportunity to subscribe. I have prepared for today, cards and pencils, and will send the stewards down the aisles to take the name of every person who wants the paper, and will send a young man out to collect the money tomorrow if you don't have it today." He got a large list of new subscribers.

THE LICENSE QUESTION.

Following is the complete vote for and against license in the various counties in the last election:

Counties	For.	Against.
Arkansas	696	822
Ashley	804	817
Baxter	501	529
Benton	1,392	1,604
Boone	1,066	949
Bradley	387	418
Calhoun	270	373
Carroll	1,103	1,169
Chicot	639	146
Clark	1,228	1,259
Clay	1,167	745
Cleburne	711	474
Cleveland	300	578
Columbia	511	1,406
Conway	1,114	835
Craighead	943	859
Crawford	1,893	1,453
Crittenden	358	349
Cross	465	822
Dallas	320	753
Desha	488	104
Drew	1,200	828
Faulkner	1,063	1,379
Franklin	966	1,068
Fulton	81	256
Garland	1,430	418
Grant	119	551
Hempstead	1,727	1,380
Hot Spring	811	537
Howard	629	612
Independence	1,770	1,178
Izard	482	853
Jackson	1,404	756
Jefferson	1,264	812
Johnson	810	963
Lafayette	388	569
Lawrence	983	978
Lee	737	599
Lincoln	617	505
Little River	649	584
Logan	1,272	1,476
Lonoke	1,412	1,126
Madison	1,083	1,337
Marion	553	664
Miller	907	909
Mississippi	338	474
Monroe	753	664
Montgomery	705	402
Nevada	1,023	1,076
Newton	712	471
Ouachita	1,322	357
Perry	431	345
Phillips	856	370
Pike	563	416
Poinsett	1,044	1,044
Polk	1,044	1,044
Pope	1,044	1,044
Prairie	1,044	1,044
Pulaski	1,044	1,044
Randolph	1,044	1,044
Saline	1,044	1,044
Scott	1,044	1,044
Sevier	1,044	1,044
Shannon	1,044	1,044
Sharp	1,044	1,044
St. Francis	1,044	1,044
Stone	1,044	1,044
Union	1,044	1,044
Van Buren	1,044	1,044
Washington	1,044	1,044
Wayne	1,044	1,044
White	1,044	1,044
White River	1,044	1,044
Wilcox	1,044	1,044
Winthrop	1,044	1,044
Woodruff	1,044	1,044
Yell	1,044	1,044

Yell	1,788	973	
Totals	68,088	61,862	
Majority	1,226		
The following comparative table will be of interest:			
	1892.	1894.	1896.
Against license	59,200	56,978	61,862
For license	76,683	54,490	68,083

The friends of temperance will do well to give careful study to the above list of figures showing the vote of the people on the license question.

The full reports show that 41 counties voted for license and 34 against. This is a loss of nine counties from our temperance ranks. The loss from the old file of dry counties is Ashley, Clay, Cleburne, Craighead, Drew, Independence, Lawrence, Lincoln, Lonoke, Miller, Ouachita, Poinsett, White and Yell—fourteen in all.

A comparison of the vote of these counties with that cast in 1894 shows that, although the temperance cause has lost the vote against license in some of them was stronger than two years ago. The figures show that there was a great rally of the whisky forces.

We had traveled pretty extensively in the state before the election and more than once gave warning in this paper that the temperance people had great cause to bestir themselves. The battle was lost in several counties simply from the confidence upon their part that there was no danger. The vote in several counties which went wet was exceedingly close. The change of 5 votes in Crittenden, 9 in Howard and 15 in Miller would have won these counties to the cause of temperance.

Considerable influence against the cause was exerted by the Gazette and Democrat of this city. In the minds of all the temperance people of the state these papers are now clearly aligned as whisky organs and will be so dealt with in the future.

The counties which joined the temperance ranks this year are Carroll, Clark, Cross, Polk, Randolph and Woodruff, six in all.

The returns show that 11,851 qualified voters who cast their vote for state officers did not vote at all upon the temperance question. The following is an exhibit of the total vote for 1892, 1894 and 1896.

The vote on the license question has stood:

	1892.	1894.	1896.
For license	76,683	54,490	68,083
Against license	59,200	56,978	61,862
The total vote of the state for governor for the past six years has stood:			
	1892.	1894.	1896.
Democratic	90,115	74,809	91,124
Republican	33,644	26,985	35,836
Populist	31,117	24,541	13,990
Prohibition	1,310	1,515	851

IS DR. WHITSITT UNDERSTOOD?

From the Baptist Flag we take the following:

In the current prints some of Dr. Whitsitt's apologists are claiming that he is not understood. This is not completely true. If his language cannot be readily understood by ordinary minds, he is not suited to the office of a teacher. These apologists are doing him great injustice. His style may not be the most polished, nor his rhetoric the most faultless; but what is immeasurably better, it seems to me, he writes very pure English, and in a simple, direct style that makes him easily understood by the most ordinary intellect. But the defect here is to group together several passages from his various writings, and allow the reader to judge for himself.

THE QUOTATIONS.

We are somewhat surprised that our readers should be so easily misled by the quotations that appear in the Baptist Flag.

Williams was immersed by Ezekiel Holliman. To be sure, all the Baptists of America so assume; but the editor of the Congregationalist is more accurately acquainted with the origin of Baptist history than any of the Baptists themselves, and we expected that its statement would be more accurate.—New York Independent of September 2, 1880.

2. Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism. Now, is it reasonable to suppose that Mr. Williams, in joining the Baptists, should have made use of a form of baptism which they had never practiced or thought of? Ibid.

3. We admit that there are no positive historical statements as yet discovered concerning the mode of Mr. Williams' baptism; but as it took place in the year 1639, we assume, as a matter of course, that sprinkling or pouring was the method, since no other was at that time in use among the Baptists. Ibid.

4. We are inclined to believe that no case of immersion took place among the American Baptists before the year 1644. Ibid.

5. It was not until the year 1644, three years after the invention of immersion, that any Baptist confession prescribes "dipping or plunging the body in water as the way and manner of dispensing this ordinance."—Independent of September 9, 1880.

6. Happily for us, the above assertion is confirmed by the authority of Edward Barber, the founder of the rite of immersion among the Baptists. Ibid.

7. The earliest organized Baptist Church belongs to the year 1610 or 1611.—Johnson's Cyclopedia.

8. Ezekiel Holliman baptized Williams, and then Williams baptized the rest of the company. The ceremony was most likely performed by sprinkling; the Baptists of England had not yet adopted immersion, and there is no reason which renders it probable that Williams was in advance of them in that regard. Ibid.

9. Mr. Lucar, who is understood to be the founder of immersion in America, brought with him the ideas of succession that were so much valued in England, and many American Baptists have become committed to them. Ibid.

10. During the autumn of 1877, shortly after I had been put in charge of the School of Church History at the Southern Baptist Theological Seminary, in preparing my lectures on Baptist History, I made the discovery that, prior to the year 1641, our Baptist people in England were in the practice of sprinkling and pouring for baptism.—New York Examiner of April 23, 1896.

11. The Baptist people of England were not in the practice of immersion prior to the date in question.—Religious Herald of May 7, 1896.

I think the above quotations from Dr. Whitsitt's writings fairly represent his teaching on the subject of Baptist History. While I cannot accept any one of them, I do not give them here for the purpose of controverting them; but that the reader may have an opportunity to judge for himself whether the learned professor writes in a manner that can be easily understood.

J. H. Spencer.

Eminence, Ky., September 8, 1896.

HOME-MADE SCRIPTURE.

A subscriber at Buffalo Lick, Ark., asks "Is there any such passage in the Bible as 'The prayer of the wicked availeth nothing'?" He says "A Campbellite brother tells me it is in the Bible, but cannot tell where it is and I cannot find it."

The inquirer and his Campbellite neighbor would do well to read the Bible more and they would find less to argue about. Yet we have heard a good many Campbellites who troubled their neighbors with home-made Scripture, and with this very piece of home manufacture returned to the Bible. One who teaches that a sinner has no right to pray has to manufacture his Scripture proof. The passage he quotes is not in the Bible.

There is this passage: "The sacrifice of the wicked is an abomination unto the Lord, but the prayer of the upright is his delight" (Prov. xv. 8); the simple statement of a truth which every one understands that all offerings to God must procure from pure purposes if accepted of Him. There is no purer or more Godly purpose than the seeking of pardon for sin and the guidance of God. The prayer which does not seek this is hypocritical and false. On the other hand, all who truly long for God's favor have the promise "Ask and ye shall receive; seek and ye shall find."

HENDRIX OPENING.

In spite of the crop failure which has kept many of our students away, Hendrix opened last Wednesday with an enrollment considerably in advance of last year. New students have come in every day since then, and there will be ten or fifteen more to enroll tomorrow morning. There is a noticeable decrease in the preparatory classes and a corresponding increase in the collegiate department, many entering the freshman, sophomore and even the junior classes.

The opening sermon was preached yesterday by Rev. J. R. Moore, of the Little Rock Conference. It was a discourse of high and compact thought. As a whole it was clearly the product of a logical mind, while many of its single sentences and paragraphs were gems of beauty and strength. His text was, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before; I press toward the mark for the prize of the high calling of God in Christ Jesus." We have never heard a more forcible presentation of the "things which are behind"—Paul's noble birth, his unrivaled gifts, his great acquisitions, his marvelous conversion, his course as a flaming evangelist, unsurpassed for its constantly growing zeal and its sustained power—all these things and many more, "such an one as Paul, the aged," could forget and press forward. The reason was that his life was dominated by one idea, Jesus Christ and him crucified. The greatest thing any one can possibly do is to enthrone Christ as king in his life and forever press forward toward the mark, toward which infinite advancement can be made.

The Y. M. C. A. starts off with unusually bright prospects.

James M. Hawley.

Conway, September 28, 1896.

SCALES.

Pine Bluff, Ark., Sept. 16, 1896.

Our Church and community is again in mourning for one we all loved, in the person of Mrs. Ophie Scales, faithful wife of Dr. J. W. Scales and daughter of Bro. A. Brewster and wife. She was born March 27, 1875, and went home to God September 10, 1896. Ophie was from a child disposed to be a Christian. Growing up to a period just entering her teens she assumed the vows of Church obligations which obligations she held sacred until transferred to the Church above. Leaving a record worthy of imitation in all of the relations of life, and they were many for one so young, she filled them to the full desire of all.

As a Church member she was faithful and true. As Sunday school teacher she was ever watchful to do what she could and, as a worker in the League, was untiring; her lovely home was always open for its literary and social departments. As a wife and mother, none ever excelled her in labors to make home all that a husband and child could demand. As a child and sister she was the center of love as her parents had her love and confidence. Her sister and brothers were aware of her exalted piety to hat extent that the night following her sad funeral the three noble brothers then remaining out of the Church, came in the Church and, now, all of the large family are striving to get to that beautiful home. She reached, perhaps, her highest point of usefulness in the service of song. Endowed by cultivation, with a charming voice she had reached the power of great admiration. These splendid gifts she gave to God and she was always happy when either at the organ, or in song.

All miss her, but we know where she is.
J. F. Ginn.

Notices.

PREACHERS' AID SOCIETY.

Little Rock, Sept. 22, 1896.
Members please take notice that assessments Nos. 9 and 10 have been duly called in this paper. No. 9 expires September 29. No. 10 expires November 12. The president extended No. 8 until September 23, 1896.

ACKNOWLEDGEMENTS.

On hand in No. 8, last report, \$78; received from Rev. A. P. Safford, \$2; total, \$2; balance on hand in No. 8, \$80.

On hand in No. 9 last report, \$24; received from Revs. A. P. Safford, \$2; W. Bristow, \$2; J. D. Whitesides, \$2; total, \$24; balance on hand in No. 9, \$42.

On hand in No. 10 last report, \$6; received from Revs. A. P. Safford, \$2; J. M. G. Douglass, \$2; A. C. Ray, \$2; G. A. Donnelly, \$2; W. C. Hillard, \$2; W. S. Bristow, \$2; J. D. Rutledge, \$2; A. B. \$14; balance on hand in No. 10, \$20.

John B. Bond,
Secretary and Treasurer.

J. B. Bond, Little Rock, Ark.: Dear Brother—Inclosed you will find order for \$4, which you will credit to my assessments, Nos. 9 and 10, Preachers Aid Society.

I want to say farther that I am on a poor mission, very poorly provided for and in close financial pressure, but there is nothing that I pay more cheerfully than this little mite which goes to the bereaved sisters who are the widows of my brethren who have fallen in the work, and I want to thank you for the painstaking care that you have exhibited in looking after the interests of this association.
J. D. Whitesides,
Cove, Ark., September 16.

If the Baby is Cutting Teeth.

Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething with Perfect Success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

PROMPT PAYMENT OF DEATH LOSSES.

Little Rock, Ark., Sept. 26, 1896.
Massachusetts Benefit Life Association, Boston, Mass.:

Gentlemen—I hereby acknowledge receipt of \$2,000 handed me this day by your southern manager, A. J. P. W. Crawford, as payment in full on policy 23681, issued on the life of my late husband, Rev. H. M. Cryor, of North Little Rock.

It affords me pleasure to testify as to the fair dealing and prompt manner in which your association conducts business, as this claim was not due for more than two months under the contract.

I shall take great pleasure in recommending your association to those who desire insurance at a very low cost. Very respectfully,

Mrs. Annie E. Cryor.
Hope, Ark., Sept. 26, 1896.

Massachusetts Benefit Life Association. Gentlemen—I am in receipt of a check handed me by your agent, Mr. D. L. Bourland, of Little Rock, covering amount in full on policy 45798, which became a claim by the death of my wife, Emma R. Page.

I commend your association for its promptness in the settlement of this claim, it having been paid thirty days before the time specified in the policy. I will at once apply for a policy upon my own life in your association. Very respectfully,
W. L. Page.

PROF. G. A. JONES DEAD.

Dear Dr. Godbey: I am just from Lamar, Johnson county, Ark., where we buried, on Sunday, at 2 p. m., Prof. G. A. Jones, a local elder in our church. Brother W. B. Johnsey, of Ozark Station, assisted by Brother J. W. Stone, the pastor, preached the funeral sermon, based on II Tim. iv. 7, "I have fought a good fight; I have finished my course; I have kept the faith." The sermon was in every way appropriate.

Brother Jones is well known throughout the state as a prominent educator. He at one time was president of the State Teachers' Association. He died very suddenly of heart failure, about 3 o'clock Friday morning, September 24, at his home in Lamar, Ark. His wife was away from home at Gallatin, Tenn., where she had been called to witness the burial of her brother. She was detained for want of railroad connection at Nashville, Memphis and Little Rock. Brother J. F. Munday, of Russellville, was thoughtful enough to make arrangements to have him embalmed and by so doing he was kept out of the ground until Sister Jones came. Brother Jones leaves a wife and four daughters—three at home and one married and living at Yellville, Ark., the wife of Mr. Quinby Sewal.

The writer has known the subject of this article about thirty years, and during all this time he never knew him to do a crooked deed. He was a high-toned Christian gentleman, and I am fully satisfied that his old pupils and friends scattered all over Arkansas and West Tennessee would sanction what I have written. His useful life was closed at the age of 56 years. The people of Lamar showed every mark of sympathy and kindness that could be shown on such an occasion. His friend,
B. C. Matthews.

Dardanelle, Ark., September 28, 1896.
P. S.—Will the Christian Advocate, St. Louis Christian Advocate and the Memphis Christian Advocate please copy.
B. C. M.

WARNING ORDER.

In the Pulaski Chancery Court.
The Bay State Shoe and Leather Company and W. F. Turner, trustees, plaintiffs, vs. A. A. Rossiter and Lucretia Rossiter, 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.

ESTABLISHED 1865.

C. O. KIMBALL,

—MANUFACTURER AND DEALER IN—

Harness & Saddles

In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

No. 1 Single Buggy Harness, Breast C, 1 inch trace, \$12.50
No. 2 Single Buggy Harness, Breast C, 1 inch trace, \$13.50
No. 3 Single Buggy Harness, Breast C, 1 inch trace, \$14.50
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+ Christian Life. +

The Peaceful Sabbath Day.

The merry birds are singing,
And from the fragrant sod
The spirits of a thousand flowers
Go sweetly up to God:
While in his holy temple
We meet to praise and pray,
With cheerful voice and grateful heart.
This summer Sabbath day!

We thank thee, Lord, for one day
To look heaven in the face;
The poor have only Sunday;
The sweeter is the grace.
'Tis then they make the music
That sings their week away.
Oh, there's a sweetness infinite
In the poor man's Sabbath-day!

'Tis as a burst of sunshine,
A tender fall of rain,
That sets the barest life a-bloom,
Makes old hearts young again.
The dry and dusty roadside
With smiling flowers is gay;
'Tis open heaven one day in seven,
The poor man's Sabbath-day!

'Tis here the weary pilgrim
Doth reach his house of ease,
That blessed house, called "Beautiful,"
And that soft chamber, "Peace."
Life's river then runs through his dream
And the leaves of heaven play;
He sees the golden city gleam
Thy shining Sabbath-day!

Take heart, ye faint and fearful,
Your cross with courage bear;
So many a face now tearful
Shall shine in glory there—
Where sorrows are all banished,
The tears are wiped away,
And all eternity shall be
An endless Sabbath-day!

Ah! there are empty places
Since last we mingled here!
There will be missing faces
When we meet another year!
But heart to heart before we part,
Now altogether pray
That we may meet in heaven, to spend
The eternal Sabbath-day!

—Selected.

Through Death Unto Life.

What is the element in Christian experience which justified St. Paul in saying, "I am crucified with Christ?" Crucifixion means death, and that, too, in a most painful and ignominious form. Does the Christian thus come under the power of death? Does he suffer intense pain? Is the manner of his death shameful?

Let us consider it further. The apostle goes on to say: "Nevertheless I live; yet not I, but Christ liveth in me." The crucifixion, then, must have been unto life through the process of death. Just as Jesus was crucified, dead, and buried, yet rose again from the dead and ascended to the glorified life, so the true Christian becomes dead unto sin, self, and the world, and alive unto God through the Christ-life within him, and ultimately enters with the Master into the glorified life on high. But where is the pain of this death? Where is its ignominy? To the impatient sinner it is ignominious to comply with the conditions of salvation, to repent, to confess, to make restitution

to take up the cross and openly acknowledge Christ. This is why so many hesitate to enter the narrow path. They consider it shameful to bow at the humble wicket gate which opens to the path of life. And there is pain, too. This painful life of indulgence of self and the apparent profit of sin. It cost many a poor soul an intensely hard struggle to comply with this stern requirement.

Some years ago a Methodist preacher was holding revival meetings in a community where there were many distilleries, and where it was financially profitable to sell corn to be made into whisky. A man came to the meeting one day just after trying to drive a sharp bargain for his crop of corn to be distilled into whisky. He became convicted, but a voice seemed to say to him: "What he would do with his corn if he became a wholly righteous man." It puzzled him, and kept him away from the meetings. At length he returned, made the surrender, and said he would let his corn rot in the granary before he would sell it to be made into whisky. He got salvation through this painful crucifixion of self. God honored him with a blessed spiritual life. It is always so. Saul of Tarsus felt the pains of a moral crucifixion when, scholar and leader that he was, he gave his heart to the Saviour he had maligned, and employed his life to build up the faith he had sought to destroy.

Blessed be the crucifixion! It exalts to life by its own death. It leads to a mount of blessing by passing through the valley of shadows. It would be worth entering a thousand times for the joy it brings to believers here and the abundant joy it vouchsafes to them hereafter. —Michigan Christian Advocate.

Almost
Distracted?

DID YOU EVER suffer from real nervousness? Would every nerve seemed to quiver with a peculiar, creepy feeling, first in one place, and then another and all seemed finally to concentrate in a writhing jumble in the brain, and you become irritable, fretful and peevish, to be followed by an impotent, weakened condition of the nerve centers, ringing in the ears, and sleepless, miserable nights?

Dr. Miles' Nervine Restores Health.

Mrs. Eugene Seales, 110 Simonton St., Ellington, Ind., says: "Nervous troubles had made me nearly insane and physicians were unable to help me. My memory was almost gone and every little thing worried me until I was almost distracted. I really feared I was becoming a maniac. I imagined all sorts of evil things and would cry over nothing. I commenced taking Dr. Miles' Restorative Nervine and four bottles of this wonderful remedy completely cured me, and I am as well now as I ever was." Dr. Miles' Nervine is sold on guarantee. The bottle will refund if money is returned.

ARMSTRONG & MCKELVY
BEYMER-BAUMAN
DAVIS-CHAMBERS
FAHNESTOCK
ANDERSON
ECKSTEIN
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BRADLEY
BROOKLYN
JEWETT
ULSTER
UNION
SOUTHERN
SHEPHERD
COLLIER
MISSOURI
RED SEAL
SOUTHERN
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MORLEY
BAILEY
CORRELL
KENTUCKY

NO MISREPRESENTATION on the part of our agents tolerated or of dealers or painters necessary. You know just what you are getting when you have painting done with

Pure White Lead

(see list of brands, which are genuine) and Pure Linseed Oil. Don't be misled by trying something else said to be "just as good." Any desired shade or color may be easily produced by using NATIONAL LEAD CO.'s Pure White Lead Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.
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THE POLK TRANSFER CO. HANDLE ALL CLASSES OF

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QUITA ANTHRACITE, ALABAMA, JENNY LIND

COAL.

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Household Goods, Safes and Machines Handled Promptly.

Established July 1, 1885.

Incorporated January 26, 1890.

E. C. WEHRFRITZ MACHINERY & SUPPLY CO.

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BUILDING OF ENGINES

From 10 to 100 H. P. Power A Specialty.

Second-hand Machinery in Stock:

One 12x20 Engine, all complete	\$150	One 9x12 Engine, all complete	\$125
One 15 H. P. Engine and Boiler	25	One Westinghouse En. 12 H. P.	75
One 12 H. P. Return Tubular Boiler	15	One 25 H. P. Firebo. Boiler	100
One Upright 6 H. P. boiler	75	[as good as new]	200
One Upright Boiler and En., attached	75	One 15 H. P. Stationary Boiler	100
One Duplex Steam Pump 2 in. suction x 1 1/2 in. discharge, as good as new	100		
One Duplex Steam Pump, 1 1/2 in. suction x 1 1/2 in. discharge	50		
One Duplex Steam Pump, 2 in. suction x 1 1/2 in. discharge	45		
One Knowlton Pump, 1 1/4 in. suction x 1 in. discharge	35		
One Water Pump, 1 1/4 in. suction x 1 in. discharge	35		
Ten other pumps of different makes Each	25		
Three H. P. Feed shaft and Set-works for	150		
One Wood Splitter	\$125	One Re-saw	75
One 8-Roll Flooring Planer	200	One Live Rollers, complete	50
One 12 H. P. En. & Boiler	200	One Steam Log Tur.	150
One 12 H. P. En. & Boiler	50	One S. W. Mill, complete, new	250
One 12 H. P. En. & Boiler	50	One 8 in. Mill, complete, new	150

HENDRIX COLLEGE

—FOR—

THE YOUNG MEN

at the M. B. Church, South, in Arkansas.

While it has a Preparatory Department, it is a genuine College, seeking advanced students from high schools and academies. Students are admitted on certificate of former teachers. Our graduates enter the universities for post-graduate work. When real advantages are considered, expenses are remarkably low. We cannot give full information in an advertisement, hence our catalogue and circulars will be furnished free on application. Address

Pres A C Millar,

Conway, Ark.

For The Young People.

"Ana, Mana, Mona, Mike."

In an empty room we three
Play the games we always like,
And count to see who it shall be:
"Ana, mana, mora, mike."

Round and round the rhyme we go
Ere the final word shall strike,
Counting fast or counting slow:
"Barcelona, bona, strike."

What it all means no one knows,
Mixed up like a paddler's pack,
As from door to door he goes:
"Hare, ware, frowe, frack."

Now we guess and now we doubt,
Words enough or words we lack,
Till the rhyming birds about,
Welcomed with a farewell shout:
"Hallico, hallico, we-wi-wo whack-ou."

—Toronto Truth

Captains Carters' Monkey.

Captain Carter, who lived in Washington, D. C., when on food, had a great fancy for the fine fowl, and among his collection prized a fine old king gobbler. On his last cruise he brought home a mischievous young monkey, which gave him so much trouble that it was a good deal like an elephant on his hands. One day hearing a terrible squawking in the henpery, the captain found Jocko with king gobbler under his arm, while he was deliberately pulling out the poor bird's last tail feather. The captain rescued the turkey and punished the monkey severely, who knew very well why he was chastised. The next day, again hearing a commotion among the feathered tribe he went to the scene of action, and there sat Jocko with the much-persecuted gobbler between his knees, while he was trying to put the feathers back. His intentions were good, but the turkey did not appreciate them.—Harpers Young People.

Those Astounding Adverbs.

One evening a gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town in a car with a noted wit, whom he described as "horribly entertaining," and to cap the climax, he spoke of the butter that had been set before him at a country hotel as "divinely rancid."

The young people stared, and the oldest daughter said: "Why, papa, I should think that you were out of your head."

"Not in the least, my dear," he said pleasantly. "I'm merely trying to follow the fashion. I worked out 'divinely rancid' with a good deal of labor. It seems to me rather more effective than 'awfully sweet.' I mean to keep up with the rest of you hereafter. And now," he continued, "let me help you to a piece of this exquisitely tough beef."

Adverbs, he says, are not fashionable at they were in his family.—Boston Post.

If the care of the hair were made a part of a day's education, we should not see so many gray heads, and the use of Hall's Hair Restorer would be unnecessary.

The Married Son and his Parents.

A great many people expect that a man after marriage will, as a matter of course, identify himself with his wife's family rather than his own. Mothers often feel this keenly, and wonder, in their loneliness, how their dear sons can forget them so readily. Have all the years of loving care and intimacy counted for nothing? If any thing is said, the only consolation offered is the old couplet:

"A daughter's a daughter all her life,
But a son's a son till he marries a wife."

Does the Fifth Commandment, then, apply only to daughters? Too many mothers could say as one lately did: "My married daughters write to me every week and come home often, but I don't know much about my son. He has seldom written to me since his marriage, and he never writes much about himself or his affairs; lately he has left my letters for his wife to answer. He hasn't been home in two years." In the ideal marriage he wife wishes her husband to continue his love and devotion to his parents and old home, just as she does to hers. When this is not the case something is wrong.—The Congregationalist.

A Kn wing Dog.

A Newfoundland dog owned by a lady in London gave an illustration of the fact that in some way dogs comprehend what is said to them.

One day a lady called on his mistress, and during her visit Lion came in very shyly, lay down on the parlor carpet and went to sleep. The conversation ran on, and the visitor finally said:

"What a handsome Newfoundland dog you have." Lion opened one eye.

"Yes," said the mistress. "He is a very good dog, and takes excellent care of the children." Lion opened the other eye and waived his tail complacently to and fro on the carpet. "When the baby goes out he always goes with her, and I feel sure that no harm can come to her," his mistress continued. Lion's tail wagged violently on the carpet.

"And he is so gentle to them all, and such a playmate and companion to them, that we would not take \$1,000 for him." Lion's tail now went up and down, to and fro, and round with great undisguised glee. "But," said the mistress, "Lion has one serious fault."

Total subsidence of Lion's tail, together with the appearance of an expression of great concern on his face. "He will come in here with his dirty feet and lie down on the carpet, when I have told him not to, and again that he mustn't do it."

At this point Lion would doubtless have remonstrated if he could, but being speechless, he arose with an air of the utmost dejection and humiliation and slunk out of the room, with his lately exuberant tail totally crestfallen.—Ex.

Some day nothing will come our right from the time you rise till you retire. Ten to one the trouble is in yourself. Your blood is in bad condition, and every organ suffers in consequence. What you need is the cleansing, invigorating influence of Ayer's Sarsaparilla.

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splendid well and a large new barn that
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Dur Church at Home

FIRST CHURCH, PINE BLUFF.

Dear Methodist: My health has been so poor all summer that I could not do my full duty in Church work, and have been silent since the great Epworth League Conference in June, but I can't keep quiet any longer for I want to tell the good people who read the Arkansas Methodist about our glorious revival which has just closed.

Yesterday was a crowing day in Israel, and we rejoiced with grateful hearts for the goodness of God.

Such a revival has never been known in First Church and I doubt if anything equal to it has ever taken place in the state. Pine Bluff has been hard to move. The greatest preachers of the Church have been here and spent days and nights, to leave a cold and indifferent result. Some of the most successful evangelists have failed to move us, but thanks be to the Almighty, the Holy Spirit has been with us, and has been our director for a season of three weeks, and there are hundreds of happy souls today rejoicing over a reclaimed Church, a return of backsliders and the salvation of many sinners. The prodigals have returned to a loving father who has met them with open arms. New robes have been brought out, and hearts made pure by the blood of the Lamb. We are almost at shouting pitch now and at times feel as though we were in the second heaven, already.

To enumerate the conversions but feebly conveys the facts of the meeting. The Church as been aroused, the whole town and country around have been made to wonder, and wicked men and women heard to cry, "Lord have mercy on me, a sinner." They have been present from the saloons, and people that we never saw in Church before have asked for prayers, and some of them were converted and taken into the church.

There were 100 converts; eighty have applied for membership with us; the Presbyterians got thirteen, Lake Side Methodist Church five, and several for the Baptist and Christian denominations, and we will get more yet.

We have had conversions among the Sunday school children all the year and this harvest places nearly every one in the Church and we are looking forward for the whole school, without a single one from the fold.

Brother Evans, our pastor, has had entire control of affairs, and done most of the preaching. He worked with the Church for ten days and said nothing about outsiders. He called it tarrying at Jerusalem for the coming of the Holy Ghost. It took ten days to accomplish this, but it was a success and the Church has thoroughly demonstrated it. Brother Carr, Brother Saunders and Brother Dye, of Galway, gave us valuable service and all shall ever be grateful to them.

Brother Godden was one of the prime movers in the revival. He said at the last quarterly conference First Church must have a great revival, and she can do it. The conference (excepting the pastor) didn't have much faith, but the faith soon came and everybody was saying, it is going to be, we will have it, and it will be a grand and glorious meeting. Brother Carr said at the very beginning, that he had talked with the Lord and he was sure we were to be blessed with a great meeting.

Pray for us that we may follow up, and hold our success. Yours, in His name,
G. N. Hart.

Pine Bluff, Ark., September 14, 1896.

OZARK CIRCUIT.

We closed our campmeeting at Manitou Springs last night, owing to the crop being earlier to gather this year than usual. The attendance was not very large, but those who came showed that they were in earnest. There are men and women in Ozark that can't be excelled, God bless them. It was a week of feasting on God's love, Christians rejoiced, sinners cried for mercy, and penitents gave their hearts to God. It was, indeed, 'A time of refreshing from the presence of the Lord.' Different denominations met with us, worked with us and praised God with us. Glory to God.

Brother Mathews was with us a few days and did some good preaching. Dr. Godbey was also with us and did some excellent preaching. The meeting closed amid the rejoicing of Christians over a goodly number of new converts, about 14, and about twenty-five asking the prayers of the Church. To God be all the glory.

J. S. Williams, P. C.

September 14, 1896.

Editor Methodist: The Lord is still wonderfully blessing our labors. We closed a meeting at Centerville last Thursday with 101 conversions and 101 additions to our church. By referring to the church register I find that these are the only new names that have been added to our church there for years. It would do you good to see the change in the neighborhood. Oh, I am so glad that the Lord will honor the faith of his humblest servants. I thank God that if our delight is in the law of the Lord and we meditate upon the law, both day and night, 'whatsoever we shall do shall prosper.' The Lord has honored our faith and labor with 461 conversions and 351 additions to our church this year. We started to Swifton this morning to hold the last meeting on my round, and I am just telling the Lord if He will give us thirty-nine souls and make the number 500 I will see to it that the Lord shall have all the glory. I desire to acknowledge the valuable help rendered by Revs. J. Y. Johnson. I call him "Cyclone" Johnson. He has been in almost every home all over this country. The children call him Hallelujah Johnson. Also that sweet-spirited, loving, superanimate of the St. Louis conference, W. P. Gibson. God bless him. His life is one of perpetual sunshine. He was among the first to welcome me when I came to Tuckerman. He has cared for me, petted me and caressed me like a mother doth her babe. But I must not make this letter too long. More anon.

Jeff D. Sibert.

Tuckerman, Ark., September 21.

INDIAN CAMP CIRCUIT.

We have just closed a good meeting at Camp, which resulted in the conversion of sixteen precious souls and seven additions to the Church and more to follow. Our P. E. was with us three days, during which time he did some of his best preaching which was appreciated by our people and best of all was blessed of the Lord. Rev. D. R. Henry, of the M. E. Church, who has located here for the practice of medicine, did some excellent preaching.

We also had a gracious meeting at Sharp's Mill, resulting in four conversions and the Church wonderfully revived. At this place we were greatly assisted by our much beloved L. P. W. R. Held. We go this morning to State Line, where that faithful man of

God commenced a meeting for yesterday. Pray for us. God bless you all. Your brother in Christ,

W. W. Gibson.

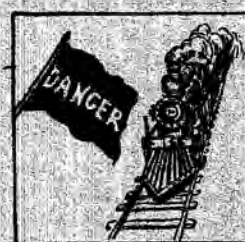
QUITMAN COLLEGE.

I hasten to say a few words about this time-honored school. It is a child of providence and of Christian liberality. Its founders were men of prayer and faith. All credit to the noble men and women who have maintained its high standard in scholarship, morality and religion. Hundreds of boys and girls have gone from its halls to live better and to bless others. It is the ideal home school for teachers, preachers and missionaries. Get ready to enter October 4, and you will never regret it. President Malone will care for you. Start with what you have, when your means give out, stop awhile, go to work and come again. The Lord always blesses a faithful effort of a Christian boy or girl. Go this year. Next year you will be less able to go than now. You can get an education if you want it.

Its many friends will continue to stand by the "dear old college," the little wonder of the mountains.

The "mortgage debt" must be paid and the "Conference relation" continued. Let the man object. O. H. Tucker.

September 9.



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Missions.

FROM CHINA.

My Dear Dr. Godbey—Not long since I wrote you of the return of Rev. O. E. Goddard and family, to the home land because of the low state of Master Goddard's health. Now I have to tell you of the sad return of Rev. M. B. Hill and family, not as he fondly hoped to return at this time, but Hill as an invalid. A month ago Bro. Hill had a stroke of paralysis which deprived him of the use of his left side altogether. The stroke was as sudden as it was unexpected, a shock to him, his family and the mission. Bro. Hill has been suffering for some time with severe headache and sleeplessness. Very many in this climate have this painful, severe trouble. He applied to the mission board for permission to go home last year for needed rest and change, but the permission was not granted. He applied again for this year, but before he could get away this stroke came on, and now he goes home an invalid in the hands of a brother missionary, Rev. R. A. Parker, who has been with him and cared for him as a brother from the beginning. They leave here today on one of the Empress steamers, and we hope and pray that they may reach home safely; that Bro. Hill may be restored to health and strength and may yet have many years of useful labor for his Church and Lord. He has been a hard-working, conscientious, devoted untiring, self-sacrificing, faithful missionary and will be greatly missed in this Mission Conference. He leaves us with the entire confidence, good will and love of all his fellow laborers, both foreign and Chinese. While very sad to part with him, and lose him from the work, we bow submissively to a Superior will, and hope for the best.

His devoted wife is bearing up nobly under this severe trial. As Miss Emma Kerr, for a number of years she did faithful and successful work for the W. B. M. Since her marriage to Bro. Hill she has been a true helpmate to him, and also engaged in some missionary work. She has been faithful and true, and deserves the "well done" of the Master. I commend Bro. Hill to the sympathy, love and prayers of the Church and hope that his friends may be greatly blessed and be a blessing to with whom he comes in contact. Your noble state has one representative left in China—Bro. Hearn. He seems to be well and strong, devoted to his work, determined to make it a success. I beg that the return of Bros. Goddard and Hill will not discourage any one in your state, but on the contrary will arouse the Church to greater zeal and love for the cause, and that there may be others ready and willing to come and take the places left vacant by these faithful men. Bro. Hearn will gladly welcome several workers from his native state, and so will the Conference. Our Conference door stands wide open, and we are prepared to welcome large reinforcements. There is no danger of crowding here, brethren. There is ample room, plenty of work and a welcome for all. We need preachers, evangelists, teachers, doctors, translators and writers of taste and the work is worthy of able and best men in the Church, yea, is worthy of the angels in heaven. I verily believe that many of them would feel highly honored if they were commissioned by God to come and labor for the civilization, enlightenment, uplifting and Christianization of the teeming millions

of this extensive empire. God has not trusted this work to angels, but to men, and He invites us all to participate in it. He has given to some large means by which they can greatly assist in bringing China to Christ. He has given to others the ability to preach, teach, and minister to the sick and suffering. He has given to some influence at home, that they may use it in getting money and men for this work. He calls us all to be workers together with Him, and we should gladly join in this partnership, in a work so vast, so noble, so good.

Dr. C. F. Reid left us a week ago to open the mission in Corea. This mission Conference has sustained heavy loss in the number of workers. Dr. Reid gone to Corea, Revs. Hill and Goddard gone home because of sickness in their families, Revs. Burke and Gray detained at home because there is no money in the treasury for their support. This is cause for humiliation and shame. Two men who have been out here for a number of years, have acquired a fair knowledge of the language, have proven to be able, capable workers, are ready, willing and anxious to return to China, and a powerful rich Church not willing to support them in the field. It makes my heart sore to think of it. Around us are millions in ignorance, darkness, separation, folly and sin, dying without an idea of the plan of salvation, no faith in Christ, no hope beyond the grave, and Christians with every blessing, privilege and advantage which the gospel can and does give, withholding these blessings from these perishing heathen. A million a month in China are dying without God! Just think of it, a million a month dying in ignorance of the Christ that shed every drop of His precious blood to save them. A million a month in China alone, dying with no hope of a blissful immortality, no joy in store for the future. It is enough to make angels weep, to see the unnumbered multitudes of Christless lives—in heathen darkness—with not one ray of hope to lighten their lives and inspire them to something noble and grand while on earth and give them hope beyond the tomb. It makes the heart of the missionary when he sees the millions living as they do, bleed and in agony of soul he cries out: "How long will it continue its indifference, its lethargy, its inaction, its want of love and sympathy for these dying millions. Bishop Pierce once said: 'The question is not, can the heathen be saved without the gospel, but can he be saved if we do not give it to them. Every man, woman and child who has been reached by the gospel, who has been saved from sin, should exert his utmost to reach some one else, to have some one saved through his instrumentality. O, that our beloved Church would awake to a realization of her awful responsibility, her exalted privilege, her glorious opportunity and her gracious calling, to assist the great God and Father of us all in giving the heathen to His Son as His inheritance.' Why are we so slow, why so indifferent, why so unconcerned, why so selfish? Shall we continue as we are, or will we arise in our might and with God's help hasten the Christianization of the heathen world? We can do it. We ought to do it. Our own salvation depends upon it. Inasmuch as ye did it not to one of these ye did it not to Me.

I know, my dear Doctor, that you have the cause of missions much at heart. You have done much for the cause, and we look upon you as one of our warmest, wisest and best friends. I am glad that you are in a position to be of so much

service to the Church, and I hope that you may succeed in creating a missionary enthusiasm in the heart of every reader of your esteemed paper. Urge the preachers one and all, to keep this cause before the people. Urge them to read missionary literature; keep themselves fully posted in regard to mission work and to preach, lecture and talk on the subject, publicly and privately till all the people are fully instructed as to the needs of the work; the privilege and duty of giving to this work. Keep them in sympathy and touch with it, and let there be much constant, earnest prayer for all our missionaries, male and female, and the work they are doing in all lands. Give the people light on the subject of missions, and I believe that there will be no trouble to raise the missionary assessment even in the poorest charges. The responsibility lies with the preacher. The missionary spirit will rise no higher in his charge than it is in him.

G. R. Lohr.

Aug 15, 1896.

JAPANESE BABIES.

Little girl babies in Japan have very pretty names which mean "Little Purple," "Little Butterfly," "Silver Bird," "White Brightness," "Brightness of the Flower," "Pearl Harp," and many other lovely things. But few of these little ones have ever heard of the Christ who went about healing and teaching. A poor Japanese woman one day came to a Christian woman and asked her to take care of her poor naked child. "Please do take the little baby. Your God is the only God that teaches to be good to little children."—Selected.

The heathen Hindus are making a translation of the Bible for themselves with Hindu notes. The gospel of Matthew is already published.—Peninsula Methodist.

There are four distinct and divergent trends in India. (1) The restoration of pure Vedic Hinduism. (2) Christian reform that accepts the ethics of Jesus, but ignores Christ. (3) Anglicanism, which is gaining tremendous force. (4) A growing movement toward true Christianity.—Peninsula Methodist.

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.

MISSIONS.

I wish to say some things to the women of the Batesville District who are actively engaged in Foreign Missionary Work, and trust others will carefully read. God's redemption scheme is as broad as humanity, and every soul under its divine influence is like its Lord, a Missionary in heart and life. "Discipleship and apostleship are one, since to know Jesus is to tell of Him. The object of the Woman's Board is to build and maintain mission schools and send out Missionaries to heathen women and children. How distressing to think of human beings starving for that which maintains physical life, but so much worse to know they have not the bread

of eternal life, which if a man eat he shall never hunger again.

Each auxiliary being a branch of the vine—the board—is expected to bear much fruit. We pay our dues, each 10 cents per month, incidentals, and whatever else we can. In casting about for a special work for our district this year we were impressed that the Bible Woman's work in China represented what we specially wanted done, so each auxiliary pledges \$10 or more as the work required until \$60 a year was quickly pledged, and part of it already sent.

Now we have a letter from Mrs. Trueheart, secretary of the board, saying: "Miss Haygood writes that all the Chinese women, able to do Christian work have been appropriated, and she earnestly asks that 'those consecrated ones in the home church who will send \$60 for the support of a Bible Woman will permit her to use the amount for two years in preparing those now ready for the work in the Bible classes she is opening up.' Surely Miss Haygood knows better than we just how to use the money. So as we work and pray for the extension of the work, we know the Bible Woman is being trained.

I pray the Holy Spirit may quicken each woman to a sense of her duty and high privilege in taking part in this woman's work for woman, and in advancing the cause of our blessed Master. Your sister in the work,

Mrs. I. K. Hooper,
Batesville District Secretary.
Evening Shade, September 11.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

Think It Over.

Have you ever heard of a medicine with such a record of cures as Hood's Sarsaparilla? Don't you know that Hood's Sarsaparilla, the One True Blood Purifier, has proved, over and over again, that it has power to cure, even after all other remedies fail? If you have impure blood you may take Hood's Sarsaparilla with the utmost confidence that it will do you good.

HOOD'S PILLS assist digestion. 25 cents.



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The International News and Book Co., Baltimore, Md., makes a most liberal offer of \$200.00 to anyone selling 200 copies of their books, "Child's Story of Jesus" or "Gathered Jewels," by Spurgeon. The greatest selling books out. A \$100.00 bicycle given for selling 90 copies in 2 months. A \$75.00 Ester Organ given for selling 144 copies in 3 months. A splendid opportunity for a church to secure an Organ. A gold watch is given in addition to commission for selling 60 copies in 30 days. Last fall over 100,000 copies of their books were sold. They paid agents over \$30,000 in commission. 407 agents secured premiums in addition to commission. 34 made over \$275.00, 115 made over \$200.00. Complete outfit for both books 50 cents. Freight paid, credit given. Other books and Bibles for sale and Xmas Holidays. Indorsements not equalled by any publisher. They give bank references as to their responsibility. Write them immediately.

At Rest.

GAINS—Died, at her home in Ashley county, Arkansas, August 15, 1896, Mrs. Cyprocia L. Gains, wife of William Gains, aged 61 years. She had been a consistent member of the Church and a devoted Christian from days of her youth. The Church and community suffer great loss in her death. Thirty-six years had passed since she and Brother Gains had been united in holy matrimony, and they had lived happily together during all these years. She leaves no children, but some near relatives and friends. Her husband survives her and mourns his loss. He feels sad and lonely indeed since his faithful companion has departed, but he looks forward to a better day, and is submissive to the will of God. May God's grace sustain him in this bereavement, and may he meet his precious wife in the "sweet" beyond where parting will be no more.

R. A. McClintock.

HOWARD—It is with sadness we chronicle the death of Brother Wesley A. Howard and his beloved wife, Sister Frances E. Howard. Sister Howard died July 13 and Brother Howard July 28, 1896. They both were devoted members of the Methodist Church and were always in their places at Church and the Sunday school, of which Brother Howard was superintendent. Their presence was always an encouragement to us and we could preach with more liberty when they were present. But they have gone to swell that innumerable throng who have washed their robes and made them pure and white in the blood of the Lamb. Seven children and a host of relatives are left to mourn their departure. May God bless and save them. Bailey, Ark. H. V. Johnson.

COULTER—Miss Annie (May) was born in Howard county, Arkansas, January 26, 1880, and died in Palestine, Texas, August 1, 1896. She was converted and joined the Methodist Episcopal Church, South, at 12 years of age. Brother Gold was pastor at that time of the Center Point Church. She lived a beautiful and consistent life and was loved by all who knew her. She was of a quiet and retiring disposition. She made the home circle happy because of her deep sympathy and her early helpfulness, both to her parents and her brothers and sisters. Her life was brief but graceful, short but inspiring. She anticipated that her time had come, but had no fear of death. After a severe struggle with typhoid fever, quietly she fell asleep, and family and friends, and pastor, and Church mourn not as those who have no hope.

D. L. C. Timmons.

The Only One To Stand the Test.

Rev. William Copp, whose father was a physician for over fifty years, in New Jersey, and who himself spent many years preparing for the practice of medicine, but subsequently entered the ministry of the M. E. Church, writes: "I am glad to testify that I have had analyzed all the sarsaparilla preparations known in the trade, but



AYER'S

is the only one of them that I could recommend as a blood-purifier. I have given away hundreds of bottles of it, as I consider it the safest as well as the best to be had."—Wm. Copp, Pastor M. E. Church, Jackson, Minn.

AYER'S
THE ONLY WORLD'S FAIR
Sarsaparilla

When in doubt, ask for Ayer's Pills

MALCOM—Mrs. Amanda J. died at the residence of her husband, Mr. J. B. C. Malcom, in Clark county, Arkansas, August 1, 1896. She was the daughter of H. C. and Mary A. McCarrroll. In very early life she professed religion and joined the Methodist Episcopal Church, South, and was a most exemplary member until her death. Her husband and seven children survive her. This writer learns through many who knew her that she was a most excellent Christian character, whose daily life was a benediction to all with whom she was thrown. Her home was the place where the tired servant of God could find a resting place. The faith she had, and the life she lived brought to her many happy hours when at home alone with her Lord, and when the end came it was peace.

Now that she has gone to her long resting place, may the good hand of God guide the aged father and all his to the meeting place beyond the river.

H. H. Watson.

Arkadelphia, Ark.

RICKS—Little Mamie Pansy, daughter of J. R. and Carrie Ricks, was born May 25, 1892, and died August 23, 1896. She was a beautiful, bright little girl of 4 years. Her disposition was sweet and gentle, and all who knew her loved her. She was the pet of the home, for only a few months since little Olin, the baby boy was taken, and she came right in and took his place, but now both are gone, and the once happy home is so sad and the poor father and mother are heartbroken. Dear parents, little Pansy's spirit has taken its flight to the God who gave it and she is now a beautiful little angel, right close up around the throne with little Olin.

Annet Mame.

FAIR—Mrs. Nancy Hamilton Fair, nee Early, was born in Sullivan county, Tennessee, February 10, 1872, and died February 2, 1896, in Benton county, Arkansas, at the home of her daughter, Mrs. S. E. Sitton, with whom she has lived for many years. At the age of 22 she was married to Ellis Fair. In 1859 they removed to Arkansas, where five years later her husband was killed by the Indians. Nine children were born of this union, all of whom, save one, reached their majority. Although physically a weak woman, alone, in poverty, she would not allow her home to be broken up, but by toil and tact and faith she kept her children together until all were grown and married. It is in the home that we may best judge of one's character and life. She not only fed and clothed and kept the children together, but left the impress of her faith and character upon them. They follow her as she followed Christ. Three of her sons are in the ministry, one George F., an honored member of the Northwest Texas Conference; one is a steward, another an exhorter. The secret of all this is found in the fact that in early life she gave herself to Christ and the Church. She applied herself of the means of grace in private and in public. Her treasures were not those that perish in the using, but being rich in faith and good works, she added to the sum of the world's moral wealth, and set into operation through her children and others influences for good that shall be multiplied through the years to come. Though poor, yet making many rich, Sister Fair died of pneumonia, after some three weeks of severe suffering. Patient and trustful, willing to endure, yet weary of this earthly way, she spoke of going to rest. In the memory of mother, her children have their richest legacy.

W. M. Shelton.

Brownwood, Texas.

PARKER—Franklin was born in Pitt county, North Carolina. He came to Howard county, Arkansas, in 1877, near old Bethel Church, on Saline Circuit, where he died triumphant in the faith June 30, 1896, being 79 years of age. He was a member of the Methodist Church for more than forty years, and when alive was one of the strongest stays of the Church where he lived. He was happily married to Miss Sallie Buck March 10, 1843, with whom he lived until they were separated by death. Sister Parker is waiting patiently for the Lord to call. I was with Brother Parker a few times in his continued illness. He was a patient sufferer and always cheerful and glad to see me. The last time I saw him he said his way was clear; that there was not a cloud intervening; but he was past suffering and waiting as patiently as he could until the Lord

said, "It is enough; come up higher." He leaves the faithful wife and some noble sons and daughters to mourn their loss. Rev. John A. Parker, pastor in charge of Chapel Hill circuit, is his youngest son. The others are all religious and are members of the M. E. Church, South. May God bless them and help them to live faithful and meet their father in heaven. His pastor, S. W. Ratney.

McMILLAN—Wiley McMILLAN was born in Clark county, Alabama, on the 27th day of December, 1836, and peacefully fell asleep in Jesus on the 31st of August, 1896, after a confinement to his room of five months from consumption. His suffering was great, but he bore it with Christian fortitude. He professed faith in Christ in 1870 and for a while lived happily in the discharge of his duty. Trouble arose in the Church that caused him to withdraw. Then for several years he lived out of the Church, but in 1888 he again united with the Methodist Church, South, in which he lived happily doing all in his power to advance its cause. His Young Brother.

HALE—Walter W. Hale was born in Columbia county, Ark., February 24, 1875, and died at Wadley July 13, 1896. He professed religion and joined our Church in November, 1892. Our Church lost one of her brightest, best and most faithful young men in the death of Walter. The family lost its stay (his mother was a widow). For many months we knew the end would soon come for he died of consumption. He suffered long and patiently, was always cheerful and happy and when told that he must die soon said he was ready to obey the call. He was a great comfort to his mother and sister and will be sadly missed. A little while and those who mourn him will come to the upper and better home. The Lord bless and keep you. His pastor, R. W. McCoy.

WEST—Edward West was born in Sevier county, Tennessee, November 25, 1823, was married to Mary Ann Mock (sister to Bro. John Mock, of Peaire Grove, Ark.) in 1846; was converted when a young man at old Sulphur Springs, and joined the M. E. Church, South, in which he lived an active, consistent life for fifty-one years. He died at his home near Vine Grove, Ark., June 3, 1896, full of years and rich and strong in all the virtues of our holy religion. Bro. West was a man of great energy and, under the blessings of a kind Providence, was prosperous, accumulating a good estate. His house was truly a preacher's home, and at none did they receive a warmer welcome. The writer of this can never forget the many pleasant hours spent in his hospitable home and with his pleasant family. As a citizen he was public spirited and keenly alive to every interest that tended to the good of his country, while the poor, the widowed and the orphan found in him a true friend and ready helper. He loved the Church and was true to her every interest. He will be sadly missed in the community and in the Church. But no where will he be missed as in his home. He had a cloudless sunset.

P. B. Hopkins.

DEVINS—Mrs. Sallie Devins, wife of J. C. Devins, Jr., of Vine Grove, Ark., died at her home, August 22, 1896. She was born in DeSoto county, Miss., came to this county (Washington) in 1874, was married to her surviving husband in 1893, professed religion in early life and united with the M. E. Church, South, in which communion she lived to the day of her death. Lovely in person and mind, having a kind heart and cheerful disposition, she made her home a happy one, and drew around her a circle of devoted and admiring friends, who sorely and sadly feel her loss. She loved her Church and its services and the Sunday school and its work. Religion was her support and consolation during many years of affliction, which she endured with patience and cheerfulness.

H. M. Welch.

TURNER—Mrs. Amanda Turner died at her home at Zion, near Carlisle, Ark., July 13, 1896.

Sister Turner joined the M. E. Church, South, at the age of 15 years and lived a consistent member till the close of her life. Sister Turner will be missed in Church and Sunday school. The writer only knew her a short time, but he looked upon her as one of his most faithful members. On Sunday before she was taken sick she asked her husband, "Left,"

as she always called him, to go with her to Church. He told her he did not feel like going, and she replied: "I don't either, but my seat is never vacant when I can get there." She took sick next day. She was conscious all through her sickness, and was ready and willing to go.

John T. Shaw.

PHIPPS—Margaret, wife of I. S. Phipps, was born January 2, 1852, in Clay county, Kentucky, and departed this life September 14, 1896. Sister Phipps was a devoted wife, a loyal Methodist and a fervent Christian. A few days ago she was taken very ill with sore throat which resulted in her death. She leaves a devoted husband, a father and mother and many relatives and friends to mourn her loss. But our loss is her eternal gain. She told her husband a while before she died that she would "soon be at home over there."

I went to see her a few days before she died and she expressed a willingness to die. She lived the Christian life by precept and example. I don't know when I ever have seen the people so melted to tears as they were at this sad occurrence.

H. C. Morris, P. C.

St. Paul, Ark.

BRAWLEY—Ruth Selina Brawley (nee Woods) was born in Fredell county, N. C., April 14, A. D. 1821, was married to John M. Brawley, September 23, 1847, died near Butlerville, Lonoke county, Ark., August 3, 1896. Sister Brawley was converted in early life and joined the M. E. Church, South, and lived a faithful member of the same until transplanted to the Church above. She leaves an aged husband and five children and a host of relatives and friends to mourn her loss. We sorrow not as having no hope, but weep and rejoice together, for we shall meet her again.

John L. Ercanbrack, L. D.

Butterville.

SORRELLS—Another one of our old and honorable landmarks has passed away. Bro. M. B. Sorrells died on the 4th of August, 1896, aged 82 years; was married to Della F. Rhodes on the 11th day of April, 1839, and moved to Arkansas in 1844, landing at Pine Bluff, when there was but one house on the bluff; from there he came to Union county, where he has made his permanent residence. He was a brother to our esteemed Bro. Sorrells, of Pine Bluff. He joined the M. E. Church, South, in 1847, and has lived a devout, faithful member until his death. Full of good deeds he lived a useful life and leaves to his children a rich legacy in Christian character. He was cherished and loved by his sons and daughters as only a good, loving, faithful father could be. His wife still lives, a noble type of pioneer Christianity and Methodism, a great comfort to her friends and children and a light in the Church. May the blessings of the Lord abide with the family. Their loving pastor.

Robert H. Poynter.

SULLIVAN—Miss Mattie L. Sullivan was called to her home above on July 29, 1896, near Wynne, Cross county, Ark. She was the daughter of J. H. and R. M. Sullivan and was born Sept. 15, 1876. Little did they think of the Death Angel claiming one of their dear ones. She was taken sick suddenly about 10 o'clock Monday morning, the 27th. Physician and friends attended skillfully. Her suffering was short and severe. Tuesday about 10 o'clock a. m. She roused up and said: "I can't see you all, I am dying." She repeated: "O, I'm going home to die no more" and exhorted all around her to meet her in that sweet home. And called mother so sweet. She told Dr. Heare he had done all he could, and she wanted him to promise her to meet her in heaven. Mattie has been a member of the M. E. Church eleven years, she was a Sunday school teacher and will be much missed. She was a missionary worker and loved by all. The home is sad, she is missed so much at home and at church. She was a kind daughter, affectionate sister and loved by all. We must cheer up, dear sister and loved ones, and say "Thy will be done." This is his vineyard, he can pluck his choicest flowers. Let us press on to that sweet home, and meet dear Mattie and all our loved ones that are waiting and watching at the gates.

S. E. Pentecost.

Don Bowen was a sweet little girl, loved by all at school she was a favorite with all the children, and the teachers could



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.

not help loving her, for she was so obedient and always had her lessons so thoroughly prepared. Her seat was always filled at church and Sunday School and she was always singing praises to God. But we know that her praises then were nothing to compare with the sweet voice that sings around the throne of God to-day.

While the memory of little Don is sweet, dear papa, mama, brothers and sisters, remember that she is standing with outstretched hands waiting to welcome you home. Her aunt,

Ella Hewitt.

WHIPPLE—Mrs. Lula Whipple (nee Morton) was born September 13, 1868; married to Dr. H. W. Whipple January 18, 1885; died August 23, 1896.

Sister Lula was sick only two weeks, but during the few days God permitted her body to be racked with pains and scorched with fevers her soul was quietly resting in the arms of her Master, in whom she constantly trusted. During her sickness she did not murmur. It was her quiet joy to work for her Church. She was always ready to work in any place the Church put her; she was a teacher in the Sunday school, and third vice president of the Epworth League; and she loved her work.

In the death of Sister Lula, the Church has lost a true, consecrated worker, a bright, shining light. She carried her religion into her every day life; she constantly strove to do good not only to her friends, but to every one she met. She was a special friend to the poor and cheerful, happy wife. Her face never wore an unpleasant look, but was always bright and wore a perpetual smile. Her husband has lost a loving wife and the preacher has lost one of his best friends. I can say, with her former pastor, Miss Lula loved her preacher.

TONEY—Alexander Toney was born in Jackson county, Alabama, March 8, 1827; died August 18, 1896, at his home in Ouachita county, Arkansas. He came to Arkansas in the year 1847; was married to Lucinda E. Hoague, of Ouachita county, Arkansas. He was converted at a meeting held at Holly Springs, Dallas county, by Bro. A. Winnfield and G. L. Hoague in 1851, and joined the M. E. Church, South, under Rev. A. Hunter in 1852. He served the people

of Calhoun county for several years as county judge. He leaves a wife and several children to mourn his loss.

F. E. Canfield.

Buena Vista, Sept. 1, 1896.

HALL—Miss Pearl, daughter of W. D. and Ann B. Hall, was born in Panola county, Miss., October 11, 1868; died in Beebe, Ark., July 29, 1896. She was converted and joined the M. E. Church, South in 1894, in which Church she remained until her death. It was the privilege of the writer to visit her bedside often during her last illness, which was of five months duration, and in all these long, weary months she never murmured, or seemed to think her affliction too severe; but rather rejoiced at all times that she could know she would soon be at rest—"having a desire to depart and to be with Christ." The beautiful, Christian character of Miss Pearl made a deep and lasting impression for good on all who were in any way associated with her, in sickness and in health. O, for more young people to live the consistent life, and to delight in the "law of the Lord," as did this dear young sister on the account of whose death we now sorrow, but not as those who have no hope. "Thy will be done. Such was her faith, her patience, her resignation, and so great was her devotion to her Lord, that in her death we were enabled to see the great triumph of the Christian religion.

Mrs. H. B. Strange.

RUSSELL—Mattie M. was born January 6, 1879, and died at her home near Bryant, Ark., August 13, 1896, after wrestling four weeks with typhoid fever. It is indeed sad to see one beautiful, intelligent, good, called from the stage of action when youth is merging into maturer years, the flower of hope inspiring high ideals of life, and the promise of future success and usefulness most eminent. And viewing it from a human standpoint, it is sadder still to the one called to go, because of the attractions of this life. But "My grace is sufficient for thee." So it was with Mattie. She bore her sufferings with that spirit which love of Christ inspires, and sweetly fell asleep in the arms of Him in whom she trusted.

SCARBROUGH—Dr. J. B. Scarbrough was born in the state of North Carolina, March 19, 1832. He accepted Christ as his Saviour at the age of 18. He entered the local ranks of our Church in 1858 and in him Southern Methodism found an able and zealous supporter. He was licensed by Rev. T. L. Boswell in 1858, ordained deacon in 1862, and ordained elder in 1867. He moved to Arkansas in 1869, where he entered upon a heavy practice of medicine. When I first came to Bald Knob Dr. Scarbrough came to me and, laying his arm upon my shoulder said: "Brother, I want to help you." I did not realize what he meant, but now I know. He was the preacher's friend, Oh, how his prayers, his counsel and Godly conversation have helped me. His deathbed was a scene of triumph. He did not profess sanctification, yet he lived it. As I sang and prayed with him often in his last sickness his face would light up with a halo of glory and his voice would go up in praises to God. In the hour of his greatest agony he exclaimed: "Precious Saviour! If this is death let me die always."

HADLOCK—Sarah J. (nee Campbell) was born Sept. 20, 1833, and died July 13, 1896, in the 63d year of life, having been a servant of Jesus for 45 years, with a living faith and a fervent love she bore the trials of this life and thus bade adieu to its sorrows and waits the resurrection morn.

J. F. Etchison, P. C.

TURNER—Baron DeKalb, of Mount Zion Society, was called to his reward June 26, after a continued illness of over two years (paralysis), which was borne with calm resignation.

Bro. Turner was born Jan. 9, 1843, the last twenty-five years of his life was spent in the service of God as a member of the M. E. Church, South, and then he passed over the river to the land of the living for the people of God.

FEWELL—Henry Watkins, died Sept. 1, 1896, at his home in the city of Little Rock, Ark. He was a member of the M. E. Church, South, and was called by the Master from our presence and fond embrace to be a star in His diadem of glory. We bow submissively to the will of God. The Lord giveth

and He shall take it away. Blessed be the name of the Lord. Billy Wilkins was born October 2, 1835, died August 8, 1896. His short life is an oasis in the home life of a devoted family. His death a burden to a bereaved life; and Jesus sweetly guides them on.

J. F. Etchison, P. C.

MAY—Death has visited the household of Sister May, claiming for its victim the time the head of the family, Brother J. C. May. He was born in Putts county, Georgia, December 18, 1830, was married to A. B. Palmer in 1849 and moved to Arkansas the same year, where he has ever since resided, until July 18, 1896, the grim monster, Death, claimed him as his own.

Brother May professed faith in Christ in Clark county, Arkansas, in 1856, joined the M. E. Church, South, and remained in the same until death.

Brother May, when death drew near, was asked if he was prepared to go. He replied that he was willing, ready and waiting for the summons to come.

When you think how much he has gained, only strive the harder to meet the loved ones that have gone before.

Ella Hewitt.

ALMOND—John A. Almond was born in Tennessee, December 23, 1827, came to Arkansas county, Arkansas, in 1856 and died at his home near St. Charles, Ark., July 27, 1896.

In the death of Brother Almond the Church and community loses one of our best men. This statement is not in the least exaggerated and will not be questioned by anyone who was at all conversant with his past life.

While he was modest and unassuming, he was equally as true to every good principle. For forty years he has lived in this community—"going in and out before the people," with a wholesome influence, and a character as unstained as the gentle snow flakes.

During the pastoral visits and many pleasant hours spent at his home we always found him happy and sweet spirited.

We happened to be present while he was crossing over the dividing line between earth and his eternal home, and while he was unable to give us a "dying testimony," he left a living testimony of more than forty years standing, "known and read of all men," that gave to his friends and loved ones more comfort than a mere death-bed confession would have given.

"Our people die well," said Mr. Wesley. Especially is this true when the live as did our brother Almond. We have not sufficient data at command to write of his conversion, marriage, etc., but a good man has gone.

O. H. Keadle.

WINKLER—Philip Douglass Winkler, son of Dr. E. H. and Mattie Winkler, was born December 2, 1895, and died at their home in St. Charles, Ark., September 4, 1896. Little "Douglass" seemed to be one of the sunniest and sweetest little children in the community. Nearly every body who knew the little bright-eyed, smiling one of whom we are writing, regarded him as a precious little person.

Especially were the members of our family sorely grieved when Douglass was so suddenly called away.

But He who said, "Suffer little children to come unto me," can take better care of the little lamb in heaven than human friends could care for him amid the raging storms of earth.

At one of our Church services a few months ago, we took little Douglass in our arms, put our hands upon him, and as a representative of our Savior, dedicated him to God in baptism. Now he is telling the glories of God in heaven. Press on weeping parents, little Douglass is safe.

O. H. Keadle.

CHEATHAM—Mrs. Norville W. Cheatham, wife of Eugene M. Cheatham, and daughter of W. R. White, died in peace September 11, 1896, at her home in Little Rock, Ark.

Our Church in Little Rock has bereaved of the most faithful member we had. She was emphatically blameless in life, faithful in every relation and to every duty. Devotedly pious from childhood and tenderly beloved by all who knew her. No more need be said.

J. H. Riggs.

What you want when you are dying is medicine that will help you. Try Hood's Sassaaparilla and be convinced of its

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- New Life, Round, Shaped, . . . 30c, Per doz. . . \$3.00
- New Life No. 2, Round and Shaped, 30c, Per doz. . . \$3.00
- Cheerful Songs, Round Notes only, 50c, Per doz. . . \$5.00
- Living Songs, Round and Shaped, 35c, Per doz. . . \$4.00
- Tears and Triumphs, Round and Shaped, boards 30c, per doz. . . \$3.00
- Tears and Triumphs, Round and Shaped, paper 20c, Per doz. . . \$2.00
- Triumphant Songs, 1 & 2 combined, Round only, 55c, Per doz. . . \$6.00
- Triumphant Songs, 3 & 4 combined, Round only, 35c, Per doz. . . \$4.00

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ARKANSAS METHODIST.

WEDNESDAY, SEPT. 30, 1896.

EEO. 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.

To 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."

Mangers Notes.

Bro. Steel begins his protracted meeting at Asbury Church next Sunday.

The wholesale dry goods house of Wolf & Bro. this city failed last Saturday.

We still have a few copies of the splendid Bagster Bible which we give with the METHODIST—both for only \$2.75. Now is the time to order.

Brother Thomas has just closed a good meeting at Winfield Church. There were some seventy-five conversions and will be about the same number of accessions.

Dr. David Morton the Church Extension Secretary preached twice at Winfield Church Sunday. First Church worshipped with Winfield at night. Dr. Morton made this office a pleasant call Monday.

Dr. Whitsett the eminent Baptist divine who made such a stir among the baptists by discovering historical facts which proved that the Baptists did not always practice emersion, has put his letters in book form. We have it for sale at \$1.00 per copy. It should have a large sale.

Dr. J. J. McAlmont one of the oldest and truest members of First Church this city died last Thursday and was buried from Winfield Church. Rev. C. E. Pattillo assisted by Rev. James Thomas conducted the service. Bro. Pattillo's sermon was eloquent and appropriate. A large concourse followed to the cemetery and attested the high regard in which Dr. McAlmont was held. The ceremonies at the grave were conducted by the Knights Templar of which the deceased was an old member. We shall expect an obituary soon.

The Supreme Court has rendered the following righteous decision:

Cotton was convicted in Yell county of selling five gallons of whiskey at his distillery, five miles of the public school house in Dardanelle. Cotton was a manufacturer of ardent liquors in Dardanelle and the sale was made at his warehouse, and was in the original package, and was made by him.

Mr. Justice Riddick, in his opinion, said, that the legislature of 1895 passed a special act to prevent the sale or giving away of any intoxicating liquors within five miles of Dardanelle school house. The contention of Cotton was that section 4851 of the digest gave him, as a manufacturer of vinous, ardent, malt or fermented liquors, the right to sell such liquors in original packages of not less than five gallons without license, and that this right to sell was not affected by the special act above mentioned.

Constructing these acts, Mr. Justice Riddick said: "The act in question makes it unlawful for any person to sell or give away any vinous, spirituous or intoxicating liquors within five miles of Dardanelle public school building."

It contains an exception in favor of wines used for sacramental purposes, and also provides that the provision of the act shall not extend to Pope county; but it makes no exception in favor of the manufacturer of liquors and the courts can make none. The judgment was right and must be affirmed."

EVERY KIND OF HUMOR FROM PIMPLES TO SCROFULA

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Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters from the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark."

THE TWO WAYS.

Where two ways meet the children stand,

A fair, broad road on either hand;
One leads to right and one to wrong—
So runs the song.

Which will you choose, each lass and lad,
The right or left, the good or bad?
One leads to right and one to wrong—
So runs the song.

—Selected.

Dear Children: I have been receiving very few letters lately. I suppose the reason for this is that you know I am not well. I am able, however, to attend to the corner now and want to hear from the nieces and nephews all over the state. Write and tell me what good works you are doing. If you belong to a Juvenile Missionary society or Junior Epworth League, tell me what your society has done or is doing for Christ's cause. We want to have something interesting in the corner every time. The children's corner will come the first week in every month and if you all get very much interested we might have it twice a month.

Aunt Carrie.

Kingsland, Ark., June 9, 1896.

Dear Aunt Carrie—I thought of writing to you several times before now, but neglected it. I go to Sunday school every Sunday. We have fourteen scholars in our class. Our Sunday school teacher gave us a spider web entertainment on Easter. We hunted eggs and had a delightful time. We had a picnic on the seventh of May and we crowned a May queen, had a May pole and also a nice dinner. All of the Sunday schools had a children's day service. I have a little friend from Chicago and she says she is going to write. The Methodist Church organized an Epworth League and I am on the lookout committee.

Your little twelve-year-old friend,

Maude Orton.

This is a good letter, and Maude must tell us what a spider-web social is. We would like to hear from your friend.

We can furnish the splendid \$5 self-pronouncing Bible for \$2.50 postpaid.
Reddy & Thornburgh,
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HAVE YOUR PLUMBING DONE BY ROGOSKI & DUNGAN

LOOK AFTER THEM.

In July we gave the names of persons who had procured United States license to sell liquor. We intend only to give names in prohibited territory, but not knowing every time we may have a few who are authorized by law to sell liquor, but in most instances they are violating the law and should be looked after. This list includes all up to noon September 21st.

P. O.	Name.
Arkansas City, C. F. Kroger.	
Boydsville, W. J. Simpson.	
Benton, J. H. Cook.	
Cherokee City, J. W. Wilson.	
Casa, Jas. S. Wilson.	
Clarksville, Mitchell & Son.	
Corning, S. G. York & Co.	
Corning, Daniel Pennock.	
Dallas, near Cotner & McIntosh.	
Fayetteville, Evans Drug Co.	
Fayetteville, J. Watkins.	
Fisher, P. L. Murphy.	
Fisher, J. S. Bridges.	
Fisher, E. D. Smith.	
Gallitan, R. T. Platt, retail.	
Gallitan, R. T. Platt, wholesale.	
Greenway, A. J. Adams.	
Horatio, Thos. H. Falvy.	
Horatio, W. H. Cluck.	
Horatio, W. J. Hunkapillar, wholesale.	
Heber, W. A. Clayton.	
Harrison, G. S. Desha.	
Hatton Gap, Frank Stewart, transferred from Siloam Springs.	
Hindeville, near Martin & Price.	
Huntsville, Williams Bros.	
Hardy, Marchant & Hanby.	
Jonesboro, D. C. Roff.	
Jonesboro, R. C. Brady.	
Knobel, B. M. Mallin, malt liquors.	
Lake City, J. W. Mead.	
Morrell, Abe Walton.	
Mundall, G. W. Finn.	
Mena, Murphy & Hopper.	
Mena, G. M. Ward.	
Mena, Belson & Yanou, transferred from Blansett.	
Newark, Magnes & Wilson.	
Osage, J. T. Seltz.	
Paragould, Spahn & Vaughan.	
Palarm, near W. B. Haines.	
Parkdale, W. C. Kelley.	
Parkdale, H. E. Killian.	
Portland, W. A. Setell.	
Portland, Rogers & Cockenham.	
Rotan, near Hanna & Thompson.	
Rocky Crossing, W. E. Cotton.	
Rob Roy, J. F. Quattlebaum.	
Sherville, Newell & Co.	
Shervill, J. D. Quattlebaum, at Motes & Rutherford's store.	
Searcy, Lisle & Isabel.	
Searcy, Jno. Carter.	
Siloam Springs, Kinson & Smith.	
Toney, near Hanna & Thompson.	
Toronto, Hanna & Thompson.	
Valley Springs, Jno. Gray.	
Whitener, Snyder & Co.	
Wesley, near Johnson & Webb.	
Wesley, near T. L. Johnson.	

Orville Pool, on steamer J. A. Woodson, which runs on White and Black rivers. He cannot lawfully sell on his boat in prohibition territory. G. T.

22,000!

Already 17,000 copies of Mrs. Thornburgh's Catechism for little children have been sold in about three years, and we have just had a new edition of 6000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism. Infant-class teachers approve it at first sight. Send for sample copy, 5 cents, or 40 cents a dozen.
Arkansas Methodist,
Little Rock, Ark.



FREE! We direct special attention to the following remarkable statements:

Had Catarrh ever since I can remember, often avoided company on account of the offensive discharge, hawking and spitting; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring and in a short time my hearing failed and grew worse until I became so deaf I could not hear one talk unless they were close to me and spoke very loud. Have used Aerial Medication eight weeks, hearing is fully restored, roaring and pain gone, and Catarrh is entirely cured. I do not see why any one should suffer from Catarrh or deafness when there is such a good cure as this. Miss Carrie Bowers, Rouseville, Pa.

Deaf 25 Years.



For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Aerial Medication, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

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To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address

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