Arkansas Methodist.

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

One Year, $1.50.
To Preachers, $1.00

VOL. XV. LITTLE ROCK, OCTOBER 7, 1896. NO 41

THERE ARE THOUSANDS

of dollars due the ARKANSAS METHODIST on subscriptions by as good people as are in the State of Arkansas. The preachers say they are good and will pay. But we can't wait. We must have money. There are enough who will read this, who have the money ready for us to relieve our wants. Send it direct the next time you go to the post office.

HENDRIX COLLEGE, CONWAY, ARK.

News and Notes.

WHAT NOTES of triumph come up from our Methodist hosts everywhere in the State. We have given room promptly for these revival notes. They cheer and inspire the whole Church in Arkansas

WE PUBLISH things this week which are meant especially for the educated readers of this paper, or such, at least, as have a right appreciation of the importance of education

We have, with care, secured especial articles from our ablest men for this issue. Bishop W. W. Duncan, Bishop E. R. Hendrix, Dr. Bigham, our Education Secretary, Dr. C. H. Riggin and Rev. James A. Anderson furnish papers which we trust will be carefully read.

THE STATISTICAL exhibit of the St. Louis Conference shows loss during the year just closed. There is decrease of 970 members of the Church, 15 Epworth Leagues, 393 League members, and 1,988 Sunday-school scholars. There is a falling off also in the general collections.

The Next House of Representatives.

The next house of representatives in this State will be composed of eighty-eight Democrats, ten Populists and two Republicans. Of this number thirty-eight are farmers, thirty-five lawyers, eight teachers, three merchants, three ministers, five newspaper men, four physicians, one insurance agent, one lumberman, one county clerk. In religion they are classed as follows: Baptists, twenty-seven; Methodists, thirty-five; Cumberland Presbyterians, four; Episcopalians, three; Presbyterians, three; Catholic, two; Christian, eleven; Independent, one; no membership, thirteen. There are thirty-eight native Arkansians in the house, five Mississippians, two Louisianians, two Kentuckians, four from Illinois, eleuen from Georgia, three from North Carolina, twenty from Tennessee, one from New York, two faom Texas, four from Alabama, one from Virginia, one from Florida, one from Louisiana, one Englishman and two Americans. Next to Arkansas the sons of Tennessee predominate. Strange to say, Mississippi has only five representatives in the house. The Methodists are, as usual, several votes ahead, and next comes the Baptists, with the Christian Church occupying third place. —*Arkansas Democrat.*

We call attention to the advertisement of M. M. Cohn & Co. in this week's issue. This is a large and well conducted house, up to date in every department and thoroughly conversant with the needs of the trade and how to meet them. Our preachers are given a special discount when trading with these gentlemen. If you need anything in their line and can't come to the city, write them for prices and information saying you saw their advertisement in the METHODIST.

The Laclede Hotel opened again October 1st. This is a good house, and gives special rates to our preachers.

The Final Pull.

We lend the influence of the METHODIST this week for a final pull in behalf of our Church college at Conway. The welfare of our whole Church in this State is largely committed to this enterprise. Already its fruits are being realized in the earnest educated young preachers who have come out from this institution. These young men have not made any demands for especial favors. The spirit which rules in the school has been manifest in preparing the hearts as well as the minds of young men for the ministry. We shall need all the men that the college can equip from year to year. If we send our young men to church schools east of the Mississippi, most of them will not return. Presiding Elders watch these schools. They mark the most promising preachers there and solicit them for pleasant fields of labor Arkansas must educate her own preachers.

The Church college is a necessity. We have seen many schools which the Church allowed under pressure of debt to pass to private hands. We have not known one that the Church ever recovered, and their entire loss is but a question of time.

The intelligence of our Church in this State will not permit any thought but to hold to this school, and not only pay its debt, but build up something worthy of Methodism in Arkansas. There are no difficulties in the way No mistakes have been made—nothing lost. We have the full worth of all the money expended, as to property, and as to the school we have done marvelously well Its president is able, self-denying As to his influence in educating both mind and heart, let his students speak for him. We do not want an agent and drummer at the head of that school, but an educator. That we have. Let us make the final pull on the Hendrix College debt this fall.

We have reached the point when we are sure of success We only call for the closing up of the subscription Brother Hill, the agent, is already rejoicing in the confidence that he sees the end of this college debt.

Considerable subscriptions are already secured for endowment when the debt is paid In spite of depressing times, we are gratified at the increasing subscriptions for this noble object. The coming Conferences will sound the note of victory, we confidently believe.

Personal

We met at the St. Louis Conference our friend James Murphy of Conway, Ark., formerly of Missouri.

Rev. J. K. Pope, P. C. of Oak Forrest Circuit, says: "Closed my last protracted meeting, resulting in 54 accessions to the Church."

Dr. H. W. Morrison, our Missionary Secretary, was the only General Conference officer at the session of the Conference at Charleston, Mo.

T. Elmore Lucy of the Russellville *Democrat*, was a pleasant caller Friday. He was in attendance on the Christian Endeavor Convention.

Dr. John Matthews is seventy years of age He has been a licensed preacher about fifty-two years, an itinerant fifty years. There seems to be no abatement of his power as a preacher.

Bishop Hendrix writes: "Your readers will be glad to know that we have supplied Miss Holding's place in the Training School with Miss Effie Thompson, of Chicago, whose training and gifts as a teacher have most favorably impressed both her associates and her pupils in the Scarritt Bible and Training School."

There were five transfers to the St. Louis Conference: W. B. Patty from Illinois Conference, J. B. Seay and L. P. Cole from Louisville Conference, Frank Moore, Western Conference, and H. K. Singleton from White River Conference. The following were transferred from the St. Louis Conference: J. A. Beagle to East Texas, A. T. Osburn to Texas Conference, T. B. Regan to Missouri Conference.

Contributed

METHODIST INSTITUTIONS OF LEARNING, OR HENDRIX COLLEGE.

How shall the divine idea of education be realized? The only satisfactory answer is, the generous maintenance of first class colleges by the church. The college which responds to the need of the hour for the best culture must be positive and uncompromising in its Christian influence as well as in its investigation of all the essential facts and truths of the Christian system. Even in the presence of advanced thought and with the demand of the age and the history of the colleges before us, we insist that it is not dogmatic, intolerant and narrow to assert that "moral and religious perfection are the end of all education." This end when realized will not lower the standard of scholarship, as it will not close the door to any department of scientific and literary investigation. Church schools are not organized to "teach dogmas or to grind out pr ac ers." It would be well if they ground out more than they do, and these thoroughly qualified in heart and head, and fully consecrated in an unpretentious, humble, apostolic spirit. Such are greatly needed for home and foreign work.

The church engaged in the work of education is not a modern idea. Before ancient historians, philosophers and poets "wrote thought or sung" God's appointed instructors were teaching the profoundest truths affecting individuals, social and civil life. They emphasized and it should be the emphasized lesson of today that "the fear of the Lord is the beginning of wisdom." Moses will not suffer by comparison with Herodotus, David with Homer, Solomon with the seven wise men, while the impassioned and eloquent utterances of Isaiah remain peerless, falling as they did from lips touched by the live coal from the upper and better sanctuary. Statesmen and rulers learn a lesson from King Jehosaphat, who sent out his princes, levites and priests to teach Judah. His was an itinerant educational corps, and the results proved the wisdom of the plan. The Great Teacher and Interpreter of Truth, silencing with his wisdom the wisest who came to tempt him and dealing in the simplest way with the complex problems of life, was certainly not dogmatic and intolerant. He challenged investigation and insisted upon earnest searching after truth. The Pauline circle cannot be charged with narrowness when it embraces "whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Christianity cannot be contracting in its nature and does not reduce to the "bondage of opinion" when it reigned with unquestioned authority in the hearts and shone out in the lives of such philosophers as Sir Isaac Newton, Robert Boyle and John Locke, and of such scientists as Sir David Brewster, Michael Faraday, Alex. Agassiz, Joseph Henry, James A. Dana and Arnold Guizot. It is about time for the unbelieving world to cease its cant. It is not the pioneer of all the train, or has a monopoly of all the wisdom which may be useful to man. It seems impossible for the worldly wise to understand that society, the state and the church exist for man, and not man for them. They are for man's uplifting and salvation. If wisely constituted they will adjust themselves to the best interests of the whole man for life and goodness. If they fail, reformation and sometimes reorganization is demanded, or man becomes subject where he should be lord. The only means by which society, state and church can do this uplifting is the truth as it is in Jesus, truth which insists upon Christ's interpretation of life and all its possible relations. The Master was not unmindful of social science, and without reflecting on other teachers, there is in His word, "Love thy neighbor as thyself," the great basal principle of the only true sociology. The world—both the wise and unwise—is slow to understand the great things Jesus offers, and to compass the mighty sweep of His plans for the redemption of humanity from the bondage of all evil and its enthronement in the royal freedom of "Sons and daughters of the Lord Almighty." To be Christ like is God's ideal for man. The church must strive to realize this, and the surest, most effective way is through and by her own colleges. This she can do and not be unmindful of all that is good and helpful in art, science and literature.

We must not close our eyes to the fact that there is a contest, more or less fierce between the church and her enemies, whether education shall be secular or religious. No thoughtful man can be an idle spectator of the struggle. We commend to every thinking Christian man the following words of the late President Porter, of Yale College: "We cannot overlook the fact that no little of science and culture at present is conspicuously anti-Christian. Under what name this exclusion of Christianity is known, or under whatever covering it may hide itself, its existencne and its presence can neither be disguised nor denied. * * * Every educated man nowadays must either accept or reject the ill-disguised materialism of Huxley, the cerebralism of Bain, the thin and vacillating metaphysics of Mill, the evolutions of Herbert Spencer with its demonstrated impossibility of a positive theism. In history every man must take or reject the atheistic fatalism of Buckle. In literature everyone must accept or reject the worship of genius or the worship of God; the self-centered adoration of self-development or the generous self-forgetfulness that has made heroes and martyrs; the imitation of Goethe in his contentment with the present and his cool submission to fate, or of those Christian poets and critics who have been discontented with the best of earth because of their ardent outreaching to what is promised in the future life. * * * The question is not whether the college shall or shall not teach theology, but what theology it shall teach—theology according to Comte or Spencer, or according to Bacon and Christ; theology according to Moses and Paul, or according to Buckle and Draper."

Accepting as true these words of so distinguished an author and educator, we hesitate not in the assertion that if our church is blessed with cultivated Christian families, having altars of prayer, if we rejoice in a form of piety which unites a Christ-like spirit with a broad, deep culture, if we have an aestheticism which, while beautifying the home, elevates and refines society, then we must liberally maintain our colleges and make them the equal of the best in the land.

To those familiar with our college work in some sections of our extended teritory, there is no surprise when Methodist young men and women seek other schools in preference to those of their own church. In claiming patronage for our institutions of learning we often make heavy drafts upon Methodist loyalty. It is not demanding too much when we ask that Methodist colleges shall be the seat of that learning which will thoroughly qualify for Christian citizenship. A college which will do that will always command patronage and serve as no purely secular one can, both church and state.

1. We must have suitable buildings, not pretentious edifices, for the virtual loss of so much capital in masonry is to be deplored.

2. The scientific departments must be generally supplied with the best modern apparatus.

3. Our libraries must have a reputable stock of the best reference books, valuable alike to teacher and pupil.

4. As indispensable, we must have ample endowment in order to secure and retain the best teachers and lecturers, and thus escape the greatest source of friction. Professorships in Methodist colleges are proverbially insecure.

To urge these things is not utopian. Southern Methodists can have, if they choose, such schools as are demanded by this day and age. If they are unappreciative and ungenerous, spending their money for that which is not bread, they must only blame themselves if their colleges are not in every respect equal, if not the superiors, of any in the country. It is a shame that too often back of struggling church colleges, manned by earnest, faithful, competent and devoted men, there is a constituency able to relieve, thoroughly furnish and equip, and thus remove the reproach of respectable poverty. We are not poor unto ourselves. Shall we not enrich others with the riches wherewith God has enriched us? We seem not to see that the fields are white already to the harvest. We must work. We must endow. Not multiply colleges, but give new life to those struggling for existence. We must not rely upon the princely gifts of the wealthy, but gather up the offerings of the many and there will be no need in the educational treasury. Those who profess to be and are officially constituted leaders must show to our people a better way. We must gird ourselves for more and better work as an evidence that we are not only not forgetful of the history of Methodism and our consequent indebtedness for great success, but are fully alive to the pressing claims of the present and the provision demanded by the future. We need and must have donations. The church schools will not decline legacies, but they need donations for current work. Let those who can bring royal gifts to their altars do so now, and not wait until death has released their hold on their possessions, then no longer theirs. Who will build his monument in an endowed Christian college?

W. W. Duncan.

A GREAT INTEREST.

Every Methodist in Arkansas is interested in the successful establishment of Hendrix College. It is to his personal advantage. If you have sons to be educated or will have sons in the future to be educated, this college will afford opportunity for them to receive the higher education in their own state. It is cheaper to educate at home. It is better because they will in college be forming acquaintance and friendship with the men who will be men of influence in every part of the state in the years to come, and because while being educated they will be developed in that species of patriotism which is called state pride, and will not be compelled continually to hear their own ustate disparaged and maligned. Do you say that owing to your poverty you will not be able to give your sons college training? Let me assure you that you may be in error about this. Of all the young men who have been educated at Hendrix College or are now in attendance there by far the greater number are children of parents who did not dream of being able to send their boys to college. One inspiring motive which ever urges me in my solicitude for this college is to bring college training under Christian auspices within the reach of the poor boys of our own state, farmers' boys, country boys from our own prairies, forests, mountains and swamps, so that every one who has ambition, industry and perseverance may have the opportunity. If you have no boys to be educated—now or hereafter, there are boys for whom you are interested unless you are too utterly selfish and cold-hearted to be a Methodist.

If you have the patriotic love for Arkansas that I have, you desire further to see Arkansas educationally independent. I want it wholly unnecessary to send out of the state to get teachers for our schools, preachers for our pulpits, men qualified by education to represent Arkansas in Congress, to make governors, judges, lawyers, or to conduct great commercial enterprises, or be leaders of men among us, while our own sons shall be hewers of wood and drawers of water. The time is rapidly coming and is almost here now when college graduates will fill all these places, and we must provide facilities for the higher education at home or be dependent upon those educated abroad. The colonial period of this state is past and while I trust we shall always welcome men

There are a great many wrong ways of treating disease. It is easy to make mistakes. Doctors make mistakes just the same as anybody else. The doctors who make the fewest mistakes are specialists. They do one thing over and over and over, so that they know all that there is to know about it. In the 30 years that Dr. Pierce's Pleasant Pellets have been sold, hundreds of thousands of people have taken them, and have been cured by them. There is no longer any possible question of their efficacy. They are the product of experience, tried by time. They are intended to cure constipation. They are good for men, women and children. They are tiny, sugar-coated granules, very easy to take, very quick in their action. One "Pellet" is a gentle laxative, two "Pellets" a mild cathartic. A great many people make the mistake of "sandbagging" their digestive organs. They take some strong and violent medicine, which creates worse troubles than it cures. Strong purgatives shock the system unnecessarily, and they do not cure constipation. Constipation is a thing that makes people listless and languid; makes their breath bad; wakes them up with foul taste in their mouths; puts black spots before their eyes; makes them dizzy; causes headache; makes them bilious; produces pimples and blotches—runs into all sorts of serious consequences. All this is cured by Dr. Pierce's Pleasant Pellets—cured absolutely, perfectly, permanently.

Send 21 one-cent stamps to cover cost of mailing *only*, and receive absolutely *gratis*, Dr. Pierce's Common Sense Medical Adviser, and find out how to keep yourself and family healthy; contains 1008 pages, over 300 illustrations and over 680,000 copies have been sold at $1.50 each. The new edition of 500,000 copies is to be given away *absolutely free*. World's Dispensary Medical Association, Buffalo, N. Y.

of brains and culture who will come to us from abroad, I think it would be a great reproach if we continue to be dependent upon them.

Hendrix College has made a splendid record, has gained high recognition and standing, has done noble work and amply paid the state for all it has cost. It stands at the open door of immense possibilities of good for our commonwealth, but encumbered with debt in the financial stress of these times all may be lost for lack of a little help which can be easily given and will be if the people at all understand the importance of every man doing his duty.

J. H. Riggin.

EDUCATION IN THE M. E. CHURCH, SOUTH.

By R. J. Bigham.

The South has not been backward in the matter of education. Her interest in education deserves all the greater applause when it is remembered that for the last thirty years she has been obliged to carry on the renewal of her land, the re-establishment of her industries, and the development of all her interests, together with the resuscitation of her educational institutions. The unintelligent and uncharitable criticisms which she has had to face during all these years wrought a good deal of evil for awhile. But I am glad to believe that we have gotten now, as a people, to where we have set out upon the task of working out our salvation in such a spirit that we have little time, and take little time, to notice such strictures. The story of what has been done in the matter of education by the state and by the Church in the South is as fine a story as could be told of any people that ever lived. This will, perhaps, be doubted by some people, but there are some people who form opinions about situations without opening their eyes or their ears. Their number, however, is growing less; for which let us thank God and move forward.

There are many indications in the South of a renewed interest, particularly in Christian education. The creation by the last General Conference of the M. E. Church, South, of the General Board of Education was an encouraging expression of this increased interest to which I have referred. It marked an era in the attitude of Southern Methodism to the work which she had in hand of God. The hearty support which this General Board has received from the Annual Conferences, from our editors and from the leading men throughout our connection, gives the General Board great encouragement.

The Arkansas Conferences have done well in the matter of Christian education. When many difficulties, peculiar, in some degree, to the situation of these Conferences, are borne in mind, it is simple justice to say that Arkansas Methodism has not been asleep in this great interest, and that what she has done is a credit to her. The fact that a day has been set apart as Hendrix College Day is encouraging, and every friend of God and man will unite in the hope that every preacher in the bounds of the territory of Hendrix College will make the second Sunday in October a great day, will deliver himself of the very best sermon on the subject of Christian education which it is possible for him to prepare; and it is to be hoped that the constituency will respond generously to the exigent need of Hendrix College.

It would take a long letter to tell how vitally Hendrix College has affected the interest of the Southern Methodist Church in the State of Arkansas. It would take a long letter to show how faithfully and loyally noble men have stood by Hendrix College for the sake of God. It would be hard to exhort at length upon the duty of those who have inherited all that Hendrix College has been, and be to add still further to her equipment and to hand her story down untarnished.

Hendrix College has, beyond question, been a great blessing to the State of Arkansas, as have our other Church colleges; but we may waive this aspect of the situation and say that the Southern Methodist Church has no interest in the State of Arkansas which is more vital to her progress than the liberal support of this Christian college. Her graduates are all at work in every walk of life in the state; they are in the pulpit; they edit papers; they teach in the public schools, and in the Sunday schools, and in the colleges of the land; many of them are doing a remarkably successful and gracious work. We cannot afford to let an institution which has, in the past, turned out such useful men, suffer now for funds.

There is no object upon which a Christian can spend his money with a surer hope of expediting the kingdom of heaven than upon a Christian institution. God's blessing rests as surely upon the dime as it does upon the dollar, and perhaps there is no lesson in this connection of greater importance for us to remember. There are, however, people in Arkansas, as there are many in the Southern States, who cannot give the large amounts of money which are daily being given at the North for the cause of education. Many are, therefore, discouraged from giving anything; but if those who are able would give a small amount would do it and would ask God's blessing on it, enough money would be raised in small contributions to release our Church from embarrassment and to put them upon a sure footing. The return which comes from money invested in a Christian education is a personal one. There is nothing in which a parent can take greater pride than in a child which, even at some sacrifice on the part of the parent, has been educated in a Christian school and starts out in the world with the chances in its favor and not against it. Let it be remembered that every child in the South who faces life at manhood, if it has not had an education, faces, at the beginning of its struggle, two hundred and fifty odds. An educated child is a rich reward to the mother and father who, through great sacrifice, has fitted that child for a life which shall reflect credit upon the parents and comfort them by success in good things.

Aside from the personal return which investment in Christian education gives, there is even a richer reward to that member of the visible Church who, even though childless himself, has, nevertheless, in the name of Jesus Christ, given what he could, whether much or little, to the cause of Christian education. To feel that the kingdom of heaven, the cause of God, the success of the Gospel has been ministered to by him according to his ability is to connect himself with the great movement of the elevation and redemption of the race. Let us every one see to it that as we have opportunity and means we shall have as big a part in this great work as is possible. If every preacher in the Arkansas Conference will go at once to work in the prayer meeting, in the Sabbath school, in the home circle, on the streets; thinking, talking, pushing in this matter, and will come to his pulpit on the second Sunday morning from off his knees, his head and his heart both full of the cause which he wishes to push forward that day, great things will be done in Arkansas. One single day upon which the people unite in prayer, and in giving, and in hoping, can be made indeed a glorious day. An atmosphere will be created in which it will be easier to give, easier to preach, easier to take a fresh start onward and forward in the heavenly race. The money which will be raised will be a great help to Hendrix College. The men who are working for that college and for other colleges, as agents, as presidents, and as teachers, will be greatly encouraged, and a firm foundation on which Arkansas Methodism can hope to stand and look forward with great justification to a brighter future will be laid. May we hallow that day in our hearts from now until it is past, and may the blessings of God rest richly upon it.

Dr. Godby: "The Altus College (Hiram and Lydia), once the Hendrix, still exists as an aspirant to efficient work and a generous competitor in college enterprise.

Few schools have a more perfectly beautiful location and building. For native loveliness the campus is difficult to excell. With needed renovation and touches of improvement this property is at once most inviting and valuable.

Hendrix College forever, of course, with Galloway and the rest, but as a training school of fine advantages the college at Altus is most worthy of consideration. The faculty of five teachers are each experts in their particular line, and Rev. I. L. Burrow, the first and oldest president, is still "upon the ground." True to Methodist interests everywhere, but much enlisted in this particular "plant."

The recuperative powers of Altus are by no means exausted, and Denning, the new town hard by, gives additional strength and resources.

"Not an empty shanty," was remarked of the Altus situation. Business, they said, was good, and the point is "well taken" for a school of usefulness and much needed agency for good.

Rev. S. S. Key, resident presiding elder, comes and goes in fidelity to his important trust.

The district and Altus parsonage are valuable property and well kept.

Brother Key vacates—four years up.

Some brother of eldership gifts may prepare to be "struck." Who is willing? But Bishop Duncan "settles all."

A. H. Williams.

ARKADELPHIA DISTRICT.

Fourth Round—October—Malvern Station, 10 and 11; Benton Station, 17 and 18; Arkadelphia Station, 20; Dalark Circuit, 24 and 25; Holly Springs Circuit, 26 and 27; Princeton Circuit, 31 and November 1.

November—Lono Circuit, 7 and 8; Bryant Circuit, 14 and 15; Collegeville Circuit, 16; Okolona Circuit, 20; Murfreesboro Circuit, 21 and 22; Clark Circuit, 24; Social Hill Circuit, 26; Gurdon Circuit, 28 and 29. Horace Jewell.

Dear Doctor: For the ten months past of the conference year we have gotten on very pleasantly with our work. The church has made progress along all lines. Up to date we have lost no service and even during the extremely hot weather the congregations were very large, especially at the night services. A lively interest has been maintained on the part of all the auxiliaries, some of them having gone into summer quarters. The Woman's Home Mission and Parsonage Society has done some excellent work toward securing a permanent parsonage, and now for the first time in the history of the church the pastor is occupying church property, and it makes a sweet, comfortable dwelling place, situated a nice distance from the church. The ladies of the Woman's Missionary Society have entered upon the duties of their new fiscal year with increased zeal and determination. Already they have made much advancement. The King's Daughters, with cheerful spirits, willing minds and busy hands have succeeded admirably. They obligate themselves to defray certain expenses connected with the church and thus do much toward the advancement of the work. The Epworth League has grown steadily during the year in numbers and interest and is doing excellent work in its devotional meetings and among the poor and sick. The members of the church have stood by their pastor almost to a man, and it has been a year of delightful labor. How sympathy and love do lighten the burdens of life. The year has been one of harmony and concord, and I trust one in which much good seed has been sown. The membership has been increased considerably. I venture the assertion that no church in the Arkansas conference can boast of a more pleasant, accommodating, faithful or efficient official board than Central Church has. Every preacher knows the value of good official boards. Brother F. S. H. Johnston of First Church will begin his series of meetings Sunday next, and I will commence mine when he concludes. O. G. FLETCHER.

Sept. 24, 1896.

Over Thirty Years Without Sickness.

Mr. H. WETTSTEIN, a well-known, enterprising citizen of Byron, Ill., writes: "Before I paid much attention to regulating the bowels, I hardly knew a well day; but since I learned the evil results of constipation, and the efficacy of

AYER'S

Pills, I have not had one day's sickness for over thirty years—not one attack that did not readily yield to this remedy. My wife had been, previous to our marriage, an invalid for years. She had a prejudice against cathartics, but as soon as she began to use Ayer's Pills her health was restored."

AYER'S Cathartic Pills

Medal and Diploma at World's Fair.

To Restore Strength, take Ayer's Sarsaparilla

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Contributions.

REPLY TO REV. FRANK RITTER.

Dear Bro. Godbey: As Bro. Ritter has asked me to state through the Arkansas Methodist an answer to some questions relative to my life, as contrasted with my father's, you will please allow me space to reprint his letter and publish my reply.

HIS LETTER.

To Rev. Luther Craig—My Dear Bro.: Your father, in his career, covered the life of a private member, local preacher, and traveling preacher in the M. E. Church, South. In each station he was a model Christian gentleman. Socially, he was pure, clean and gentle; religiously he lived in the spirit of the Master, which is peace and love, and in his dealings with the commercial world he met his contracts to the satisfaction of all, and in general he was a Christian of the olden type in his life, and he died in peace with God and man. Yet he did not claim the second blessing.

Will you now do me the kindness to state through the Arkansas Methodist in what respect you and your life are superior to your father and his life. I ask no argument as a simple statement will be sufficient. Yours very truly,

Frank Ritter.

REPLY.

Rev. Frank Ritter—Dear Bro: I am glad my precious father has this opportunity to testify for a truth he loved so dearly, but acknowledged before his death that he had not enjoyed a full power of the blessing, because he had failed to testify to it. It was my privilege to assist him in a meeting on the Melbourne circuit six weeks before his death, and just a few weeks after I was wholly sanctified. He stated publicly then before quite a number of credible witnesses, that he had obtained the second blessing or perfect love, or entire sanctification, when on the DeView Circuit (if I mistake not) and enjoyed it sometimes more, sometimes less ever since. He told his people that I was preaching the truth and urged them to come to the altar and seek the experience. Some five or six professed sanctification and he shouted with them and embracing me said: "My son, my work is about done. I have prayed to live until you got filled and anointed with the Holy Ghost, and fully settled in your Christian life. You will take my place now and have more of the power of the Spirit upon you, than I have had, because of your bold testimony to the sanctifying power. Go on in this way and may God grant unto you a great harvest of souls." Hallelujah! He said he had been urged by his ministerial superiors to obtain the blessing but say nothing about it. "Live it in his closet, but not name it publicly." When he saw the mighty power of the Holy Ghost coming upon me for witnessing clearly to the second blessing, and the people at once becoming hungry for the same experience, he expressed his regrets that his ministry had been almost without results for six or eight years, and the reason was clear to him that he had not followed God's plan and preached and testified to it constantly. As a result of his taking this definite attitude my step-mother obtained the blessing a few months after his death. I have never thought of claiming a superior life to his. He had urged me to seek the blessing and I had always thought he was the best man I ever knew. His godly life, more than anything else, won me from sin. Your brother in Jesus,

L. C. Craig.

Alicia, Ark., Sept. 21, 1896.

A HOMILETICAL PRIMER.

By G. G. Smith.

Chapter II.

Making a Sermon.

I propose that we make a few sermons according to the rules laid down in the preceding chapter. Say that our aim is to lead a sinner to repentance. We decide to do this by preaching the gospel as fully as we can from one text.

We take as that text: "For God so loved the world that he gave His only begotten son that whosoever believeth in Him should not perish, but have everlasting life." This text is capable of being treated in several different ways, but as our object is to awaken, we consider—

1. The danger of the sinner—The danger of perishing.

2. God's effort to save him. He gave His only begotten son.

3. Why he did so—because he loved the world. Application—he that believeth.

Having made our general division we make a brief introduction and then consider—

1. The doom before the sinner. (a) perishing, (b) not phisically, (c) nor temporally, (d) but eternally. But God, who has made the connections between sin and and its punishment interposed and

2. He gave His only begotten son. Here show who this son was and what he did and how in the gift God manifests His desire for our salvation; and he did this

3. Because he loved us.

Yet after all this you may not be saved for you may reject Him and if you reject Him, you reject your only Savior. If you would be saved you must believe on Him, for whosoever believeth he only shall not perish, but shall have everlasting life.

Suppose we propose to show the character of the provision made for our salvation and we take the text "As Moses lifted up the serpent in the wilderness, etc."

(1) Introduce by giving the history of the event alluded to; (2) speak of analogies generally. Find in this one too exact to be accidental.

1). The evil brought upon the sinner, was his work.

(2). The provision made for his rescue originated with God.

(3). It was for all and was sufficient for all.

(4). It was so simple that all could take advantage of it.

(5). There was no other way to escape but the one provided.

Vinet has a sermon on the "Folly of the Truth," using the word folly in the sense of madness, or, insanity. His text is, "We preach Christ crucified—to the Greeks' foolishness"—He says in substance, "Christianity brings the charge of madness on itself.

This fact is not in itself a presumption in its favor, but if it was destitute of this appearance, it could not be true for a religion which would appear reasonable, could not be true, but while it appears to be madness, it is not so. The characteristic of insanity is that it is a monstrosity in the sphere of intellect. One's madness may lie in believing possible what all the world thinks is impossible.

The world demands the truth, which is necessary to all, should be in the reach of all.

Nerves

Are the Telegraph System of the body, extending from the brain to every part of the system.

Nerves are fed by the blood, and are, therefore, like it—weak and tired if the blood is thin, pale, impure—

Nerves are strong and steady, there is no neuralgia, brain is unclouded—if the blood is rich, red and pure.

Nerves find a true friend in Hood's Sarsaparilla, because it makes rich, red blood, gives good appetite and digestion.

Hood's Sarsaparilla

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

Hood's Pills cure all Liver Ills and Sick Headache. 25 cents.

But the world fails to recognize the fall of man and thus it fails to recognize universal errors in a religious realm.

Truths combatted become at last popular convictions, because truth is truth, but this does not prevent their first witnesses passing for madmen.

Truth divine, is not simple because, only because, men are not so.

Christianity being a supernatural fact, must at its first appearance have had all the world against it.

The madness, then, of a Christian, does not consist alone in the doctrines he adopts, it consists much more in the maxims which serve to regulate his conduct. He is mad in practice as well as theory.

Christianity was designed to produce a race of men, who should believe in truth, not in numbers nor in years nor in force. Men, consequently, who should be ready to pass for mad men."

I have given you a brief epitome of a sermon of wonderful ingenuity and force. Now let us take one of the simplest from Bishop Morris. It is on prayer. His text is: "I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men."

1. What prayer comprehends:

Prayer is a petition to God in the name of Christ for some blessing we need or to avert some evil we dread, according to his will. It comprehends supplication, intercession and thanksgiving.

2. The several kinds of prayer:

Public, street, family, ejaculatory.

3. The nature or properties of prayer: The language should be grave, dignified, and simple. Prayer should be appropriate and sincere, humble and according to the Divine will and offered in faith.

4. The subject of prayer: First for ourselves, second for all men, third for our kindred, fourth for our enemies, fifth for ourselves.

Lastly, he should be first in point of time and first in importance.

This is a very complete outline, and if it is filled up it will require very careful treatment, or be interminably long and tedious.

Anyone of these divisions in this sketch would give a good subject for an entire discourse.

DEAFNESS CANNOT BE CURED

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

Sold by all druggists, 75c.

F. J. CHENEY & CO., Toledo, O.

REV. TIMOTHEUS TENDERFOOT.

By W. P. Whaley.

"Who are admitted on trial."

The Conference had come to that question; and a tall cleric with presiding elder's mien and annual conference clothes, stood up and answered: "I present the name of Timotheus Tenderfoot, recommended by the Quarterly Conference of Dudeburg."

"If the brother is present he will retire until the Conference hears his representative."

It was a pale and classic face, hung upon a tall, slender, alabastrine column just above a four-storied, Chinese-laundried collar, and cast spectacled glances to the aisle to choose a safe course for a pair of tooth-pick shoes as a little less than celestial autoheist passed out. Representation was unnecessary. This young man was a new specimen. Nothing like him had ever appeared before an annual conference. Doubtless, he was preacher timber—specially grown and shaped. At last, the gospel is to be committed to angels.

Such was the general impression.

The P. E. addressed the chair: "Bishop—This is not only a safe case, but a specially good one. Timotheus Tenderfoot, several weeks ago, came to us from the Presbyterian Church. He is a young man of good moral character, exceptional literary attainments, and will immediately take high rank among us as a theologian, having spent two years in Biblical research and homiletic training at Tinkling Bell Theological Seminary. At the conclusion of this speech, the conference gave a unanimous and enthusiastic "aye" on the question of his admission.

SCENE II.

One month later, according to appointment, Timotheus Tenderfoot is on Goose Creek Circuit. Added to his annual conference appearance, are a bicycle and a small grip containing four collars, two pairs of cuffs, Drummond's "Natural Law in the Spiritual World," Ruskin's "Ethics of the Dust," and two small volumes of pomes. He carried his Bible in his vest pocket. Here were preacher, wardrobe, library and conveyance—all complete—come to board around among the members.

This combination was calculated to attract and cause sensation. Nothing of the kind was every seen in the regions of Goose Creek before, although two patent medicine shows had sojourned a half week each in these parts and all the people attended them. This simple folk saw visions when Timotheus came.

His first appointment was at Goose Creek. As he lightly wheeled his angelic personage up to the Church, the crowd of men in jeans about the door forgot to spit; and the grandmas and maidens, within, sat aghast with tooth-brush half way to the mouth.

The subject of the discourse was "The Achievements of Science and the Victories of Theological Research." The text was "When that which is perfect is come, then that which is in part shall be done away."

The following introductory remarks proclaimed the trend of the entire sermon: "Today is this scripture fulfilled in your ears.' Until these latter days, God has seen fit to throw a great mystery about things material and things spiritual. The ancient philosophers wandered in the dark to find only the smallest grains of truth—the crumbs from the Master's ta-

ble. In Job's day the greatest theologians, by searching, could not find out God. In these last days. God has given to man the golden keys of universal knowledge, and equipped his thoughts with celestial pinions. To the modern scientist, the mystery of material things is as the light of day;and, if in Christ's day wonful spiritual truths were revealed unto babes, what full and unreserved revelations now come to well-schooled theologians who have sought diligently to know the truth! The entire gospel was not completed in the days of Christ and his apostles; but a fuller and higher is coming to man through the great literary lights of modern times. Whoever excludes from his reading the standard and marvelous productions of modern poets, novelists and assayists, and confines himself to the limited revelation of the Bible, good as it is, is justly called a fogy."

At the conclusion Bro. Trusty lead in prayer. After a fifteen minute preliminary circumlocution of stereotyped phrases, he waxed original and earnest in these closing petitions: O give to Bro. Timothy one little key of knowledge! Help him to break to us the bread of eternal life and minister to us in spiritual things. May he not come to us any more with excellence of speech or the enticing words of man's wisdom. May he hide himself behind the cross, and know nothing among us save Jesus Christ and him crucified. O forbid that he should glory save in the cross! May he not be ashamed of the gospel of Christ which is the power of God unto salvation to every one that believeth."

Many were the Sunday afternoon comments on Bro. Timothy and his sermon. As, with hands closed behind them, they walked over the crop that afternoon, Bro. Gardner indulged in some such observations as these to Bro. Duck: "Well, we-uns seen an' heered strange things this mornin'. I've been a livin' on the banks o' Goose Creek nigh onto sixty years. I've saw an' heered many preachers in my time, fust an' last; but this'n heads 'em all fer strangeness. Fust place, I ain't never seen no other man shaped up in his outard appearance like this'n. Second place, I never heered no other man preach 'thout I got sumthin' outen his sarmont; but I didn't git nothing' today but fuddlement. I've hearn 'at they've took the fiddle into the Church down to Sallville, an' here we've got a dude fer a preacher an' novels fer gospel. Guess 'twont be long 'fore the devil's whole outfit'll be jinen' the Church. Seems like the Church is a beein' converted in true apostolic style—the things hit onst hated hit now loves, an' the things hit onst loved hit now hates. Old things are passin' away.

Bro. Duck said he had always found it a good plan, when he did not fancy his preacher, to pray for him. Accordingly, they hid themselves in some bushes and prayed for "it, and the collar, and the poetry books, and the bicycle." Then they shook hands in an agreement to do their duty and not talk.

(To be Continued.)

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Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.
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PRICE'S
CREAM
BAKING
POWDER
A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

Literary Table.

A MAN'S A MAN FOR A' THAT.

By Robert Burns.

Is there for honest poverty
That hangs his head, and a' that;
The coward slave, we pass him by;
We dare be poor for a' that;
For a' that and a' that,
Our toils obscure, and a' that,
The honest man, though e'er sae poor,
Is king o' men for a' that.

What though on hamely fare we dine
Wear hoddin grey, and a' that;
Gie fools their silks, and knaves their wine,
A man's a man for a' that;
For a' that and a' that,
Their tinsel show and a' that;
The rank is but the guinea stamp,
The man's the gowd for a' that.

Ye see yon birkie, ca'd a lord,
What struts, and stares, and a' that;
Though hundreds worship at his word,
He's but a coof for a' that;
For a' that and a' that,
His riband, star, and a' that,
The man of independent mind,
He looks and laughs at a' that.

A prince can mak' a belted knight,
A marquis, duke, and a' that,
But an honest man's aboon his might,
Gaid faith, he maun na fa' that;
For a' that and a' that,
Their dignities and a' that,
The pith o' sense, and pride o' worth,
Aye higher ranks than a' that.

Then let us pray that come it may,
As come it will for a' that,
That sense and worth, o'er a' the earth,
May bear the gree, and a' that.
For a' that and a' that,
It's coming yet for a' that,
That man to man, the wide warld o'er,
Shall brothers be and a' that.

GRAVE OF "HIGHLAND MARY."

Where Rest the Remains of the Sweetheart of Burns.

The pilgrims in Burns-land will find no shrines more touchingly, pathetically impressive than those associated with that most famous heroine of modern poetry, the "Highland Mary" of Burns' sweetest and tenderest stanzas. Fifteen miles up the coast from "auld Ayr" is Ardrossan, and her birthplace in the hut of a common sailor. From the narrow street we look across the Firth and beyond Dunoon to the heights of the West Highlands, where she grew to young womanhood. In the port of Cantire, behind "Arran's mountain isle," we find the site of the poor abode where she spent the last summer of her short life in preparation for her expected wedding with Burns. At Coilsfield we see the great rambling, white-pillowed mansion where she was employed when the poet first saw and loved her; and about it we wander by wood and stream amid the scenes where she loitered with her lover, and where, after "one day of parting love," the pair "tore themselves asunder" never to meet more. By Alloway's "haunted kirk" we find a memento of that parting—the Bible Burns gave her that day, and upon which their vows were said, and the tress of her shining hair which she gave to him. Here, also, is her spinning wheel.

Near the church of "The Holy Fair," at Mauchline, is the sombre old house of Hamilton, of which she was some time an inmate, where she and the bard often met, and where, according to his niece, Miss Begg, his mother saw Mary and noted the pleasing description and incidents which Miss Begg has heard the mother repeat. At Greenock, in a dingy side street, was the humble dwelling of Mary's paternal aunt—wife of Peter McPherson, a ship carpenter—where Mary, stopping on her way to a new place of service, found her brother stricken with a contagious fever, bravely nursed him to convalescence, and then succumbed to his malady—mercifully saved by the fever from dying of a broken heart.

Not far away is the spot where the heroic girl is laid in death. It is in the burial plot of her uncle, in the west kirkyard, near Crawford street. A pathway, beaten in the turf by the feet of many visitors, leads to and ends at her grave. All about it is so pitiably different from the scenes she loved in life—the heather-clad slopes of her Highland home, the woodland braes and brooks where she lingered in dalliance with her poet-lover. Scant foliage is about her, few birds may warble above her here. She lies by the wall; narrow and noisy streets closely invest the inclosure; the air is sullied by smoke from factories, and from steamers passing within a stone's throw on the crowded river; soot from a hundred chimneys blackens grass-blade and leaf; the clangor and din of hammers and steam-whistles, of machinery and traffic resound through the sacred place and assail our ears as we reverently stand above the ashes of the fair-haired lassie."

Two or three faded wreaths rest upon the grave; one of them (placed by the loving hands of an American) has lain there since the last anniversary of Mary's death, and of the composition of the exquisite and impassioned lines, "To Mary in Heaven." The devoted girl has here "mouldered in silent dust" for more than a century; during half that period her grave was unsought and neglected; and now it is found necessary to protect it from the depredations of tourists by an iron railing. Fifty years ago, resident lovers of Burns procured by subscription the erection of a monument over the mound. It is of marble, twelve feet in height. It bears a sculptured medallion representing in relief Burns and Mary with clasped hands, plighting their vows. Beneath is the inscription:

Erected Over the Grave of
HIGHLAND MARY
1842.

"My Mary, dear departed shade,
Where is thy place of blissful rest?"

—Ladies' Home Journal.

Book Notices.

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

STUDIES IN THE LIFE OF PAUL.

By William H. Salmon.

The author says: These outlines are mainly the notes on 'The Life of Paul' as they appear in the author's not-book. They were not written for publication, and are only permitted to see the light now in response to a general demand by college students for a course which has proven itself adapted to the needs of a college community."

These outlines will be a very helpful guide to those who desire to study Paul's life and character systematically. 25cts. by mail.

STUDIES IN JEREMIAH.

By Wilbert W. White.

This little book only seeks to guide the student as a teacher would guide him in the study of Jeremiah's prophesy. It is furnished with maps and references, questions and instructions. 25 cents by mail.

THE SCHOOL OF POLITICS.

By Richard Olney: Henry Altemus, Philadelphia.

This little book by our secretary of state is one which every young man ought to read. Our Arkansas farmers will find it good to while away a few winter evenings in perusing this work. 35 cents.

AMONG THE ORIENTALS.

Mr. Editor: Of the making of many books there seems to be no end. To read them all is an utter impossibility, even if the days of our years were nine hundred, sixty and nine. Some are so vicious that it would be wicked to read them. Some are so weak that it would be a wanton waste of time to give them a place in the few moments allotted us for improvement. While others are of rare merit, and deserve a place in our libraries. Some of the best books that I possess have been suggested to me by friends who know books and who know men. Recently there fell into my hands a book of unusual merit, "Among the Orientals," by Rev. W. W. Wadsworth, of the North Georgia Conference. I most heartily commend it to our young preachers in the conferences, and to our young men and women in the Church. When you get a taste of it you will like it, you will love it. It is a charming volume. It is bright and brainy. Its style is clear and strong. Enough of the beautiful to make it attractive and enough of the solid to make it substantial. You will not be surfeited with the one, nor wearied by the other. The information it gives is of the highest order. Make a note of the name of the book and send for it for your winter's reading course.

D. F. C. Timmons.

Palestine, Tex., Oct. 3, 1896.

HOLLY GROVE CIRCUIT.

We have a Woman's Missionary society in fairly good working order. It is very gratifying to see our women take hold of these great arms of power. They take seven copies of the Woman's Missionary Advocate. Mrs. Carrie Bestwick, of Cotton Plant, who is our district secretary, came over and spent a Sunday with us to our great delight and edification. This was her first visit as district secretary. I most heartily commend her for her efficiency. Our Juvenile society has named itself "The Holly Grove True Hearts," from whom you may expect to hear in future. Mrs. Ora Johnson, lady manager, is a great worker and has a good opportunity to do good. They take about eighteen copies of the Little Worker. Several of the children—some ten or twelve—will pray in public when called upon and indeed their lives are such that their prayers are enjoyed by all who hear them. God has been good to us here. We are hopeful of a successful future. J. B. McDonald.

The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

LESSON FOR OCTOBER 11TH.

Solomon's Wise Choice.

1 Kings iii. 5-15.

"The fear of the Lord is the beginning of wisdom." (Ps. cxi. 10.)

Topical Outline.—I. Solomon's Wise Request. (Verses 5-9.) II. God's Abundant Answer. (Verses 10-15.)

Time.—B. C. 1014.

Place.—Gibeon.

HOME READINGS.

S. Solomon's Wise Choice, 1 Kings iii. 5-15.

M. Services in Gibeon, 2 Chron. i. 1-16.

T. Mose's Cheice, Heb xi. 17-26.

W. Excellency of Wisdom, Prov. iii. 1-27.

T. The First Choice, Matt. vi. 31-34.

F. The Giver of Wisdom, Jas. i. 5-8.

S. Sufficiency of Christ, Phil. iv. 13-20.

Memory Verses, 11-12.

Reference Word, "Wisdom."

Lesson Hymn, No. 396.

INTRODUCTORY.

Gibeon was about six miles to the north-west of Jerusalem. It was situated on a high hill, which, next to Mount Zion, was possibly the most holy place of the holy land. Here was the ancient tabernacle constructed by Moses. (2 Chron. i. 3.) To this place went Solomon soon after his coronation, about which we studied last week, to celebrate with a great festival the auspicious beginning of his glorious reign, which was to last nearly forty years. See 2 Chronicles i. 1-6. It was a grand occasion, attended with magnificent display. Solomon offered a thousand burnt offerings. At the close of these impressive ceremonies and services, when the king and the people were about to go back to their homes, the occurrences of the present lesson took place.

Solomon was but 19 or 20 years old when he came to the throne—a mere boy. His kingdom was one of the first in the whole world. He was able to form alliances on equal terms with Egypt and Assyria. His territory stretched from the Euphrates to the borders of Egypt. His treasures were vast, his annual revenues were splendid. His spirit seemed to have been truly humble and great.

One of the first things he did after his accession was to repair to Gibeon to sacrifice, and to celebrate the auspicious beginning of his reign. Gibeon was a priest-town, seven miles north-west of Jerusalem, on the old Joppa road. From the entrance of Israel into Canaan it had been a notable place. It was here that Joshua fought the famous battle against the allied kings when the sun stood still, thought by some competent scholars to have been the pivotal battle of the Canaanitish conquest; and if so, it deserves to be considered one of the most notable battles of human history. It was here that Joab met Abner when the latter had conspired to place Ishbosheth on the throne of Saul; here that Joab treacherously murdered Amasa; here that Joab fled for sanctuary after his attempt to place Adonijah on the throne of David, and here that, for that act and for other crimes that he was slain by the order of Solomon.

This town has been the chief place of worship since the land had been settled. There were several other places of worship—Bethel, Ramah, Mizpeh and Gibeah—but the tabernacle and the brazen altar of Moses were here, as were all the sacred vessels, except the Ark of the covenant, whose wanderings we traced some months ago in these lessons, and which had been at Jerusalem for years. To this place, therefore, Solomon came to offer sacrifices. He did his act of worship in kingly style, offering a thousand burnt offerings, while surrounded by all the chief men of the nation and a vast assembly of people.

On the night following this great occasion, the Lord appeared to Solomon in a dream and asked him what he most desired. Revelation by dreams had been one of the divine methods from the days of Abraham. McClintock and Strong, after discussing this subject at some length, sum up the matter in these words: "The general conclusion therefore is, first, that the Scripture claims the dream, as it does every other action of the human mind, as a medium through which God may speak to man, either directly, that is, as we say, providentially; or indirectly in virtue of a general influence upon all his thoughts; and, secondly, that it lays far greater stress on that divine influence by which the understanding also is affected, and leads us to believe that as such influence extends more and more, revelations by dreams, unless under very peculiar circumstances, might be expected to pass away."

Real personal greatness is indicated in the choice of Solomon. He realized the solemn responsibilities of his station. The one thing that lay nearest his heart was that he might worthily discharge the duties of his high office. He asked for wisdom to do it. A man who could make such a choice under such circumstances was worthy of being entrusted with all else that he needed. God can trust any man who is really minded to ground his life in true wisdom. A pure and a lofty ambition, to be executed in the fear of God and for the good of our generation, a definite aim to be worth something in life, is for itself the highest wisdom. An aimless, purposless man, or a man whose purpose in life is misdirected and cannot be changed, is essentially a failure. One prime reason why many of us do not have more is that our loyalty to truth and to God cannot be trusted.

A Million Gold Dollars

Would not bring happiness to the person suffering with dyspepsia, but Hood's Sarsaparilla has cured many thousands of cases of this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

HOOD'S PILLS act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

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 postpaid 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.

GODBEY & THORNBURGH,

NEW CURE—KIDNEY AND BLADDER DISEASES.

If you are a sufferer from kidney or bladder diseases, pain in back, or rheumatism, you should send for the new botanic discovery Alkavis, which will be sent you free by mail postpaid, by the Church Kidney Cure Company, 418 Fourth Avenue, New York. Alkavis is certainly a wonderful remedy, and you should try it, as it is offered you free.

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, Maj. 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.

Massachusets 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.

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

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 diarrhœa. 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.

ESTABLISHED 1865.

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No. 0 Single Buggy Harness Breast C, 1 inch trace, 2 1-2 inch saddle, $ 6 50
No. 00 Single Buggy Harness, Hames, 1 inch trace, 2 1-2 inch saddle 9 50
No. 00 Single Buggy Harness, Hames, 1 1-8 inch trace, 3 inch saddle. 10 50
No. 00 Single Buggy Harness, Hames, 1 1-4 inch trace, 3 1-2 inch saddle. 12 50
No. 25 Single Buggy Harness, single trace 1 1-2 inch, 1 1-2 inch saddle. 15 50

Double Buggy Harness from $15 to $25; Wagon Harness, from $15 to $30; Ladies' Saddles, from $3.75 to $20; Men's Saddles, from $2.50 to $20.

Orders by mail promptly attended to, and satisfaction guaranteed.

324 MAIN STREET.

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Cline's Hog Ranch.

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

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

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

[illegible]

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 11, 1896.

Friends of Christ—The Circle of Duty.

Matt. x. 34; Mark xiv. 50; John xix. 38.

From the outer circle of Jesus' friends, who were listless and purpoless, we pass, in this lesson, to such as were made of "sterner stuff" We come to men of action—men who do not merely consent to the rightness or righteousness of a cause, but stand for something in that cause.

Jesus called for such to be his disciples. He would have men who would throw all the force of their lives into the cause which he represented.

"I am not come to send peace but a sword" expresses the high devotion which Christ demands. It is not simply to believe on him for our own salvation but to engage in the work of saving others that we are called. This will bring us in conflict with sin everywhere. Christianity has a strong hand to war against sin. It is revolutionary, and uncompromising. It proposes to subdue the world to Christ, and will accept no truce and make no compromise.

It is recorded of Jesus' chosen disciples that when he was arrested in the garden "they all forsook Him and fled." There is no especial signification in this, when Jesus had forbidden them to resist. He had assured them that his enemies should put him to death, and there seemed nothing for them to do but seek their own safety. There are times, however, when Jesus is assailed by his foes when our faith and devotion can only be proven by standing in the face of danger. Those who fled were, perhaps, as true hearted as Peter who followed to the palace of the high priest and denied his Lord there, when he found he could render him no succor. Those who fled were true disciples as was afterwards proven. Whatever the committee which selects our lessons and texts meant us to learn from this scripture, we refuse to see in it anything of the character of a real forsaking of Christ's cause in the affections of the heart and purposes of life. As we are considering the "circle of duty, we venture to declare that the disciples abandoned no duty in the case referred to. Jesus had even suggested to them that they leave him alone. "If therefore ye seek me let these go their way."

Our last reference is to Joseph of Arimathea, who is represented as one who believed on Jesus "but secretly for fear of the Jews." He, it appears was a man high in authority and supposed to have been a member of the Sanhedrim. He came forward, however in a dark hour, and was willing to be known as a sympathizer. Tradition relates that it was this Joseph of Arimathea in whose house Jesus celebrated the last supper with his disciples. The story that Joseph treasured the grail or cup out of which Jesus drank the wine on that occasion and that it passed from his hands into possession of the early Church is the foundation of Tennyson's "Holy grail."

Hood's Pills

Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

Those who are in earnest to improve themselves in knowledge and qualification for Christian work will give attention to our course of reading for the Epworth Leagues.

A certain pastor, being required to be absent from his church on Sunday, announced that he would write a sermon and that one of the Epworth Leaguers would read it. They had the usual form of service with a big congregation.

A certain church was left without a pastor for the last three months of the year. The Leaguers were requested by the presiding elder to take charge of the services and hold religious meetings morning and night to the end of the year. The congregation greatly increased during this time and 47 persons were converted in the meetings.

Send us notes for this department, but don't complain if we do not publish immediately. If we did so we would have an excess of matter in the paper one week and nothing the next. You don't want that sort of a League department. So let us manage at this end of the line.

The Reading Course for, 96-97, consists of a Young People's History of the Chinese, Christ in the Poets. In League with Isreal. Juda's Jewels.

If you have no charter for your League send 25 cents and get one.

All League requisites are furnished by the Methodist Book House, Little Rock, Ark.

The League at Amity, through their pastor, Bro. W. P. Whaley, has ordered six McTyeire's Catechisms on Church Government for study this winter. We commend this to other Leagues.

J. M. W

A League was organized at St. Charles, Aug. 21, with the following officers: Dr. E. H. Winkler, Pres.; Miss Junetta Keadle, 1st V. P.; Miss Lucile Eddins, 2nd V. P.; Mr. L. J. Miller, 3rd V. P.; Mr. W. M. Davidson, Secy.; Miss Ada Parker, Treas.

Dr. Winkler at once ordered charter, membership tickets, topics, and Record book. This is business. Success to the new League.

Holly Grove:—Our Epworth League is doing good work. It has been organized two months with Walter E. Taylor as president. He has a good corps of officers. We get twelve copies of the *Epworth Era* and expect to order at least one set of the reading course for 1897.

Rison:—Our League is doing splendid work and is well organized. We are just a year old, have 50 members and are doing well for a "baby League." Our officers are as follows: Mrs. A. M. Robertson, Pres.; Hunter Harlow, 1st V. P.; Miss Willie Cooper, 2nd V. P.; Miss Dora Penn, 3rd V. P.; Miss Emma Penn, Secy.; Finch Culpepper, Treas; Rev. A. M. Robertson, Pastor. I took 25 of our enthusiastic leaguers to our sister town, Toledo, and organized a League there with 25 members. As they are only a month old perhaps they may not report their officers to you so I will give them: Mrs. Will Barnett, Pres.; Mrs. Nannie Wyatt, 1st V. P.; Robt. May, 2nd V. P.; Miss Mattie McGehee, 3rd V. P.; Miss Gertrude Sumeron, Secy.; Will Barnett, Treas.; Rev. A. M. Robertson, Pastor We want to unite with Kingsland, Fordyce and Toledo soon, in a grand "Rally" Yours, all for Christ,

MRS. A. M. ROBERTSON.

Sister Robertson is wide awake on all lines of Church work. Let us hear from others.

J. M. W.

A Tonic.

Horsford's Acid Phosphate.

Dr. S. L. Williams, Clarence, Ia., says: "I have used it with grand effect in cases where a general tonic was needed."

Epworth League Reading for 1896-7.

The four books which make up the Epworth League Reading course for 1896-7 mark an epoch in Methodist book publication. The books are all religious, and all specimens of the finest types of English literature., The four books are all new. They were all prepared especially for this year's course. With required readings in the "*Epworth Herald*," these four books constitute the prescribed reading for 1896-7.

"The Vision of Christ in the Poets," by Charles M. Stuart, D. D, giving the poetical interpretations of Christianity by eight great English and American poets. This volume, superbly illustrated by portraits of the poets, is the book for the Department of Spiritual Work.

"The Social Law of Service," by Professor Richard T. Ely, is the best of all this great author's works, and bears specifically upon mercy and help. Professor Ely's book alone is worth the cost of the whole set.

"Torch-bearers of Christendom: The Light they Shed and the Shadows they Cast," is by Robert R. Doherty, Ph. D. Paul, Constantine, Gregory the Great, Hildebrand, Luther, and Wesley have an appreciative biographer in the accomplished and versatile head of the literary department.

"In League with Israel," by Annie Fellows Johnston, is an epoch-making story. This is an ideal book for the social department. It is full of charming enthusiasm for a great people, written in a style remarkable for its purity, and culminates in the greatest change that can possibly happen to any man—his conversion.

The required readings in "*The Epworth Herald*" will be full of practical suggestions for carrying on the work of the Reading Course, and will indicate helps in collateral reading.—*New York Christian Advocate.*

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ARKANSAS METHODIST.

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

WEDNESDAY, OCT. 7, 1896.

NOTES AT RANDOM.

(From the St. Louis Coferecen.

We visited the St. Louis conference at Charleston which convened September 30, Bishop Wilson presiding. Our outgoing trip was via the Cotton Belt road. We stopped over night with Brother Morehead at Clarendon, and conducted the Wednesday evening service. We found the church of Clarendon beautifully furnished. The year has added to the change in numbers and spiritual strength. There has been an advance of the preacher's salary. We left Clarendon at 4 a. m. The crops upon the whole lie not the Cotton Belt to the Northern line of the state were better than we expected to see. This section of the state is not in bad condition.

In Southern Missouri, on this same line, we saw good corn and learned that the tenants who had raised it were willing to surrender the entire crop to pay the rent of the ground. Rent, four dollars per acre. Crop good, average 40 bushels; price of corn shelled, sacked and delivered 17 cents. The raisers of the crop will give it up and undertake to find some work for which they can get a little cash before winter. The farmers who have raised cotton are considered fortunate.

We arrived at Charleston at 2:30 p. m. Thursday. Dr. Palmore spoke at the church on the "Religious Aspect of the Eastern Question." It was an account of his late tour through Turkey and Russia. The church was crowded—the lecture entertaining.

We heard Dr. Morrison at night on "Our Mission Work in China and Brazil."

The conference assembled presented to our eye a familiar and kindly look. Twenty-nine years we answered to roll call in this conference and served under the appointments of the Bishop. It is a matter of great gratification that at our transfer from this field of happy and cherished Christian fellowship the conference recorded upon its minutes testimony of our faithfulness. Such a record is dear to a preacher.

Most of the faces upon which we look in the conference are recognized—sweet memories are suggested by many. Dr. Finney looks remarkably well, as fresh as ten years ago. Bro. Robinson, than whom none are more true and faithful, looks a little weary, but the inward man is renewed day by day. W. R. Mays moves among his brethren as of old, a solid man. R. F. Chew has done much work, too varied to be monotonous. He is in fine health and ready for anything assigned him. L. F. Aepley, whom we have known since 1861, one of the four preachers yet remaining in active work in our church in Missouri, of those who were in the itineracy when we entered. The other three are Dr. T. M. Finney, Dr. C. C. Woods and M. M. Pugh. Among the laymen Carlisle Akin and Dr. Jenkins are at work as in the years past. We hoped to meet our old friends R. M. Scruggs and Sam Cupples. Both were delegates but were kept away—we may be sure for no trifling cause.

Bishop Wilson is delivering his lecture to the young preachers.

"I would like you to be great preachers," he says, "You must know what preaching is; A beautiful essay read or spoken from the pulpit is not preaching. A moral lecture is not preaching. A discussion of current movements of the times is not preaching. There is no preaching in the Scripture sense which is not dictated and energized by the Holy Ghost. Not with enticing words of man's wisdom but in demonstration of the spirit and of power."

Study the Bible. A fundamental fault of most of the higher criticism is that it occupies itself about the historic aspects of the word, its expression and revelation of the civilization of its times, etc., but gives little heed to the one great concern of spiritual revelations and spiritual fruits in human life. It is to this spiritual light ever shining in the word that you need to give heed, as a pastor antagonize nothing. Advise warn, love and teach as a father. If men are to be won to Christ truth and love must win them. If these fail we have no more to do.

Be an earnest man, too earnest for lightness or idleness. Do not spend more time in one place than is absolutely necessary. Do your work and go home.

Cultivate love to individuals, to children especially. Take them into your arms and make them know you love them.

The class to whom this address was delivered were: Presley L. Roberts, Claude M. Davenport, William A. Humphreys, Lorenzo Dow Nichol and Albert R. Williams.

They are promising men.

The Sunday question is now before the conference. It is thought inconsistent to urge Sabbath observance and then encourage Sabbath desecration by planning for special trains and a general bustle, turmoil and pastime in the name of religion on the Sabbath.

The committee on education report that Marvin College Institute has been built by the people of Fredericktown, and that the building worth $25,000; and ten acres of ground without encumbrance is offered to the church. This is the only college of St. Louis conference.

On the afternoon of Friday Bro. Lowe preached. His sermon showed correct preparation in matter and speech. His delivery was rapid, at an even pitch, and in monotone, but a fervent spirit glowed behind it. John A. Russell exhorted.

He was a soldier and carries an empty sleeve. He is robust, full-blooded, has a red head and a fiery soul. Through much storm and noise he has made his way for thirty years and still "nigh foundered on he fares." He has his shouting and his groaning, his battles and victories but no retreats so far as we ever heard of.

Friday night was appointed for the semi-centennial sermon of Dr. John Matthews. A man who after a ministry of half a hundred years holds the largest congregation in the largest city of Southern Methodism must be a subject of much interest. Had the church been twice as large it would have been filled. The doctor's discourse was characteristic—a ramble through the fifty years of his itinerant ministry, lights and shadows of the past, anecdotes pathetic and grotesque, suggestions to young preachers and personal experiences.

Dr. Matthews is unique as a preacher, giving us in every sermon all sorts of things, science, philosophy, history, all rather recklessly handled at times. The doctor does not claim to be a very accurate man in these fields. He thinks some preachers sacrifice force to punctilious accuracy in historic and scientific details and fastidious pronunciation. The trend of the times, the spirit which dominates the public, the drift of events, are the great matters in his mind, and against these he prepares his weapons, assailing the evil with a fervency of zeal which is overwhelming. He doubtless has a closet for prayer, but we are sure he keeps also a closet full of old newspapers, and that he deems it more important to note correctly the spirit of the times than to keep up with the text books of science.

Dr. Matthews is a great preacher in this, that he opposes the spirit of the gospel to the spirit of the world, and keeps well upon a level with the masses in all he says. Add to this fundamental principle, a vivacity rarely equalled, a genial spirit, a hopefulness that is like sunshine, a sociability which invites men, and a physical constitution for work which is one of a thousand, and we have the explanation of the doctor's popularity and power. With this ever understood, that the preacher feels himself to be an ambassador for Christ.

Saturday was given to reports. Our space will allow only a few notes.

The committee on memoirs report the death of Rev. Jacob Cox, and J. C. Williams—men with whom we associated and labored twenty years. Faithful men they were, hardy, brave, laborious, having the courage and the tenderness of soldiers of Christ.

Tenderly the brethren sang, "One family we dwell in Him." Dr. Mathews led in prayer.

The general collections of the church fell off somewhat, as compared with last year.

Sunday was a day of deep interest in the churches of the little city of Charleston, and we trust good fruit will be borne from it.

ST LOUIS CONFERENCE.

APPOINTMENTS.

St. Louis District—R. M. Messick, Presiding Elder. First Church, C. L. Smith; Centenary, John Matthews; St. Johns, J. W. Lee; Cook Avenue, E. B. Chappell; Lafayette Park, S. H. Werlein; St. Paul's, F. R. Hill, Jr., Wagoner Place, M. H. Moore; Malvern, J. M. Moore; Mount Auburn, J. W. Keithley; Carondelet, E. J. Rinkel; Immanuel, Kirkwood, W. R. Mays; Bellefontaine, J. F. Marchman; Clayton, J. W. Robinson; Beckville, to be supplied by W. H. Blake; St. Louis, City Missions, T. M. Finney.

Washington District—Charles McClure, Presiding Elder; Washington, H. R. Singleton; New Haven, T. P. Hill; Labadie Circuit, C. M. Gray; Meramec Circuit, J. J. Hill; Manchester Circuit, J. A. Collins; Mt. Zion, W. Q. Donnan; Trenton and Eureka, J. L. Beard; St. Clair and Richwood, C. Burton; St. James, C. S. Remison; Salem and Steelville, C. S. Mills; Lake Spring Circuit, to be supplied by W. V. Renfro; Lanes Prairie Circuit, to be supplied by J. F. Stukenbraker; Bourbon Circuit, E. A. Hogan; Jakes Prairie Circuit, T. H. Clayton; Scotia, to be supplied by B. L. Patterson; Licking, J. M. England.

Farmington District—J. H. Early, Presiding Elder. Farmington, J. K. Dickson; Bonne Terre, V. B. Cunningham; Fredericktown, H. Hanesworth; Arcadia, L. F. Aspley; De Soto, J. Stephan; Farmington Circuit, L. H. Davis; Fredericktown Circuit, R. Walton; Postosi, J. R. Eddleman; Bellevue Circuit, C. M. Davenport; Desloge Circuit, L. D. Nichols; Hematite Circuit, A. J. Hays; Festus, H. L. Jenkinson, Marquand Circuit, T. Lord; Lutesville Circuit, L. L. Pinnell; Marble Hill Circuit, W. T. Barnhouse; Platten Circuit, A. H. Russell; Pocahontas Circuit, A. M. Robinson; Oak Ridge Circuit, J. K. Matthews; York Chapel Circuit, J. D. Doherty; President of Marvin College, N. B. Henry; Financial Agent Marvin College, R. F. Chew.

Charleston District—O. G. Haliburton, Presiding Elder. Charleston, W. B. Patty; Sikeston, A. J. Beal; Jackson, S. W. Emory; Cape Girardeau, M. T. Haw; Commerce, L. T. Cole; New Madrid, W. Low. Charleston Circuit, W. C. Enochs; Locust Grove Circuit, to be supplied by W. B. Holland; East Prairie, J. F. Conner; Bertrand, J. T. Boehm; Morley Circuit, C. M. Cagle; Blodgett Circuit, W. F. Aciff; Scott Mission, to be supplied by G. M. Brooks; Little River Mission, to be supplied by J. W. Oliver; Caruthersville Circuit, H. Whitehead; Gayoso Circuit, to be supplied by T. C. Cooksey; Laflin Circuit, James Halsey. Charleston District Training School, Willis Carlysle.

Poplar Bluff District—H. M. Eure, Presiding Elder; Poplar Bluff, H. A. Smith and J. B. Seay; Kennett and Bethel, J. L. Batten; Shiloh Circuit, W. H. Paschal; Grand Prairie Circuit, A. P. Saffold; Bernie Mission, to be supplied by B. F. Ray; Dexter Circuit, William Pasco; Clarkton Circuit, J. M. King; Bloomfield Circuit, J. A. Russell; Advance Circuit, S. C. Biffle; Walnut Grove Circuit, F. Baker; Greenville, J. B. Dodson; Piedmont Circuit, W. A. Humphreys; Barnesville Circuit, to be supplied by W. J. Belwick; Grandin Station, A. T. Johnson; Williamsville Circuit, L. M. Lee; Doniphan Circuit, Z. T. McCann; Fairdealing Circuit, T. M. Glass; Centerville Circuit, to be supplied; Malden and Campbell, J. L. Bowling.

West Plains District—W. B. Moore, Presiding Elder. West Plains, R. L. Russell; Thayer, R. D. Kennedy; Alton Circuit, P. Moore; Garfield Circuit, to be supplied by J. N. Sitton; Moody Circuit, to be supplied by W. M. Freer; Peace Valley Circuit, F. E. Eure; Pine Circuit, to be supplied by J. C. Singleton and T. M. Mann; Birch Tree Circuit, to be supplied by D. E. Barrett; Willow Springs and Cabool, W. F. Talley; Clear Springs Circuit, to be supplied by J. J. Carty and Pleasant Rose; Summerville Circuit, to be supplied by E. L. Thomas; Houston Circuit, to be supplied by John Score; McDoe Circuit, to be supplied; Cedar Grove Mission, to be supplied by L. H. Davis; Stone Hill Mission, to be supplied by H. A. Buff; Kosh-Ko-Nong Circuit, A. R. Williams. After these announcements Bishop Wilson pronounced the benediction and the Conference adjourned.

MAY MAKE POTATO WHISKY.

Overproduction Likely to Give Corn an Energetic Rival.

The enormous overproduction of potatoes last summer will probably result in the establishment of potato distilleries in Wisconsin, Minnesota and Michigan, where the tuber can be bought for five cents a bushel or less. Potato whisky is made and consumed in Germany and Austria, and every traveler in Ireland is offered a sample of "poteen." Few, except the natives, ever have the courage to do more than look at it. However, small quantities of "poteen" are imported into the United States and stuff bearing the name, and probably equally as effective as the genuine can be had in every city.

The American distillers have not experimented much with potatoes. They say the potato flavor is not relished by men used to the Kentucky, Maryland, Pennsylvania or Tennessee article. A $50,000 plant is being erected at Manawa Wis., according to press dispatches, to use up part of the surplus crop of 1895. The venture is being watched by other distillers, and if it proves successful corn will have a formidable rival. It is estimated 297,000,000 bushels of potatoes were sold or housed last year, compared with 170,000,000 buses in 1894. Many states not specially adapted to potato raising went into the market, and as a result potatoes are now selling in Chicago to peddlers at 12 or 14 cents a bushel, and choice stock is going in small lots at 25 cents. It is believed the planting in 1896 will be less than in 1895, but not in the great potato states—New York, Pennsylvania, Wisconsin, Minnesota, Michigan, Illinois and Colorado. If distillers can use potatoes they can always find refuse stock at low prices as the starch manufacturers do.

MABELVALE.

Our meeting began here two weeks ago last night. We were unable to secure any ministerial help, but we have had the Lord with us in great power. Up to last night, we have had forty-one conversions and forty accessions (not one to immerse). The majority of these conversions are young men. The three oldest sinners in the whole country have been happily converted and joined the Church. In some respects it is the most wonderful meeting I ever saw. They won't let us stop it. Have preached every day for the last two weeks. Pray for us.

Caldwell Watson.

Mabelvale, Ark., Oct. 5, 1896.

WEBB CIRCUIT.

I commenced a meeting at Trinity the second Sunday in September which lasted eleven days. I had Brother A. C. Griffin with me four days preaching to the delight of the people and doing much good. This was one of the best meetings that I have held this year. It was good from start to finish. We had twenty professions and twenty-six accessions to the church, with a glorious revival among the members.

John Elderson,

September 25, 1896.

ANNOUNCEMENT.

Bishop Key desires me to announce a meeting of the presiding elders of the Little Rock Conference on Wednesday, at 9 a. m. December 2, prox. at Camden.

This meeting will prevent the usual meeting of Conference board of missions. The presiding elders are therefore requested to notify me by letter not later than November 25, the fields for which, and the amounts they will ask aid.

J. R. Moore.

September 29.

GRAVELLY HILL.

Since I last reported my work we have had two very successful meetings. At Oak Ridge we had twenty-three conversions, twenty accesisons. At Orange Creek we had three conversions and settled one of the worst church fuedes I ever saw in the church. Everything in fine working order now.

The preacher's stlary is ahead of anything it has ever been on this charge. But my people have not got a missionary heart. I am very sorry, but such is the case. Yours, L. D. Rey.

September 24.

BATESVILLE, ARK.

As it is unnecessary for me to make a correction in my first report, will give you report of my last and third meeting. There were twenty-nine accessions to the Church instead of thirty-nine. My last meeting resulted in fifty-two conversions and sixty-two accessions to the Church. On the whole work there have been 113 conversions and 102 accessions to the Church. Pray for me that I may be successful in my collections.

Herbert H. Hunt.

Jamestown Circuit, Sept. 22, 1896.

BUFFALO LICK, ARK.

Arkansas Methodist: Having been a newspaper man I know editors want everything multum in parvo. Bro. Bickley, on the Harrisburg circuit, has had good success at all his meetings. Affliction has been his lot—sickness of himself or family. He had to leave a meeting at Claunches' Chapel just as the fire began to kindle, sick. We closed it out last night, having no ministerial help, but we feel that much good has been done. The Church has been revived, a traveling prayer meeting and a regular prayer meeting commenced. Bro. Bickley was raised here, an orphan boy, but is making full proof of his ministry and is honored. J. H. Allen.

SHERRILL.

Our third quarterly meeting was held at Sherrill on the 12th and 13th inst. Bro. Godden, P. E., was with us until Monday evening. He was our pastor in 1875, 1876 and 1877, and presiding elder in 1886. What a pleasure it was to have him with us again, and listen to his loving words of counsel, warning and encouragement, as he preached. We regretted he could not stay longer. Our dear pastor, who has labored faithfully with us, Bro. Harrell, protracted the meeting until Thursday night. Bro. Sanders, from Riverside, Pine Bluff, was with us two days. We enjoyed his sermons and pleasant association. Two new members were added to the Church at Sherrill, and all felt that it was a good meeting, that God has blessed us.

Mrs. L. K. Donelson.

MARION CIRCUIT.

We closed our protracted meeting at Marion on the 17th of September. The results were most gratifying. Eighteen were converted and sixteen have united with our Church. It is needless to add that the Church has been strengthened in faith as well as in numbers. Rev. Dr. Bennett of Paragould, was with us four days in the beginning of the meeting and rendered us invaluable service in the pulpit and in his personal contact with the people. The work was ably and successfully carried on from his departure till the close with meeting by the Rev. J. K. Harris of Lagrange Circuit, with the results above noted.

We regret to have to report our county wet by a majority of votes.

Fred Little, P. C.

September 24, 1896.

SALEM CAMP MEETING.

Dear Methodist: The camp meeting at Salem camp ground, Collegeville Circuit, embraced the third Sunday in September, beginning Friday night before. Rev. James M. Cline preached the opening sermon. The following preachers were present and took part in the services: Horace Jewell, P. E.; Dr. A. Hunter, M. W. Manville, James M. Hawley, L. C. Wilson, Frank Scott, Patrick Scott, and James M. Cline. The attendance was good considering the times. The visible results of the meeting were the conversion of ten boys, from 16 years old down to the small boy, and many Christians made to rejoice in the love of God. To God be all the glory. The crops in this country are very light, hence the financial pressure will be great, but the people and the preacher are hopeful. Your brother in the work.

George W. Logan.

Alexander, Ark., Sept. 24, 1896.

CAULKSVILLE, ARK.

Dear Methodist: It is time for our work again. I wrote at the close of my third meeting, which was at Chismville. My next meeting was at Shaver, a good revival in the Church and three professions and two accessions to the Church. The Logan county singing convention met at Caulksville, about three miles from Shaver, right in the midst of our meeting and cut off one meeting. Our next meeting was at Low's Creek. Bro. A. L. Horn was with me there. The Church worked and prayed and fasted and prayed and prayed and shouted, but no one wanted religion and no one got it. Next I went to Cole school house, stayed there two weeks. Bro. S. T. Lane was with us preaching three good sermons. First week of meeting I did all the preaching. Save that had the best meeting I ever held. I think thirty odd profession and twenty seven joined Church to date. I am due at Cauth on this week to help Bro. Emerson hold a meeting. Praise God for his goodness and pray for us.

Jesse M. McAnally.

September 21, 1896.

P. S.—I received four more members yesterday morning. Number of professions and accessions the same, thirty-one each. Meeting closed. J. M. McA.

RECTOR, ARK.

Mr. Editor: I have nothing to write, only that I have been sick almost all this year. I did about six weeks' work on Buffalo Island Circuit, after Conference, since that time I have been unable to do anything, but I kept on trying, hoping I would get better, but I continued to grow worse until August, with the consent of my P. E. and the Quarterly Conference I left the circuit in care of another man, so I am now at home able to be up and only a part of the time. I do not know whether I am better or worse, but whether I live or die I am the Lord's. I desire the prayers of all the brethren. Your brother,

W. F. Webb

Dear Brother Godbey: We have had a glorious revival at every appointment on this charge; sixty-nine converted and eight added. Eight children baptized up to date. I will not say more to follow but we intend to put in some more earnest work before Conference. In all my ministerial life I never witnessed more bright, clear, satisfactory conversions. Why, sir, some of the converts did not stop at the "second blessing." Thank God, blessings were multiplied and multiplied with many of them together with the host of our earnest church workers. We have not needed a "evangelist." We have had but little local help. I have only two local preachers, one of these teaching all the time too far off to render any help only in our meeting. But he is faithful, true and loyal. We are in the midst of the drouth belt and we can tell but little yet what the financial outcome will be. W. H. Matheny,

Prairie View Circuit, Sept. 26, 1896.

AT SALEM.

I have just closed a good meeting here at Salem in which ten or more souls were converted. Eight persons joined the Church and still others will be added later. The Church at this place, I think, is in better spiritual condition than at any time since I came here. Some of the oldest and wisest members claim the state of the Church to be better than ever before. It was a grand revival for which we praise the Lord. Bros. John R. Jones and W. W. Nelson rendered good service in pulpit and altar on this occasion. This was the fourth protracted meeting of the season. Our first meeting was protracted from our third quarterly conference. Bro. T. D. Scott, our much beloved presiding elder was with us part of the time and rendered very valuable aid in the form of some "first-class" "old-time religion" preaching. This meeting closed without any accessions to our Church. Still the Church was considerably revived, and the Baptist membership increased to some extent as a result of this effort.

Our second meeting was at Mount Tabor. Here we had a good meeting with several professions, eight additions to the Church by profession, and five by letter with the membership greatly revived and pledging themselves to a better life and more faithful service.

At another meeting held at a side appointment we had a good revival in the Church. Several professed to have been blessed in the forgiveness of their sins, but none joined the Church except four persons by letter. Some of these converts are inclined to the Baptists and others are waiting to "shout" before they join, and thus it goes. We had a good two-days' meeting at another place, away down in the regions of the "old swamps," big levees, sore mules and "cussing niggers." Most all the "whites" are in the Church. One new member was added and we closed with everybody happy.

I am feeling well and happy. From the first of April to the last of June my health was very bad. I took a vacation to the 1st of August, when I resumed my work. Most of the time since then I have been able for full work. I am closing up my fourth year on this charge and have much to do as the past year was one of continued affliction and greatly hindered my work. Still the good Lord has been so good to me, and the kindess of his people has been such as to enshrine them in our hearts forever. I will stop and write shorter and sweeter next time. Cordially,

W. R. Harrison.

That Joyful Feeling

With the exhilerating sense of renewed health and strength and internal cleanliness, which follows the use of Syrup of Figs, is unknown to those who have not progressed beyond the old time medicines and the cheap substitutes sometime offered but never accepted by the well-informed.

Notices.

NOTICE.

The Little Rock Conference will convene at Camden, Ark., December 3, 1896. Brethren who expect to bring their wives with them will please give notice at least a week before the date for Conference to convene. I cannot promise to provide for those who do not comply with this request. W. E. Boggs, P. C.

Dear Doctor: Please notice the following marriages:

Martin and Martin—At Coal Hill, Ark., September 27, 1896, at 10 a. m., Mr. George W. Martin and Miss Nancy L. Martin, by D. D. Warlick.

Crowley and Cox—In the Baptist Church at Hartman, Ark., at 8:30 p. m., September 27, 1896, Mr. John B. Crowley, of Coal Hill, to Miss Susie Cox, of Hartman, by D. D. Warlick.

D. D. Warlick.

Altus, Ark., Sept. 29, 1896.

PREACHERS' AID SOCIETY.

Little Rock, Oct. 5, 1896.

On hand in No. 8 last report, $80. Received from F. R. Noe, $2; Mrs. S. E. Douglass, $1; total, $3.

Balance on hand, No. 8, $3.

On hand in No. 9 last report, $42. Received from Revs. G. W. Matthews, $2; G. W. Logan, $2; A. Hunter, $2; J. A. Sage, $2; E. N. Watson, $2; Mrs. S. E. Douglass, $1; total, $11.

Balance on hand in No. 9, $53.

On hand No. 10 last report, $20. Received from Rev. G. W. Mathews, $2; Mrs. S. E. Douglass, $1; total, $3.

Balance on hand in No. 10, $23. Rutledge" should read "Whitesides."

John R. Bond, Sec. and Ch'm'n.

+ Christian Life. +

Work.

Down and up, and up and down,
Over and over and over;
Turn in the little seed, dry and brown,
Turn out the bright red clover.
Work, and the sun your work will share,
And the rain in its time will fall;
For Nature, she worketh everywhere,
And the grace of God through all.

With hand on the spade and heart in the sky
Dress the ground and till it;
Turn in the little seed, brown and dry,
Turn out the golden millet.
Work, and your house shall be duly fed,
Work, and the rest shall be won;
I hold that a man had better be dead
Than alive, when his work is done.

Down and up, and up and down,
On the hill top, low in the valley;
Turn in the little seed, dry and brown,
Turn out the rose and lily.
Work with a plan, or without a plan,
And your ends they shall be shaped true
Work, and learn at first-hand like a man—
The best way to know is to do!

Down and up till life shall close,
Ceasing not your praises;
Turn in the wild white winter snows,
Turn out the sweet spring daisies.
Work, and the sun your work will share,
And the rain in its time will fall;
For Nature, she worketh everywhere,
And the grace of God through all.

—Alice Cary.

The Spirit of Christ.

A prominent officer of the Young Men's Christian Association in a large city, recently attended a meeting which called together representatives of all the religious denominations and of the Jews also, for the purpo e of taking measures in reference to the poor of the city, and at which he had a very pleasant and friendly interview with a prominent rabbi. The rabbi expressed his admiration of the working of some of our Christian societies, and desired to be informed particularly of the methods of Young Men's Christian Associations. The gentleman supplied him with the documents containing the information required.

Not many days afterwards his Hebrew acquaintance returned the documents saying in substance: "Your methods are excellent; but, after all, the success is not in your systems and regulations but in the hearty enthusiasm of your members. I can not arouse the like in young Hebrews What is the secret of it?"

The reply was: "I hesitate to tell you for fear that I might wound your feelings as a Jew."

The rabbi, begging him not to refrain from speaking freely, received this reply:

"It is the self-sacrificing spirit of Jesus Christ in the hearts of these young men. Let your young men become inbued with that same spirit, and you will find all the enthusiasm you need. I earnestly recommend you to try it."—*Peculiar People.*

Hood's Sarsaparilla purifies the blood, overcomes that tired feeling, creates an appetite, and gives refreshing sleep.

Spending Sunday.

Some men read *The Sunday Times!* Poor souls, as if you are so buried in religion for six days in the week that you want a little relief from it on Sunday; you must have a Sunday paper as irreligious as all the other papers are! Now, I put it to you, a man who is not content with his six days of secular papers, but wants a Sunday paper, too, is he likely to be in tune for the heavenly society? You remember the old story, which I was told as a boy, of the mediaeval nobleman and his jester, and when the jester was asked if the nobleman, who was lying on a bed of death, was going to heaven, the jester replied, No, he was sure he was not. "But how is that?" came the question. And he said, "Because my master all his life has been accustomed when he is going to make a journey to talk a great deal about it before starting, and to make all his plans, and I have not heard him mention the place you are talking about. So I am sure he is not going to travel there." Is not there sense in that jester? There is no *Sunday Times* published in heaven. The man whose happiness depends upon his Sunday paper will be out of it in heaven; the man who has left his Bible for his newspaper even on Sunday, who has left his church for the public-house or club, who has left the ways of Zion for the highways of the earth, will—to put it in the gentlest form—he will feel in heaven so strange, so uncomfortable, so out of place that he will go to the man at the gate and say: "Look here, I have not got on the heavenly garment let me out." That is why I feel anxious when I see the way people spend their Sundays on earth.—Dr. Horton.

Full Details Gladly Given.

A Railroad Official's Experience.

MR. EDWARD EDMONDS, long connected with railroad construction in Nebraska, writes: "My heart troubled and pained me for 19 years. Shortness of breath was the constant and most common symptom. Intense, excruciating pain, generally followed any severe exertion. Faintness, hunger without any appetite; fluttering that made me clutch my breast, and palpitation that often staggered me as if I would fall, were frequent attacks. Again, everything would turn black if I arose from a stooping posture quickly. Sleepless nights with their prostrating unrest were numerous and I could get no rest day or night. I consulted leading physicians and tried advertised remedies. They gave me no relief. One of Dr. Miles' circulars described my case so exactly that I took Dr. Miles' New Heart Cure and I am now a well man. I hope every one troubled with heart disease will try Dr. Miles' remedies. If they will write me personally, I will gladly give them full details of my experience." EDW. EDMONDS, P. O. Box 65, David City, Nebraska.

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One 15 H. P, Engine and Boiler	250.	One Westinghouse En. 12 H. P.,	75
One 12 H. P. Return Tubular Boiler	125.	One 25 H. P. Firebox Boiler, as good as new	200
One Upright 6 H. P. Boiler,	75.		
One Upright Boiler and En., attached,	75.	One 15 H. P. Stationary Boiler	100
One Duplex Steam Pump 3-in. suction x2 1-2in. Discharge, as good as new			100
One Duplex Steam Pump, 1 1-2in. suction x1 1-4in. discharge			50
One Duplex Steam Pump, 2in. suction x1 1-2in. discharge			65
One Knowles' Pump, 1 1-4in suction x1in. discharge			35
One Weeman Pump, 1 1-4in. suction x1in discharge			35
Ten other Pumps of different Makes Each			25
Three Headblocks, Feed-shaft and Set-works for			150
One Wood Splitter	$125.	One Resaw	75
One 8-Roll Flooring Planer	200.	One set Live Rollers, complete	50
One Erie City 12 H. P. En. & Boiler	200.	One Steam Log Turner	150
One Band Saw, 33 inch wheel	50.	One Saw Mill, complete, new	250
One 10x12 25 H. P. Chandler & Taylor Engine			150

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For The Young People.

What Provoked Saul.

An old Scotch lady, who had no relish for modern church music, was expressing her dislike of an anthem in her own church one day, when a neighbor said:

"Why, that is a very old anthem! David sang that anthem to Saul."

To this the old lady replied:

Weel, weel! I noo for the first time understan' why Saul threw a javelin at David when the lad sang for him."

On the Farm.

The country boy may sometimes long for the stirring scenes and exciting events of the city. He may think that destiny has been unkind to him and partial to his city cousins He may rebel against the long hours of toil, the dreary and monotonous routine to which he is tied, and may cherish vague resolutions to strike out for himself and become a part of the metropolis,—that great human hive which has captured his imagination. Let him stand in his lot with a brave heart and a contented spirit. He may be just where God wants him to be. The fresh air, the hard labor, the unconscious communion with nature, the freedom from certain very dangerous and seductive temptations, all these ought to work together for his good. If he remains at his post, doing his duty patiently and honestly, he may go to the city some day as a leader of men. But whether he does or not, he will in due time arrive at the comfortable knowledge that Providence was kind to him and not cruel when it was determined that he should grow up in the wide spaces of the country, a stranger to the wretchedness, the squalor, and the sin of city streets. A childhood spent in the country, where one learns how things grow; where he comes into close friendship with the domestic animals on the farm; and learns a thousand things not to be found in books or taught in school, is fraught with precious privileges.—*Central Christian Advocate.*

Famous Farmer Boys.

There are some people foolish enough to laugh at the homely virtues of a home life. They are fortunately few, and they are fortunately growing fewer. But it is well sometimes to look at the list of great men who came up from the farm—not all of them, for that would fill a thousand volumes, but some of the most able ones that flash into mind in a moment. Nearly three-fourths of the men who have been chosen by the people for the great offices of the nation are men who were early familiar with wooden hills and cultivated fields, says the *Kansas City Times*; for example, Lincln, Grant, Garfield, Hamlin, Greeley. Tilden, Hayes, Blaine, Harrison, and many others almost equally conspicuous in current events of living memory. Among journalists, Henry Watson spent his early life in rural Kentucky, and Murat Halstead was born and lived on a farm in Ohio. W. H. Vanderbilt was born in a small New Jersey town, and early engaged in business of ship chandlery. Russell Sage was born in a New York village. Jay Gould spent his early years on his father's farm in New York state. Whittier and Howells spent their youth in villages, the former dividing his time between farm employment and his studies. Follow the list out yourself, and see how long it will become.—*Young Men's Era.*

An exchange notes that French writers sometimes makes curious mistakes in regard to American matters. Victor Hugo once spoke of General Grant as "the executioner of John Brown." A Paris newspaper recently spoke of Senator John Sherman as "the brother of the slayer of the Colorado Indians." Paul Bourget, after his tour in this country and his more or less profound studies for his book about us, informed his readers that the Pilgrim fathers fled to America in order to escape "the fury and edicts of Cromwell!" Miss Cooper, the daughter of the novelist, has related that, when in Paris, she saw a French translator of "The Spy," in which a man is represented as tying his horse to a locust. Notwithstanding that the locust tree was meant, the intelligent Frenchman translated the word as sauterelle, and feeling that some explanation was due, he gravely explained in a note that grasshoppers grew to an enormous size in America, and that one of them, dead and stuffed, was placed at the door of the mansion for the convenience of visitors on horseback.—*Ex.*

When a man owns a blooded horse he is always careful of its health. He looks after its diet and is particular that the feeding shall be regular and right. While he is doing this it is likely as not that he is himself suffering from some disease or disorder. When the trouble gets so bad that he cannot work, he will begin to give himself the care he gave the horse at the start. Good pure, rich, red blood is the best insurance against disease of any kind. Almost all diseases come from impure or impoverished blood Keep the blood pure and strong and disease can find no foothold. That is the principle upon which Dr. Pierce's Golden Medical Discovery works. It cleanses, purifies and enriches the blood, puts and keeps the whole body in perfect order; makes appetite good, digestion strong, assimilation perfect. It brings ruddy, virile health. It builds up solid, wholesome flesh (not fat) when, from any cause, reduced below the healthy standard.

If your child is puny, fretful, troubled with glandular swellings, inflamed eyes, or sores on the head, face, or body, a course of Ayer's Sarsaparilla is needed to expel the scrofulous humors from the blood. The sooner you begin to give this medicine the better.

Headache and ***Neuralgia*** cured by Dr. MILES' PAIN PILLS. "One cent a dose."

WARNING ORDER.

In the Pulaski Chancery Court.

The Bay State Shoe and Leather Company and W. F. Turner, trustee, plaintiffs, vs. A. A. Rossiter and Lucretia Rossiter, defendants.

The defendants, A. D. Rossiter and Lucretia Rossiter, are warned to appear in this court within thirty days and answer the complaint of the plaintiffs, the Bay State Shoe and Leather Company and W. F. Turner, trustee.

J. H. Paschal, Clerk.

September 4, 1896.

By Chas. M. Connor, Deputy Clerk.

Jones & McCain, solicitors for plaintiffs.

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One house and lot in Conway, Ark., located on one of the best streets, near the center of the town. Lot fronts 125 feet, and runs across one block to another street.

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

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

Surveyor's Outfit.

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

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Our Church at Home

Wonderful displays of Divine power. Over forty conversions to date. "Praise God from whom all blessings flow.

W. B. Johnsey.

Ozark, Sept. 23, 1896.

Dear Sirs: In my field note for the Greenwood circuit you make me say that the Baptists and North Methodists had worn the people out at Booneville for three weeks before we got there. It should have been Burnsville instead of Booneville. It might be my mistake but hardly think it is. Yours respectfully,

D. N. Weaver.

Greenwood, Ark., Sept. 28, 1896.

HOLLY GROVE CIRCUIT.

We have received twenty-eight new members this year, an increase of nearly 40 per cent. My next shall be from Marvell, where God has most signally blessed us this year.

J. B. McDonald.

September 28, 1896.

Editor of Methodist: Brother W. J. Hearon closed a twelve days' meeting here last Thursday with good results—fourteen conversions and twelve accessions, and the church graetly revived. Satan lost a good hold. The Baptists will begin their meeting here today. It is hoped they will make it hot for him also. Brother Hearon did some good and faithful preaching. May God bless him in every effort to do good.

W. Z. Gibson.

Cargile, Ark., September 27, 1896.

NEW LIBERTY CIRCUIT.

Our protracted meetings closed with the camp meeting at Gulpher camp ground Sunday night, September 20. The results on the circuit were sixty conversions, thirty accessions to the church (fourteen by baptism, sixteen by profession and letter). Baptized seven infants. The church greatly revived. We were assisted at Winter's Chapel by Brother L. C. Wilson, of Benton; at other places by Brother H. Harden, and at the camp meeting by our beloved P. E., Brother Sage, also Brothers Withers, Moore, Rorie, Hawley, Harris, Gray, Wisener and Spencer, of Hot Springs. Finances considerably behind, still the Lord is with us. J. M. Wallace, P. C.

September 29, 1896.

CHAPEL HILL CIRCUIT.

Dear Methodist: We closed an eleven days' meeting at Chapel Hill Tuesday night, resulting in about twenty conversions, fifteen accessions. Grand meeting, indeed. The old place was shaken almost to the bottom, the church greatly revived. Just closed a meeting at Old Center, resulting in fifteen conversions and fourteen accessions. Have gone through with all my meetings; have had seventy conversions and seventy-three accessions. Praise the Lord Old Chapel Hill Circuit is rising spiritually. The Lord has wonderfully blest us. Thanks to local brethren for help.

J. A. Parker, P. C.

Chapel Hill, Ark., September 26, 1896.

ALTUS, ARK.

Dear Dr. Godbey: We had a good meeting at Nichol's Chapel in August. Had six additions to the church; also at Coal Hill the week after second Sunday in September, with six additions. Brother J. S. Williams, from Ozark Circuit, did us some good preaching. Brother Williams is a power for good. The parsonage at Coal Hill is almost ready to occupy. We have paid off the parsonage debt at Altus and the house will be overhauled and put in shape at once for the pastor. Many of the brethren know something of what a burden the parsonage debt at Altus has been, therefore they will rejoice with us in this work. Altus and Coal Hill both have good homes for preachers now and we hope that Bishop Duncan will send both places a good preacher. D. D. Warlick.

SOCIAL HILL CIRCUIT.

Our meeting at Social Hill embraced the first and second Sundays in September. We had the Lord with us in great power; had thirty-seven conversions and the church wonderfully revived. Brothers Miller and Riley were with us and preached with great power.

Our meeting at Midway was a success, many cold church members were made warm—yea, hot. This meeting was begun by Brothers Fisher and Miller. God bless these true L. P.'s. The Lord was here also. We had fifteen conversions, with ten additions. We have had to date on the circuit 103 conversions, seventy one additions to our church, with more to follow. Have one more meeting to hold. To God be all the glory.

Our local preachers are of the type that are always to be found on God's altar, and as there is always fire upon his altar, the man or woman who stays there always has enough fire to "set something on fire."

Alex. C. Kelley.

Friendship, Ark., September 28, 1896.

WALNUT TREE CIRCUIT.

Our Fourth Quarterly Conference was held at Egypt, September 19 and 20. Our beloved presiding elder was present with the most of the officials. The elder did some able preaching, and it was attended with the spirit and power from on high; had a good session; one conversion; two baptized. The pastor was sick and could stay only Saturday. We are considerably behind on the general collections and owing to the drouth the outlook is a gloomy one. We have led six protracted meetings, assisted by our local brethren, who did some faithful work, and especially at Geigersville, where I could not attend on account of sickness. They had nine conversions and five accessions to the church Brother Floid was with them here. He had two accessions to the Congregational Methodist Church. During the six meetings there have been twenty-nine conversions and ten accessions to the church, with some others to follow. I will write again when I get well.

S. J. Meek, P. C.

GREEN FOREST CIRCUIT.

Dear Methodist: As you are aware this is our first field note this year. We have had nothing new to write about, for we have just been moving along with the usual routine of circuit work (that is, settling up old difficulties, fighting, in a Christian spirit, oppositions of almost every conceivable kind. Financially, we are in advance of anything the circuit has ever yet done. Hope to come up in full on all lines. Our Church at present in perfect harmony with each other, and at peace with our neighbors.

We are now in the midst of a protracted meeting at Pleasant Hill (Rule) with fine prospects of a glorious revival. Three conversions up to date, and penitent seekers by the score. The Church alive and at work. We have held one protracted meeting with grand results, Bro. H. M. Conger, of Kingston Mission, was with us in the early part of the meeting and preached five excellent sermons. Bro. Conger is a forcible and logical speaker, full of the Holy Ghost. He raised the Church at Osage higher and fixed himself in the hearts of the people as a man of God, called to the work.

The result of this meeting was fifteen conversions, nine accession to our Church—all good solid material, with more to follow—and six baptisms, all by effusion. One good brother in his prayer thanked God that the Lord had just cleaned up the Holler. Glory to God.

T. E. Doran, P. C.

Green Forest, Sept. 23, 1896.

BERRYVILLE, ARK.

Revival work in my charge moving nicely. Seventy-six conversions, thirty-eight accessions and fourteen infants baptized to date. D. C. Ross.

HUNTINGTON AND JENNY LIND CHARGE.

We have just closed a ten days' meeting at Excelsior. The Lord was with us. Twelve conversions and seven accessions, backsliders reclaimed and the church greatly revived. Organized our own Sunday school with about forty scholars. We have had about thirty conversions and accessions up to date. Why not string our fish as we catch them? Two more meetings to hold before Conference. Pray for us. P. Merrill, P. C.

Warner's Safe Cure

IN LARGE OR SMALL BOTTLES.

Owing to the many requests from its patrons, Warner's Safe Cure Co. have put on the market a smaller size bottle of Safe Cure which can now be obtained at all druggists at half the price of the large bottle.

Warner's Safe Cure is not only a scientific vegetable preparation and does all that is claimed for it, but it is the only Kidney and Liver medicine used by the best people of four continents. A medicine that bears the stamp of the world's approval, and maintains its position for a fifth of a century, must necessarily possess peculiar merit.

UNION AND REVEL CIRCUIT.

You may say to your readers that I have had two fine revivals on the Union and Revels Circuit. Bros. J. H. Dye, Davis, of Jacksonville Circuit, and W. R. Foster, of Nettleton, rendered fine service. R. G. Brittain.

FALL & WINTER SEASON 1896-97.

Having succeeded in Building up a large, prosperous and ever increasing Business by a Strict Adherence to our Principle of keeping only the very best in everything we deal in, and having Gained the Confidence of the Public in Ourselves and what we sell it is unnecessary to express our determination to continue in the same Course in the Future.

For the coming season we have now open one of finest stocks of

Dry Goods, Clothing, Hats and Shoes

ever brought together in One House in this State, and so perfectly assorted in order to meet the wants of all classes of our Patrons, that whether the Highest or Lowest Priced Good are required, we can show large stocks, in all grades, and

ALL THE BEST OF THEIR KIND.

We invite particular attention to our newly opened

SILKS AND DRESS GOODS,
BLACK MATERIALS,
GARNITURES AND NOVELTY BRAIDS,
LADIES' AND CHILDREN'S HOSE
FALL UNDERWEAR, ETC

While our Qualities are Absolutely the Best, our Prices will be found quite as low as is usually paid for Inferior Grades, making our goods not only the Best but also the Cheapest!

Boys' Clothing, Underwear, Hats and Shoes

are Special Specialties with us. We handle the most durable makes in the country, as our customers know.

M. M. COHN & CO.,

306 & 308 Main St., Little Rock.

Samples sent gratuitously on application to any address. In writing mention the METHODIST.

There have been 77 conversions in our meeting here to date. The work is wonderful. Bro. Wm. Sherman gave eleven days of most efficient aid and Bro. J. S. Williams two days' preaching, besides other valuable help. The meeting continues. W. B. Johnsey.

Ozark, Oct. 5, 1896.

DYER CIRCUIT

We closed our meeting at Dyer with about 15 conversions and a glorious time. The Church revived and built up spiritually.

Large concourses of people, and everyone seemed to be meditating upon spiritual and heavenly things.

Bro. Williams, of Ozark, was with us in the close of the meeting and preached and sang with power.

Bro. Lark and Hammonds and O'Rear, my locals, were with me.

We are at Rudy now. Been here nearly a week. A "hard pull," but the power has come, praise the Lord, at last. One conversion last night. Hope to have a good time. Will go to Riverside next. Pray for us. M. N. Waldrip, P. C.

October 3, 1896.

OMA CIRCUIT.

Our fourth Quarterly Conference has just passed. Bro. J. A. Sage, our much esteemed P. E., was on hand and preached for us four excellent sermons. May the Lord bless and perfectly restore him to health. All things considered we had a splendid quarterly meeting. Finance much behind, a thing to be regretted. There will be an adjourned session on Monday after the fourth Sunday in November for the purpose of completing the statistical report. We have had quite a number of conversions, reclamations and accessions this year for which we give God praise.

In some respect we have had a good year, but in others it has been one of privation, suffering sorrow and bereavement, but, glory be to God as the great Apostle to the Gentiles said, our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory.

God bless the Methodist. May it continue to live to bless its thousands.

J. J. Menefee.

Oma, September 29, 1896.

Contributions

A CHINESE STATESMAN'S ESTIMATE OF CHRISTIAN EDUCATION.

By Bishop E. R. Hendrix.

America in common with the most progressive part of Europe has recently enjoyed a genuine sensation in the visit of the most distinguished Chinaman since the days of Confucius. Only La Fayette's visit has ever created such a stir in the United States as that made by the great Prime Minister and Viceroy, Li Hung Chang. Our White Navy waited in the outer bay to receive him with firing of salutes and the President of the United States made a special trip to New York City to receive at the hands of the great Oriental the autographed letter of presentation from the Emperor of China. Personal representatives of the President accompanied him to the borders of our country where the Canadian Government vied with Russia, Germany, France and England in the distinguished attentions paid their guest. Since March when Li Hung Chang left Peking, cablegrams have appeared almost daily of his triumphal progress around the world. His name is freely mentioned with that of Bismarck and of Gladstone as one of the three most eminent men of our times. Europe and America have accorded honor to the representative of Far Cathay.

The Northwestern Christian Advocate says, "When our Chinese visitor, the great Li Hung Chang, was a promising and scholarly boy, his family almost starved itself in order to pay the expenses of his schools and examinations. When the rice was all gone and no more could be had, Li's entire village taxed itself so that the boy might go forward. China reverences that village today as the old home of the wonderful statesman who is now on our shores." Inheriting from his mother intellectual strength it was developed by the best facilities known in his native China, nor did Li stop until he had become a Hanlin, a scholar of the highest rank. His commanding influence in the Chinese Empire is due to the fact that he prepared himself for whatever duties might come to him. During the progress of our Civil War there was going on in China a struggle which cost many more lives and the destruction of many more cities, and which threatened the great Dragon Throne. It was then discovered that the village which had helped to educate a great scholar had also given to the empire her greatest soldier and statesman. Since his young manhood China has turned to the trained power of Li Hung Chang in every great emergency. He has paid the penalty of greatness in being disparaged by small men, but he has won the esteem of the greatest men in both hemispheres alike for his capacity and eminent services to his country.

While expressing his unbounded admiration for the wonderful fruits of our Christian civilization in the material development of our country he ventured to hope that his visit may "lead to the development of the richest natural resources by the most modern administrative and scientific skill for the general welfare and happiness of the two hemispheres of our globe." In an interview which I was permitted to have with the great statesman in his yamen in Peking he expressed himself strongly in behalf of the educational work being done in China by Christian missionaries as making possible to his countrymen that knowledge of mathematics and the sciences which alone would enable them to develop their great resources and thus bring together the different provinces of the empire. Dr. Lowry, president of the University of Peking, who was also present, told me that a few weeks before Li Hung Chang had said in his hearing, "Confucianism has taken too deep a hold upon the people for China to be progressive. What a pity that Christianity did not come in in place of Confucianism!" Doubtless the late war and its results have had much to do in determining his estimate of Christianity, an estimate which was doubtless immeasurably strengthened by his reception in Christian Europe and America whose progress is due so manifestly to the preparation given not only their engineers, but their leaders of thought and their rulers.

To the great Chinaman Christianity evidently means progress. In his reply to the address from the missionary secretaries he said: "As man is composed of soul, intellect and body, I highly appreciate that your eminent bodies, in your arduous and much esteemed work in the field of China, have neglected none of the three. I need not say much about the first, being an unknowable mystery of which even our great Confucius had no knowledge. As for the intellect, you have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West. As for the material part of our Constitution, your societies have started hospitals and dispensaries to save not only the soul, but also the body of our countrymen. * * * I have to tender in my own name, my best thanks for your effective prayers to God to spare my life when it was imperilled by the assassin's bullet, and for the most kind wishes which you have just now so ably expressed in the interests of my Sovereign, my country and my people."

Had China many such trained minds and capable of such intellectual hospitality, even after three score and ten, who can question the speedy Christianization, not to say conversion of his people. Even the guarded language of diplomacy cannot conceal the admiration for that in Western civilization which China lacks. When Li Hung Chang expressed the great debt which China owed especially to medical and educational work done by missionaries, I said, "Your excellency will remember that this is the distinct fruit of Christianity. There was a time when Europe knew no more of such work than did Asia, but the coming in of Christianity brought the colleges and the hospitals to Europe as it is doing to Eastern Asia."

Before Prof. Agassiz ended his great career some one asked him what he regarded as his best work in America. Much to the surprise of his questioner he made mention of none of his scientific discoveries, but said: "My best work was the scientific training of three scholars. One is dead and the other widely differed from me in his views, but to have trained three thinkers is the crowning work of my life." It is not what comes out of the mines and quarries of Arkansas or from her mountains and rich valleys which will make her best known to the world; it is the trained minds which she equips and her institutions where this Christian training is being done which will make her great. Her jewels are her sons and daughters whose best powers shall be given to the betterment of their native state. The Church that helps to educate them best will deserve all honor and assistance in her noble and far reaching work. Her citizens of means will look to those institutions as worthy of their benefactions, back of which is an intelligent sympathy, ever alive to their needs.

THE OIL CURE.

Dr. Reynolds still refuses to divulge the secret of the oil cure. Physicians denounce him as unethical, 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 mucus membrane. Their large and increasing business at the Nashville Sanitarium has demanded the call of Dr. R. E. Woodard and Dr. W. R. Reyister to assist them. The doctors Reynolds have cured from 1,000 to 2,5000 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. Childres, Acherman, Tenn.; J. A. Jinkins, South Pittsburg, Tenn.; Mrs. W. E. Basket, Murfreesboro, Tenn.; Hon. Asa More, Bloomington, Ill.; Mrs. Eliza Horton, Searcy, Ark.; Mrs. S. P. Hoffman, Little Hock, 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. Cansler, 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 MKinlecy, 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. Stoveall, 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.

LEGAL BLANKS.

All who have been elected to the office of justice of the peace are requested to send for a list of lgal blanks, which will be mailed free on application. Address

ARKANSAS DEMOCRAT CO.,
Little Rock, Ark.

$200.00 IN GOLD Given

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 $270.00 Estey Organ given for selling 115 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 50 copies in 30 days. Last fall over 100,000 copies of their books were sold. They paid agents over $80,000 in commission. 407 agents secured premiums in addition to commission. 33 made over $375.00, 116 made over $300.00. Complete outfit for both books 50 cents. Freight paid, credit given. Other books and Bibles for fall and Xmas Holidays. Inducements not equalled by any publisher. They give Bank references as to their responsibility. Write them immediately.

At Rest.

WEST—Walter O. West was born in Giles county, Tenn., October 26, 1817 joined the Church at about the age of 30, came to Altus, Ark., in 1894, at which place, at the house of his son, he died October 26, 1896. Bro. West said he was prepared to die and would meet God in peace.

D. D. Warlick.

KIRBY—Henry Kirby was born at Bentonville, Ark., April 25, 1858, was married to Miss Susan C. Settles May 7, 1879, was converted and joined the M. E. Church, South, in 1890, in which he lived a worthy member until he departed this life September 21, 1896, at his home six miles north of Altus, Ark. He leaves a broken-hearted wife and four children to mourn his loss. Bro. Kirby said there was a place prepared for him in his Father's house on high. May God bless his family.

D. D. Warlick.

HILL—J. I. Hill was born May 5, 1851 and died March 15, 1896. Bro. Hill professed religion in the summer of 1888 and one year later joined the Methodist Church, in which he lived until his death. He was a noble man, a loving husband, a kind father and a consistent member of the Church. But we shall see his face no more in this world; he has gone where the storms of life are ceased forever. Weep not, dear ones, as those who have no hope, but press forward in humble faith. You shall see that loved one again.

James H. O'Bryant, P. C.

WATSON—Mary Alice, daughter of Frank and Vallie Watson, was born November 14, 1894, and died September 15, 1896.

Sorrowing parents, the blessed Saviour has taken another one of your little ones to himself. That they are safe from all possible evil, and forever happy, is not to be doubted. Then, bowing submissively to your heavenly Father's will, go on till you, too, are called to join them, where pain and death are unknown.

J. E. Caldwell.

Tulip, Ark., Sept. 16, 1896.

VINCENHELLER—Mrs. Elizabeth Vincenheller, nee Jean, was born in Henry county, Ky., in 1819, and fell asleep on December 26, 1895, at the home of her daughter, Mrs. Lieut. E. Chandler, at Fayetteville, Ark.

These dates mark the earthly life of one of the most lovable characters I ever knew. Her Christian life began at the age of 19 and was in all things one of continuous growth "up into Christ, her living head." There was no loud profession, but to those who knew her best her life was according to their highest ideals—it was Christ-like. Her mind and soul fed only on that which was wholesome. How she loved the Bible and the Church paper.

The unpretentious devotion of herself and husband, who preceded her to the better world some fifteen years, to the Church and her institutions were witnessed by such men as Drs. Morton, Morrison, Brush and others of the Louisville Conference.

In the community in which she lived, the sick and the afflicted instinctively turned to her for sympathy and help. It made no difference when or whence the call she was ready to visit the sick, feed the hungry, to minister unto those in distress, even to the extent, oftentimes, of overtaxing her strength. And when her family or friends would remonstrate with her she would meet it by saying that "possibly others will return this service to some of my own family, or some one else who may need to be ministered unto." When any demand was made upon her in the home, the Church or community she could say with Paul, 'So far as in me is, I am ready.'

Two, a year or two after the death of her husband she and her two youngest daughters remained in the old home, in Jeffersontown, Ky., where she had spent nearly or quite all of her married life. Since then her time has been spent with some one of her children, each of whom esteemed it a privilege and a benediction to have her in the home. During her last years she was in feebleness extreme, but she was so patient, gentle, cheerful and hopeful that she was a source of help and strength rather than a care. Her end was in keeping with her life. There was no need for any readjustment. The language, the songs, the notes of praise, the joys of heaven were not strange to her. She was at home. Eight children survive her, six girls and two boys, all of whom follow in the footsteps of their Christian parents.

W. M. Shelton.

Brownwood, Texas.

THORN—Harrison, infant son of N. G. and Ella F. Thorn, was born July 13, 1896, died September 21, 1896. He is gone to meet his mother who has been gone on a short time. May the father hold out faithful and by and by the family will be reunited where there will be no more sad partings, no more good-byes, but joy and peace and happiness.

F. R. Sweet.

McLENDON—Henry Clay McLendon was born July 4, 1851, was converted to God and joined the Methodist Church in 1870, under the ministry of J. W. Davis. On November 2, 1882 he was married to Miss Fannie Jean. Three children were the fruit of this union. Two of them are in heaven, the other with her Grandma Jean, who is training her for God. February 5, 1890, his dear wife shouted her way from earth to heaven, and left a legacy for her husband that the world could not take from him, and that was the fact she was saved through the merits of Christ. July 26, 1896, it was rumored that Clay was very sick. His friends gathered to see and care for him, but in a very short time congestion had done its work and his spirit had winged its way to God who gave it. While I write I cannot realize that our old friend is gone, but he is. I conducted his funeral service in the presence of the white and colored people of the community, all of whom loved him for he was a good man and will be greatly missed. He was not noisy in religious life, but the undercurrent of his life was a proof of the fact that he loved God and was trying to live so as to go to his wife and children, who were waiting to welcome him to his blood-bought home above. God help us with the family to live right that we may have an abundant entrance into the everlasting kingdom.

T. G. Couch.

Magnolia, Sept. 23, 196.

GATLIN—Sister Ann O. Gatlin was born in the state of Tennessee in 1818, and entered into the rest remaining to God's people August 4, 1896. When she was only a girl she was converted and joined the Methodist Church. She was married to Mr. Garriot Gatlin November 7, 1842. In 1844 they moved to Union county, Ark., and settled near Lisbon. At their home the weary preacher always found a welcome that told of warm hearts glad to strengthen them on the way. Some one gave their home the name of "The Parsonage." Here she and her husband lived happily together, sharing the joys and sorrows of life, until the Master called the husband to his reward. Eleven children were born to them, eight of whom yet live to love and honor the memory of their sainted mother. All of her children were very much devoted to her, but lovely, indeed, was the changeless devotion of Linton, her youngest son. For a number of years she has been almost an invalid, and last winter and spring was very sick with la grip, during which time the writer and wife were weekly visitors to her sick room, and always found her cheerfully submissive and resigned to the will of the Lord, our God, in whom was all her delight. She died at the home of her son, Dr. Eugene Gatlin, in Texas, but her remains were brought to Millville, Ark., her home for the last several years, and laid away there to await the summons of her Lord, when he comes to make up his jewels. Sister Gatlin was a true Christian, and her beautiful Christian life and character were lovely to behold. All who knew her loved her, and the circle of her friends, who mourn her is bound only by the circle of her acquaintance. The world was made better by her living in it. To the family we extend our Christian love and sympathy.

J. M. D. Sturgis.

The best way to avoid scalp diseases, hair falling out, and premature baldness, is to use the best preventive known for that purpose—Hall's Hair Renewer.

All druggists sell Dr. Miles' Pain Pills.

"Wash us with Pearline!

"That's all we ask. Save us from that dreadful rubbing—It's wearing us out!

"We want Pearline—the original washing-compound—the one that has proved that it can't hurt us—Pearline! Don't experiment on us with imitations! We'd rather be rubbed to pieces than eaten up." 499

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Old people, middle-aged people and young people, if you are afflicted with any of the following ailments, (the so-called incurable Bright's Disease of the Kidneys, Asthma, Rheumatism, Diabetes, or any kind of Kidney trouble.) You can't have La Grippe, Pneumonia, Consumption, Sore Throat or Bad Colds, you can't have Constipation, sick Headache, Flux or Indigestion if you will use Dr. E. A. Acruman'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. Acruman, at Fordyce, Ark., U. S. A.

Original Manitou
Ginger Champagne

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

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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.

LUKE—Mrs. Martha P. Luke was born in South Carolina September 23, 1828, professed religion September, 1857, and at once united with the M. E. Church, South, and lived a consistent Christian life until her death, which occurred near Poplar Grove, Ark., September 14, 1896. She leaves to mourn their loss four sons, two daughters and many other relatives and friends. Many friends attended her funeral and mingled their tears with the bereaved. She lived a quiet, peaceable, beautiful Christian life and died in the triumph of Christian faith, and her happy spirit rests in heavenly peace.

James A. Mason.

KELLEY—Thomas R., son of J. H. and Lenora J., was born in Dallas county, Ark., July 4, 1896; was killed by lightning at Princeton, Ark., June 23, 1896; was converted and joined the M. E. Church, South, September 2, 1891. Attended the A. I. University in 1892. At life was worthy of imitation. Dutiful, faithful in doing good, a friend to the Christian religion which he lived, he served God for years here and then entered into the purer rest and service of God's people in heaven. Parents, brothers and sisters, meet him in heaven.

You all have our prayers and sympathies. S. C. Dean, P. C.

Princeton, Ark., September 25, 1896.

HICKS—Isaac Jefferson Hicks was the second son of Isaac C. and Elizabeth M. Hicks. He was born in Lonoke county, Ark., May 9, 1848, and died at his home in Little Rock, June 25, 1896. His father was one of the pioneers of the county and was closely identified with the early history of the state.

Isaac Jefferson was educated in the common schools of Lonoke county. He was elected recorder of the city of Lonoke soon after attaining his majority and also served as deputy sheriff. In 1881 he moved to Little Rock and occupied a clerical position in the office of Jacob Frolich, secretary of state. He was a fine business man and entertained the respect and esteem of a large circle of friends.

In 1890 he was elected chancery clerk of Pulaski county, holding the office four years, when he retired of his own accord.

He professed religion and joined the M. E. Church, South, in early life. The writer was his pastor for one term and then his presiding elder for four years. I knew him well. He became a member of First Church, Little Rock, when he moved there and remained one until his death, all these years he was a steward.

He was married to Miss Hattie Fewell November, 1875. This union was blessed with eight children. Two precede him to the glory world, his wife and six remaining. As a husband he was ever kind and devoted, looking after the home comforts. As a father he was loving, and ever held the confidence of his children.

As a member of the Church he was faithful and true. His pastor could always depend on him for any work he was called to do.

Our loss is his gain and we know from the life he lived "where to find him." "Mark the perfect man and behold the upright, for the end of that man is peace."

His life-long friend,

H. H. Watson.

BROWN—Mrs. Ora Brown, widow of William Brown, was born in Ray county, Tenn., March 20, 1826, and died at her home in Little Rock September 3, 1896.

She came to this state in 1844 and has lived in and near the city ever since. She was the mother of one child, Mrs. Mary Joyner, of this city, with whom she was living at the time of her death.

She was converted twenty years ago at Salem camp ground, under the ministry of Drs. Hunter and Winfield. "Grandma," as we had learned to call her, was one of God's best mothers, loved her child and grandchildren and was devoted to her friends. She lived a quiet life and died a peaceful death. She was raised an orphan and was twenty years a widow. Many lonely hours of suffering has she spent. It is all over now, and she is at rest.

May the blessings of God rest upon her loved ones left behind and may they so live as to meet her in the bright beyond.

Her pastor, E. R. Steel.

HOLMES—The subject of this notice Thomas Tillar Holmes, was born a Walnut Lake, Desha county, Arkansas September 6, 1878, and died at the home of his parents at Selma, Ark., August 21, 1896. He was the only son of Nathaniel and Flora Holmes, and also the only grandson of Maj. J. T. W. Tillar of Little Rock, Ark.

The startling announcement that "Tillar Holmes is dead," fell with crushing effect upon all—old and young, rich and poor. He was universally loved. A perfect stranger to animosity and feelings of personal enmity. He honored the aged with that reverential consideration that betrayed in him the elements of a young man of rarest spirit. In fact there were none, of all ages and classes that did not receive from him most respectful attention. These noble traits with many other rare attributes that met him, made him a young man of sterling worth, and most splendid character.

In a beautiful tribute paid him by his uncle, Dr. D. C. Carroll, are words that I desire to repeat here because they so accurately express some of his leading characteristics: "In disposition and manner the dead boy showed a singular sweetness. To the ragged urchin who passed him in the street, he had the same kindly greeting as that bestowed on his companions in his own sphere." And he adds: "But his chief charm was his devotion to his mother." Heaven bless all the boys of whom such things may be said.

It is not to be wondered at then that our community should be overshadowed with such a deep and abiding gloom when we have sustained such a sad loss. A little less than three years prior to his death he professed religion in a meeting conducted by the writer, and was by him received into the Church on the 17th day of September, 1893.

While he was not conspicuously active in Christian service, yet he loved the Church and its services, and we believe preserved an abiding faith in Christ to the end. He was anticipating with more than usual interest, the protracted meeting at Selma, appointed to be given the very day he was carried to his last resting place. A different meeting was just before him. He swept through the beautiful gates into the City of God to meet the Savior, the angels and loved ones gone before. He is where congregations never break up, and Sabbaths have no end.

Dear ones, who linger here with crushed hopes and chastened spirits, look up! Earthly hopes are gone, but higher and brighter ones still abide. "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Amen.

W. R. Harrison.

ASTON—Little Burt Falconer Aston, the 3-year-old son of Bro. and Sister J. B. Aston, of Fort Smith, Ark., and grandson of Rev. B. W. Aston, of the Arkansas Conference, died July 31, 1896. He was a sweet, handsome little fellow and in his death the home was robbed of a sunbeam. It was hard for the parents to kiss their little darling farewell and see the tender little form laid away in the grave, but they are consoled with the belief that he has gone to dwell with Him who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." May God's grace sustain them and help them to meet little Burt in heaven.

P. C. Fletcher.

MARRIED—At the residence of Mrs. Hicks, September 23, at 7:30 p. m., William G. L. Robertson to Miss Mary Harkcum, Rev. D. H. Colquette officiating.

MARRIED—August 1, 1896, at the Clark House, Fort Smith, Ark., Mr. E. C. Clevenger and Miss Eva White, both of Pateau, I. T., Rev. P. C. Fletcher officiating.

MARRIED—August 12, 1896, at 612 Sixth street, Fort Smith, Ark., John Dewyberry and Miss Lillie Pense, Rev. P. C. Fletcher officiating.

READ, PRAY, ACT.

To the Preachers and Members of Eureka Springs District: Dear Brothers—The conference year will soon close; there is much to be done, and but little time to work. To the P. C.'s: Press the colelctions in your pastoral and revival work; preach and pray upon the subject of missions; be ready to answer the twenty-six questions at the Fourth Quarterly Conference. Let each local preacher be at conference with a written report. Let the trustees of church property be ready to make full reports as the law directs. To the stewards: Dear brothers, your pastor has worked hard and faithfully; many persons have been converted under his ministry; you put his salary low, you said, so that you could pay out. Now, my brother, don't let him leave for conference without his salary. You can't afford to do so. Have him to hold church conference; let the church know how much you are behind and get them to assist at once in the work. A final word to each preacher: Don't neglect the colelctions for Hendrix College, the second Sunday in October. Let every preacher in the district, both traveling and local, take a collection for Hendrix College. Brethren, don't fail to take the colectlions. Press your revival work, and may God give you abundant success.

Fraternally, P. B. Hopkins.

NOTICE.

To the Officers and Members of the W. F. M. S., White River Conference: I hereby notify you of the appointment of Sister I. B. Manly, of Mammoth Spring, Ark., to the office of district secretary of the Newport district. Also of the appointment of Sister J. C. Hawthorne, of Jonesboro, Ark., to the office of Conference Editor, vacancies in these offices having been caused by resignation of the duly elected officers. In this connection I call attention of all particularly the officers, district secretaries and auxiliary officers, to the reading of item 7, page 92, eighteenth annual report, hoping that each officer will urge the observance of the suggestions contained therein, in regard to auxiliary secretaries and treasurer's book, also district secretaries' books. Don't fail to read the item referred to.

Yours in the Master's work,

Mrs. H. B. Strange,
Conference President.

Beebe, September 26, 1896.

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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
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Triumphant Songs, 1 & 2 combined. Round only, 55c. Per doz.....$6.00
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ARKANSAS METHODIST

WEDNESDAY, OCT. 7, 1896.

CO. 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 aggregate of the circulations accorded to the several religious periodicals issued in the State.

COTTON BELT MISSION.

We closed our meeting at Kellar's Chapel Tuesday night, September 15. The meeting was of 10 days duration. Rev. W. C. Toombs, of Jacksonport Mission, was with us the first of the meeting and did some good preaching. Also Rev. John Eidson, of Shiloh Circuit, was with us some, preaching in his soul-stirring and gracious revival power and administering baptizing by effusion, bless the Lord. We are getting this immersion idea out of the minds of our people.

Bro. Eidson baptized eight candidates one night after services, being the first time anyone was ever baptized in the Church house, and some of the Baptists and Campbellites thought it was a terrible sight. Three Campbellites were converted and joined our Church, and others at the altar the night we closed.

We had a gracious revival, resulting in 14 conversions and 15 accessions to the Church and the Church greatly revived. It is said by all it is the best meeting ever held in the history of the Church. Pray for us. God bless the Methodist.

J. G. Wimpy, P. C.

September 30.

RISON, ARK.

Dear Brother—Our league at this place is on a big boom. We are only a little over a year old, but have fifty-eight members. All our departments are well organized and at work. About twenty of our enthusiastic leaguers went to our sister town, Toledo, last month, where we organized a live league with twenty-five members.

We have a weekly literary meeting that is doing good work. We also edit a column in our county paper under the head of "League Notes."

One of our members, B. P. Stone, has lately begun editing the Arkansas Leaguer, which bids fair to be a first-class league paper and I think all persons interested in this work would do well to subscribe for it.

There were several conversions in our Indian league ETAOIndu--C y,Ffla uSeClt league this summer and the young Christians are going right to work.

Our "praying band" is composed of fifteen members, and two young men have been converted recently, for whom this "band" has been praying.

Our Church has just been painted by the league and now the Charity and Help department is planning to help raise the preacher's salary. This is the best "country town" league I know of. I believe we will take the banner. Yours all for Christ,

Mrs. A. M. Robertson, Pres.

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"How to Cure Blood and Skin Humors," free.

MARRIED.—At the residence of the bride's uncle, W. T. Roberts, four miles north of Plummerville, Sept. 24, Mr. T. B. Walley and Miss Quinnie Sandersrak B. Walley and Miss Quinnie L. Snider, both of Plummerville, Ark, Rev. Z. W. Lindsey, officiating.

SMITH-WARD.

Married—At the residence of the bride's father, Mr. J. E. Smith to Miss Ada Ward, of Chapel Hill, Ark, Rev. J. A. Parker officiating.

September 30, 1896.

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VEILED PROPHET.

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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Tears and Triumphs,

By REVS. L. L. PICKETT, M. W. KNAPP AND PROF. JNO. R. BRYANT.

This is certainly a wonderful song book, as its remarkable sales attest. Though issued about two years ago the demand has been so great as to require to date an issue of 100,000. You can see, reader, that this is true success. Why is this? Simply because the book pleases, the songs are captivating. There is a charm about this book that is sure to win the lover of pure, uplifting sal vation melodies. The songs have a convicting power that affects sinners unto salvation; a glowing, burning, soul-stirring, thrilling, spiritual power that lingers in the heart and leads the singer and the hearer to a better life. About fifty evangelists and camp grounds have adopted "Tears and Triumphs" for their work. They generally know a good song when they hear it. This book takes the lead on solos, with "Beautiful, Beckoning Hands," "The Great Judgment Morning," "Good Mother's Influence," etc. Supplement of sixteen beautiful songs has just been added. These very much enhance the value of this excellent book. The price of the book remains the same, though the supplement is sold alone at 10 cents; 13 for $1.00; or, $6.00 per hundred.

Some Few of Many Testimonials.

Rev. O. A. H. DelaGardie, Gridley, Ill., says: "Tears and Triumphs has won our hearts and is winning souls." Prof. W. J. Kirkpattrick: "You certainly have made some fine things." Evangelist E. W. Wheeler: "Tears and Triumphs will rank among the first of song books. The songs are right to the point." T. L. Boswell, Belle Rive, Ill.: "To say the book is grand does not express it. When we sing Nos. 5 and 21 we just touch the ground in the highest places". Rev. E. S. Ufford, author of the world famed song, "Throw Out the Life Line": "You have a fine collection of Gospel hymns—new, soul-inspiring, and catchy." Rev. L. G. Wallace, in report of a revival meeting: "You ought to hear us sing. Tears and Triumphs is the song book of the day. The songs it contains are soul winners. The blessing of God is on this book. It is very popular here. Let everybody get a good supply. The devil can't stand such sweet, impressive gospel music."

If you want songs that will melt and songs that will inspire you, give this book a trial. Try Nos. 6, 12, 32, 43, 50, 57, 68, 73, 75, 89, 95 107, 117, 121, 126, 132, 143, 157, 171, 511, 221, 245, 248, 249.

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