

Arkansas Methodist.

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

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NO. 31

In the Northwest.

Another week has passed. We lingered at Rogers till Saturday last. A number of invalids are here from distant parts. Some have come year after year. They have great faith in the electric spring. Eighty-eight degrees is the hottest weather we have had since coming. It was not even so warm as that at a time when the papers reported 96° and 98° in Kansas City and St. Louis.

There has been wonderful improvement of the corn crop since the late rains. It is now certain that at least an average crop will be raised. This insures against a failure of crop in any particular. A thousand carloads is the estimated production of apples fit to be shipped from this county. The people are cheerful and brag a great deal about Benton county.

We preached at Rogers Sunday 25th ult. morning and evening, and at Oakley Chapel, three miles away at 4 p. m. Rev. G. W. Hill preached here on Monday evening and at the chapel Tuesday evening.

Saturday last we went down to Springdale. It is a pleasant and prosperous town. T. A. Martin is pastor. Church members 130. We preached to our people in the morning and to the united Protestant congregation in the M. E. Church at night. The Churches unite in the evening service. Congregations large. We find that the Church in this Methodist corner of the State is not so compact as south of the mountains. The membership has been gathered from people of many persuasions, who have come together from different quarters. The societies are not so homogenous as south of the mountains. There are some old settlers where the native Arkansan or the old settlers hold the place. They constitute the solid communities of the country.

The ARKANSAS METHODIST has not the circulation in these parts which it should have, though it has improved much in the past three years. Quite a good many independent papers have been circulated, and there are some copies of the Nashville and St. Louis Advocates, but the preachers are fully awake to the fact that strength and unity in their own work depends largely upon putting the ARKANSAS METHODIST in the homes of their people. In order to build up the church most effectually we need to keep our people well informed regarding the work in our own bounds. Brother Martin and his wife have not been forgetful of these facts at Springdale. We found pleasant lodging at the par-

sonage during our two days' stay at this place.

Rev. J. R. Cason vs. Dr. Barbee.

Mr. Editor:—Of all the articles I have ever read for ambiguity, obscurity, "confusion worse confounded," interspersed with impudence unmitigated this criticism or defense of the second blessing or whatever else it may be is certainly entitled to the "blue ribbon." If he knew what he was talking about, I am quite sure, the readers of his piece do not.

There are some things, however, in his article that ought not to go unnoticed; let us look at the attitude in which he places Methodism. Referring to Dr. Barbee's sermon, he says: "The fundamental error—is in his journey to Hebrew literature for the meaning of a word in its application to Methodist doctrine." And, "instead of going back to ancient days of temple service, inquiry should be made of such writers as Clarke, Benson, Watson," et al. Does he mean to say that, the Bible teaches one thing and the standards of Methodism another? That a doctrine of much prominence in Methodist literature is not found in the Bible? Certainly this places Methodism in a most awkward attitude among the Churches. If Methodism has one doctrine not taught in this Hebrew literature, the Bible, and hence modern authors, and not the Bible, must be consulted, then it is high time that the V. article should be expunged from our Discipline. If it is a "fundamental error" to consult the Bible for correctness in doctrine, I say, let the error go on. Certainly it is not a "violation of any law of language" to go to the root of the matter, nor should it be considered an insult to "common sense" either. Selah! What does Bro. Cason mean when he says: "The Doctor antagonizes every theologian of recognized ability within the range of Methodist literature" when he opposes a "definite experience?" Will he please enlighten us by defining what is meant by "definite experience," and then show us that "every theologian" etc. understood the matter as he defined it. This method would have a little more weight, than his ipse dixit, and in this, he would prove himself a benefactor to the divided hosts of Methodism. I am perfectly familiar with this bold assertion method, would like just a little argument in its place. If he prefers, however, to give us assertion, will he object if I reply in the same manner by saying: When Cason opposes

Barbee's theory, he "antagonizes every theologian," etc. Certainly my assertion, unsupported by proof ought to be as good as yours.

If there was not a little "unmitigated prejudice, against" every thing else but the "second blessing theory of sanctification" in the mind of Bro. Cason, why does "he jump," so frantically, into the discussion, leave so abruptly a legitimate criticism of Barbee and by ugly insinuations bring, what is believed to be, slanderous charges against the Church.

If the evidence of "unmitigated prejudice" is a crime in Barbee, is it a virtue in Cason? Does Bro. Cason know of any "minister" who, "for exalted professions of grace" has been expelled from the Methodist Church? I deny that such insinuating charge is true and demand the proof. Such unjust, and wholly unwarranted attacks are unworthy a loyal son of the Church. Dr. Barbee's definition of perfection is "The perfection of character," and "consists in the permanent preferences of the will" Bro. Cason makes the following stricture: "In this there is a mixture of cause and effect." He follows this up, in the very next sentence with this statement: "It is choice that makes character." I am not here to say whether Cason's stricture is correct or not. But if true, then Cason's statement is also "a mixture of cause and effect," for if we take the word "permanent" out of Barbee's, the two statements are identical. Is it wrong for Barbee to say a thing, and right for Cason to say the same thing? In Bro. Cason's mind, it seems to be wrong for Bro. Barbee to "seek to locate perfection in any particular relation," and infinitely right for the "second blessing brethren to do this very thing. I know some people who think it very wrong for a Methodist preacher to preach on baptism, while it is very proper for them to preach on this subject. May be Brother Cason is acting on the same principle. Has Bro. Barbee really "renounced and ridiculed the doctrine" of sanctification? Or simply the views held by some men about the doctrine? Is the theory of a doctrine and the doctrine one and the same? May not Dr. Barbee "renounce and ridicule" the opinion that some hold with reference to a doctrine without opposing the doctrine? I had seen some of this same gush before, but hardly thought Bro. Cason would indulge in such. If Dr. Barbee has really "renounced and ridiculed the doctrine of sanctification," he ought to be dealt with in a more substantial way, but if he only

opposes some men's ideas about a doctrine, he deserves no more censure than does Bro. Cason.

In one place Bro. Cason says he is not "committed to the theory." What theory? Evidently the second blessing. Again he says: "If we are not willing to step by faith or growth (the 'ear mark' is very plain here. Who ever heard of any one stepping by 'growth'? This may be very good (?) rhetoric but lacks a great deal of being good common sense.) into the fountain for all uncleanness, we should not sneer at those who are being entirely sanctified according to the old Methodist and scriptural idea." (He should have left off the word "scriptural." "The fundamental error", in Barbee is in "going back to Hebrew literature.") If this is not a clear commitment to a theory, then I confess I do not understand language. Does he know of any one who is making a profession of "entire sanctification" except by the second blessing process? It may be, after all, that he only is getting himself into "a ridiculous attitude before the intelligence of the world," by taking the position of Smith's cow that straddled the creek until alarm was felt that she might split herself open by such foolishness. No, Brother, the vociferous opinions of a few about the phrase "going on to perfection" is not likely to whip into silence the bulk and brains of Methodism who prefer to follow the doctrine as set forth in Hebrew literature—Bible, as taught by Wesley, Watson, Clarke, et al., than to follow such leaders as Maxfield and Bell in their imaginings.

Dr. Barbee needs no defense from me, and had Bro. Cason indulged in legitimate criticism, and not taken this occasion to have assaulted by strong insinuations my Church, I should have remained silent. But I claim the right, Mr. Editor, to be heard in the defense of my Church, both in regard to doctrine and practice.

E. GARRETT.

September 18 has been set apart by the Tennessee Centennial as Arkansas day.

In some parts of the State early corn is about ruined by the dry weather, but late corn and cotton are good.

Gov. Jones has offered \$300 reward for the capture of Ingram, who killed Hoss at Conway, and who escaped from jail a few days ago. He should be hunted down,

Contributed.

The Outside Row.

Unless we are watchful, the coons and squirrels get a great deal of the corn that grows on the outside row, and if we are not careful in turning we are likely to break much of it before maturity. Hence we do not count much on the outside row. Now I believe as good corn can be grown on the outside row as is grown on the middle row, provided we give it the same care. Why not? The soil is just as good, often better than the middle of the field. Did it ever occur to you that there were some outside rows in church work? Let us think a moment.

There's the circuit with several appointments. At Prosperity they have a nice church with a carpeted pulpit, an organ and choir. The people are well fixed in their comfortable homes, and treat the preacher so good that it is with reluctance that he bids them good-bye when he starts to his appointment up the creek at Post Oak school house. Often he begins to meditate like this: "That's a mighty long ride, awfully out-of-the-way place, the people are so common and don't pay much no-how. It is just so warm I have a notion not to go this time," so he excuses himself more than once during the year. The congregation gathers at Post Oak, the superintendent pulls through the Sunday-school lesson without any pastor to advise with. At the close of the lesson they sing awhile, and then some one asks if anyone has seen the preacher. After a pause, Bro. Watchful says: "I saw him yesterday at Bro. Feedwell's; he said he would stay at Bro. Paywell's last night and come up this morning if it was not too hot." So the congregation goes away disappointed. O well, it's just an outside row. But there were stalks broken that would have yielded good grain.

In the course of time the Quarterly meeting is appointed to meet at Post Oak. It is ten miles off the railroad. The presiding elder writes: "I will be up Friday morning. Please meet me in town with conveyance." A young married man is serving his first year as steward. He is full of zeal for God and his Church. He quits his plow, takes his only horse, borrows another and rides the ten miles to town, finds the presiding elder, tells him he has a horse for him to ride. "I ride ten miles horse-back this hot weather? Brother, that's mighty tough!" The steward says: "Our preacher rides horse-back all the time." A brother proposes that if he will stay and preach in the newly carpeted pulpit in the new church, he will take him out in his buggy next day. That settles it. A carpeted pulpit to preach in, a downy bed to sleep on, all the dainties of the season to eat here, a buggy ride tomorrow. Post Oak is only a school-house appointment, an out-of-the-way place, very common sort of people, don't pay much nohow. Just an outside row to turn on, anyway. I'll turn

round and stay here. Tomorrow I'll go out in a buggy, preach my sugar-stick on Loyalty to the Church, take up a collection on Sunday, come back to town Sunday evening and take a rest, or preach on Our Duty to Help the Needy.

The young steward rides back home, gets in just at dark. He feels like giving up, tells his wife the presiding elder preferred staying in town and coming out in a buggy tomorrow. The young wife is sadly disappointed. She had done everything in her power to help her husband live a godly life, and thought a visit from the presiding elder would help in this. She had never entertained a presiding elder, and had looked forward with great pleasure to his coming to her humble home. She knew that the town people often had some of the leading preachers stop and preach to them and visit in their homes. Even the editor of the METHODIST had preached for them more than once, but we are only an outside row.

Well, well, such is life on an outside row, and such is often the cause of death of many appointments on circuits and missions. Too much careless turning round and not enough promptness and watching and meeting engagements on the outside row.

T. B. WILLIAMSON.



At this moment thousands of men are standing at the cross-roads of life. Death in the guise of a foolish ambition coaxes them to take one road, while health and happiness in the form of wife and babies coax them to take the other. For the sake of a few added dollars will they continue to over-work and neglect the commonest precautions for the preservation of health, or will they listen to love and reason and draw back before it is too late? A man may do almost any amount of good, hard work if he will take care of his health and when he feels out of sorts will take the right remedy. The great blood-maker, flesh-builder and nerve tonic is Dr. Pierce's Golden Medical Discovery. It is the 'hard-workers' medicine. It corrects all disorders of the digestion, invigorates the liver, purifies the blood and tones and steadies the nerves. It makes the appetite hearty and brings refreshing sleep. Thousands of hard-workers owe their lives to it and have said so over their signatures. Druggists all sell it and all substitutes are frauds.

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The Sphere of the Modern Pulpit.

II.

S. H. BABCOCK.

The next question—How can I best proclaim it?—let the Scripture answer: "Take heed to thyself and to the doctrine. So shalt thou both save thyself and them that hear thee." Here the apostle states a double duty and a double result. The double duty is (1) to take heed to thyself and (2) to take heed to the doctrine. The double result is (1) so shalt thou save thyself and (2) them that hear thee. We have in this passage the inspired direction looking to the very best equipment and the largest success of the gospel ministry.

"Take heed to thyself." It is a solemn truth, my brethren, that the gospel so far as we are personally related to it will be a success or failure according to our personal character. We must be the sermons that we preach. We must put into words and deeds, and purposes and character the truth that we preach to others. We must exemplify the humility, the gentleness, the forbearance, the patience, the sympathy, the faith, the love, the devotion, the heroism, which we enjoin from the pulpit. We must transfer from the Scriptures to our own hearts and transfigure in our own lives the beautiful precepts and sublime doctrines of Him who is the light of the world. We must first be men before we can be preachers. Manhood true, strong, valorous, redeemed, is essential in a herald of the cross. Paul puts the same truth in these words: "I bring my body under lest having preached to others, I myself should be cast away." If a man would save others, he himself must be saved.

He must take heed to the doctrine. The word doctrine is put here no doubt for the whole truth of God as it bears upon sin and redemption. But in its specific meaning it refers to the great, fundamental verities which are necessary to complete statement of the faith once delivered unto the saints; such as repentance, faith, justification, regeneration, sanctification, the resurrection, the judgment, heaven, hell. These a preacher must master in his own thought, grasp in his own faith, formulate in his own words and illustrate, expound and enforce with all the emphasis of full assurance. Doctrinal preaching is the need of the times. We have a surfeit of star preaching, sensational preaching, metaphysical preaching, rhetorical preaching, literary preaching, essay preaching, emotional preaching, skeleton preaching and plagiaristic preaching. Let us have a revival of doctrinal and evangelical preaching. Let us go on our knees to the Bible and in humble dependence upon the Holy Spirit let us find the message which God would have us deliver to the people. Let us seek the fervor of Isaiah, the emotion of Jeremiah, the sternness of Amos, the courage

of Elijah, the directness of Peter, the logic of Paul, the eloquence of Apollos and the loving tenderness of John. Above all, let us seek the endowment of power, without which all our abilities, natural and acquired, will be of nothing worth; but with which, even the most poorly furnished of us will be made workmen who needeth not to be ashamed. With such a ministry salvation is a certainty. "Thou shalt both save thyself and them that hear thee." The salvation of souls depends under grace upon the character of the preacher and the quality of his message. But with these conditions secured there is nothing left to complete the great and glorious work but the will and faith of those who hear. Christ has done his work once for all. Let us do our work, confident that though we may "sow in tears, we shall come again bringing our sheaves with us."

Searcy District Conference.

Our District Conference convened July 15, in the respectable little town of Heber inter montes. As this was the first visit some of us had made to this mountain village, the novelty of the scene was not without much interest. It was indeed a curiosity to us to see so many springs so extremely different in the quality of their mineral liquid bubbling up in perpetual flow within ten or twelve feet of each other. These cool fountains flavored (?) with sulphur, iron and arsenic were the favored resort of preachers, delegates, and visitors, who oft regaled themselves with the delightful and, maybe to some, palatable draught.

Another object of wonder was the famed Sugar-loaf mountain. This hoary old rock-crowned hill stands two or three miles from the village, upon the bank of the Little Red. Standing alone in the valley of this stream, and at a respectful distance but plain view from the road leading into the village, it lifts its rugged form in silent grandeur, and by its very isolation and singularity bids the traveler behold and wonder while it speaks back in voiceless tones: "I am the work of God."

Another scene which the writer enjoyed was on Sunday morning, when grateful clouds mantled the mountain peaks. Sitting on the front gallery of his host, in an elevated portion of the little city of the valley, he could see the cloud-

mist hang like enchantment about the encircling hills.

The attendance upon the Conference was good, notwithstanding the isolated condition of the seat of the Conference. On the morning of the opening every traveling preacher in the district except two answered to roll-call. Among others who attended were four local preachers and sixteen delegates, all of whom but two were present the first day. Other delegates would have been present but for the distance and inconvenient mode of travel. It reminded one of former years, said an older member of the Conference, to see the brethren come in on horseback and in buggies. And the picture is heightened when we add that the road was about as rough as men ever passed over, and that we had to return through streaming rain.

None of our connec-tional brethren attended except Prof. A. C. Millar of Hendrix College, whose stay with us was short but greatly appreciated. He made a most excellent speech in the interest of higher education, the best we ever heard from this good, faithful and famous educator of Arkansas. He is a tireless worker in the much needed education of our State. In his speech he said he had traveled in every county in the State except five, and was preparing to make a tour through these during the summer. This worthy and intelligent itinerant of the school room is winning his way to the hearts of the preachers and the people of both our Church and our State.

The Conference session was a successful and interesting one. Our presiding elder, Rev. Henry T. Gregory, presided, we thought, with more than his usual ease and dignity, and harmony prevailed from beginning to end. This being his fourth and last year on the district for the present, the brethren expressed their grateful appreciation of his earnest labors among them during his long period of faithful service.

Searching investigation was made into the condition of all the charges by this sub-bishop of the Church, and many of us would have felt more comfortable had we been more careful and diligent in our field of labor. Let us take warning here, for soon we must stand where such men as Paul and Wesley and Bascom have stood—before the Head and Founder of the Church—to make our final report. Happy for us if, like them, we have been faithful.

Nothing of special significance was developed in the reports. Evident signs of progress and growth in most parts of the field were visible and much fruit, it is expected, will be reaped ere the year shall close. Not many conversions were reported, but in some of the charges the prospect for a revival was very promising. Several of the brethren had met with many stern difficulties, but most of them had made a firm stand and they exhibited a faith that laid hold on victory. Among the general interests of the Church carefully looked after were our newspaper periodicals, especially the

ARKANSAS METHODIST and Advocate. In some of the charges the METHODIST was found to have a large circulation, in others it was small.

The election of delegates to the Annual Conference resulted in the selection of J. H. Clark, Stith M. Jones, D. H. Clark and Geo. P. Murrell. Rev. H. F. Harvey, L. P., and J. S. Wilson were elected alternates.

A unanimous vote of thanks was extended to the citizens and brethren of Heber for their liberal and Christian entertainment of the Conference. Bald Knob was chosen as the next place of meeting.

W. C. DAVIDSON, Sec'y.
Beebe, July 26.

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NOTE.—Dr. Beaty stands high in Cincinnati as a specialist physician and Christian gentleman, and we believe him to be worthy of patronage.

Contributed.

Letter From Dr. Hunter.

On the 14th inst. my daughter Mrs. W. P. Feild with her children and myself left Little Rock at 2 p. m. The objective point being Wellsville in eastern Pennsylvania, a distance of over one thousand miles. Of the incidents of travel I need not tell as there was nothing unusual. Our route was on the Southern lines of railroad, by way of Memphis, Chattanooga, Knoxville in Tennessee. Roanoke, Virginia, and by the Shenandoah Valley to Hagerstown in Maryland, where we took the Cumberland Valley railroad which runs to Harrisburgh, the capital of the State of Pa. At Mechanicsburgh, where we take a branch road running to Dillsburg, eight miles from Wellsville the home of our relatives, who met us with conveyances and landed us safely at our journey's end. Of our ups and downs, our eating and sleeping, I need not write as all that was done in the usual way. We passed over this long travel without accident or inconvenience except that the two younger children were made "sea sick" by the motion of the cars which gave the mother some trouble. We are with relatives and other dear friends who gave us a hearty welcome and will do all in their power to make our visit pleasant. This is the home of my only sister, now in her seventy-seventh year, who lives with her children around her, a contented happy life, waiting in Christian faith and hope until her change comes. She and I are the only remaining members of our family. Our parents rest in the cemetery in the town of York fourteen miles from where I now write. The remains of two brothers lie under the soil of Ohio. The triumphs of the resurrection will bring us all together a reunited family. "So shall we be ever with the Lord." I write this for the gratification of our intimate friends and acquaintances, who are more or less interested in our whereabouts and well being. We send heartfelt greetings to them all, and to all who "love our Lord Jesus Christ in sincerity."

A few weeks ago I furnished the Gazette a copy of a letter from my nephew Mr. Richard Young, a business man of New York, who with his wife and daughter are making a trip around the world on business and pleasure. Mr. Young left home in April. From Honolulu where he wrote the letter referred to. I now send another to be published in the METHODIST which is a supplement to the one in the Gazette. I trust that paper will give this letter a place in its columns. Mr. Young is a man of a discriminating mind and what he writes may be relied on as the truth. At this time when the annexation of the Sandwich Islands is in the air it will be interesting reading. Hope you will publish in close connection with my communication.

ANDREW HUNTER.

July 20.

(The letter referred to is on file

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

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for publication, but we are overstocked with communications and it will have to wait.—MANAGER.)

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Literary Table.

Evangeline

CARRIE LOUISE EATON

I.

"Evangeline" is Longfellow's favorite poem, and perhaps it is best loved by the general public. It was from Hawthorne that Longfellow heard the pathetic legend of the two Acadian lovers, parted on the morn of their betrothal. "If you do not use this incident for a tale let me have it for a poem," he suggested; and Hawthorne willingly consented. This was the germ of "Evangeline," which Longfellow published in 1847, and which was accepted at once as his masterpiece. It is the most beautiful and the most touching tale in verse yet told by any American poet. Longfellow here strikes the keynote of his eloquence. He is fairly caught in the web of his own imagination. He conceived its possibilities:

"Ye who believe in affection, that hopes and endures and is patient,
Ye who believe in the beauty and strength of woman's devotion,
List to the mournful tradition still sung by the pines of the forest;
List to the tale of love in Acadia, home of the happy."

Thus is Longfellow's best poem introduced—the story of Evangeline. Beautifully situated in a secluded valley, nestled the quiet little village of Grand Pre in the land of Acadia, now known as Nova Scotia.

In a charming manner the poet portrays the picturesque surroundings of the Acadians, and its charm is enhanced by the skill with which the natural scenery is used to furnish a background before which the simple figures of the story stand out so true to life. The homelife of the Acadians was simple in the extreme, yet to them want was a stranger. The friendly interest manifest among them bespoke the happy feeling of contentment—a chief characteristic of the peasantry of Acadia, and in perfect harmony with their environments.

"There the richest was poor, and the poorest lived in abundance."

Here resided the good parish priest, Father Felician, who ministered unto his flock and was dearly beloved by all. Not far from the village dwelt Benedict Bellefontaine, the wealthiest farmer of Grand Pre, and his beautiful daughter, his only child, Evangeline. He was a dignified and stately old gentleman of seventy winters, with a kind heart and smiling countenance under the locks of snowy whiteness. Evangeline, the belle of the village, was not only fair of face, but she also possessed those rare qualities of heart and mind, which combined with true womanliness, lent to her character those charms which alone are of intrinsic worth. Her amiable disposition and winning ways made her a general favorite among both old and young. Her gracefulness of man-

ner, attracted many a youth who sought to woo her, but among all her suitors, Gabriel, the blacksmith's son, alone found the welcome he sought.

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FROM BALTIMORE.

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Please send as soon as possible, as one of my friends wants to die or thinks he does, and I want to show him that life is altogether worth living, in company with the Electropoise.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

AUGUST 8, 1897.

Working and Waiting for Christ.

1 THESS. IV. 9-V. 2.

Golden Text: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John xiv. 3.)

Topical Outline: I. Working for Christ. (Verses 9-12.) II. Waiting for Christ. (Verses 13-2.) Time: Winter of A. D. 52-53. Place: Corinth.

READINGS FOR THE WEEK.

Working, Waiting, Thess. iv. 9-v. 2.

The Glorious Coming, 2 Thess. i.

The Day of the Lord, 2 Pet. iii. 1-12.

Coming of Christ, Matt. xxiv. 29-39.

Idleness condemned, 2 Thess. iii. 1-16.

Ready, Matt. xxv. 1-13.

Right Use of Talents, xxv. 14-30.

Reference Word, "Judgment." Lesson Hymn, No. 629.

There was a very general expectation in the days of the apostles that our Lord's second coming was to be in their generation. The apostles themselves shared this expectation. They were looking for and hastening unto the coming of our Lord in a very literal sense. The Master himself had warned them that that day would come suddenly and as a thief in the night; he had charged them to watch, lest they be found unprepared, though he did not, of course, at any time tell them that he would come in their day. The burden of his teaching was for them, and is for us, that no man knows when that day shall come, therefore the duty of all is to watch. While the apostle Paul, in common with the other brethren, held this belief, yet being under the guidance of the Holy Spirit in his work as an apostle, he did not run off into any foolish and extravagant practices on account of his belief. It is useless to say that the belief was not an inspired conviction, but merely a conclusion at which he had arrived in his own way, just as a man may now do.

There is also abundant evidence that the Church in this day took great comfort in the belief that they would witness this second coming. This was not unnatural at all; for they were greatly harassed, troubled on every side, by their enemies, living continually in the midst of perils and persecutions; it had been a day of amazement and astonishment when Christ went away from them; a sort of a feeling of orphanage, defencelessness, had taken possession of them then, which they had never been able to permanently shake off, even though the Spirit had been given. They felt if only they had back their visible head they could

make their way in the world. For when He should come mighty changes would be wrought in them, such as would enable them to triumph over their enemies. Paul expressed exactly this sentiment in the 4th verse of the fifth chapter of 2 Corinthians when he said: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed," i. e. be divested of this body through the process of death, "but clothed upon, that mortality may be swallowed up of life." The meaning is that though weighed down by the afflictions of this world, they did not desire to die and thus depart out of the world, but preferred to await the second coming of the Lord when they should arise out of their sorrows into a glorified estate. In speaking of this matter in the 15th of First Corinthians, he says: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." And he goes on to say that when this has happened "death is swallowed up in victory"—a vast change for men whose lives were a prey to all the malice of two worlds. No wonder that they had often an unspeakable yearning for it.

While Paul was at Thessalonica he had dwelt upon this subject, as he himself says in the second Thessalonians 2:5. But, as has been the case in all ages of the Christian Church, some of these Thessalonians had misconceived this doctrine. They had gone into fanaticism over it. They had quit their daily work, for they imagined that they would not long need meat and bread for themselves nor money to give to the poor, and the richer brethren in the Church had plenty to do both for themselves and their poorer brethren till the Lord should come. Along with this error was another: The belief that those of their friends who had died had lost their opportunities to witness the coming of the Lord.

The facts will explain the lesson. Paul very tenderly tells them to go back to their work; that the way to be ready for the coming of the Lord is to be found in your place, loving the brethren, quietly doing your duty, minding your own business. And as to their dead relatives, about whom they were distressed, they would not be left in their graves whilst we went up to meet the Lord, but when the great day came, and the Lord himself descended with a shout and the voice of the archangel and the trump of God, the dead in Christ should rise first, and we should all be caught up together to meet the Lord in the air.

The fact that Paul had to write the second epistle to correct these false views shows that these Thessalonian brethren were very much like a modern community when fanaticism of this sort takes root in it. The foolish things that people have done under the influences

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of such fanaticism would, if all written down together, make a remarkable chapter in Church history. And the teachings of our lesson ought to have made that chapter impossible.

We give more than the usual space to the Sunday-school lesson this week. The subject, The Second Coming of Christ, is of more than ordinary interest to many people, has often been the occasion of fanaticism, and it is well to enlarge upon Paul's view of it as that view appears in our lesson.

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"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline, ¶ 249.

AUGUST 8, 1897.

Paul As a Man of Prayer.

HIS PRAYER AT MILETUS AND TYRE.

ACTS XX. 36, XXI. 5.

One's faith in prayer is best exhibited in social relations or in private. In the Church prayer has its place as a teaching agency. It calls upon all to reverence God and to look for aid to him. In the Church it is a set form. It may be nothing more. It is beautiful in any program of worship. It is didactic. Men who have no heart-devotion to God offer to him beautiful ritualistic prayers upon special occasions. Men who have no vital faith officiate in pulpits and in moral societies mouthing eloquent petitions to the almighty throne.

But the sincerity of prayer reveals itself upon informal occasions. In the exigencies of need recourse must be had to the infinite Helper; and in the common associations and incidents of daily life a soul that trusts in God will find frequent occasion for prayer.

Paul's life was daily planned with reference to the divine will. To God he looked, and upon God he relied. He sought to bring the lives of others into the same relations to God. He would teach all men to walk sincerely as in God's sight and to seek guidance and help of him.

Especially does the sincere Christian feel that he must invoke the blessing of God upon his friends. Prayer is a fit closing for occasions of loving communion and sweet brotherly fellowship.

Prayer is not to instruct the Om-

niscient. It is only the soul's attitude of trust in Him and looking to Him. Unbelief expects nothing of God, hence does not recognize Him even when He gives. The spirit of prayer opens the heart to spiritual revelations and gifts.

AT REDFIELD.

At our semi-annual election for Epworth League, the following officers were elected:

Mrs. M. A. Cantrell, Pres.; Mrs. Jennie Christie, 1st V. P.; Miss Evelyn Campbell, 2nd V. P.; Miss Annie Reynolds, 3rd V. P.; Miss Luming Ashton, secretary; Mr. J. A. Bain, treasurer.

LUMING ASHTON, Sec.

July 23.

With this corps (not corpse) of officers, with Bro. Christie and Bro. Beardslee to assist, this league will prosper.

G. N. HART.

FORREST CITY LEAGUE.

Our League held its semi-annual election on our regular business meeting night, Tuesday July 13th. There was a good attendance. After devotional exercises the following officers were elected.

T. W. McClendon, President; Joel E. Wynne, 1st V. P.; Miss Maggie Eldridge, 2nd V. P.; Miss Mattie Mosley, 3rd V. P.; Mrs. J. H. Dunnivant, secretary; E. H. Jackson, treasurer; Miss Mary Lancaster, librarian; Miss Johnie Horney, organist.

Our League for the last several months has not been up to the standard which was set last year.

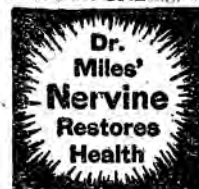
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but we hope that the election will give an impetus to this movement here. The ARKANSAS METHODIST is patronized liberally here among the Leaguers and we find the lesson helps very helpful to us in our devotional work. We would like to see more interest manifested by the Leaguers in Arkansas in their columns which the METHODIST so kindly gives them. We expect to report oftener in the future.

JOEL E. WYNNE, 1st V. P.
July 15.

AT CARSLILE.

Bro. Carr, our pastor, organized an Epworth League at Zion church on the 11th, of twenty members, with Miss Susie Hicks as Pres., Mr. W. S. Hart, Mrs. Ed. Raborn, and Mr. James Hart as Vice-presidents. The members are all very much interested and our first regular meeting has been quite encouraging. Your comments on the League texts are valuable to us in our work. Pray for our success.

A MEMBER.

July 18.

Glory—Glory to God.

Dr. D. M. Bye, Indianapolis, Ind.: Dear Friend and Brother:—I write to thank you for saving my life. I am now seventy-six years old; have had cancer for over twenty years. For the last six years it has been very bad—it was on my nose and under my right eye. Many physicians treated me. I was treated last by an old doctor who claimed to cure cancer, but I got worse. My nose was eaten nearly off. I was afraid to wipe my nose for fear I would wipe the end of it off. My nose and face had swollen so that I could not see. My sufferings were so intense that I was compelled to go to bed, as I thought to die in despair. Some friend sent me the Religious Herald, published in Richmond, Va. Rev. A. H. Butler, who lives near me and who has visited me and given me much spiritual comfort during my sufferings, gave me your book "The Message of Hope," saying while there was life there was hope. He wrote to you for me. You sent the oils and I used them and began to improve immediately, and it was not long before my nose began to heal nicely. The great sore under my eye healed up, and I am now well. Glory—glory to God! I am now living and those terrible sores are gone. I can't find language to express my gratitude to you, dear Dr. Bye, for what you have done for me. I wish everybody suffering knew of your oil cure. God bless you.

Yours, in grateful remembrance,
JESSE BALLARD, Suffolk, Va.

Suffolk, Va., May 8, 1895
Dear Dr. Bye:—You have made one of the most wonderful cures in the case of Brother Jesse Ballard I ever knew. He was at death's door; now he is well.
Rev. H. H. BUTLER

Persons afflicted will do well to send for free book, giving particulars and prices of Oil Address Dr D M BYE, Box 25, Indianapolis, Ind

Better than Quinine.

Mr. M. M. Kesterson, Dorsey Co., Ark., says: "Hughes' Tonic is the best chill tonic I ever tried. I consider it better than quinine." Sold by druggists—50c and \$1.00 bottles.

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Harness, Whips, Dusters

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J. A. EDSON, General Superintendent
MEMPHIS, TENN.

"A QUESTION IN BAPTIST HISTORY."

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

Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book.

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To sharply reduce stock, we offer unprecedented values. Fine Organs, formerly bringing \$75, now \$47.50. Used Organs from \$15. Don't fail to write at once for catalogue. The Lyon & Healy Organs have been before the public for nearly one-third of a century and their quality is beyond question.
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ARKANSAS METHODIST.

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

WEDNESDAY, AUG. 4, 1897.

The pulpit of today has no place for either weak or erratic men.

Ingram, the slayer of John I. Hoss, at Conway, escaped from jail a few days ago.

Increase in goodness is an advance in spirituality, whatever profession may be made.

Spiritual attainment which does not make one's life more fruitful in goodness is a delusion.

The Kentucky Methodist Publishing Company is to be reorganized under the title The Pentecostal Publishing Company and the name of the paper will be changed from the Methodist to The Pentecostal Herald. Since the publishing company and the paper do not represent the Methodist Church and the paper has no recognition among our Church organs, it is more consistent to drop the name Methodist.

In Trouble.

Rev. S. A. Steele, D. D., wrote recently that our Pacific Coast work was weaker now than it was ten years ago, etc. The Pacific Methodist says it is not true, but on the contrary, they have increased fifty per cent, both in membership and church property; that the work is prosperous, etc. The Los Angeles preachers endorsed the statements of the Pacific Methodist and asked Dr. Steele to resign or set things right. Dr. Steele refuses to do either. It seems a matter of facts and figures, which Dr. Steele should either substantiate or withdraw, as to whether they have declined or not. Some men do need friends to bridle them awfully bad. Following the action of the Los Angeles preachers we find in the St. Louis Christian Advocate a letter from Rev. J. E. Squires, in which he says:

"Now, I want to say in the second place, that Dr. Steel was not among us long enough to fully understand the entire 'problem.' There are two sides to everything—the inside and the outside. Some of Dr. Steel's facts and figures must have come from the outside source. He says, in speaking of our work in San Francisco, 'and the little church we have there, in it fifty would be a perfect jam,' which is evidently a 'figure of speech.' The fact is, that nearly that number of additions have been reported in that charge during the

current year alone. Again he says of Los Angeles, that we are weaker than we were ten years ago, whereas the minutes show a net increase of several hundred during that time. We are comparatively weak in the centers, but such statements will not strengthen us there nor anywhere else permanently."

Since writing the above, we note from the Nashville Advocate that Dr. Steele is in deeper trouble than misrepresenting the Pacific work.

On the 24th of June there appeared in the Nashville Advocate a remarkably strong article, headed "Order or Anarchy, Which?" written by Rev. S. V. Bates. In order to break the force of Bates's arguments, which seemed unanswerable, some one, over the name of "Rob't Eldredge," wrote in the Kentucky Methodist of June 30, that Bates's article was bodily filched from the Oxford (England) Gazette of April 10, 1745. The said Robert Eldredge went so far as to copy, as he claimed, word for word what the Oxford paper said, and by the side of it what Bates said, showing that Bates had copied almost word for word. This placed Bates in an embarrassing position as an honorable man. The Nashville Advocate, however, charged that no such article ever appeared in an English or other paper, and that the pretended article was a forgery and the whole thing "a wicked performance" to discredit Bates, whose arguments could not be answered. The Advocate demanded to know who "Rob't Eldredge" was. The matter got so warm, that Rev. S. A. Steele, D. D., Epworth League Secretary of the M. E. Church, South, was smoked out, and admits in the Nashville Advocate that he perpetrated the fabrication and that no such article appeared in the Oxford, or other paper, as claimed by him over the name of "Rob't Eldredge." He says he intended no harm. INDEED! The Advocate editor said before he knew who the author was, that it was "a wicked performance." Who will dispute it?

To Nashville and Mammoth Cave.

Mr. Workman and Mr. Burns in the office, Mrs. Workman with Mrs. Thornburgh who's health is improved, and feeling that I was entitled to a week off after two year's hard work, on Wednesday July 20th my daughter Eva and I left Little Rock for the Tennessee Centennial and Mammoth Cave, Ky. We spent Wednesday night at Memphis, at the New Clarendon, one of the cleanest and best hotels in the city. I advise Arkansas people to stop here for good treat-

ment and reasonable rates. We called upon Dr. Smart and family, whom we found in good health and spirits and glad to see Little Rock friends. At Nashville we roomed at Wesley Hall, Vanderbilt University, a cool pleasant place, paying 50 cents each a day for a room and eating when and where we pleased. The Exposition is better than we expected to find it. Of course not up to Chicago, but better than Atlanta. It is worth a long trip as an educator, and interesting as a show.

Of course we visited our Publishing House. I had not seen it since I met in it every day with the publishing committee of the General Conference of 1882. It has not changed in appearance. We called on Drs. Hoss, Barbee and Boswell—found them at their posts hard at work. Bro. Smith, the lay manager, was as busy as a bee. There is no evidence of idling or loitering at this great business establishment. Bro. Boswell, I am glad to say, is in fine health—fresh and fat, and says he works just enough to keep him so.

On Sunday we went to McKendree Church to Sunday-school and preaching. And here I had my first and last disappointment of the trip. The Sunday-school not so large as I expected, and composed almost exclusively of grown people. If the signs do not fail McKendree will in a few years be a down town Mission Church, or be sold for business property. I was surprised to observe that the school did not use our song books, but used Pentecostal Hymns, published by a Chicago publishing company. Bro. Spence, a clerk in the publishing house, led the singing. I wondered how he felt singing for McKendree Sunday-school out of a Chicago book while the publishing house officials are trying so hard to introduce our own Young People's Hymnal. The school sang "Rock of Ages" and "At the Cross" and I wondered if those songs were better to McKendree Sunday-school out of a Chicago book than they would be out of our (their) own Hymnal. As an unsophisticated country Methodist, having reason to expect that McKendree would be a faithful and loyal example for the whole Church I was surprised. The sermon by Dr. Morris, the pastor, was a good solid argument for faith in God. The Doctor has no use for the higher criticisms of the Scriptures nor of modern modifications of God's existence and power. We met Bro. W. P. Field, the assistant superintendent of Little Rock First Church Sunday-school, at McKendree Sunday-school. I think

he was prouder of our Sunday-school after he had seen McKendree's. We went to West End Church at night but it was closed.

Next week we will tell of the world's wonder—Mammoth Cave.

GEORGE THORNBURGH.

South Arkansas.

These are hot, stirring times in South Arkansas. The register is 100 more or less. The preachers in the Prescott district are hard at work. Rev. J. R. Dickerson has taken the lead in holding mass-meetings. He held one at Holly Grove camp ground, on the first of July at which speeches were made on Sunday-school and a sermon was preached to the children in the afternoon. On the 15th of July he held a general mass-meeting for his whole circuit at Marion church, at which a fine programme was carried out. After the addresses of welcome, etc., Senator Hays made a speech on the Sunday-school cause. In the afternoon Rev. T. O. Rorie spoke on the Epworth League and Col. J. H. M. Collum made an address on temperance. Some of the local brethren made good short speeches during the day. We believe there is great power for good in these mass-meetings. Would it not be well to hold them all over the State in the interest of temperance? Was there ever a time when we needed to agitate this question more than now? Let all the preachers and leading laymen of all denominations all over the State fall in line and our reproach will soon be gone.

The District Conference at Nashville was a success. The preaching was said to be of a high order. The people of Nashville are independent in one respect at least—they have corn whether it rains or not. Dr. Corn, his good wife and daughter, Miss Nellie, made our stay in their midst delightful indeed.

Bro. Glass and the citizens won our hearts. Our faithful presiding elder was present and able to preside most of the time, though suffering a great deal. Some of our best college men were there. I heard one of our leading citizens say he would be glad to see President Millar governor of the State of Arkansas. It is believed that if he was in the executive chair we would have better roads and less liquor.

Rev. J. L. Cannon is holding successful protracted meetings in his charge. At Watter creek this week on Wednesday eight children and two grown persons were baptised and the end is not yet. The people in the country must have the gospel, the whole gospel. These honest farmers are raising the corn and cotton and children and they are the very backbone of the nation. We go tomorrow to Nashville to assist Bro. Glass in the Pump Springs camp meeting. Yours truly,

T. O. RORIE.

Personal.

Prof. Hooper, of Evening Shade, called Tuesday.

Dr. Dye was a pleasant caller Thursday, much improved.

Bishop Galloway has gone to Brazil to hold the Brazil Conference.

Rev. J. R. Cason pushed his cheery face into our office Thursday, a welcome visitor.

Bro. B. C. Mathews is now in Tennessee and will go to New Mexico for his health.

Revs E. M. Davis and George Wilkinson, of the White River Conference were pleasant callers Monday.

The editor preached last Sunday morning and night at Rogers and at Oakley chapel three miles in the country at 4 p. m.

We have about a bushel of good letters on hand for publication. Correspondents must be patient. Patience, you know, worketh.

A camp meeting will begin at Parnell Springs Aug. 20, conducted by Dr. Dye and others; so we are told by a circular signed by R. T. Wells.

Bro. Ed. Mims, one of the coming men of the South, is visiting his parents in this city. Ed. is an Arkansas production we are proud of.

Rev. J. C. C. Newton is compelled by ill health to give up the missionary work in Japan. He was to sail for the United States on the 17th inst. He will make his home in Nashville.

We regret the loss from our business circle of Mr. L. A. Jones, of the Arkansas Baptist. He has returned to Indiana and is no longer business manager of the Baptist. Our business relations were so pleasant and Bro. Jones so genial, that we wish he had not left us. He deserves well wherever he goes.

G. T.

Bro. N. T. Thomasson writes: "Please send my 'METHODIST' to address as given below. We arrived without accident. Got here just in time to get a very fine appointment which had just been vacated. Have a nice church, and a parsonage elegantly furnished. Am located in a charming valley in the suburbs of Los Angeles."

PRESCOTT DISTRICT.

Brethren, read this:

This is my ninth day at Plateau Hotel, Hot Springs. I had come here expecting to go out to Potash Sulphur for a two-weeks rest, hoping to enter head, heart, soul and strength with you on your summer's campaign, but seemingly it is not so ordered. By the mistake of a druggist I was prostrated in a few hours, from which I have not recovered. I can scarcely sit up in my room, but hope to get out in a few days and get home at least. I am praying for your every success. If I fail to meet you in Quarterly Conference, I will have a representative present; receive him as you would me, and we will do our best to meet the demands. I am yours for Christ and in Christ,

W. F. EVANS.

Thanks.

We saw in the minutes of Prescott District Conference that "A sufficient sum was raised to purchase a tombstone for the grave of Rev. J. S. Clower." Will our friends of the Prescott District Conference accept our grateful thanks, for the interest manifested. No kindness could be shown us that we would appreciate more than honor to our sacred dead.

MRS. ANNA CLOWER, AND CHILDREN.

DEATH NOTICE.

Rev. T. Q. C. House died suddenly at his home, near this place yesterday morning, the 25th inst. He had been sick, but was thought to be improving. He attended service at the Baptist Church Saturday morning, walked into town again in the afternoon.

Sunday morning he seemed as well and as hearty as usual. After doing the chores about the place, as was his custom, he walked over to see a sick son. Returning, he said to his wife, that he believed

he would get ready and preach, as it was his day at Holly Springs; he took his Bible and went out into the hall. His wife, busy about the household affairs, thought no more of it, until a little granddaughter told her that her grandpa was asleep, on going to him she found that the spirit had fled; the glasses still on the eyes, and the Bible in the lap of her beloved.

Thus he died as he had lived, at the post of duty, with the lamp of life in his hand. A good man has gone out from among us, and a whole community mourns. An obituary will be furnished later.

E. L. BEARD.

Holly Springs July 26.

Favor Clean and Healthy Sport.

The people of this city should rally to Mr. Edwards' support in his effort to give them baseball. It is our national game—a high, manly game. In our attendance at the game we have not heard a word nor seen an act that would hurt the feelings of the most sensitive. The players behave like gentlemen and the game is con-

ducted on the highest plane. It affords a recreation for the people of our city during the long hot days of the summer. We hope the best people—all the people—will help Mr. Edwards in his endeavor to give us clean and healthy sport.

C. E. PATTILLO,
JOHN GASS,
S. G. MILLER.

July 29, 1897.

(Mr. Pattillo is pastor of the First M. E. Church, South, Mr. Gass is rector of Christ (Episcopal) Church, and Mr. Miller is pastor of the First Presbyterian Church.)—From Arkansas Gazette.

Please publish this quotation from a letter received from Rev. W. F. Cook. D. D., about the sketches and portraits of Southern Methodist Preachers. "We have decided that if certain and satisfactory arrangements are not made by the opening of the ensuing Conference session to reimburse every advanced subscriber this fall." Fraternally,

D. J. WEEMS.

"The Foremost Baking Powder in all the World."

Dr. Price's Cream Baking Powder

Awarded Highest Honors—Medal and Diploma

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A COOK BOOK FREE.—"Table and Kitchen," a new cook book containing over 400 receipts will be sent, postage prepaid. It is printed in English, German and Scandinavian. A copy will be sent in the language preferred. Postal card is as good as a letter. Address simply—

PRICE BAKING POWDER CO., CHICAGO, ILL.

Christian Life.

He Careth.

What can it mean? Is it aught to him
Tha the nights are long and the days
are dim?

Can he be touched by the griefs I bear,
Which sadden the heart and whiten
the hair?

Around his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife.
How can he care for my little life?

And yet I want Him to care for me
While I live in this world where the
sorrows be.

When the lights die down from the
path I take,

When strength is feeble and friends
forsake,

When love and music, that once did
bless,

Have left me to silence and loneliness,
And my life-song changes to sobbing
prayers,

Then my heart cries out for a God who
cares.

When shadows hang o'er me the whole
day long

And my spirit is bowed with shame and
wrong;

When I am not good, and the deeper
shade

Of consciousness makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Savior—can it be
That the God of the universe cares for
me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh and awakens the song;
The sorrows that bowed me down he
bears,

And loves and pardons because he
cares.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne above
To sooth and quiet us with his love.
He leaves us not when the storm is
high

And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord does
care!

—Selected.

The Death-Beds of Two Sinners.

Here are two death scenes worth
remembering by all who are hav-
ing their good things in this world.
The first is the death-bed of Her-
od the Great, as drawn by Arch-
deacon Farrar in his life of Christ.
"On his bed of intolerable anguish,
in that splendid and luxurious
palace which he had built for him-
self under the palms of Jericho,
swollen with disease and scorched
by thirst—ulcerated externally and
glowing internally with a soft slow
fire—surrounded by plotting sons
and plundering slaves—detesting
all and detested by all—longing for
death as a release from his
tortures, yet dreading it as the be-
ginning of worse terrors—stung by
remorse, yet unslacked by murder
—a horror to all around him, yet

in his guilty conscience a worse
terror to himself—devoured by the
premature corruption of an antici-
pated grave—eaten of worms as
though visibly smitten of God,
after seventy years of successful
villainy—the wretched old man lay
in savage fury." What a death is
that!

The other death-bed is that of
Louis Fifteenth of France, and is
depicted by Thomas Carlyle in his
"French Revolution." It is as
follows: "But figure his thought,
when death is now clutching at
his own heart-strings; unlooked
for, inexorable! Yes, poor Louis,
Death has found thee. No palace
walls or life-guards, gorgeous
tapestries or gilt buckram of
stiffest ceremonial could keep him
out; but he is here, here at thy
very life-breath, and will extinguish
it. Thou whose whole existence
hitherto was a chimera and scenic
show, at length becometh a reality:
sumptuous Versailles bursts asunder
like a dream, into void immensity;
Time is done, and all the scaffold-
ing of Time falls wrecked with
hideous clamor round thy soul: the
pale Kingdom yawns open; there
must thou enter, naked, all un-
kinged, and await what is appoint-
ed thee! Unhappy man, there as
thou turnest, in dull agony, on thy
bed of weariness, what a thought
is thine; Purgatory and Hell! fi-
e, now all too possible, in the pros-
pect; in the retrospect,—alas,
what thing didst thou do that were
not better undone; what mortal
didst thou generously help; what
sorrow hadst thou mercy on? Do
the "five hundred thousand" ghos-
ts who sank shamefully on so
many battle-fields from Rossbach
to Quebec, that thy Harlot might
take revenge for an epigram—
crowd round thee in this hour?
Thy foul Harem; the curses of
mothers; the tears and infamy of
daughters? Miserable man, thou
hast done evil as thou couldst; thy
whole existence seems a hideous
abortion and mistake of nature:
the use and meaning of thee not
yet known. Wert thou a fabulous
Griffin, devouring the works of
men; daily dragging virgins to thy
cave;—clad also in scales that no
spear would pierce: no spear but
death's? A Griffin not fabulous
but real! Frightful, O Louis,
seem these moments for thee.—We
will pry no further into the hor-
rors of a sinner's death-bed."

These were royal sinners. There
be many wise men and gifted men
who have gone to hell; many of the
earth's greatest are there. "And
yet," says Carlyle, "let no mean-
est man lay flattering unction to his
soul. Louis was a Ruler; but art
thou not also one? His wide
France looked at from the fixed
stars (themselves not yet Infini-
tude,) is no wider than thy narrow
brick field, where thou too didst
faithfully or didst unfaithfully.
Man, Symbol of Eternity impris-
oned into Time!" it is not thy
works, which are all mortal, intini-
tely little, and the greatest no
greater than the least, but only the
Spirit thou workest in, that can
have worth or continuance." Even
so it is. God will not take account
of your sphere in life, your stand-
ing as measured by any of the

standards of this world, but of the
way in which you did your work in
the place in which you were put by
the allotments of providence.

J. A. ANDERSON.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of
Catarrh, and have effected more cures than any spe-
cialist in the history of medicine. As I must soon
retire from active life, I will, from this time on, send
the means of treatment and cure as used in my
practice, **Free** and post-paid, to every reader of
this paper who suffers from this loathsome, danger-
ous and disgusting disease. This is a sincere offer
which anyone is free to accept. Address,
Prof. J. A. LAWRENCE, 88 Warren St., New York.

FREE To Sick People

A positive, quick and lasting cure for Constipation,
Indigestion, Dyspepsia, Sick Headache, Kidney
and Liver Diseases, Poor Blood, Rheumatism,
Corpulency, etc. Thousands of testimonials from
grateful people who have been cured. We send a
trial case of Medicine **free** and post-paid. You
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ABOVE THE CLOUDS.

Mount Nebo, the coolest resort of
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tain route near Russellville, 2,000 feet
above the sea. Pure air, cool nights,
several varieties of mineral water. Re-
duced railroad rates. The hotel and
cottages provide the best of accommo-
dations at a minimum price. For
pamphlets on Mount Nebo, rates, etc.,
address Dooley & Cockerell, proprie-
tors, Mount Nebo, any agent on the
Iron Mountain route, or H. C. Town-
send, G. P. & T. A., St. Louis, Mo.

THREE PROMINENT LOCAL RESORTS AND MINERAL SPRINGS.

Armstrong Springs, Searcy Springs
and Sugar Loaf Mountain in White
county, Arkansas, are reached by the
Iron Mountain route via Kensett. The
waters of Searcy are strongly impreg-
nated with sulphur and iron. Hotel
accommodations are good. Armstrong
Springs is situated a few miles west of
Searcy, and its waters are unusually
valuable on account of the large quan-
tity of lithia they contain, being espe-
cially adapted to the cure of indigestion,
insomnia, nervousness, kidney and
bladder trouble, etc. The accom-
modations of the hotel and surround-
ing cottages are of the best, and there
are numerous attractions to pass away
the time. Sugar Loaf Mountain has
several springs of unusual clear,
sparkling water of a similar nature to
the waters at Armstrong and Searcy
Springs. The Iron Mountain route of-
fers reduced rates to these points, and
by addressing the Springs direct, any
ticket agent of the above line, or H. C.
Townsend, G. P. & T. A., St. Louis,
Mo., you will be furnished with de-
scriptive pamphlets or circulars giving
full information.

Have your Plumbing
done by
Rogoski & Dungan

WOOD Thoroughly sea-
soned wood. All
dimensions. De-
livered promptly.
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HEART-BURN,
and all Stomach
Troubles quickly
relieved and cured
by FLONAPLEXION. Sample bottle free by mail.
Every drop is worth its weight in gold when you
need it. Address Franklin Hart, 92 John St., New York.

WE NEED A PIANO.

FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

Ask questions of the dealer before
buying—ask him if he buys them and if
so does he pay cash for them, or does
he handle instruments on consignment.

On the face of it there is no doubt
about the dealer who pays cash for his
goods. He buys the better quality for
the least money, does not have to re-
present an instrument above its real
grade to make his profit and his patrons
secure the greatest advantage.

The dealer who buys pianos and or-
gans on time or on consignment has to
pay for the accommodation and those
who buy of him pay every cent of that
extra cost. As all dealers require a lease
or notes for payments, find out if he
sends them out in settlement for in-
struments or uses them as collateral!
In either of these cases their going into
the hands of third parties may offset any
agreement regarding extension or fail-
ure of contract as third parties holding
notes often show that they are "innocent
holders."—Buy from a firm who will not
trade with your notes.

WHAT INSTRUMENT?

There are many excellent pianos and
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For the Young People

He Enlisted.

In the earliest days of the temperance movement, a boy attended one of the meetings. He heard the earnest words and felt stirred to place himself in the line of duty and in the place of safety. When he and the boys about him were asked to sign the pledge, he wrote his name on the paper, and hastened home to tell his mother. Her answer was, "Keep it like a man."

And he kept it. "Willie" went far from home to the new world so full of temptation to young men.

The words of his mother followed him, "Keep it like a man," and he was strong to resist temptation.

He is an old man now, esteemed and honored, and the words of the dear mother are still with him, "Keep it like a man." Happy is the young man who has a mother to stand by him and encourage him in every good resolution and effort.—United Presbyterian.

Feathers And Wits.

"It was a merry time
When Jenny Wren was young,
When prettily she looked,
And sweetly, too, she sung."

I wish that boys and girls who read this magazine could have watched a little wren as I did one summer when I was living where there were trees close by the house, and where sometimes we could count a dozen different kinds of birds flying about us in one day.

Perhaps you may think the wren is so small a bird he cannot sing much of a song, but he can, and is a very cute and persistent little fellow.

The way we first began to notice him was by seeing our pet cat jumping about the yard, dodging first one way and then another, then darting up a tree, looking surprised, and disappointedly jumping down again.

Pussy had found a new playmate, for the little wren evidently thought it great fun to fly down just in front of her and dart away before she could reach him, leading her from one spot to another, hovering above her head, chattering to her all the time, and at last flying up far out of her reach. This he repeated day after day for some time, seeming to enjoy the fun of disappointing her so nicely and easily. But after awhile the little fellow thought he would like a playmate nearer his own size, and went off to find one. He disappeared for several days, but apparently he did not succeed; so back he came all alone, and perched himself up on the very tip-top of a lightning rod on a high barn at the back of the yard; and there he would sing his sweet little trilling song hour after hour, hardly stopping long enough to find food for his meals.

We wondered that he did not grow tired of it, as he kept his post like a little sentinel day after day. For about a week we watched him closely, and one day I came running into the house to tell the rest of the family with surprise and delight that our little wren knew what

he was about, and that his perseverance was rewarded, for with his winning song he had called a mate to him. He led her to the tree where he had played with pussy, and they began building a nest; but pussy watched them as well as we, and meant to have revenge upon him yet, so she sprang into the tree, tore the nest into pieces, and tried to catch Miss Jenny.

They rebuilt their nest three times and finally we came to their rescue and placed a box in a safe place under the eaves of the house, and Mr. Wren with his keen, shrewd eyes soon saw and appropriated it.

There they stayed and raised a nice family of little birdies; and I hope he taught them, as he did me, a lesson in perseverance I'll never forget.—Our Animal Friends.

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

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P. S. I desire to call especial attention to the fact that Mr. Harold von Mickwitz will be Director of the Conservatory of Music. He was a pupil of Leschetizky, who was also a teacher of Paderewski. He is personally recommended by Leschetizky, Fannie Bloomfield Zeisler and Victor Hearbert.

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Our Church at Home

Batesville Dist. Conference.

I have just returned from the Batesville District Conference. The itinerant preachers of the district were all present except one. The Conference was harmonious and enjoyable. Bro. Brooke presided as if to the manor born. The citizens vied with each other in the entertainment of their guests. Myself and wife were located at Bro. Dave Craig's, of the Izard County Register, and right royally did they entertain their guests. We enjoyed the association of friends of other days long gone by.

Brother Babcock gave us on Sabbath morning a strong sermon on Holiness without any theory, after which there was an old fashioned hand-shaking, heartily joined in by the Christians composing the different Churches. It was good to be there. There were many earnest prayers offered up for rain on the parched earth and famishing crops. There has not been anything like a general rain in this part of the country since the early spring. Night before last the rain commenced falling, doubtless in answer to the prayers of God's people, and the rain continues to this hour. The spiritual and social associations at Melbourne will be remembered.

F. M. SMITH.

Cushman, July 20.

Hot Springs District Conference.

The seventh session of the Hot Springs District Conference convened in the Methodist church at Black Springs, Ark., July 22, 1897.

Rev. A. J. Sage, P. E., present and presiding. The writer was elected secretary, and Rev. J. J. Mellard assistant. All the pastors were present and there was a large attendance of local preachers and lay delegates. The usual committees were appointed and they all did their work acceptably so far as we could know. Rev. J. M. Hawley of Hendrix was present and delivered an admirable address on Christian education and spoke in behalf of Hendrix College. Bro. Sage, the P. E., represented the proposed Conference training school at Janssen, Ark. Rev. R. R. Moore represented the interests of the Conference training school at Fordyce and Galloway Female College. Rev. J. C. Rhodes presented the claims of "Arkadelphia Methodist College," and in the absence of Rev. O. E. Goddard, Conference Missionary Secretary, he represented the cause of missions in a stirring address upon that subject which was well received. Rev. L. C. Wilson was appointed to look after "ARKANSAS METHODIST" interests.

R. R. Moore, B. A. Few, and W. O. Patton were placed on the district board of education in place of L. B. Hawley, J. R. Sanders, and J. M. Wallace removed from the district.

The licenses of the following local preachers were renewed: A. N. Beard, J. H. Glaze, E. T.

Good, B. R. Green, C. C. Howell, A. D. Harrison, L. J. Johnson, R. C. Vance, A. M. Fair, and James A. Watson.

The licenses of W. H. Spirlin, Thomas L. Foster, and M. L. Smith were not renewed.

W. E. Justice, and Joseph L. Caldwell were licensed to preach.

Rev. David Bolls was unanimously recommended to the Annual Conference for admission on trial. J. H. Runyan, John M. Housley, B. M. Rowton, and M. H. Harris were elected delegates and M. W. Forgy, and R. H. Butram alternate delegates to the Annual Conference.

South Hot Springs was selected as the place for the next District Conference. The usual anti-tobacco resolution was offered but was promptly tabled. There are other folks besides the liquorites who are jealous of their personal liberty. This raises the question in my mind: Is it not as grave a wrong—call it sin if you choose—for a professor of religion with an enlightened Christian conscience to chew, dip or smoke tobacco as it is for a sinner with an unenlightened and unawakened conscience to drink liquor? "Where much is given much will be required."

Upon recommendation of committee on spiritual state of the Church, Friday before second Sunday in August was set apart as a day of fasting and prayer throughout the district for a general revival of "Old time religion."

The sessions of the Conference were very spiritual. Thirteen persons were converted up to Sunday night, and the pastor R. v. J. B. Williams continued the meeting.

A resolution of thanks was passed thanking the good people of Black Springs for their very hospitable entertainment of the Conference.

B. A. FEW.

GREENWOOD CIRCUIT.

We have just closed a meeting at Oak Grove, which resulted in much good, part of which can be enumerated in the conversion of eight souls, many reclamations, and the organization of a good strong auxiliary to the Woman's Missionary Society. We are trying to go forward.

W. H. DYER, P. C.

Helena District.

To the Preachers and Charges of the District: I have watched constantly day and night by the bedside of our sick boy, Ed. Since our District Conference he has had slow fever and inflammatory rheumatism. Neither wife nor I have been undressed for sleep since conference. This morning the boy seems better. Hope to miss no more appointments, but can't tell. I know I have disappointed some of you and your good people, but where it has been a disappointment to you it has been a positive affliction to me. "Hold the fort," drive back the enemy, and when God permits I will be on the field and in the fight with you.

M. M. SMITH.

Brinkley, August 2.

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(Ex-President of the United States.)

I want to thank somebody for sending me "Kings of the Platform and Pulpit." I hope many copies will be printed and circulated, for I expect to receive a good deal of comfort and pleasure out of it myself; and I want every one to be as happy as I am.

WADE HAMPTON.

(Ex-Senator from South Carolina)

I read "Kings of the Platform and Pulpit" with as great pleasure as Fitzhugh Lee. It is a bright, agreeable and interesting book.

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Rev. J. R. Barnes, of Georgia, cleared \$24.00 the first four days. Rev. J. M. Miller, of Missouri, cleared \$43.00 the first ten days, and Rev. R. V. Galloway, of Texas, cleared \$30.00 the first six days. We could give the names of scores from each State in the South who are making from \$3.00 to \$9.00 each day selling this book. Rev. Wm. G. Evans, of Louisiana, cleared \$40.90 the first fifteen hours.

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Annual Meeting.

The fifteenth annual meeting of the W. F. M. S. of the White River Conference convened in Batesville June 25-29. Illness prevented the attendance of the president, Mrs. Strange, and also the treasurer, Mrs. Robertson, and only two of the five district secretaries were present. But the vice-president presided with ease and ability, and by skillful questioning brought out many interesting and profitable details not contained in the written reports of the auxiliaries. About twenty delegates were present. The minutes will be published soon, giving full statistics. This has been the best year of all, notwithstanding the hard times.

Rev. W. B. Ricks preached an able sermon on Sunday morning. At night Rev. J. M. Hawley made a stirring missionary address, which was followed by the communion administered by the presiding elder, Rev. J. S. Brooke. The pastor, Rev. S. H. Babcock, was present at all the services, aiding and encouraging. All the brethren showed a warm interest in the work.

In the talks and reports it became evident that one great want in this Conference is efficient district secretaries, to organize. Out of the eighty-eight stations and circuits, with at least 270 preaching places, there are organizations at only twenty-seven points.

An able paper on "The Duties of District Secretaries" was read by Mrs. Malone, and a copy was ordered sent to each newly elected secretary.

The Juvenile and Young People's Societies are doing good work; those at Galloway College supporting a day-school in China at a cost of \$100 a year. A scholarship has been maintained for six years in Soochow by the Juveniles of the Conference. An interesting letter was read from the Chinese Ella Randle, who also sent a specimen of her embroidery. But there must be more of these organized to support the new work in Korea.

All the countries where our Board has missions were brought in review, with their missionaries, and pleasing and touching incidents of mission life were given, particularly of Mexico, where our own Miss Case is. Her familiar

face looked on the proceedings from an easel in front of the pulpit, while those of Bros. Hunter and Anderson were on either side.

The various committees had studied their subjects well, and if the members adhere to the resolutions, next year when we meet in Searcy there will be a great advance in numbers and collections.

The W. M. Advocate and Little Worker are warmly commended.

The corresponding secretary urged each auxiliary to make at least one life member this year. In addition to the special work already supported, the Batesville District, Jonesboro and Searcy Auxiliaries each support a Bible woman. The officers for the ensuing year are: President, Mrs. J. C. Hawthorne, Jonesboro; Vice-President, Mrs. H. B. Strange, Beebe; Cor. Secretary, Mrs. Rob't Neill, Batesville; Rec. Secretary, Mrs. S. H. Babcock, Batesville. District Secretaries: Batesville District, Mrs. I. K. Hooper, Evening Shade; Searcy District, Mrs. Rosa Perry, Cabot; Helena District, Mrs. J. S. Lanier, Helena; Jonesboro District, Mrs. A. L. Malone, Jonesboro; Newport District, Mrs. J. M. Green, Newport.

Mrs. Strange was made alternate to the W. B. M., and Miss Craig editor of our column in the ARKANSAS METHODIST. Batesville entertained the meeting cordially, and will be glad when her time comes again. DELEGATE.

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Our Church at Home

Batesville District Conference

Closed its 28th session in Melbourne, Izard county, Ark., the 17 inst. with 18 P. Cs., 18 L. Ps., and 33 delegates present. All P. Cs. present except one, Bro. Taylor, who was prevented on account of sickness.

Rev. Joseph S. Brooke, P. E., presided with much dignity.

The session was harmonious throughout. Everybody went away feeling that it was good to be there.

From the reports of the different charges the outlook for a good year is encouraging, on all lines.

Four brethren were licensed to preach, 26 L. Ps. license renewed and two recommended to Annual Conference for deacons' orders.

J. R. Metcalf, W. H. Rosa, C. C. Haley, and J. D. Spence were elected delegates to Annual Conference. J. T. Harrell, and P. C. Conn alternates.

One hour was given to the Woman's Missionary Society, which was used with good results.

By unanimous vote of the Conference the following resolutions were ordered printed in the METHODIST.

Mr. President, your committee on Temperance ask leave to report:

That we have had the subject under careful consideration and we congratulate the Church upon the growing temperance sentiment among its membership. While we deplore the action of our last legislature in repealing special acts incorporating our institutions of learning, and taking away from our institutions and our children the safe guard with which they had been surrounded by the friends of education, religion and good society. We are glad to note the fact that our preachers are active in their efforts to suppress this great evil, also that our membership is waking up to the importance of stamping out this greatest enemy of humanity, good society and of our holy religion.

Therefore, be it Resolved, that we the preachers and members of the District Conference use our utmost care for the advancement of the temperance cause both in and out of the Church, also for the selection of men as law makers who are in full sympathy with the temperance movement. Respectfully submitted.

SIDNEY H. BABCOCK,
JOS. D. SPENCE,
W. E. DAVIDSON.

Conference concluded its work with a resolution of thanks to the good people at Melbourne and vicinity for their kind treatment and brotherly love while among them. Respectfully,

J. R. METCALF, Sec.

Complete Cure.

Mr. R. K. Greenless, Randall, Ark., writes: "No prescription ever effected more than a temporary suppression of the chills on myself. I was told to try your Hughes' Tonic; one bottle made a complete cure." Sold by Druggists—50c and \$1 bottles.

Pine Bluff District Conference.

Conference met at DeWitt July 5. The opening sermon was delivered Monday night by Brother Carr, of Riverside Church, Pine Bluff.

Tuesday morning, in the absence of Dr. Dye, P. E., the Conf. proceeded to organize by the election of Rev. A. M. Robertson, of Rison circuit, president, and O. J. Beardslee, of Redfield, secretary, and Rev. J. R. Sanders, R. R. secretary. All the preachers of the district were present except Rev. O. H. Keadle, of Sheridan, who was necessarily detained at home in attendance upon the funeral services of his son-in-law, Rev. B. F. Wilson, of English circuit.

Visiting brethren present were Dr. Godbey, of the METHODIST, who delivered a very able and inspiring sermon to us on Tuesday night; Bro. McSwain, of Little Rock Conference Training School, at Fordyce, who was listened to with eager attention as he expounded the gospel on Tuesday morning; Rev. J. M. Hawley, of Hendrix College, who entertained, delighted and instructed us in an able sermon on Wednesday night; Dr. Pope, of Arkadelphia Methodist College, who represented the work done by that valued institution of our Church; Prof. Thompson, of Stuttgart College, was introduced and called the attention of the Conference to that valued institution, of which he is the head.

Dr. Struthers, representing the Christian Endeavor Society of the U. P. Church of DeWitt, was present and made a few well chosen remarks, full of fraternal regard and love for our Epworth League. He was replied to by Brother Cameron, P. C. of DeWitt, to which was added the climax by Rev. J. T. Wilson, pastor of the C. P. Church at DeWitt, in a very happy address, full of Christian love and sympathy.

Thursday, the first day of the Conference, was devoted to Sunday-school and Epworth League interests. After reports from all leagues in the district by P. C. and delegates, a very interesting paper was read by Rev. J. W. White, of Rowell circuit, on the subject: "Can leagues be successfully operated on circuits, or in the country?"

Rev. A. M. Robertson, chairman of committee on License to Preach, reported favorably on application of O. J. Beardslee, and he was granted license.

Local preachers were renewed: M. J. Reynolds; D. B. Wallingford, J. M. Cain, R. L. Reese, J. McElheny, Enoch Dixon, R. M. Hamilton, J. D. May.

Following delegates to the Annual Conference were elected: W. H. Blankenship, J. W. Porter, J. C. Lane and J. H. Hinemon; Rufus Mills and N. B. Menard were elected alternates.

The next Conference will be at Redfield.

O. J. BEARDSLEE, Sec'y.

RESOLUTIONS.

Your Committee on Resolutions beg leave to report:

1. That we have learned with

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HERE IS AN OPPORTUNITY! "THE HARP OF LIFE" is the title of a new book by George A. Lofton, D. D., the author of Character Sketches, a book that has had a sale of 120,000 copies. HARP OF LIFE is new, bright and interesting. It contains the ripest thoughts of the author: It is illustrated with fifty full-page original pictures drawn by the author: contains 653 pages, printed on superior paper, bound richly and artistically. It is a harvest for agents: C. H. Robinson reports 41 orders in six days' work: W. E. Meek reports 28 sales in six days: and A. L. Wilhite reports 12 orders out of 15 persons canvassed, first day's work. Write immediately for liberal terms. Complete outfit only 75cts (stamps taken). Address J. R. FLORIDA & CO., 346 Court Square, Nashville, Tennessee.

sadness of the accident which befell our beloved presiding elder, Dr. J. H. Dye, last week, which has kept him from being with us this session, and we hope that he will soon recover and again engage in his loved employ.

2. That we feel greatly bereaved in the deaths of Bros. J. T. Shaw and B. F. Wilson, of our district, this year, and we deeply sympathize and pray for the afflicted relatives and friends, and that a copy of these resolutions be sent to our dear Sisters Shaw and Wilson.

3. That we return our thanks to the Cotton Belt R. R. Co. for reduced fare, also to the Stuttgart & Arkansas River R. R. Co. for a half-fare rate.

4. That we most heartily appreciate the kind hospitality of the good people of DeWitt, who have so cordially entertained us, and ever pray the blessings of God upon them.

5. That we were happy to have Dr. J. E. Godbey and wife with us and pledge anew our fidelity to the ARKANSAS METHODIST, which he so ably edits.

6. That the presence of Rev. C. D. McSwain, of Camden District, was helpful to us, and we urge our people to patronize the Little Rock Conference Training School, which he so ably represents.

7. That we extend our thanks to Bro. A. M. Robertson, our president, and Bro. O. J. Beardslee, secretary, for their faithful labors during the session.

8. That in the death of our dear superannuated Bro. R. H. Sanders, Dec. 9, 1896, not only Pine Bluff District, and especially his old home in Arkansas county, feel greatly bereaved, but all of the Little Rock Conference.

Resolved, That we have been

made sad to know that our dear Bro. J. H. Hammett died since our meeting at Gillette last year. We deeply sympathize with his bereaved family, Church and Sunday-school here in DeWitt. We trust that though he is gone, his earnest works will follow him. A copy of this resolution to be furnished family of deceased.

J. R. SANDERS, Ch'n.
O. J. BEARDSLEE, Conf. Sec.

The man who stands idly by and sees the life fading out of his wife's face, sees her health going, sees her becoming faded and wrinkled when she should still be in perfect enjoyment of vigorous, useful health, is either less than a man, or else does not know the one remedy which will bring her back to health and strength. Perhaps her husband cannot persuade her to go to her doctor because she naturally dreads the inevitable "examinations" and "local treatments." He can persuade her, if she needs persuasion, to take Dr. Pierce's Favorite Prescription. This truly wonderful medicine has cured hundreds of women after the best physicians had failed. It has been in constant use and tested over thirty years. It isn't an experiment, there are no chances about it. It is a certain cure for all derangements, weaknesses, irregularities and displacements of internal organs peculiar to women.

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Dr. Miles' NERVE PLASTERS cure RHEUMATISM, WEAK BACKS. At druggists, only 25c.

At Rest.

TRIPLETTE—Ira, son of M. M. and Eliza Triplet was born February 20, 1895 and died May 7, 1897. His stay with us was short, but he has paid the debt we all must pay sooner or later and it is our privilege to meet little Ira again; for we know where Ira has gone. In holy word He plainly says, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Then weep not as those who have no hope, for we will greet him again in the sweet by and by.

BELLE CUMMINGS.

Rocky, Ark., July 18.

DAVIS—Ethel, daughter of Mc. and Mary Davis was born April 2, 1893 and died May 14, 1897. Ethel was loved by all who knew her and we miss her smiles and her loving voice and sweet blue eyes, but grieve not, fond parents, God has a use for our precious jewel, and though she is forever gone from our earthly home she has a home not made with hands, eternal in the heavens. Put your whole trust in the Lord that you may be found ready and waiting when called upon to join little Ethel where parting will be no more.

BELLE CUMMINGS.

Rocky, Ark., July 18, 1897.

DOAK—M. Etta Doak was born near Gallatin, Davies county, Mo., Aug. 5, 1877. Died June 24, 1897 at her home near Crescent, Ark. Age 19 years 10 months and 19 days. In June 1896 Etta had malarial fever from which she contracted consumption. She suffered intensely to the last. During her illness the writer visited her and talked with her about the salvation of her soul. She expressed an earnest desire to be saved at that time and some time before her death she professed faith in Christ. Just before she died she called the family together and talked with them freely and said she was ready to go at the bidding of the Lord. Weep not loving ones, but trust in Jesus and soon you'll meet your darling where death can never come.

JAMES H. O'BRYANT.

July 21.

KEADLE—In answer to a message yesterday from our dear afflicted Bro. O. H. Keadle and family, I came up here last night to attend the funeral of their son, Henry, today. He died night before last of typhoid fever, in his fourteenth year. The family felt greatly bereaved, and will receive the special comfort and prayers of all who know them. A large audience attended the funeral of little Henry today, who testified their love and respect for the bereaved pastor and family. This bereavement, with that of the recent death of Rev. B. F. Wilson, makes it indeed a double sorrow for the family. May He, who comforts the trusting afflicted ones, give comfort according to the afflictions, and all at last meet again in the home of the good.

J. R. SANDERS.

BURR—Miss Anna Jones was born October 3, 1864 at Cottageville, W. Va. United with the M. E. Church at the age of 15 years; was united in marriage when 19 years of age to Adam Cain, who proved himself unworthy the affection of a Christian wife. After their separation she came west and at Quincy, Ill., was united again in marriage to D. W. Parker on June 24, 1891, who died February 5th, 1895. On December 30, of the same year she became the wife of Bro. A. B. Burr, her now bereaved companion, with whom are left four promising children to mourn her loss.

Although known to the writer for only a few months her heart and home were always open to the minister of the gospel; a noble, true hearted companion; a tender, loving mother; she has left a place which none can ever fill. She died July 12, at her home near Garner, Ark. Funeral services conducted at the home 3 p. m. the following day.

P. F. BLAKE.

MOORE—Little Ruth Moore was born May 24th 1893 and died July 8th 1897, aged 4 years 1 month and 14 days. Ruth for more than a year prior to her

mother's death was an invalid. She bore her afflictions at that time calmly as one of more mature years; at last she recovered to that bloom of health which promised long life to her. But alas 15 days before her death she was taken sick. She says: "I will never be well any more," she fought the battle to the end and clung to life through 15 long days of which the greater part was with intense suffering. God called her from earth to heaven to live with him and her mamma, she has left a father all burdened with a load of sorrow that seems more than he can bear; a step-mother who was always as kind and affectionate as a mother could be is left sorrowing and no longer to hear her sweet voice singing. "At the cross, at the cross." She was laid in Sylvania cemetery by the side of her mother waiting the coming day. What is there that can comfort the sorrowing parents but the sweet hope of meeting Ruth in heaven. May God help them to so live that when He calls them from this world they will meet Ruth in heaven where there is no sorrow.

GEORGE WILKINSON, P. C. Ward, Ark., July 21.

STUART—Mrs. Maria L. Stuart, (nee Anderson) wife of J. J. Stuart, was born in Laurens county, South Carolina, on Nov. 18th, 1849, and died at her home at Centre Point, Arkansas, June 25th, 1897. She was the only child of Maj. J. H. Anderson and wife, of Galena, Ark., who, though bowed with the weight of many years, yet survive her.

She joined the M. E. Church, South, when about 15 years of age and was an exemplary member of that Church.

In February, 1869, she was married to J. J. Stuart, who survives her, a disconsolate husband. To this union there were born ten children, five of whom preceded her to the heavenly home, and five are left to follow on, inspired by the pure life and character of their sainted mother.

She was an invalid for several years prior to her death and was deprived of the privilege of regular attendance upon the public Church service, but her loyalty to Christ and her faith in Him as her Saviour grew stronger and brighter during all the years of her affliction. She was of a quiet, unassuming disposition but strong in faith and positive in character. She was meekly submissive in her sufferings, and bore them with resignation and fortitude. When living it was said of her by all, "she is a good woman." This conveys a world of meaning. No higher praise could be spoken for her; no greater tribute could be spoken for her; no greater tribute could be paid her memory. It fills the vase of life. What a priceless legacy for her children! Far superior to wealth and place and honors. The influence of her life will still live.

A FRIEND.

If the Baby is Cutting Teeth.

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

Money saved at Quinn's clean-up sale this week.

Neither calomel nor any other injurious drug is contained in Ayer's Pills. They are composed of the active principles of the best vegetable cathartics, and their use is always attended with marked benefit. For a sluggish liver or for constipation, nothing surpasses Ayer's Pills.

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Warning Order.

In the Pulaski Chancery Court
P. Raleigh & Co., as Agents, Plaintiff,
vs.
I. J. Percy, et al., Defendants,
(5752)
The defendants, unknown heirs of Mrs. Lee Percy, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff.
J. H. PASCHAL, Clerk.
June 12th, 1897.
By Jas. Paschal, D. C.
Dodge, Johnson, Carroll & Pemberton, Solicitors for Plaintiff.

Warning Order.

In the Pulaski Chancery Court.
J. A. Foster, Plaintiff, vs. P. E. Foster, Defendant.
The defendant, P. E. Foster, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff.
J. H. PASCHAL, Clerk.
July 9, 1897.
John D. Shackelford, Solicitor for Plaintiff.

W. T. Hill of Buena Vista, Ouachita county Arkansas says: "The Electropoise cured me of nervous prostration from which I suffered very much. I cannot say too much for it."

SOME GOOD BOOKS

for sale by Godbey & Thornburgh, Little Rock, Ark.:

Breakers' Broken, 60 cents.
Pilgrims' Progress, 75 cents.
Gems of Religious Thought—Talmage—\$1.50.
Pocket Map of Arkansas, giving population of towns and cities and postoffices, 25 cents.
Smith's Bible Dictionary, \$2.
A Question in Baptist History—Whittsett—\$1.
The Making of a Man by Lee, \$1.50.
The Methodist Armor, \$1.
Stepping Heavenward, \$1.
The Log Meeting House, by Edwards, \$1.

The Point of Contact in Teaching, by DuBois, 60 cents.

Touching Incidents and Remarkable Answers to Prayer, \$1.

Children's Edition of the same, 35 and 60 cents.

Short Stories of Our Shy Neighbors, 50 cents.

Erroneous Views in Regard to M. E. C. S., by J. E. Godbey, 15 cents.

Light in Darkness, a full work on missions, by J. E. Godbey, \$2.50.

Fishing Jimmie, an interesting story by Annie Trumbull Slosson, 30 cents.

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Before an Audience, 75 cents.

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TESTIMONY.

I have used the Electropoise for cancer, and my wife for female trouble and catarrh in the head with great benefit in both cases, and we are both simple enough to think that a persistent use will cure us.

S. SMITH

College City, Cal., Dec. 30, '95.

I had not used the Electropoise more than two months before I was greatly relieved of liver trouble and female complaint.

MRS. J. T. HUCKABA.

Tecumseh, Ok., Jan. 8, '96.

I am feeling much better now than I have for years. The Electropoise is our only doctor, and we have used it for various diseases in our own family, and several of our neighbors have used it very successfully.

MRS. J. E. CAMPBELL,

Napton, Mo., Jan. 8, '96.

The Electropoise has cured our son of appendicitis after five doctors had pronounced his case as hopeless.

MR. AND MRS. J. W. WELCH,

1429 Campbell St., Kansas City.

March 20, 1896.

I can endorse all that I have ever read or heard about the Electropoise. My mother is 65 years old and had been troubled with sick headache for twenty-five years. The Electropoise cured her. It also cured her of rheumatism.

EMMET WELLINGTON,

Pueblo, Colo, Jan. 4, 1896.

Price \$10.

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Little Rock, Arkansas.

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THE ARKANSAS METHODIST.

WEDNESDAY, AUG. 4, 1897.

GEO. THORNBURGH, Business Mgr.

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

In Sorrow.

Our darling little Ida, the sweetest and brightest joy of our home is with us no more on earth. On last Friday at noon while we were at Melburn, attending our District Conference, our heavenly Father took our precious little Ida. Dr. and brethren, pray for us, our home is so lonely. We miss our darling little Ida so much. She was always ready with heart and hand to do whatever mamma or papa bade her do, and I have often heard her sweet little voice saying, "mamma, give me something to do."

She had been with us six years, 4 months, and 19 days. A sweeter spirited child we never knew. She had been puny for just a few days and was taken Friday morning the 16th inst. with a chill at 8 a. m.,

and at noon went home. We now have four precious children waiting and watching for us on the other shore, while little William Franklin stays with mamma and papa in their earthly home. Your brother and sister in Christ,
W. W. AND L. L. GIBSON.

Married.

MENNIS-RENNOLS—At the parsonage at Roe, Ark., July 21; by W. W. Mills. Mr. Hal Mennis and Miss Rosie Rennols all of Roe, Arkansas.

JAKWAY-PHIPPS—At the residence of the bride's father, July 4, by W. W. Mills. Mr. Marian Jakway to Miss Annie Phipps, all of Roe, Ark.

JAKWAY-PHIPPS—At the residence of the bride's father, February 4, by W. W. Mills, Mr. Marion Jakway to Miss Annie Phipps. All of Roe, Ark.

WAY-CAMBES—At the home of the bride's father, Mr. G. W. Cambes, Springfield, Ark., July 7, 1897, by Rev. Z. W. Lindsey. Mr. T. J. Way of Choska, I. T., and Miss Susie L. Cambes, of Springfield, Ark.

TUNSTAL-GIBSON—At Melburn, in the presence of the Batesville District Conference and congregation assembled at 8 p. m. July 14th 1897, L. E. Tunstal of Salem, Ark., a lay delegate of the

Conference, to Miss Emma Gibson of Oxford, Ark. Joseph S. Brooke, P. E., officiating.

Rev. Jas. Thomas has returned from his eastern trip in fine health.

We extend sympathy to our brother, Dr. Widener, of this city, in the death of his dear wife, which occurred Monday night.

We have word from Dr. Godbey and regret to hear that Sister Godbey is not so well. They are going to Eureka Springs, or may be to Missouri with relatives.

again has no show with Dr. Miles' Pain Pills.

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Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA Ointment, the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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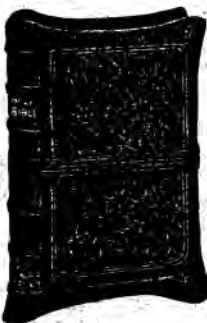
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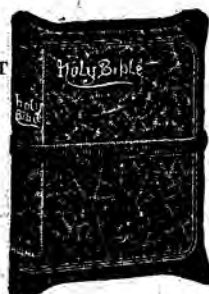
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GODBEY & THORNBURGH,

Little Rock, Ark.