

Arkansas Methodist.

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

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THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

The public schools of Little Rock opened their fall term Monday. Few cities are better provided with facilities for education than this. There are nine public school buildings which would do credit to any city. In these between ninety and one hundred teachers are employed.

One of the incidents of the late presidential campaign was the great displeasure of the trustees of Brown University at the views of the president of that institution, he being in favor of bimetallism. Such was the zeal of the trustees for their political views that the President was made to understand that his resignation would be acceptable. It was accordingly tendered. Meantime the heat of the political contest has abated. The press without exception condemns the course of the trustees. The faculty of the University are in sympathy with the president and now the trustees are doing all they can to induce President Andrews to withdraw his resignation. It is not yet certain whether Dr. Andrews will consent to withdraw his resignation.

The latest reports from the cities infected by yellow fever are quite encouraging. The strictness of the quarantine has evidently guarded the country from a rapid spread of the plague. There are cases at Ocean Springs, Biloxi, New Orleans, Mobile, Edwards, Scranton, Pascayoula, and Cairo. With these foci for the spread of the conta-

gion it must be admitted the South stands in danger of being swept by this fearful scourge. Yet in all the towns named, except Edwards, the fever cases are few and of a mild type, and it is believed that by the precautions which are being taken disease can be held in check until frost which always puts a stop to it. Of course the quarantine which prudence demands along all lines of travel in connection with the infected cities greatly impedes business in those sections.

The Gazette of this city contains an account of extremely fanatical conduct on the part of a society of people calling themselves the "Holiness Band," at Nettleton, Ark.

Anent Base Ball.

The above is the heading of a letter in last week's METHODIST in which G. L. Basham, in speaking of the card of certain ministers commending the baseball as conducted by Mr. Edwards, says: "To this Mr. Patillo and the other distinguished gentlemen associated with him most strenuously objected. And after a number of conferences with the manager they finally prevailed upon him to yield the point, and he announced to the public, in the daily press that there would be no more Sunday baseball games."

Again Mr. Basham says: "All of which had been published in the daily press of Little Rock," etc.

I am surprised that the brother should make such a statement, for no such publication has appeared in the daily press of this city.

Bro Basham's letter calls for a statement of facts as they relate to my action in the matter. I came home from Nashville, Tenn., several days after the Sunday game. The morning after I returned the card signed by the preachers appeared in a daily paper. There was no explanation of it directly or indirectly published then, before or afterwards. I clipped the card and caused it to be inserted in the METHODIST. After it appeared in our paper Bro. Patillo suggested to me that some explanation of the circumstances should be made. I readily proposed to publish as my own, substantially his verbal statement. I wrote it out and sent him the manuscript for his approval. The manuscript never came back to me, nor did any word about it. Bro. Patillo has since told me that he got it just as he was preparing for a fish-

ing trip and did not have time to attend to it.

The facts as I have received them are, that when the preachers asked Mr. Edwards not to play any more on Sunday, he told them defiantly that as long as the public patronized the game on Sunday he would play on Sunday. The preachers then caused to be circulated a petition asking Mr. Edwards not to play on Sunday. To this they secured the names of a number of leading supporters of the game. When Mr. Edwards saw this he said he could not afford to disregard the request of his patrons. He then published his card in which he said he was satisfied it was not the desire of a majority of the patrons of the game to have it on Sunday, therefore (note the THEREFORE) there would be no more Sunday ball. He made no reference to any effort of the ministers to stop the game. The truth is that the Sunday game was not stopped for any respect to the ministers, to the Sabbath day, nor to the laws of the land, but from the fear of losing the week day patronage.

No mention has at any time been made in the daily papers of the part taken by the ministers who signed the card. I was told of it in conversation before the card appeared in the METHODIST, but without request or suggestion to publish, hence I printed only that part relative to them which had appeared in the public prints. These ministers are among the most respected in the city and their effort to stop the Sunday ball was indeed commendable. No one questions the purity of their motives in anything they did. But whether they should have signed the card or not is quite another question.

As to the morality of professional baseball in Little Rock, I cannot speak from personal knowledge as I have never witnessed one of the games, but from what others say, and observing some of the fruits of the sport and its surroundings, I judge it to be harmful.

GEORGE THORNBURGH.

To Our Friends.

I have received so many kind letters of sympathy, since the death of our son Ed. that I cannot answer all of them separately, so I write this card. Thank you all, dear sympathizing friends. Next to the grace of God is the sympathy of friends.

M. M. SMITH.

Brinkley, Ark.

This paper to January 1, 1898, for 25 cents cash.

We ought to have a thousand new names on the above proposition.

We will get two thousand if the preachers make a prompt canvass.

THE ARKANSAS METHODIST put into a thousand Methodist homes will be a great work for Christianity and Methodism.

The brethren who have responded on the 25 cent offer this week are: Scott, Ricks, Mellard, Dickinson, Robertson, Hatfield, Logan, Gilmore, McAnally, Burleson, Ramey, Dean, Locke, Alexander, Walker, F. E. Taylor, Beard, and Whitson.

The largest number by any one is 19 by Bro. Mellard, of Ark. Conference. Besides these some of our subscribers have sent lists. Miss Callie Logan sends four from Star City, and Bro. Park two from Panola. This is an opportunity for all our friends to work. We have helped the Woman's Missionary Society, the Parsonage and Home Mission Societies and the Epworth Leagues; will they all help to push this proposition? Collect the cash and send us the names.

WE WANT 1,000 Agents to handle one of the most popular books of the times: "Touching Incidents and Remarkable Answers to Prayer." It sells to all denominations; to the religious and irreligious. It is a remarkable book. Splendid terms to agents. Write to us at once for terms.

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One of the saddest providences we have had to record is the failure of the health and mind of Bro. G. N. Hart, Vice-President of the State Epworth League. He is now in the State Lunatic Asylum for treatment. Let him and his wife and three little ones be remembered at the throne of grace.

Contributed.

Fort Smith Items.

BY REV. P. C. FLETCHER.

Both Dr. C. C. Godden and Rev. A. C. Millar have recently visited Fort Smith in the interest of Galloway and Hendrix. It is ever a delightful pleasure to be in the company of two such Christian gentlemen.

Since the last items were sent in Fort Smith Methodism and Central Church have lost one of their oldest and most useful members in the person of Mrs. Frances H. Carnall, relict of the late Hon. John Carnall. She had been a Methodist over fifty years.

Rev. E. A. Tabor has devoted much of his time this summer to revival work, and has rendered some of the pastors in this district valuable service. He evidences his supreme love for the gospel.

Rev. F. S. H. Johnston has certainly made an excellent record as Missionary Secretary. He has visited all of the District Conferences and many of the pastoral charges in the interest of the work, which has involved many hundred miles of travel and the preaching of many sermons.

Rev. J. H. O'Bryant, of the Ft. Smith circuit, has recently had a gracious revival at Steep Hill Church, on his work, which resulted in a number of conversions and accessions. Bro. O'Bryant is a hard worker, a painstaking pastor, and a vigorous preacher. Such qualities are sure to result in success.

Rev. D. J. Weems reports the affairs of the Church progressing in his district. He says several of the pastors are having splendid revivals, that new churches are being erected, and that the financial side of the district is fairly well up.

Not long since, the Epworth Leaguers of First, Branscombe, and Central Methodist Churches held a very interesting and edifying union service. Convincing and convicting addresses were made by Revs. Johnston, Tabor and Cole.

Dr. T. L. Brewster, a Methodist of long standing and a brother of Hon. A. C. Brewster, one of the foremost members of our Church Greenwood, has become a resident of this city and entered upon the practice of his profession.

Rev. D. J. Weems, in addition to his many duties as presiding elder, has done some excellent work in the interest of Galloway Female College. He has secured the names of sixteen young ladies who will matriculate in September. Not only has he thus rendered the College a valuable service, but also the young ladies in question.

This writer desires to thus publicly thank Dr. S. H. Babcock for his excellent articles contributed to the ARKANSAS METHODIST, on "The Sphere of the Modern Pulpit." We have assigned them a place in our scrap-book, and hope that others may be forthcoming.

Rev. J. B. Stevenson, that sweet-spirited, lovable man, who is leading the members of his Church at Van Buren through the "green pastures" of divine truth, frequent-

ly pays Ft. Smith a call, and occasionally some of his old parishioners get a glimpse of him as he hastens down Garrison avenue to catch the train.

Good reports reach us regarding the work of Rev. W. H. Dyer at Greenwood. He is doing a telling work and is endearing himself to his people more and more as time takes its flight upon swift pinions. After one of his members had heard him preach several times he said to a friend: "I tell you, I must either live a better life or stop going to hear Bro. Dyer preach, sure."

Rev. J. S. Williams, of Paris, in this district, returned from the great Toronto Convention enthused as a Leaguer and delighted with the trip. He has been contributing a series of able and helpful articles relative to the trip, to the Paris papers.

We have received with sorrow the sad intelligence of the death of young Collins Richmond, son of Mr. and Mrs. N. T. Richmond, of this city, who, with the children, have been spending the summer at the home of the latter's friends at Rocky Comfort. Collins was a bright, beautiful boy, and upon him centered many a parental hope. He was a member of the Central Methodist Church.

The third Quarterly Conference of First and Central Churches have been held, and there now remains a little less than three months before the roll at Ozark, November 17.



A sickly, fretful baby is a distressful burden to both of the parents. After passing worried and sleepless nights the father is unfitted for business and the mother for her household duties. If a woman will take proper care of herself during the period preceding motherhood, and see to it that the organs that bear the burdens of maternity are kept strong and healthy, her children will be robust and good-natured. The best medicine for

keeping these delicate and important organs in a healthy condition is Dr. Pierce's Favorite Prescription.

Thousands of women have testified to the marvelous action of this remedy. More of it is sold than of all other medicines for the same purpose combined. It acts directly upon the organs involved. It restores their health and vigor. It prepares a woman for the duties of motherhood. It insures the health of baby. It makes its advent easy and almost free from pain. Women who use it do not experience the usual discomforts of the period of gestation. It is the most marvelous medicine ever known for wives and mothers. It is the preparation of an eminent and skillful specialist, Dr. R. V. Pierce, who has been for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. Women who wish to know more about it should write him.

"About six years ago my wife became afflicted with female weakness," writes the Rev. I. J. Coppedge, of Elmo, Kaufman County, Texas. "She could not stand on her feet or get in any position in which she did not suffer great pain. She was naturally a strong woman. I had several physicians to treat her without any permanent relief. She despaired of ever again being well. She saw an advertisement of your 'Favorite Prescription' and spoke to me about it. I got her a bottle of the medicine which she soon found was helping her. She kept on until she had taken six bottles. Since taking the last she has not suffered a moment with the old trouble. She has been well nearly twelve months. The 'Favorite Prescription' was all the medicine she took. She is in good health and we are happy."

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D. C.

Contributed.

Co-Education After Graduation.

A speaker in representing our educational interests before a district conference this summer said: "We believe in co-education after graduation."

The meaning seemed to be that Arkansas Methodism is committed to separate education, as may be seen from the fact that the college property that we own in the state is doing that character of work. Then when the young men shall have graduated from Hendrix and the young ladies from Galloway, they may form matrimonial alliances and continue their education together in some university, or in the great school of active life.

We have now a concrete example of this doctrine before us. Some years ago there graduated from Hendrix a young man of unusual moral stamina, wide horizon of thought, and a lofty ambition. Not far from the same time there was in Galloway a brilliant young lady of rare gifts, whose elocutionary powers swayed the admiring multitudes at will. She went away from the college with a distinguished diploma.

Later in the course of human events the dignified Hughey and the brilliant Hattie May, each located in Monticello, "teaching young shoots how to idea." Preliminaries for past graduate work were soon instituted, and on August the 25th the alliance culminated in Jas. M. Hughey, a distinguished graduate of Hendrix, leading Miss Hattie May Stanley to the altar and having themselves pronounced one by the writer.

They are now preparing to leave for Vanderbilt University, where they will pursue post graduate work.

To all the single Alumni of Hendrix and Alumnae of Galloway, we would say, "Go thou and do likewise." To the young people who have not yet entered college we would say, "Go to these colleges and get ready to do likewise."

O. E. GODDARD.

August 27, 1897.

Letter From Gilderoy.

In visiting from house to house, ministering to the sick and to those in trouble, many curious, and sometimes amusing things occur, especially so to one who has an eye and ear for the ludicrous. Many saints and some sinners find consolation in the saying, "The Lord tempereth the wind to the shorn lamb," and they think this is holy scripture. The fact is the Lord often puts the closest shorn lamb in the bleakest corner. He did this with his servant Job and many others of the saints of old.

A young pastor went to see an old saint who was deeply afflicted and a great sufferer. She told him all her sorrows and how she suffered both day and night. The young pastor then quoted to her one hundred and one of the precious promises of God's good word of hope, and said, "I suppose you

find these scriptures very strengthening to you in the midst of your sufferings?" "O yes," she replied, "they are a great help and comfort to me." "Well, my sister," said the pastor, "which one of the scriptures helps you most?" "They all do me good," she replied, "but I think I get most help from that one that says, 'grin and endure it.'" At the last many saints have to do this very thing. Indeed, patient endurance is the very lesson many of us need most to learn. We get good and grow in grace when we "grin and endure it."

One Monday morning I rolled in a new barrel of flour at my home. That afternoon I called on a brother preacher living on the adjoining lot. Like myself, he had a large family and a barrel of flour did not last long. I found him sad, disconsolate, and as blue as indigo. "What is the matter man," I asked. He began to unfold his sad tale of woe, and wound up by saying, "I am out of money and I will have to have a barrel of flour by tomorrow." "Tut, tut! my brother, cheer up, keep in good heart, trust God; it will all come out right in the end," I said. His reply stuck into me and amused me greatly. "Ah, my brother, it is much easier to trust God when you have a new barrel of flour than when you are scraping the bottom of the old one." Just so. Faith likes substance to hold on to—something tangible for a support. It required a high order of faith for Abraham to go out at the command of God "not knowing whither he went." And just how he was to get his son back after he had offered him in sacrifice to God he did not know; but this he did know, that God, who gave this son first, "was able to raise him up again." He took God at his word and obeyed without knowing what the end would be. He built the altar, bound his son and laid him on it and lifted the knife to let it fall into his bosom, when God said, "Stop Abraham, stop! I will take the will for the deed and let you off from this horrible sacrifice." "Abraham believed God and God accepted his faith in place of the works." God spared the son in answer to his father's faith.

In this transaction the faith and submission of the son is as admirable as the trust and obedience of the father. Isaac was then a man full grown, about 22 years old though spoken of as a "lad," and Abraham was old and well stricken in years. Abraham obeyed and Isaac submitted, both from faith in God.

As the story goes, a man in North Carolina, finishing off the roof of

a tall house, lost his hold and began sliding down to certain death, and threw up his hands and cried, "Lord save me," but just then a nail hung in the seat of his pantaloons when he said, "Never mind Lord a nail caught me." Some people never trust God as long as they can find a nail or peg to hold on to. God has to put them where there are neither nails nor pegs to hold on to before they will exercise that faith that becomes an anchor of hope to a soul tempest tossed on the rough sea of time.

A Georgia preacher on his way to his new appointment in a buggy with his wife, had a mishap on the mountain side and a very narrow escape for their lives. Some one asked the wife, "My sister, how on earth did you stand it?" "Oh, I don't know," she replied, "but I trusted the Lord and prayed with all my might till the breeching broke, and then I gave it up for lost."

That is just it, human nature as it is, trust anything, everything before trusting God—a nail, a peg, the holding back straps. In most cases faith in God is the last resort. We have to loose hope in everything else before we will or can trust God fully. God graciously leads us into dark and close corners and shuts out all other light and hope that we may see light and hope in him. We would not, possibly could not, he led to trust him fully in any other place or way. God finds his opportunity when we reach our extremity. The self-confident Peter began to sink, perhaps had been submerged twice; before he cried out, "Lord save me or I perish." The Master bade him come that he might sink and learn faith by hard experience where alone Peter could, or would, learn the lessons he most needed to know. In some things Peter has more successors than any of the apostles of our Lord. It is a succession of suffering in order to salvation by faith. Yours,

GILDEROY.

Minter City, Miss., Sept. 13, '97

Wesleyan Christian Advocate—After all, success is not what we outwardly achieve. It consists in what we lay up within, in what we assimilate with ourselves, of wisdom, of knowledge, of lofty character. He who possesses these spiritual riches has achieved real success, and no price is too high to pay for it.

Richmond Christian Advocate.—There are people who regard zeal in a good cause as an insurance policy. They feel that if their hearts are burning with desire to do good,

FREE.

We direct special attention to the following remarkable statements.



For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed: took cold on the slightest exposure, eyes were weak and discharged great deal of mucus, was deaf in right ear, suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends.

Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.

34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes, and "stopped-up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in '92. It stopped the roaring, pain and soreness fully restored my hearing, for five years have been free from Catarrh.—WM. F. BOWERS, Howell, Ark.



"Whereas I was Deaf, Now I Can Hear."

At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.—WILLIAM RITCHIE, Derby Centre, Vt.

The late Prof. Basil Manley, of the Southern Baptist Theological Seminary, Louisville, Kentucky, says of Aerial Medication: "I can cordially recommend its use." Write for facsimile of this letter * * *

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they are bound to be successful in whatever they might undertake, whatever methods they may employ, and they are quite as sure that their lives are bomb-proof until they have finished what they have undertaken.

Yet every one knows of well-meaning saints who visit the sick with a burning desire to do good, and whose visits are remembered like small-pox. And no one knows of a law that will prevent a reckless man from being run over by a street car, whatever may be the mission of mercy that leads him across the track. Zeal was intended to work in double harness with knowledge, and he who separates them may look out for a runaway.

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All druggists sell Scott's Emulsion.

of Cod-liver Oil and Hypophosphites is as much the standard for all conditions of wasting in children and adults where the lungs are weak or affected, as quinine is the standard for malarial fevers. When you go to a store to get Scott's Emulsion, don't be fooled into taking something else they say "is just as good." It isn't. Scott's Emulsion has gained its reputation by its superior merit, and nothing of its kind has ever equalled it.

Two sizes—50c. and \$1.00.

Our Church at Home.

CARIOLA CIRCUIT.

Dear Bro. Godbey:—I haven't written for some time, and will now give you a few more notes from Cariola circuit. I have just passed through a meeting of one week during which I preached 15 times and came out fresh and ready for another. I held the meeting at old Concord, and just as we got into good interest had to close and give place to a big barbecue under the auspices of the Masons and Knights, to be held on the grounds adjacent to the church and parsonage, so of course I could not run in opposition to such a stupendous arrangement as that, especially when money had been appropriated out of their treasury to employ a band from Greenville, and two extensive dancing platforms were laid, besides all the pews, etc., taken out of Concord church and arranged around the dancing stands for the spectators. So you see we couldn't very well continue a meeting in a church without benches. Is there any other circuit in the Little Rock Conference that can beat that? In the face of all these things there are some people who I believe want to see me succeed and I think will do what they can to help. We have a whole souled people down here, but they need toning up a little on Christian etiquette and spirituality. Some of them don't seem to know anything about it, however, I love the people very much, and am determined to turn the matter to good account yet. I want to carry on four more protracted meetings and do hope to make some improvement in affairs of the church. We have the finest prospect for good crops that we have had for years if nothing happens in the future to cut it off. Brethren let us not be afraid to stress the necessity of the higher life in Christian grace. It is the thing the church needs everywhere. Oh for the spirit of sanctification, that we may bring the church up to a higher Christian experience. I find that if there is an old wine biber, or swindler, or law breaker, or back slider in the church, he is the first to throw his hat in the air and clap his hands for the brother who antagonizes sanctification. Brethren we had better be a little too zealous than not enough. Let us do nothing that will furnish capital for worldliness in the church. God bless all the brethren and help us to save souls.

ROBT. H. POYNTER.

Cariola, August 4, 1897.

Dear Brother Godbey: Our protracted meeting will begin here at Sherrill, next Sunday the 12th. I am hoping and praying for a good meeting. This is a hard place, we have the world, the devil, and the flesh to fight. The devil is well fortified in this place. The people, with few exceptions, care but little for the preaching of the gospel. I preach, sing, pray, and visit the sick, and bury the dead; while the people, fiddle, dance, and have a good time generally. Such ungodliness, and the Church, or Churches are well represented. We hope to see a change in every

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

thing, in and around Sherrill, we have some good people here in the Church, and there are others that are out of the Church that ought to be in the Church. In some respects we are moving on very nicely. Hope to have a good report at Conference. We reported the collections ordered by the Conference last year full, and hope to do as much, or more this year. But I would like to report in addition to the claims ordered by the Conference, full, many souls saved. It is very dry down this way. Crops are being cut off somewhat. But we will have plenty and to spare. We have been wonderfully blessed this year, good crops and good health; we ought praise the Lord, more and more, for his goodness toward us. Pray for us, and for the meeting. God bless the METHODIST and its many readers.

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DEAR EDITOR:—Please tell your readers that we will furnish our high-grade Iowa sewing machine for \$5.00 to any one who will assist us in distributing our big 928-page 3-pound catalogues. We sell sewing machines outright from \$8 50 up, guarantee them 10 years and allow 30 days trial free. For full particulars cut this notice out and send to SEARS, ROEBUCK & Co., (Inc) Chicago, Illinois.

LAST MONTH

Of the Tennessee Centennial and Industrial Exposition.

The month of October closes this greatest of all Expositions ever held in the South, and next to the Columbian, the best ever held in this country. For the closing month special attractions have been arranged, and the rates from all parts of the country have been made lower than ever before known. The location (Nashville Tenn.) is on the main line of the Louisville & Nashville Railroad, directly on its through car route between the North and South, and the trip in either direction can be made as cheaply, if not cheaper, than via any other route. Ask your ticket agent for rates, or write to C. P. Atmore, General Passenger Agent, Louisville, Ky., for rates and information.

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FOR THE OLD FOLKS

We have offered the ordinary sized print so cheaply that the old people complain that we do not treat them fairly, so we have arranged to please them. We will send, postpaid, the Large-Print Holman Self-Pronouncing Teachers' Bible—price \$6.00—and the ARKANSAS METHODIST one year for \$3.00, or, we send the Bible without the paper for \$2.25, postpaid. No such offer has ever been made before.

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Literary Table.

Thomas Carlyle's Creed.

BY JAS. A. ANDERSON.

We have long thought that Thomas Carlyle was orthodox. We had read this great work of his, "The French Revolution," before this, but it occurred to us to read it again, and in doing so to keep an eye on it for hints as to the faith of the author, who never saw fit to state directly what he believed. Indeed the chief work of his life seems to have been to berate professing. To be sure, the highest thing is not to profess, but to be; still a believing heart ought to be accompanied by a confessing mouth. And, to say the least of it, no man ought so far to cover up his faith in Christ as to make it necessary to institute a microscopic search of this sort to determine whether he has such faith. A man's alliance with Jesus Christ ought to be open and avowed before the world. Whether Carlyle ever did for himself lay hold of Christ as a personal Savior we think must ever remain a doubtful matter to men on this earth; but he is not to be classed with infidels, and an atheist he detested, if we can believe that this literary apostle of sincerity was himself sincere.

The following notes will be of interest, we trust, to students of literature. The quotations are from the "Popular Edition," by the International Book Company.

Page 10.—He asserts that the noblest of man's possessions is his creed, his church, honestly believed in—"worth living for and dying for." Surely the author of this must himself have had a creed.

The work everywhere assumes that there is a righteous God who rules the world, and will right all wrongs. See page 15.

Page 17 ff.—His contempt for "poor Louis's" viaticum is exhibited.

Page 21.—His very orthodox description of the death of Louis.

Page 37.—"The first of all gospels is this, that a lie cannot endure forever."

Page 48.—"Sowing the wind, reaping the whirlwind" and "the wages of sin is death." Few authors show a greater familiarity with the Bible.

Page 53.—"The voice of the

poor, low whimpering of infinite moan; unheeded of earth; not unheeded of heaven." Such sympathy for the poor is exhibited throughout the work.

Page 54.—Devout faith is the sheet anchor in the storms which pour in upon man, while cant is the materia prima of the Devil, a double distilled lie.

Page 56.—If the ground and basis of existence be the mud of sensuality, there can be but one end—the abyss.

Page 137.—In his description of Mirabeau, after having said that he was the great spirit of the revolution; "through whose shaggy beetle brows, and rough hewn, seamed, carbuncled face, there look natural ugliness, small-pox, incontinence, bankruptcy,—and fire of genius, the world compeller," he further says of him "unhappily without decalogue, moral code or theorem of any fixed sort." How "unhappily," if Carlyle himself had no creed?

Page 173.—Speaking of the condition of things when Paris first rose in revolt, 12 July, 1789. "O poor mortals, how ye make this earth bitter for each other; and this fearful and wonderful life fearful and horrible; and Satan has his place in all hearts!"

Page 203.—"The bastille fortress, like the City of Jericho, was overturned by miraculous sound." Is this a mere literary concession or did Carlyle believe that Jericho story?

Page 295.—Speaking of the martial law, or riot act, passed by the national assembly in October, 1789, he says "a decisive law; and most just on one proviso: that all patriotism be of God, and all mob assembling be of the Devil; otherwise not so just."

Page 319.—"The Scotch, believing in a righteous heaven above them, and also in a gospel far other than the Jean-Jacques one, swore, in their extreme need, a solemn league and covenant—and got the whole isle to swear it; and even in their tough, old Saxon-Hebrew-Presbyterian way, to keep it more or less; for the thing, as such things are, was heard in heaven and partially ratified there; neither is it yet dead, if thou wilt look, nor like to die."

Page 325.—Carlyle represents the "Feast of Pikes," the great ceremonial of the Camp-de-Mars Federation, as symbolic of the theatricality of the French people. "O Camp-de-Mars Federation, with three hundred drummers, twelve hundred wind musicians, and artillery planted on height after height to boom the tidings of it all over France, in few minutes. Could no Atheist Naigeon contrive to discern, eighteen centuries off, those thirteen most poor mean dressed men, at frugal supper, in a mean Jewish dwelling, with no symbol but hearts, God-initiated into 'the Divine depth of sorrow,' and a 'Do this in remembrance of me'; and so cease that small difficult crowing of his, if he were not doomed to it." All of which seems to imply a genuine faith in Him and them who instituted the Lord's Supper.

Page 344.—Carlyle says that this oath, sworn to with so much pomp was broken irremediably within less than a year: "chiefly, indeed, for an older reason" than mere overjoyance in the swearing of it: "that sin had come into the world, and misery by sin." For it really meant that all rulership in France was at an end.

(Continued next week.)

Book Notices.

THE TREASURY OF RELIGIOUS THOUGHT. By E. B. Treat & Co., 241-243 West 23d st., New York, \$2.

The preacher, Sunday school teacher and Bible student find instruction and aid in the Treasury.

THE RELATION of the Epworth League of the M. E. Church, South, to the Temperance Movement. An address by Rev. T. J. Duncan.

We acknowledge receipt with compliments by the author. It is a very pertinent and forcible address, and our Epworth Leaguers would profit by reading it. Our Epworth Leaguers ought to be as valiant as the army of Gideon in the war against intemperance.

THE WHAT, HOW AND WHY OF CHURCH BUILDING, by Geo. W. Kramer, will be hailed by every religious body which contemplates church building, altering, renovating or enlarging. It contains in small space a mine of useful hints and suggestions, and practically covers, without technicality, the work of the architect, the builder and the decorator, or at least as much as those in control ought to know of these trades, before determining the character of the proposed new edifice.

A noteworthy fact in connection with the book is that while yet in manuscript form it was submitted to the well known ecclesiastical artists, Messrs. J. and R. Lamb, of New York, who immediately undertook its publication, being confident that it answers all questions which are being constantly asked by clients.

Much more might be said of the book, but the above general description indicates its scope, while the fact that we know of no other such work in the market, renders a lengthy disquisition unnecessary. \$1.25.

THE AMERICAN WORD BOOK. By Calvin Patterson, A.M., Principal of Girls' High School, Brooklyn. Cloth, 12mo, 192 pages. Price, 25 cents. American Book Company, New York, Cincinnati and Chicago.

This new spelling book follows a carefully developed and progressive plan for teaching the forms and values of English words in common use. It begins words illustrating the primary sounds, the words being printed in Roman letters and vertical script. Then follow graded lessons on different classes and use of words, including: words often mispronounced; words of opposite meaning; words of several meanings; words pronounced alike but spelled differently; words spelled alike but pronounced differently; words defined; words in the singular and plural numbers; words in the possessive; words arranged top-

ically; as geographical, nautical, legal, musical, etc.; names of buildings, fruits, flowers, animals, birds, fishes, minerals, precious stones, etc.; selections for dictation from the best literature with the names of the writers; synonyms discriminated and exercises in their use; exercises in punctuation and use of capitals; derivatives and easy exercises in word building; use of words illustrated, etc.

THE METHODIST ITINERACY. By an Itinerant. We received this little book the other day, and was asked to tell the readers of the ARKANSAS METHODIST what we thought of it. We read it through without putting it down, and were much pleased with it. It does not aim to be learned, but it does aim to be straightforward and plain, and is withal really an able defense of our church polity, for it gives the facts. It would be good reading for a few preachers, who have been tempted to think they have not been treated fairly by the appointing power; good reading for some churches which have had to give up a pastor when they wanted to keep him; and it will be appreciated by all classes among us. One saying in the book is worth all the author's trouble in writing the treatise. The itinerant army never halts, never retreats and never surrenders. And this saying almost justifies the rather boastful third proposition of the Welshman's sermon: 1. The world is wrong side up; 2. It must be turned upside down; 3. We Methodists are the chaps to do it. Order of Godbey & Thornburgh, price 25 cents.

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Notes From Newport District.

I have just completed my third round of Quarterly meetings, all of which, by the blessing of God, I have been able to fill. The Lord is doing great things on our district, whereof we are glad.

Rev. J. D. Sibert reports gracious revivals on the Tuckerman circuit; scores of sinners are professing faith in Christ and many of them uniting with the Church, and the good work is still going on.

Rev. W. C. Toombs, P. C. of Alicia circuit, is on the mountain top, rejoicing in great victories achieved for the Master. He has been ably assisted by Rev. W. H. Evans in two great meetings, at Swifton and Alicia, at which over 200 souls professed conversion and a large majority of them united with the Church. Among the additions at these two meetings were a Campbellite and a Baptist preacher, both of whom were converted to the Methodist faith by the powerful and unanswerable doctrinal sermons of Wild Bill. Brother Toombs, assisted by Rev. W. D. Ellis, had a very fine revival at Bosler schoolhouse.

Rev. H. E. May, P. C. of Portia circuit, assisted by Rev. B. A. Morris, a local deacon, and part of the time by Rev. J. D. Sibert, has been in a glorious revival all over his circuit for the last two months. Over 100 souls have professed religion in his meetings, and great numbers have joined the Church. Rev. J. S. Watson, P. C. of Corning circuit, has also been blessed with good meetings, which resulted in several conversions and accessions to the Church.

Rev. T. A. Bowen, P. C. of Reyno circuit, has had two fine meetings; the first at Williams, resulting in something over 30 professions and over 20 accessions to the Church. He was assisted in this meeting by Rev. J. S. Watson, P. C. of Corning circuit. His next meeting was held at Richwoods, and resulted in a glorious revival; 50 professed faith in Christ and 19 united with the Church. Brother Bowen was assisted in this meeting by Brother Higgins, a local preacher from Kentucky.

Rev. J. M. Thrasher, P. C. of Siloam circuit, is pushing the battle to the gates of the enemy, and the Lord has given him great victories over the hosts of sin. His meetings have resulted in nearly 100 professions and a great many accessions to the Church. He has been assisted by Revs. S. D. Evans, P. C. of Pocahontas circuit, and J. A. Spence and L. F. Blankenship, two of his consecrated local preachers.

Rev. S. D. Evans, P. C. of Pocahontas circuit, is also working earnestly for the salvation of souls, and the Lord has blessed him with a few conversions and accessions to the Church. We hope that he may yet be blessed with scores of conversions to God.

Rev. W. D. Ellis, P. C. of Walnut Hill mission, is having great success on his work. He has been assisted by Revs. W. C. Toombs and S. F. Brown. The Holy Spirit has been wonderfully poured out

upon him and his people. Over fifty professions up to date, with several accessions to the church, and the good work still going on.

Rev. N. E. Skinner, P. C. of Mammoth Spring and Williford, is held in high esteem by his people, and is earnest and consecrated to his work. As yet he has not had a revival of religion. May the Lord let him reap before the conference year closes.

Rev. E. N. Pitts, P. C. of Imboden circuit, is devotedly pious and consecrated to his work, but as yet has not had the success that he desires. I think the dear brother preaches too much on the second blessing and not enough on the first. In a word, he tries too hard to get regenerated people to the altar to seek the second blessing, and not enough to get the unconverted saved.

Rev. J. R. Edwards, P. C. of Black Rock circuit, has had a hard time all the year and no revivals as yet to amount to anything, but his heart and soul are in the work, and he is still hopeful of a harvest before conference.

Rev. A. M. R. Branson, P. C. of Walnut Ridge and Pocahontas, is now closing his fourth year; as yet he has not had a revival this year, but he is hopeful, and will commence a series of protracted services soon, and we hope and pray that his prayers may be answered in a great revival at both of his appointments.

Rev. W. A. Downing, P. C. of Sedgwick mission, is doing a fine work, and the Lord is blessing him with gracious outpourings of the Holy Spirit and quite a number have professed religion and joined the church under his ministry.

Rev. M. B. Umsted has done a fine work on Newport station. Under his skillful management a magnificent new brick church is nearly completed and will be ready for our Annual Conference next November. The spiritual state of his church is good and he will make a fine report on all lines at conference.

Rev. L. C. Craig, P. C. of Jacksonport mission, has done a good work, considering the time that he has been absent from his charge, assisting other preachers in their meetings. As yet, I think he has not had much success in the way of revivals on his work, but I hope to hear of many being saved on his work before conference. Brother Craig, like Brother Pitts, is consecrated and pious, but he rides his second-blessing hobby too much, and labors a great deal harder to get Christians to profess sanctification than he does to get sinners converted. The good Lord save us from hobbies.

The finances of the district are not good, but better than they were for the third quarter last year.

I occasionally see a copy of the Pentecostal Herald, and I almost tremble when I read the exaggerated reports and false insinuations that some of the preachers write who claim to be wholly sanctified. In the issue of Aug. 11, 1897, Rev. L. B. Thurmond, reporting a meeting that he assisted Bro. Pitts in, at Shady Grove, on the Imboden circuit, says that they had a grand

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meeting; 10 conversions, 10 reclamations, and 10 sanctifications. This report is fearfully exaggerated in every particular. I held Bro. Pitts's Quarterly Conference at that place on Saturday and Sunday after the meeting closed, and not a soul was added to the Church from the meeting and the pastor reported seven professions of religion and three or four sanctifications. And yet my candid opinion is, that the meeting did more harm than good. This church, with about 100 members, paid for the support of the pastor at the close of this great revival reported by Thurmond, \$2 30, and to Bro. Thurmond \$5.00. The church has only paid \$4 45 for the support of the pastor this year; and last year the whole church only paid \$2.07 for the support of the ministry. By their fruits ye shall know them.

Another writer from Poerty, Tex., says that one woman in a trance at the brink of hell saw anti-holiness preachers there preaching against Christ and holiness, and that hell was full of them. All of which the Pentecostal Herald publishes as revelations from heaven. Also, of a 23-years old girl that had never walked in life, prayed for on Friday, and the Holy Ghost witnessed to several that she was healed, and on Sunday God told her to walk, and she walked seventy yards. The author of the above makes the Holy Ghost witness to a lie on Friday, to several parties, that the girl was healed, before God told her that she was healed the Sunday afterward. I awfully fear that such reports never proceed out of a regenerated heart.

S. L. COCHRAN.

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Alabama Christian Advocate.—The editorial of Dr. Hoss last week, "The issue Stated," is the very best thing we have seen on the subject of local preachers. Its spirit is kindly, and its statement of the case is perfectly clear and fair. We regret that we haven't room for it in our columns.

"Five years ago, I was taken so ill with rheumatism that I was unable to do any work," writes Peter Christensen, Sherwood, Wis. "I took three boxes of Ayer's Pills and was entirely cured. Since that time, I always keep them in the house." They are easy to take.

"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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"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.

SEPTEMBER 26, 1897.

The Christ of St. Paul.

HIS BETRAYAL, CRUCIFIXION, AND
RESURRECTION.

I Cor. xi 23; i. 23; ii. 2, 28; i. 3;
Gal. ii. 20; iii. 1.

The closing events of Jesus' life rested with especial weight upon the mind of Paul. That scene of the last supper he contemplated with deepest reverence. It adumbrated much of the staple of Paul's preaching, the atonement through Jesus death, participation of the saved in the nature of Christ, finding in him their spiritual meat and drink.

The doctrine of Christ crucified was "to the Jews a stumbling block," "to the Greek's foolishness." Note the different terms in which Paul represents the crucifixion to Jews and Greeks. A stumbling block is something that lies in the way and closes up the path. The death of Christ for the sins of the world was taught in the Jewish scriptures. To this point they were led by the prophets. The refusal to accept Christ was their own confusion. The way in which they were taught led up to him. The rejection of him barred their progress—cut them off from the promise of their own scriptures; cut them off from the fulfillment of their hopes. Paul, in accepting and preaching Christ felt that "he had not turned out of the path of the Jewish religion but simply gone forward in it."

But to the Greeks, the heathen people at large, out of sympathy

with Jewish doctrines, and looking only to the light of their philosophers, the resurrection from the dead was but a subject of ridicule. To believers divine power was revealed and they knew that the wisdom and power of God were represented in the doctrine of Christ's resurrection.

To the preaching of Christ Paul committed all his power, all his time. It was his one work—"determined not to know any thing" besides "Christ, and him crucified." Yes, he will confess that he followed not a great leader, who is in the estimation of men riding to victory, but one who was rejected, crucified.

He regards himself as crucified with Christ. He is ready to be offered—for Christ's sake, always consenting to death—"Killed all the day long."

In Memory of Clifton Ross.

Following are resolutions passed by the Okolona Epworth League in memory of Mr. Clifton Ross:

Whereas, God in wisdom and love has taken from the league one of our noblest boys and a cheerful willing worker, we bow in submission to the will of Him who doth all things well. We cannot understand the workings of our God in snapping the silver threads of this promising life, but that part of his life book which has just closed for this world is but the preface to the brighter book that has been opened in the great beyond. The loss we feel in our hearts is too deep for words but we nevertheless deem it a melancholy satisfaction to publish to his bereaved family and to the world the affection we all bore him, and, therefore, be it

Resolved, That we as leaguers prepare for death. May we as Clifton was ever be ready to do what we can. God help us to live right so that death may be grand and glorious.

Resolved, That for his relatives and friends we offer our heartfelt sympathy, and pray that the Father of all things will be with them to comfort them in this affliction. Parents think it not strange! May you place your thoughts upon heavenly and eternal things, and the God of love lead you through this the darkest shadow of life. Soon you will hear the Savior's loving voice calling you up higher, there to meet the dear ones gone before.

Resolved, That a copy of these resolutions be furnished to the family of the deceased, a copy sent to the ARKANSAS METHODIST, and one to the Okolona Messenger for publication.

MRS. CHARLES BOYER,
MISS DELLA SWEATT,
MR. ROMEO LOWDERMILK.

The assertion that some day man will be a hairless animal is scorned by scientists. Already Hall's Hair Renewer is accomplishing wonders in averting baldness.

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ARKANSAS METHODIST

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

WEDNESDAY, SEPT. 22, 1897.

Divine Healing.

Seventeen years ago, a pastor of a Church in St. Louis, was called up at night to see a woman who was said to be dying.

When he came, he found that three physicians in consultation in the early part of the night had informed the family that the patient was beyond cure and could not live longer than till morning.

The husband and children, the mother, and a sister were in the room.

As the preacher kneeled down to pray the sick woman said: "Would it be wrong to pray for me to get well?"

He answered: "I do not know, I had not thought to pray for that. You ought to be willing to die." She said, "I am not afraid to die, but what will become of these children?" He answered, "A thousand mothers will leave little children like these before morning." She said, "I know it." "On what ground," said he, "can we claim exemption for you?" She said, she supposed there was none. The preacher continued, "All must die. That is nature's law and so it is God's will. We cannot ask your recovery with any knowledge that your recovery is best. We cannot claim it, either as a thing promised or as a thing which we know to be good. The test of true faith in such a case is perfect submission to God's will, whatever that may be; that is to say, we cannot pray for your recovery aright until we fully consent that the request may be denied. If you can say it is all right, and if we ask your recovery, rest the matter there, without further concern, whether you live or die, I think the request may be made."

She said: "Let me alone awhile," and in twenty minutes said, "You can pray for me now. It is all right." So the minister prayed for her recovery only, and in these words: "O Lord, if it be Thy will to restore the health of our friend, because we ask it of Thee, and as testimony of thy love and care for us, grant this for Jesus' sake."

The next morning the family physician called, as he said, because, contrary to his expectation, there was yet no crepe at the door. When he saw the woman, he said she was well, and only needed nourishment.

This is as good a case of divine

healing as has ever been reported to us. But the minister referred to did not tell this case to the Church, nor has he ever given it to the public till now. Why has he taken this course?

(1) Because he could not prove that this was really a case of divine healing.

(2) If he could show it to be in direct answer to prayer, that fact would furnish no guaranty that such answer to such prayer would ever be realized again.

God has taught us that it is his will we should be delivered from sin. He has not taught that it is His will that we should be delivered from sickness and death. He has taught us to pray for the healing of our souls, and assured us that when prayer is rightly offered for this it shall never fail. He has not so taught us in regard to physical afflictions. When a soul is healed we know that the work is by direct interposition of divine power. We do not know that of one who recovers from sickness even to the surprise of the doctors. (The case related was a louping of the bowel which some turn of the body might have instantly relieved.) It comes to this then, that it is the privilege of God's children to rest securely in the confidence of His love and care. It is their privilege to find in that love and care their highest good. Outside of His promises they offer many prayers and cherish the faith of many answers. But these examples wise Christians cherish thankfully and secretly.

There was another preacher, who organized faith circles in his Church for the healing of disease, and so committed the sisters of the faith circle to this work. The result was, that being so committed, and forced to defend their claims, they reported many cures—headaches and backaches, etc. trivial things at which the public laughed, and such things as would have sunken the Christian cause instead of supporting it if Jesus himself had shown no better proofs of divine power. Thrown upon the defense of their hobby, the pretended faith healers became frauds and hypocrites. Not so much from their fault as the folly of a leader who set them to champion a hobby. Which of the pastors referred to took the wiser course?

Baltimore Christian Advocate: "The good brother who does not speak often, but who, when he does speak, says something, is of much more service to the cause than the ready member whose talks are frequent and fluent, and nothing else."

Healing for the Woes of the World.

The Editor of the Gazette has found it. Righteous men have died without the sight, but the Arkansas Gazette shows us the means of deliverance at hand. Native wine will do more than schools or Churches, or gospel. Hear what the Editor of the Gazette says in his last Sabbath day message; on Sunday September 19, in the year of grace 1897, is this proclamation given:

"The curfew bell does not ring in the little towns where vineyards are plentiful. You never hear of any possees scouring the vineclad hills of Arkansas in search of some brute who has committed a fiendish act, the punishment for which is death. There are no lynchings where the grape grows. There is little or no lawlessness in Arkansas where vineyards abound. In these sections the inhabitants have so much to do in attending to their own business that they have no time to infringe upon the rights of others. The criminal statistics of Arkansas will show that the most crime is committed in the counties where opposition to the native wine industry is strongest."

Audi Alterem Partem.

We have a letter from a layman at Heber, Ark., which he thinks in justice ought to be published.

We have withheld it for a time; but as we have received, on former occasions, such letters from leading members of the Church, protesting against misrepresentations of the work at certain points, we have resolved to publish, in part, the letter of Bro. Mitchell. It is too often the case that reports sent us by men who have their special theories of holiness to urge contain thrusts at the work of our regular pastors. We have feared that even replies to these, by good men, would kindle strife in certain localities. We publish this letter as a note of warning to brethren to be considerate of each other, and with this showing of the need of such a spirit and tone, we give notice that articles and reports which are not in such tone and temper will hereafter be consigned to the waste basket.

That the readers may understand the need of this we reproduce Bro. Craig's report of the meeting at Heber, and the statement of Bro. Mitchell. See also letter of Bro. Cochran, in this issue.

FROM BRO. CRAIG'S LETTER.

"We were in the Heber camp-meeting August 6 to 15. Rev. B. H. Irwin and W. W. Hooper and myself were the human leaders. We had to leave Monday morning, but Bro. Umsted and others continued the meeting, which was running at high tide. Fifty or more

professions of regeneration and entire sanctifications up to our departure, and five more next service after we left.

At a meeting held a few weeks before at Heber, particular pains were taken to preach against entire sanctification as an experience to be obtained by faith and ridiculing the second blessing. Not a conversion or move of any kind could be had. In the camp-meeting all this opposition in high quarters had to be overcome, and yet there were 20 or more remarkably bright conversions, clearly witnessed by the Holy Ghost.

L. C. CRAIG."

BRO. MITCHELL REPLIES.

Heber, Ark., Sept. 9, 1897.

Dear Editor METHODIST: I hope you will give me space in your columns to refute the statement made by Bro. Craig, relative to so-called camp meeting at Heber, from August 6 to 15.

No conversions save probably one. Not over fifty people in all including visitors, local Holiness Band and all the additions throughout the meeting could have been counted at any time as witnessing to entire sanctification. None of our Churches have been benefited. Not a single addition to any one of them up to this writing. The meeting referred to by him as having been held few weeks previous, was our Searcy District Conference, presided over by our dearly beloved Presiding Elder Gregory, of Searcy. No particular pains etc., was taken as Bro. Craig would have your readers believe. Some able and spiritual sermons were preached from time to time and in all we had a joyful season of rich blessing from the Lord. The people were moved, Christian people were made to rejoice and sinners came forward to the altar.

J. MITCHELL.

The Morrison Case.

Bishop Wilson ruled in the Kentucky Conference that Rev. H. C. Morrison was not entitled to appeal from verdict of the Quarterly Conference at Lexington. His friends, who were intent to re-open the case if possible, preferred charges of mal-administration against Presiding Elder Reeves. The result of Reeves's trial has not yet reached us.

A telegram in answer to our question says: "Morrison's credentials were restored on condition of his saying he did not believe he was violating Church law by holding the Dublin meeting and did not intend contumacious conduct by continue to preach after suspension."

J. W. MITCHELL."

The New Orleans Advocate says: "The devil is never so well pleased as when he sees the Church of God divided into warring factions."

Personal.

Samuel Cupples subscribes the third \$1,000 for Haygood Memorial Hall—Paine Institute.

The Training School of the Little Rock Conference at Fordyce has had one of the best openings in its history.

Hon. Seth Low, president of Columbia College, has been nominated for mayor of Greater New York, by the Citizens Union.

Rev. D. J. Weems was in our office Thursday, returning from Galloway College. The College opened with more than a hundred boarders and there are many others coming. The opening was much in advance of last year.

"Sherrill, Ark., Sept. 14, 1897.

"Bros. Godbey and Thornburgh: On our arrival at Sherrill, we found Bro. and Sister Harrell, sadly bereft by the death of their oldest son Joe Freeman, aged five years. The deceased will be buried at Sheridan. In this their great sorrow Bro. and Sister Harrell, have the sympathy of the entire community. May God bless and comfort his servants. The obituary will appear soon.

L. M. DAILY,
J. J. BOND."

Galloway College.

Galloway opened up well. The future is full of promise; a few of our people have sent their daughters out of the State, but most of them I think have been true to their own State, and Church, as well as to the best interests of their children. I say this because Galloway has a most magnificent faculty Christian specialists trained in the best schools of the world.

Yesterday was a red letter day for the college, as well as for our Church. In the morning Rev. E. R. Steele, of the Little Rock Conference preached the opening sermon in the Methodist Church, which was packed from the doors to the pulpit with as refined and intelligent an audience as any preacher ever looked into the face of and well did he administer the trust committed to him, for he gave us a splendid sermon, bristling with thought; and it made a profound impression and will bring forth fruit in the future. At night Rev. James Thomas, that master of assemblies, gave us a strong thoughtful sermon which we will not soon forget.

C. C. GODDEN.

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Fountain Pen.

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Church News.

A man who is in debt to us for six years subscription to the METHODIST can't teach sanctification through its columns. We just won't stand it.

Charles F. Chamley, treasurer of the Presbyterian Board of aid for schools, has proven defaulter to the amount of \$60,000,000, or more and there is no security. Chamley, had been treasurer for fifteen years.

The Conferences held this week are: Louisville, held at Henderson, by Bishop Wilson. China mission, Shanghai. Hendrix; Pacific, Oakland, Cal., Hargrove; Southwest Missouri, Slater-Fitzgerald.

In a certain neighborhood in Arkansas, the merchants said to us, "We can't afford to credit. The people will not pay." We meditated upon the words and our cogitations troubled us, for we had a large list of delinquent subscribers at that postoffice. We tried to take comfort in the fact that our debtors were Methodists.

Bishop Wilson ruled in the Kentucky Conference that H. C. Morrison, expelled from the ministry and the membership of the M. E. Church, South, by the Quarterly Conference at Lexington, had no right of appeal to the Annual Conference. Under the head "A Mistake," in our issue of Feb. 3, we noticed this case showing not only the gravity of Bro. Morrison's offense but that his refusal to abide by the action of the court which had tried him out him off from the right to appeal from its sentence.



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I have just seen the most remarkable device for the study of Bible history and geography. It is adapted equally to children and adults. It is a picture gallery, a panorama, a guide to sacred geography, a treasury of sacred art, a text-book, an atlas, a lesson help, all in one. It is the most ingenious, charming, complete apparatus for its manifold purposes which has ever been offered to the American home.

As I read over what I have above written, I find it not at all too strong an expression concerning the merits of this device; and every one will acknowledge it who examines the invention.
JOHN H. VINCENT, D. D., Bishop M. E. Church, Topeka, Kan.

Address, W. B. McCASLIN, Room 28, Southern Express Bldg, Memphis, Tenn.

The Proof.

We have had two letters within the past year from persons, saying they thought the Electro, or else a humbug—they had not tried it, but reasoned philosophically that it could not cure disease. We give here the names of prominent persons, including bankers, lawyers, doctors, preachers and other prominent people who have tried it and strongly endorse it. We care nothing for theory; when a man of the character of Dr. Morgan, Dean of the Dental department of Vanderbilt University, says that it cured him of a bad case of rheumatism, we have no room for theorizing; when a woman of the standing of Mrs. Jackson, wife of Judge Jackson, of the U. S. Supreme Court, certifies to its curative powers, we are not ready to dispute her word. One fact is worth a thousand theories. When Prof. Totten, of Yale College, thinks enough of the Electro to mention its wonderful effects in a book on "Our Race," then we shut up on theory. When the venerable arch-deacon, of West, Mo., Rev. Gates,

publishes over his own name that it cured his child, what do we care for theory? When the wife of Bishop Wilson, of the M. E. Church, South, signs an endorsement of it—when the late Major Penn, of Arkansas, puts in black and white what it did for him—when Gov. Holt, of North Carolina, puts his name to an approval of it—when hundreds of others, among the best and most intelligent people in the land, say they were cured, then who has the right to say it won't cure, or can't cure?

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Christian Life.

Now.

If you have a kind word, say it.
Throbbing hearts soon sink to rest.
If you owe a kindness—pay it,
Life's sun hurries to the west.

Can you do a kind deed—do it,
From despair some soul to save.
Bless each day as we pass through it,
Marching onward to the grave.

If some grand thing for tomorrow
You are dreaming—do it now.
From the future do not borrow.
Frost soon gathers on the brow.

Days for deeds are few, my, bother,
Then today fulfil thy vow,
If you mean to help another,
Do not dream it—do it now.

—Selected.

Not Faith, But Faithfulness.

The promise is not that the children of the good shall always walk in the paths of righteousness and peace. The promise is that the trained children of the good shall persevere in well-doing. There are no works of supererogation performed by the good, which may be credited to the account of their children.

There is no surplussage of righteousness overflowing from parents to offspring. The promise is to training—to a bringing up in the nurture and admonition of the Lord. Training, such as that which prepares the dog for the field, the horse for the track, the soldier for the battle, the teacher for the school-room is the thing which insures the future moral welfare of the young. Scolding and restraint are not training. Wisdom, patience and love are alone adequate to this task.—Texas Christian Advocate.

A Sermon Spoiled

There is a capital story about a farmer who once went to hear John Wesley preach. He was a man who cared little about religion; yet, on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first heading was, "Get all you can." The farmer nudged his neighbor, and said, "This is strange preaching. I never heard the like before; this is very good. That man has got something in him; it is admirable preaching."

Wesley discoursed on industry, activity, living to a purpose, and reached his second division, "Save all you can." The farmer became quite excited; "Was there ever any thing like this?" he said.

The preacher denounced thriftlessness and waste; he satirized the willful wickedness which revelled in luxury, and the farmer rubbedbed his hands as he thought "All this have I been taught from my youth up." And what with getting and hoarding it seemed to him that "salvation had come to his house."

But Wesley advanced to his third

head, which was, "Give all you can." "O dear! O dear!" said the farmer, "he has gone and spoiled it all."

There are many people to-day who are standing exactly where that poor farmer stood. They assent to religion until it begins to pull at their pursestrings, and then they have no more use for it.—Ex.

Little Sins.

It is said that a man one day was strolling along in the country, and he noticed a magnificent golden eagle flying bravely upward. He watched it with delight and admiration, and as he did so he noticed that something was wrong with it.

It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass.

What could be the matter? No human hand had harmed it. No sportsman's shot had reached it.

He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it drew these near to it for flight, the little creature had wormed itself out of them and drunk the life blood from the eagle's breast.

How like this is all sin. It may appear a little thing, but it fastens upon the soul and works death and destruction.—Gospel News.

The Lottier Spirit.

A young woman whose life was full of lofty ambitions found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter.

One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. No body cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves; but the patience or anger or high thinking or bitterness which we put in them, that is the important thing—the immortal thing." A celebrated Frenchman said: "Perfection consists not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."—Silver Cross.

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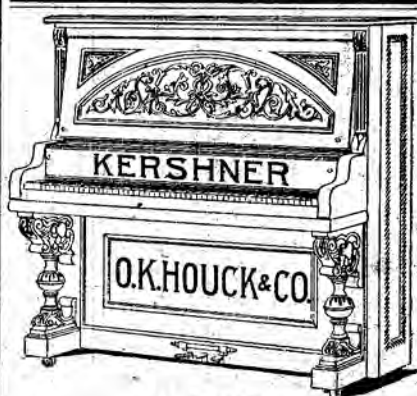
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For the Young People.

Winter at the Mill.

The winding lane is filled with snow,
The cold sky wears a frown:
As far as hazy dreamland seems
The warm o'erflowing town,
And everything is white and chill,
When it is winter at the mill.

The mill-wheel with its merry whirr,
In icy hands is fast;
No cheery neighbour seeks the door,
No traveller wanders past;
The path is lost across the hill,
When it is winter at the mill.

The miller reads his almanac
And wishes it were spring,
When logs come tumbling down the
stream,

And larks and veeries sing,
The whole wide world is blank and still
When it is winter at the mill.

The miller's wife, sore discontent,
Sits by the casement low,
And knits and watches the gray smoke
From village chimneys blow,
There is no gossip, good or ill,
When it is winter at the mill.

But to the miller's little maid,
Time hastes on rosy wing.
The fairies she could never find
In any haunts of spring,
Fill all the firelit chimney nook
Through magic of a story book.

—Onward.

The Left-Handed Boy.

Some years after the eminent John Stuart Blackie became professor of Greek in the University of Edinburgh, at the opening of a college term the students noticed that under the pressure of cares and labors their hot-tempered professor had become unusually sensitive and exacting. Students desiring admission were arranged in line before his desk for examination.

"Show your papers," said the professor.

As they obeyed one lad awkwardly held up his paper in his left hand.

"Hold it up properly, sir, in your right hand," said the teacher.

The embarrassed pupil stammered out something indistinctly, but still kept his left hand raised.

"The right hand, ye loon," shouted the professor.

"Sir, I hae nae right hand," said the agitated lad, as he held up his right arm which ended at the wrist.

A storm of indignant hisses burst from the class; but the professor leaped down from the platform, flung his arm over the boy's shoulder and drew him to his breast, and breaking into the broad Scotch of his childhood said in a voice soft with emotion yet audible in the hush that had fallen on the class:

"Eh, laddie, forgive me that I was over-rough, I dinna mean to hurt you, lad, I dinna ken!" And turning with tearful eyes to the class he said, "I thank God he has given me gentlemen to teach—who can ca' me to account when I go astray."

That honest word captured the boys for ever, and their cheers

were as hearty as their hisses had been indignant.—Exchange.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & Co., Toledo, O.

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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 Arnie Trumbull Slosson, 30 cents.

Young People's History of the Chinese, by Cunningham, beautiful binding, 90 cents.

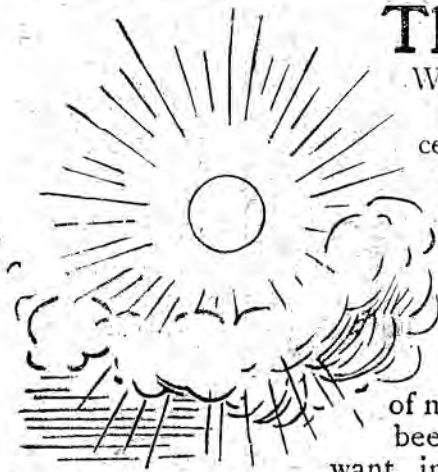
Before an Audience, 75 cents.

Price list of many other books sent on application.

Baptist History.

We can now send Dr. Whittsett's book on Baptist History in paper for 25 cents. Every seeker after the truth should read from Baptist authority that the Baptists once practiced sprinkling. This book tells it.

GODBEY & THORNBURGH,
Little Rock, Ark.



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We all know that. And there's another thing that's just as certain, viz.: that with Pearl-line you have the easiest, the safest, the quickest, the most economical washing and cleaning.

Look at the millions of women who are using Pearl-line. Look at the hundreds of millions of packages that have been used. What more do you want in the way of evidence? If Pearl-line were not just what we say it is, don't you suppose that the air would be filled with complaints?

Millions of Pearl-line



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FOR YOUNG LADIES.

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Our Church at Home.

PALESTINE.

Just closed a fine meeting at Potsville, 12 additions, have held four meetings since my last note, 24 additions, Church revived. Bro. E. F. Wilson, of Harmony Grove circuit, and Bro. J. W. Miller, a local preacher were with us at the place both doing good work, three more meetings to hold. Praise the Lord for his presence.

J. W. VANTREASE.

Simpson, Ark., Sept. 4.

JANSSEN, ARK.

We have had two splendid revivals. The one at Wright's Chapel resulted in 15 conversions, 9 accessions and several reclamations. At Silver Hill, we had 15 conversions 16 accessions and the Church wonderfully revived. Here we have a band of Christian workers almost unexcelled. Nearly all the above young Christians pray in public and are actively engaged in the Master's work. The Lord bless their labors.

J. J. MELLARD.

September 8.

CLINTON, ARK.

Our third Quarterly Conference has passed. Bro. Summers, our very efficient presiding elder was with us at his best. Did some good preaching. Left us Monday morning in the midst of quite a revival. We protracted the meeting until Saturday night with the following results. The Church and all Christians wonderfully aroused. Thirty-three souls converted, nineteen admitted into the Church, with more to follow. It was a glorious meeting. Bro. James Greeson, a local preacher staid with me through the meeting. Did some very efficient work in the altar and otherwise. He did the baptising by immersion for me. Financially we are very badly behind, but we have a good prospect for a crop, and will do all in our power to bring up our collections at Conference in full. Yours in the work,

G. W. O. DAVIS.

LUXORA, ARK.

Dear Dr. Godbey: At Luxora, a new and rapidly growing town on the Mississippi river, I assisted Rev. Z. D. Linzey in a meeting, which closed at night Aug. 29, with 21 accessions and much religious interest in the community. The congregations were respectfully attentive at every service, and in health, intelligence and Christian liberality would compare favorably with those in the more widely known towns of our State. After the sermon and communion service Sunday morning I asked the congregation for subscriptions to build without delay a new parsonage, and the generous responses quickly assured a neat home for the pastor at an early day. This, with the new church recently built and just finished with comfortable seats indicates the enterprising spirit of the Methodists and their friends in that community, which I heartily commend to good men seeking homes. The land is as productive

as I ever saw, yielding a bale or more of cotton and 60 to 70 bushels of corn per acre; and all marketable timber can be readily sold on the river bank at remunerative prices. I know in different counties many citizens, having "a hard time," who could in my confident opinion greatly improve their condition by removing to the vicinity of Luxora. For their sake I write these lines, and would refer them for full and reliable information to H. E. Bowen, Edw. Williams, H. H. Bowen, L. H. Ballew, Elliot Williams, J. W. Spann and others, I could name, who would cheerfully favor good citizens coming to their community.

Our pastor, Rev. Z. D. Lindzey, is highly and deservedly esteemed for his faithful and efficient service. He will make good reports at Conference, and if returned will receive a most hearty welcome from good people I shall long remember with pleasure. Respectfully,

Z. T. BENNETT.

Paragould, Sept. 2, '97.

WOMAN'S MISSIONARY BOARD.

The receipts of the Woman's Board amounted to \$81,916.34. With a membership of 1,462,414, this makes an average contribution of twenty-one cents a member, or less than two cents a month for foreign missions.

Without a steady increase in collections our missionary work will be seriously crippled, as the natural growth of the work demands larger appropriations every year. How much more is an increase necessary when the barriers to the nations have been removed and the very gates of the Orient flung wide open!

May the pastors realize more fully that the responsibility for creating a spirit of liberality and a habit of systematic and proportionate giving rests heavily upon them.

May the women who are interested in this work do as was suggested by a young lady in the missionary meeting held in Batesville, "leave a feather from the hat or a flower from the bonnet" and drop the money in their missionary box.

My sisters, let us be consecrated to the work of carrying out the Lord's command, "Go ye into all the world and preach the gospel to every creature." In Christ's name,

VIRGIE C. CRAIG

WHITE RIVER CIRCUIT.

We are having a good meeting at Roe, eight accessions up to date. Altar full of penitents last night. Bro. Morehead, from Clarendon, and Bro. Towns, were with me most of the time the first week. Dr. Dye, came Sunday evening and is doing the preaching. Sunday night baptised our baby Olen, and seven other babies. May we have grace to keep our vows as parents to teach them all the principles of our religion. I have had four protracted meetings; good revivals and some conversions at every meeting. Finances badly behind, crops are badly damaged from drouth, and so a pounding is very cheering to the preachers home,

and our merchant though not a member of our Church sent a supply to the parsonage of flour, coffee, sugar, ham, and fruit, and many have been liberal in gifts. No better people than are on White River circuit and nearly all are taking the ARKANSAS METHODIST, and I will try to send some new subscribers soon. Yours,

W. W. MILLS:

PORTIA, ARK.

Closed last night at old Walnut Ridge, a grand revival, 24 conversions, 11 additions to the Church, others to follow. The Lord has wonderfully blessed our labors in the way of convicting, converting and saving the people. Since the first of July, Rev. B. A. Morris, and myself have been in a revival almost every day for seven weeks, we propose to take a little rest this week. Pray for us.

H. E. MAY.

OZONE MISSION.

We have just begun a protracted meeting at Ozone. We are trusting and praying for a good meeting. We have just held two meetings on the work. We had several conversions and six accessions to the Church. All our services have been well attended. The Church seems to be progressing spiritually. Pray for us.

C. L. GRIFFITH.

OAK HILL, ARK.

Dear Brother Godbey: We are still true friends of Christianity, in the form of Methodism, without any discount. Our Quarterly meeting at Ferrell's Chapel, north of Eureka Springs, four miles, came off a few days ago. The Rev. P. B. Hopkins, P. E. was at his post and preached in earnest and in the spirit of his divine Master. That noble servant of God is doing all he can to sustain and build up the Lord's work. He is true and tried. Why not the next General Conference elect him Bishop? Brother T. E. Doran, began the meeting on Thursday night before the Quarterly Meeting. There was one conversion. Some others will join the Church. The finances were as good as we might expect, owing to the drouth. I think much good was done every way. This, King's River mission needs a general stirring up; we will make a general move along the lines, and see what can be done in the name of the Lord. But it will require great faith, and much earnest prayer to accomplish any thing. We want our P. E. if possible, to go over the mission and see its needs, for they are many. I hope the people will reward him for his labor, as he deserves. Bro. Doran, has been sick and unable to do his work, but has done what he could.

M. T. BURRIS.

UNION AND REVELS CIRCUIT.

We have closed our second protracted meeting on this circuit, with good results. At Revel's we had six or eight conversions with seven accessions and the Church considerably revived. We had a good working force among the members. At Union we had a fine revival, which lasted eleven days.

RADWAY'S READY RELIEF

Pain Cured in an Instant

Let Radway's Ready Relief be used on the first indication of Pain or Uneasiness; if threatened with Disease or Sickness, the Cure will be made before the family doctor would ordinarily reach the house. Cures the worst pains in from one to twenty minutes.

CRIPPLED BY RHEUMATISM.

April 10, 1897.

Dr. Radway & Co.: I have been a sufferer from rheumatism for more than six months. I could not raise my hands to my head or put my hands behind my back or even take off my own shirt. Before I had finished three-fourths of a bottle of Radway's Ready Relief I could use my arms as well as ever. You can see why I have such great faith in your Ready Relief. Yours truly, W. C. BAKER, Engineer of A. Montelone's Boot & Shoe Factory, 939 Julia Street, New Orleans, La.

A CURE FOR ALL SUMMER COMPLAINTS.

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with the Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure. INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, colic, flatulency, and all internal pains.

Malaria and its Various Forms Cured and Prevented.

Travelers should always carry a bottle of Radway's Ready Relief with them. A few drops in water will prevent sickness or pains from the change of water. It is better than French brandy or bitters as a stimulant.

Fifty cents per bottle. Sold by Druggists.

Be sure to get RADWAY'S.

RADWAY & CO., NEW YORK.

We had as good working force among the Christians for the number in attendance as I ever saw. Our congregations were good from the beginning to the end. The result was between 25 and 30 professions and 34 accessions, and four infants baptised. Bro. Geo. G. Davidson, of Auvergne, and Weldon circuit was with us in both meetings. He is a good preacher, and untiring worker and a truly consecrated man of God. We have a noble people on this circuit and I think we will come out successfully on all lines. To God be all the glory.

A. F. SKINNER.

For Dyspepsia

USE HORSFORD'S ACID PHOSPHATE

Dr. GEO. H. KNAPP, St. Louis, Mo., says: "I find it an excellent preparation in dyspepsia and nervous disorders, such as mental exhaustion, wakefulness, etc."

A Rare Offer.

We have a full new half morocco, set of the "New Standard American Encyclopedia," which was advertised in this paper May last; 8 large volumes of about 500 pages to the volume. The books are 8 1-2 by 11 1-2, and 2 inches thick. It is the latest encyclopedia out and comes down to 1897. The price of this set is \$48. We will sell it for \$12, just one fourth of the price.

Write early if you want it for it will not stay long.

GODBEY & THORNBURGH,

Missions.

Foreign Missions.

MISSIONS IN SUNDAY SCHOOL.

"Every Sunday school" says Dr. Atkins, "ought to be a missionary society. There is no reason to the contrary. If not all the members are able to give, most of them are. Every superintendent should teach the whole school in this matter by reading and explaining missionary scriptures. The New Testament is full of them. He should also set apart at least one Sabbath in a month as missionary day, and get up an interesting program of missionary songs and readings, having the children to take a part. The superintendent will do well to call special attention to this day a week beforehand, and urge attendance and contributions. They will find new life infused into their schools by this means. Every teacher should regard his class as a missionary society, and use his peculiar personal influence to establish in each pupil the habit of praying for missions and of contributing to them."

"Let every lover of this great cause see that his class sends up a special offering this year."

DO MISSIONS PAY?

We answer this question by asking another.

What is a soul worth? Whose soul? (1) Your own. God has commanded that the gospel be preached to all men. He holds the church responsible for the accomplishment of the work. He does not hold it responsible as a body, but in its individual membership. He holds you responsible according to the share of ability and opportunity he has given you. If you are disobeying this command, do not think that God will hold you guiltless. If you are not helping to spread the gospel, you are doing what you can to disappoint the great purpose of Christ to save the heathen.

The heathen is suffering and dying through ignorance of the saving power of Christ's blood. You can send him this knowledge; you are urged to do so. If you deliberately refuse, will Christ save you? You know your duty. Do it faithfully now, that in the last great day it may not be said to you, "Depart; ye knew your duty and did it not." (2) What is the soul of the heathen worth? Christ thought it worth dying for. The heathen is just such a man as you are, your religion excepted. He was made by the same God and redeemed by the same blood. He has a similar capability of enjoying and suffering, hoping and despairing, of being saved or being damned. If you send him that gospel he will accept it and be saved. God has made no mistake in the adaptation of the means of salvation to the end of saving.

Christ is the desire of the nations.

Men, moved by their conscious need of him, are everywhere feeling after him in the dark. Throw on the light that they may grasp

his hand and be lifted to heaven.—
From Help or Hinder.

V. C. CRAIG.
Editor for W. F. M. S. White
River Conference.

Bible Women.

MINUTES W. F. M. S. LITTLE ROCK CONFERENCE.

Soon after dedication of the Davidson Memorial Bible School, Souchew, there was held in the chapel a most delightful convocation of Bible students. Invitations had been sent to twenty of our Bible women, to spend a week as guests of the school. Seventeen accepted, and were present, besides native ministers' wives, two presiding elders, and Bro. Hearn, pastor of our church in Souchew. In a letter to the W. M. Advocate for September, Miss Haygood writes: "It was such a pleasure to find the chapel nearly full of Chinese women and girls. A goodly company we were, most of us with note books and pencils, all with Bibles and hymn books, and expectant faces, and many with waiting hearts who had come expecting to meet the Master, and be taught of Him. And these were not disappointed. Does he ever disappoint hearts that are waiting only upon him? We had two meetings daily for Bible study. On several afternoons, meetings for 'outside women' which were largely attended. I am sure it would have gladdened the hearts of our fellow workers at home, if they could have heard with us the glowing words of faith and hope and love that fell from the lips of these women, who have come out of darkness into the light and liberty of the children of God. Is it not truly an occasion for thanksgiving that it was possible to bring together at one time and place between 50 and 60 Chinese women and girls for a week of Bible study? We are hoping much, that we may be able, God willing, to make this an annual gathering."

Sisters of the Little Rock Conference, are you not willing to send a voice from your own hearts, to sit in that assembly next year, and tell for you of "Jesus and his love!" The \$11 in bank in Little Rock, belongs to the Lord and must not be delayed in His service. If it cannot be enlarged for a Bible woman it must be added to some other interest, and not lie under condemnation, as being hidden away, in fear of an austere master. Sister Jones, of Kingsland, writes encouragingly, but some seem to forget that it is an individual privilege to take part in spreading abroad the gospel of salvation. Daughters of Zion, awake, awake!

"The watches of the night are done,
The watches of the day begun."

Sister Thomas and her committee of publication, have given us a handsome edition of minutes of our annual meeting at Pine Bluff. The included history of our Conference Society makes it a souvenir well worthy of preservation. I

A Thrilling Rescue.

A YOUNG LIFE SAVED IN A REMARKABLE MANNER

Florence Sturdivant, of Grindstone Island, Saved from an Untimely Death—Her Dangerous Predicament.

From "On The St. Lawrence," Clayton, N. Y.

Among the Thousand Islands is one called Grindstone. It is seven miles long and three wide. The inhabitants of this island are a well-informed class of people who devote their energies to farming and quarrying for a livelihood. In the home of one of these islanders resides Florence J. Sturdivant, the four-year-old daughter of Mr. and Mrs. William H. Sturdivant. She had a remarkable experience recently.

In an interview with a reporter Mr. Sturdivant said: "Florence was taken sick in February, 1896, with scarlet fever, and we immediately called a physician. After two weeks the fever subsided, but Florence was left with a very weak back. Severe pains were constantly in the back and stomach. The difficulty seemed to baffle the efforts of the physician."

"Finally at the end of four months of treatment, we found our patient completely prostrated. At this time we called an eminent physician, who agreed with the diagnosis of our physician. He prescribed a course of treatment and we followed it faithfully for three months but instead of improving Florence failed."

"A brother of my wife, who resided in Canada, but was visiting us, advised us to use Dr. Williams' Pink Pills for Pale People, and I purchased a box of the pills and began to give them to

Florence. This was in October, 1896. After using the pills a short time we could see an improvement. Her strength began to return and her appetite was restored. When she had taken one box the pains in her back and stomach ceased and her recovery seemed certain."

"We eagerly purchased a second box of pills and watched with delight the change for the better that was being wrought daily. Florence finally became strong enough to walk a little. She gained in flesh and strength rapidly. By the time she had used three boxes of the pills she was evidently well. We continued the treatment using another box, the fourth, to prevent the possibility of a recurrence of the difficulty."

"We cannot praise too highly the value of Dr. Williams' Pink Pills. I am positive that without their use our child would have been a confirmed invalid."

(Signed) WILLIAM H. STURDIVANT.
Subscribed and sworn to before me this sixth day of April, 1897.

H. W. MORSE, Notary Public.
Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent postpaid on receipt of price, 50cts a box or six boxes for \$2.50 (they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

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Clean Coal. TRY IT.

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trust that every member of auxiliaries and lover of missions will purchase one or more copies. Show appreciation of a work well done, by ordering and assisting in payment, as well as increasing interest in the W. F. M. Society of our conference. Faithfully and in steadfast hope,
LOU A. HOTCHKISS.

"Only Nervous" is a sure indication that the blood is not pure. Hood's Sarsaparilla purifies the blood and cures nervousness.

Only need have Neuralgia. Get Dr. Williams' Pink Pills from druggists. "One case a day."

Nashville (TENN.) College FOR YOUNG LADIES.

Opens Fall Session Wednesday, September 22, 1897, with full Faculty and ample facilities. For special rates apply to Rev. Geo. W. F. Price, D. D., President.

As the prospects are good for a revival of business nearly all over Arkansas, we have prepared ourselves for a large trade, in Bibles, Testaments, etc. We want agents all over the State, to whom we will give large commissions. We have a fine line of fast sellers. Write us.

GODFREY & THORNBURGH,
Little Rock, Ark.

Our Church at Home.

ELON, ARK.

Dear Brother Godbey—Brother R. G. Rowland has just closed a good meeting at Geddie's Chapel. It was the best meeting held here for several years. Bro. W. A. Steel was with us and he had power with God and man. Thank God for such men as Bro. Steel. We had some conversions and eleven accessions; some family altars established; some are hungering after entire sanctification or perfect love. Glory to God.

J. H. CALLAWAY.

August 30, 1897.

SOUTH HOT SPRINGS.

Our meeting at South Hot Springs begun on third Sunday in August and continued until Wednesday night before first Sunday in September. We had a gracious outpouring of the Divine spirit; some 20 professions of conversion, two or three of sanctification and some reclaimed. The Lord be praised. I was assisted in this meeting by Rev. Ed Phillips, of Texas, who conducted the song service. Bro. Phillips sings with great power. Your brother in Christ.

B. A. FEW.

Hot Springs, Sept., 11, 1897.

SWIFTON, ARK.

Our revival conducted by Rev. W. H. Evans, "Wild Bill" which has been in progress for the last ten days will close next Sunday night with good results. Swifton has received perhaps the greatest spiritual uplift she has ever had; many of the old hard sinners are renouncing their sins and coming into the church. The town is undergoing a wonderful shaking up; we have had in both meetings, here and Alicia, 194 accessions to our church and baptized 60 infants. Bro. Evans has been with me at Alicia and this place, Swifton, since Saturday before the third Sunday in July, and his efforts have been crowned with wonderful success. God bless the METHODIST.

W. C. TONMB.

SHILOH CIRCUIT.

I commenced a meeting at Shiloh the third Sunday in August, where I spent one week and had a fine revival in the church with four conversions and ten accessions to the church. Here I threw the gospel net into the Baptist camp and caught some good fish. From here I went to New Hope for a week and had a good revival in the church, but no conversions or accessions. From there I went to New Haven where I was assisted by Rev. A. C. Griffin; the meeting at this place lasted eight days, with fourteen conversions and seventeen accessions to the church. Bro. Griffin did some preaching for us at this place, and I think much good was done. I am having fine success in stringing up well this year and hope to make a good report at conference. I am trusting in God and am happy on the way.

JOHN EIDSON.

Jonesboro, September 11.

MINERAL SPRINGS CIRCUIT.

Dear Dr. Godbey—Through the untiring energy and faithful work of our beloved pastor, Bro. R. J. Raiford, we think Mineral Springs circuit is moving up spiritually, and we trust financially. There have been 79 accessions to the church and two more protracted meetings to be held. Two Leagues have been organized on the work during the year, and are doing nicely. We expect to occupy our new church at Columbus during our protracted meeting to be held this month, at which time we expect to organize a League and Sunday School. Bro. Raiford is a good pastor as well as preacher; he has the tact for developing Christian work among young people. Oh! for many more such.

Yours truly,

MRS. W. W. JOHNSON.

Columbus, Ark., Sept. 10, 1897.

COLT, ARK.

Dear METHODIST:—We are having a good meeting at the Wilkins school house in the bounds of the Taylor's Creek charge. The meeting has been conducted by Bro. Hallie, a faithful local preacher and a noble man. He hunts up the places and preaches where the people have no regular services, and is doing a good work in that way. The meeting has been a great blessing to the community. The good Lord was with us in great power from the first service to the present time. I have been afflicted with rheumatism but have attended most of the time and have been wonderfully blessed. There has been 18 conversions and 10 accessions up to date. May the Holy Spirit continue with us in saving power is the prayer of the pastor. Yours in the faith of Christ,

W. W. ANDERSON.

WINTER'S CHAPEL AND NEW LIBERTY.

I have held seven meetings this season with fair results. Some conversions and some accessions all along. But we make special report of only two of our best meetings. One of those was at Winter's Chapel; we had there large congregations, 26 conversions and 21 joined the church; the other was at New Liberty Church. Here we had large congregations, 43 conversions and 18 accessions. This was one of the greatest revivals I ever saw; there were members reclaimed, dozens at a time made shouting happy, and there were mourner's benches anywhere in the audience, here and there you could see sinners down on their knees or faces crying for mercy. The Baptists are picking up some of the fruit, but they want to cut the old tree down. Yours,

S. W. RAINEY.

LITTLE PRAIRIE MISSION.

Mr. Editor—Our camp meeting closed Thursday night, after six days earnest labor. The meeting resulted in quite a number of conversions and 22 accessions to the church. Dr. Dye, our beloved presiding elder, was with us two days and delivered some able and stirring sermons. Bros. Bond and Sanders did the remaining part of

the preaching. There was a great deal of sickness, but still there were good congregations and excellent behavior.

Our fourth quarterly conference came around so early that we did not have a very large report. We hope, however, to have a good report to carry to conference, and in fact, think we will, as the people have tolerably fair crops, and are in very good spirits.

Bro. John Shaw, whose body now rests on this charge, had begun a good work. He was not permitted to be here but a short time, but the people were learning to love and appreciate him.

Yours for Christ,

J. DEWITT MAY.

Arkansas Post, September 11, '97.

BEREA CIRCUIT.

Since our last note to the METHODIST we have held four meetings, resulting in 12 or 14 conversions, 23 additions to the church and 9 children baptized. At Berea we took into the church a class of nine. All these except two were children from 8 to 11 years of age. Our own little daughter, Ro-a, who is 10 years old was one of the number. We were happy in the reception of this class into the church. Some think that they were too young to join the church, but we think that they came in at the right time. If we as parents and as a church do our duty these little ones will make useful members. We have received 90 members since conference; some more will join soon; have had about 67 conversions; 17 babies have been baptized and some more are to be baptized; we are through with our meetings, but have promised to help three of my neighbors in meetings. Lovingly,

F. P. DOAK.

Berea, Ark., Sept. 11, 1897.

NEW HOPE AND CAUTHRON.

We closed a very precious meeting at New Hope September 4th. commenced Friday night before the fifth Sunday of August, being our third quarterly conference. Our beloved presiding elder, D. J. Weems, was with us, preaching to the satisfaction of all. Preached two special sermons to the young people, which I am glad to say were appreciated by them, and leaves him in high favor with the young people. He remained with us until Monday. We are always glad to see him come, sorry when he leaves. Bro. Wadkins, pastor of the Missionary Baptist church, came Sunday at 11 and joined in with us in a union meeting, which resulted in a general revival in both churches, four conversions. I left Thursday night, came to Cauthron to meet Bro. Brooks, the pastor of the Methodist Protestant church in a second union meeting. By some dispensation of Divine Providence he failed to come, and while we were disappointed in Bro. Brooks not coming we were not disappointed in the Lord. He was with us from the first service Saturday night to the close. I have never had the privilege of attending a more precious meeting. While Bro. Brooks did not come, his people joined in the work with ours,

and with the help of the good Lord our meeting resulted in a general revival in both churches. Two precious sinners saved, quite a number of penitents; had to close last night to commence at Center Point tonight. The church at Center Point is in good spiritual condition; we are expecting great things of the Lord at Center Point and that many precious souls will be saved. Last night closed my fourth meeting; had revival at all points and souls saved at each meeting. Bless the Lord, salvation is rolling on in the Cauthron charge. We have two more meetings yet, pray for us that yet there may be a great ingathering of souls. Happy in the work.

R. F. EMERSON.

STEPHENS, ARK.

Dear METHODIST:—My meetings for the year are past. All of them were good. There was a general revival in the church at each appointment. At Stephens we had about 12 conversions and 6 accessions; at Mt. Prospect some 15 conversions with 11 accessions; at Waldo we had the best all round meeting I have ever had, 45 conversions and 40 accessions. During the year we have had about 75 conversions and about the same number of accessions. Bros. Nelson, White and Harrison rendered good service in my meetings. My circuit is in good shape spiritually and though we are in one of the worst drouth stricken parts of the state, I think every dollar of our assessments will be paid. I have long since concluded that there was more in the will of man than in fine crops to pay assessments. Our people need religion enough to make them feel sensibly their obligation to the church, and then finances will largely be settled.

Yours, R. W. McKey.

Stephens, Ark., Sept. 6, 1897.

The workman often eats his lunch on the same bench where he does his work. The office man turns his desk into a dining-table. Neither gets the out of doors exercise he needs, neither takes the proper time for eating. It is small wonder that the digestion of both gets out of order. In such cases Dr. Pierce's Pleasant Pellets come to their assistance by aiding nature in taking care of the food.

The cause of nine-tenths of the sickness of the world is constipation. From this one cause come indigestion; disorders of the stomach, liver and kidneys; biliousness, headaches, flatulence, heartburn, impurity of the blood and the serious complications that follow. To begin with, constipation is a little thing, and a little thing will cure it. The "Pleasant Pellets" are tiny; sugar-coated granules. They will perfectly cure the worst case of constipation and indigestion. If the druggist tries to sell you some other pill that pays him better profit, just think of what will best pay you.



At Rest.

CLEMONS:—Lula Grace, infant daughter of Bro. and Sister A. J. Clemons, Clarksville, Ark., died August 30, 1897. "It is well with the child" and, under God may this sad providence serve to bind the hearts of the parents closer to God, and to enoble and enrich their lives.
S. ANDERSON.

TAYLOR:—Margaret Mabel Taylor, daughter of J. W. and Fannie Taylor was born April 21, 1894, and died July 1, 1897. Little Mabel was a bright sweet child of great promise, and was dearly loved by all the family. They are so sad since she left them, but they know that it is well with her, and being Christians her father and mother and older brothers and sister all hope to meet her in the "sweet bye and bye." May the gracious Savior grant them light in the dark hour of separation. Their pastor,
Wm. S. BRISTOW.

NICHOLS:—Mrs. Mahala E. Nichols was born in Franklin county, Tenn. October 10, 1831. Married James H. Nichols, of Missouri. Moved to Arkansas where she lived until death. Sister Nichols was converted in girlhood and united with the Methodist Church. She was an old time Methodist, faithful to the Church, loved the ministry, her home was a home for the preachers, many were made welcome at her board and around her fireside. Sister Nichols, had been paralyzed and had partially recovered. She died at her daughter's Mrs. John Keith's near Malvern, June 23, 1897. She spoke of her departure without fear said all was right, desired her children to meet her in heaven. She leaves five children all of whom have families. May they follow her as she followed Christ is the prayer of her pastor.
G. W. MATTHEWS.

BRUCE:—Little Ethel, daughter of Henry M. and Mollie L. Bruce, aged two and a half years. On Friday morning August 13, 1897, her spirit took its flight. Precious little jewel, her mission on earth was not long, but cheerfully and lovingly fulfilled. Bright, sunny and sweet was her disposition. She was the light of the home and the writer's pet. Surely having known and loved her as we did, can only make us the better. Her pure sweet life here, only gives us a faint glimpse of the pureness of those with whom we are to live, if we are faithful. Dear father and mother let the memory of her, who has been such a blessing and comfort to our home, ever remain a blessing by encouraging us to work more zealously to win souls for Christ, to make them as pure and fit for his Kingdom as dear little Ethel was. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."
HER AUNT.

ROBINSON:—Joseph B. Robinson was born in Richland district S. C. Nov. 12, 1818. Died near Montongo, Drew county, Arkansas, March 11, 1897. He moved to Alabama, at the age of 21 and married Miss Mariam Bassett. In 1855 he moved to Arkansas, and some time afterwards connected himself with the M. E. Church, South, where he lived for 50 years. He was teacher of the Bible class in Sunday-school for 20 years. Uncle Joe, as he was commonly called was an every day Christian. Some time in the spring of 1896 he had a stroke of paralysis and never did recover. I visited him often and I don't think I ever saw such resignation. Thank God for religion. He has gone to the mansions above. He leaves a host of friends and relatives to mourn for him. But we mourn not as they that have no hope, for we know where to find him. Be faithful Sister Robinson and children and meet him where parting never comes.
R. J. RAIFORD.

KEADLE:—Henry H. D. was born Oct. 12, 1883, was "born again" at Salem camp meeting on Collegeville circuit, and joined the M. E. Church, South, September 1892, in his ninth year. Died and went home to the Church triumphant July 16, 1897, at Sheridan, Ark. Henry was a bright boy for his years, and bade fair to grow into noble Chris-

tian manhood. He was the baby boy of the family of our dear pastor, Rev. O. H. Keadle. Henry was petted and loved by all the family, and his death was, indeed a sad stroke. God knew best and took little Henry home to heaven. They sorrow not as those who have no hope, for he left the bright evidence that all was well. It was the pleasure of the writer to be his teacher for several months. He was bright studious, full of life, and enjoyed study and play as the model school boy. Among my papers, I found an essay written by him, which was indeed excellent for one so young. To the bereaved family we extend our heartfelt sympathy, and pray that it may draw them nearer to heaven. Little Henry's gone home.
R. A. CROSBY.

Sheridan, Ark., Aug. 29.

REIFF:—Mrs. Zola F. Reiff, daughter of Mr. and Mrs. E. W. Wright, of Ft. Smith, Arkansas, was born in Franklin county, Arkansas, February 13, 1874, and died at Little Rock, Arkansas, Aug. 4, 1897. When only 10 years of age she professed religion and joined the M. E. Church, South. In March 1896, she was married to Mr. M. B. Reiff, of Argenta, Ark. She was a member of my pastoral charge at First Church, Ft. Smith, for more than two years, and I found her to be a true faithful Christian woman. She was one of the most active and consistent members of our Epworth League. Of a prudent, quiet, unassuming disposition. She drew and held many friends. She is gone from them but they "know where to find her." When death came she said all was well. She leaves a husband, a baby boy, father and mother, brother and sister. To all we tender sincerest sympathies and pray that they may come at last to the Lord of rest where Zola dwells.
F. S. H. JOHNSON.

THOMPSON:—Dr. Oscar Thompson, passed from labor to reward at New London, Arkansas, on the 8th, day of February, aged 51 years. It was only my pleasure to know the good Doctor for one year, but during that time our communion was exceedingly pleasant, for notwithstanding he suffered a great deal and was afflicted, he was always bright, communicative and interesting. He was a practicing physician of no ordinary skill. He was a scholar from whom the wisest of men could get knowledge, affable, genial, and kind. It was always a pleasure to be with him. He was a member of the M. E. Church, South, and stood true to her interests, and loyal to her principles. He was a Free Mason, and was buried with the honors of his brethren. He was a son of R. E. Thompson, and was reared at New London, Arkansas. The name of his father is as ointment, sweet and precious poured out, in the memory of the old Methodist of Union county. Many Methodist preachers rise up to call him blessed; his father's name was Dr. R. E. Thompson, of Tennessee. His mother's name was Mildred Tate, of Rocky Mount, Virginia. He leaves a devoted sister to mourn his death, and Mrs. Minnie Nabors, of New London, and two brothers, Dr. O. H. Thompson, and Dr. R. E. Thompson, of Mariam, La. The short space allotted to us to write his obituary would not admit of our telling of all his virtues. He was never married and died at the home and under the tender care of his sister Mrs. Nabors. Farewell dear friend our conversations will be revived perhaps some bright day, when we will have gracious themes of which to converse. His true friend that loved him much.
ROBERT H. POYNTER.

KING:—Vestal, daughter of E. W. and M. R. King was born November 13, 1893, and died August 14, 1897, aged three years, nine months and one day. Precious little infant rose thou hast been plucked from the hands of loving parents and transplanted in bright glory to bloom throughout eternity. We know not why or how death is brought about. Some teach one thing and some another, but one thing we do know, God permits sickness and death to enter our homes and take from their circle some of our brightest and most precious jewels, and we know too that the same unchangeable God is willing and able to over-rule all things to our good and his

The Ins and Outs of It.

If you get best wear out of a coat, best work must have gone into it. You can't get good bread out of poor flour.

Moral: You can't get the best out of anything, unless the best is in it; and the best has to be put in before it can be taken out. Now, we have a rule to test those sarsaparillas with a big "best" on the bottle. "Tell us what's put in you and we'll decide for ourselves about the best." That's fair. But these modest sarsaparillas say: "Oh! we can't tell. It's a secret. Have faith in the label."... Stop! There's one exception; one sarsaparilla that has no secret to hide. It's Ayer's. If you want to know what goes into Ayer's Sarsaparilla, ask your doctor to write for the formula. Then you can satisfy yourself that you get the best of the sarsaparilla argument when you get Ayer's.

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It kills doubts but cures doubters.
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glory if we will permit him; God cannot sanctify these things to our good while we retain a rebellious spirit but as soon as we get the consent of our wills and say (with the whole heart) "Thy will oh Lord be done," then he comes to our relief and sanctifies our greatest afflictions and saddest bereavements to our good, and enables us to glorify him in our bodies and spirits which are his. Dear little Vestal was a loving darling to papa and mamma, brothers and sisters and all who knew her although her stay was short here she won the love of many a heart. Dear parents she no longer needs your watchful care you can no more lead her to the Christian Church to Sunday-school, but if you will obey the beckonings of that little hand and follow the teaching of Jesus, being as humble as a little child you too may enter the heavenly mansion of which Jesus spake to his disciples, your darling now dwells in one of them for Jesus said "Of such is the kingdom of heaven."

ELIZA TRANTHAM.

Rector, Ark.

JACKSON:—Sister Mary M. Jackson, one of our good women has gone from the weary path of active life to where her spirit may rest from all her labors. She was the daughter of the Rev. Nicholas Ware, an eminent Methodist minister of Brownsville, Marlboro county S. C. She was born September 13, 1834, and died at Cherry Valley, in Cross county, at her daughter's, Mrs. T. W. May, September 5, 1897. At the age of eight years she gave her heart to God and her hand to his cause, and all along this pathway of pain and pleasure for 59 years of Christian life she maintained by grace divine the honor of her early taken vows. If every woman and man should do this what an Eden of love and peace we would have on this earth. I wish I could lift this date up so high that every eye in all this world could see it. While bodily affliction pressed hard on her time-worn frame, she murmured not, but looked for the day of relief. Among my first pastoral visits was one to see this old and feeble servant, and then, and afterward, (for I went several times) I found her in the spirit. She said: "I used to go to Church when I was younger and stronger, but now I cannot and I feel the great loss of such privileges, but I live for Jesus at my home and the visits of the preachers are very full of comfort to me." Here I pause, for I might say much more of this godly woman, but will only add this—like a Christian mother she expressed much solicitude for her boys and desired them all to be religious and make useful men in the Church. There are six children to mourn the loss of a good mother, five sons and one daughter, God bless them all and bring them all to meet father

and mother beyond this glen of tears, is the earnest prayer of her pastor.

JAMES F. JERRIGAN.

MURRY:—Mrs. Annie Strong Murry (nee Strong), wife of C. V. Murry and daughter of I. B. and L. B. Strong, of Calhoun county, Arkansas, died July 6, 1897 in El Paso, Texas. She was born in Calhoun county, Arkansas, April 2, 1861. She was converted and joined the Church in early life under the ministry of the writer. She was married Dec. 12, 1885 to C. V. Murry, who with six children, survives her. From the time of her conversion till death summoned her above, she lived a beautiful, exemplary Christian life, growing in grace continually, and in usefulness for her Lord. In spirit, gentle and patient, bearing all her suffering with resignation and without murmurings. Naturally, she was confiding, trusting her friends with all confidence. She loved her husband with a true womanly devotion that was simply beautiful, counting no sacrifice too costly that she might aid in all the walks of life and thus advance the Redeemer's kingdom. How sad to see such a life cut off so short, and when hearts so closely knit and only united are thus torn and sundered here forever. Husband and wife started on a blissful voyage. The journey together was short, but full of sunshine and hope. "Her sun went down while it was yet day." Sister Murry had been in declining health for some years, and for months was confined to her room, and at times suffered intensely, but amid it all was cheerful, patient, and hopeful. She wanted to live to be a help to her husband and raise her children. But she is gone. Death came. She was ready. Her husband took her to El Paso, Texas, some months before the end came, but it was too late. Though far from her native land and among strangers, she died in the arms of Jesus. When she was coming down to the margin of the river, her weeping husband told her the end was near. She said "Jesus blessed Jesus," and all was over and Sister Murry was ever with the Lord.
H. H. WATSON.

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.

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

THE ARKANSAS METHODIST.

WEDNESDAY, SEPT. 22, 1897.

GEO. THORNBURGH, Business Mgr.

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

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

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."

A Card

To my dear brethren one and all: I have a pigeon hole full of letters expressing your sympathies and kind feelings, and bearing the assurance that you are praying for me and mine. I did not know that so many good men and women cared especially for us. I think I can bear the pain, and submit to refrain from preaching with much more ease and comfort now. You help me bear my burden. Please accept the deepest gratitude our hearts can exercise in return. I am improving some, and hope to meet you at Newport, and report a fine advance along all lines in this district. Accept this short answer to you all, and may the blessing of our loving Father ever be yours. I am yours truly,

FRANK RITTER.

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Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 12th day of July, A. D. 1897, in a certain cause (No. 527), then pending therein between The People's Building and Loan Association of Little Rock, Ark., complainant, and Emma E. Robinson et al., defendants, the undersigned, as Commissioner of said court, will offer for sale at public outcry, to the highest bidder, at the east door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on Wednesday, the 13th day of October, A. D. 1897, the following described real estate, to wit: Lot ten (10) in block thirty-six (36) in the town of Argenta, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute bond with approved security, bearing interest at the rate of 6 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 20th day of September, 1896.

J. H. PASCHAL, Commissioner in Chancery.
Dodge & Johnson, Carroll & Pemberton Solicitors for Plaintiff

LAST CHANCE

to buy first-class Summer Goods at third-class prices, is open to our friends this month! Our Mr. M. M. Cohn is now East buying Fall Goods and his instructions were to clear out all summer goods regardless of value. Qualities always the best. Stock rapidly decreasing. Extraordinary values now!

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Little Rock, Ark.