

Arkansas Methodist.

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OF THE M. E. CHURCH, SOUTH,
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News and Notes.

Bishop Keener has published the following changes in the time of holding conferences: The North Alabama from November 17 to December 1; the Alabama from December 1 to December 15; the Florida from December 9 to January 5.

The first annual exhibition of the Arkansas State Poultry Association will be held in Little Rock, December 1 to 4. Competition open to the world. Valuable prizes offered. For further information address Geo. W. Brown, president Camden, Ark., or W. H. Westbrook, Secy., Pine Bluff, Ark.

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The Editorial Committee

Of the ARKANSAS METHODIST met at the office of Dr. Godbey, November 4. The Publisher submitted a statement of the financial condition. The subscription list shows a gratifying increase over last year. The management have made an honest effort to give the Church such a paper as we need.

The editorial conduct of the paper was approved, and Dr. Godbey re-elected editor.

The paper is a necessity. We cannot do without it. No man can please every body. Dr. Godbey's positions will not be acceptable to all classes; but it is believed the majority will approve. He meets

issues fairly, and discusses them in a brotherly Christian spirit.

The desire for the improvement of the paper is in the hearts of both publishers and committee. They had a full and unrestrained conference. We are of opinion that the best way to improve is to give the paper a hearty support. If the subscribers will pay up, it will give the publishers the means to carry out plans for the betterment of the paper. If the preachers will make an earnest effort to collect up what is due on the paper, they will do the best thing for it that can be done. If preachers and people will rally to the paper it will enter upon a larger career of usefulness. It is our organ. Let us do our part to make it what we want.

By order of the editorial committee.

J. E. MOORE.

Nashville Notes.

Thursday was "Thomas Day" at the Centennial, and through the influence of the citizens of Nashville, who petitioned the faculty, the students of Vanderbilt enjoyed another holiday. Maj. Thomas is president of the Centennial's Board of Managers and it seemed that every one exerted himself to make this day a success. Their efforts were not in vain for it was the greatest day in the history of the Centennial. The parade composed of troops, floats, carriages, tally-hoes, news boys, citizens, secret orders, railroad men, etc. etc., was four miles long and was headed by Maj. Thomas riding in a horseless carriage. The attendance was estimated to be 75,000 the largest since the Exposition opened. Knowing that there would be a sufficient number of people to take care of "Vanity Fair," and the "Streets of Cairo," a friend, Mr. W. M. Crutchfield, of Dallas, Texas, and myself decided to spend the day in the Parthenon studying art. As this is the most attractive building on the grounds perhaps a brief history of it would not be amiss. The building is a fine sized reproduction of the Parthenon which was built on the Acropolis when Pericles was at the head of the Athenian government, and was completed about

twenty-three hundred and thirty-five years ago. The erection of this building marked the climax of Athenian history in literature, politics and art. It was designed by Ictinus, a celebrated architect of the Periclean age, with whom was associated the famous sculptor, Phidias, who had charge of the sculpture decorations. It was about 228 feet in length and 101 feet in width. It was built of Pentelico marble which is said to have been so white and dazzling in effect under the Athenian sun that its color was toned down with saffron to a delicate yellowish tint. The Parthenon at the Centennial is the only reproduction that has ever been made of this historic building. It has along the sides and ends fifty eight large columns which are about 6.25 feet in diameter at the base. The sculpture reliefs of the east end represents the birth of Athene and those of the west the contest between Athene and Poseidon for the possession of Attica. It would be impossible to describe the beauties of the interior. It contains the finest collection of art ever in the South. It is to be deplored that so many visitors only passed hastily through this building without stopping to see the many stories which were so beautifully and accurately told with the artists brush. The statuary also was very good. One thing that especially attracted our attention was a bust of Sam Davis, a Confederate scout, who was hanged at Pwaski, Tenn., Nov. 27, 1863. The last words of this brave young hero were, "If I had a thousand lives I would lose them all here before I would betray my friends or the confidence of my infomer." The words were uttered to Gen. Dodge when he promised Davis his life if he would give the source from which he received certain important papers which were found concealed in his saddle. In the folds of the arms of the bust I noticed with pleasure quite a number of chrysanthemums which had been placed there by the admirers of Davis. The history of the true southerner is known in both North and South, and Gen. Dodge showed his appreciation of his fidelity by contributing a liberal sum to assist

in erecting a monument to his memory. This noble act of a northern general honoring a southern hero reminds us of another occurrence in the auditorium a few days ago.

Wallace Bruce, the poet and lecturer, delivered an address to the authors on "The Literature of the Hudson." Dr. Alexander, in introducing him told the following story which showed the broadness of Mr. Bruce. "At a meeting of the Alumni of Yale College, some one arose and proposed that an ivy be planted by the college wall in memory of Robert E. Lee. Another arose and said, 'that it would be a disgrace to the statue of Pres. Woolesey.'" Wallace Bruce, then took the floor and moved that an ivy be planted to the memory of Mr. Winthrop (the first Alumni of Yale College) and by its side one be planted to the memory of Lee, and let them entwine together on the walls of Yale as an emblem of"

— But the rest of the Doctor's speech could not be heard for it seemed that every hand, mouth, and foot in that vast audience of several thousand was electrified by the narrative of this little incident. And I was as guilty as any one else, and while I honor those brave heroes who fought for the "Lost Cause" and while I am proud of the name I received at Shiloh, by him whose name I bear, yet I believe that there should be such unity and brotherhood between the North and the South as there should be in a Christian nation.

The Centennial closed Saturday night about 11 o'clock. A large audience assembled in the auditorium and after several speeches by distinguished men of the city at 11:45 a salute of fifteen cannon was fired for the fifteen States that admitted Tennessee into the Union, and then a salute was fired to Tennessee. As the last echoes of the cannon's roar were dying away the large pipe organ burst forth with the familiar strains of, "Praise God from whom all blessings flow," and thousands of voices united to sing His praises. When the song was finished the chimes pealed forth the patriotic air "America," and as the clock struck 12, the Centennial, with its curses and its blessings passed into history.

Contributed.

Shall Women Preach?

This is a question propounded by Rev. J. J. Mellard in the METHODIST of Oct. 20.

He closes his argument with the inquiry: "If God says for her to preach who can afford to take upon himself the fearful responsibility to say she shall not?"

No one. If God calls her, that settles the question. But unless God says she shall preach who can afford to take upon himself the responsibility of saying she shall preach?

The question, therefore, is to the Bible. If it cannot be proven from the Word of God that women are called to the work of the ministry, no matter how ingenious the argument, the case is lost. Does the Bible teach it? Experience must quadrate with that, else it is not of God.

In the face of nearly two thousand years of unbroken acceptance of the belief that God does not call women to the ministry, we should be slow to accept any radical change. The scriptures have been construed to inhibit woman from the work of the ministry. That has been the universal belief. That there were women in Christ's day who loved Him as sincerely, and who were as intelligent as any in this day, will not be doubted. Why did Christ not call some of them? Why should God, "with whom is no variableness neither shadow of turning," pursue the plan of calling men for more than eighteen hundred years, suddenly invert his law, and say to the woman, instead Gen. 3: 16, "thy husband's desire shall be to thee, and thou shalt rule over him"? Why should He say in 1 Cor. 14: 34: "Let your men keep silence in the churches, for it is not permitted unto them to speak"? Why did he write in 1 Tim. 2: 12, 13: "I suffer not a man to teach nor to usurp authority over the woman, but to be in silence, for Eve was first formed then Adam"? How is it that he demands, 1 Tim. 3: 8-12, that "the deacons be grave, the wife of one husband, ruling their husbands and children well"? Is it not strange we have never read in Titus 2: "Speak thou the things that become sound doctrine * * teach the young men to be keepers at home, good, obedient to their own wives, that the word of God be not blasphemed."? How careless we have been not to understand Titus 1: 5-11: "Ordain elders * * if any be blameless, the wife of one husband * * for there are many unruly and vain talkers whose mouths must be stopped."

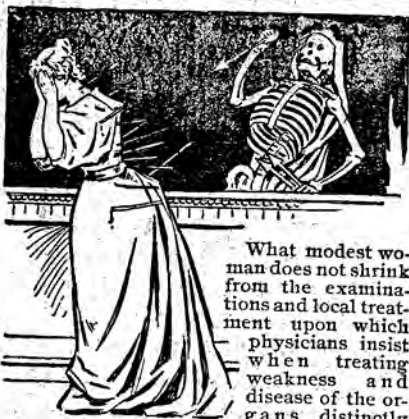
How silly we have been. A woman steps forward and says God has called her to preach. How does the church know? She says so. Therefore, we must thrust away the word of God, its plain obvious meaning must be ignored, the established order for eighteen hundred years must be broken up. She says so, and it were impious for me to believe God and doubt the woman. God is a back number, Paul is an antiquated old

bachelor, the learning and piety of the ages count for nothing. Here is an "up to date" woman. This is an age of progress. These old fogies who hold to the Bible are the enemies of advancement. Let them stand aside, and let this New Woman give Almighty God instruction.

There is a general call to work. All who enter the kingdom of God are included in this general call—men and women. There is a specific, personal call to the work of the ministry. "No man taketh this honor unto himself but he that is called of God as was Aaron." Heb. 5: 4. No doubt that with the enlarging sphere of usefulness opening up to woman, some consecrated ones have mistaken the general call to "work in his vineyard" for a call to the ministry. The call to work implies all the duties inhering in our holy religion. The call to the ministry is a separation from all worldly pursuits, and God's ordination to the work of preaching. A call to the ministry carries with it the government of the church, the administration of the ordinances, the feeding and overseeing the flock of God. That woman should do these things is plainly repugnant to reason, propriety and common sense, and a perversion of the word of God. It is blasphemy.

J. R. MOORE.

Stephens, Oct. 26.



What modest woman does not shrink from the examinations and local treatment upon which physicians insist when treating weakness and disease of the organs distinctly feminine. For this reason thousands of women go on suffering untold torture rather than apply to a physician for help. It is safe to say that one-half of the women in America suffer thus in silence. It is all unnecessary. The reproductive organs of women are directly acted upon by Dr. Pierce's Favorite Prescription. It cures all disease and weakness of those delicate organs. It fits a woman for the highest duties of her sex, wifehood and motherhood. If taken during the expectant period it makes baby's coming easy and safe and insures the health of the child. The "Favorite Prescription" is the discovery of a regularly graduated physician, an eminent and skillful specialist in diseases of women. Dr. Pierce is, and has been for thirty years, chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. His "Favorite Prescription" does away with all necessity for distasteful examinations or local treatment. It corrects distressing and painful displacements and irregularities, and cures where doctors fail.

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Pulpits of Chicago.

(Continued.)

Enough as to details about the pulpits of Chicago has been said in previous letters, and perhaps some general remarks would be a fitting close.

In the first place, the pulpits of Chicago differ from those of the South in their attitude towards political questions. The minister there feels incumbent on him to educate his congregation, not only as to religious subjects, but also as to political issues—even down to how the membership shall vote for mayor, governor, or President. These addresses are styled patriotic sermons, and the eleven o'clock hour on Sunday is the time chosen for their delivery. There are periodic occasions, as Thanksgiving Day and Lincoln's Birthday, on which these sermons regularly occur. Besides these, however, patriotic sermons are called forth by special circumstances, such as elections, bills before Congress, the state legislature, the city council, or the death of some noted statesman. For instance, during the recent Presidential campaign, the pulpits of the city were quite zealous in presenting the respective claims of the two leading candidates by emphasizing the moral principles involved, varying with the point of view of the minister. Last winter the pulpit was quite active in its fight against certain measures before the legislature at Springfield; and during the municipal election in the spring many pulpits were used not only by the ministers in behalf of a candidate, but in a few cases by the candidate himself at the invitation of the pastor. That the preacher shall deliver patriotic sermons is a "matter of course" with the people. The thought seems to be that there is no well-defined line of demarcation between things divine and things secular; that the activities of man were not to be divided, and, as it were, pigeon-holed, one part being labeled secular, the other religious; that, therefore, all social phenomena come within the purview of the preacher.

Another striking feature is the materialistic spirit of pulpit utterances. The thoughts so common in the pulpits of Arkansas, such as salvation by faith, repentance, justification, eternal punishment or reward, rarely find expression in the city. They occupy a place subordinate to the moral principles involved in current political, social, and industrial movements. Emphasis is put on life in the present tense. The question is how to live completely as a citizen and as a member of society; the future will take care of itself. Heaven and hell are not found in the vocabulary of the pulpits of Chicago. The typical sermon is rather a learned discourse on "Cynicism", the "twin-voices"—Evil and Good, the "Summum Bonum," "Lincoln," "Moral Order," the "Citizen," the "Humphry Bill," the "Mayorality Election."

In the third place, the heteroge-

neity of pulpit utterances is striking. From the extreme orthodoxy of literal inspiration to practical infidelity is the latitude within which ministers of the city range. In the first letter, reference was made to the fact that last winter Dr. Vrooman was dismissed from one of the Presbyterian Churches of the city for not accepting the doctrine of verbal inspiration, and a sermon of Dr. Thomas was reported in which the other extreme was shown—a preacher rejecting the divinity of Christ and inspiration of Scriptures. Between these extremes are found all shades of faith. Theistic evolution and higher criticism find champions among the strongest pulpit men of the city. Dr. Gunsaulus, famed for depth of thought and forceful delivery; Dr. Rubinkam, the strongest Congregational minister there; and Rev. McIntyre, the most eloquent preacher of the M. E. Church of the city, are outspoken believers in theistic evolution, which, in brief, holds that "God creates, but that created things may have powers of spontaneous evolution under laws whereby they may pass into new and higher forms." Dr. Finn, of the Unitarian Church, said that his church was founded on the doctrine of evolution, and that the minister had that in view in preparing sermons and in all efforts to help society.

Perhaps a still larger number preach higher criticism. The Bible has been chopped up unsparingly; one calling Genesis a beautiful piece of fiction; another rejecting this, another that book, until, perhaps, if some friend of society should undertake to collect such of the Bible as has not been rejected as spurious, he would have to make the startling announcement that there was none left. It is somewhat humorous to see what different conclusions two of the critics will give about the same book of the Bible. Perhaps some good comes of it. It affords a kind of mental gymnastics. Besides, it gives newspaper notoriety and that feeds the vanity of some people. Some preachers seem to labor under the fear that they will be accused of orthodoxy, or of holding to the simple faith of their untutored grandmothers. There, too, is great prejudice against the term "ecclesiastical." They associate the word with the errors and sins of the clergy of the Middle Ages, with the "ipse dixit" of the Pope, and with the opposition of the priests to freedom of thought and to the progress of science. The term at once calls to their mind the picture of the Inquisitors with

torch and Galileo recanting. On the contrary, the moment the words "scientific," "liberal," "evolution" are uttered their attention is arrested. The question might be pertinently asked, whether they have not gone to the other extreme and superstitiously give credence to something announced as scientific, just as our brethren in the Middle Ages swallowed without question priestly utterances on moral questions.

The above has been written with a view to representing honestly some prominent characteristics of the pulpits of Chicago after a year's observation. No spirit of criticism in the sectional sense has been entertained. So what has been said may not be taken as generalizations distinguishing the pulpits of the North from those of the South.

While the comparison made may speak favorably for the South, I think we may well consider whether our pulpits do not hold themselves too far aloof from the every day problems of life—the social, economical, and political questions of the people; whether the attitude of the pulpit towards these questions may not foster the idea that such activities have no moral or religious side, and that the individual is free to act as his selfish interests may suggest. Then, too, we may well question whether the points raised by higher criticism and evolution can be met by sarcasm, or are they the ripples of a deeper under-current of thought in society, the logical sequence, perhaps, of the free inquiry characteristic of this democratic age? May they not be turned to some good account and contribute something of permanent good to social progress? Is there not a more rational way of dealing with a rational being than sarcasm?

J. H. REYNOLDS.

Conway, Ark.

Our heart thrills with hope for the conversion of pagan nations. But our very deep solicitude is to see the United States made a Christ-like nation, with the law books of the land purged of all enactments contrary to the spirit of the gospel, with righteous and godly men in all the public offices, with politics cleansed, with justice in the land, with religion stripped of its worldliness and the churches thronged with humble worshippers, with fraternity binding all classes together, with every form of business based and executed on Christian principles, with love for God and man excluding the rulership of all lower loves. Is that day coming?—Michigan Christian Advocate.

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Contributed.

Shall Women Preach?

BRO. MELLARD'S QUESTION ANSWERED.

W. P. WHALEY.

I offer a few suggestions in reply to Bro. Mellard's inquiry, not so much to prevent women preaching as to give rest to Bro. M. who seems wonderfully wrought up on the subject.

He says, "This question is confronting the Church and the world to-day as never before." Another important question is, who put this question before the Church and the world?

It is a matter of fact that some working evil has brought about a bad state of affairs whereby an increasing number of women are thrown upon their own resources for a living, and are forced into "occupations unsuited to their sex." I believe this fact gave rise to the little agitation on the subject of women preaching. Not that those women who would enter this calling are moved by the low motive of livelihood; but this bad state of affairs having forced women into some occupations of men, tried to increase the evil by tempting her with the question. "If women can sell goods, keep books, etc., why not preach?" The question was suggested by a study of woman's abilities rather than a search through the scriptures or inquiry into the needs of the world. I don't believe woman is as able to preach as man, still she can preach; but the fact that she can preach does not argue that she is called to preach or that there is any necessity for her preaching. The above shows how it is possible for the devil himself to put this question before the Church and the world.

"As never before." This is worthy of note. "This know also, that in the last days perilous times shall come." If this question was asked in the days of Moses, the sanctifying Aaron and his sons to a perpetual priesthood was the answer. If the question was asked in Christ's day, his significant action in choosing men only to the apostleship ought to have forever settled the question. If this question troubled the early Church, Paul's answer, "Let the deacons be husbands of one wife;" "I suffer not a woman to teach, nor to usurp authority over the man," seemed sufficient for that age. If the same question is asked in the nineteenth century, shall we presume to give any other answer than the one given by Moses, Christ and Paul? A great deal of figuring and sophistry must be resorted to in order that Moses, Christ and Paul may seem to be reconciled to the nineteenth century woman's demand for pulpit recognition. Bishop Hargrove says, "So far as a careful examination of the sacred scriptures enable me to see, there never was at any time an ecclesiastical order established by specific divine appointment that included women." Bishop Fitzgerald says, "That no woman was ever invested with the priesthood

under the Old Testament dispensation, and that among the twelve apostles and the seventy, who were commissioned to organize the New Testament Church, no woman was included, ought to settle this question as to the ordination of women for the functions of the priesthood." This being true, we are not justified in licensing a woman to preach, though she have the three marks by which we decide a man is called to preach. A woman, though she is not called to preach, is to be as pure and useful as man. She may be instrumental in converting souls and building up the Church without being called or ordained to preach.

Bro. M. supposes a "pure godly woman" to apply for license to preach. "She says that she knows she is saved by the witness of the Spirit. She declares by the same Spirit she is impressed to preach. Why do we believe the former statement but without any reason whatever doubt the latter when the evidence for one is just as plain and convincing as the other?"

1. We would not be surprised at the first statement, because salvation and full assurance are for all—men and women—according to the Scriptures. We would naturally hesitate at the second statement because it is contrary to the scriptures and to the divinely established order.

2. Because it is possible for a person to be mistaken concerning duty. Paul thought it his duty to go into Bethynia; but trying it, found he was mistaken. In his day, there were women—"pure and godly"—who wanted to teach and exercise authority in the Church, perhaps they felt impressed to do so, but the voice of the true spirit forbade.

3. Whatever credence we may be inclined to give the statement of a "pure, godly woman," the teachings of scripture and the testimony of divinely established order must be supreme authority with us. I don't think God will say a thing in scripture and contradict it in human experience. We are not to try the scriptures by our experience, but it would be well to test our experience by the scriptures. When any one feels impressed to disregard scripture and violate God's order, it is better to try the spirit, for the presumption is that it is not the leading of the

Holy Spirit. In view of the above statements, if a woman claims to be moved by the Holy Ghost to preach, the Holy Ghost must give a special revelation to those who grant her license and show that the special revelation supersedes the written revelation; else they are not justified, and have loosed that which God has bound.

Women have always labored in Church work in about the same position they now occupy. Miriam seemed in her place when she led the choir; but when she undertook the work of Moses, she was smitten with leprosy. The woman of Samaria was instrumental in the conversion of many people in her town, not by preaching, but by telling her experience. The Marys were "last at the cross and earliest at the grave," but not the tallest nor the loudest at Pentecost. Dorcas was full of alms deeds, but not full of sermons. Joanna and Susanna ministered to Christ of their substance, but didn't do any preaching for Him. Lois and Eunice were good Sunday-school teachers, and educated a great preacher, but they never preached. Priscilla could give a smart young preacher some good advice, but she did not clamor for pulpit rights. The poor widow gave her last farthing to pay her missionary dues, but never thought of preaching. A woman that loved the Lord, sat at his feet, bathing them with the fountain of her heart, wiping them with the glory of her head, anointing them with the wealth of her earthly treasures, and honoring them with the highest expression of devotion and worship, but never asked to be put at the head of the Church.

Why should woman preach now? Is man a failure in that position? Will God change revelation and reorganize the Church? Will man do it for him? Will man loose what God has bound because a "pure, godly woman" wants him to?

Benton, Ark., Oct. 22.

Consumption Cured.

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

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It is a source of comfort to know that Dr. Kilmer's Swamp-Root is the great remedy for all kidney and bladder complaints. It relieves pain, stitch or dull aching in the back, difficult or painful urination, frequent desire to urinate, scalding or pain in passing it, and quickly overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. Its action is gentle, yet immediate, the relief speedy and the cures permanent. At druggists fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention the ARKANSAS METHODIST and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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

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A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

Literary Table.

Sir Benjamin Ward Richardson, M. D.

E. B.

This "beloved physician" whose name is revered wherever the English language is spoken passed to his reward in November 1896, but a few hours before his fatal sickness seized him, he completed the writing of his autobiography, which has been published under the direction of his son, who has laid men of all classes, especially the members of the Medical profession under great obligation. In the eminence to which Sir Benjamin attained, as a member of the healing art he is entitled to be regarded as a worthy leader of the profession to which the world is under such lasting obligations.

In giving an account of the earlier portions of his life, Sir Benjamin states, at great length, how much he was indebted to works of Biography. In his selection, he was largely indebted to the wise counsel of his mother, of whom he more than once makes grateful mention. Respecting books he says: From my own experience, from the happiness that has arisen from it, and from the use I know it has been to many others I would urge every student to start life with a good biographical training. Sometimes it seems to me as if the whole field of knowledge were open to a man if he first became conversant with the lives characters and works of his predecessors who have cultivated the world and its literature. Such testimony should have great influence upon young men who are entering upon life's busy toils.

If there is one lesson more valuable than another that is taught by the charming book entitled "Vita Medica," of Sir Benjamin W. Richardson, M. D., it is that there is no royal road to success in any branch of life. Hard work is what every one must perform if they intend to succeed. No doubt Dr. Richardson was remarkable for what is sometimes known as genius but he was far more indebted to hard work. He toiled diligently both night and day, and no matter what attractions might present themselves outside his own particular path he refused to be drawn

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40 YEARS THE STANDARD.

aside as though he was resolved that the profession which he had chosen was that in which he was resolved to excel.

He was not content to follow the footsteps of his predecessors, because they were men worthy of distinction, but, he was resolved to find out if possible, improved methods to cure disease, and restore his patients to convalescence. The desire was enkindled in him not only to banish, if possible, disease from the world, but, also, to find out some method, whereby it could be prevented from entering the abodes of the human family. He believed in the well known adage, that "prevention is better than cure."

This idea took complete hold upon him, and led him to turn his attention to the questions of sanitation and temperance. On these questions, he not only wrote much, but, he also made them themes of discourse, both in promiscuous gatherings and meetings which were held for the discussion of social science. No doubt, like all reformers, Sir Benjamin, sometimes felt disappointed, that his schemes did not receive such immediate adoption as he anticipated, but this has been the universal experience of all reformers especially such as have labored to reform public abuses. But on both these questions his views have had great influence upon his successors who labored to advance public opinion in promoting better sanitation and promoting temperance among all classes.

He gives some account of the difficulties he had to encounter in refusing to prescribe the use of intoxicants in crease of sickness. Nothing however could deter him from acting according to his own convictions. He did not hastily form his opinion, but when once he had arrived at certain conclusions he could not be induced to act otherwise than from the clear convictions which were the result of much careful investigation. He says: "For about half of my life it has been my fate to be in opposition to the general custom of using alcohol in the form of wine spirits or beer as a drink." He was so thoroughly convinced of the evils resulting from the use of alcohol in connection with disease in any form that he ever contended against its use in the hospitals, and the results which followed the adopting his views in connection with a Temperance Hospital in London, compelled unprejudiced persons to approve the course he pursued.

Among other valuable books which owe their existence to Dr. Richardson is the Temperance Lesson Book, which he prepared to be read in schools and families. It is a valuable compend and is well adapted for the purpose contemplated by its gifted author. Had he done nothing more than prepare such a volume he would have proven himself to be a benefactor to his race. We doubt not but that the autobiography or as it is termed "Vita Medica" will have an extensive circulation, and will be the most popular book of its kind

that has been published in modern times.

A remarkable incident has recently come to light with which Sir Benjamin W. Richardson is connected. Sir Walter Trevelyan Wallington, Northumberland, England, was for many years president of the Alliance, whose object was to secure a law which would eventually destroy the licensing system. Sir Walter had a large quantity of liquor in his cellar and when he made his will he left the whole of the liquors to Sir Benjamin, but with the proviso that the choice wines should be "used for scientific purposes." A writer in the Spectator regards the act of Sir Walter as a joke, and says that the joke lay in the fact that Sir Benjamin was a staunch teetotaler, and Sir Walter knew it. Sir Benjamin said he knew of no scientific purpose to which the bequest could be devoted unless it were to determine how many bottles of old port would put an English county squire of the present day under the table, and that was an experiment he did not incline to undertake; so he let the wine be where it was. He also has now joined the great majority, and his executors will probably consider it a satisfactory scientific experiment to try how much per dozen the old wine will fetch at auction.

Pallid faces indicate pale, thin blood. Rosy cheeks show the pure, rich blood resulting from taking Hood's Sarsaparilla.

Book Notices.

Choice Books for Boys and Girls.

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Any sermons published in

the United States can be gotten here.

SCRIBNER'S MAGAZINE for Nov. is a very attractive number. "The

Business of a Wheat Farm" gives an account of the method of raising

and harvesting wheat on the great farms of North Dakota. "The

Workers" relates the experience of a day laborer who was yet a

gentleman and a scholar, in a variety of service. "Rouge et Noir" is a well

told Indian story. "No Continuing City" is a tale of poverty and

suffering, full of pathos. "Saiate Baure," "A Country Church in

America. "The General Uses of Photography" and "Duke Sperret"

are excellent articles. \$3 a year.

Monthly Pains cured by Dr. Miles' Pain Pills.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

NOVEMBER 14, 1897.

Paul's Ministry in Rome.

ACTS XXVIII. 17-31.

Golden Text:—

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. i. 16.)

Topical Outline. I. Paul Opens His Mission. (Verses 17-22) Preaches Jesus and His Kingdom. (Verses 23-31.)

Time A. D. 61.
Place Rome.

READINGS FOR THE WEEK.

Ministry in Rome, Acts xxviii. 17-22.

Ministry in Rome, xxviii. 23-31.
The Words of Isaiah, Isa. vi. 5-10.

Christ in Scriptures, John v. 39-47.

Hearing with Profit, Rom. x. 13-21.

Hinderance of Unbelief, Heb. iii. 7-19.

Shut Out, Heb. iv. 1-11.

Reference Word, "Gospel."

Lesson Hymn, No. 495.

If the reader will turn to the 16th chapter of the Epistle to the Romans, and there read the salutations of that epistle, he will see that Paul was not altogether among strangers when he had gotten to Rome. Indeed he had some very dear friends there, as Priscilla and Aquila, Epaenetus, Amplias, Urbane, Stachys, Mary and others, some of whom were his converts. He makes mention also of some kinsfolk, Andronicus and Junia, who had been converted even before he was. This will account, in part, for the very great consideration which was shown him on his approach to Rome, as we saw last week. A man of such spirit as had Paul, and one who had travelled so many years in various parts of the Empire, could scarcely fail of friends in the city of Rome.

Three days after he had gotten to Rome, he had an interview with the leaders of the Jews in that city. He naturally supposed that either they had heard of him unfavorably through their brethren of Palestine, or if they had not heard they would soon hear, and their influence would be against him in his oncoming trial. He wanted them to understand that he was not there to try an issue between Jews before an alien tribunal by his own choice; nor there to accuse his nation at the bar Caesar; that he had committed no offense against the Jewish people nor against the customs of the fathers; that it was the Jews who had secured his arrest and the Jews who had forced him to bring his trial before the Emperor.

The Jews of Rome were not so fanatical as those of Jerusalem—as we should have expected to find.

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

They told Paul that they had no information against him from any source. You may be sure that there was but one reason for this: Paul had taken his appeal shortly before winter had set in, and was soon on the road to Rome. His enemies had not had time to get their matters in shape so as to get to Rome before navigation was closed for that season. They would be on in due time—no doubt about that.

This interview closed with an agreement to hear Paul preach at a set time. He was dwelling in his own hired house, and had full liberty to do such work. When the day arrived, a great many came. From morning till evening he preached Christ out of their scriptures. The result was what he had usually seen, some believed and some rejected his message. Paul delivered a most solemn warning to the latter out of the prophecy of Isaiah. Here suddenly closes the narrative of the Bible concerning St. Paul, with the statement that he dwelt here two whole years in his own hired house in Rome with full liberty to receive his friends and preach the gospel. All that we know of him after this date must be learned from his own epistles and from dim traditions.

"Prepare for the worst, but hope for the best," says the old proverb. Hope for health, but be prepared for colds, coughs, croup, bronchitis, pneumonia, or any other throat or lung difficulty by having Ayer's Cherry Pectoral always at hand. It is prompt to act, sure to cure.

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NOVEMBER 14, 1897.

The Church of St. Paul.

ITS LIFE AND FELLOWSHIP.

Ephesians ii. 4-6.

The life of the Church is spiritual. If it be true that man is by nature fallen and of himself can do no good thing, it is manifestly true that without direct divine aid he cannot rise from a carnal life to heavenly aims and the true service of God. It is God's spirit which works in us both to will and to do of his good pleasure. So Jesus taught that all true members of his Church are branches of a vine, made fruitful by connection with that vine.

An outward law, a ritual of worship, a profession of faith and service, all these are good, but only good as setting the gauge of outward life to which true spiritual life will develop a man. But this outward life may be, in measure, maintained in public as a mask and cover of much private sin. The life may be an empty shell of godliness. Beyond all forms we must pass, searching in the heart for the fruits of the Spirit which are love, meekness, faith, peace and joy in the Holy Ghost. These graces of the Spirit are the bonds of recognition and fellowship in the Church. Church fellowship should not be rulled to social lines, or intellectual attainments or stations of rank, or conditions of wealth. There is a point, here, against which every Epworth Leaguer should guard. The maxims and customs of the world reveal themselves in all our Church societies. It is a shame that there should ever be aristocratic Churches or aristocratic circles in the Churches in the worldly sense. There is equality

in spiritual claims and wants. We can compare the worth of brains or estates, but we can not compare the worth of souls.

The love of souls should make all Church members friends, helpers, and to one another brothers and sisters. We like the Methodist custom of saying "brother" and "sister." But in many of our Churches it looks a good deal like "a form of godliness without the spirit and power." The brotherliness is not apparent.

We do not mean to say that Church lines should abolish all social lines, such as the world has established. There are associations of men and women for mental culture, or for the carrying forward of business or benevolence which the Church must recognize. There is also the affinity of taste, and of purpose, of intellect and moral sentiment which is not to be condemned. Even Jesus himself showed some preference among his disciples. Yet, as in the family, love should bind all in the Church in true fellowship. And in so far as sympathy or help can avail for any it should be available for all who are baptised by one Spirit into one body.

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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

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J. N. JABINE,

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ARKANSAS METHODIST

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

WEDNESDAY, NOV 10, 1897.

Death of Rev. V. V. Harlan.

Last Saturday a report reached us of the death of Rev. V. V. Harlan at Clarksville, presiding elder of the Clarksville district. Having received no direct communication we telephoned to Russellville, this Tuesday noon, before locking up the forms, and received confirmation of the report. A feeling of profound sorrow will spread through the ranks of the Methodist ministry in Arkansas, and be confessed in thousands of the homes of our people at this news. A fitting memoir will in due time appear. Since writing the above a note from Clarksville states that Bro. Harlan died on the 8th inst.

At Arkadelphia.

We went down to Arkadelphia, on Saturday by request of Rev. H. H. Watson, the pastor, and the ladies missionary society to preach on missions. There was a fine congregation morning and evening. The Church has been blessed recently with a revival. An excellent spirit prevails and the Methodist forces are well organized and at work. There has been very positive advancement made upon all lines.

We lodged with Dr. Pope at the college. Here the work goes smoothly and satisfactorily. The citizens are highly gratified. Everyone that spoke of the school was pleased. We have not space to say more of this delightful visit.

Dr. Palmore and the Critics.

Dr. Palmore has made, in the St. Louis Christian Advocate, the best defense that it was possible to make of the appointment of Dr. Matthews as announced at the last session of the St. Louis Conference. The Doctor, however, gratuitously assumed that those who criticised the action are ignorant of the facts and circumstances involved. A great church, composed largely of people who can be held by no one so successfully as by their old pastor, sums all the facts in the case—facts known in their detail to some of the critics as fully as to Dr. Palmore. Such facts we suppose might also be alleged in the case of some other churches. Under these circumstances a preacher was appointed to Centenary Church who was not expected to serve as its preacher

or pastor, and Dr. Matthews was appointed Sunday school agent, when the intent was that he should continue in charge at Centenary. These are the facts.

The criticism of this action has not proceeded from fault finders. So far from it they are men who, deploring the confusion which has arisen in the church were grounding their hope of rescue upon a strict observance of the law. It was to observance of the law they looked to check the evil which was arising from the assertion of personal rights or claims of expedience. They are disappointed and grieved. The cause of Church loyalty has, in their minds, received a deep injury. The announcement of appointments which were not given in good faith nor expected to be accepted as such, but which were made with intent that they should be disregarded, is the great fact which no local circumstances will justify, and it is the judgment of those to whom Church loyalty is dear that, whatever temporary local benefit was secured thereby an injury was inflicted which extends to every Conference and every pastoral charge in the connection. No doubt that the limitation upon the pastorate here demanded action which, save for the fact that it was required by law, would not have been dictated by the godly judgment of the Bishop or his council. But the voice of the Church is certainly, "Let us keep the law as it is and change it in the proper way if it is not what it should be."

Reply to the Herald.

In a recent editorial note we said, "We see constant allusion from second blessing evangelists to our Bishops as opposing the doctrine of sanctification."

We stated that the Bishops, with probably one exception, did not endorse the second blessing movement, but that they did unanimously assert and emphasize the doctrine of sanctification, and in proof quoted from the episcopal address to the last General Conference.

Now comes the Penticostal Herald, denying that second blessing evangelist are wont to refer to the Bishops as opposers of sanctification. We are surprised at this, but assuming that the Herald will be satisfied from its own columns we quote as an example of what we stated, part of the letter of Rev. E. A. Ross, in its issue of Oct. 6. Reporting of the Columbia Conference held at Roseburg, Mr. Ross says:

"I heard Dr. Hoss preach that night. He made a desperate attempt to demolish the holiness

cause, said it was unscriptural and against reason. But he soon got in the brush, and gave us a mixture of Antinomianism and Zinzendorfianism; wound up with a death bed scene that made many of the old people shed tears. Here the congregation was asked to swallow the doctor's discourse whole, and all would be well.

I was away on Sunday, and did not hear the Bishop's sermon, but my wife did, and she says he fought holiness even more bitterly than the Nashville editor. The Bishop told the people repeatedly: "There is but one degree in religion, when you take that you have taken all." When those who sit in Moses' seat make a hobby of fighting holiness, and boast that they have taken but one degree in religion, while they strive to take thirty-three in free masonry, it is time for God's people to stir themselves. Some of the brethren who have not seen a soul saved under their ministry for years, waxed fat under this onslaught against the doctrine of holiness.

I do not believe a soul would be saved in a thousand years under such preaching as Dr. Hoss and Bishop Hargrove gave us at Roseburg."

Not only are such utterances as these common form second blessing evangelists but we think they are in substance echoed almost every week through the columns of the Herald.

A Pleasant Occasion.

Bishop Galloway thus reports an entertainment by which he was honored at Granbery College at Juis de Fora, Brazil.

"On the afternoon of Wednesday, September 1, we had a joyful gathering at Granbury College. The dear friends having learned that it was the anniversary of two important events in my life, determined to celebrate, and right royally was it done. The spacious dining room was tastefully decorated, Brazilian and American flags were gracefully interfolded, monograms were painted, birthday and wedding remembrances abounded, a splendid feast was genuinely enjoyed, and congratulatory speeches were generously applauded. It was a great Methodist festa, the memory of which will gladden the growing years. If anything could compensate for the absence from dear ones far over the sea on that glad anniversary day, it was the sweet Christian fellowship and blessed companionship of such a missionary band. And right thrillingly did the boys shout: "Viva! viva!" Then I silently prayed that if long life be given me each year should mark an increase of consecration and a deepening sense of divine indebtedness to the Christless millions of the world."—Nashville Christian Advocate.

What to Do?

If an editor does not write what he believes, whose beliefs should he write?—Holston Methodist.

If an editor believes himself to be wiser than the church at large,

it were as well to have that faith to himself before God, unless, indeed, vital interests seemed to be involved whereof conscience constrained him to speak. Then he ought to speak so plainly that there could be no mistake, so that the church whose views he did not represent, might put him out, and elect another man who would be an acceptable representative.

Church Notes.

The Holston Methodist has been adopted as the organ of the Tennessee Conference.

A. T. Goodloe, introduced into the Tennessee Conference a resolution deprecating the employment in Methodist institutions of professors unfriendly to Methodism. It was unanimously adopted.

The Corean Mission, under C. F. Reid, a year from its opening, reports two chapels owned by the native Church, 47 adult baptized members, 6 baptized infants, 54 probationers—making a total of 107 adherents.

Prayer services will be held at McKendree Church this week preparatory to a protracted meeting which will begin Tuesday, November 16. Dr. Morris will be assisted in this meeting by Dr. D. C. Kelley, of Columbia, Tenn.

The delegates to the General Conference from the Tennessee Annual Conference are, Clerical: D. C. Kelly, H. B. Reams, W. J. Collier, J. D. Barbee, T. A. Kirby, Lay: W. M. Barkerville, E. W. Cole, Frazier Cochran, D. C. Scales, and W. T. Thomas.

Bishop Petty, of the African M. E. Church Zion has published a call for all bishops of the colored Churches to meet at some central point within the next twelve months to discuss important matters pertaining to the general interests of the Colored Methodist Churches.

The minutes of the Southwest Missouri Conference, edited by Rev. A. H. Godbey, are out promptly and in admirable style. The increase of members in this Conference was only 107. While there was a decrease of \$3872.63 in the support of the ministry, loss also of 9 Epworth Leagues and 522 league members; loss of 10 Sunday-schools and of 1,213 scholars.

White River Conference Notices.

The I. M. R. R. and the W. & B. R. Valley R. R. will furnish transportation to all preachers and delegates attending the White River Conference at Newport, Nov. 22 to 28, at one and one-third rate, round trip, on the certificate plan. Don't fail to get your certificate when you get your ticket.

Let every preacher and delegate get to Newport on Tuesday, the 23rd, if possible. Come if you can and take part in the opening service on Tuesday night at 7. Pray

for a great work of grace and for a baptism of the Holy Spirit on the conference. We are doing our best to have everything in readiness, and give every one the best home in the city. Our new church is a thing of beauty and will be ready for conference.

M. B. UMSTED.

FOR ADMISSION ON TRIAL.

The Committee to examine applicants for Admission on Trial into the White River Annual Conference will meet in the Methodist Church in Newport at 9:30 a. m., November 23, 1897.

Z. T. BENNETT, Chairman.

CONFERENCE W. P. & H. M. SOCIETY.

All the officers of the White River Conference W. P. & H. M. Society are requested to meet in the Methodist church in Newport, Ark., at 1:30 p. m. Saturday, November 27, 1897. We urgently invite the attendance of all the District Secretaries and at least one representative from each auxiliary society. Respectfully,

Mrs. A. G. DICKSON,
President Conference W. P. & H. M. Society.

Paragould, November 8, '97.

All undergraduates expecting admission into full connection in the White River Conference should meet the examining committee at the Methodist Church in Newport, Tuesday morning, November 23, at 10 o'clock. On Watson's Institutes and Manual of Discipline, a number of printed questions will be presented and answers required in writing. The committee expects to be just to the class and true to the church.

JULIEN C. BROWN,
Nov. 1, 1897. Chairman.

PREACHERS' AID ASSOCIATION.

To the preachers of the White River conference: Dear brethren please meet me in the Methodist church in Newport, on Tuesday night November 23, and let us reorganize the Preacher's Aid Association of the White River Conference, and make it strictly a Conference organization. This is a worthy institution, and I hope that every preacher in the Conference will be on hand, and join it.

S. L. COCKRAN.

REDUCED RAILWAY FARE.

The St. Louis, Iron Mountain and Southern Railway and its branches, and the Kansas City, Fort Scott & Memphis Railway have agreed to give the round trip for one and one-third fare to members, delegates and visitors attending the next session of the White River Annual Conference at Newport, Ark. The St. Louis & Southwestern and the Brinkley & Batesville Railways are expected to give the same rate.

Observe particularly. Purchasers of tickets must pay full fare going, and take receipts for same from agents selling the tickets; and when these receipts are countersigned at Newport by Z. T. Bennett the holder can buy return tickets at one-third fare.

Z. T. BENNETT.

Little Rock Conference Notices.

The Committee and Class of the fourth year, Little Rock Conference, will please meet me in Merrill Institute, Pine Bluff, at 7 p. m. Monday Nov. 23.

J. H. RIGGIN.

Claimants on Joint Board of Finance of the Little Rock Conference will please send full statement to the undersigned at El Dorado, Ark.

L. B. HAWLEY.

The Board of Missions of the Little Rock Conference will meet at 10 a. m. Tuesday; Nov. 30. Place to be named by Bro. Evans. Let every member be present.

J. R. MOORE, President.

The Class for admission on trial into the Little Rock conference, will meet the committee at the First Methodist Church, Pine Bluff, Ark., on Tuesday, at 9 a. m., November 30. The class will be expected to have pencil and tablet, as far as is practicable the examination will be written.

Very respectfully,
A. O. EVANS, Chmn.

Railroad schedule is as follows: Valley, going north, 4:45 p. m., going south, 10:40 a. m. and 6:20 p. m. Cotton Belt, going north, 12:20 m. and 1:37 a. m., going south, 2:50 p. m. and 2:20 a. m. Will be prepared to receive guests on day trains.

Those expecting to bring their wives with them will please notify me. Those desiring special favors will also notify me.

Presiding Elders will please give me the names and addresses of those coming up for admission, re-admission and ordination.

The classes for admission and of the first year will meet in rooms at the church. The classes of the second, third and fourth years will meet at Merrill Institute, one block from the church.

Very respectfully,
A. O. EVANS.

Pine Bluff, Oct. 26, 1897.

The St. Louis Iron Mountain, and the Cotton Belt, R. R., will give a rate of one and one third fare for the round trip on their lines to those attending our Conference at Pine Bluff. Get a certificate of full fare paid from the agent at starting point and the certificate properly signed by the secretary will entitle you to return at one third fare. Tickets can be purchased on Monday November 29, and limit will expire December 7. Will report other roads later.

W. A. STEEL.

THE CONFERENCE COLLECTION.

To the preachers of the Little Rock Conference—This has been a hard year and we are going to have a hard winter, and our dear old preachers and widows and orphans of preachers are bound to have a hard time if we do not all of us perform faithfully our duty toward them. But if we do our duty they will be well provided for and their comfort assured. The assessment of 8 per cent. of the pastor's salary when collected will

be ample, if collected, to meet all demands. Dear brother, if there is any failure, let it not be your failure. This collection is the easiest on the list to raise, if it is only properly presented. Don't fail, brother, to present it and press it at every appointment, and you will have the satisfaction of knowing that all of our superannuates are well supplied this winter; but if you fail, know that some of them must suffer, and you will have to admit now and at the bar of God that you are the cause of it. Get it all brother, and may God bless you. Don't forget expenses of delegates to general conference.

LEWIS B. HAWLEY,
President Joint Board Finance.
El Dorado, Ark., Nov. 3, 1897.

Don't Forget

Please permit me to say to my brethren of the Little Rock Conference that we have about one month until we shall be called together at Pine Bluff.

Dear brethren, I know you are pressed and distressed about your collections; but I beg you in the name of one of the noblest charities our church in the state, do not neglect the conference claimants. Look after your collection for these, who have worn themselves out in preaching the gospel, and are now not able to follow their loved employ.

Brethren, we are the stewards of these noble christian characters and they are looking to us for their bread, meat and clothes. I beg you do not neglect them. Brother, sister, if you have contributed nothing on this collection, be sure and find your pastor, and send \$5, yea, more if you can, to bless and brighten these precious souls, who still linger with us; and when they return after conference let them feel the church still loves them for their faithful service and devotion.

Fraternally,

W. A. STEEL,
Secretary Joint Board.

Arkansas Conference Notices.

The Class of the First Year of the Arkansas Conference will please meet the committee in the Methodist Church at Ozark at 9 a. m. Nov. 16.

GEO. W. HILL,
P. B. HOPKINS,
B. C. MATTHEWS,
Committee.

Committee and Class, third year, Arkansas Conference, is hereby called to meet at the Methodist Church in Ozark, at 10 a. m., Nov. 16.

JAS. A. ANDERSON,
Chairman.

The Class of the fourth year will meet the committee at the Methodist church at Ozark November 16, 1897, at 8 o'clock a. m. Let every member of the class be present.

R. M. TRAYLOR.

The class for admission on trial in the Arkansas Conference will meet the committee in the Methodist Church at Ozark, Tuesday, November 16 at 9 a. m.

F. S. H. JOHNSTON,
Chairman.

The committee and class of the second year are called to meet in the Methodist church at Ozark, Tuesday Nov. 16, at 8 a. m. All should endeavor to be on time, as the Conference has, by resolution, forbidden the examination of undergraduates who are not present at the time appointed. Sermons should be very carefully prepared, and the examination will be facilitated if sermons are mailed to reach me at Ozark on Monday.

A. C. MILLAR, Chm.

RAILROAD RATES.

To Delegates and Visitors attending the Arkansas Conference, at Ozark, Nov. 17-23:

The Iron Mountain, Frisco, and Eureka Springs R. R. Companies have granted us reduced rates of one and one-third fare on the certificate plan. Parties going over these lines will please be certain to call for certificate of fare paid at each station where ticket is bought, in order to secure one-third fare returning. It is necessary to have one hundred of these certificates to secure reduced rates.

The Dardanelle and Russellville R. R. will give half fare over their line.

The K. C. P. and the Bentonville R. R.s will also give a rate of one and one-third fare on certificates.

ARTHUR MARSTON,
R. R. Sec. for Conf.

Personal.

Bro. Martin, the superintendent of our Sunday-school at Plummerville, called Thursday.

Bishop W. W. Duncan was in Little Rock Tuesday on his return from the Conference held in the City of Mexico.

Ella Granbery Tucker, one of our missionaries to Brazil, with her two children, is at her father's in Ashville, Virginia, and will spend the winter there.

Dr. A. Hunter, at the request of Rev. A. O. Evans, will preach the opening sermon for the Little Rock Conference on Tuesday evening Nov. 30th at 7 p. m. at Pine Bluff, if Providence permit.

Rev. W. P. Hamilton, of Lamar, was a pleasant helpful caller Friday. He expects to report every thing in full at Conference. Beside this he has rendered valuable service in assisting other pastors in their meetings.

HAS GREAT CONFIDENCE.

I have been troubled with biliousness headaches and dizziness, but since taking Hood's Sarsaparilla I am entirely free from these complaints. I have great confidence in this medicine. I have also found Hood's Pills beneficial.

EARL MYERS,

Agricultural College, Stillwater, Okla.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., HILLBORO, ILL.

No morphine or opium in Dr. Miles' PAIN PILLS. CURE All Pain. "One cent a dose."

Christian Life.

Elim and the Wilderness.

I was reading today of the disappointment and murmuring of the Israelites at Marah, and then of their pleasant Camp at Elim, where there were twelve wells of water and seventy palm trees; and then of their murmuring again when they were led away into the wilderness of sin. As I read I thought what a picture is here of the experience of many a Christian. He finds the bitter waters of repentance sweetened by the grace of God, and then he is brought to the Elim of the first sweet experience of forgiveness and hope. He fain would stay there and drink of those wells, and enjoy the shade of those palm trees, but God, by his providence and his Spirit, leads him onward to a desert pilgrimage of trials and temptations, for that is the way to the promised land—the Canaan of the soul. And I was reminded of a poem that has drifted into my scrap book, whence I know not:

I am resting now at Elim
Beneath its giant palms,
By its wells of cooling waters,
Its fragrant of balms.
And my mouth is full of laughter,
And my heart is full of praise
For the quiet nights of resting,
For the peaceful, pleasant days.

Yet I know the cloudy pillar
Toward the desert soon will lead,
I shall faint in weary marshes,
On the rocks my feet will bleed,
But to rest here were not Canaan,
Through the desert lies the way.
So, though cool and sweet is Elim,
Here I do not ask to stay.

When I reach the blessed country
And my heart finds endless rest,
I shall know the onward toiling,
Not the pleasant stay, was best.
—Herald and Presbyter.

The Beginning Of Infidelity.

The illustrious John Randolph once said: "When I try to make myself an infidel I fancy I feel the hand of my mother on my head and her voice sounding in my ear as she taught me to say, 'Our Father, who art in heaven.'" No child ever started out in life a skeptic. The child believes everything told it until it has been deceived by parents and persons who fail to keep their promises. Infidelity begins in the family where the first lie is told, where the first promise is broken, and where deception is practiced by old heads.—Central Christian Advocate.

God's Love for All.

Love is the one thing which every human being craves, is the one thing which God to every human being instantaneously gives. Powers of mind, health of body, wealth of worldly goods, God may withhold, but love—ever. The little boy who told his mother that if he could say what he pleased to God he would say, "Love me when I'm

naughty," gave voice to that questioning, that craving of the whole human heart to which the gospel is the full complement and the gracious answer. Let no one, man or boy, ever suspect that because he is naughty God does not love him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—Sunday School Times.

High ideals, vision of better things, hope for better days, faith in the throne of God, courage in the face of threatenings, intelligence in plans of work, a deathless determination to overcome evils and win men to Christ, a willingness to endure hardship; and infinite buoyancy of spirits, these are greatly needed in the pew and in the pulpit today.—Michigan Christian Advocate.

A man who is ruled only by selfishness, if he has brains, will still be well behaved and gracious when he can gain thereby.

Many an one who is forward to declare that all of goodness he has is of God is only seeking to persuade you that he has God's endorsement for his presumption and selfrighteousness.

"TRUMPET BLASTS."

BY TALMAGE.

The greatest and most remarkable exposition of his unquestioned genius. In it he appears at his best, and deals with a wonderful variety of subjects, covering almost every theme of Political, Social, and Spiritual Interest, Pictures of Nature, Description of the Scenery of the Holy Land, Practical Exposition of Every-day Theories, and other topics too numerous to mention.

This book cannot fail to take the public by storm. It is a Trumpet Blast of denunciation of evil and support of virtue, which must arouse readers by multitudes to possess the greatest and noblest literary production of the age.

The title alone is enough to sell the book, for the Trumpet Blasts of Dr. Talmage, the most popular religious writer and speaker of the nineteenth century, sounds from every page, and must stir the reading public to an enthusiasm far surpassing that aroused by the previous books of this highly popular writer. Prices to suit the times. This book is very large and well made, and will be sold very low. Write for our liberal terms.

Agents wanted to sell the book. Large commission.
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If you are troubled with falling hair, dandruff, eczema of the scalp, or inclined to grayness, use the best preparation made to correct and cure, Hall's Hair Renewer.

Dr. Miles' NERVE TONIC AND BLOOD PURIFIER. WEAK BACKS. At druggists, only 25c.



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wholesome, delicious home cooking. With this book in hand it is an easy matter to arrange a splendid variety, which is one of the secrets of good cooking. The book is printed on good paper, and to any housekeeper is worth one dollar.

Woman's Home Companion is an unrivaled general and home literature. It has over a quarter of a million subscribers. It gives, on an average, 30 pages monthly, each page 11 by 16 inches, and a handsome cover. It is beautifully and profusely illustrated, and printed on fine paper. For a free sample copy address Woman's Home Companion, 147 Nassau Street, New York City. To get the Standard Cook Book, and Woman's Home Companion and our paper one year, at a great bargain, see offer below.

Farm and Fireside is the monarch of the world's rural press. It has over 300,000 subscribers. It is issued twice a month, and gives 20 to 24 pages each issue, each page 11 by 16 inches. Its contributors on agricultural subjects are the best in the land, while the "Fireside" part of the paper is devoted to the interests and entertainment of the farmer's wife and family. For a free sample copy address Farm and Fireside, Springfield, Ohio. To get the Standard Cook Book, and Farm and Fireside and our paper one year, at a great bargain, see offer below.

A GREAT CLUBBING AND PREMIUM OFFER.

We will send free a copy of the book to every subscriber who will send a year's renewal to the ARKANSAS METHODIST. Or, we will send the book to any one who will send us a new subscriber at \$1.50 a year.
GODBEY & THORNBURGH.

TEARS & TRIUMPHS, No. 2

This new song book, just from the press, is destined to be a leader on the market. It is by the authors of "Tears and Triumphs, No. 1," which in a little over two years has reached a sale of about 120,000. We can furnish both books. The No. 2 has been edited with religious care and great labor, and those who have examined it thus far concur in the opinion that it has no superior (if an equal) on the market. Such songs as 'It's Burning Still Today,' 'Halleluiahs I'm Redeemed,' 'The Light Brightly Beamed,' 'Lost on the Mountains,' 'Calvary,' 'Consecration' (which has sold thousands of copies in sheet form), 'The Great Judgment Morning,' 'The Wanderer,' 'Never Alone,' stir the hearts of singers and hearers.

The authors have drawn on such men as Hoffman, Bryant, Sweeney, Ogden, Kirkpatrick Keiffer, McIntosh, Tillman, W. W. Williams, Lincoln, Blake, Street, Black, Gilmour, H. R. Palmer, A. B. Everett, T. E. Perkins, Rev. J. E. Rankin, and many others for choice music and hymns. While there are many books on the market, we look for an immense run on this. Orders received for 5,000 before it came from the press.

Prof. Geo. E. Kersey, teacher and composer of music, writes: "I have carefully examined the advance sheets of 'Tears and Triumphs, No. 2,' and have no hesitation in pronouncing it, in advance, the best now on the market for camp-meetings, revivals, church and home worship."

Buy it for your home, supply your Sunday-school, introduce it to your prayer meeting, have it used in your revival meeting.

Round Notes or Shapes. Be Sure to state which is preferred.

PRICES.

Board, Prepaid, 25c. Per doz., prepaid, \$2.80. Per 100, not prepaid, \$20.00. Usual, " 20c. " " 2.25. " " " " 16

Order of GODBEY & THORNBURGH, Little Rock, Ark.

For the Young People.

The Two Evening Trains.

The first train leaves at 6 p. m.
For the land where the sleep-flower
blows,
The mother dear is the engineer,
And the passenger laughs and crows.
The palace-car is the mother's arms;
The whistle a low, sweet strain;
The passenger winks and nods and
blinks,
And goes to sleep on the train.
At 8 p. m. the next train starts
For the pleasant land afar;
The summons clear falls on the ear,
"All aboard for the sleeping-car!"
But what is the fare to this pleasant
land?
I hope it is not too dear;
The fare is this—a loving kiss—
And it is paid to the engineer.
So I ask of him who the children took
On his knee in kindness great,
"Take charge, I pray, of the trains each
day,
That leave at 6 and 8.
"Keep watch o'er the passengers,"
thus I pray,
"For they are very dear;
And have special ward, Oh, gracious
Lord,
O'er the gentle engineer."
—Selected.

The Lost Cow.

It was in Camden Arkansas.
The old red cow was lost. She
was't in her pasture, now she was't
in her stall in the barn, neither
was she in the yard. Where could
she be? Black Neely had hunted
for her for an hour, up and down
the street, in the neighbors' yards
and barns, down by the brook, and
even away over on the hill by the
old fort, but Mooly was nowhere to
be found. It was growing dark
now, and Neely could not see to
hunt any longer, even if she had
not been so very tired. But what
should she do? It was supper
time, and there was't a drop of
milk in the house for the children's
bread. Besides, it would never
do to let Mooly stay out all night.
There were quantities of gullies and
ravines all about, and Mooly might
fall into some of them and get her
leg broken before morning. So
poor Neely sat in utter discour-
agement, not knowing which way to
turn. Just then, Marion, the little
daughter of her mistress, came in-
to the kitchen, and when she heard
the sad story said: "Neely, the
Bible says if you want anything
very much you must pray for it.
Let's pray God to send Mooly
home, Neely."

So they knelt, and Marion asked
Jesus to help them, and then she
said: "Now, light the lantern,
Neely, and let us have one more

hunt. I'll go with you. Let's go
to the barn first."

So out to the barn they went,
and there in her stall was Mooly,
chewing away at her cud as if she
had been there for an hour.

"There, Neely," said Marion,
"What did I tell you? I knew
Jesus would help us if we asked
him."—Sarah E. Gannet.

A Trading Dog.

I was going down a little side
street in the French quarter in New
Orleans yesterday morning, when I
saw a dog—apparently a cross-bred
setter that had come down in the
world—trotting gayly along the
banquette in front of me, carrying
a quail in his mouth. Presently he
came to a pretty little bake-shop
setting upon an old-time court.

Stopping before the shop window,
the dog reared up on his hind legs,
and tapped with his fore paws, up-
on the closed pane, whereupon the
baker came and raised the window.

"Bon jour monsieur," said the
man, quite cheerily, as if he were
speaking to an old acquaintance.

At the same time he took a small
round loaf of bread from the shelf
and put it down on the sill.

The dog, wagging his tail the
while, deposited his bird on the
window ledge, picked up the loaf,
and trotted back the way he came.

"You are wondering at my queer
customer?" asked the baker, see-
ing my astonishment at the trans-
action. "Well, all I can tell you,"
he went on, "is that the dog has
been trading with me so for nearly
a year now. Where he comes from
and to whom he belongs I know
not. I think he it is more than
likely that he is a stray, making his
own living. I have fancied some-
times that he must rob the stalls in
the French Market for the things
he brings me. But I do not know,
and nobody complains. Sometimes
he brings a bird, as you see; some-
times a fish or a crab; now and
then only a potato or a sprig of
parsley or thyme. Now and then,
although very rarely, he comes with-
out anything at all. Then I know,
poor fellow, he has had a hard day,
so he gets his loaf just the same.

Why not? Even a dog must
live, and often he overpays, any-
how, so it all comes right in the
end.—Selected.

A COUGH, COLD OR SORE THROAT
requires immediate attention.
"BROWN'S BRONCHIAL TROCHES"
will invariably give relief.

ARE YOU HARD OF HEARING OR DEAF?

Call on or send stamp for full particulars how to
restore your hearing, by one who was deaf for thirty
years. JOHN GARMORE, 2983 Observatory Ave.,
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\$3.75 SAVED!

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See New Offer on Large-Type Book.

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both combined, for the remarkably low price of \$2.75. Now, note the
advantage of this offer: You would have to pay your dealer \$5.00 for
such a book, and the ARKANSAS METHODIST will regularly cost you
\$1.50; therefore, at the above special price we quote, you will be get-
ting \$6.50 for \$2.75—a saving of \$3.75. Bear in mind, this is no cheap,
worthless, out-of-date Bible. Now we will give you our reasons for
inviting your careful consideration of this proposition:

REASONS WHY

This Bible is a genuine edition; is not a cheap
reprint, printed on poor paper. Binding is
strong and durable, of the best used in manu-
facture, with improved circuit cover. Thin white paper, perfectly
opaque and tough, vastly superior to that used in even higher-priced
editions. The type is clear and distinct, easy to read, self-pronouncing.
Maps have been revised and brought down to January, 1895. Index
is now furnished with them. In the valuable Helps, covering nearly
two thousand subjects, will be found all the features which have made
them so popular in the past, and, in addition, an endless amount of
new matter, including a Concordance on a new and improved plan.
The price at which we now offer this book brings it within the reach of
all. You can pay more, but you cannot get a better Teachers' Bible.

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Our Church at Home.

EMMETT CIRCUIT.

Since my last report from Emmett circuit I have held a meeting at Dickey's school house which continued 4 days, resulting in three conversions and eight accessions to the church. This church was organized under the ministry of Rev. G. W. Logan with 4 members, now it has 15. I want to thank the people of Hopewell; and especially the young people, for that nice gift of \$15.25 to buy the writer a suit of clothes to wear to conference. J. M. G. DOUGLASS.

NETTLETON, ARK.

Since writing you I have had the pleasure of visiting the prosperous little city of Wynne, and assisting Bro. Talkington five days in a revival meeting. Eleven additions to our church, and we are in hope some will join other churches. We believe in helping and being helped. Seventy-five young men and women gave their hands for a higher life, and asked an interest in our prayers at the close of the meeting. We had a good time here, and were sorry we were forced to leave so soon. We have received eight into the church since writing you. Our membership has increased about 300 or more this year, and we are working for more souls ere conference convenes. Hoping to see you at conference and to be helpful to our paper. I am yours, S. F. BROWN.

BRYANT CIRCUIT.

I have recently closed a series of protracted meetings on Bryant circuit. The Lord has blessed our labors, for which we are thankful. Have had about 30 conversions and about the same number of accessions to the church. The church much revived and strengthened, doctrinally and otherwise. Had the help of Bros. Logan and Whaley at Bryant, and good help they were. They are good preachers. Also Bros. Russell and Burnett were with me at different points on the work—both are very efficient local preachers. They will be heard from some day. God bless all these dear brethren. We have made some improvements and additions to our parsonage, at a cost of about \$80 or \$90. We have a church building under way at Sardis, which we hope to have completed in the near future—at least ready for the next preacher. We feel that our labors have not been in vain—we are on an up grade. Finances are low, but we are not bowed down, but take courage and press on. Yours in the work, E. N. WATSON.

Bryant, Nov. 4, 1897.

MAUMELLE CIRCUIT.

I have held seven protracted meetings. Beginning at Bethlehem Church the second Sunday in July, held 11 days with no conversions. The membership was greatly revived. Rev. C. H. Hudson came in at the last and did some good preaching. We went to Ezra church on the 24th of July and held 8 days. Rev. Jno. F. Taylor, of Oak Hill, came in on Monday

night and did some faithful work. He remained with me until Friday, and we had a glorious meeting, eight members added to the church. We began a meeting at Shady Grove July 31, and held it until August 4. Rev. E. Garrett came in Sunday morning and preached at 11 o'clock. He and Rev. C. H. Hudson did the preaching. Six members were added to the church.

We went thence to Martindale August 7. Rev. I. G. Roland, L. D., met me there and was with me till Wednesday. He did good work. Our next place was Center Ridge, where we had five conversions and eight additions to the church. August 28 found us at Chambers. It was our third quarterly meeting and we met the P. E. Rev. T. H. Ware. He preached four splendid sermons, and we had three conversions and three accessions to the church. Our next place was Mount Moriah. This is where we organized the little class of five members in June, and the Lord gave us a gracious revival, sixteen conversions and twenty-three added to the church.

We are behind in our collections but hope to come up all right at conference. Your brother in Christ. M. H. BRASHEAR.

HOLLY SPRINGS.

Our fourth quarterly meeting embraced the fifth Sunday in October. Bro. Jewell reached us in good time and preached to the delight and edification of all who were privileged to hear him.

A gentle rain fell almost continuously Sunday, hence but few out, but they were richly rewarded in being permitted to listen to a very instructive discourse founded on John 9:25, theme, "How may I know I am a Christian?"

In the afternoon, wife and I, in company with Bro. Jewell, went out in the country about two miles and administered the sacrament of the Lord's supper for the benefit of Grandma Sorrell, now in the 88th year of her age. She said she had been a member of the church 75 years and that she was not tired of the way yet. Her regret was that she had not done more good. She had had her trials, but God's grace was sufficient. She sometimes had doubts, but they did not last long. In answer to a question she stated that it was still light where she stood.

Finances are far behind, but are some better than they were last year. Within the bounds of this circuit the corn and cotton crop will be nearly double what it was last year. If the people would obey the apostolic injunction, "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him, that there be no gathering when I come," would not the increase in every collection be in exact ratio with the increase in the harvest. It would seem so. All the financial interest of the church suffer by reason of short crops. The P. E. and P. C.'s salary falls distressingly short, the missionary cause suffers, and all the enterprises of the church languish. But when Providence blesses the people with better crops, is it not their plain

duty as taught in the word of God to increase their gifts to all the interest of the church? And this is all the more apparent when we consider that the amount assessed for all these claims is the minimum that should be paid, and not the maximum.

How many people will pay their full assessment this year and then make a thank offering to the Lord for richer harvest?

E. L. BEARD.

Nov. 1, 1897.

J. H. DYE, D. D.

Whereas, Rev. J. H. Dye, D. D., is about to close his labors on the Pine Bluff district and return to the brethren of his own conference, and,

Whereas, he came to us in feeble health and under mental and physical strain to take the leadership in a great work. And,

Whereas, he has through difficulties which try men's souls, performed with ability and faithfulness the duties of his office among us. Therefore be it

Resolved, That the preachers of the Pine Bluff district bear grateful testimony to his brethren of his ability, acceptability and general fitness for great usefulness in our itinerant ranks.

2nd. That his genial disposition, solid piety and intense zeal for soul saving have drawn him very close to us.

3rd. That he goes from us enjoying our confidence, prayers and benedictions.

J. T. CARR,
A. O. EVANS,
J. R. SANDERS,
L. M. DALY,
W. W. CHRISTIE,
J. R. JONES.

Episcopal Visitations, 1897-98.

FIRST DISTRICT—BISHOP KEENER.

Oct. 20. Tennessee Conference, Shelbyville, Tenn.
Nov. 17. North Alabama Conference, Florence, Ala.
Dec. 1. Alabama Conference, Union Springs, Ala.
Dec. 9. Florida Conference, Tampa, Fla.

SECOND DISTRICT—BISHOP WILSON.

Nov. 10. Indian Mission Conference, Muscogee, I. T.
Nov. 24. North Mississippi Conference, Oxford, Miss.
Dec. 2. Mississippi Conference, Jackson, Miss.
Mar. 24, '98. Baltimore Conference, Hinton, W. Va.

THIRD DISTRICT—BISHOP GRANBERRY.

Nov. 3. West Texas Conference, Cuero, Tex.
Nov. 17. Northwest Texas Conference, Weatherford, Tex.
Nov. 24. North Texas Conference, Dallas, Tex.
Dec. 8. Texas Conference, Bryan, Tex.
Dec. 15. East Texas Conference, Palestine, Tex.

FOURTH DISTRICT—BISHOP HARGROVE.

Dec. 1. North Carolina Conference, Raleigh, N. C.

FIFTH DISTRICT—BISHOP DUNCAN.

Oct. 7. Northwest Mex. Miss. Conf., City of Mexico.
Oct. 21. Central Mexico Mission Conference, City of Mexico.
Oct. 28. Mexican Border Mission Conference, Saltillo, Mexico.
Nov. 4. German Mission Conference, Bartlett, Texas.
Dec. 8. South Carolina Conf., Florence, S. C.

SIXTH DISTRICT—BISHOP CALLOWAY.

Nov. 10. Memphis Conference, Trenton, Tenn.
Nov. 24. North Georgia Conference, Athens, Ga.

SEVENTH DISTRICT—BISHOP HENDRIX.

Nov. 17. Arkansas Conference, Ozark, Ark.
Nov. 24. White River Conference, Newport, Ark.
Dec. 1. Little Rock Conference, Pine Bluff, Ark.
Dec. 16. Louisiana Conference, Crowley, La.

EIGHTH DISTRICT—BISHOP KEY.

Oct. 6. Holston Conference, Bristol, Tenn.
Nov. 17. Western North Carolina Conference, Asheville, N. C.
Dec. 1. South Georgia Conference, Savannah, Ga.

NINTH DISTRICT—BISHOP FITZGERALD.

Nov. 17. Virginia Conference, Danville, Va. Mo.

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C. A. Barkley, 26 orders in 2 days.
G. M. Grisham, 50 orders in 5 days.
C. C. Perry, 46 orders in 6 days.
Homer Manuel reports \$271.20 profits in 54 days.

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Hopeful Phase of Missionary Work

The student of missions, when he first begins his investigation of world-wide missions, is impressed with the magnitude of the enterprise. Hitherto he has had but a faint conception of the missionary problem which God has given for the Church to solve. Having studied the subject, he now sees millions of souls in China living in superstition, sin, and idolatry. When he turns to India, he discovers that its peoples are wholly preoccupied with old faiths which are a formidable barrier to the Gospel. Africa, after thorough investigation, becomes "darkest Africa." Mohammedanism, the student of missions learns for the first time, is the most active and violent enemy to Christianity. He furthermore discovers that not only is the work to be done very great, but that the Church at home is not at all adequate to the work set before it. He is mortified to find even good men and women in the home Church who are opposed

to missions. Even if the student does not become a pessimist, how natural that he should exclaim, "Who is sufficient for these things?"

It is not right, however, to dwell too much upon the magnitude, and difficulties of missionary work. The bells of hope and good cheer are ringing all over the world.

"Ring out the darkness of the land,
Ring in the Christ that is to be."

Some of the hopeful phases of missionary work are here enumerated.

1. Protestantism is now the most vigorous form of Christianity. It stands for regeneration, and education. The Church of England is not dying. The spirit of Martin Luther has not left the earth. Methodism is a living force in the world. Presbyterianism is yet a Gibraltar of the faith. The Baptist Church marches on like an army with banners.

2. Our missionary boards are showing signs of recovery. The Baptist board of missions has cleared off its heavy debt. The Methodist Episcopal Church, South, after a most persistent effort, has cleared away its old debt. Other Churches are doing heroic work.

3. The young people are putting their vigor and enthusiasm into the missionary enterprise. They are giving their energies, prayers, and means to extend the kingdom of God among men. The blessing of the God of Israel be with the Christian Endeavor hosts of all lands. The Epworth League is coming up to the help of the Lord. The Young Peoples Union of the Baptist Church is baptized with the spirit of conquest for Christ. Student volunteers are on the field, and others are going.

"Say to thy gifted servants, Speed!
Behold the world your field."

4. Seven years ago there was not in all the world an organization devoted exclusively to the study of missionary problems. Chautauqua methods are now applied directly to missions. The Cross-Bearer's Missionary Reading Circle is designed to assist ambitious people who are not willing to live in a great world without a knowledge of its religious progress. Many intelligent Christians want the honor of holding a C. M. R. C. Diploma which represents a great department of knowledge. This is the best time to take up these studies. For further information the reader may send ten cents in stamps to Rev. Marcus L. Gray, president C. M. R. C., St. Louis, Mo.

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NERVOUS BREAKDOWN

It Comes to the Preacher from Over Study and Brain Tire--It Comes to Any Person, too, who Worries and Frets.

From the Huron Tribune, Bad Axe, Mich.

"A breaking down of the nervous system is a modern expression—a modern complaint. It is induced by prolonged strain and the overtaking of the nervous system, and is a product of over hurry and hustle. It affects the preacher and the lawyer,—the direct result of brain tire. It affects people in any walk of life, too, who worry and fret. It means a depleting of the nerve forces.

It is curable by complete rest and change of scene, also by the use of nerve restoratives and nerve foods. As the first method is not within the reach of all, the latter offers the most universal and practical method of treating the complaint. When it is determined that medicine is to be used, select that one which contains the most nerve nourishing properties. Do not take nerve tonics. They only stimulate, and the reaction leaves you worse than you were before. Select the medicine that is to the nerves what meat is to the body—one that as it builds up the nerves also increases your weight. The best thing for the purpose is Dr. Williams' Pink Pills for Pale People, the reputation of which is built up by solid and indisputable proof, and which is known in every hamlet in the country.

As a proof of its merit in such cases, read the following letter of a clergyman:

DR. WILLIAMS' MED. CO.
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Dear Sirs:—In April 1896, I was a hopeless case, owing to a complete breaking down of my nervous system and to a persistent stomach trouble. I had been treated by a great many physicians but received no permanent benefit. I had been down four times with nervous prostration and twice with gastritis. These attacks would come with such violence as to throw me into spasms. The time came when physicians said I must stop preaching or die. I would be so exhausted after the last service on Sunday that I could scarcely get from the pulpit. Many a time I have had to sit down and rest before I could leave the church in order to gain a little strength. I could eat neither

meat nor vegetables. I dared not allow my bare feet to as much as touch the cold carpet or floor, to say nothing of taking a cold foot bath. If I did I was immediately seized with cramps. In this condition I commenced to take Dr. Williams' Pink Pills for Pale People. I took one box and felt no better—in fact worse. I said I would take no more, but my wife urged the matter, feeling my life depended on the result, as everything else had failed, and I was "used up." I therefore continued to take them. Since then, and it has been several months, I have had but one slight attack and have enjoyed life. Have preached all summer and held revival meetings for fifteen weeks. During that time my wife was sick seven weeks, so that my rest was much broken. Some nights I did not sleep at all. I have had no muscular exercise for years until recently, when I have done some work in my garden, and my muscles stand the test remarkably well. I can eat anything I desire, and can now enjoy a cold bath daily. Every Sabbath I preach three times, and now think I am good for another twenty years if the Lord wills. I am surprised at myself and sometimes think it can not be possible that I have accomplished what I have.

(Signed) "REV. J. N. MCCREADY,"
Elkton, Mich.

Find attached, the affidavit of Mr. McCready, made before a notary public:

STATE OF MICHIGAN, } ss.
COUNTY OF TUSCOLA, }

J. N. McCready, being duly sworn, says that the above and foregoing statements made by him are true. Subscribed and sworn to before me this 23rd day of July, 1897.

J. D. BROOKES, Notary Public.

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Our Church at Home.

QUITMAN, ARK.

We have just closed a meeting of two weeks duration at Quitman. Apparently much good was done. There were several professions and reclamations, and 7 accessions by certificate and otherwise. The church was ready for every good word and work.

Thanks are due and are hereby tendered Revs. Hugh Rively and A. C. Ray, and others for valuable help. We expect to make the best all-round report this charge has made for several years. Should the present incumbent be removed at the approaching session of conference, his successor will find himself in charge of the best little church in the conference.

Nov. 1. W. S. BRISTOW.

LONDON, ARK.

One more appointment closes our work for this year. Our collections will exceed last year. We are safe in asserting that not a member of our church is opposed to foreign missions, which is easily accounted for; they truly love Jesus and His cause. Had two revivals, resulting in about 150 professions of faith and 80 accessions to our church. We acknowledge valuable assistance from our local preachers, Rros. Ashmore and Horton. Truly, we have served a good people. WM. T. THOMPSON, Nov. 3.

MURFREESBORO CIRCUIT

We are on our last round; will finish up at Mt. Pisgah, with the fourth quarterly conference. Have had some good revivals during the year. Only 10 accessions on profession of faith to date, with a few more to follow.

There has been considerable improvement spiritually at most points on the work this year, not so much, however, as there should have been. Our financial report will be almost a blank, despite all effort. Less than 20 per cent of the preacher's salary has been paid and far less on other collections. This is principally due to two severe droughts, last year and this, but partly to indifference. Politics and wild cat whisky are defiant enemies here. And they meet, practically no opposition, except from the pulpit, and this is rendered almost powerless by a class of nominal christians and even preachers, who are said to give not only tolerance but patronage to the illicit still.

This is a dark picture, but it has a bright side. We have gained some victories in the name of Christ. About \$300 has been spent for building and repairs, and value of church property greatly increased. A. M. SHAW.

Oct. 27.

BLOCHER, ARK.

I report the work of our beloved pastor, Rev. John F. Taylor, on this, the Oak Hill circuit. By the grace of God, there has been a great work accomplished all along the line.

I was so fortunate as to be present at two of these meetings, one

at Wesley's Chapel, the other at Paran. Upon arriving at Paran, I found the people in full control, and before the service closed the strongholds of Satan had all been taken, resulting in 25 or 30 conversions. It was indeed a glorious meeting, one long to be remembered. I have no data for the other churches, but was told by our dear brother that they were but repetitions of the Paran meeting. Having all respect for my brother's innate modesty and noble christian character, I refrain from making his name prominent, as he ascribes all the glory to God and the people of his charge. But I cannot refrain from saying that there is no more zealous worker in the vineyard than he; and when God makes up his jewels, he will be among the brightest of them all.

D. L. MOORE.

MALVERN, ARK.

Our revival at Malvern was commenced Oct. 5, by Capt. Holcomb of the Salvation Army, who had written me sometime before that he felt led of God to visit our town and asking the use of our church to begin his meeting in. From the start the services were interesting and profitable. He continued with us until Oct. 17, when he was ordered to St. Joseph, Mo. He and his wife impressed all as earnest, consecrated soldiers of the cross. We continued the meeting a week after he left, during which time the Lord was with us, and the true and faithful christians did nobly. The church was considerably revived, and 11 were received on the last day of the meeting. I have quit counting those as converts who refuse to join any church, whatever antics they may cut during a revival. We thank God that Capt. Holcomb and his wife came to Malvern.

GEO. M. HILL.

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At Rest.

We publish in this department obituaries of our Church members sent us by the preachers. We cannot publish resolutions of Sunday-schools, or Epworth Leagues or Missionary Societies in honor of deceased members. We also require all obituaries to be short.

BURNS: Rev. S. J. Burns was shot and killed near this place, Charleston, Ark., Friday, October 29, 1897. He was moving from his home in Pope county on his way to Texas, when a deputy sheriff and another man overtook him with an attachment for his wagon and team for a small debt, and after some detention the officers drew their pistols and shot him.

J. M. McANALLY.

KNOX: Dorothy Knox, little daughter of brother and J. C. Knox, departed this life October 31. Dorothy was less than two years old, but loved devotedly by her parents and grand parents. In her last hours she showed phenomenal vitality and clung to life with a tenacity that amazed even the physicians. The bereaved parents feel this very keenly, as this is the second time they have been thus afflicted in recent years.

O. E. GODDARD.

COTHAM: Jack Cotham, little son of Brother and Sister E. R. Cotham, after a brief life of two years went home to God, October 15. Little Jack was a perpetual sufferer from the cradle to the grave, but now he is released from pain and dwells in the home of the blest. His father is one of the leading business men of Southeast Arkansas, and a pillar in the Methodist Church. The bereaved parents have the sympathy and prayers of many friends.

O. E. GODDARD.

BRATCHER: Mittie, died at Friendship, September 28, 1897, was born September 18, 1855. Mrs. Bratcher was a member of the M. E. Church, South, for 25 years. She was the mother of 9 children, whom she tried to bring up in the nurture and admonition of the Lord. She is gone, but not forever. May her husband and children live so that they may all join hands in an unbroken circle around the throne of God in Heaven. Her brother in the love of God.

R. B. CAUDLE,

DeView, Ark.

GREEN: Bro. W. A. Green was born in Chockton county, Mississippi, March 7, 1857, departed this life October 12, 1897, leaving a wife and eight children to mourn his absence. Bro. Green professed religion about 1882 and joined the M. E. Church, South, and remained in its pale until the angel messenger was sent to set the prisoner free. In his 12 days suffering, he said to his dear companion that he was ready to go, and his only regret was to leave his family, but the Lord's will be done. Sorrow not dear mother and children, for father has just gone on before where you all can join him by and by.

HUGH REVELY, P. C.

YOUNG: Sister Katie Young was born October 31, 1876, departed this life July 25, 1896, professed religion early in life and joined the M. E. Church, South, and lived a consistent member of the same until her death. During her last illness she was triumphant in hope and patient in her affliction, telling mother and friends not to grieve after her, for she was going to heaven. She talked a great deal about dying and said that God was calling for her and that she must go. She begged her husband to be ready to meet death, and admonished all that came in contact with her to meet her in Heaven. Dear friends comfort your hearts with the fact that she has gone where sorrows and tears are no more. You cannot bring her back but you can go to her.

HUGH REVELY, P. C.

MOORE: Maud L. (nee Farr,) was born February, 1879, departed this life August 20, 1897. Her father, Nero Farr, died in 1881, and her mother died

in 1882, leaving Maud to the care of Grandma Washburn, her own grandmother, who still lingers on this side of eternity to mourn the loss of her dear grand daughter. But we sorrow not as those who have no hope, for Sister Moore gave her heart to God at the age of 13 years, and joined the church in which she has lived a consistent Christian life to the day of her death. She leaves a sorrowing husband and a sweet little babe. May God's blessing rest on each of them. While she leaves a host of friends, yet none will miss her so much as those of her own family. May the blessings of a kind Heavenly Father be with all, and especially the little one. Her pastor,

J. N. VILLINES.

WALL: Mrs. Lizzie Wall, wife of E. W. Wall, of Oak Forest, Ark., was born May 26, 1860, in Russell county, Ala. She was converted in her 17th year and joined the C. P. Church. On December 19, 1877, she was married, and in July 1893, joined the M. E. Church, South, at Oak Forest, where she lived an active and efficient member till she was called from this earthly to her heavenly home June 6, 1897. It can be truthfully said of her that those who knew her best loved her most. As a Christian and neighbor, she was true and faithful in all the duties that devolved upon her. As a wife and mother she was true and tender in word and act; a great help and inspiration to her husband; firm, yet indulgent with her children who will never forget to cherish the sweet memory of her and the gracious lessons she taught them. She was naturally of a very social disposition, always met her friends, and even strangers with a smile. Especially did she always welcome God's ministers to her home. She leaves a husband, four children and many friends to miss her. Though she hated to leave husband and children, yet she was prepared and had made every arrangement necessary for that hour. She believed some time before her death that she would never recover. She is missed by many, but those at home miss and need her most of all. May God abide in that home.

W. B. HAYS.

HUGHES: Julia A. Hughes. On the 9th of October, 1897, death came to the home of J. C. Hughes, Murfreesboro, Ark., and took his companion, Julia A. Hughes, nee Johnston, with but little warning. Julia was born March 3, 1853, at Cumming, Ga., embraced religion and joined the M. E. Church, South, at about 10 years of age, was married to J. C. Hughes February 18, 1875, moved to Crook Creek, Pike county, Ark., November, 1881, and from there to Murfreesboro, October 23, 1890, where she lived until almost suddenly death came and released her from the cares and anxieties of this life to a life of joy and happiness where she would meet loved ones and live with God and angels and redeemed spirits forever, for which she had been living from childhood. A noble Christian character was never exhibited by a mortal being than hers. In girlhood her desire was to live for Christ and lead others to Him. That desire increased as the years increased, hence, when the angels came for her she was ready. She said if the Lord was willing she would like to live that she might help raise her children, but if the Lord thought best to take her she was willing to go. Julia was a true, kind and affectionate wife, a patient and loving mother. She leaves seven children who have no mother now to whom they can go with their little worries and troubles, no mother to lead and counsel them, no mother to intercede at a throne of grace that their little hearts may be kept free from the influence of the wicked one. She is gone, yet may her influence abide with them, and may the spirit of the Master be with Stella, her eldest daughter, in power, that she may continue to lead the little ones as they were being led by their mother. Her brother,

J. L. JOHNSTON.

GLADDEN: Mary L. Gladden, of Caney, Ark., departed this life October 33, 1897. Her maiden name was Guiley. She was born February 15, 1865, and was married to E. J. Gladden February 6, 1889. She was converted and joined the M. E. Church, South, under the

ministry of Rev. J. R. Rushing, at Carolina Church on Carolina circuit. Sister Gladden was a terrible sufferer for several days before death came, but for about 24 hours before she died she seemed to be unconscious of her sufferings and quietly breathed her last. She leaves a husband, four little children, brother, sisters and a host of sorrowing friends to mourn their loss. Let me say to husband and bereaved ones, that while your companion and loved one is gone, you can all meet again where partings will be no more. Ah yes, brother, you may search through the rooms of your house and each door on its hinges may mourn and in searching you will not find your wife nor will she ever return. But thanks be unto God who giveth us the victory through our Lord Jesus Christ you will meet her in the bright fields where angels dwell and living waters flow. Look to God, my brother, in this dark hour of trouble and sadness.

F. R. CANFIELD.

Caney, October 27, 1897.

ROSS: Mrs. Martha E. Ross was born in the state of Georgia, February 28, 1839, and died at her home in Camden, Ark., September 17, 1897. When she was three years of age the family moved to Arkansas where she spent the rest of her life. She was married to Mr. J. J. Ross January 13, 1856. Several years after her marriage she professed religion and joined the M. E. Church, South, and lived a consistent member until the day of her death. I knew Sister Ross for many years, was her pastor for three years and this gave me an opportunity to know much of her. Amid the cares, trials and difficulties of life, she never faltered in her purpose to live close to the cross. Her continual desire and effort was to be a good woman, serve her day and generation, and to finally get to Heaven. She regarded herself a sojourner here, she sought a better country, an heavenly country. Bless the Lord, the last battle is fought, and the victory won, the journey is ended and she is at rest. In her latter days she suffered much, it seems to us, who knew this good woman, that she was perfected through suffering. Yet we praise the Lord that His grace is sufficient for us, that He will go with us to the end. She leaves three children to mourn her loss, two sons and a daughter. To them I would say, You know where to find her. She can't come back to you, but you can go to her. Let this dispensation of Providence but draw you nearer the cross, closer to God, be more Christ-like and you will meet mother some sweet day by and by.

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and harps in our hands
To meet one another again."

How delightful even to think of, but oh what must it be to be there. My heart yearns to join that great throng of friends and loved ones gone before and to meet the good of all ages. God bless you and may you all meet in Heaven.
R. R. MOORE.
Hot Springs, Ark., Oct. 26, 1897.

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.

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

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

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

MRS. J. T. HUCKABA.

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

I am feeling much better now than I have for years. The Electropoise is our only doctor, and we have used it for various diseases in our own family, and several of our neighbors have used it very successfully. Mrs. J. E. CAMPBELL, Napton, Mo., Jan. 8, '96.

The Electropoise has cured our son of appendicitis after five doctors had pronounced his case as hopeless. MR. AND MRS. J. W. WELCH, 1429 Campbell St., Kansas City. March 20, 1896.

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

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Pueblo, Colo., Jan. 4, 1896.

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THE ARKANSAS METHODIST.

WEDNESDAY, NOV. 10, 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.

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

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

Joint Board of Finance.

To the Preachers of the Arkansas Conference:

Dear Brethren: Below you will find the plan submitted by your Joint Board of Finance last conference for the support of Conference Claimants. Please study the plan closely and be prepared to take such action as you think best.

R. M. TRAYLOR,
Chmn. J. B. F.

PLAN OF SUPPORT.

In pursuance of the resolution passed at last conference, requesting the Joint Board to present a plan for the raising and distribution of funds for Conference Claimants, we submit the following:

I. ASSESSMENT AND COLLECTIONS.

1. The assessment in each charge shall be six per cent of the salary assessed for the preacher in charge.

2. Each preacher shall raise the assessment for Conference Claimants, or, failing to collect, shall pay it out of his own salary, unless excuse by a vote of the conference on recommendation of the Joint Board.

II. CLAIMANTS.

All superannuated preachers, and the widows, and the children under eighteen years, of deceased traveling preachers, shall be Conference Claimants, unless the claims be voluntarily relinquished by the claimants themselves.

III. DIVISION AND DISBURSEMENT.

1. The whole amount of money collected each year shall be divided by the Joint Board into two equal parts, to be known respectively as the Necessitous Fund and the Annuity Fund.

2. The Necessitous Fund shall be distributed on the basis of the actual needs of the claimants.

3. The Annuity Fund shall be distributed on the basis of years of service, as follows: (a) Superannuated preachers shall be allowed \$3 a year for each year of effective service. (b) Widows shall be allowed \$2 a year for each year in which they were associated with their husbands in effective service. (c) Children of deceased traveling preachers shall, until they are eighteen years old, be allowed \$1 a year for every year of service per-

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formed by their fathers. Provided, (1) If the Annuity Fund is not sufficient to meet all claims in full, then the claims shall be prorated on the basis indicated above; and (2) if there is a surplus it shall be held by the Treasurer of the Joint Board as an emergency fund, to be paid on the same basis to widows and orphans of preachers who may die after the distribution has been made. (4) These claims must be in addition to and independent of amounts allowed from the Necessitous Fund, and are to be considered as payment for honorable service. (5) If any preacher shall for the year preceding his death or superannuation fail to raise or pay the amount assessed to his charge for Conference Claimants, the amounts paid to him or to his widow and orphans from the Annuity Fund shall be reduced one-half. (6) In the case of persons who are claimants when this plan goes into operation, the term of service used as a basis of distribution shall not exceed five years.

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

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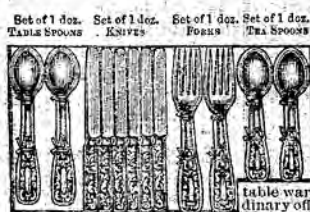
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