

# Arkansas

# Methodist.

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## THE ARKANSAS METHODIST.

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

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

## News and Notes.

We were able, just as we went to press last week, to announce the arrival of the transports, bearing Gen. Shafter's army, off Santiago. Landing was effected with little difficulty, and for a week past the daily news has been of the advance of the army upon the city.

The city of Santiago is found to be very strongly fortified at every approach. Before the city is taken a great battle must be fought. The American army is in position for the fray, but in order that there may be as little loss of life as possible in driving the Spaniards out of their rifle-pits, Gen. Wheeler is waiting until more artillery can be brought forward.

From Havana the reports of late have been uniform that want of provisions has brought the prospect of famine and that General Blanco has resorted to the most extreme measures to prevent an open rebellion against the administration of affairs.

On Monday 27th another fleet of transports left San Francisco for the Philippines. They carried 4,000 men under command of Gen. Arthur McArthur.

Camara's fleet is now coaling at Port Said, and it is believed that it is making for the Philippines. To check this movement and compel Spain to keep a fleet to defend her harbors at home, an expedition has been ordered by the war department, under Commodore Watson, to sail with all possible dispatch to the Spanish coast.

The hope is even expressed that the management of the Suez Canal

will forbid Camara passing through and compel him to return through Gibraltar, which would enable the American squadron to reach Gibraltar beforehand, and thus shut the Spanish fleet in the Mediterranean. But we think it likely this is a vain hope, and that passage of the canal will not be prohibited. Spain does not credit the report that her ports are to be attacked, but asserts if it be so, her coasts will be found sufficiently protected.

At Tupelo, Miss., on Sunday, a train carrying Col. Torrey's Rough Riders, was crashed into by the second section of same train. Five soldiers were killed, and others severely injured.

No report has, as yet, been received of arrival of American reinforcements at Manila.

### Editorial Notes.

DEAR METHODIST:—In my notes last week, I inadvertently represented that the State League Conference was held at Paragould, instead of Jonesboro. I was at Paragould when I wrote. I learned that the prayer-meeting there, on Wednesday evening preceding, had been devoted to special prayer for the soldier boys. Quite a number of noble young men have gone from Paragould to the army. There are many Christian homes where prayer is made for these, and the offering of especial prayer in the Church was well, and showed that the pastor knew how to lead the hearts of his people.

At Paragould we lodged at the parsonage. Excellent congregations came out on Sunday. The Sunday-school is finely organized. The work is going well and strengthening. "Wife and I" had our home at the parsonage, but the P. C. and their guests were invited out to dine at the homes of Mrs. A. G. Dixon and R. Jackson, of which courtesies we shall have pleasant memory.

The teacher's normal was in session. Eighty-one teachers were enrolled. We visited them Monday morning. The average length of the school term as taught last year by the teachers was reported at about five months. The teachers are intelligent and earnest men and

women who seem to feel the obligations involved in their work.

Friday last found us at Hope in attendance upon the Prescott District Conference. Dr. Riggin was in the chair, and all the preachers present. The attendance of laymen was not large. Very fine congregations of citizens attended.

The reports showed the work of the district well organized. Finances are in advance of last year and prospects especially encouraging. It was an excellent district conference. We heard good sermons from F. M. Brewer and J. M. Hawley.

Being at the conference but one day, we must depend upon the secretary for report of its proceedings.

### "Costly Evangelism."

Sometime since, a certain evangelist published one of his meetings as a great success, because he had received \$6,000 for rent of hall and his services. Sometime after, we wrote to a leading Methodist preacher of that city, inquiring how many people had been brought into the church by the meeting. He said, "Not one, so far as I know." Six thousand dollars will pay eighteen average Arkansas preachers for a year's work, and in our humble judgment, any average Arkansas circuit rider does more good in a year than the evangelist referred to.

The most successful evangelist in the estimation of the Master, is the man who converts most souls at least cost.

There are helpers in revivals, who go at the invitation of the pastor and work according to his direction, and receive the compensation agreed upon. They are useful men. There are so-called evangelists, who go against the judgment of the pastors, and run a campaign against the pastor and the church, taking daily collections for the service. This we call foraging in the name of the Lord.

### It Is Cantrell.

Rev. J. M. Cantrell, Dardanelle, Ark., is Treasurer of the Sunday-school Board of the Arkansas Conference. Send all money collected in Arkansas Conference on children's day to him.

### Villainous Priest-Craft.

Here is an item we clip from the St. Louis Christian Advocate. It seems impossible to find language which will justly express the degradation of a people or the villainy of their pretended spiritual guides, where such things are done:

"Rev. Francis S. Borton, missionary in Mexico, thus writes to the Christian Endeavor World: 'Yesterday in a Roman Catholic Church in Mexico, I read the following notice:

'Raffle for Souls. At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory.

'Ticket 841. The soul of the lawyer, James Vasquez, is released from purgatory and ushered into heavenly joys.

'Ticket 41. The soul of Madame Calderon is made happy forever.

'Ticket 763. The soul of the aged widow, Francisca de Parras, is forever released from the flames of purgatory.

'Another raffle for souls will be held at this same blessed church of the Redeemer on January 1, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets \$1.00. To be had of the father in charge. Will you, for the poor sum of \$1.00, leave your loved ones to burn in purgatory for ages?' "

Puebla, Mexico.

### Another Lonely Home.

The wife of our dear brother, J. L. Hayes, is no more. On the morning of the 23rd she was found to be a lifeless corpse. He asks an interest in the prayers of the Church in these sad hours of bereavement. A suitable obituary will be furnished soon.

JNO. C. SHIPP.

Men who boast that they are free-thinkers are generally free-talkers who do not think at all.

The egotist would rather be an original fool than to be called a mere follower even of the wisest men.

## Contributed.

## Would and Could.

The older I get, Mr. Editor, the more disinclined I find myself to see my name in public print; but occasionally I see articles in our papers that make me almost involuntarily reach for my pencil. Some of them are good and will do any thoughtful mind good to read them. Others, in my humble judgment, are surely not of that wisdom that is from above, pure and gentle.

The reporters make a certain evangelist use language that should never come from the lips of a preacher of the gospel. His lips should keep knowledge; and when he assays to talk to and for souls bought with the precious blood of Christ, he should speak with "all purity" and genuine Christian dignity. How any preacher can persuade himself that he is in Christ's stead, has the mind that was in Christ, and doing Christ's work, and use language such as my sense of decency and propriety would not allow me to repeat here, is more than I can understand. May the day of doom to all such be near at hand.

An article that pleased me, and one that I read with genuine relish, was Rev. H. T. Gregory's "Shortcomings," in the last ARKANSAS METHODIST. His words: "I am foggy enough to believe, that if we, as preachers in charge, would do as they (the preachers away back in the sixties) did then, and could get our membership to do as they did then, the same results would attend our meetings," fairly burned in my mind.

I have a distinct remembrance of the preachers of those times, and back through the fifties and the forties, and I tell you they were religiously solemn and earnest as men of God in their work. When they came into the family or went to their pulpits, there was something about them and the way they talked, sang and prayed that invested every hearer's mind and heart with a sense of reverence for them as the servants of the most high God that shew unto us the way of salvation. I hear nothing now, and possibly the preachers in charge are all right as to their public ministrations. In one item I think they are wanting, as compared with the old preachers—singing in family worship. It has been years since a pastor used the hymn book in my family.

Again, Brother G. says: "If we could get the membership to do as they did then." I know something whereof I affirm, when I say this is often a very delicate, difficult task; indeed, sometimes well-nigh impossible. St. Paul said of one church: "I am afraid of you, lest I have bestowed upon you labor in vain." And of another: "The more abundantly I love you the less I be loved." I think I have known some good pastors, after their very best efforts to get their membership to do as they did then, to sit down and weep over their sad failure. If any one can express in words what these preachers in charge feel

when "the care of all the churches" is pressing on their hearts, he has a better use of words than I have. Just think of a good doctor going to a patient whom he knows is very sick, giving good professional advice and prescribing accordingly, being met with a "Yes, I know all that is so; advice, medicine, all very good, I expect, but I am going to do as I please." And yet that is about the way not a few of the members of our church practically treat the godly admonitions of their pastors. Brother, don't do that way. I say it reverently, for the Lord's sake, don't do that way. Your once suffering Savior has sent these pastors to you "for the perfecting of the saints." Don't forget that it is written: "Know them which labor among you and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake."

Get your eye well fixed on "the same results" that attended public services in former years, and then go and make your preacher's heart glad by giving him your fullest fellowship in the gospel, and you will see that which kindles joy in heaven—souls saved.

J. E. CALDWELL.

Tulip, Ark.



Pleasant Dreams.

It does not lie in the painter's fancy to imagine a prettier picture than that of a young girl, with lips luscious with the promise of love, half parted in the smiles of happy dreamland. The mind of happy maidenhood is a clear and polished mirror, which, when the wits go wandering into the ghostland of dreams, reflects the impressions of waking hours. If those impressions are pleasant and painless and happy, she will smile in her sleep. If the impressions are those of a suffering woman, tortured with the special ailments to which the feminine organism is liable, the picture is spoiled by the lines of suffering and despondency. Maladies of this nature unfit a woman for joyous maidenhood and for capable motherhood. They incapacitate her to bear the burdens of life in any sphere of action. Household, marital and social duties alike are a burden to the woman who is constantly suffering from headaches, backaches, dragging sensations and weakening drains. Dr. Pierce's Favorite Prescription positively, completely, unfailingly cures troubles of this nature. It imparts health, strength, vigor to the distinctly womanly organs. It fits for care-free, healthy maidenhood, happy wifehood and capable motherhood.

"I have a little step-daughter who had St. Vitus's Dance, which your medicine cured," writes Mrs. T. F. Boze, of Ford, Dinwiddie Co., Va. "I spent about twenty dollars for doctor's bills and medicine and it did not do the child one cent's worth of good. We commenced giving Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' and used three bottles of each, which cost only six dollars. Now the child is running around every where and is just as healthy as ever."

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### WARNING ORDER.

In Pulaski Circuit Court, Second Division. Memphis Coffin and Casket Company, plaintiff, vs. West Huntsville Furniture Company, defendant. F. L. Patterson Furniture Company, garnishees. The defendant, the West Huntsville Furniture Company, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff.

H. G. DALE, Clerk.  
By J. J. McEvoy, D. C.

June 9, 1898.

### WARNING ORDER.

In Pulaski Chancery Court. Board of Church Extension of the Methodist Episcopal Church, et al., plaintiffs, vs.

Trustees of Peck's Chapel, et al., defendants. The defendants, Katy Middleton and Fred Middleton, minor heirs of D. F. Middleton, deceased, are warned to appear in this court within thirty days, and answer the cross complaint of E. S. Maloney, as Trustee.

J. H. PASCHAL, Clerk.  
By JAS. PASCHAL, D. C.

June 8, 1898.

E. S. & L. C. Maloney, solicitors for cross complainant.

## Contributed.

## Muddled.

MR. EDITOR:—Is jumping high an evidence of high spiritual attainments? I once knew a little barefooted negro who could jump a pole as high as his head; a clown who could jump three horses standing abreast, turning a summerset as he went over; and a long eared animal that could clear a ten rail fence. What of their spirituality?

Are ugly, not to say grotesque, pictures of pastors, with insinuations not to be misunderstood, as cowardly time-servers, little fawning sycophants, etc., compatible only with deep piety? I have known a few saloon loafers who were adepts in this line. Where shall I place them?

Is it such a grave offense that I and my children must shun it as the deadly poison of an asp, to listen to one outside of the church tax his rhetoric and exhaust his adjectives in pouring invective on the church, and such a sacredly sweet privilege that both me and my children must drink it down as the only elixir of life, to listen to the same flow of rhetoric and splutter of adjectives by one on the inside of the church, whose motive and intent are just the same as the other?

Is it a great sin in me to pay one dollar to hear an agnostic belittle the pastors of the church by constructing men of straw and then by biting sarcasm, burlesque and other methods of ridicule, to pour contempt upon them, with the sole object of destroying their influence, and a profoundly religious duty to pay ten dollars for the privilege of listening to one, who today might have been living in obscurity, plowing a swob-tailed mule that belonged to another, but for the kindly consideration of these same pastors, use the same sarcasm, burlesque, etc., and with exactly the same object in view, i. e., to destroy the influence of the pastors?

Am I to determine the moral quality of an act by the name one bears or the clothes he wears? Is the rule of right determined only by the inscription written upon the banner one carries? Is there venom in the words of him who has "agnostic" written upon the brow-band of his fiery steed, and are the same words, and used for the same purpose, uttered by one whose inscription is "holiness," but the sweet cadences of heavenly music floating out from harp-strings touched by angelic fingers?

Is the song sung by one but the infuriated ravings of a diabolical spirit, whose mission is to crush, to destroy, to damn, and the same song sung by another and prompted by the same spirit, to be esteemed as soul anthems to waft the spirit into mansions of perfect love?

Am I to condemn in unmeasured terms, as an act of unmitigated meanness, the man who stands out in open field and wholly undisguised, who strikes me a hard blow; and shall I lick the hand and fawn upon, as the embodiment of manly courage sanctified by divine grace,

## Woman's Mysterious Ills.

Explanation of their nature by Dr. Hartman, who tells how to cure them.



women are constantly puzzled about their health. Indeed female troubles puzzle all women. Older women have experience, but few possess knowledge of the subject. The periodical suffering is painful. It is accompanied by many varying sensations that distress. How much of this is necessary is a matter of guesswork. The whole question is shrouded in professional mystery.

Dr. Hartman's book for women, called "Health and Beauty," treats these matters with delicacy, and at the same time with clearness. Write

to the Pe-ru-na Medicine Company, Columbus, O., for it: it is mailed free. It is a practical printed talk to women. Dr. Hartman defines women's diseases as catarrh and tells how Pe-ru-na cures them.

Mrs. C. C. Naeve, 386 Morrison St., Portland, Ore., writes as follows:

Pe-ru-na Medicine Co., Columbus, O.

DEAR SIR:—"I began to take Pe-ru-na when I lived in Columbus, O., in 1887, and have used it and the Man-a-lin ever since whenever I needed medicine. I have never found an equal to Pe-ru-na for regulating the menses, and before I began to take it I was never regular and always had more or less pain. I had tried many different medicines before I saw Pe-ru-na but without success."

There is nothing mysterious about the action of Pe-ru-na. It is not a "cure-all," but it cures catarrh wherever located, and there may be catarrh in any organ of the body, as all are lined with mucous membrane.

Mrs. M. C. Mehl, 504 Walnut St., Columbia, Pa., says: "I have been troubled with catarrh and a soreness in my bowels for several years. I tried everything that was recommended. I tried Pe-ru-na and am happy to say that I am now entirely well."

Dr. Hartman's advice may be had without charge by any woman who will write for it. His book on Chronic Catarrh is also mailed free. It explains the danger of local treatment. All druggists sell Pe-ru-na.

him who stands behind the curtain and under the disguise of a brother strikes me the same hard blow?

I am muddled on these points. Will you, Mr. Editor, or some one who is kindly disposed, enlighten my darkened understanding and quicken my blunted perceptions through the ARKANSAS METHODIST or by a personal letter addressed to

THOS. H. WARE.

From Washington.

Not only temperance workers and advocates, but all persons who are interested in the maintenance of good order at the National Capital and of good morals among the soldiers at Camp Alger, were pleased at the action of the authorities of the District of Columbia in notifying the police to strictly enforce the act of 1861, which makes it punishable by fine and forfeiture of license for any saloon keeper in the District of Columbia to sell or give any intoxicating drink to any soldier or volunteer in the service of the U. S., or any person wearing the uniform of such soldier or volunteer. The liquor dealers claim that this law has been repealed, and it is expected that they will, as they usually do, employ the best legal talent that money will get to fight its enforcement: they had figured on making large profits by selling the soldiers from Camp Alger poison,

in the shape of intoxicants, and they are not disposed to give the expected profits up. If the courts will uphold this most excellent law, many young men at Camp Alger, who are now away from the restraints and refining influences of home for the first time in their lives, will be kept from starting on the alcoholic road to ruin. They cannot obtain intoxicants in the camp, and if they cannot get them in Washington, there will only be left the few "speak-easys" in the country from which they can get intoxicants.

In the midst of so much war talk a bill passed by the senate last week is not getting the attention it deserves. This bill provides for the appointment of an "Industrial Commission," to be composed of five senators, five representatives, and nine other persons who shall represent the different industries and employments. The duty of this commission shall be to investigate questions pertaining to immigration, to labor, to agriculture, to manufacturing and to business generally, and to report to congress suggesting such legislation as in its judgment would be calculated to improve existing conditions. It shall also furnish such information and make such suggestions as may be made a basis for uniform legislation by the various states in

order to harmonize conflicting interests and to be equitable to the laborer, the employer, the producer, and the consumer. It requires no argument to show that such a commission, composed of men who would honestly and conscientiously perform their duties, might be of great benefit to the country.

After three days of discussion the house of representatives adopted the joint resolution providing for the annexation of Hawaii. President McKinley is very anxious for the senate to act upon the resolution at once, but, owing to the determined attitude of the opponents of annexation—a minority—the outlook for speedy action by the senate is not as encouraging as it might be.

CORRESPONDENT.

## Camp Meeting.

The annual camp meeting for the Pine Bluff and Monticello Districts at Parnell Springs, near Warren, will begin on Friday before the third Sunday in August, and continue over the fourth Sunday. Parnell Springs is a nice healthy place, good sulphur water and fresh freestone water springs, clear and cool. A good place to camp. Good hotel accommodations for all who wish to board. Preachers of these two districts are expected to be present. This is your camp meeting. Everybody invited.

D. D. WARLICK.

## Substitutes for Horsford's

ACID PHOSPHATE ARE DANGEROUS.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "Horsford's" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

## No Doubt

You have one or more Bibles, but perhaps they are inconvenient for studying. We have just received a lot of the "Combination" Bible, an elegant self-pronouncing Bible, which we are selling for \$2.50. The King James version is the basis, and this version is read straight along from the text, while the revised version is read from the text in combination with the foot notes. These notes give all the words and passages of the revised version where it differs from the King James Version. Very simple and easily read. We will be glad to send you circular showing exact size of book and type. For 25 cents more we will put your name on the Bible in gold letters. Better still: For \$3 we will credit your subscription to the ARKANSAS METHODIST one year, if old subscriber, or send paper one year if new subscriber, and mail you a copy of this Bible.

ARKANSAS METHODIST.



## Contributed.

### On the Tented Field.

One week at Chickamauga has been a new and thrilling experience. Taps at night, sounded from regiment to regiment, putting 50,000 men to sleep upon the ground, and reveille in the morning waking them from the delightful slumber, have a larger meaning than when the same calls were sounded in my ears for four years at Searcy College. The morning and afternoon drills, with colonels, majors, generals, on prancing steeds, commanding regiments, brigades, divisions, infantry and cavalry; and the national airs which stirred my patriotic soul in the sixties, when but a boy, are daily sights and sounds which lend a charm and bring an enthusiasm into my life, unseen and unfelt before. Fifty miles of roadway, filled daily with the carriages of visitors, the wagons of the commissary; long lines of recruits, coming from all parts of the nation; acres of cavalry horses, and the great Park literally filled with the patriots of the closing century, make a scene which is a feast to my eyes from the rising to the going down of the sun.

It is encouraging to know that the Christian heart of the nation is warming towards the soldier boys. The Salvation Army, ever intent on doing good, holds many services, day and night, in the camp. The Y. M. C. A. is immortalizing itself in the hearts of the soldiers. Already, seventeen brigade tents, 40 x 60, have been established in the Park. These tents are furnished with tables, chairs, stationery, ice water, and two men to run them; and all without cost to the soldiers or the government. How eagerly the boys run to the tent to write home, to get a cool drink of water, to play a game of drafts, or to enjoy a social chat with a friend, is witnessed by the fact that the tents are always crowded except at drill time. I have the promise of one soon for the 2nd Arkansas. The same organization has brought to the camp such men as Mr. Toy, Maj. Whittle, Joshua Levering, and many others, speakers and singers, to lead the soldier boys to Christ. Their efforts are crowned with success. I had the privilege of having Maj. Whittle with me on the afternoon of my first Sunday in camp. Prof. Toy, a teacher in Mr. Moody's Bible School, will be with me Friday evening. The Red Cross Society is establishing headquarters in the camp, and we look for great good to be done among the sick through their instrumentality.

Christian literature is sent into the regiments from many sources. The Y. M. C. A. has donated 200 Testaments, 250 Sacred Song books, several hundred copies of various Christian publications, and many excellent tracts to the 2nd Arkansas Regiment. The American Tract Society proposes to send me a generous supply of their publications. If any publisher who reads these lines wishes to be helpful to our boys in this way, I will

be glad to be the instrument of his generosity.

I spend almost the entire morning in the division hospital, looking after the physical comfort and spiritual interests of the sick. During this week, through the kindness of some young ladies in Chattanooga, I have been able to take two gallons of ice-cold sweet milk to our 2nd Arkansas boys who are in the hospital—now thirty in number. I give it to them with my own hand, so that I know they get it. Out of a fund sent by some ladies from Augusta, I am giving these same sick men tea, crackers, lemonade, and other things which refresh and strengthen them. If our fathers and mothers at home could see how these men need these things and appreciate them, they would at once provide a fund to meet the wants of the sick until the method of government supply shall be perfected. I think a supplementary fund, wisely administered, will be a constant need here, and especially in Cuba.

In this hospital work I feel that I am surely walking in the footsteps of my Master. A kind physician said to me today, as I was moving among the sick, cooling their feverish lips and bringing brightness to their pale faces and languid eyes: "That is practical Christianity and that is beautiful." I have sent out an appeal for the sick, that no day may find me without something to cheer and help our suffering and dying soldiers. But the claim is too sacred to press. I would not doubt the generosity of our people by urging this claim upon their attention. A Mississippi chaplain, seeing the need of the hospital, wrote to the people of his State, and he now has a fund which he can draw on for three months in providing milk, ice, lemons and such things for his men.

I will preach on Sunday and hold a regimental prayer service each evening. I have been able thus far to put good literature in almost every tent in the regiment.

I am very much drawn to the officers of the regiment. Col. V. Y. Cook is a born soldier and a patriot through and through. His men are ever on his heart, and the regiment will ever delight to do him honor. Miss May, his daughter, said to me: "Papa has lived all his life hoping to serve his country at such a time as this." Lieut. Col. Cabell is small of stature, but he is a man and a soldier, every inch of him. Having a kind heart and the very best military training, he will be loved in the camp and trusted in the field. I have not yet been thrown with Maj. Sayle and Maj. Johnson, and am hardly acquainted with the captains and lieutenants, except a very few; but I hear them all highly spoken of by the men of the different companies.

Our regiment ranks well with the other regiments of the Park. Gambling and drinking are not allowed. We have no canteen, but there are several in easy reach of our boys. It is a shame that even our soldiers cannot be protected against this colossal iniquity. It is hoped that the canteens will be prohibited by military authority. The chaplains are giving earnest

thought and effort to this subject.

Camp Thomas is an ideal spot as a national camping ground. Not in the world's history has there been a finer spot for the mobilization of an army. Never was an army better fed. When the water connections have all been made and the shortage in medicine and milk and ice supplies for the sick have been remedied our condition will be as good as reasonable men could expect and doubtless better than any large army ever enjoyed. Uncle Sam is doing his best. Let the nation rejoice and be glad.

SIDNEY H. BABCOCK.

Camp Thomas, June 22.

### An Outing.

The writer of this visited Faulkner county last week, on business, and found much enjoyment, besides, while en route. Crops look promising, notwithstanding the showery weather, which makes the grass grow ahead of corn and cotton, but for the persistent opposition of the successful farmer. It was a great pleasure to visit our former home church, last Sabbath, and though the much loved pastor was at another appointment, the Sunday-school superintendent was present and alive to the work, with a large and seemingly interested attendance of teachers and pupils, who elected their delegates to the Sunday-school Conference to be held at Beebe, June 30. It was also our good pleasure to be present at the Epworth League meeting in the afternoon—election of officers for the next term, also election of delegates to conference at Beebe, 28th and 29th inst.

Having been away from Cato for three years, with little opportunity for taking a part in Sunday-school and League work during this time, it was a rare treat to be with former friends and pupils, many of whom any parent or teacher may well be proud. The obedient child and attentive pupil are perfect treasures, and are sure to come to the front as the best and most useful religious workers. How gratifying to observe that in being interested in, and taking part in church work, and its advancement, can so elevate and enable a timid boy to stand up like a man and discharge any duty that devolves upon him with dignity, grace and composure. May the good Lord bless and encourage all such to continue in well doing, that others may see their good works and be constrained to do likewise, to the honor and glory of our Father in heaven and the salvation of our land and country.

Pious boys, and girls, too, make good men and women. It is good men we want to hold the reins of government, both of church and state; only this can insure peace and harmony.

It was also our good fortune to visit some of the interesting and profitable, as well as beautiful places in Little Rock. It is a noticeable fact that North Little Rock is growing magically. It is worth witnessing the scene at the railroad shops after work hours in the evening, as the shop men, 500 or more, come pouring forth like

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a living stream from the various departments, all in a rush for home or the "hoodlum," which carries a number of them across the river. All ages, sizes and grades of royal manhood are represented in this great crowd, which though much soiled, looked cheerful and happy. "Dirty work makes clean money," and when seen an hour or two later these honorable "bread winners" can scarcely be distinguished from the well dressed millionaire.

The various manufactories along the river bank west of Little Rock seem to be doing a good business, and the immense waterworks, which force the water to the heights, where it is filtered and purified before being sent out to the inhabitants of the City of Roses, are simply grand.

Our unfortunate insane and deaf mutes have a high, healthy, beautiful home in this vicinity, which, with their efficient treatment, is doubtless conducive to the restoration of reason, health and happiness. The pure water, salubrious atmosphere, picturesque scenery and good society make Pulaski Heights a most desirable location.

We spent an afternoon, before returning home, in driving on the beautiful, cool, shady, well sprinkled streets of the Capital City, and shall ever after associate this little outing with most pleasant memories.

FANNIE STEWART.

Searcy, Ark., June 17.

The temperance people of Yell county will hold a Temperance Convention at Dardanelle, July 6 and 7. The effort is to carry the county against license at the September election. May every good man rally to the help of the temperance cause in Yell and every other county this fall. Every Methodist man is expected to vote against license and every Methodist woman to pray and talk against it.

### Farmers Break the Buggy Monopoly.

It is claimed that for years buggy manufacturers have secured exorbitant prices for their goods, but recently, through the combined assistance of the farmers of Iowa, Illinois and other states SEARS, ROEBUCK & Co., of Chicago, have got the price of open buggies down to \$16.50; Top Buggies, \$22.75; Top Surries, \$14.75 and upwards, and they are shipping them in immense numbers direct to farmers in every state. They send an immense Buggy Catalogue free, postpaid, to any one who asks for it. This certainly is a big victory for the farmer, but a severe blow to the carriage manufacturers and dealers.

## Literary Table.

A Martyr of the New Japan.

No. 2.

A. H. GODBEY.

Reaching Yeddo, Yoshida found new encouragement. There came to him a common soldier whom he had fallen in with on the road to Nagasaki. This humble peasant, uneducated, of low traditions, of humble life, was fired with the ideas he had received from Yoshida. He saw that the hope of deliverance of himself and his fellows from the galling yoke of feudal bondage, lay in education. The humble soldier was aflame with enthusiasm; he too would reach a foreign shore, and bring back the learning that should bring about the deliverance of his people, and in the meantime, under the tutelage of Yoshida, he set himself to the study of Chinese literature.

At last there came a gleam of dawn. Commodore Perry again appeared in the harbor of Simoda, near Yeddo, charged with the mission of making a treaty with Japan. Friends crowded around Yoshida to congratulate, to help, to advise. One presented him with a great sword of enormous weight; this he swore to carry through all his wanderings, and bring again to Japan. All preparations made, his garments stuffed with writing material, Yoshida and his peasant soldier friend set forth to Simoda, to embark at last for the wild regions of the terrible unknown devillands. Come what might, they would dare all for their dream of a new Japan.

That night they slept in a little temple on the shore. At dawn they seized a fisherman's boat, and rowed far out to sea to Perry's vessel. Kicking away their boat to render return impossible, they clambered up the side and stood at last on a foreign deck, under freedom's flag. The treaty with the Shogun was already drafted. It stipulated that no Japanese was to be aided in escaping from Japan. Yoshida and his friend were handed over by Americans as prisoners to the Simoda authorities. Standing in the morning on the free-man's deck, he found himself that night in a dismal cell, too short to lie down in, too low to stand in. There is here mingled an irony and pathos too sad and terrible for words.

Yoshida's rich friend, Sakuma, was confined for a time in a jail in his own province. Yoshida and his soldier disciple suffered a long and terrible imprisonment. The latter died of hardship and disease. But Yoshida was not a man to be crushed. He promptly began to teach his jailer. The government as promptly sent the captive to another prison, which only afforded him the opportunity to make new disciples. As in the case of Paul, his bonds but fell out for the furtherance of his gospel. Let the authorities change him about as they would, there ever filtered through his prison bars a flood of dreams of the new Japan. And

after long confinement by the Shogun for trying to leave the country he was handed over to the care of his own feudal lord, the Daimio of Choshu, on the original charge of broken allegiance. Certain friends then managed—doubtless with cash—to secure him the privilege of dwelling in his own house, as Paul did two years at Rome. This short period was his most useful, perhaps. He took up the work of teaching, receiving boys as pupils. None of his pupils then knew his worth. Boys do not know heroes, except in print, where plans and specifications and labels are furnished. History and romance are full of the heroic, to them; real life is not. Like monkeys, most things present to them an opportunity for mirth or mischief. There was nothing whatever heroic about the figures they gazed upon. A very ugly man, in bodily presence weak, in speech contemptible; fearfully scarred by small pox; worn and emaciated with hardship and confinement; nerves evidently shattered by the strain of years, so that, while gentle and kindly in act, he was rough, crusty, violent in speech, often to the point of arousing the laughter of his pupils; clothes ragged and dirty; hair seldom dressed; habit of wiping his fingers on his sleeves—in these things one compares him to Dr. Samuel Johnson. But his thirst for knowledge was insatiate, his eye for the future undimmed, his strength of purpose unabated. Such men refuse to be bound by physical weakness. Stealing hours from sleep in order to study, in summer he combatted drowsiness by putting mosquitoes up his sleeves; in winter, by running barefoot through the snow. In a land where art is supreme, he cared little for the beautiful; where every gentleman wrote well, his chirography was execrable. The political condition of his land absorbed his every thought. Recognizing the venality of the existing regime, and of his people, he was unflinchingly stern in his resentment of even the appearance of bribery. Wedded to his dream of a redeemed land, he never married. But it was long ere his romping pupils came to recognize, in their comic teacher, one of the noblest of men.

Weak and emaciated as he was, he never went into his little garden without girding on that great presentation sword. It illustrates the man. Instead of hiding what most would deem a signal of failure he clung to it. It recalls Columbus refusing to allow to be struck off the irons that Bobadilla had loaded upon him. Yoshida was not one to confess himself beaten. He would still wear the sword he had vowed to carry around the world. If his life was a failure, it was at least a failure in the cause of Japan.

His failure had now served to convince him of one fact; that ere he could carry out his plans there must be a complete revolution within Japan itself. He saw that the real motive in the Shogun's embargo upon intercourse with other lands was opposition to the education of the people. This now began to be more marked. Effort

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40 YEARS THE STANDARD.

was made to prevent pupils going to those foreign teachers who had been permitted, under cover of treaty rights, to establish themselves in the country. Spies and detectives were at work among Yoshida's friends and followers. Imprisonment and death were thinning out the most eager and ardent. The issue was squarely joined between the tyrannous Shogunate and the party of Yoshida and his friends. The methods of the despot made it clear that one of the two must die. "It was the old story of a power on its last legs; learning to the bastille, and courage to the block; when there are none left but sheep and donkeys, the state will have been saved."

Yoshida thought the hour had come. The people themselves were beginning to see the facts in the case. In his confinement he planned for the overthrow of the Shogunate. But spies were watching every movement, and the eagerness and lack of caution of Nomura and his brother, two of the youngest conspirators, betrayed the plan. All were arrested.

In the cell next to Yoshida's was confined a reformer from the southern highlands of Satzuma. This man, Kusakahe, was of one mind with Yoshida. Confined for a different plot, his intention was the same. They spoke often and long through the prison wall, of their hopes and wishes for Japan. Kusakahe first went before the judges, and when sentenced to death he was led to the place of death beneath Yoshida's window. Without a turn of the head that might have implicated his friend, he called aloud a Chinese couplet:

"It is better to be a crystal and be broken,  
Than to remain perfect like a tile upon the housetop."

So likewise thought the reformer of Galilee.

Yoshida's last public appearance was a fitting end to his work. Brought before the tribunal, he turned his defense into an attack, spoke at length upon the history of his country, pointed out its lessons, exposed the illegality of the usurping Shogunate, told of the crimes that had stained its abuse of power, prophesied of a new Japan, and calmly, proudly, went forth to die. He was only 31 years old.

Let Stevenson sum up his life

and character: "A military engineer, a bold traveler, a poet, a patriot, a schoolmaster, a friend of learning, a martyr to reform—there are not many men dying at 70 who have served their country in such various characters. He was not only wise and provident in the night, but surely one of the fieriest of heroes in execution. It is hard to say which is most remarkable, his capacity for command, which subdued his very jailors; his hot, unflagging zeal, or his stubborn superiority to defeat. He failed in each particular enterprise that he attempted, and yet we have only to look at his country to see how complete has been his general success. His friends and pupils made the majority of leaders in the final revolution, and many were placed high among the rulers of Japan. It is better to be Yoshida and perish, than to be only Sakuma and save the hide. Kusakahe, of Satzuma, has spoken the word, 'It is better to be a crystal and be broken.'"

The story is told. The personages speak not only for themselves, but also for their land. The reader may judge if there be stability in the Japanese character. Heroic, indomitable men belong to a heroic people. These of whom I have told—Yoshida Torajiro, the common soldier, the brave Kusakahe, the eager 18-years old lad, Nomura, are but legitimate specimens of their country and their race. And we should do well to remember that this heroic young reformer, Yoshida, began his study and agitation before ever coming in contact with foreign ideas; before any real intercourse between Orient and Occident began. It was not the result of mere perception of what was without; it began in his study of the social miseries of his own land. Providence threw other light in his way as he sought; the real inspiration was not from without Japan, but from within. The Occident did not create all the reform of Japan; it held forth all its love at the moment a great soul was on fire with zeal for a new order of things, and devoting his life for its attainment. He was a Hidalgo to his people; the part of Juarez was left to his comrades. Honor and peace to him!

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JULY 3, 1898.

Golden Text: "A soft answer turneth away wrath; but grievous words stir up anger." Prov. xv. 1.  
Topical outline: I. Israel rebels (verses 16-20). II. Rehoboam is forbidden to fight (verses 21-25).  
Memory verses, 16-19.  
Reference word, "Divided."  
Lesson hymn, No. 518.  
Time, about 975 B. C.  
Place: The city of Shechem, in the valley between Mount Ebal and Mount Gerizim, thirty-four miles north of Jerusalem, and seven miles south of Samaria.

READINGS FOR THE WEEK.

- S. Jeroboam and Ahijah, I. Kings xi. 2-40.
- M. The Plea of the People, xii. 1-5.
- T. Folly of Rehoboam, xii. 6-15.
- W. Kingdom Divided, xii. 16-25.
- T. Account in Chronicles, 2 Chronicles x.
- F. Ephraim's Arrogance, Judges viii. 1-3.
- S. Ephraim's Arrogance, xii. 1-6.

In the days of David and Solomon there had existed from immemorial times a jealousy between the tribes of Judah and Ephraim. The reader will remember that David was the recognized king over Judah several years before he became king over the Northern tribes. Of these Northern tribes Ephraim had always been the leader, as Judah had been the leader of the Southern tribes, including Benjamin and Simeon. Jacob, when dying, had prophetically assigned this prominence to Ephraim and Judah respectively. The prophecy was fulfilled in all their after history, the names of Judah and Ephraim being often used by the later prophets for the people which each represented.

During the reign of Solomon there was much public work that went on, such as the putting up of great public buildings and the strengthening of fortifications. In the midst of this work a most capable young man was discovered—Jeroboam, the son of Nebat, an Ephraimite. To him Solomon committed a sort of oversight of these matters. For the sins of Solomon God determined to take away from his house a large part of the rulership of Israel. He commissioned Ahijah, the prophet, to make known this fact to Jeroboam, and to tell this Jeroboam that he himself should accede to this newly established throne. But this was not to be till after the death of Solomon, and the kingdom was to be secured to Jeroboam on condition of his obedience to the divine will.

The whole conduct of Jeroboam was in striking contrast to that of David, who had been placed in similar circumstances under the reign of Saul. The revelation of the prophet did not authorize sedition, any more than a similar revelation of Samuel to David had authorized rebellion. Nevertheless, Jeroboam

raised a sedition and was compelled on that account to flee into Egypt.

After the death of Solomon, Rehoboam, his son, succeeded to the throne. There can be little doubt that the Ephraimites had intended from the first to seize this opportunity to throw off the yoke of a dynasty that was distasteful to them. They lost no time in bringing on a quarrel with Rehoboam. Had it been otherwise, they would have gone to Jerusalem, the established seat of government, and there done homage to the new king, and laid before him in a regular way, their grievances. It is true that Solomon had raised great revenues, but it is also true that under him the State had grown wealthy and powerful, and every citizen was a beneficiary of the general prosperity. Back of all the movements of these Ephraimites and their confederates was a discontent of a deeper sort. So they met at Shechem, a town of Ephraim, and proposed to settle matters there. Our lesson text gives an account of how matters went off. Jeroboam had been sent for out of Egypt, and doubtless laid their plans. Rehoboam, guided by the counsels of his young and hot-headed courtiers, resolved upon bullying them into submission. But they were not to be bullied.

Jeroboam, therefore, went into his reign by usurping the throne. He immediately proceeded to still worse matters, and established in Israel a false worship. He set up for himself a complete national establishment, religion and all. The division of Israel was divinely provided for, but the method of it, from first to last, was an offense in the sight of heaven. Still, God did not permit Rehoboam to interfere with it—they must be left to work out their own national destiny, being warned meantime by God's prophets. Their national career was, as we shall see, short—253 years. The cup of their iniquity was then full, and they went into captivity, never to return. The policy of Jeroboam was their ruin.

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JULY 10, 1898.

**The Rainbow of Christian Character**

2 PETER 1:5-7.

"Diligence" becomes us in every laudable undertaking. There is an old adage that "what is worth doing is worth doing right." The point intended is that negligent or listless endeavor is always dishonoring; we only weaken and demoralize ourselves thereby. Yet, there are causes which should, especially, spring us to the most earnest endeavor. Such a cause is this, of developing a perfect Christian character. Nothing besides is worthy of such care and diligence; for to be a true Christian is to be the noblest type of man, and to fulfill all duties, whether to ourselves or to others.

"Faith" must underlie Christian life. No man can find motives for any other than a wordly life except in the faith in God and a life to come. To this Christianity adds faith of salvation through Jesus Christ, who has redeemed us by his death, and shown us the way of holiness in his life. To follow him is the great work to which the apostle exhorts us.

"Virtue" is obedience to faith. No man has a sound character who recognizes duties which he does not perform, or believes truths which he does not follow. Virtue is purity of heart, and that is inward harmony with conviction. No man ever rises higher in virtue than to do the thing he believes.

"Knowledge" is the means by which we grow. If our hearts are pure and we desire to do God's will, yet we can do His will only as we know it. Growth in knowledge is, therefore, the condition of growth in usefulness and in spiritual power.

"Temperance" is a just control

of all appetites and affections. One may be free from the more debasing forms of intemperance and yet need to learn temperance in speech, in the expression of opinions, or in the love or indulgence of pastimes. At every point one must be self-possessed, holding his conduct under the strict sway of a sober judgment.

"Patience" is invaluable. Many resolve well and start well, who fail for lack of patience. A man who has faced death on the battlefield will grow weary in prison and accept release by renouncing his cause. The monotony of daily duty wearies the restless. We need to come to that duty with a long-enduring effort.

"Godliness" or God-likeness, we shall best attain by holding before us, always, the thought of God's will in everything we do, and doing duty as unto God and not unto men.

"Brotherly Kindness" is genial fellowship; that prompt sympathy which goes forth to those with whom we associate as to our brethren.

"Charity" aids the needy, and is forgiving toward those who injure us. It is the highest expression, in human life, of the indwelling love of God as the power which guides our life.

My dear Leaguer, what can inspire you to more earnest effort than the character here set forth? Set your heart on it and in your diligence do not forget that power for spiritual life comes directly from the great Life Giver. Seek that power in daily prayer.

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## ARKANSAS METHODIST

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

WEDNESDAY, JUNE 29, 1898.

## The Publishing House Claim.

We have received a number of letters asking why we keep silent on the matter of the Publishing House claim. Our answer is Prov. xviii:13. "He that answereth a matter before he heareth it, it is folly and shame unto him."

When the evidence is all in we shall give both the evidence and our opinion. The matter is being handled by men who are capable and to whom the honor of the church is as dear as to any of our readers. Men of eminent reputation are accused. Their reputation for integrity should stand them in hand, at least before their brethren, until all the facts are known. This is all they ask. This has been sent us from the Book Committee at Nashville, with request to publish:

## A STATEMENT FROM THE BOOK COMMITTEE.

"To the Vice-President of the United States: The Book Committee of the Methodist Episcopal Church, South, has appointed a sub-committee to appear before the Senate Committee of Investigation into the fact concerning the payment of the claim of said debt against the Government. A hearing at the earliest possible date is requested.

"COLLINS DENNY, Ch'n.  
"Nashville, Tenn., June 15, '98.

"On June 14, the Book Committee of the Methodist Episcopal Church, South, met for the first time since its appointment by the General Conference. The book agents, Messrs. Barbee & Smith, presented a formal request for a thorough and complete investigation of the whole matter of their relation to the prosecution of the claim recently paid by the United States Government for the use, occupancy and damage of our Publishing House. In accordance with this request the Book Committee instituted a careful and minute inquiry. All the facts and documents in the case were before them, and were duly and fully considered. The Book Committee are unanimously of the opinion that the Book Agents have not intended to deceive or mislead any of the Senators of the United States. But since the senate has ordered an investigation of all the circumstances connected with this transaction, the Book Committee do not deem it wise to make any detailed statement to the public till that investigation shall have been concluded. A committee of five of their number has been appointed to appear before the Senate Committee for the purpose of presenting the facts as far as the authori-

ties of the Methodist Episcopal Church, South, are concerned; and the Vice-President of the United States has been informed, by telegram, of this action, and has been requested to arrange for a hearing at the earliest possible day. The Book Committee asks the Church to await the result of these proceedings, and promise that, as early as possible, thereafter, they will submit a full and explicit account of the relation of the Book Agents to this whole affair.

"COLLINS DENNY, Ch'n.  
"J. D. HAMILTON, Sec.  
"Nashville, Tenn., June 15, '98."

The members of the Book Committee present, when the above action was taken were: R. A. Young, T. D. Fite, W. P. Lovejoy, J. D. Hamilton, J. M. Mason, J. A. Odell, Collins Denny, W. C. Kendrick, James Campbell, E. C. Reeves and J. B. Morgan. Only two were absent, Paul Whitehead and R. W. Milsaps.

We have promise, that, in due time, the church shall have a full statement of the case on both sides.

Although the money paid was only a just claim of the church, which had long been pending, and ought to have been paid years ago, and although any fees or commissions which the church's agents may have agreed to pay in order to secure the claim were not a matter for congressmen to consider; yet, if it appear that this just claim has been obtained in any sense by deceiving the senators, who voted for it, then we are clear that, since the agents for the church acted upon their individual responsibility, without direction of the church, that the church should clear herself of any complicity with the deception in any way, by demanding the return of the money.

## State Epworth League Conference Notes.

Perhaps the most helpful religious gathering ever held in Arkansas was the recent conference in Jonesboro. From beginning to end it was a busy body; no time was wasted and none unprofitably spent. An unusually large number of those appointed to take part in the exercises was present, and perhaps no one was absent without a good excuse. The papers and speeches of the members of our Arkansas Leagues were of a very thoughtful and practical character. Many of them deserve special mention, but their authors will be rewarded best by knowing that their good suggestions are being carried out. It was gratifying to hear definite information and plans given, instead of the meaningless generalities that too often make up the material for such occasions.

The efficiency of Brother Thomas as a presiding officer was never greater than at Jonesboro. With kindness and a firmness, which we

now see was for the best, he directed the work of the conference in a most successful manner. That his work was approved was shown by his re-election for the fourth year.

I have not the data at hand, but will venture the assertion that there was an increase in the number and membership of the leagues in the State. There was an unmistakable deepening of interest in the possibilities of the league on the part of all present. No one could leave that enthusiastic meeting without a hearty desire to extend the benefit of the league to places where it is not now organized. There is to be more systematic and careful study of the Bible and missions in all our leagues.

The conference pledged itself to a better support of the Epworth Era. If Dr. DuBose is as successful with the Era as he was in the editorial management of the Pacific Methodist Advocate, he will find the young people of Arkansas hearty helpers in his work.

One of the most advanced steps taken by the conference was their assuming the entire support of Bro. John W. Cline and wife for three years. Some thought it best to assume this duty for a year at a time, but Dr. Lambuth and others who have had opportunity to observe the methods of working in such cases elsewhere, were of the opinion that it is better to take the obligation for a longer time. There was no outburst of enthusiasm in this matter. Bro. Thomas urged that all should be done when the conference was in its calmest mood. Although only one-third of the leagues in the State were represented, they subscribed on roll-call more than three-fourths of the necessary amount. The yearly allowance for a married missionary is \$1,000, and the leagues present assumed more than \$750. Let the other leagues in the State write to Bro. Thomas promptly, telling him how much they will assume. The most of the subscriptions ranged from five to twenty-five dollars for each league.

The conference was especially blessed in having the veteran missionary, Rev. Young J. Allen, D. D., of China. Dr. Allen has been in China nearly forty years. His great address on the condition of things in the East made a profound impression on those who heard it. He set before us the contrast between the civilization of the East and that of the West. He traced the origin of these civilizations in a new and interesting manner. He drew a striking contrast between Xerxes crossing from Asia into Europe with his soldiers, counted by the millions, checked by Leonidas and his chosen three hundred at Thermopylae and driven back by the Greeks at Salamis, and Paul, the apostle, crossing into Macedonia with Silas as his only companion. From this simple fact has come the civilization of the West; for from St. Paul, through the English speaking people, we have come into the enjoyment of our present Christian freedom. No power has been able to drive the influence of Paul and Silas back into Asia. Julian, the apostate,

tried it; but as he lay dying on the battlefield he cried out in the presence of the victorious Christians: "O Galilean, thou hast conquered!" "An invasion of ideas," says Victor Hugo, "can not be resisted."

The speaker told how Buddhism was introduced into China, and how that from Buddhism, Taoism, and Confucianism the civilization of the East had been developed. The utter weakness of these systems was set forth in a masterly analysis of the civilization that has grown up from them. This analysis was repeated from the eighth volume of Dr. Allen's history of the war between China and Japan. This book has been accepted as the standard account of that conflict by the Emperor of China, the Mikado of Japan, and the King of Corea, although it is written from a decidedly Christian standpoint. In the eighth volume, above referred to, the revelations and lessons of the war are discussed, and the civilization of China is attacked and unfavorably compared with that of Christian lands. It is required of a civilization that it should solve three problems, viz. (1) Man's relation to God, (2) Man's relation to nature, (3) Man's relation to his fellowmen. Christian civilization answers the first of these by revealing the fatherhood of a personal God. Heathenism utterly fails to give man any approach to a true conception of God. "Buddhism teaches man to work out his own salvation with fear and trembling, but without God." Christianity answers the second by revealing man's dominion over nature in such chapters of the Bible as Gen. i. and Psalm viii.; hence, Christian countries have far outstripped others in the applied sciences, and have made the powers of nature, water, fire, wind, electricity, etc., the servants of man. Heathenism utterly fails at this point. In heathen countries man is the slave of nature, and every unusual phenomenon is regarded as a wrathful expression of some offended god. Superstition consists, according to Dr. Allen, in the dominion of natural phenomena over man. Heathenism he likened to a vine climbing upon itself, so that it falls in a mass upon the ground and with every inch of its growth becomes more weighted to the earth. Christianity answers the third by revealing the brotherhood of man. The utter failure of heathenism here is shown by the existence of caste and the degradation of woman. Dr. Allen has shown the Chinese the absolute hopelessness of their condition, unless they change their civilization, which means that they must change their religion. It appears that this great missionary has the ear of China. His book on the war is being read by all Chinese, from the Emperor down; in one year 218,000 copies of one of the many books he has published were sold. Not long since, the Emperor sent some one out especially to buy a book on family worship, which this man has recently translated from English into Chinese, and in which the Emperor will read how his Christian subjects



pray for him in their homes. Certainly, from all this there must be some substantial results in the near future. Fruits of the long unrequited toil of the missionary are already being seen. In 1895 four Christian women were murdered for the cause in one of the provinces of China, and last year on the very spot that had been spattered by their martyr blood, 20,000 converts were reported. The great empire is waking up; the stubborn Chinese have become willing to be taught.

I cannot ask space to tell more about this encouraging, inspiring address. I hope Dr. Allen will publish it in pamphlet form, and let the Missionary Secretary scatter it all over America and England. It would open the eyes of the world on the possibilities of Christian missions.

I must refrain also from telling of the great address of Dr. Lambuth. Neither this nor that of Dr. Allen was such as to arouse unreasoning enthusiasm, but to produce profound conviction. The leagues of the State will take on new life when they get the spirit of these addresses and engage actively in the support of one of the best loved sons of Arkansas.

The excellent addresses of Bro. Pattillo and Dr. Godbey will have to be passed by with a mere mention. They very fittingly closed the great conference by showing us the wrong and right way of looking at life.

Everybody's mouth was filled with praises for Jonesboro's hospitality.

JAMES M. HAWLEY.

#### An Urgent Call.

To the ministers and laymen of the Arkansas Conference in general, and of the Fort Smith District in particular.

Dear brethren: There have been two calls through the ARKANSAS METHODIST for help in behalf of Bro. R. F. Emerson, but so far there has been but little response. Bro. Emerson labored on this, the Cauthron charge, for something over two years, being a member on trial of the Arkansas Conference. His health broke down at the end of this time, so that he was compelled to give up his work. He went to Phoenix, Arizona, in search of health. His health improved for a time, but has recently declined again; he is not expected to live long.

Now, it is necessary that Bro. Emerson be brought back to Arkansas, if his health will at all admit of it. He is on very heavy expenses out there, and has been a part of the time in destitute circumstances. If he was here his friends could wait on him in his last illness without so much expense. Besides, his children are here, and of course he would like to meet them again on earth.

It will cost as much as \$65 to bring him and his wife from Arizona. If he dies out there it will be that much or more to bury him and bring his wife home. So you see that in either case it is necessary that the money be raised at once. Bro. Emerson is worthy of

this much needed assistance. The people on this charge were very much attached to him, and they have rallied liberally to help. They paid most of his expenses out there, and have sent money to his assistance several times since. The people here have been very much burdened; they have done all that they are able; still, they are willing to help in raising this last needed sum, but it is not right that they should have to raise it all. Now will the people please rally to this worthy cause? May the Lord lay this matter on the heart of every reader.

Let the preachers, especially of the Fort Smith District, put this matter before their people, and I am sure the amount can easily be raised. Send money to Rev. Stonewall Anderson, Greenwood, Ark. Please don't lay this matter carelessly aside, but send a contribution. Your brother in Christ,  
L. A. CAMPBELL.

#### Quitman College.

Its friends will be pleased to learn that the debt has been greatly reduced, and with only \$3,100 the new building and grounds may now be redeemed.

Our time is short. The case urgent. The object a worthy one. I make this earnest, public appeal for help. Let everyone who reads this, write me at once the amount you can willingly and cheerfully give to help finish paying this debt. What you promise to give will be due when the whole amount is pledged and you are officially notified of the same. I plead for the boys and girls and for the cause of Christian education in Arkansas. Do not delay the matter. Pray over it. And may God bless every one who will help us in this hour of peril and need.

Address all communications to me at Quitman, Ark.

Your friend and brother,  
O. H. TUCKER, Prest.

#### To the Presiding Elders.

MR. EDITOR.—I write to second Bro. Thornburgh's suggestion to the P. E.'s to give prominence to the temperance question at the approaching District Conferences. Let some hour be set apart at which this question may be presented and discussed. Thus the public conscience may be awakened, and public sentiment created against license.

It ought to be kept before the minds of the people, that they will be called on to vote "For license" or "Against license," and "For the Sale of Wine," or "Against the sale of Wine."

This complicates the question, and makes it all the more important that it should be placed prominently and intelligently before the people. There can be no more opportune time or place, than these District Conferences afford for agitating this question, and exposing the fallacies of the advocates of License. We must be aggressive in this fight, or lose the vantage ground so hardly won.

To this end, the following reso-

lution was adopted at the last session of the Little Rock Conference:

"We recommend that a temperance mass-meeting be held at each District Conference; also, that each pastor shall arrange for the most thorough agitation of the question within his pastoral charge."

E. L. BEARD.

Alexander, Ark.

#### Arkansas Epworth Leaguers.

The Jonesboro conference assumed the support of Brother and Sister J. W. Cline for three years. Their work is teaching in the Anglo-Chinese College at Shanghai, China. It requires \$1,000 per year. One-third of the league chapters represented at Jonesboro took over \$750 per year of the amount, and the officers of the State organization are requested to call upon the remaining leagues to assume some amount in this work.

No leaguer can afford to be left out of this enterprise. Send me amount taken per year and name and address of your secretary. The missionary year began April 1, 1898, and amount assumed is payable within one missionary year. Mr. Geo. Thornburgh, Little Rock, Ark., is the treasurer for this matter. Dear Leaguers, act at once, and begin to thank God that the young people are represented in China by one of Arkansas' brightest and best men and by one of her purest and most accomplished women. Arkansas leaguers never fail in anything. Be prompt in this great undertaking. The sums subscribed range from \$2.50 to \$50 per chapter.

As you know, I was re-elected President of the organization, with a body of assistants whose hearts are in the work and whose interest in young people is understood. May God bless you all.

JAMES THOMAS, State Pres.

#### Personal.

Prof. J. M. Hawley was in our office Tuesday.

Rev. R. P. Wilson, D. D., has been re-elected editor of the Pacific Methodist Advocate.

Rev. J. A. Anderson called Tuesday. He met his family here returning from West Tennessee.

Central College has conferred the degree of A. M. on J. W. Bruce, professor in Hendrix College.

Bro. Brock, "all the way from Pike," and editor of the Courier, called and made our acquaintance Wednesday.

E. B. Craighead, president of Central College, Mo., has received the title of LL.D. from the Missouri State University.

Rev. J. R. Moore was in our office Tuesday. He was on his way to Hazen to marry Mr. John McNeill to Miss Nettie Hammond.

President Millar, on his way home from a two weeks' trip, called Saturday. He is hopeful for a good opening at Hendrix next fall.

Prof. Minnier, who has been teaching at Russellville the past year, called Saturday. He will return to Paris, Ark., where he taught several years.

Prof. Edwin Mims, of this city, is to be married Wednesday, to Miss Clara Puryear, of Paducah, Ky. Edwin Mims occupies the chair of English Literature in Trinity College, N. C.

Delegates and visitors in attendance on the Little Rock District Conference will be accorded rates at one and one-

third fare for the round trip, i.e., pay full fare coming and one-third fare returning. In purchasing a ticket on M. & L., and St. L. & I. M., take a certificate from agent. The secretary will sign them and also give a certificate to those who travel by Cotton Belt.

THOS. H. WARE.

#### Program

Of the Monticello District Conference, to be held at Warren, Ark., July 13-17, 1898.

#### WEDNESDAY.

8 p. m. Preaching—T. O. Rorie.

#### THURSDAY.

8:30 a. m. Organization. Appointment of committees.

#### SPIRITUAL STATE OF THE CHURCH.

How many family altars? Is the attendance good at preaching and prayer-meeting?

Do your people have a high regard for the church?

What per cent. pay to the support of the ministry?

How are your people on temperance?

Do your people have any old feuds?

Address—"The Manifestations of Spirituality."—T. O. Rorie.

#### THURSDAY, 3 P. M.

#### SUNDAY-SCHOOL AND LEAGUE.

Have you a school at every church?

Have you any mission schools?

Are the catechisms used?

Are any schools organized into missionary societies?

How many Leagues have you?

What are your greatest hindrances to League work?

Address—"What definite results should be sought in Sunday-school work?"—E. J. Kamak and J. J. Colson.

#### FRIDAY, 8:30 A. M.

#### MISSIONS.

Have you a Woman's Foreign Mission and Home Mission Society?

Do you have missionary Prayer-meetings?

Do you try to secure a contribution for missions from every member?

Do you circulate literature on missions?

Have you presented the claim of the American Bible Society?

Address—"The principles involved in missions."—J. C. Knox and D. H. Colquhite.

#### FRIDAY, 3 P. M.

#### FINANCE.

What is your financial system?

Do you keep informed as to what each member pays for ministerial support?

Do you have Steward's collection books?

What is the condition of your church houses and parsonages?

Address—"The true principle upon which ministerial support is based."—C. H. Lyman and W. A. Steel.

"False grounds commonly used to get money for the preacher."—J. E. Erwin and F. P. Doak.

#### SATURDAY, 8:30 A. M.

#### EDUCATION AND LITERATURE.

Have you preached on Christian education?

Have you canvassed your work for students for our schools?

What books do you sell?

How many books have you read since Conference?

How many of the following taken: ARKANSAS METHODIST, Nashville Advocate, Review, Review of Missions, World for Christ.

Talks from school men and editors.

Report from District Board of Education.

#### SATURDAY, 3 P. M.

#### MISCELLANEOUS.

Renewal of local preachers' license.

Licensing local preachers.

Recommendation for admission or orders.

Report of committees.

Election of delegates.

Selection of place for next District Conference.

Preaching announced regularly.

For Rubber Stamps, Stencils, Office Goods, etc., etc., write to Rubber Stamp Works, Little Rock, Ark.

## Christian Life.

### Courts of the Lord's House.

Lord, I have loved thine house's habitation,  
The holy place wherein thine honor dwelleth,  
Which I account thy field's green congregation,  
And thy deep words wherein the wild bird tell-  
eth  
His praise of thee.

How amiable are these thy tabernacles!  
Thy cliff's red side wherein the swallow build-  
eth;  
Thy hills, whereon the soul flings off her shackles  
When thy freelight the dewey summit glideth.  
Thine altar steps  
Where down with hymns of thee thy cataract  
leaps.

Yet, count it not for sin that I have reckoned  
The fairest house in thy dear name erected  
To which by angel hands the heart is beckoned  
For prayer and praise and sweetness unex-  
pected,  
Thine undefiled  
Pure temple—body and soul of this thy litt'le  
child.

—Pall Mall Gazette.

### The Sower.

M. C. ALLIN.

Go forth in the morning with singing and glad-  
ness,  
Thou sower within the world's field,  
For the seed that is sown, be it joy, or yet sadness,  
The same at the harvest will yield:  
Kind words and bright smiles may bring hope to  
the friendless,  
May brighten some path that seems long;  
Cause the sun to shine forth, for no dark time is  
endless,  
And discord may change to sweet song.

But when the storm threatens, for sometimes it  
will,  
And clouds gather thick o'er your sky,  
Be true to the task thou art set to fulfil,  
And pray for the light from on high.  
Just give to thy labor the best that thou hast,  
It will drive much of sorrow away;  
And the cares that oppress thee shall vanish at  
last,  
With the burden and heat of the day.

And after the present has rolled far away  
Back into the dreams of the past,  
And in the broad fields that we plant to-day,  
We gather our sheaves at last,  
Will the land be bright with the golden grain,  
Or with nettles and weeds o'er grown?  
For the sower must reap in joy or in pain  
The harvest of what he has sown.

### An Anecdote of Lorenzo Dow.

One day, a mile from his preach-  
ing place, he came upon a man  
cursing furiously. Asked the  
cause, he said, with much profan-  
ity, that some thieving loafer, come  
hither to hear that fool preacher,  
who ought to be tarred and feath-  
ered and run out of the country,  
had stolen his ax—his brand-new  
ax; and more, that by the theft he  
would lose a fine job of cutting  
cord-wood.

"Come along to the preaching.  
I will find the thief for you," Dow  
said, imperatively.

The swearer came along, though  
with a face of doubt.

At the meeting-house door he  
saw Lorenzo pick up a stone. It  
went with him to the pulpit, where  
he at once recounted the theft,  
and ended by saying: "The thief  
is here. I know it. I shall hit  
him with this stone. When I  
throw it, it will not go near an  
honest man."

Then he raised his arm above his  
head and made a feint of launch-  
ing the pebble. A man sitting  
midway the aisle involuntarily duck-

ed his head—and stood self-con-  
fessed an evil-doer.

He was let off upon his return-  
ing the ax and promising to get  
religion before Lorenzo came again  
to preach, a promise which was  
faithfully kept.—Godey's Maga-  
zine.

### Praying Better Than Worrying.

There is not much gain in think-  
ing about the things over which one  
can have no control. It is better  
to leave them prayerfully with  
God. The man who tries to think  
of such things worries. He is wor-  
ried about his health and about the  
weather and about his family and  
about the wickedness of the world  
until he has learned the lesson of  
prayer. Then he does the best he  
can each day and leaves the rest  
with God.—Sunday School Times.

### Good Nature.

Said a mother once to an old  
family friend, "What shall I bring  
up my boy to be?"

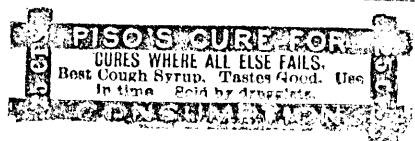
The boy in question was in his  
cradle and a lord chancellor's wig  
was perhaps among the least of  
the adornments that the mother  
pictured for the little flaxen head.

"Bring him up to be good na-  
tured," was the answer, and it fell  
chill on her ambitions. Yet what  
better training for the child—what  
better promise of happiness for all  
around him—than was implied in  
that advice? Discipline, self-re-  
straint, active helpfulness are all  
included in it; good nature is the  
home and homely side to the big-  
gest of philanthropists. Charity,  
says an ancient proverb, is the salt  
which keeps wealth from corrup-  
tion; but salt after all is more or  
less a luxury of the table, and  
some wealthy folks seem quite  
content to run the risk, and to put  
up with the merest pinch by way of  
flavor. Yet, if reckoning it essen-  
tial, and moreover, delighting in  
its taste, we call charity the salt of  
life, no less certainly is the doing  
of kindness the bread of life—that  
bread which is a daily need and a  
daily prayer with all of us, and  
which, it is written, "strengthen-  
eth man's heart," and not only  
feeds, but "satisfieth the poor."—  
Lady Magnus, in Good Words.

It is only when we come to thank  
God as earnestly for our trials as  
for our mercies that we shall have  
the patience and poise and peace,  
under all the trying experiences of  
life, that it is the Christian privi-  
lege to enjoy. We shall be able to  
do this when we, with Paul, shall  
come to recognize that all things,  
trials and mercies, are concentric  
to the orbit of God's purpose, and  
that our sorrows as well as our  
joys contribute to our good and  
his glory.—Rev. George R. Wood.

### Success—Worth Knowing.

40 years' success in the South, proves Hughes'  
Tonic a great remedy for Chills and all Malarial  
Fever. Better than Quinine. Guaranteed, try  
it. At Druggists. 50c. and \$1 bottles.



## THE NEW WAY.



WOMEN used to think "fe-  
male diseases" could only be  
treated after "lo-  
cal examinations" by phys-  
icians. Dread of  
such treatment kept thousands of  
modest women silent about their  
suffering. The in-  
troduction of  
Wine of Cardui has now demon-  
strated that nine-tenths of all the  
cases of menstrual disorders do  
not require a physician's attention  
at all. The simple, pure

McELREE'S  
Wine of Cardui

taken in the privacy of a woman's  
own home insures quick relief and  
speedy cure. Women need not  
hesitate now. Wine of Cardui re-  
quires no humiliating examina-  
tions for its adoption. It cures any  
disease that comes under the head  
of "female troubles"—disordered  
menses, falling of the womb,  
"whites," change of life. It makes  
women beautiful by making them  
well. It keeps them young by  
keeping them healthy. \$1.00 at  
the drug store.

For advice in cases requiring special  
directions, address, giving symptoms,  
the "Ladies' Advisory Department,"  
The Chattanooga Medicine Co., Chat-  
tanooga, Tenn.

W. I. ADDISON, M.D., Cary, Miss., says:  
"I use Wine of Cardui extensively in  
my practice and find it a most excellent  
preparation for female troubles."

## Agents Wanted for "Harp Of Life" Godbey & Thornburgh

WE WANT 1,000 Agents to han-  
dle one of the most popular books  
of the times: "Touching Incidents  
and Remarkable Answers to  
Prayer." It sells to all denomina-  
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—To raise conference collections  
the card system has been used  
successfully by many pastors.  
We have the cards printed  
for members to subscribe to these  
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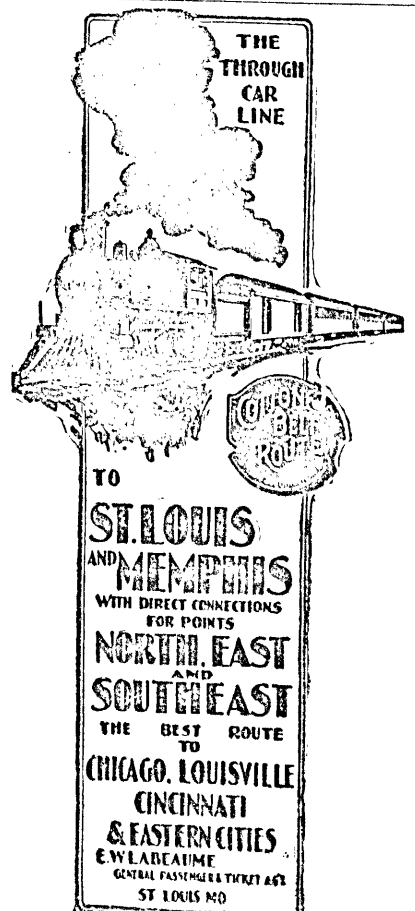


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There are people here who have their  
doubts about our modern methods and ap-  
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## For the Young People.

## The Flag Goes By.

Hats off!  
 Along the street there comes  
 A blare of bugles, a ruffle of drums,  
 A flash of color beneath the sky,  
 Hats off!  
 The flag is passing by!  
 Blue and crimson and white it shines,  
 Over the steel-tipped, ordered lines.  
 Hats off!  
 The colors before us fly;  
 But more than the flag is passing by.  
 Sea fights and land fights, grim and great,  
 Fought to make and to save the State!  
 Weary marches and sinking ships;  
 Cheers of victory on dying lips;  
 Days of plenty and days of peace;  
 March of a strong land's swift increase;  
 Equal justice, right and law,  
 Stately honor and reverent awe;  
 Sign of a nation, great and strong  
 Toward her people from foreign wrong;  
 Pride and glory and honor, all  
 Live in the colors to stand or fall.

Hats off!  
 Along the street there comes  
 A blare of bugles, a ruffle of drums;  
 And loyal hearts are beating high:  
 Hats off!  
 The flag is passing by!  
 —H. H. Bennett, in The Youth's Companion.

## What Happened to the Goose.

"Why is the goose sly?" repeated Grandpa Longbow putting down his paper.

"Do you know that the goose was once the wisest of all creatures?"

"You don't?"

"Then it might be well for little boys and girls to hear the true story of what happened to the goose."

"Long ago, when the rabbit had the longest tail of any creature living, and when the eagle, then the most timid of birds, used to live on pumpkin seed, the goose was very wise. It walked about with a dignified bearing that you can yet see traces of, in spite of its waddling; and by asking questions of every one, it learned all that was really to be known about the dry land."

"But the learned goose was still unsatisfied."

"Why!" it exclaimed, "the world is more than three-fourths water, and though I know all that is to be known on and about dry land I am ignorant of everything in the water."

"So the goose set about learning how to swim and dive; and after many years of study and questioning it learned all about the water and the creatures that live in it. But still it was not satisfied."

"I know very little about the air," said the learned goose. "I must learn how to fly like the eagle, so that I will be able to take longer journeys than are possible to one who only swims and walks."

After much practice the goose learned to fly, and that enabled it to travel so much and learn so much that it finally fell ill with brain fever. When it recovered, its mind was affected, and it could not tell whether it belonged to the sea like the gull, the dry land like the hen, or the air like the eagle. And ever since it has been wandering about, a homeless, witless, foolish bird, and all because it asked

too many questions and learned too much.

"No, I will not tell you how the rabbit lost its tail, and the eagle became brave and fierce. Remember the fate of the goose, and don't try to learn too much at once."—Independent.

## How Would You Like it Yourself?

There was a great commotion in the back yard. Mamma hurried to the window, to see Johnnie chasing the cat with stones.

"Why, Johnnie, what are you doing? What is the matter with kitty?" she called.

"She's all dirty, mamma, somebody shut her up in the coal-hole," he said.

"And is that all?" mamma wanted to know.

"Why, yes. She's dirty and black and horrid! We don't want her round," said Johnny.

Mamma was about to speak, then checked herself and went back into the house. Presently Johnny came in, crying, and ran to her for help. He had fallen into a puddle and was dripping with mud.

"Oh! mamma, mamma," he cried, sure of help from her.

She rose and started toward him, then turned and sat down again.

"Jane," she said quietly to the nurse, who was sewing near by, "do you know where there are any good sized gravel stones?"

Nurse looked up, astonished, and Johnny stopped his loud noise to stare.

"Stones, ma'am?" asked Jane.

"Yes," said mamma, "to throw at Johnny. He's been in a puddle, and is dirty and black and horrid! We don't want such things round."

Johnny felt as if this was more than he could bear, but a funny beam in his mother's eye kept his heart from being quite broken.

"Please, mamma, I'll never do it again!" he cried in humble tones.

"P. kitty! I see now just how bad made her feel."

Johnny was then washed and combed, but he did not soon forget the little lesson of kindness to those in misfortune.—Sunbeam.

A man could not lie if it wanted to. A glass has nothing to gain by lying. If the roses of health and lumpiness of beauty are leaving your face, your mirror will tell you so. Health is the greatest beauty in the world. When a woman sees the indications of ill-health in the face, she may with absolute certainty look for the cause in one or both of two conditions—constipation, and derangement of the organs distinctively female.

Dr. Pierce's Favorite Prescription will cure permanently and positively any so-called "female complaint." Dr. Pierce's Pleasant Pellets will cure constipation. There is no reason in the world why a woman should not be perfectly healthy. She will gain in her strength and flesh. Hollow angles will give place to fullness and grace. She will be that noblest and most beautiful of all creatures—a perfect woman.

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AND BEST BOOK

In calling attention to this book we offer you the best seller on the American market today. It is absolutely new and fresh from beginning to end. Although complete copies have been from the press only a few weeks, we have already run through the first edition and are on the second. Agents are taking hold of it in all parts of the South. Here is what they say:

F J Robinson, 128 orders in 8 days.  
 F R Bennett, 55 orders in 5 days.  
 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.

## HARP OF LIFE

33 pages: printed on beautiful paper, and is illustrated with the author's original and characteristic pictures; is bound in handsome silk cloth and the finest morocco.

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## TRUST SALE.

Under and pursuant to the terms of a deed of trust, executed to the undersigned, treasurer of the Arkansas Loan and Trust Company, as trustee, by J. B. Suttler and M. A. Suttler, on the 17th day of September, 1892, to secure an indebtedness therein named, owned by the Keene Guaranty Savings Bank, of Keene, New Hampshire, of which the sum of twelve hundred and twenty-five dollars, in addition to interest and cost of sale, remains due and unsatisfied, I shall, as such trustee, on the

23d DAY OF JULY, 1898,

at the hour of noon, at the front entrance of the State House, in the city of Little Rock, county of Pulaski and State of Arkansas, proceed to sell at public vendue, for cash, the property set forth in said deed of trust, as follows, to-wit:  
 Southwest quarter of section 30, township 6, north range 9 west, in White County, Arkansas, for the purpose of satisfying said indebtedness.  
 L. W. COY,  
 Treasurer of the Arkansas Loan and Trust Company, trustee.

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## Our Church at Home.

### BRIGHTWATER CIRCUIT.

We are still in the work and on the side of the Lord; have held two children's services on the work and they were good. The first was at Brightwater, on the third Sunday in May. After prayer by the pastor, the welcome address was delivered by W. D. Buttram, superintendent, and a number of pieces were rendered by the little children.

At 11 o'clock we had a soul stirring sermon by our beloved P. E., Rev. P. B. Hopkins. At the close of his sermon Dr. F. M. Rice presented our most beautiful church house to him for dedication, which was dedicated in the form laid down in our Discipline. After the benediction, dinner was served, and there was plenty for all and some left for supper. At 1 o'clock we were called to order, and after prayer by Bro. Harris the program was taken up by the larger children and well rendered. Services were announced for night and our P. E. preached another grand sermon.

Our second children's day was at Pace's Chapel, the fifth Sunday in May. All things were prepared, but Sunday morning it was learned that Miss Effie Francis, who lived within twenty yards of the church, was dying. She was one of the teachers, and a good religious girl. Out of respect to her we moved to the school house, a mile away, and the children all did their part well.

Our third quarterly meeting was held last Saturday at Pleasant Ridge, with our P. E. in the chair. G. B. GRIFFIN, Pastor.

June 19.

### Program

Little Rock District Conference, to be held in the city of Little Rock, at Asbury Church, July 6.

8:30 a.m.—Organization.

Report on Sunday-schools and Epworth Leagues.

Number of schools. Officers and teachers. Scholars.

Plan for instructing children.

### EPWORTH LEAGUES.

Number of Leagues.

Aggregate membership.

Are all departments organized?

What is doing for the cause of Christian education?

### AFTERNOON SESSION.

Sunday-school work. Its importance.

Address—George Thornburgh.

General discussions.

Epworth Leagues. Their importance and how to manage them.

Address—James Thomas.

General discussion.

### THURSDAY—MORNING SESSION.

Finances and condition of houses of worship and parsonages.

Number of churches. Condition.

Have you a parsonage? Condition.

Plan for salary of P. O.

Per cent paid up to date.

Are your people liberal in their support of the ministry?

Plan for collecting claims ordered by the conference.

Per cent paid.

Are your people loyal to these claims and do they contribute liberally?

Discourse on Missions—C. E. Pattillo.

### AFTERNOON SESSION.

Ministerial support.

Address—Hon. T. M. Mehaffy.

General discussion.

Collecting claims.

Address—J. A. Henderson.

General discussion.

### FRIDAY—MORNING SESSION.

Spiritual state of the church.

To how many persons do you preach?

What per cent of your members habitually attend preaching? Prayer-meeting? Sunday-school? Epworth League? Lord's Supper? Have their children baptised? Hold family prayers?

Have you taken collection for American Bible Society?

### AFTERNOON SESSION.

Best evidences of spirituality and best way to promote it.

Address—W. M. Manville.

General discussion.

Our duty to American Bible Society.

Address—E. M. Pipkin.

General discussion.

### SATURDAY—MORNING SESSION.

The work of our women.

Number of W. F. M. Societies. Members. Could one be organized?

Number of Juvenile societies. Members? Number of H. M. Societies?

Members? Could one be organized?

Woman's work for woman.

Address—Mrs. J. M. Workman.

Work of H. M. Societies.

Address—Mrs. W. H. Pemberton.

### AFTERNOON SESSION.

Reports of committees.

Election of delegates.

Selection of place for District Conference.

Miscellaneous business.

It is to be hoped that the brethren will come prepared to discuss these various interests of the church. But above all that we may have a good spiritual session of the conference.

T. H. WARE.

## Quarterly Meetings.

N. B.—Henceforth the Quarterly Conference notices will be published but twice. Please clip for future reference.

PRESCOTT DISTRICT, third round, J. H. Riffin, P. E.

July—Mineral Springs at Shiloh, 1; Lockesburg at Ben Lomond, 2-3; Bright Star at Nunnely's Chapel, 9-19; Fulton at College Hill, 16-17; Richmond at Wilton, 23-24; Chapel Hill at Horatio, 30-31.

August—Rocky Comfort at Winthrop, 6-7; Washington at Ozan, 13-14; Nashville at Doyle, 20-21; DeAnne at Ebenezer, 27-28; Emmet at Pleasant Ridge, 31.

September—Prescott, 3-4; Center Point at Camp Ground, 10-11; Carolina at Holly Springs, 17-18; Spring Hill, 24-25.

### How to Get to Luxora.

Brethren of the Jonesboro District: I have made arrangements with the Lee Line Steamer for all brethren attending District Conference at Luxora, for two-thirds rate from Memphis to Luxora. The Steamer Robert E. Lee will leave Memphis, July 13, at 5 p.m., for Luxora, and I hope that the brethren may all come. While we are a young town, we have grit and grace enough to take right hold of you, and I hope that you may not get scared. I learn that a great many of the brethren in the hills who have the District Conference nine years out of ten, have tried very hard for a change, upon the ground that we could not entertain the District Conference, though we rather think that the brethren do not fear this as much as they do that little hillside pocket-book. Dear brethren, strain a little and come. Come praying that we may have a good time. We need you here in the bottom. May God bless you all.

Z. D. LINZEY, P. C.

## SERIOUSLY INJURED

A Fearful Accident Befalls a Pioneer Farmer of Hay With Great Force—Entire Body Best Medical Aid Possible Used

From the Tribune, Charlotte, Mich.

One of the pioneer farmers of Benton township, Mich., is Elnathan Munger. Despite the many privations and difficulties which a pioneer contends with Mr. Munger has succeeded. He has also served as clerk of his township, and is known as a careful, conscientious and honorable citizen.

His busy life has not been all sunshine, however, and in speaking to our reporter of his struggles in earlier days, he said:

"One Monday in March, 1890, I was drawing hay to a neighbor's, when I was thrown from my wagon with great force to the ground, striking a front wheel in my descent. I struck on both hands with such force as to almost paralyze my whole body. The injury was most severe to my chest, shoulders, back and arms, although my face was badly cut. It seemed as though the great weight of my fall drove my arms back and injured both them and my backbone.

"A prominent Pottsville physician was called and on the Friday night following I was able to be taken home. The next day I sent for a Grand Lodge physician who blistered me for weeks. I became some better, but the main trouble with my body and arms remained as bad as ever. During the year following this treatment I was not benefited and began to think life to me was not worth living. I feared that my nervous system was completely shattered and that paralysis would follow.

"In reading an article in the Montreal Family Herald and Star concerning Dr. Williams' Pink Pills for Pale People, about a year or a year and a half after I was injured, I noticed that people similarly afflicted were claiming to be cured. I at once ordered that remedy through my Pottsville druggist, Mr. M. J. Palmer. I think this was the first sold in these parts.

"Inside of ten days after taking the first dose I became satisfied that I had found the remedy to fit my case. I kept gaining; the pills acted as a tonic, regulated my bowels, liver and stomach, gave me a good appetite, lessened

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concur in the statement above  
r. Elnathan Munger, who is  
excellent citizens and who  
the very last man to make an  
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elements necessary to give  
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gives instant relief. Every box is  
on receipt of price, 50 cents and  
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## Woman's Work.

WEEKLY WORDS FOR WOMAN'S  
WORK.

This comes to you, sisters beloved, from Prescott, where the annual meeting of the Little Rock Conference Society is now in session. There is good attendance and great interest. God is shedding abroad the light of his love. My own heart is rejoicing in the sure word of promise. You have given me a foretaste of blessed things in sending me to our Woman's Board at Greensboro, N. C. Beside the strength and inspiration of the most godly women at our head, I shall ever give thanks that I have seen and heard the great apostle to China, Dr. Young J. Allen. Taking Acts 14:27 as a basis, he rehearsed to us wondrous things that God had done. Oh, how our hearts thrilled, and our faith was exalted, as he unfolded page after page of marvelous achievement through power of the gospel. And now all things are ready. China's conceit is laid low; she asks for help from those once despised, and through desire to become one among the nations, engages foreign missionaries to lead in educational enterprises. Verily, my sisters, all things work for the glory of Christ the Lord. Let us look up, rejoice and go forward. More anon.

L. A. H.

## Our District Conference at Knobel.

While recruiting my health with my husband at Hot Springs, I thought I would like to write a few lines in regard to the District Conference held at Knobel. I believe I can voice the sentiment of all our citizens, when I say that we feel ourselves greatly blessed and highly honored with the privilege of entertaining the District Conference. My health did not permit me to attend all of the meetings, though I would much liked to have done so. But I got most of the devotional part, which was very soul uplifting. The earnest prayers and talks of those preachers came from their hearts, and we trust reached the hearts of all who heard them. They went up to the great white throne of him who said: "Thy prayers and thine alms are come up for a memorial before me." There were many good practical sermons that inspired us to renewed and greater effort in the Master's vineyard. The Missionary and League rallies were particularly interesting much good seed was sown, which we hope and pray will bring forth fruit in Knobel and many other places.

We found all the preachers and delegates kind and courteous gentlemen, highly appreciative of our poor efforts to make them comfortable, and as we shook their hands at parting we felt, indeed, that the Lord had sent us new friends and brothers.

We would not forget to thank our kind and much beloved P. E., Bro. Maynard, as well as a number of the brethren for their much ap-

preciated, untiring and successful efforts to assist us in raising our missionary fund. We were much pleased to meet Sister Godbey, also Sister Green. Her kind words of help and sympathy will long remain in our memories. We trust that the small society she organized in our midst may grow in numbers and be always found ready to do with their might what their hands find to do. Trusting the Lord will send us District Conference again some time, I remain yours in Christian love,

S. DOWNS.

From Mrs. Ratcliffe.

Members of the Little Rock Conference Woman's Home Mission Society.

My Dear Sisters: You have again evidenced your confidence in me by my re-election to the office of president of your conference society. Whether or not this action was a wise one, in view of my prolonged absence, will only be revealed in the unfolding of the next twelve months. In developing the work I can but promise to do my best with your co-operation. Without your help I will be powerless.

Let us then put forth united efforts to perfect the plans so wisely agreed upon. This can easily be accomplished if each will do her part.

Let each consecrate herself anew to Christ-like serving, that she may become a living inspiration to others.

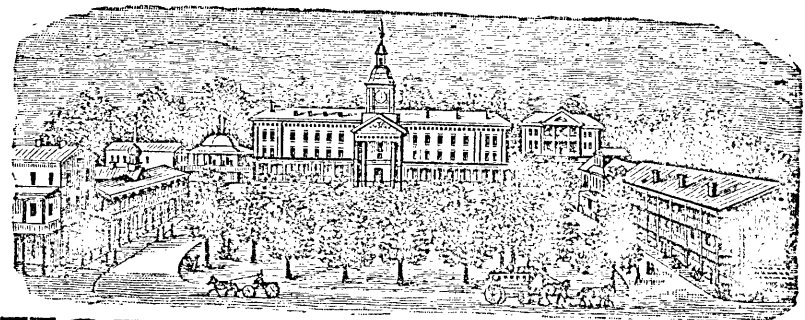
We are pledged to build a Little Rock Conference cottage for the London school. Our energetic corresponding secretary, Mrs. W. H. Pemberton, has demonstrated to you the urgent need of these cottages. The main building was completed just one year ago. Who can calculate the good already commenced? Let us erect our cottage this fall that it may be occupied the first of the new year. This will be no difficult task and may be made to result in pleasure and profit if each will set about to earn her pro rata. Every woman can do some one thing well—turn that to account. For instance, home-made preserves, jellies, pickles, always find a ready market, as does sewing, both plain and fancy, knitting, crochet work.

To arrange a "sewing bee," securing a good reader to entertain those who engage in this labor of love, would tend to stimulate an interest in this method and prove also social benefit to some whose lives are circumscribed into a monotony almost unbearable. How often we neglect to cheer and brighten those nearest to us.

Though among strangers I have not been idle. My pro rata has been earned and turned over to this fund in First Church auxiliary.

As each auxiliary redeems its pledge, please notify Mrs. Pemberton and send the money to Mrs. S. H. Thompson, treasurer.

Praying that God will speed you in this worthy enterprise, believe

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Black chantilly lace, all silk, 100 pieces from 1 to 7 inches wide at 8c, 10c, 12 1-2c, and 15c; former prices 20c, 25c, 40c and 60c.

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125 pieces, all linen hand-made Torchon and medici laces and insertions to math at 5c, 8c, 10c, 12 1-2c, 15c and 20c; former prices 10c, 12 1-2c, 25c, 35c, 40c and 60c. This is the greatest lace bargain ever offered in the state.

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me your friend and co-laborer,  
MARGARET M. RATCLIFFE,  
President Little Rock Conference Society.  
Las Vegas Hot Springs, New Mexico, June 8.

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## Our Church at Home.

### OLD SMYRNA.

After thirty-five years, I see by the last METHODIST that Smyrna Church has a carpet. Smyrna had no carpet in '63, but had the love of God and sin killing power, also such men as old Bros. King and Fortner, also shouting mothers to say amen, and to encourage young converts. Not such converts as most we have now. Converts then told of their own conversion, now, some one has to tell it for them. I, for one, take pride in referring to my conversion in old Smyrna, for that conversion has been a solace to me through thirty-five years of trials, turmoils and bereavements. I take pride in referring to the good men and women we had in that day. Would to God we had more of them now; we would have less backsliding converts. Had we less carpets, more Holy Ghost preaching, such as we had in former times, we would have converts by the thousand instead of five and ten. O for more soul stirring preaching, shouts and amens.

JOHN K. HATCHETT.  
Clinton, Ark., June 17.

### STAR CITY CIRCUIT.

Our second quarterly conference has come and gone; Rev. T. D. Scott, the presiding elder, was present, preaching and looking after the interests of the church. Owing to a recent accident, in which the writer came out with a broken leg and numerous other bruises, he could not be present.

Our work was moving along very nicely, considered from most standpoints. We are planning for two new church buildings on the work; expected to commence one at Griffith Springs soon, but may have to delay, since the pastor is crippled. In raising funds to build this house, we have one member who deserves special mention, Albert Adams, only nine years old, yet he has raised \$18.50, more than any other member. I see in him most excellent material for steward when he is older. We have six Sunday-schools and two Epworth Leagues on the work, all doing well. The most remarkable of the Sunday-schools is at Tyro. Here we have no man who will take charge of the Sunday-school work, so it is carried on by Sister Lizzie Johnson. She is making it a grand success, where many others have failed. We will soon organize a new church on the Jones plantation, five miles from Tyro. We preach there once a month to large congregations. Some development on many lines, but no great upheavals.

I am still at the District Parsonage, where I must remain until I am able to travel. The doctor thinks my broken leg is doing very well. I am receiving every kindness necessary. God keeps me sweetly in these trying times. Pray for me. Yours truly,  
D. H. COLQUETTE, P. C.

The victory rests with America's Greatest Medicine, Hood's Sarsaparilla, when it enters the battle against impure blood.

## Married.

**TAYLOR-POOL.**—Near Lancaster, Ark., May 29, 1898, by Rev. A. H. Lark, Mr. John Taylor to Miss Lucy Pool, all of Crawford county, Ark.

**WALKER-HUNT.**—At the Methodist Church in Dardanelle, May 19, 1898, Mr. James D. Walker and Miss Lillian Hunt, Rev. D. J. Weems officiating.

**McCARROLL-PIERCE.**—In Dardanelle, Ark., June 1, 1898, at the home of the bride, Mr. W. S. McCarroll and Miss Lula Pierce, D. J. Weems officiating.

**MAXWELL-SPENCER.**—At Hickory Grove church, Ashley county, Ark., May 15, 1898, by Rev. L. M. Powell, Mr. Robert Maxwell and Miss Laura Spencer.

**JONES-McNIECE.**—At the residence of Mr. J. S. Jarvis, Hamburg, Ark., April 19, 1898, by Rev. L. M. Powell, Mr. J. M. Jones and Miss Mattie McNiece.

**DURAN-PARSONS.**—At the Methodist Church at Oakland, on Sunday, June 5, 1898, by Rev. J. E. Dunaway, Mr. J. W. Duran and Miss Mary E. Parsons.

**CONNELL-STEVENS.**—At the residence of the bride's father, on Sunday, May 29, 1898, by Rev. J. E. Dunaway, Mr. Marvin E. Connell and Miss Wilma Stevens.

**MORGAN-BELL.**—At the home of the bride's mother, near New Edinburgh, Ark., May 26, 1898, Mr. Samuel Morgan and Miss Birdie Bell, Rev. D. D. Warlick officiating.

**SMITH-DEAN.**—At the home of the bride's father, in New Edinburgh, Ark., on May 12, 1898, Mr. Eddie Smith and Miss Kizzie Dean, Rev. D. D. Warlick officiating.

**PRICE-HURLEY.**—At the Methodist Church, Buckner, Ark., June 12, 1898, Prof. J. A. Price and Miss Lena Hurley, both of Buckner, Ark., Rev. J. J. Mellard officiating.

**LAND-WALKER.**—At the residence of the bride's father, Rev. Walker, May 22, 1898, by Rev. L. M. Powell, Mr. Walter Land and Miss Lockie Walker, all of Ashley county, Ark.

**BLAKEMORE-WHITTENBERG.**—At the home of the bride's father, June 1, 1898, Mr. Burke Blakemore, of Boonsboro, and Miss Addie Whittenberg, of Prairie Grove, Ark., Rev. Y. A. Gilmore officiating.

**DICKERSON-BURCH.**—At the residence of Mrs. Laura Turner, in Texarkana, June 2, 1898, by Rev. C. C. Hardy, Rev. J. R. Dickerson, a member of the Little Rock Conference, and Mrs. Sue B. Burch.

**GRAY-BARNETT.**—At the residence of the bride's mother, Mrs. Barnett, Cave City, Ark., May 1, 1898, at 4 p. m., Mr. Virgil O. Gray, of Hickory Valley, Ark., to Miss Willia Barnett, of Cave City, Ark., C. L. Castleberry, P. C., officiating.

## Dr. Miles' Nervine

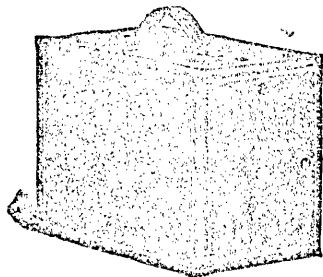
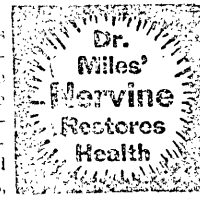
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