

# Arkansas Methodist.

J. E. GODBEY, D. D., Editor.  
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NO. 31

## THE ARKANSAS METHODIST.

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

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## News and Notes.

During the past week rains have been general throughout the state, some small portions being missed.

The crops are promising. Corn is virtually mature. Cotton promises a good crop. Late potatoes are in good condition. All the earlier crops, such as oats, wheat and grass have been generally good. The product of our fields this year will be, in the aggregate, much larger than for years past.

The district conferences are closed. The editor of this paper attended nine of them. The reports of the preachers show improved financial conditions. Everywhere there is cheerfulness and hope.

There is much more building in most of the towns than a year ago.

Amid these evidences of improvement we have been hoping for a spiritual rain upon the churches. Now that our public meetings, conferences of all sorts and in every district are all over, surely the preachers will give full proof in their work for the remainder of the year of that fervent desire for God's blessing which they have expressed at the conferences. There is evidence that they will do this in the revival notes already awaiting publishing in this office. When conference reports and resolutions are out of the way the columns of the ARKANSAS METHODIST will show that the revival fires are burning.

We have also much choice matter which we have held back that the district conference reports might be heard.

According to the reports, Gen. Miles' invasion of Porto Rico has been more like a triumphal celebration than the movements of war. The people are represented as greeting with cheers the American flag, and exhibiting general joy at the prospect of a change of government in the island. The Portoricians have more reason to rejoice than the Cubans. Annexation for the former will be far better than home rule for the latter.

From Manila the news is by no means gratifying. Aguinaldo, the insurgent leader, has developed great strength on account of the prospect of breaking off the Spanish yoke—a prospect which is only due to the interference of the United States. But he has resolved to use the opportunity for himself, has proclaimed himself military dictator and is strong enough to give us much trouble. Between General Merritt as Governor General, and Aguinaldo as Dictator we cannot expect harmony.

It is expected that the army of Gen. Toral, which surrendered at Santiago, will begin to reach Spain about the last of this month.

The sanitary condition of Shafter's army is said to be improving. There has been a great prevalence of yellow fever, even as many as eight hundred cases being reported in a day, yet there have been very few deaths and the fever is no longer dreaded.

The matter of greatest interest is the prospect of an early peace. Spain has informed our government that she desires peace with the United States and waits to hear her terms. Terms have been virtually fixed, so far as our government is concerned. They are the relinquishment of Cuba and Porto Rico to the United States, also one of the Ladrone islands and a coaling station in the Philippines, possibly a form of government over the Philippines which will be acceptable to the United States. In regard to this last item it is uncertain about what shall be determined. The situation of the Philippines needs to be better

known, also the relations of the question to foreign powers.

The terms which the President offers have been cabled to Madrid, and it is expected that Spain's answer will be made in a day or two. Meantime there is to be no cessation of war movements on our part until the terms offered are accepted, neither will the offer be continued if acceptance is delayed.

The longer the war continues the larger will be our demands when peace is made. It is believed that Spain will recognize this and accept the terms.

### The Washington Post's View.

The Washington Post has this in regard to the Publishing House claim:

This claim of the Methodist Book Concern represented a just and honest indebtedness on the part of the government to one of the most honorable and excellent associations in this or any other country. For years it had been haunting committee rooms and lobbies, always to be snubbed, forgotten or ignored. The most convincing statements of its validity produced no good results. Delegations came, importuned, begged for recognition, prayed for audience, and then vanished. Year after year, session after session, the disgraceful spectacle was reproduced. Time and time again, honest men were taught by sad experience that congress has little time to waste on applications with nothing but justice at their back. Then the church authorities, despairing of success by ordinary methods, employed an agent experienced in the methods of the lobby and at last the claim was recognized. This agent received a handsome fee. Why not? He accomplished through the operation of his shrewdness and information what all the honest, straightforward blundering of his employers failed to do. He knew the ways of congress. He held the web which guided the wanderer through the labyrinth. He got the money—the just proceeds of a righteous claim—which for a half lifetime had been withheld from inexperienced applicants. He recovered what they had ceased to hope for. He earned his honorarium.

Why, then, all this outcry and protestation? Whose fault is it that the church agents were reduced to the employment of a gifted lobbyist? If their claim was just, why was it not paid a quarter

of a century ago? Who is responsible for a condition under which congress will listen only to a go-between? How does it happen that honest merit cannot get an audience? As we see the matter, the less clamor raised by senators over this episode the better for the good name of the body to which they appertain. The louder the noise they make, the more deeply they impress upon American people the humiliating fact that influence, not justice, is the open sesame at the capitol.

### A Brotherly Note.

BY BISHOP O. P. FITZGERALD.

MY DEAR DR. GODBEY.—Was your issue of July 20 unusually good, or was I in an unusually responsive mood as a reader of it? The impulse is on me to send you a line of brotherly greeting and gratefulness.

The report of the proceedings of the district conference at Warren was racy, suggestive, edifying. Bro. Rorie, summing up conclusions, was pointed and about three-thirds right in nearly all he said. He fired no blank cartridges. The familiar names of brethren beloved and the glimpses given of the spirit of the conference gave my heart a glow as I read it—and I silently invoked a benediction upon our Methodism in Arkansas. The glance at the Pine Bluff District Conference gave me the same sort of a heart throb.

It is no new thing for the church to have trouble. The white-robed throng go up to glory through GREAT tribulation. Emergencies become opportunities when we look to the Lord for wisdom and strength. With love to the Editor and all his readers, I close this note.

Nashville, July 28, 1898.

### A Note of Sorrow.

DEAR BRO. GODBEY:—After suffering long with consumption, my dear wife died in great peace July 31, at 7:30 P. M. I am in sorrow and grief, and I ask the prayers of the Church for me and my four little motherless children. Will send you an obituary soon which I am sure you will publish. Yours in Christ,

W. B. SCHOGGEN.  
Sparta, Mo., Aug. 1st.

We have what is known as the Devotional Bible, because of the extra large print and light weight, which make it convenient for use at family prayer. We send it post paid, for only \$2.

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## Contributed.

Open Letter to Rev. Jas. A. Anderson.

DEAR BROTHER:—In the March-April number of the Southern Methodist Review, there is a splendid article from your pen on "The Sin Against the Holy Ghost." From the reading of this article I received both pleasure and profit. And I take this occasion to thank you most heartily for it. I am quite sure it is the best thing I have ever read on that difficult and perplexing subject. After I had read it, I felt as if I would like to ask you a question concerning the main point of your exposition. I have not had an opportunity to ask my question face to face, so I conceived the idea of asking it through the METHODIST, that others interested might get the benefit of the answer.

In dealing with the question: "What is the relation of the Holy Spirit to the world?" your answer is elaborately given. Your conclusion is summed up in such statements as the following: "It comes to this, the sole nexus between the Holy Spirit and the world is truth." "He never operates upon men except through the truth." "The nexus between you and the Spirit, and the sole nexus is the truth." In discussing this question, you make it clear that it is "God's truth" that forms this bond between the soul and the Holy Spirit. "By God's truth" you make it clear that you refer to moral and spiritual truth. That is, facts about God, and the soul, and duty, and destiny—facts that are apprehensible by the intellect, gotten from any source and every source whatsoever, and brought into the mind by normal intellectual processes.

Now, I understand you to teach that such truth, such spiritual facts previously apprehended by the intellect, form the "sole nexus" between the soul and the Holy Spirit. Or, to put my question in another form: Do you teach that the only avenue of approach to the soul, the self, by the Holy Spirit, is through the intellectual faculties? I take this to be the doctrine set forth in your exposition. Have I misunderstood you, or is that indeed your position? Very respectfully,

STONEWALL ANDERSON.  
Greenwood, July 13.

## Education Day.

EDITOR METHODIST:—We feel glad to say that Education Day was well observed in our church at Hope last Sunday, and believe the fruits of both services will be gathered many days hence. Bro. C. C. Godden preached at 11 a. m., Sunday, on "The Life and Character of Joshua," and everybody who heard this earnest and practical sermon enjoyed it, and it helped to prepare his hearers for what followed at night. He showed that the conditions of success in Joshua's life were the conditions of success in every other life, and the blessed results of his life upon Israel after his death, are the results

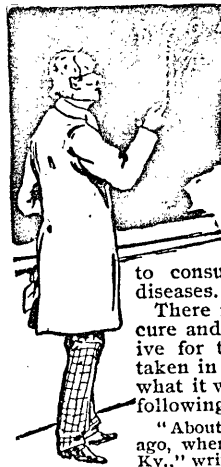
of every other like consecrated and educated life upon spiritual Israel now. What the world needed today were men and women thus ready for every demand upon them, though the course of preparation may be long and tedious. He urged the young people not to be in such a hurry to throw off needed school and college life and rush into the busy world of great responsibilities, when they were not prepared to bear them with credit to themselves and glory to God. No need of rushing out into the world and telling people they are smart. If true, the world will find it out soon enough, and worthy and responsible positions will seek them. These thoughts were the burden of his sermon, and were delivered in his usual earnest manner.

At 8:30 p. m. we had an interesting program for educated laymen and women. Prof. T. B. Winston was the first speaker. He spoke of the forcible sermon at 11 a. m., and showed that the foundation for life's work must begin in the home; that Joshua said: "Let others do as they may, as for me and my house we will serve the Lord." Teachers can not do for children what God requires parents and guardians to do. In his experience of many years of teaching, he had never had a particle of trouble with Jewish children in his schools, because they were all taught subjection and obedience in their homes. Too many other parents let their children control them, and they do as they please. Many other good things he said, which we have not space to record.

Excellent five-minute papers on Christian Education were read by Mrs. G. E. Cameron and Miss Mary Sims. The latter also specially represented Galloway College, from which she graduated recently. Both papers deserve publication.

Prof. R. A. Hearon, who was reared here, and who, for several years, has been the popular principal of the public school at Hope, spoke next. He would not deal in flowers of rhetoric, but in facts and figures. Hope was about twenty-five years old, and now had a population of about 2,500, but the commercial idea had all this time predominated here, he was sorry to say, but such had been his observation. Not a student had ever gone from this city to either Hendrix College or the A. I. U., and but few had attended colleges of second grade. So many children here did not attend public school at all, and many who did attend never passed the sixth grade, but would quit, go into business of some kind, and often marry early. As a rule, the greater per cent would fail in business, and was it any wonder that the question: "Is marriage a failure?" was answered in the affirmative in so many homes? Parents did themselves and their children great wrong, who did not make their children attend school until they were qualified to enter the best of colleges and universities, where it took years of hard study and great cost to get A. B. and A. M., titles worthy of the name. If what he

## Figures Don't Lie.



It doesn't take much knowledge of mathematics to figure out the facts about that dread disease—consumption. Statisticians long ago demonstrated that one-seventh of all the deaths in Christendom each year may be safely attributed to consumption and allied diseases.

There is an almost certain cure and a positive preventive for this fatal disease if taken in time. The story of what it will do is told in the following letter:

"About two and a half years ago, when I was at Flat Lick, Ky.," writes J. W. Jordan, Esq., of Corbin, Whitley Co., Ky., "I was taken with severe pains in the chest, after which I began to spit up blood and was also troubled with night sweats. I was so short winded that I could hardly walk half a mile at once, and if I got the least bit wearied, I would have an attack of phthisis (asthma) and almost die for about two or three days. I concluded to try Dr. R. V. Pierce, and I related my case to him. He wrote me that I should take his 'Golden Medical Discovery.' I began using it and used about six bottles. I began to see that it was helping me, so concluded to continue its use. I did so and have improved both in strength and in weight. I have not had the phthisis, nor spit up any blood since last spring."

This great remedy—Dr. Pierce's Golden Medical Discovery—cures 98 per cent. of all laryngeal, bronchial, throat and kindred affections which, if neglected lead up to consumption. It strengthens the stomach and makes the appetite keen and hearty. It invigorates the liver and aids the natural processes of secretion and excretion. It makes the assimilation of the food perfect. It is the great blood-maker and flesh-builder. Honest dealers will not urge you to take a substitute said to be "just as good." Send for Dr. Pierce's Common Sense Medical Adviser. FREE. Enclose 21 one-cent stamps to cover mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y., for a paper-covered copy. Cloth binding ten cents extra. It is a thousand page book with over seven hundred illustrations; formerly sold for \$1.50. For limited time can be had for cost of mailing.

said would wake up the people and turn more of their attention and money to the education of their children, he would feel that he had done them a great favor, and was willing to suffer reproach for what he had said, if any is to be given. He had told the truth. The public schools were not acknowledged Christian, yet many were now conducted that way by Christian teachers.

Bro. Godden then spoke a few words for Galloway, pronounced the benediction, and all returned to their homes, feeling that the day had been well and profitably spent.

J. R. SANDERS.

## How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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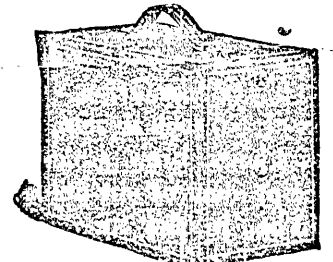
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## Contributed.

## Chautauqua.

DEAR DR. GODBEY:—After spending a week at Chautauqua Assembly, I have decided to give you a brief account of what I have seen and heard.

Chautauqua (N. Y.) is not a health resort, nor a sanitarium, where the lame and the halt collect, but a great educational and religious centre. Situated upon Chautauqua Lake (twenty miles long and two miles wide) is the little city of Chautauqua, comprising 180 acres of land, 600 cottages, 10,000 people, and elevated 1,400 feet above the level of the sea, giving us pure air and good water. The population is made up principally of students, teachers and preachers, for whose accommodation a college, several lecture halls and an amphitheatre with a seating capacity of 8,000 have been erected, so that lectures upon the different subjects can go on at the same time without interfering with the class work.

That I may give you an insight into the workings of this delightful place, I will take you with me through the Sunday service. First, at 9 o'clock, in the amphitheatre, was the Bible class (a study of the Prophets) by Dr. Willett, Professor of Theology in Chicago University and pastor of the Church of the Disciples, youthful in appearance but thorough and captivating in his methods and manners, and shows to be experienced far beyond his age. In this devotional service there were about 3,000 people and possibly 2,000 with Bibles in hand. At 11 o'clock, a sermon by Bishop Goodsell, of the M. E. Church, text, Col. i. 27, which had the fire and power of a mighty discourse. Nothing better has been heard upon these grounds, I am told, for years. A vesper service at 5 p.m., conducted by Dr. Harper, President of Chicago University, which was replete with the best thought and delivered in a loving spirit. The day closed with a sacred song service, rendered by a choir of 500 voices, and listened to by an audience of 10,000 often joining in the chorus. The religious atmosphere is so strong as to prohibit the landing of steamers at the dock, boat riding or bathing on the lake, and buggy or bicycle riding on the grounds. It certainly is a day of rest and worship.

During the week there have been lectures upon divers and sundry subjects, from toad-stools to bacteriology, including the drama, woman suffrage, how to pass examinations, lectures on Mexico, the climbing of the Matterhorn, etc., all of which were interesting and edifying.

A word as to the real work and the class of people gathered here. Class distinction is removed. All walk on a level, dress to be comfortable, and go where they please. The dining-room attendants are almost exclusively students of Yale and Harvard and graduates (teachers) from the public schools of Buffalo, come to do this work in order to get the benefit of associa-

tion and instruction at this place. While each denomination has its own separate building, the sectarian spirit is completely unobserved. I think one of the blessings of Chautauqua life is to broaden one's view of the Christian life and place loyalty to Christ and holiness of life above church membership and denominationalism.

The most select people from the South, West, and North have come to this famous Eastern lighthouse to have their vision enlarged, and to enjoy the fellowship which does and must characterize a Christian nation.

From Arkansas we have some twenty young ladies, most of whom are teachers in the different colleges and public schools of our State, four of whom will teach in Galloway next year; and, by the way, three of our Galloway girls (Art teachers) go to Tennessee, to teach in the best colleges in that State. Hendrix College is represented by Rev. A. T. Ramsey, President of Martin College, Martin, Tenn.

There are 500 teachers from the State of New York alone—more, of course, than from any other State, because of convenience of location. The expense here is moderate and within easy reach of all who are earnestly seeking educational advantages and self-improvement.

E. R. STEEL.

## OLTON.

## CHAPTER XII.

BY W. P. WHALEY.

There is no "little" and there is no "much,"  
We weigh and measure and define in vain.  
A look, a word, a light, responsive touch  
Can be the ministers of joy to pain.  
A man can die of hunger walled in gold,  
A crumb may quicken hope to stronger breath,  
And every day we give or we withhold  
Some "little thing" which tells for life or death!

—Susan Coolidge.

The spring days flew by. The hot days of July were scorching the earth. The cough that had seized Mary Downey in February, had tightened its grip through the spring, and prostrated her in the hot summer. She had just given up her little music class and submitted herself, as an invalid, to the tender care of the little group at home, who worshiped her. Mary Downey was fading away. People wept when they saw it, and said: "Just as her father went."

The doctor said that Mary must go to the mountains in Colorado. So, in a consultation, the little family agreed to offer their home for sale in order to procure the means. It was known at once that necessity was forcing the sale; and the only two men who were likely to buy at all saw a chance for a bargain and speculation. John Boon made an offer of \$500. William Dean bid against him and offered \$750. Then they agreed together to limit the offer to \$750 and divide the profits.

Several days passed without any other offers, and it seemed that Mrs. Downey would be forced to sell her house for this meager sum; but, just as she was about to ac-



Securing freedom from the grip of catarrh makes loyal friends for the liberator.

Pe-ru-na has been making friends of this kind for many years. It cures catarrh wherever located.

Mrs. R. Eades, of 35 Twenty-eighth St., Detroit, Mich., is one of the many thousand of Pe-ru-na's friends. This is what she says to Dr. Hartman:

"We have used your Pe-ru-na with the most remarkable results and would not be without it. We have always recommended it to our friends. A few years ago I purchased a bottle of your Pe-ru-na and after seeing its results, recommended it to my grocer who was troubled with dyspepsia, the curing of which induced her to sell it in her store. She has sold large amounts of it. My daughter has just been cured of jaundice with Pe-ru-na. My pen would grow weary were I to begin to tell you of the numerous cures Pe-ru-na has effected in our immediate vicinity within the last couple of years."

Dr. Hartman, President of the Surgical Hotel, Columbus, Ohio, will counsel and prescribe for fifty thousand women this year free of charge. Every suffering woman should write for special question blank for women, and have Dr. Hartman's book, "Health and Beauty." All druggists sell Pe-ru-na.

cept Mr. Dean's offer, she received the following letter:

"Mrs. M. E. Downey—I learn that your place is offered for sale. I will give you \$2,500 for it. I await your immediate reply."

"JOHN DOLLIVER."

Mr. Dolliver was a lawyer, living in a railroad town forty miles away. The following was immediately forwarded:

"Mr. John Dolliver:—We value the place at \$1,500. You have offered \$1,000 more than we want. If you are willing to give the \$1,500, you may consider the property yours."

"Mrs. M. E. Downey."

Then came this early reply:

"Mrs. M. E. Downey:—I am sure you undervalue your property. I would not think of giving you less than \$2,000."

"JOHN DOLLIVER."

Of course Boon and Dean lost their bargain. The property was transferred to Mr. Dolliver for the consideration he insisted upon. But there were three things that puzzled those who knew John Dolliver. First, what need had he for the property? Second, why did he give such a price for it? Third, where and how did he get the money for the purchase? Some suggested that he was only acting as the agent for some unknown purchaser. It may have been thus.

The day before Mary and her mother started upon the long trip to some mountain springs in Colorado, Nettie Marks stopped at the cottage. Mary was alone in the little sitting room, while other members of the family were about

the place busy in preparations for the departure on to-morrow. It was a trying moment for Nettie, but it was a moment of opportunity, and she went in and spoke before Mary knew she was near. If Mary was surprised she did not show it, but simply held out her hand, saying, "I am glad to see you, Miss Nettie. We are getting ready to leave for the summer, and so many are coming to wish us a pleasant trip."

Seizing the opportunity, Nettie determined to make full confession and get full pardon at any cost. So she began,

"Miss Mary, I have wanted to come to see you ever since last December, but I have not had the courage to face you. I want to ask you to forgive me for the way I have always treated you."

"And I want you to forgive me for the way I treated you last December," said Mary.

"You don't need my forgiveness for that; you have my thanks. I know your motive. Bro. Trueheart told me. I am trying to get rid of my old disposition that you understand so well. I want your forgiveness and your friendship." Nettie was kneeling by Mary's chair, and her eyes swimming in tears.

"Nettie Marks," said Mary, throwing her arms about Nettie and burying her face on Nettie's shoulder, "I have always loved you and prayed for you. I am glad you have come and let me tell you. You have my forgiveness and my friendship."

So, the girls sobbed upon each other's necks, and made confessions and vows to each other.

When Nettie was about to go, Mary detained her long enough to tell her about uncle Bob Killian, who was very old and poor, and helpless; a poor Mrs. Adams, who had been an invalid eight years; a little boy she called "crippled Willie;" a Mrs. Wells, who had seen better days, but was now trying to support six little children by washing; and a half-dozen others. "Now, Nettie," said she, "I am going away to-morrow. I may never see them again. I can't ask you to do as I did by all these needy persons, because you are not used to such work as I am. But I want to tell you that they are my friends. They love me, and will miss me more than anybody else will. Anything you can do for them will be appreciated by them, and especially by me." Nettie bent over and kissed the pale cheeks, promising:

"Mary, if these are your friends, I will try to treat them as you did, for your sake."

"No, no," said Mary, "not for my sake, but for Jesus' sake. God is taking me away from them. I pray that he may give you to them."

"Well, for Jesus' sake, then, and yours too, I will try to be their friend," said Nettie, as she kissed a final good-bye.

(To be continued.)

You will not know how much good Hood's Sarsaparilla will do you until you try it. Buy a bottle to-day and begin to take it.



Contributed.

Arkadelphia District Conference

Met July 7, at Dalark, on Bro. J. M. G. Douglass' charge. Bro. D. and the people of the pretty little village entertained the conference with royal hospitality. The presiding elder and all the pastors of the district were present, in good health and hopeful spirits. There were, also, about thirty laymen and local preachers in attendance. All the business of the conference was attended to with carefulness and interest. There were no hot debates nor prolonged discussions. There was too much business to allow much spiritual feasting. I think the General Conference has loaded too much business on the District Conference. We had some good preaching, and the services on Sunday were specially good.

The conference adopted the following:

"Whereas, Rev. H. Jewel has served our district nearly four years as P. E., and, according to the law of our itineracy, must be relieved of this charge at our ensuing annual conference,

Resolved, That we, the laymen and preachers of the district, hereby thank the appointing bishops for his four years' service in our district, and express to Bro. Jewel himself our appreciation for him, and pledge him our prayers for his future years, wherever his lot may be cast and whatever his relation us."

The conference passed a resolution opposing the absorption of White River Conference. The conference also recommended that the mission board discontinue appropriations to Lono and Social Hill circuits.

J. C. Hooks, formerly a member of the Memphis Conference, was licensed to preach, recommended to the General Conference for admission into the traveling connection, and the Memphis Conference was asked to restore his credentials at its next session.

Benton was selected as the place for the next district conference.

The following were elected to represent our district at the next annual conference:

Delegates—T. M. East, W. H. Scott, C. V. Murray, W. H. Tarter. Alternates, H. A. Butler and T. F. Head.

The crop prospects all over the district were never better, and we can easily meet every dollar of our assessments. Will we do it? If we fail this year we are without excuse. Let us break the old record, of which we are ashamed.

W. P. WHALEY,  
Secretary.

REPORT OF THE COMMITTEE ON TEMPERANCE.

It is with gratitude to God that we point to the victories already won in this great conflict; and, with unshaken confidence in the power of the gospel to subdue and destroy all opposing forces, we again publish to the world our uncompromising opposition to the

legalized liquor traffic in all its phases.

We must insist that it is a monstrous travesty upon statesmanship to tax ourselves hundreds of thousands of dollars to educate our boys and girls and fit them for the high and responsible duties of Christian citizenship and then, for a stipulated fee, license a lot of conscienceless men to debauch and ruin them. That is precisely what this great commonwealth is doing. Every saloon is a storm center of crime. The liquor traffic is conceived in lust and brought forth in satanic greed. It is the sum of all selfishness. We cannot afford to keep silent or remain inactive while confronted with such a condition. Everything that we hold sacred appeals to us to awake to action. We cannot afford to take a backward step. If we would hold the ground so hardly won, we must bestir ourselves. An unscrupulous, relentless, sleepless foe confronts us. The love of money is the impelling motive on one side; the love of God, the love of man, and the salvation of sons and daughters on the other. Gold is put in the balance over against souls. Which do you stand for? Every man of you stands for one or the other. He that is not for us is against us.

We submit the following reasons why the traffic in intoxicating liquors for beverage should cease:

1. Its existence is a standing menace to the peace of the home, the state and the church.
2. It makes no adequate return for the franchises conferred.
3. Every dollar it does return is the price of sin—it is blood money.
4. It diverts capital from legitimate channels of trade, thus limiting and hurting the material growth of the state.
5. It degrades, debases and blunts the moral sensibilities of its employees, thus unfitting them for the high responsibilities of citizenship.
6. It creates no wealth—nothing that is good.
7. It generates everything that is bad, and makes possible the worst conditions of society.
8. The liquor traffic is the blackest crime of the centuries, the darkest blot upon a Christian nation's escutcheon.
9. It is the foster mother of crime, and the refuge of criminals.
10. It offers bribes to legislators and suborns witnesses, thus defeating justice.
11. It debauches the ballot and corrupts every department of government.
12. It darkens counsel and de-thrones reason.
13. It fattens on our sons and daughters and gives back bloated wrecks, ruined in soul and body.
14. It enters our homes and robs them of their rarest gems, and despoils them of their fairest flowers.
15. It withers and destroys the affections, inflames the passions, and inspires hellish hate.
16. It blesses nothing, but blights and kills everything it touches.
17. It is evil, only evil, and

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

that continuously.

We challenge any man to show a single good reason why such an agent for evil should live.

We call especial attention to the fact that at the next general election the voter will be called upon to vote on two questions in this connection, i.e., For or against license, and For or against native wine.

In view of the importance of this question, we urge our preachers and people everywhere to be vigilant, and make a determined stand against this enemy of our race. Therefore be it,

Resolved, 1. That we, as preachers and laymen, will use every righteous means at our command to carry our respective precincts and counties against the licensed saloon, with its native sister, the native wine shop.

2. That we solemnly declare we will vote for no man for office who is addicted to the drink habit, or who is opposed to our present local option law.

3. That we respectfully request the next legislature to so amend the criminal law as to provide that any officer guilty of drunkenness shall be deprived of his commission.

4. That it is a burning shame for any member of the church by vote or otherwise, to aid in the procuring of liquor license.

5. That we heartily commend the ARKANSAS METHODIST for its wise, consistent, fearless and persistent championship of the temperance cause.

E. L. BEARD,  
T. M. EAST,  
T. J. WALSH.

Morrillton District Conference.

The Morrillton District Conference has come and gone, leaving, we think, an abiding influence for good. Our field hands seemed in good spirits and hopeful of great success this year in their respective fields of labor.

All the traveling preachers were present except Bro. Ray, who is one of the seniors of our conference, and was detained at home on account of feeble health.

Weems, Sherman, Mosley, and Jesse Williams were welcome visitors and added much interest to the occasion. Without mention-

ing the names of the brethren, it affords us great pleasure to say that all who ministered to us in holy things were strong, forceful and spiritual in their sermons.

We were especially glad to have Bro. Mosley with us, and to hear from his own lips of the mission work in Japan. The reports of the preachers brought out several very encouraging features and indicated thorough organization and work along practical lines. The report of 42 Sunday-schools was particularly gratifying, showing an increase of some nine or ten over last year. It was rather painful, however, to learn that there had been a slight decrease in the number of Epworth Leagues.

The conference was very pronounced against the whisky traffic in all its forms.

A strong endorsement was given, and renewed allegiance pledged to the ARKANSAS METHODIST, while such disrupting periodicals as Zion's Outlook and Pentecostal Herald received an airing in deserving rebukes from Summers and Anderson, which was responded to by hearty amen from the brethren. Our kind and painstaking P. B. Summers proved himself an up to date man, both in pulpit and chair. He is truly a master of assemblies.

The local preachers and lay representatives from the various charges showed very clearly the power of Methodism in developing men. No wonder that the itinerant ministry feels strong when backed up by bodies of such men on the human side, and the Lord of Hosts on the divine side in their work of faith and labor of love. One evidence of spirituality in a church is its preacher producing power. This was sensibly felt when from the ranks of the laymen Bro. W. H. Hall, of Martinville circuit was recommended to the conference for license to preach, and from the local ranks, Thomas H. Wright, of Plummerville circuit, and J. F. P. Bates, of Quitman station, to the traveling connection. We predict for them the appellation of "sons of thunder."

D. C. ROSS.

Plummerville, Ark., July 22.

Batesville District Conference.

The twenty-ninth session of this conference convened July 13, '98, at Sidney, a beautiful woodland village, with a people of native honesty, social and religious culture and training.

The Spirit of the Lord was sweetly present. An uncommonly full attendance was noted. Rev. Joe S. Brooke, our P. E., was in the chair and did his work well. All the pastors were present, except Rev. R. A. Holloway, Batesville Station, who takes the place vacated by S. H. Babcock, he having not reached us yet from Florida.

No visiting brethren, of papers, colleges, etc., were with us. Useful, spiritual women blest the conference with their presence and prayers. Sisters Alexander, Noe, T. J. Taylor, Castleberry, Hall,

Brooke, and Walker, were with us.

On Friday the Woman's Foreign Missionary Society held an interesting and profitable service.

The missionary interest is increasing here, and in some places the children are being faithfully and finely instructed in this great work. One mission circuit mapped out, named "Centre."

The temperance cause has more attention than heretofore, and preachers and people are more determined to drive intemperance from our midst than ever before. A very few of our traveling preachers use tobacco, one or two perhaps. The Sunday-school work is prospering,—about fifty schools reported. Bro. W. R. Albright was appointed District Sunday-school Agent, to visit all the charges and assist in this work where needed.

The interest of the people in the Eyworth League has not yet been manifested, even in some charges where they have been urged to take hold; but we trust to have spiritual Leagues some day.

Christian Education is an interest of many hearts now, and we trust that our public schools will soon have none but religious teachers.

Some collections for the American Bible Society have been taken, but nothing like ought to have been done. Some of our preachers are holding special services for children with fine results, and all should—See page 96, Par. 213 of Discipline, also Deut. 6: 6-8. Several Juvenile Missionary Societies in the Dist., and one daily Bible school, at West Batesville, meeting one hour each afternoon under the management of Mrs. Emma McMillan, with good attendance. The need of a Dist. parsonage is felt very much, and the Presiding Elder will appoint a committee to collect for and secure a house and lot.

The ARKANSAS METHODIST is not as extensively circulated as we would like, in some sections comparatively no religious literature to read. Our preachers are friends to the ARKANSAS METHODIST, and hope to help its improvement and success. No protracted meetings have been held this summer, but several conversions reported from prayer-meetings, cottage meetings and family altars.

Some charges report no family altars, so the reader can judge of their spiritual interest. Some churches have regular class-meetings. The entire district is expected to be visited by a revival, sent in answer to prayer and fasting, from the Lord Jesus.

Bro. W. S. Southworth was recommended for readmission into the traveling connection.

The following local preachers' licenses were renewed: Sidney H. Babcock, Jr., Will H. Morris, W. S. Story, David B. Rogers, D. Spurgeon Runyan, Joe E. Baily, W. Arthur Lindsey, J. H. Griffin, W. W. Reed, W. J. Carder, R. A. Robertson, I. Hollingsworth, J. W. Best, W. R. Albright, James Northern, J. D. Kelly and "Uncle George" Brinsfield, 94 years old, who was at the conference, singing, praying, exhorting and shouting in

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Gold Medal, Midwinter Fair.

DR.

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A Pure Grape Cream of Tartar Powder.  
40 YEARS THE STANDARD.

strength and activity, with his long snowy curls flowing around his head, which are a crown of glory to him.

Leonard F. Taylor was licensed to preach, also recommended for admission into the traveling connection, with the following who were recommended: John D. Kelly, Rob. C. Bland, Charles F. Hively, and Chas. H. Newman.

The delegates to the Annual Conference are W. E. Davidson, W. E. Hall, W. M. Lindzey, P. C. Gilstrap. Alternates: Geo. Kerr, Harry Wright.

The preaching at our conference, in the main, indicated study, prayer and spiritual power. A revival was felt from first to last and some souls converted. The Friday "sunrise prayer-meeting" will never be forgotten. It continued for three hours amid earnest prayers, songs, testimonies and shouts. It was fast morning. We shall never forget the sermon preached us by a thirteen year old girl in these words in testimony: "Bro. Manly, I can't say much, but I feel it just the same." Her eyes beamed with heavenly light, her face glowed with glory, and her voice was all love. "Uncle Henry" Hays, one of the old veterans, was not with us, having gone to heaven, while others of our loved ones had gone to their "beautiful home."

Desha, "Alderbrook" church, was chosen as the place of meeting next year.

The people of Sidney entertained the conference in every way commendable, rejoicing to have God's servants come up and worship with them. Bro. Castleberry showed us every kindness.

So we parted after "great rejoicing in that city," praying God's blessings upon "dear old Sid," and expecting to meet in that land that is not far off, where the sun never sets, and where loved ones, with Jesus, will welcome us to live amid scenes of delight and oceans of glory.

Since these notes were taken, Bro. R. A. Holloway has reached Batesville.

I. B. MANLY.

Central Avenue, West Batesville.

We call attention to the advertisement in this issue of property for rent at Searcy. If you want a place at that great school center write Mr. Rives. The notice will not appear again.

## Literary Table.

Washington Letter.

(From our Regular Correspondent.)

Whether the peace negotiations which have been formally opened with this government by the French Ambassador, acting by direction of Foreign Affairs for Spain, shall result in peace will depend entirely upon Spain, as president McKinley will only offer such conditions as are justified by the results of the war up to date. The only official announcement on the subject is that a peace message from Spain has been delivered to the President by the French Ambassador. It is understood that the President has stated the terms upon which peace may be had, but their exact nature is not known, although it is reasonably certain that they include Spanish evacuation of Cuba, Porto Rico, and possibly the Philippines.

The report of the U. S. Commissioners of Labor, on the "Economic Aspects of the Liquor Problem," although the statistics are not as full or as clear as one would like them to be, contains much that will be carefully studied by those who are always on the alert for any idea that promises to lessen the terrible evils of alcohol. The Bureau of Labor sent out a circular letter to 30,414 employers of labor, embracing almost all branches of industry, asking for information as to whether men addicted to the use of intoxicants were employed as readily as non-drinkers, whether there was more drinking among those who worked at night etc., and asking for suggestions as to the best way to lessen the consumption of intoxicants by wage-earners. Replies were received from 7,025, representing 1,745,923 employees. 5,363 of the replies stated that preference was given non-drinkers, and gave various methods adopted to ascertain the habits of applicants for employment. Eight large employers of labor, all in the transportation line, required bonds for the sobriety as well as for the honesty of all their employees. In a number of establishments no man who drinks at all is employed, some saying the rule had been necessary to "guard against accidents" and others that it was made necessary by the "responsibility of positions." According to answers from 1,659 employers of men engaged in night work, the popular impression, that there is more drinking among night-workers, is erroneous. The number who stated in their replies what means they had taken to learn the use of intoxicants among their employees was comparatively small, and the number reporting result of these efforts was still smaller. 1,103 expressed the belief that prohibition was the best remedy; 769 that a refusal to employ drinking men was; 445 the imposing of a high license, and 180 that the education of the young was the best and surest way to put a permanent end to intemperance.

The sturdy respect for the Sabbath is a trait in the character of

President McKinley that has long been known to his personal friends, and which deserves to be known to all men, as an example for many well-meaning men, who claim to respect the Sabbath, but who never resist a temptation to enjoy themselves on that day. It is generally known that the President has, since the war started, had to work very hard, and that he is badly in need of rest. Some officials arranged a trip down the Potomac for him last Saturday afternoon. They intended that the boat should not return to Washington until Sunday night, thus giving the President 24 hours freedom from official duties. But when he learned of the plan he at once said that it would not do; he would not spend the Sabbath traveling on a steamer for his own pleasure and recreation, because he did not believe it right. He went down the river, but he was back in the White House before the Sabbath began. The exigencies of war have compelled the President to transact business on the Sabbath, but he never does so willingly, and it is a real deprivation to him when he cannot attend church Sunday morning. While on the subject, I wish to note another good trait of our President—his absolute confidence that this country is under Divine guidance in the conduct of this war. He makes this clear to all who come into close contact with him, by pointing out the numerous instances in which Providence has helped us, and by expressing his faith in a continuation of Divine assistance.

The regular meeting of the Y. M. C. A., this week, was addressed by Capt. A. S. Owens, of Exeter, England, on "The Curse of Drink." Capt. Owens knew his subject thoroughly, having devoted nearly forty years of his life to temperance work, principally among soldiers and sailors and the laboring class of England. Incidentally he referred pleasantly to the existing friendly feeling between England and the U. S., and declared his belief that it would always remain and continue to grow stronger, because the people of both countries now fully realize, apparently for the first time, that they are children of the same parent.

### Notice.

Little Prairie Camp-meeting will convene Sept. 1st and include the first Sunday in Sept. A cordial invitation is extended to the public. Ministers are especially requested to attend. There will be work for you.

O. J. BEARDSLEE, P. C.

### If the Baby is Cutting Teeth.

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Whit & Lark. Back can be cured with Dr. Miles' NERVE PLASTER. Only 25c.

## The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

AUGUST 14, 1898.

### The Shunammite's Son.

2. KINGS iv:25-37.

Golden Text.—"Cast thy burden upon the Lord, and he shall sustain thee." (Ps. lv:22.)

Topical Outline.—I. The Shunammite visits Elisha. (Vs. 25-28.) II. Elisha sends Gehazi. (Vs. 29-31.) III. Elisha goes in person. (Vs. 32-35.)

#### READINGS FOR THE WEEK.

Shunammite's kindness, II. Kings iv:8-17.

The dead child, iv:18-24.

The visit to Carmel, iv:25-31.

Elisha goes to Shunem, iv:32-37. Zarephite's son, I. Kings xvii:17-24.

Raising widow's son, Luke vii:11-18.

Jairus' daughter, Matt. ix:18-26.

Reference word, "Son."

Lesson hymn, No. 488.

Time.—About 890 B. C.

Places.—Shunem, a village on the north side of the little Herman, in the Valley of Jezreel, and Mount Carmel, fifteen or twenty miles away.

We should entitle this lesson "The Reward of Hospitality." All that is here recorded grew out of the fact that a godly woman was given to hospitality. She lived at Shunem, a village at the southwestern foot of the Lesser Herman. She was wealthy. God's servant, Elisha, was accustomed to pass her house, and having knowledge of this fact, she, with beautiful courtesy, constrained him to partake of the comforts of her home. Confirmed in her opinion that he was truly a man of God, she requested her good husband to build a little chamber for him and furnish it with the necessary articles of furniture, so that it might always be ready for his use. This is the origin of the notion of a "prophet's chamber." We have seen some homes in which the idea is literally preserved in setting apart a room which is specially the preacher's room.

This noble hospitality did not fail of recognition on the part of the man of God. He asked the good woman what he could do for her as a reward for her kindness to him. She had no want but to continue to lead the quiet and contented life she was then leading. But Gehazi, Elisha's servant, suggested to Elisha that she was childless—a great sorrow always to the women of Israel. Elisha, acting on the suggestion, revealed to her that the Lord would give her a son at that time the next year. The incident reminds us of a similar promise to Sarah as to the birth of Isaac.

So it was that in due time the son was born. His coming must have been a great day in that household. How happy the father and mother must have been! Surely it had been worth while to have

entertained so often and so generously the prophet of the Lord.

When the child grew to be a lad of sufficient age to go about the farm with his father and the workmen, he was out with them one day in the harvest field, when suddenly he complained of a violent headache. His father told one of the hands to take him to the house to his mother. It was no doubt a case of sun-stroke, and after an hour or two the child died, at noon. Most naturally the heart of the mother in such an hour would turn to the prophet, whom she happened to know was at that time at Mt. Carmel, some fifteen miles away. She carried the little body into the prophet's room, laid it on the prophet's bed, sent to her husband for one of the asses and a man to drive it, and put off to the prophet, offering no explanation of her movements, more than to say "It is well," i.e., "Never mind." The lesson text gives an account of how Elisha met her and what passed in their interview.

Elisha immediately sent Gehazi to the good woman's home, with instructions to lay his staff on the child's face, and he was to waste no time in salutations by the way. Elisha knew very well that nothing would come of Gehazi's mission. His design probably was to show that there was no power in his staff or in any magic that attached to his person to raise the dead. The power was of God. The Shunammite woman clung to him as the holy man of God, and would have him go with her. Faith again had its reward, and when the prophet came to her home he proceeded to raise the child to life. He did not call him into life by a word as Jesus did Lazarus and the son of the widow of Nain; he proceeded in a less direct way; nevertheless, as the Bethany sisters, who had so often entertained the Master at their delightful home, received their dead brother back again, so also this hostess of the prophet had the great joy of having her boy restored to her.

We have often thought that it is a great loss to families to neglect frequently to have in their homes the servants of the Lord. It never costs anything to dispense a generous hospitality to a true preacher of the gospel; it is most likely to cost much to neglect to do so.

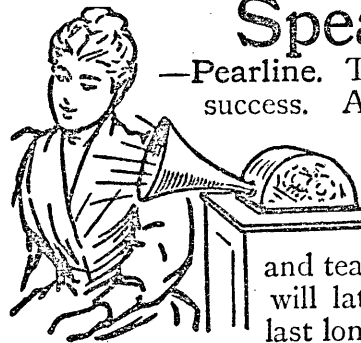
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tion in the Bible and Christian litera-  
ture; and their encouragement in works  
of grace and charity."—Discipline,  
¶ 249.

AUGUST 7, 1898.

## MISSIONARY SUPPORT.

PHIL. iv:10-16.

The lesson records how the  
church at Philippi made contribu-  
tion of temporal means to aid Paul  
in his ministry.

Paul was a missionary, sent by  
divine call and appointment to the  
gentile world. Yet all work of the  
apostles, whether among Jews or  
gentiles, was missionary work, for  
it was the work of introducing and  
planting Christianity.

The church at Philippi makes  
missionary contribution to aid Paul  
in extending the religion of Jesus  
Christ. This was only such con-  
duct as an intelligent Christian  
spirit was bound to prompt.

(1) Gratitude for what they  
had received must have made them  
friends and helpers of the apostle.  
For them he had labored, and to-  
ward them he ever cherished the  
highest Christian love. This love  
they reciprocated. They knew the  
man. He was worthy of their  
highest esteem, of their devoted  
Christian love.

(2) Loyalty to Christ necessa-  
rily impelled them to support his  
cause. The love of Christ and the  
purpose of the gospel were with-  
out respect of persons. The plan  
of salvation through Christ regard-  
ed no nationality, no class or rank.  
In Christ Jesus there was neither  
Jew nor gentile. Humanity in its  
natural needs is one. An enlight-  
ened Christianity must seek to ex-  
tend the cause of Christ to all na-  
tions.

(3) The spirit of Christianity  
is the spirit of a universal brother-  
hood. It is the spirit of Christ in  
human souls. It inspires desire  
and effort for the good of all men,  
especially their salvation.

It is impossible to be a Christian

Hood's  
Pills

Cure sick headache, bad  
taste in the mouth, coated  
tongue, gas in the stomach,  
distress and indigestion. Do  
not weaken, but have tonic effect. 25 cents.  
The only Pills to take with Hood's Sarsaparilla.

without the missionary spirit. It  
were not more absurd to think of  
being a Christian without love ei-  
ther for Christ or our fellowmen.  
No matter of what nation he may  
be; no matter where he may dwell,  
every man has his claim upon us,  
and at home or abroad, our duty  
is, as much as lieth in us to ad-  
vance the establishment of truth  
and the triumph of the kingdom  
of heaven.

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prostration attendant upon alco-  
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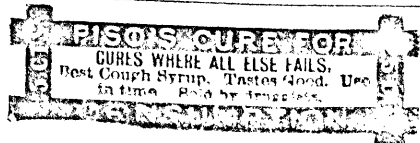
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ager of "The School Agency,"  
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## ARKANSAS METHODIST

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

WEDNESDAY, AUGUST 3, 1898.

Heart religion is essential; gush is a poor substitute.

The real students in our schools are working for an education, not a degree.

True education is like true religion; everyone who has gotten a taste of the genuine article only regrets that he has not more of it.

The educated man plans the temple and superintends the building; the uneducated man carries the hod. For which position are you fitting your son?

Music and wax-work and painting never make an educated woman. Let your daughter take a solid course of study first of all. Build the house before you put the paint on it.

The man whose mind has not been educated is compelled to place himself in the industrial market on the footing of a mule, to be valued only for his muscle. Protect your son from such a fate.

You think if you educate your son at college he may turn out an idle, simpering dude; possibly so. Your son may have no elements of manliness in him, but if you think he has, better give him a chance.

The farmer said to the teacher, "You ask \$80 to educate my boy; I won't pay it; \$80 would buy a beast." "All right," said the teacher, "Keep your son at home, take your \$80 and buy a beast, then you will have two beasts."

There is no enthusiasm like that which the Holy Ghost inspires; but the only proof of it is in change of life and conduct. The Lord does not send forth the Holy Ghost simply to vary the monotony of a dead church with a shouting and hand shaking now and then.

## At Forest City.

The District Conference for Helena District was held at Forest City, July 27-29. I went over on the 26th, my wife accompanying me, and found Bro. Holloway, the pastor, waiting for us at the train. He had secured us entertainment in the home of Bro. J. W. Beck, of the Baptist Church, where it

had been my happiness to find entertainment on a former visit.

The first exercise of the conference was an experience meeting, on Tuesday evening, conducted by Dr. J. H. Dye, presiding elder. This meeting evoked the best spirit of brotherliness, and turned our thoughts in the beginning to God's gracious work, as we ourselves, had seen and experienced it. It was a meeting well planned to start the work of the conference on the right track.

Attendance was comparatively small at the opening, but grew until all the charges were represented.

To the minds of the preachers the work of the district is in good financial condition, but in bad spiritual condition. There is violation of church rules on the part of a few, spiritual deadness in many, half-hearted service in many more. There are some churches in excellent condition, and always the preacher's reports had the regulation ending of getting better and prospects improving. This stereotyped closing brought to mind a report written upon our China mission, some years ago, in which the writer, after referring to the discouragements against which the mission had struggled for thirty-five years, closed by saying, "But the day is dawning." He was dismayed when the paper came out to find this last sentence, this word of hope, printed "But the dog is drowning."

But we asked as we heard the reports: "Why this thusness?" Why do the preachers always say, "The church is improving." Possibly because, as time passes, and the preachers get better acquainted with the people, and gain more knowledge of their inner life, they have more confidence that they are still clinging to the faith in Christ and striving to walk in the narrow way.

On Thursday Sister Beck drove us out to the Stewart Spring, where an excellent dinner, the finest of water and the deep shade of the beeches and a three hours rest with genial society was to us a real means of grace for which we thank Sister Beck and the Giver of all good things.

Bro. N. B. Fizer, our local preacher at Forest City, also a lawyer, gave up the business of his office and entered with spirit into the work of the district conference. It was evident to us that this society of the preachers and their work brought to him refreshing memories and experiences, and that he was refreshed, as was I, by the beechen shade and the cool spring. Dr. Dye conducted the work

well, and an excellent spirit prevailed. Brother Holloway was prayerfully desirous that his own church might be blessed through the conference.

We came away on Friday. The secretary will send us whatever needs to be published.

## Making Progress.

The general protest which has been uttered by the press of the country against the regimental canteens has not been without effect. The reports which come to us from the camps also show that some of the officers are learning, by experience that the canteens greatly interfere with proper discipline. The following order has been issued by General Miles:

## GENERAL ORDERS, No 87.

Washington, July 2, 1898.—The army is engaged in active service under climatic conditions which it has not before experienced.

In order that it may perform its most difficult and laborious duties with the least practicable loss from sickness, the utmost care consistent with prompt and efficient service must be exercised by all, especially by officers.

The history of other armies has demonstrated that in a hot climate abstinence from the use of intoxicating drink is essential to continued health and efficiency.

Commanding officers of all grades and officers of the medical staff will carefully note the effect of the use of such light beverages—wines and beer—as are permitted to be sold at the post and camp exchanges, and the commanders of all independent commands are enjoined to restrict, or to entirely prohibit, the sale of such beverages, if the welfare of the troops or the interests of the service require such action.

In this most important hour of the nation's history it is due the government from all those in its service that they should not only render the most earnest efforts for its honor and welfare, but that their full physical and intellectual force should be given to their public duties, uncontaminated by any indulgences that shall dim, stultify, weaken, or impair their faculties and strength in any particular.

Officers of every grade, by example as well as by authority, will contribute to the enforcement of the order.

By command of Major-General Miles.

H. C. CORBIN,  
Adjutant-General.

This order may not effect any great change. The commanders of regiments have all the time had authority to prohibit the canteens in their respective commands but this order is evidence that the evil of the canteen is beginning to be recognized by the first General of the army.

We are glad to be able to state that no canteen is allowed in either the First or the Second Arkansas,

and that Col. Chandler has even prohibited Sunday baseball in his regiment. A Chattanooga paper says the commanding general at Chickamauga answers the appeal of the Woman's Christian Temperance Union to the effect that while in sympathy with their cause, he is powerless to remove the evil. There is some mistake about that. Any colonel has power to exclude the canteen from his regiment. Any major-general has power to exclude it from his whole army corp. The Secretary of War and the President have power to exclude it from the whole United States Army. This plea of sympathizing with the cause, but powerless to prohibit the evil, will not go with anybody that understands military law. There is not a canteen at Camp Alger; 25,000 soldiers were encamped there. One canteen was set up in a New York regiment. General Graham swept it out by a general order, prohibiting the canteen from the entire camp. No. A military officer can not tell us he has not power to prohibit the canteen from his command. The canteen testifies against every officer in whose command it exists. It can only exist by direct permission of the colonel, and compliance of all his superiors in office.

## Church Notes.

Rev. W. C. Watson is assisting Brother Ricks in a meeting at Newport this week.

Rev. O. H. Tucker, former president of Quitman College, has been appointed by Bishop Morrison to Asbury Church. He is a good preacher.

Rev. J. M. Workman keeps in touch with his congregation and drops them sundry hints by means of weekly leaflet "Hunter Memorial Notes." Workman is wide-awake.

The entire amount of the Hendrix College debt is secured in solid subscriptions, which are expected to yield the solid cash this fall. Great credit is due the agents, Revs. F. S. H. Johnston and E. A. Tabor. Every Methodist in Arkansas who loves his church is glad.

We have the fourth annual report of the Woman's Home Mission Society of the Little Rock Conference of the M. E. Church, South, held at Hot Springs, Ark., April 28 to May 2, Mrs. C. E. Pattillo, Mrs. W. H. Pemberton, Mrs. D. Gillman, editors. The ladies have put in neat and permanent form the proceedings of their last



conference. We thank them for a copy.

Prof. J. D. Clary, in visiting the district conferences, has gone beyond his own conference bounds recommending the school at Fordyce. That is well. All our conferences, and the Methodists beyond our state, can afford to send their boys and girls to the Little Rock Conference Training School.

Rev. W. J. Hearon received seven adult members into the church at Asbury Chapel last Sunday week. The church is in good condition, having a large congregation and Sunday-school, and a fine Epworth League. Brother Hearon has accepted a professorship in a school at Granbury, Tex. He goes away in a few days. The Little Rock Conference loses thereby a valuable member.

#### Notes From Camp Thomas.

The Y. M. C. A. Brigade tent, situated between the Second Arkansas and the Fifth Missouri, is now the delight of our soldier boys. It is under the direction of L. P. Smith, Secretary of Birmingham, Ala., and W. H. Jones, associate secretary, of Chicago. The tent is crowded from 8 a.m. to 9:30 p.m., except when the men are on duty. It is interesting to see boys reading, writing, conversing, playing drafts, chess, etc. This is one place in the camp where there is no smoking, card playing, swearing, or boisterous conversation, but "everything is done decently and in order." The wisdom which suggested the charity which sustains, and the energy which pushes forward this philanthropic movement among our soldiers is worthy of all praise. All the secretaries I have met are affable, Christian gentlemen, and all the evangelists are earnest, practical, evangelical preachers. All seem to be interested in one thing, the salvation of the soldiers.

The National Red Cross society is another noble charity. It is now planted in the heart of Camp Thomas, and is sending its helpful ministries to every hospital and every regiment. It sends out every day tons of ice, large supplies of milk and almost everything calculated to relieve the suffering and heal the sick. All the nations of the world, except China, Mexico and Brazil, have adopted the Red Cross Treaty, first adopted at Geneva, August 22, 1864. The Red Cross banner is the symbol of help to the sick, wounded and dying soldiers of every land. Over the headquarters of this society in Camp Thomas there waves underneath the stars and the stripes the banner of the Red Cross. I could not restrain the voice of thanksgiving as these two banners waved their blessed meaning before my eyes. The Red Cross society is the soldier's friend in every land.

I stepped into their headquarters to make myself known and to express my appreciation of their

great work. While outlining my own plan of help for the Second Arkansas Regiment, the secretary not only approved of my work, but sent to my hospital tent two boxes of various delicacies to help our convalescing men on the road to health.

Batesville has sent \$37 and three dozen glasses for the sick in response to my call for help. Other places and persons have sent small amounts, all of which has been duly acknowledged and has served a noble purpose. Other persons and places are writing and some are planning nice things. We are confronted with a serious condition. While sickness in our own regiment is decreasing, yet from the constant enlargement of our hospitals, it appears that sickness is on the increase in the camp. I have not the hospital reports before me and cannot write with accuracy as to the number and variety of diseases, but it moves my heart to its profoundest depths to see so many brave men lying side by side as helpless as little children. Away from mother, wife, children, home, their pale faces and emaciated forms make an appeal to me which I have not words to express.

Corporal Lawson, of the First Arkansas, was accidentally shot and killed while at target practice this afternoon. The particulars have not reached me.

Our brigade is to move soon to an open field, near our present camp. This change is made for health reasons.

The camp has been all astir for the past week. The First Army Corps, under General Brooke, has been leaving as fast as possible to join the expedition to Porto Rico. Never were men more keenly disappointed than were the Fifth Illinois last week when ready to leave, and many of them on the train, an order came countermanding their order to go, and ordering forward the 160th Indiana in their stead. It is reported that many of the enraged soldiers not only exhausted the vocabulary of profane speech but shivered their arms against the trees and tore the straps from their shoulders.

Peace seems now to be in sight. Spain must leave the western hemisphere. The United States must enter upon a larger work. In commerce as well as religion she has a mission to the nations. Our statesmen must study the map of the world in determining the policies and affiliations of our great country. Three short months have demonstrated the power of our soldiers on land and sea. England and America, one in blood, one in history, one in religion, should be one in the heaven-inspired purpose to enfranchise the nations and spread the gospel of peace to earth's remotest bounds.

With our sectional animosities buried and our narrow views swept away in the storm of war's great events, we are ready to join hands with the great and good of all nations in laying broadly and firmly the basis of an enduring peace, by providing for the largest individual freedom and the greatest international prosperity.

How can a man fail to see, in the

march of recent events, the guiding, mighty hand of Him whose sceptre rules the nations? The church and the nation must awake to the larger opportunities and responsibilities which astonish and almost bewilder us.

SIDNEY H. BARCOCK.  
Camp Thomas, July 31.

#### Galloway Female College.

The Fall Term of Galloway Female College will begin on the 15th day of September, 1898. Everything looks propitious, and indicates the best opening for many years. The Methodists of the State seem to be alive to the interests of the institution and are impressed with the responsibility that rests upon them to make it a success. We have many assurances of good will and promises of work in its behalf that are wonderfully encouraging. Dr. Godden, the president, is bending all his energies to the accomplishment of great results, and if he can only get the aid and sympathy he deserves will succeed beyond the most sanguine expectations. He is willing to give his life to this work, and will not spare himself in any way if he can make this college an ornament to the church and the exponent of the highest type of Christian education. Many improvements have been made on the building during the summer, and patrons are assured that their daughters will receive all the attention and be furnished with all the comforts that will be possible. These improvements will be continued, and every dollar that can be spared will be used for this purpose. The services of the very best teachers have been secured, and the management and discipline will be of the highest order. We ask our friends to stand by us, and begin now to make the supreme effort of their lives in behalf of the college.

W. C. RATCLIFFE,  
President Board of Trustees.  
August 1, '98.

#### Married.

DENTON-ROWLAND—July 21, '98, in the M. E. Church, South, at Amity, Ark., Rev. J. S. Nicholson officiating, Mr. W. A. Denton and Miss Nina Rowland.

DICKINSON-WEEMS—At the residence of the bride's father, July 28, 1898, Rev. J. W. Dickinson, L. D., and Miss Lucy Weems. Rev. J. A. Parker, of Emmet, Ark., officiating.

BOWDEN-ADKINSON — July 27, 1898, at the residence of the bride's parents in Hope, by Rev. J. R. Sanders, Mr. J. H. Bowden and Miss Clara Adkinson, all of Hope, Ark.

LAWRENCE-MAGRUDER — April 14, 1898, at Fort Smith, Ark., Mr. Arthur Lawrence, of Broadwell, Ill., and Miss Mary Magruder, of Fort Smith, Rev. P. C. Fletcher officiating.

JOHNSON-BRANNOCK—April 20, 1898, at Fort Smith, Ark., Miss Nevada Johnson and A. N. Bran-

nock. The former of Fort Smith, the latter of Springfield, Mo., Rev. P. C. Fletcher officiated.

WILLIAMS-SELOVER — June 8, 1898, Miss Loretta Williams, of Fort Smith, and J. E. Selover, of Wichita, Kan., at the home of the bride's parents, Rev. P. C. Fletcher officiating.

BALDRIDGE-STONE — April 24, 1898, by Rev. P. C. Fletcher, Miss Sophronia Baldridge to V. D. Stone, both of Fort Smith, Ark.

HINER-FINDLAY—June 22, 1898, Miss Lizzie Hiner and William R. Findlay, at the home of the bride's parents, on Lexington avenue, Fort Smith, Ark., Rev. P. C. Fletcher officiating.

KELLY-HUGHES—July 20, 1898, at 913 North Fourteenth street, Fort Smith, Ark., Miss Florence Genevieve Kelly and Mr. James Thomas Hughes, Rev. P. C. Fletcher performing the ceremony.

#### THREE WEDDINGS IN ONE DAY.

Wednesday, July 20, was truly what the name indicates—a wedding day. In the vicinity of Johnsonville, Bradley county, at the residence of the bride's father, N. J. Stanfield, we had the pleasure of uniting in holy wedlock Mr. James L. Kight and Miss Lillian Stanfield, Mr. Lonnie A. McDougal and Miss Katie Stanfield. Also, at the bride's home the same night at 8:30 o'clock, we joined together Mr. Geo. R. McDougal and Miss Susie McLain. The parties are all of Bradley county's best families, and we invoke God's blessings upon them as they start out in new married life.

S. W. RAINEY.

#### Personal.

Mrs. W. H. Davis, of Altheimer, called Tuesday.

It is reported that Admiral Cervera proposes to remain in the United States. He says that, so far as Spain is concerned, his life is ruined.

Rev. John F. Carr, of Pine Bluff, last Thursday celebrated his 64th birthday. On this occasion he was tendered an anniversary dinner by his life-long friend, Mr. Alphonse Brewster, and family, at the latter's hospitable home on Lakeside.—Gazette, July 30.

Prince Bismarck died on Saturday last. He was 83 years old. As diplomatist and statesman, the world has scarcely produced an abler man. Only in moral greatness did Gladstone surpass him.

Seven specials at Joe P. Quinn Dry Goods Co. this week.

100 dozen ladies' summer corsets, the 50 cent kind, for 29 cents.

200 ladies' gingham, percale and swiss dressing sacques, worth \$1, 75c, 60c, and 50c a yard, choice for 19c.

Ladies' ingrain lisle hose, worth 50c, this week three pairs for \$1.

100 twilled umbrellas to be sold at 39c each.

Our entire stock of drapery nets worth from 75c to \$2.50, choice for 50c.

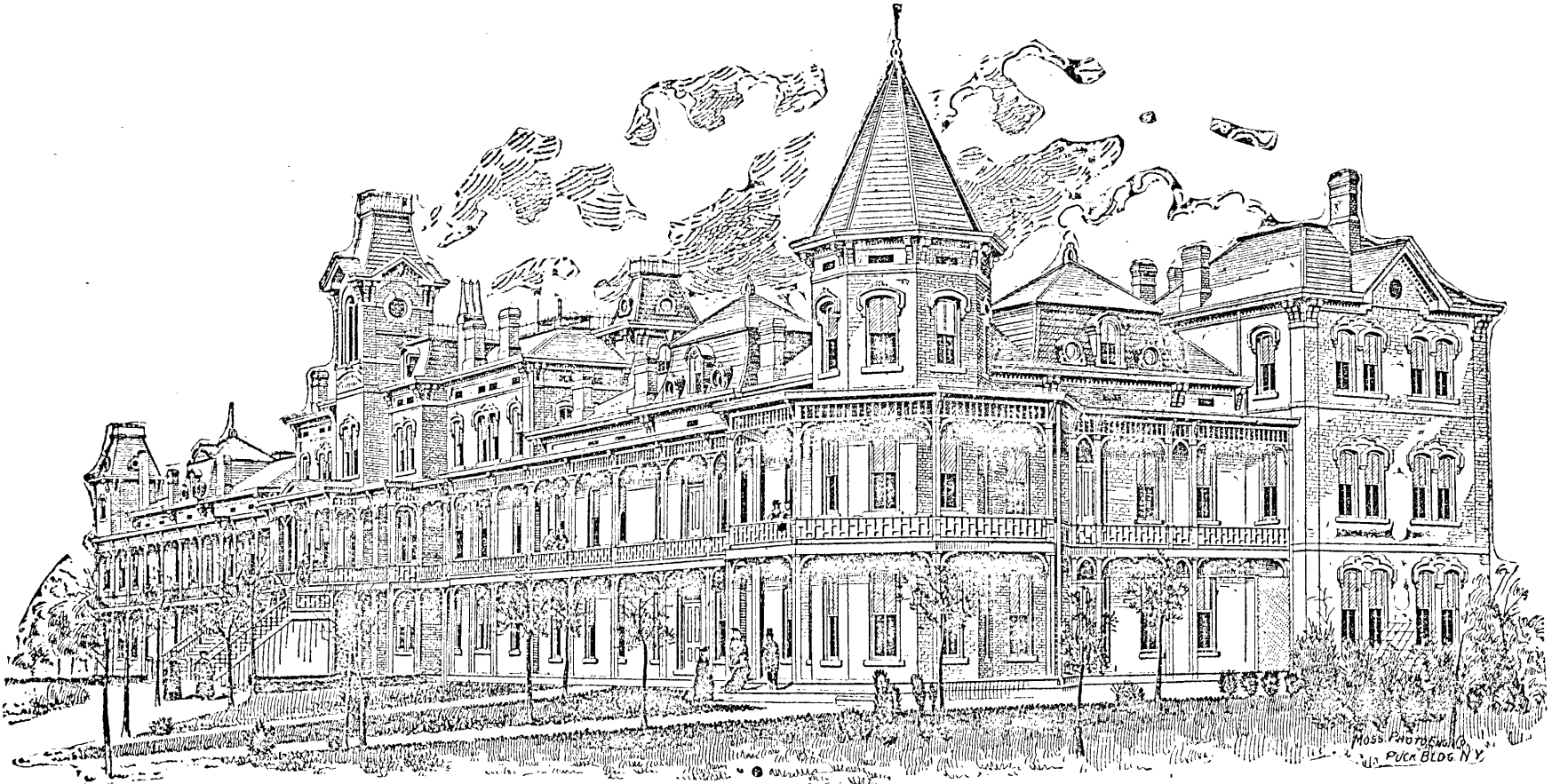
1,000 yards of plaid and striped wash silks, worth 50c, this week, only 19c.

15 pieces fancy plaid worsteds, worth 15c, this week, choice for 5c.

JOE P. QUINN DRY GOODS CO.,  
Third and Main.

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

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Full business course.  
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Electric lights throughout the building.  
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Not a case of serious illness in the college for many years.

Located above all malarial and Southern diseases.  
Yellow fever an impossibility here.  
Rates very reasonable.

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### Christian Life.

#### In the Dark.

When the mists of pain are thickest  
And the storm is at its height,  
When bewildered and affrighted,  
We stumble without light,  
When the old props fade and fail us  
And the old hopes faint and flee,  
O Lord! most kind, most pitiful,  
Whom have we left but Thee?

When youth and beauty in their prime  
Are withered at a breath,  
When the very life of life is quenched  
By the chill hand of death,  
When the leafage we call happiness  
Is stripped off utterly,  
O Lord, the Lord who changest not,  
Whom may we trust save Thee?

What can we do but lighten  
Our half-despairing hold  
Upon Thy sure and steadfast word,  
Thy seamless garment's fold?  
Anchor of drifting, struggling hearts,  
Sore vexed by wind or sea,  
O Lord! the everlasting Lord,  
Our only hope is Thee!

Through blackest night, 'mid wildest  
wave,  
In heights and depths unknown,  
We stay us on that faithfulness  
Which never failed its own,  
Beaten and blown, and buffeted,  
And long the way may be,  
But blessed the way, O pitying Lord,  
If but it ends in Thee.

—SUSAN COOLIDGE.

As the essence of Christian life is love, so the proof of love is constant goodness to others, maintained at cost of some temporal in-

terest to ourselves. We misname our own selfishness "love." We love them that love us and help us, but true love is known by its self-denial.

#### Meeting After Many Years.

He had not seen "his boys" for thirty-five years. But never a day passed that he did not think of them. Now it was as they trudged sturdily along in light marching order, relieving weariness, and forgetting hunger in quips and jests, love ballads, and stirring battle-songs: and now as they went into camp, stacked arms, and feasted and chatted and sang around their camp-fires: and now as they did silent, stealthy picket duty, or, as skirmishers, gallantly cleared the way for the bloody assault: and now as they stormed heights and leaped on captured batteries: and now as they swept forward to close the deadly breach: but always as youngsters, active, alert, "with a heart for any fate." But to-day he stood before a representative remnant of his regiment. His regiment? Surely, some cruel mistake. His men were young and jolly, dashing and irrepressible. But these are mostly old and feeble, afraid of that which is high, the grasshopper become a burden, all the daughters of music brought low, the keepers of the house trembling, and those that look out of the windows darkened: he alone, in his own thought, young and gay, as when he led them a generation gone. Yet, as they crowded about to grasp his hand, they said, "We

should never have known you, Colonel: when we saw you last you were young, and slender, with raven hair and buoyant soul: now you are stout and gray, and spectacled—an old man like the rest of us." But all the while they seemed to him as the fathers and grandfathers of his own brave boys in blue, whom he led at Dandridge and Rocky Face, at Resaca and Kennesaw, and last saw glorious at the fall of Atlanta. Verily, every man at his best estate is altogether vanity; for loosed shall be the silver cord, broken the golden bowl, shattered the pitcher at the fountain and the wheel at the cistern, and full shall be the streets with wandering, wailing mourners. Yet, even as his voice choked, and unbidden tears coursed down his cheeks, he seemed to hear in loving accents—"My son, let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."—Western Christian Advocate.

#### "Study to Be Quiet."

The greatest evil which can befall a soul, sin only excepted, is in-quietude. For as the seditions and intestine commotions of any commonwealth lay in waste and prevent it from being able to resist a foreign invasion, so our heart, being disturbed and disquieted within, loses the strength to maintain the virtues it had acquired, and the means to resist the temptations of the enemy, who then uses his utmost efforts to fish, as they say, in troubled waters.

Inquietude proceeds from an inordinate desire to be delivered from the evil we feel, or to acquire the good we hope for; and yet there is nothing which more increases the evil, and which removes the good further off than inquietude and eagerness. Birds remain prisoners in the nets because when they find themselves caught, they flutter and beat about to get loose again, and by that means entangle themselves the more. Whenever, then, you are desirous to be freed from evil, or to attain some good, before all things settle your mind in repose and tranquility, calm your judgment and will; and then gently and quietly pursue your desire, taking in regular order the means which are most suitable.—Words of Faith.

#### Consumption Cured.

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

We have secured a large lot of Bunyan's Pilgrim's Progress, large size, large type and handsome binding, to sell through agents. It is a one dollar book, a quick seller, and we give big commission.

GODBEY & THORNBURGH,

#### Look! A Stitch in Time

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists, 50c. and \$1 bottles.

## For the Young People.

How it Went in My Childhood.

### VII.

When we moved into Walker school house neighborhood, where my father lives now, there was no Methodist class at all. The Campbellites had full sway, and had had for years.

But in a short time father got the few Methodists of the community together and organized a class of seven. This move met with great opposition, led by the Campbellites. The second year after our organizing the class our pastor's name was Wood, Rev. G. W. Wood, I believe. He was a good man and a great singer. He was of medium height, heavily built, had red hair and a heavy beard of the same kind.

Bro. Wood was a jolly man, and a great laugher. He could ring out his "ha! ha! ha!" the most peculiar of any man I believe I ever heard. He was a great favorite among our people and did us great good.

The leader among the Campbellites was a little fiery preacher, a backslidden Baptist. He had been baptized in the apostolic way, had found out that there was no Holy Ghost given now, that the mourner's bench was a farce, and that shouting was pure excitement. He was a bald-headed, little man, had blue eyes, situated under a narrow forehead, slightly receding from eyes backward. He was a little jumping man, walked with his hands in a big swing. His very looks indicated a man that logic could not convince for he knew that he was right.

The time came for our protracted meeting—in August of that year I believe. Bro. Wood started it in his business-like way. His preaching was solid, his singing was fine; in fact, this alone would draw a crowd, and they came. The Holy Ghost came down upon the people, mourners came to the altar and were saved, wonderfully saved, and there were many shouts in the camp of the Lord. This soon stirred up the Campbellites. They had ridiculed our little class of seven. "It could not do anything." But when mourners came to the altar and the shouting started, they felt that that must be stopped. They would crush it in one blow. The little bald-headed preacher would do that. So he came out to service one night. After the usual weeping and victories, after the sweet singing, after the benediction, when our red-headed, laughing preacher started down the aisle to leave the house, he was met by the little bald-headed preacher right in a big crowd, mostly of his own sort. The little preacher had caught him there in order to make it more embarrassing for Bro. Wood. He thought the blow would be more powerful. He said to him, "I want to know sir, by what authority you have this mourner's bench here?" Brother Wood looked down on him out of his laughing eyes, threw back his

head and laughed one of his big laughs, "ha! ha! ha! ha!" and walked off and left the little preacher standing there. He wilted down like a squash vine cut from its root. The little bald-headed preacher was never known to repeat anything like that again.

One of the converts of that meeting is now a leading preacher in the Arkansas Conference, another became a great worker for God among the young people of our community, but has long since died, died happy, and is now in heaven. Our little class of seven has grown to be a strong church, having a church building to worship in. This Methodist Church is situated on a high hill. It is named Mountain View, and is indeed a light for our country. The Campbellite Church fought the work of the Holy Ghost and died. They have no church here at all now.

Young people, God's work will grow; help it.

DERF. S. KRAL.

Van Buren, Ark.

### A Big Blot.

One day, when Aunt Clara was out of the room, Charlie and Frank tipped over a bottle of ink which stood on her desk.

"Don't tell her!" whispered Charlie. "We'll shut the door and run away and she'll never know who did it."

"Oh, we ought to tell her," urged Frank, "and say that we are sorry."

"No, don't tell it; it's ever so much easier not to," whispered Charlie, and ran away.

"I'm going to tell her this very minute, before it gets any harder," said brave little Frank.

When he had found auntie and told her she hastened to her room and wiped up the ink, and put some salts of lemon on the ugly spot that it had made on the carpet. "I am so glad that you told me at once," she said; "for if the ink had dried in it would have ruined my carpet and desk. Now I don't know that it will show at all."

"It is just like God forgiving us, isn't it, auntie?" said Frank, thoughtfully. "If we tell him about our sins right away, and say that we are sorry and ask him to forgive us, he does, and then our hearts are clean again."—Sunday School Visitor.

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Is more extensive than that of most schools for girls; the teachers of the literary department have been carefully selected from the graduates of the best schools of America.

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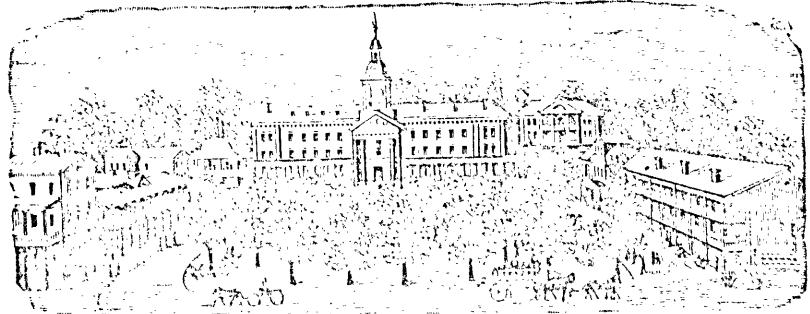
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## Our Church at Home.

ANVIL, OKLA.

I am well pleased with my change from Kingston, Ark., to this place. This is a new country. Methodism is spreading here. We are as well represented here as any other church. I live in the bounds of the Indian Mission Conference, twenty miles northeast of Shawnee. My membership is at Anvil. Bro. Bond is the P. C. He is a fine young man and knows how to preach Methodism.

The land produces well here; crops are good; wages fair. The people are sociable and kind. I enjoy reading my old conference paper very much in my new home.

G. B. MITCHELL, L. P.

July 18.

KINGSVILLE, ARK.

I arrived home after an absence of six weeks; will be home a week or two, owing to the illness of my wife, who has been very sick recently, but is nearly well at this writing.

I closed a very interesting meeting this week; a few professions and additions to the church. Bro. Markum, a local preacher, assisted in one meeting, and was very useful and acceptable. We thank him.

Bro. Ware is a sight on the first and second blessings. Hope the brethren will read and re-read his article in last week's METHODIST.

J. F. ARMSTRONG.

July 22.

## Quarterly Meetings.

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

MONTICELLO DISTRICT, third round, T. D. Scott, P. E.

August—Arkansas City, 6-7; Hamburg and Portland, 13-14; Berea at Prairie Grove, 15-16; Tillar at Mt. Tabor, 20-21; Star City at Mountain Home, 27-28.

September—Monticello, 3-4; Mt. Pleasant, 10-11; Hamburg circuit at Hickory Grove, 17-18; Carriola at Concord, 20-21; Grady at Bethel, 24-25; Dumas at Holly Grove, 26-27.

EUREKA SPRINGS DISTRICT, fourth round, P. B. Hopkins, P. E.

August—War Eagle at Walnut Grove, 27-28.

September—Kings River at Pleasant Ridge, 3-4; Berryville at Pleasant Ridge, 10-11; Bright Water at Pate's Chapel, 17-18; Hindsville, 24-25.

October—Green Forest at Green Forest, 1-2; Carrollton at Carrollton, 4-5; Hackler's Grove at Villines Chapel, 8-9; Goshen, 15-16; Kingston at Little's Chapel, 18-19; Huntsville, 22-23; St. Paul at Zion Hill, 29-30.

November—Eureka Springs station, 5-6.

MORRILLTON DISTRICT, fourth round, P. B. Summers, P. E.

August—Quitman circuit at Camp ground, 27-28.

September—Mt. Vernon circuit at Pleasant Valley, 3-4; Perryville circuit at Sweet Home, 10-11; Morganton mission at Bethel, 17-18; Springfield circuit at Harris' Chapel, 24-25.

October—Quitman station, 1-2; Cleveland mission, 8-9; Conway mission at Preston, 15-16; Conway station, 16-17; Martinville circuit, 22-24; Clinton circuit, 29-30.

November—Plummerville circuit at Plummerville, 5-6; Morrillton station, 12-13.

# RADWAY'S READY RELIEF

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

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

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Fordyce, Ark.

## MARTIN COLLEGE for YOUNG LADIES,

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Write for information and catalogue. A. W. VAN HOOSE, H. J. PEARCE, Associate Presidents.

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## Woman's Work.

### A Few Thoughts of Our Work.

A great movement such as ours demands that we keep constantly in mind the motive for its inception, and for its continued support. And in recurring to these first principles it is helpful and gives to the work an impetus for new efforts. Thus in our annual meeting of to-day, we are drawing strength and zeal from the very fountain head whence the movement first originated.

The motives from which the Foreign Missionary Society first arose have been its strength, and the same will continue to be a powerful force in its support. It is true, in our twenty years' work we have traversed heathen lands—and come in touch with their inhabitants—until their language, customs and religions are as familiar as our own, and the workers of the present view everything from a broader horizon. And while our workers have made many hopeful inroads upon these regions of darkness and death, and are still steadily reaching out to grander results, do we as a multitude—as women of a thriving church, emphasize the mainspring to this Christian labor as we should? Christ's plain command to all his followers is as potent as when first it fell from the lips of the Messiah—and means in this, the last of the nineteenth century, a speedy spreading of the gospel. No heart that is not instinct with this motive of Christ can fully comprehend, or effectively carry on this work of missions. If we love our Divine Redeemer we share in his love for the heathen world. The redemption of the world with all its continents and nations and "their varied hopes and fears" is what we must seek by our influence in person and through our gifts of time and money, and to this end we must be made new creatures in Christ Jesus.

Spurgeon once told of a man who took his gun to a gunsmith for repairs. The gunsmith, after inspecting the gun, said it would be a real good gun if it had a new stock, a new lock and a new barrel. And so we, as members of the different auxiliaries all over this Arkansas Conference would make good workers if we were made new all over; a new heart, a new life is wanted, that the church may be molded into harmony with the spirit of Christ, and that we may, as teachers, establish in the hearts of the rising generation an undoubting faith in God. The very unrest of the hour (which seems from a human standpoint disheartening) carries in it an element of victory. Under the influence of the Spirit of God, "walls are breaking down" and internal revolutions and changes are opportune for the pressing of our missionary work at every point, and who knows but our present disturbances may only open another door for our missions.

Are we ready to garner the grain of unharvested fields? Face to face and heart to heart, let us meet

this question. And as we take a review of our march along the "highway of experience," may we gather courage and learn lessons from past defeats as well as past victories, and may we realize particularly that this missionary feeling and responsibility should permeate our executive body.

From the president, who occupies the chair, down to the recording secretary of every little auxiliary, every woman should be touched with a deeper sense of responsibility. And if we have laws as a body, let them be carried out to the letter. Let the reports be sent at the time they are ordered, and if a letter is written from one officer to another in regard to the work, courtesy, to say nothing of Christian fellowship, demands a reply. According to our teaching and to our living right now depends the future standard bearers of our cause for the rising generations.

May the Almighty influence that has already constrained thousands of young volunteers for mission work, convince us, who hold in our hands, as stewards, means for the carrying out of his plans, that the greatest thing we can do is to bring others under the sway of one supreme personality, Jesus Christ, the founder of missions.

MRS. ALBRIGHT,

Harrison, Ark.

### Report of Committee on Missions.

#### EPWORTH LEAGUE CONFERENCE.

We, your Committee on Missions, after a careful and prayerful consideration of all the items coming before us, desire to recommend the following:

1. That the Epworth Leagues of Arkansas, over and above their regular contributions to missions, raise \$1,000 annually for three years for the support of Rev. J. W. Cline, of the China mission.
2. That a committee of three, one from each of the three annual conferences of the state, be appointed by the chair to collect the said amount and turn it over to the general board of missions.
3. That each League chapter have a monthly missionary meeting in connection with the regular devotional meetings in which prayer shall be offered for missions, and our missionaries, and especially for the one we are supporting.
4. That each chapter undertake a regular systematic study of missions as outlined in the Epworth Era and the ARKANSAS METHODIST.

M. M. SMITH, Pres.

O. H. TUCKER, Secretary.

Jonesboro, Ark., June 15, 1898.  
In harmony with the above resolutions \$800 has already been subscribed. Let every League in the state report.

### NOTICE.

Dear Sir:—I am looking for the heirs of Harrison Blevins and Robert Lucas; both died in Texas many years ago. Any information will be received with thanks. Yours truly,  
HENRY MALMGREN.  
Houston, Tex., July 25.

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## ANTI-CANTEEN PETITIONS.

Let every pastor, officers and members of Woman's Christian Temperance Unions, Christian Endeavors, Epworth Leagues, Young Men's Christian Associations, and everybody else cut out the petition below, paste it on a sheet of paper, get your friends and neighbors to sign it, and mail it to President McKinley, quick. If you prefer, write a petition of your own and write a personal letter besides. The president is not pleased with the canteen system, and last week received two delegations in one day, who called to protest against the outrage. Now let the President feel the power of American conscience. Choke the White House mail-bag with petitions, letters, and protests.

### A PETITION.

To the President of the United States:

We, the undersigned petitioners, citizens of the United States, do most respectfully represent: that there are now established at the army posts and army encampments numerous regimental saloons called "canteens," run under the direction and authority of army officers. we do hereby respectfully petition that you will, to the extent of your authority as commander-in-chief of the army, forbid the sale of intoxicating liquors, including beer, at all post and camp exchanges, or elsewhere within the lines of the armies of the United States.

### Contributed.

#### Morrilton District Conference.

The fifteenth session of this conference convened at Plummerville, July 14, 1898, with P. B. Summers, P. E., in the chair.

The attendance of clerical and lay members was fairly good. We were sorry to note that Rev. A. C. Ray, who has seen so much service in the itinerancy, was detained at home by sickness. President Mil-lar, of Hendrix College, was not in attendance, but the interests of that institution were well cared for by F. S. H. Johnston. Rev. D. J. Weems, so well known in this district, represented Galloway College, and favored us with a sermon and a strong talk for Galloway College, emphasizing especially the superior educational advantages offered there. Rev. O. H. Tucker presented the claims of Quitman College on Arkansas Methodism, and urged the brethren to make strong efforts to save the property for the church.

Rev. C. B. Mosely, our missionary from Japan, was present and on Friday night, 15th inst., gave the conference a lecture about his work in the foreign fields. Brother Mosely numbers many friends among the members of this conference, and tears flowed freely as he bade the brethren good-bye.

Our preachers favored the conference with some sermons that would have been an honor to any such an assembly; they were full of

thought, and stirred us to more earnest effort in our respective fields.

Reports from the various charges were encouraging; not many conversions were reported, on account of the fact that the revival season has just begun. Finances are reported better in many quarters.

Some important business was transacted by the conference, chief of which was the movement to build a district parsonage. We hope that in the future our presiding elder will be able to abide "under his own vine and fig tree."

The report of the committee on Resolutions was strong, condemning in no uncertain terms the liquor traffic, commending the increasing strength of the ARKANSAS METHODIST and urging the brethren to attempt its more thorough circulation among their members, re-affirming our loyalty to church schools and Christian education, and tendering the thanks of the conference to the people of Plummerville for our kind reception and their Christian hospitality.

Bro. Ross may well congratulate himself over the success of his part of the conference. Some of us will long remember with pleasure our stay in Plummerville.

SECRETARY.

### Success—Worth Knowing.

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

No morphine or opium in Dr. Miles' Pain-Expeller. CURE ALL PAIN. "One cent a dose."

## Our Church at Home.

BEEBE, ARK.

Meeting closed last night, eight conversions, fifteen accessions, some good material. John Caradine and Lew Snapp among the accessions. Rev. F. E. Taylor was with us twelve days and did some good preaching. He is a willing and able hand all round. His work will abide for time to come. I expect to begin again in October. Yours, etc.,

JAS. F. JERNIGAN.

July 18.

BLACK ROCK, ARK.

Black Rock has felt the influence of a revival. The membership has been greatly strengthened and sinners have been converted. The spiritual life of about twenty members of the church was renewed. Eighteen or nineteen souls were converted and eleven were added to the church. Great good has been accomplished and I am rejoicing because the spiritual condition of the church is so much improved and so many of my members have become more devoted to the cause of Christ, and more active in his service. The influence of the revival has been felt in every part of the town, and it has benefited every church. Bro. J. D. Sibert, of Tuckerman, assisted me, and he preached and worked with great earnestness and with effectiveness. We were indeed glad to have Bros. Maynard and May with us a part of the time. We praise God for the victory he has given us. I think this charge will have a good report at Conference. My prayer is that every pastor may have a revival at every appointment.

W. M. WILSON.

July 18.

FT. SMITH CIRCUIT.

We are moving into the last half of our third year on this circuit. Have held no revival services yet, but will begin soon.

On this charge we have some genuine holiness people of the old Methodist type, who live like Christ—for the good they can do. If the editor of the Pentecostal Herald would come to Lavaca and visit our Epworth League, hear the testimonies of some of our young folks, see the shining faces of some of the older ones; if he would step into the Sunday-school room some bright Sunday morning and see that inimitable Wallace Laws, with his efficient corps of teachers and officers with their faces aglow with the light of a holy love, he might involuntarily ask: "How long since the second-blessing evangelist held his meeting here?" But how astonished he would be to learn that there had been no evangelist at Lavaca, but that the Methodists of the community, co-operating with their different pastors, had brought about these grand results. What will become of these croakers, anyway? I see now they are charging almost every man in our last General Conference with foolishness because they saw fit to re-elect Dr. Hoss editor of the Nashville Advocate. And what have they against Dr.

Hoss? They say: "He fights the holiness cause." The truth is, he doesn't subscribe to their peculiar tenet, the second blessing, and well he doesn't. Any man who clings so tenaciously to any theory as some of these brethren do to theirs is unfit to be a good editor of a great church paper. The Nashville Advocate is the best paper published in the South, and represents the greatest church in all this section. Its editor is wise, fearless and bold, while yet possessing piety, gentleness and a Christian spirit. Let the Advocate be first. "But that must be on the condition—" what condition? They tell us on condition that it teach the Wesleyan doctrine of holiness—in short, the second blessing. And on this condition they have fought, and continue to fight the editor, the paper and the church.

I have no objection to any man getting, professing and preaching the second blessing as much as he pleases, if he lives a holy life; and, whether anybody professes the second blessing or not, I am very desirous that all our people live a life of righteousness. There never was, it seems to me, a time when the people called Christians had a better opportunity to exemplify the life of their Lord. Everywhere and every day we meet with an opportunity to act for and with Christ in the great work of redeeming mankind. God help us to lay aside all strife and envy and ill-will, and pray and trust and work most faithfully that this year may be the greatest of all the years for the ingathering of souls. Yours truly,

JAMES H. O'BRYAN.

July 9.

CAMDEN DISTRICT CONFERENCE.

The thirty-second session of the Camden District Conference convened at Junction City, Ark., July 13, 1898, Rev. J. R. Moore, P. E., in the chair.

All the preachers of the district were present, except Rev. W. F. Evans, who was quite ill during the entire session. About 25 per cent of the lay delegation were present; only one or two local preachers were present, whereupon the following resolution was adopted:

Whereas, The late General Conference, desiring to dignify the office of our local preachers in requiring them to make their reports to the district conference instead of the quarterly conference, and, whereas, owing to the delinquency of some to make their reports to this conference,

It is the voice of this district conference that a neglect to do so hereafter will be deemed sufficient cause not to renew their licenses.

The presiding elder offered the following suggestions, by which to test the spirituality of the people:

1. Are their lives at home above reproach?
2. Do they attend church?
3. Do they support the institutions of the church?

The preachers reported that their people fall far below this high standard. No one reported more than 40 per cent of the membership really spiritual.

The conference was honored with the presence of the following visit-

ing brethren: Dr. Cadesman Pope, Revs. James Thomas, James M. Hawley, J. R. Rushing, and E. N. Watson.

The session was exceedingly pleasant, everything moving harmoniously and smoothly. The preaching was good.

J. W. Drayer was licensed to preach. Rev. W. A. Davis was recommended to the annual conference for admission on trial.

W. K. Ramsey, J. D. Clary, J. R. Phillips, and C. W. Jean were elected delegates to the annual conference; alternates, W. J. Pinson and A. T. Blount.

The various institutions of learning, claims and organs of the church were represented as follows: Hendrix College, Jas. M. Hawley; Arkadelphia Methodist College, Dr. Cadesman Pope; Gallows Female College, J. R. Moore; L. R. Conf. Training School, J. D. Clary; Foreign Missions and Epworth Leagues, Jas. Thomas; W. F. M. S. and H. M. S., Miss Lillian Broach; Nashville Christian Advocate, J. R. Moore; ARKANSAS METHODIST and Orphan's Home, E. N. Watson.

An excellent report on temperance was readily and unanimously adopted.

The challenge of the Columbian Baptist Association, to debate the differences of doctrine between the Missionary Baptist Church and the M. E. Church, South, was accepted and a committee was appointed to make the necessary arrangements for the debate.

The good people of Junction entertained us very nicely, for which a resolution of thanks was adopted.

Buckner was chosen as the place of meeting for the next session of the conference.

J. J. MELLARD,  
Assistant Sec'y.

A man's health is the rope by which he climbs to success. If he can keep his health he will go on to success. Yet his health is the very thing he neglects more than anything else. It is easier to keep health than it is to regain it. When a man feels himself running down, when he realizes a loss of vitality and energy, he must call a halt. The strands of his rope are parting rapidly. Dr. Pierce's Golden Medical Discovery has helped thousands of men in just this condition. It makes health, it makes pure, rich blood, it forces out impurities and kills germs. It doesn't make any difference what name you call your trouble by—dyspepsia—kidney disease—rheumatism—consumption—skin disease, the "Golden Medical Discovery" will cure it absolutely. None of these diseases can retain hold on the body when it is full of rich, pure blood.

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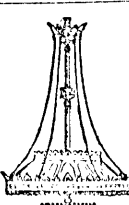
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Atlanta, Ga.



## At Rest.

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

**BAIN:** William C. Bain, son of S. L. and L. C. Bain, was born July 27, 1876, was killed accidentally July 20, 1898. He was at work on the Iron Mountain railroad a few miles south of Little Rock. He was carrying water to the hands at work, when incidentally, he jumped from a car on the switch to the track on the main line just ahead of a moving train, which ran over him and crushed him in a most horrible manner. William professed religion in September 1893, and joined the Methodist Church. He was a young man with exceptionally good habits, energetic and prompt in all of his relations to home and friends. He was cherished by fond parents, brothers and sisters, and highly respected by all who knew him. This life is a failure without the living link—which is hope.

May this untimely death be a reminder that, "in the midst of life we are in death." And may the family so live that they "may pass the waves of this troublesome world" and make a united family in heaven.

W. W. CHRISTIE.

Mabelvale, Ark., July 22, 1898.

**TALKINGTON:** James Willie, first and only son of J. M. and Mary Talkington, was given to his parents by the Heavenly Father, April 19, 1897, to perform his brief mission here below, in human form, but with angelic beauty and heavenly sweetness to nestle in the fond embrace of earthly environments just long enough to entwine himself forever in the affections of their hearts, and when he had filled his earthly mission, on June 18, 1898, to lay down the burden of human flesh and with unfettered and illimitable freedom of the immortal spirit fly away to the heavenly home to make heaven sweeter, brighter and more attractive, to draw the parents closer to Jesus and nearer to heaven. Sweet little Willie, he was so dear to our hearts here, but infinitely sweeter, dearer and brighter now, among the angels. We will go to him, and abide with him forever in our Father's house above. We know where to find him.

GRANDPAPA.

**HAWLEY:** Mrs. Nettie H. Hawley (nee Clayton) was born in December, 1871. She was converted and joined the Presbyterian Church while young. On the 28th day of October, 1891, she was happily married to Frank A. Hawley, of Arkansas City, Ark., son of Rev. L. B. Hawley, of the Little Rock Conference. In 1893 she joined the Methodist Church, South, with her husband. With the exception of a few months spent in Batesville, Ark., she has lived in Arkansas City ever since her marriage until about the first of March, this year, when she went to her father's in Clayton, La., where she remained until the 28th of May, at which time she quietly and resignedly passed from this to a better world. She had been a great sufferer for two years with consumption. She died among friends and relatives, in the home of her father and mother, and amid her brothers and sisters, and with her husband and children to cheer and comfort her last moments; and best of all she had her precious Saviour with her. She died in the faith which saves a soul. Sister Hawley was a most excellent woman. As wife and mother she was kind and true, affectionate and gentle, loving and self-sacrificing. She performed faithfully and promptly all the duties of wifehood and motherhood. As a Christian she was a most worthy example, loyal to all church and Christian obligations. She loved the church and was ready to do anything in her power to advance the cause of her Master. She leaves two sweet little children

(one boy and one girl) whom she, with her husband, dedicated to God in infancy. Our town and community, in the death of Sister Hawley, has lost one of the truest and best of neighbors, Bro. Hawley has lost a true and loving wife and companion, and his children have lost a faithful and affectionate mother. May we all emulate her Christian virtues and so live as to be able to meet her in that "home above." Her pastor in sorrow,

R. LUTHER BROACH.

**LEE:** Bro. John H. Lee departed this life July 17, 1898. He was the son of Henry and Susan Lee, was born in Shelby, Tenn., March 12, 1852. He joined the M. E. Church, South, in Ashley county, when 16 years old, where the family had resided for some time. He was married in 1878 to Miss Gertrude L. Davis, in Chicot county, where he has been a resident since. Bro. Lee leaves a wife and five children. His oldest daughter, Miss Loula, just returned from Arkadelphia College only a short time before his death. Bro. Lee was a good man, taking high stand in his church and among his countrymen. He was a steward in the church for a long time; a friend to the preacher. He was recording steward as long as he was able to attend to the duty. He was frequently a delegate to the district conference, and was most always at his post. He was a member of the Masonic fraternity, and also of other orders. He was a good man and will be missed. He died of consumption and was confined to his bed some time before death released him from his sufferings. A few days before his death I was with him, and he told me all was well, and he only wanted to be at rest. Thus it is with God's children. His loving pastor,

ROBT. H. POYNTER.

**JAMES:** W. L. James departed this life March 7, 1898. Bro. James was 62 years old, was born in Virginia, and joined the M. E. Church, South, some twenty years ago. He lived some years in Louisiana, from which place he moved to Chicot county, Ark., where he has lived an honored and loved citizen since. Bro. James was a steward and trustee in the church, which duties he attended to faithfully. As a parent, husband and citizen he was faithful and kind. He was taken sick with pneumonia and lingered one week. His demise has left a vacancy that cannot well be filled. A short time before his death he expressed a readiness and willingness to go. I was sitting by his side and held his hand while he gently fell on sleep. He leaves two daughters and a son, and two sisters to mourn his loss. I preached his funeral at his home to a large audience of loving friends, after which the order of Knights of Pythias took charge of the remains and bore him tenderly to the grave at the family graveyard, and with their impressive ceremony, beautifully conducted by Capt. T. West, he was laid to rest. Sleep on, dear friend, we will meet in the resurrection.

ROBT. H. POYNTER, P. C.

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### Warning Order.

Pulaski Chancery Court.  
Dodge & Johnson, plaintiffs,

vs.  
Carrie Gibson Richardson, et al., defendants.  
The defendants, Carrie Gibson Richardson and B. W. Richardson, are warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, Dodge & Johnson.

J. H. PASCHAL, Clerk.  
By JAS. PASCHAL, D. C.  
July 7, 1898.  
Dodge, Johnson, Carroll & Pemberton, solicitors for plaintiffs.

### LEMONS AS MEDICINE.

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My kidneys were badly diseased, and the stone in my bladder was causing intense sufferings. I was astonished at the end of about three months when the gravel passed, relieving me from those terrible bearing-down pains which had made me almost long for death. My physicians were dumb-founded, but yet they cannot help speaking highly of the Electropoise. No language could be strong enough to express my condition and improvement. Yours truly,

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### Ministers

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MRS. A. W. WILSON,  
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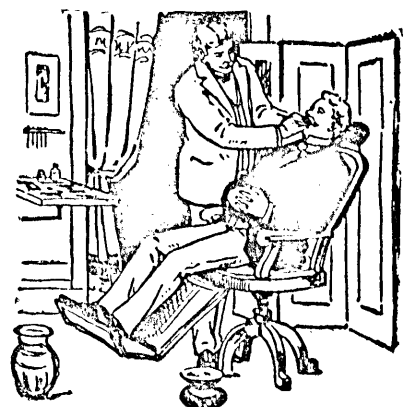
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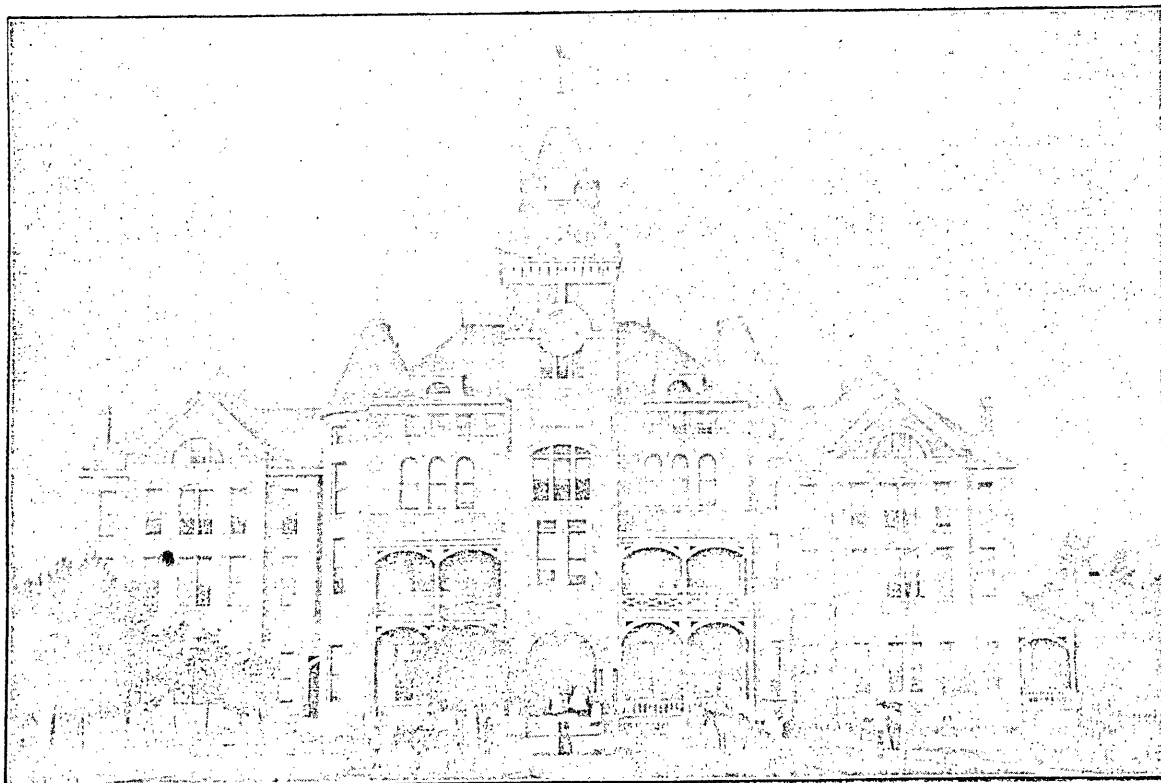


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WEDNESDAY, AUGUST 3, 1898.

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### Dardanelle District Conference.

The fifteenth session of this conference convened at Danville, Thursday morning, July 21, 1898, J. M. Cantrell, P. E., in the chair. J. W. Pound was elected secretary.

All of the traveling preachers were present and there was a good attendance of local preachers and lay delegates. The preachers made encouraging reports from their various charges. Special attention was given to Temperance and Missions. A temperance mass-meeting was held Friday evening, at which Rev. J. B. Stevenson, of Van Buren station, and the presiding elder made stirring speeches. From reports, coming up from all over the district, the temperance sentiment is growing, and great hope is enter-

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WILS WILLIAMS, Secretary.

tained that Yell county will fall in line with the other counties in the district against license at the September election. A missionary mass-meeting was held Sunday evening, and was addressed by Prof. J. H. Reynolds, of Hendrix College, and others, and a collection for missions was taken, amounting to \$203.50 in cash and subscription. R. T. Compton, W. F. Hough, H. A. Clifton, and Rev. A. L. Horne were elected delegates, and Rev. M. B. Hoover and T. H. Higgins alternate delegates to the annual conference. The next district conference will be held at Atkins.

Every one went away feeling very kindly toward the good people of Danville, for the royal entertainment they had given the conference.

J. W. POUND,  
Secretary.

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