

# Arkansas

# Methodist.

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

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VOL. XVII.

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NO. 32

## THE ARKANSAS METHODIST.

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

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

## News and Notes.

The First Arkansas Regiment  
has been ordered to Porto Rico.

If the war were now ended, 100,-  
000 soldiers would be needed to  
garrison our new possessions.

Immunes are being sent to Santi-  
ago, that Shafter's army may be  
released. A colored regiment  
went from Camp Tanner on the  
7th.

According to the reports, there  
has been great negligence or ineffi-  
ciency of the War Department in  
making provision for the sick and  
wounded at Santiago.

If there is no hitch in our peace  
negotiations, it is expected that the  
camps will be maintained, and the  
volunteers will not be mustered  
out of service before winter.

It is believed that the war is at  
an end. Spain has accepted the  
terms of peace offered by the  
United States. The main condi-  
tions being agreed upon, an armis-  
tice will be proclaimed.

Aguinaldo, the Philippine insur-  
gent leader, is something of a specu-  
lator. Spain bought him off from  
a former rebellion with \$200,000.  
He now offers to surrender his dic-  
tatorship if the United States will  
pay him \$400,000.

It is stated that only 34 per cent  
of the convicts in our state prison  
are natives of Arkansas. Whether  
this is any credit to our state is  
doubtful. It may mean that our  
administration of law is so low that  
criminals seek the state as a rogue's  
paradise. A very careful investi-

gation will have to be made before  
the significance of the above item  
can be understood.

### A Pleasant Occasion.

On Sunday last, we were at Beebe  
and preached morning and even-  
ing.

On Monday, at 8 a. m., we united  
in marriage Mr. A. B. Colvin, cash-  
ier of the bank at Beebe, and Miss  
Nellie Laws, daughter of Judge F.  
P. Laws, of Beebe. Brother Laws  
and wife were members of the  
Church in our charge twenty-five  
years ago, in Missouri. It was a  
pleasure to be at their home on so  
happy an occasion. Mr. Colvin  
and wife went away on the morn-  
ing train, bound for a month's  
tour in the West.

From Beebe we went up on Mon-  
day to Batesville, where Mrs. God-  
bey will remain for awhile with  
her mother, her brother and family,  
at the Batesville parsonage.

### THE MEN IN BLUE

READY TO GIVE THE SPANIARD  
HIS DUE.

The order taking Gen. Wade to  
Washington to select fifteen regi-  
ments to go to Porto Rico put the  
whole camp in expectancy for or-  
ders. The wires were kept hot be-  
tween Chickamauga and Washing-  
ton; each colonel pressing his claim  
to go to the front. Our men are  
sick of the enforced idleness of  
camp life. They are clamorous to  
move. With the knowledge of the  
sad fate of Shafter's army, noth-  
daunted, they are eager for the  
conflict.

When a telegram brought to Col.  
Chandler the news that the First  
Arkansas had been selected by  
Gen. Wade as one of the fifteen  
regiments, his men went wild with  
joy. Each one of the regiments  
chosen rent the air with shouts  
which reverberated among the hills  
of Chickamauga like the yells  
which swept over these same hills  
during the bloody and fateful days  
of 1863. The other regiments  
were disappointed and mad. Many  
of the soldier boys said ugly and  
wicked words with an emphasis  
which only a soldier can give.

All the indications are, that our  
Arkansas boys, if given a chance  
on the field, will prove themselves  
valiant in fight. My heart is drawn  
more and more to them. As I  
listen to their merry songs in the

evening time, watch them at their  
lowly toil during the day, witness  
with what relish they eat the ra-  
tion of beans, potatoes, bacon or  
beef and bread three times a day,  
and with what patience they go  
through the long drills in the hot  
fields and how their hearts respond  
in gratitude to every emotion of  
sympathy and every deed of kind-  
ness shown, I am glad Providence  
has cast my lot among them. More  
than this, when we worship to-  
gether under the shade of the oaks  
or the Y. M. C. A. tent, there is  
such attention to the word, such  
joyousness in song, such quick re-  
sponse to propositions that no one  
can fail to notice that there is a  
field here "white unto the har-  
vest." These men are from the  
mountains and the valleys, from  
the towns and the cities, from  
among the rich and the poor, but  
they have on the same uniform,  
have a common lot and each one  
has laid his life on his country's  
altar. It is an honor to work for  
them.

It has been a surprise to me that  
only a small number who have  
stripes on their sleeves or bars on  
their shoulders take any interest in  
religious meetings. If this were  
peculiar to my own regiment, I  
would have to lay the blame at the  
door of the chaplain, but all the  
chaplains with whom I have con-  
versed make the same complaint.  
I do not pretend to account for the  
fact. But this one thing I know,  
that at Santiago the bullets of the  
Spaniards made officers as well as  
men "bite the dust." The best  
and bravest are not all found  
among those who command, but  
also among those who obey.

These days of waiting and drill-  
ing are great days for these brave  
men, whose eagerness to fight is  
out of all proportion with their  
preparation for it. Several months  
more of faithful drilling will pre-  
pare them for a great campaign in  
Cuba or the Philippines, unless an  
early peace should send them  
to their homes.

Our regiment, together with the  
Fifth Missouri, has been taken  
from the low, wet place in the  
woods and placed in an open field.  
The boys are delighted with the  
change. For weeks they have been  
sleeping on the damp ground, and  
while at target practice they had  
only the scant protection of dog  
tents from the drenching rains. It  
is a wonder to me that the whole  
regiment is not sick. I look now  
for steady improvement among the  
men. Now that most of the regi-  
ments have been transferred from  
the woods to the open fields, there  
remains one thing of prime import-  
ance which must be done or ty-

phoid fever, now multiplying its  
victims in the camp, will swell our  
death list. The army must have  
better water to drink. The filth  
of the camp finds its way to Chick-  
amauga creek, and from this creek  
the soldiers get much of their wa-  
ter. Typhoid fever has its cause  
in impure water, or the best med-  
ical knowledge is ignorant of its  
cause. The authorities at Wash-  
ington have sent experts here to  
study the situation and it is hoped  
that such sanitary measures will  
be taken that this mortal fever  
may be stopped.

The government is now securing  
plans and specifications to put up  
a large hospital, in sight of the spot  
where I now write, capable of ac-  
commodating 5,000 patients.

The Red Cross society is to sup-  
ply trained nurses and skilled  
cooks. Every effort no doubt will  
be made to prevent and cure sick-  
ness among the soldiers in camp.

The guards have just sent around  
the cry "eleven o'clock and all is  
well," and so I cease to write, that  
"I may lie down to pleasant  
dreams."

SIDNEY H. BABCOCK.

Camp Thomas, August 5.

P. S. The morning paper re-  
ports that the drainage from the  
camp goes into Chickamauga  
creek below the water works. This  
however, does not alter the fact  
that typhoid fever is on the in-  
crease and many of our soldier  
boys are succumbing to its ravages.

S. H. B.

From Bro. Colquette.

DEAR BRO. GODBEY:—I am able  
to be at home. I am so far recov-  
ered as to be able to go about some  
on my crutches. I aim to fill my  
appointments second Sunday. I  
am indebted to numerous friends  
in Monticello and elsewhere for  
kindness shown myself and family  
while I was retained in Monticello.  
This is a good world, after all, for  
those who live for others. May  
God's richest and best blessings  
rest upon these dear friends. May  
He keep them from such trouble  
as came to me. I will do my best  
now to finish my year's work on  
the Star City circuit.

D. H. COLQUETTE.

Star City, Aug. 6.

We will send a first-class guar-  
anteed Fountain pen postpaid,  
free, to any traveling preacher who  
will send us two new subscribers  
with three dollars to pay for them.  
The pen is the famous "Laughlin."  
The name being a sufficient endorse-  
ment to those who know the pen.  
We cannot sell this pen for less  
than \$1.50

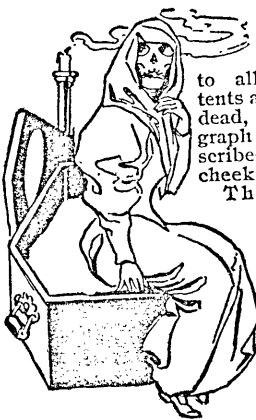
GODBEY & THORNBURGH.

## Contributed.

## The Saloon in the Army.

What is all this getting into the papers about the canteens in the camps? The revelation has overcome me with grief, shame and indignation. Is true that a saloon, called a canteen, is established in nearly every regiment for the sale of beer? That this is done by the consent of the colonels commanding the regiment and the generals having command of the camps—by their consent, commission, or command? Is it true that the sales in each of these regimental saloons amount to an average of \$100 per day, or in a hundred regiments to \$10,000 daily—\$300,000 per month? That all the influence of those in authority is used to encourage the men to drink beer? Is it true that young men are detailed to stand behind the bar and wait on the customers, washing glasses for drunkards and learning how to be salesmen in beer saloons? Is it true that the men receive 20 per cent of their pay in beer checks, so that they are compelled either to use the beer these checks call for or sell the checks, which is really selling beer, or lose one-fifth of their monthly wages? And if this is true, where do the pay-masters get the beer checks? Do the military authorities buy them by authority of the government, thus in reality buying hundreds of thousands of kegs of beer monthly and selling it to the soldiers, making it compulsory on them to buy? Who made beer checks legal tender for the payment of soldiers of the U. S. Army? Is it true that if a regiment, through the manhood of the the colonel, has no canteen, that the government denies to that regiment necessary medical and hospital supplies?

Something like all this has been reported through the papers, and I am compelled to change my voice. I have felt it my duty to encourage our young men to respond readily to their country's call, and have rejoiced in the patriotic ardor with which the sons of our best people have gone forth to dare the perils of camp and field, and I have felt like chiding those who were slow to respond. The hardship and exposure incident to military life, the diseases which ravage the camps, the perils of the battlefield when death fills all the air—all this is awful, but patriotic courage must dare it all when the country calls our young men to war. But when to all this is added the deliberate purpose of the military authorities to make drunkards of our boys, to besot the brain, befoul the conscience and wreck the manhood of young men, and if they escape the pestilence and the hurtling shot and shell, to return them to us wrecked and ruined in physical, mental and moral life, I am bound to say to our young men: "Don't go."



Think of living a year or two after one is dead; dead to all practical intents and purposes—dead, with the autograph of death inscribed on brow and cheek and lip.

Thousands of women live for a year or two after all helpfulness and happiness have gone out of their lives. When a woman becomes hopelessly helpless and unhappy she is practically dead. The young woman to whom the future is a dreary waste, the young wife who is a helpless, nervous invalid, the mother whose babes are a burden instead of a blessing—all these, unless they take the right measures to recover their health, are better dead than living. In the majority of cases these ghosts of women owe their condition to weakness and disease of the distinctly feminine organism. Frequently they have been deceived by the incorrect diagnosis of some obscure physician and do not understand the true nature of their trouble. It only costs a two-cent postage stamp for a woman to write and describe her condition to Dr. R. V. Pierce, an eminent and skilful specialist, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute of Buffalo, N. Y. He will answer letters from ailing women without charge. He is the discoverer of Dr. Pierce's Favorite Prescription, the greatest of all known medicines for women. It acts directly on the delicate organs concerned in maternity and makes them strong, healthy and vigorous. It banishes the indispositions of the anxious period and makes baby's coming easy and almost painless. It cures all disorders and displacements and checks exhausting drains.

"Previous to motherhood my wife was very sick," writes Dennis H. Connelly, Esq., of Clear Water, Wright Co., Minn. "Two bottles of Dr. Pierce's Favorite Prescription made her well and strong."

Dr. Pierce's Pleasant Pellets cure biliousness and constipation. One a dose. They never gripe.

for religion. Let no son of a Christian mother enter such a path of peril. Let no youth go forth from a Christian home or a religious college to submit himself to an authority that proposes to debase and ruin him. Let the ranks be filled with saloon toughs, the sons of brewers and saloon-keepers, the young men from Princeton and Yale and the sons of the military men who have sold out to the Brewers' Association, but let those who value moral character keep themselves aloof until these evils are corrected, if indeed they exist at all.

I hope the stories are untrue, but the evidence seems to support their truth. Let us know. Turn on the light.

J. H. RIGGIN.

**HUGHES' 'OLD RELIABLE.'**  
**TONIC.** Cures Chills  
SURE.

Druggists Have It.  
50c & \$1.00 Bottles.  
ROBINSON, PETTET CO. Incorporated.  
Louisville, Ky.

**A BARGAIN!**

I have a bargain for some one who wishes to combine farm life and

**CITY LIFE**

in one. Place within quarter of mile of the Arkadelphia Methodist College. House with six rooms, with other out-buildings. For particulars write

## Piles

**DR. WILLIAMS' INDIAN PILE OINTMENT** Is a sure cure for BLIND, BLEEDING and ITCHING PILES. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cents and \$1 per box. WILLIAMS MFG. CO., Props., Cleveland, Ohio.

## The Branham & Hughes School, Spring Hill, Tennessee.

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Full courses in classics, Modern languages, Mathematics and English. Thorough preparation for best colleges. Entrance into Vanderbilt University on certificate. Health conditions unexcelled. No saloons. Home Influences. Fall term begins August 24, '98.

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A Christian College for Young Men, Not a Theological Seminary.

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Curriculum modern and comprehensive. Work, thorough and honest. Elective courses leading to four degrees. Commercial Courses, Preparatory Department in the College, also Preparatory Academy at Orchard, Ark.

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## GALLOWAY COLLEGE

—AND—  
**Conservatory of Music.**

The largest college for young ladies in Arkansas, and one of the largest in the South or West.

This popular college has 25 teachers and officers; has 300 pupils; commodious buildings, capable of accommodating 175 boarding pupils; both main building and annex are heated by steam.

### The Course of Study

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.

### THE DIRECTOR OF MUSIC

And his corps of assistants are from the best conservatories of the country. Teachers of Elocution and Physical Culture full graduates of the Emerson School of Expression.

Director of Art Department best training in Europe and America. Health record phenomenal. Moral influence that of a Christian home.

**Next Term Begins September 15, 1898,**

Now is the time to apply for rooms. Write for information.

**C. C. GODDEN, Pres.**

## MARTIN COLLEGE for YOUNG LADIES,

The Scholastic Year Begins September 7, 1898.

Location—Celebrated for its beautiful scenery and climate.

## Contributed.

From Monticello District Conference.

## REPORT OF COMMITTEE ON EDUCATION.

To the President and Members of the Monticello District Conference, in session at Warren, Ark.

Dear Brethren:—We, the Board of Education for the Monticello District, beg to submit to you the following report for your consideration:

We have held only a few regular meetings of the board since your last session, but we have done some good work.

We have endeavored to bring permanently before the people of the district the importance of our Methodist colleges. To this end, the secretary of our board has been in correspondence with the presidents of Hendrix and Galloway Colleges, also with many of the young people of the district who are expected to attend college another year. Members of the board have done personal canvassing for students. As a result of these agencies, we had, during the past scholastic year, several students in Hendrix and a large number in Galloway, and many others are determined to attend later.

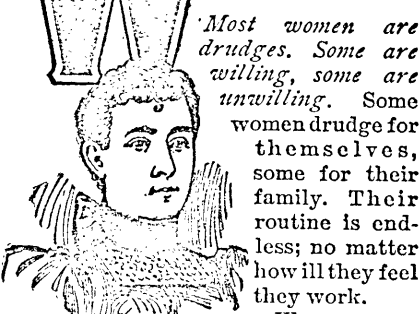
After reviewing the field, we are very much gratified to note some decided marks of improvement. In the first place, the preachers of the district have done more and better work for our schools, and for the cause of education generally.

We are rejoiced to have reports of unprecedented success in both Hendrix and Galloway. We are deeply grateful to Almighty God for his great blessings upon the financial agents of Hendrix College in the efforts to secure the requisite subscriptions to remove all their indebtedness of the college, which have resulted in bringing about conditions which promise that by the next session of the Little Rock Conference we can sing "Praise God from whom all blessings flow" in a college wholly unincumbered.

We are constrained to rejoice at the marked success which has attended Galloway College under the superb management and untiring labors of Dr. C. C. Godden. We note with great satisfaction, that Dr. Godden has been able to meet all current expense of the college, and has paid more than \$2,000 on the college debt, thus relieving the college from all pressure. Besides this, he has succeeded in the recovery of \$4,000 on the "Rogers subscription," which reduces the old debt about \$7,000 in all. The faculty of each of these colleges, we are delighted to learn, has been greatly improved, thus rendering them superior to all other colleges in the State, and equal to any in the country.

We are pleased to note the solid progress of the Little Rock Conference Training School, at Fordyce, under the superior management of Prof. James D. Clary. It has more and better students, and is doing more and better work. It stands without an equal in the State for

## WORN-OUT WOMEN



Most women are drudges. Some are willing, some are unwilling. Some women drudge for themselves, some for their family. Their routine is endless; no matter how ill they feel they work.

Women never half take care of themselves. Early decay and wrecked lives abound, mainly through neglect. Every woman should have the book called "Health and Beauty," which the Pe-ru-na Medicine Co., Columbus, O., will mail on request. It tells women some easy things to do to protect health, and all about the virtues of Pe-ru-na for women's peculiar ills. Miss Lizzie Peters, Mascoutah, Ill., writes:

"I am perfectly cured of female weakness by taking Pe-ru-na and Man-a-lin. I have gained thirty-seven pounds since I began taking Pe-ru-na. My friends are wondering what makes me look so bright and healthy. I would like to let the world know what a wonderful medicine Pe-ru-na is."

Woman's diseases are mainly catarrh of the pelvic organs. Pe-ru-na drives out every phase of catarrh.

Mrs. Eliza Wike, No. 120 Iron Street, Akron, O., writes:

"I would be in my grave now if it had not been for your God-sent remedy, Pe-ru-na. I was a broken-down woman, now I am well."

preparing boys and girls for collegiate courses.

The representative of Arkadelphia Methodist College was before our committee. He reports a good year and bright prospects for the future. It is claimed, by the friends of the school, that it occupies a field that would go uncultivated but for the existence of this school. The scholarship offered by this college was awarded to Miss Mamie Lee Crow, of Ashley county. We note with no small degree of pride, what seems to us the most convincing evidence of the progress of Christian education in our district. We refer to the proposition to establish the "Monticello District Training School," and we unanimously recommend that this district conference, shall, at this session, appoint a board of five trustees, whose duty it shall be to receive and consider propositions from any points in the district desiring to offer a location for said school, and to act with full authority to establish the school in compliance with what may appear to them to be the most satisfactory offer. We further recommend that we as preachers and laymen leave no stone unturned in the interest of our schools and colleges, and the cause of education generally. Especially let us make every effort we can to secure subscriptions and endowments for the colleges. Let all prosecute an active campaign during the vacation, in the interest of our colleges, in order that we may secure the very

largest number of students possible. W. A. STEEL, Pres. R. LUTHER BROACH, Secretary.

## REPORT OF THE COMMITTEE ON TEMPERANCE.

To the Presiding Elder and the members of the Monticello District Conference:

From statements made by the pastors of the various charges, we, your committee, are glad to be able to report that with some exceptions, the temperance sentiment among our members in the district is good. We are glad that our church, as such, has always stood squarely against the murderous liquor traffic. We are glad that two counties in the district have already voted out these dens of infamy, and hope, at the election this fall the others will put away their reproach. We've never been able to see the righteousness of legalized murder. Murder, under any conditions or circumstances, will be visited by the fearful retributions of the awful judgment. The monster murderer of this age is the liquor traffic. It is estimated that 100,000 of the young men of our nation surrender to this tyrant every year. More than we lose by war and pestilence, and every other cause put together.

We take the position that the Christian church is indirectly responsible for the existence of the open bar-rooms in the state. We believe if the different denominations of Christians were aroused on this subject as we should be, that it would be impossible for bar-rooms to exist here. Therefore,

Resolved, That we, as preachers and laymen of the Monticello District, will do what we can to free every part of this district from this terrible slavery and death. We will preach against it, sing against it, and work against it.

THOS. O. RORIE, Chairman.

## MISSIONS.

The Committee on Missions and Boundaries of the Monticello District made the following recommendations:

That the Palestine circuit be divided, letting Pattsville, Palestine, Carmel, Parson's Chapel and Farmerville compose the Palestine circuit.

That Smith's Chapel, Lanark, Spring Hill and Sardis form a new circuit, known as Jersey circuit, and that Lagels creek be the dividing line between the circuits.

That the Dumas circuit be divided, letting Dumas, Pea Ridge, Watson, Walnut Lake, Newton's Chapel and Pendleton constitute the Dumas circuit.

That Baxter, Dermott, Collins, Holly Grove, Grange Hall, Ruby and Morell form a new circuit known as the Dermott circuit.

The following resolution was presented and endorsed without a dissenting vote by the conference:

Whereas, The character of local preachers has been transferred from the quarterly conference to the district conference, and

Whereas, The district conference is mainly for the benefit of

## RADWAY'S PILLS,

ALWAYS RELIABLE, PURELY VEGETABLE.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse, and strengthen. RADWAY'S PILLS for the cure of all disorders of the stomach, bowels, kidneys, bladder, nervous diseases, dizziness, vertigo, costiveness, piles,

Sick Headache,

Female Complaints,

Biliousness,

Indigestion,

Dyspepsia,

Constipation,

and

All Disorders of the Liver.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all of the above named disorders.

Price, 25c per Box. Sold by Druggists, or sent by mail.

Send to DR. RADWAY & CO., lock box 365, New York, for book of advice.

the local preachers and laymen, therefore,

Resolved, That all local preachers be, and are hereby required to attend the district conferences in this district, or give a satisfactory reason for non-attendance, or their characters will fail to pass.

GEO. W. DUNCAN,  
F. P. DOAK.

The closing exercises of the conference were interesting and instructive. James Thomas, of Winfield Memorial, had a full house to hear his talk on missions, which seemingly was highly appreciated.

Bro. Scott, P. E., filled the pulpit of the Methodist Church on Sunday, and at the close three new members were received.

Delegates to the Annual Conference are I. A. Bird, C. H. Lyman, J. P. Clark and S. F. Horner. Alternates, Hugh Bradley and L. Archer. Very respectfully,

CHAS. H. LYMAN,  
Secretary of Conference.

## What Tommy Said.

Uncle John—Well, what do you mean to be when you get to be a man?

Little Tommy (promptly)—A doctor, like pa.

Uncle John (quizzically)—Indeed; and which do you intend to be, an allopath or a homeopath?

Little Tommy—I don't know what them awful big words mean, Uncle John; but that don't make no difference, 'cause I ain't goin' to be either of 'em. I'm just goin' to be a family doctor an' give all my patients Hood's Sarsaparilla, 'cause my pa says that if he is a doctor, he's 'bliged to own up that Hood's Sarsaparilla is the best family medicine he ever saw in his life.



## Contributed.

## Notes From Texas.

MR. EDITOR:—After reading the METHODIST and seeing so many familiar names and names of friends true, I felt a little homesick. I felt a desire to return and look into the faces of old friends once more, but I must be content for the present with writing a letter.

This is our second year at Edna, and a good place for a preacher to be. The Lord has been good to us here. The work has prospered since we came. We have a nice parsonage and a good church; have put new pews and chairs in our church this year; have spent \$600 for repairing and furnishing church this year; have received 150 new members, and all the collections paid and promised. So our financial report will be full.

Our district conference was held here, three weeks ago. All the preachers in the district were present, and the reports showed the district to be in good shape. Methodism is in the lead in this country. We live and grow, and feed the other churches largely, for they draw on us for their members; and they say, truly, if the Methodist Church lives we shall live, for without the Methodist Church we could do but little; yet they contend that the Methodist Church is but a human society that has no authority from God.

The membership in this church and in this entire county has doubled in the last two years, so you see we are trying to push the cause of Methodism, which is the cause of God.

I think at this time that I will be able to attend the Little Rock Conference at its next session. Love to all the brethren.

J. A. BIGGS.

## An Unparalleled Case.

Our great M. E. Church, South, is now making a great ado over a case that has no parallel in history, experience or observation.

How particular we have gotten. After thirty years of hard and persistent effort, our church has succeeded in collecting a just claim from the United States Government for damages done our Publishing House during the civil war. Everybody says the claim was a just one. The United States Government, through its highest delegated authority (Congress), has declared the claim to be a just one, and authorized its payment. Since their action, so far as I know, not one of them has intimated that the claim was not just and should not be paid. Notwithstanding the claim is admitted on all hands, and by all parties to be a just one, yet the whole Church or a goodly number, rise up and say: "Pay it back; every cent of it." Why? Isn't it a just claim? Oh! yes, it is just. Should Congress say otherwise, why did they say pay it? They knew it to be just, and in their official and representative capacity said so. Then there is absolutely no reason, touching the justness of the claim, assigned by any one, why the money should be returned.

Now isn't this an anomalous case? A man says he owes you and pays you, then you want to pay it back because you didn't tell him everything you ever knew. But "they say" Barbee and Smith, our agents, "misrepresented the matter." What matter? The amount due the M. E. Church, South? "No, not that." Did they, or any one else, even put the case in a false light? "No, nothing of that kind." What then? "Oh! they didn't tell certain senators how much they, as agents of the Publishing House, were to pay an attorney." Is that all? "Yes, that is all." Then why want to return the money? "They say there is a principle involved." What kind of a principle? "A moral principle, involving the character of some of our ministers and members." But what has the United States Congress got to do with the moral character of our people? Will congress try Barbee and Smith, and if so, what for? For prevaricating? My!

If there should possibly be any moral guilt anywhere, it is found in Barbee and Smith (I don't believe there is one particle there), and that guilt (if there be guilt), does not, in any way touch the justness of the claim. What, then, should be done? Just what you would do when any preacher or member goes wrong. Dr. Barbee is responsible to his conference and Mr. Smith to his church and not to the congress of the United States, for their moral conduct, and I am sure they are both willing at any time to appear before the proper tribunal and have their brethren decide the matter. And as a member of the M. E. Church, South, I am willing for it to rest there. As to their official acts as Agents, the proper committee has already passed on that.

Some of our dear brethren are so worked up that they believe the Agents criminally guilty, and think that all our bishops and connectional men knew it, but "laid low." Bah! If I believed that, I would go the whole hog and subscribe for and indorse "Zion's Outlook." That reaches from the snout to the extreme end of the tail. No sir, I haven't lost confidence in the leaders in our Zion. They are not infallible; but, thank the Lord, I believe they are honest. Our Agents in this case did the honorable thing, took the first opportunity to correct a wrong construction put on their message. Would that some of the disgruntled had the same spirit.

The money is ours, just as much so as the subscription of the Christian Advocate or any proceeds of the House. Reduce it to an individual claim. The United States Government owes you \$500, and you work for thirty years, and finally it is paid to you. Then some one objects because you didn't tell how much you paid your attorney. Would you forthwith pay it back? Not a bit of it. Then do by the church as you would by yourself.

M. M. SMITH.

Searcy, July 30, '98.

## Camp-Meeting.

Sardis camp-meeting on Bryant circuit will embrace the first Sunday in September, beginning Fri-

day night before. Brother preachers are invited to attend and help in the work. Former pastors are expected and urged to be with us. Editor of the ARKANSAS METHODIST is especially invited to be with us. Let all come praying for success and ready to work for that end. Very cordially,

Geo. M. HILL.

## Our Church at Home.

## Hot Springs District Conference.

This conference, held at South Hot Springs Church, July 21-23, was unusually pleasant and profitable. There were present nine local preachers, thirty delegates, and all the pastors except Brother Wozencraft, who stopped on the way to do the work of the Good Samaritan for an afflicted brother.

Presiding Elder J. A. Sage occupied the chair during the morning session of the first day. After that, Bishop H. C. Morrison presided. The reports of pastors showed that good congregations attend church services; there has been marked improvement in Sunday-school work; the financial and missionary interests are growing; there has been some revival influence during the year. The most serious hindrances to the work are, the people do not generally read our literature, and they do not readily come into touch with our connectional movements.

Bros. J. N. Simpson, H. L. Simpson and W. T. Crabbe were licensed to preach, and the licenses of the following local preachers were renewed: W. A. Fair, J. H. Glaze, H. N. Beard, B. R. Green, A. D. Harrison, E. T. Good, C. C. Howell, L. J. Johnson, Jas. Watson, and W. E. Justice.

Bros. J. R. Lloyd, I. N. Runyan, R. H. Buttram, and J. L. McKinley were elected delegates to the Annual Conference.

We were much pleased to have with us, as visitors, Bros. McKinnon, McSwain, Rorie, Hawley, Thomas, Drs. Godden, Pope, and Godbey, of the Little Rock Conference, and Bro. Johnston, of Ark. Conference.

Bros. Thomas, Godden, Hawley, and Godbey preached helpful sermons. Bishop Morrison's presence was a benediction. The Hot Springs District will be broader, truer, and richer in good works for his having come among us. One brother said: "I love my church more, since I know that such a man is at its head."

Resolutions were passed: First, thanking those who so pleasantly entertained the conference; second, expressing appreciation of and good wishes for Bro. Sage, in view of his closing a quadrennium of faithful and successful work on this district; third, assuring Bishop Morrison of gratitude for the blessing of his visit and labors.

Mena was selected as the place for the next conference.

C. J. GREENE, Sec'y.

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

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"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

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Is the best—in fact the One True Blood Purifier  
Hood's Pills cure all liver ills. 25 cents.

## CLARKSVILLE, TEXAS.

Several weeks ago, I assisted the pastor of White Rock circuit, N. Texas Conference, in a protracted meeting of ten days. The Lord was present to bless the people. Results, 65 conversions and 34 accessions. The faithful pastor, W. H. Wright, has been doing his work well all the year, and is now reaping a gracious harvest.

T. A. GRAHAM.

## LORADO.

I have just closed a twelve days meeting, in which I was assisted by Rev. A. J. Blakemore, at Hunt's Chapel, where we had a glorious revival. More faithful workers, both young and old, can not be found than at this place. The young men would meet at some place in the afternoon and hold their prayer-meeting, and each time would go away rejoicing in the love of God. At sun-down the people would meet at the church and hold their grove meetings, and two or three times returned shouting the praises of God with such power, that it was only necessary for the preacher to call for penitents and they would come. Results, as seen, were 17 professions, 4 reformations and 10 accessions to our church. At the closing service, every Christian in the house came forward and gave the preacher his hand in token that he would remember the pastor in his prayers, and almost every sinner came forward and requested to be remembered by the Christians in prayer. Thank God for a live church and working members.

W. P. TALKINGTON.

## 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.

## Foreclosure Sale.

Under and pursuant to the terms of a deed of trust executed to the undersigned, as trustee, dated December 16, 1891, by R. N. Lowrance, and Olive R. Lowrance, his wife, to secure the payment of notes therein set forth, of which the sum of seven hundred and eighty dollars now remains due and unsatisfied to the Security Savings Bank of Winchester, New Hampshire, default having been made in the payment of the indebtedness therein stipulated, I shall, as such trustee, for the purpose of satisfying said indebtedness, proceed on the 12th day of September, 1898, at 12 o'clock, noon, at the front door of the State House, Little Rock, Arkansas, to offer for sale at public outcry, to the highest bidder, for cash, the property described in said deed of trust as follows, to-wit: Lot eight (8), block nineteen (19), in Fulton's addition to Little Rock, Ark., and appurtenances, or so much thereof as may be necessary to satisfy said indebtedness. L. W. COY, Treasurer of the Arkansas Loan and Trust Co., Little Rock, Arkansas, as trustee.

## Literary Table.

Sidney Lanier.

PROF. EDWIN MIMS, TRINITY COLLEGE.

From the North Carolina Journal of Education, we take an excellent paper from Prof. Mims on the Southern poet, Sidney Lanier. The paper will have a double interest on account of the subject and the writer. Prof. Mims, of Trinity College, is from Little Rock, and the lovers of literature in our city are proud to be represented abroad by a man of so much ability. The paper in the Journal we are compelled to divide into two parts, in order to present it in two successive numbers of our Literary Table.—ED.

At Chautauqua in the summer of 1896 it was my privilege to hear Mrs. Lanier read some of the poems and letters of her husband. She was not a good reader of his poems, but she read with more than usual charm, and with deep feeling, passages from his letters to her—expressions of his inner life, his struggles and aspirations as an artist and as a man. There were only a few fragments, but enough to reveal a very rare and beautiful soul, and to cause one to go to the nearest book-store for something more of his life and poetry.

It is unfortunate that a real life of Lanier has not yet been written; it must eventually find its place in the series of "American Men of Letters." Till then the sketches by William Hayes Ward and Dr. Baskervill will give some idea of his personality. We know enough already to know that there is something of an almost romantic interest about his life—it was a true poem. It is surprising to find out how few people know anything at all of Lanier's life or poetry, and yet every student in a Southern school should know something of the long and hard struggle he made for the best things of culture and art. Children know a great deal of our statesmen and soldiers who struggled from poverty to fame, they should be taught another type of man only too rare in the Southern states—a man who struggled for the things of the spirit, whatsoever things are lovely and excellent and beautiful. There is an elevating power in his life, and even where his poetry could not be taught, students might be instructed as to his noble life.

Born in Macon, Ga., February 3, 1842, into a family long noted for music in this country and England; a student at Oglethorpe College, where he devoted all his spare hours to reading from "some treasured volume," or to playing upon one of his beloved instruments while his companions were entranced; a soldier in the Confederate

the notes of his "magic flute;" a teacher in Alabama, suffering the tare and fret (swear and fret he might have said) of a large school for several hours a day; a musician in the Peabody Symphony Orchestra of Baltimore; a lecturer on poetry at Johns Hopkins University, and, after suffering for years all the tortures of consumption, dying in the mountains of Western North Carolina in 1882—these words may serve, for lack of more space, to give some conception of the life of Lanier. They serve but ill to show the life-long struggle of the man against the combined forces of poverty, disease and neglect. It is sad to think of what that fine-grained, delicate man had to suffer. One of the cries of despair found in his papers after his death makes one almost doubt of the Providence of God, and yet he never doubted, for he says in one of his letters, "But I thank God that in a knowledge of him and of myself, which cometh to me daily in fresh revelations, I have a steadfast firmament of blue in which all clouds soon dissolve."

The two master passions of Lanier's heart were music and poetry. At times he would think of doing something else in the world, but when he attempted anything else music and poetry claimed him as their own. In a letter to his father he gives the best expression to the long struggle he must have had: "My dear father, think how, for twenty years, through poverty, through pain, through weariness, through sickness, through the uncongenial atmosphere of a farcical college and a bare army and then of an exciting business life, through all the discouragement of being wholly unacquainted with literary people and literary ways—I say, think how, in spite of all these depressing circumstances, and of a thousand more which I could enumerate, these two figures of music and poetry have steadily kept in my heart so that I could not banish them. Does it not seem to you, as to me, that I begin to have the right to enroll myself among the devotees of these two sublime arts, after having followed them so long and so humbly, and through so much bitterness?"

As Rossetti is the painter poet, Lanier is the musician poet. Milton and Browning were lovers of music, but neither of them was a great musician as Lanier was. "To him as a child in his cradle music was given; the heavenly gift to feel and to express himself in tones." He has expressed that spirit of melody that seemed to have been always on his mind. "A holy tune was in my soul when I fell asleep; it was going when I awoke. This melody is always moving along the background of my spirit." "Music is love in search of a word," he says in his effort to define that indescribable yearning after the infinite that one feels in music. Lanier in his

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flute note," "the melting clarinet," the trumpet, the hautboy—all join in a symphony expressing their hatred of materialism and their sense of the need of love to solve all problems.

O Trade! O Trade! Would thou wert dead!  
The time needs heart, 'tis tired of head.

While Lanier had undoubted musical genius, and went so far one time as to say that poetry was a mere tangent with him, he has left no musical composition; it is by his poetry that he must live. As he grew older he dedicated himself more and more to poetry. When at times he felt that death was very near to him, he could not believe that his songs would go unuttered. "A thousand songs are singing in my heart, that will certainly kill me if I do not utter them soon." "All day my soul hath been cutting swiftly into the great space of the subtle, unspeakable deep, driven by wind after wind of heavenly melody." From the time that he definitely made up his mind to devote himself to poetry till his death, he was resolved "to put forth, humbly and lovingly and without bitterness against opposition, the very best and highest" that was within him, utterly regardless of contemporary criticism.

Lanier had a sense of the sacredness of all art. His one aim, he tells us, had been to find out "God's will concerning him," and he finally settled upon poetry because it seemed to him the best way of expressing truth. He was no "idle singer of an empty day." He was a vates, a seer. "All worthy poets belong substantially to the school of David," he says. One has only to compare the essay on Poetic Principle by Poe with numerous utterances of Lanier in prose and verse to feel the immense difference between the two poets. To Poe melody, rhythm, beauty, was everything. To Lanier, feeling, too, the necessity of these things, moral goodness, truth must be the subject matter of poetry. "Unless you are suffused with

is only good when it plays a part in the redemption of the world.

The artist's market is the heart of man,  
The artist's price, some little good of man.

Artistic beauty and moral beauty were to him "convergent lines which run back into a common ideal origin." Lanier was, therefore, a "dedicated spirit," as Wordsworth was; art meant to him what it meant to Tennyson and Browning, the difference being in the larger insight and the deeper personality of the English poets.

(To be Continued.)

## Book Notices.

The Religious Review of Reviews, for August, is before us. Its opening article by Rev. M. Valentine, D. D., LL. D., President of the Lutheran Theological Seminary, Gettysburg, Pa., is on "The Boyhood of Jesus," in the writer's select and interesting manner. "Alleviations of War," is treated by Rev. T. DeWitt Talmage. Mr. Talmage insists that our war with Spain is for a righteous cause. Rev. S. G. Preston writes on "Christian Experience." Rev. A. B. Simpson, D. D., President of "The Christian and Missionary Alliance," writes on the "Conflict of the Heavens." Next appears a sermon, "The Secret of Effectual Service of God," delivered by the late Rev. George Muller, a short while before his death. Prof. Samuel M. Woodbridge, D. D., LL. D., discusses the "Infallible Word of God" in a remarkably clever manner. Abbie C. Morrow is the writer of a most excellent and spiritual paper on "The Beatitudes." The serial, "The Shadow of the King; or, the Unknown Friend of Jesus," continues to grow in interest.

Published monthly, New York, \$2 a year; preachers, \$1.50. Single copies, 20 cents.

The Missionary Herald for August is before us. It has many articles of interest. The China mission is prospering. The Herald says, referring to the past three years, "Our Foochow mission increased nearly 50 per cent." The progress of the native churches in self-support is especially marked.

In Japan during the last three years "a wave of nationalism and rationalism threatened to overturn the hopeful work of previous years." The Herald states that a reaction has begun.

In papal lands the work is prospering.

In India and Ceylon the missions were never so prosperous.

In spite of the persecutions in the Sultan's dominions the cause of Christianity makes progress.

If the Baby is Cutting Teeth.

Mrs. Winslow's...

## The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

AUGUST 21, 1898.

### NAAMAN HEALED.

2 KINGS v. 1-14.

Golden Text: "Heal me, O Lord, and I shall be healed; save me, and I shall be saved." (Jer. xvii. 14.)

Topical Outline: I. Naaman's embassy to the king of Israel (vs. 1-7). II. The intervention of Elisha (vs. 8-14).

Time, about 890 B. C.

Places: Damascus, the capital of Syria; Samaria, the capital of Israel; and the river Jordan.

#### READINGS FOR THE WEEK.

Embassy to the king, 2 Kings v. 1-8.

The intervention of Elisha, v. 9-14.

The gratitude of Naaman, v. 15-19.

The sin of Gehazi, v. 20-26.

Christ and a leper, Mark i. 40-45.

The ten lepers, Luke xvii. 11-19.

Proof of Messiahship, Matt. xi. 1-6.

Reference word, "Healed."

Lesson hymn, No. 271.

In the days of Elisha Naaman was commander-in-chief of the Syrian army. He was a trusted general; he was also a leper. Had he been an Israelite, and not a Syrian, his leprosy would have put him out of human society. The fact that he was in such close association with his king showed that the Syrians did not regard leprosy in the same light as did the Israelites.

In a marauding expedition into the land of Israel, some of the Syrians had taken captive a little girl. According to the sentiments that prevailed in that age, she was torn ruthlessly away from home and native land. She became the servant of Naaman's wife. In a foreign land she kept the memory of the true God in her heart. She knew of Elisha, the prophet of the Lord. She saw the leprosy of her new master, Naaman, and expressed the wish that he were with Elisha, that he might cure him. This led at once to an effort in that direction. The king of Syria, supposing in accordance with his heathen conceptions, that the prophets of Israel were under the control of the king of Israel, wrote a letter to the latter and asked that Naaman might be cured. He sent Naaman with this letter and sent, as was customary in such matters, a rich present along with the letter. Besides the changes of raiment—a most acceptable present to this day in the East, it is said—there was silver to the amount of \$18,750 and gold to the amount of \$37,500. King Joram could not understand why the king of Syria had sent Naaman to him to be healed. He thought it a method of picking a quarrel, and so rent his clothes in alarm. Elisha heard of the incident, and told

them to send Naaman to him, and he should have proof that there was a prophet in Israel.

Upon Naaman's arrival at the prophet's house, with his princely retinue, he supposed that the prophet would meet him with some ceremony, becoming his dignity. But the blessings of God are not lavished upon the proud. Without doing Naaman the honor of going out to see him, Elisha sent him a message to go wash seven times in Jordan and be healed. The prophet's demeanor and method were adopted to humble the pride of Naaman. At the first he is greatly enraged; his dignity had been affronted, and the prophet had gone so far as to reflect upon his country as well, when he intimated that the clay-colored waters of the Jordan were better than those of the limpid streams about Damascus. However, at the kindly entreaty of his servant, Naaman at last consented to do as the prophet had directed. The result was a perfect cure. It filled him with gratitude to Elisha and to the God of Elisha. He returned to Elisha and implored him to receive at his hands the present he had brought, which the prophet steadfastly refused.

We have seen the like of all this many a time—a sinner desirous of getting rid of the leprosy of sin, but desiring to do so in his own way. No man ever got salvation till he submitted himself fully to the will of God. No man ever failed to obtain it who did fully submit. The whole of repentance, faith and obedience are in this one word—submit.

#### How's This?

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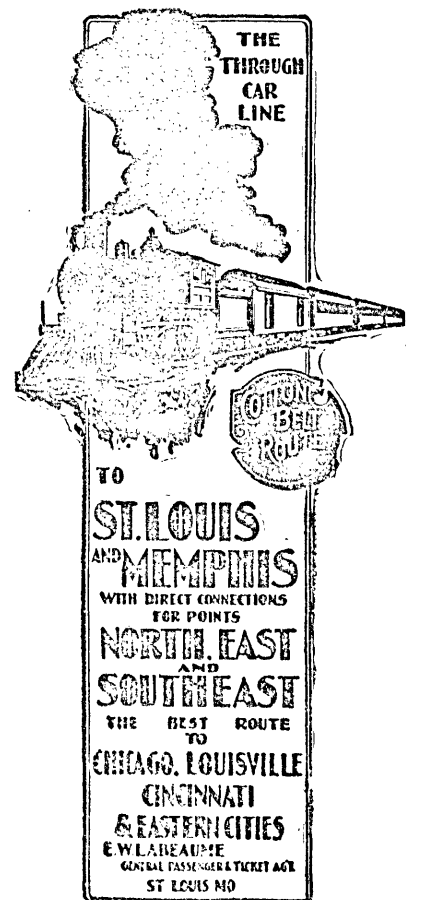
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"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline,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

AUGUST 14, 1898.

### Helping Others.

ISAIAH XI: 6, 7.

The texts of our League study are not always well chosen. That which we have this week refers to the mutual effort of idolaters to establish their faith and build up their religion, and shows how God overthrows such work. The co-operation of wicked men with each other, or the followers of a false faith, hardly needs to be chosen as a text from which to teach Christians mutual helpfulness.

It is especially in the faith and spirit of true religion that we are to look for those fruits of self-denial and love and brotherly-kindness which the gospel enjoins, and there are examples enough of these virtues recorded in the history of God's people. We are not required to seek such examples among the heathen.

Again, it is important that we study the scriptures in view of the lessons designed to be taught by them. It is certain the prophet, in this passage was not thinking to set before us a lesson of helping one another in any proper sense, any more than where it is said, "The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed."

But the subject we are to study is a good one, whether the text suits the subject or not.

The great commandment of the law is "Thou shalt love the Lord thy God with all thy heart, etc." That epitomizes all duty; for the love of God, properly instructed, is a sufficient guide to a man's conduct. It will plan everything according to the supposed will of God. And yet, men deceive themselves about God, and need safer

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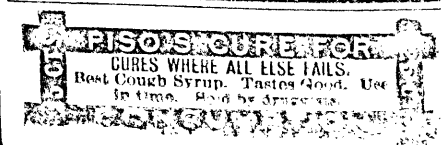
guides to his service than theories, fancies or faiths that may be established. So there is given us another commandment, which is also an epitome of the whole law, a duplication of the first Commandment. The second is like the first. "Thou shalt love thy neighbor as thyself." This latter form of putting the law is much safer for us. It makes tests which meet us every day. A man may be deceived about loving God, but he will hardly be deceived about loving his neighbor. So, we do well to test our religion by our love of our fellow men.

The love of men must be a real brotherliness that aids them in all proper things. We will seldom miss the way in our conduct toward another if we first ask, "What would I do if that person were my brother or sister?"

Even Jesus spent much time in relieving bodily suffering and need. No claim to love the souls of men can seem sincere if in those daily wants, which we may relieve, we are forgetful or unkind. Love that does not help is a pretense, and help is due wherever there is real need which it is in our power to relieve.

"Help us to help each other, Lord,  
Each other's cross to bear;  
Let each his friendly aid afford  
And feel his brother's care."

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



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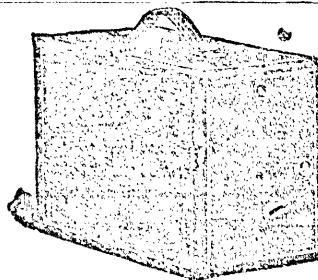
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## ARKANSAS METHODIST

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

WEDNESDAY, AUGUST 10, 1898.

We acknowledge receipt of a beautiful Annual of the Mooney School, Franklin, Tenn. Fourteen students enter the Vanderbilt University from this school, of the class of 1898.

A teacher said to a boy who had the reputation of being very bad: "How many bad boys does it take to make a good one?" "One sir, if you treat him well," was the answer.

We are in need of every dollar our subscribers can send us during the mid-summer. Many are in arrears with their subscriptions. Send us a remittance, if not all you owe. You shall be duly credited.

One of the most significant facts in prospect of Christian missions is the power of the English language to force its way among heathen nations. A mere smattering of English means the doubling of wages in China.

For our young people we have prepared a treat in the "London Letters." We have been at special pains to secure them. We give with the first one the picture of our genial friend who writes them. A very clever looking gentleman is he, and an old acquaintance and friend of "ye editor."

## To Whom it May Concern.

We feel constrained to write a brief note to certain of our subscribers, a thousand or more in number, living chiefly in the country. You are in arrears for this paper from two to four years, possibly longer. We have inquired of the preachers and the merchants "Is that man good?" "Oh, yes. He has good property, lives well and pays his debts at the store." We hear that when the paper account is named you say "Oh, yes, I will pay it soon." We wish to ask in seriousness, if we are expected to carry your Church paper in this style or whether, months and years shall pass with this sort of disposition of this debt, "Oh, yes, I will pay it soon." We have said you wrong us grievously by this course, you wrong yourself as well. Do not wait for agent or preacher to ask for this money. Do not wait for us to send a bill. You know what is due. Send it by check, express or postoffice order.

## REFLECTIONS UPON THE CASE.

## The Case as it Stands.

The statements of senators that "no considerable amount" was to be paid any agent for securing the passage of the Publishing House bill, and the after payment to Stahlman of \$100,800, raised a suspicion of bribery, and caused the senate to order an investigation.

The investigation proved that the senators had received no money. As to their statement that no considerable sum would be paid an agent, the situation compelled them, in order to clear themselves, to throw the responsibility of the deception upon other parties. They claimed that Mr. Stahlman, the attorney for the Publishing House, and also Barbee & Smith, the Agents, had misled them. Whether there was sufficient proof for this we need not discuss.

Pending the report of the senate committee, our Book Committee published a statement of all the essential facts as respected the church's agents. Our Bishops, also, published a statement subscribing to the correctness of the Book Committee's report as to the facts, and adding:

"Inasmuch, therefore, as senators have affirmed on the floor of the senate that they were induced to support the claim by misleading statements on the part of the representatives of the church—statements, however, that did not affect the merits of the claim—we hereby give the assurance that if the senate, by affirmative action, declares that the passage of the bill was due to such misleading statements, we will take the proper steps to have the entire amount returned to the government."

The senate committee's report exculpated the senators, finding in the statements of Mr. Stahlman and Barbee & Smith sufficient ground for the statements which had been made as to fee on the floor of the senate. The report also states:

"If these denials of the existence of a contract had not been made to the senate, from a source which was entitled to entire credit, the bill would not have been passed by the senate, unless it had been so amended as to protect the beneficiaries."

We need not discuss the justness of this report of the senate committee. The body adjourned without adopting the report. It is to be assumed that it will be adopted when the senate reassembles this fall.

Does the report require any action on the part of the church? Will it, if adopted, require any action under the pledge of the Bishops? Hardly. The report is not

that the misrepresentations secured the passage of the bill, but, had they not been made, the bill would have been guarded by an amendment. The Lodge amendment, that not more than \$5,000 should be paid an agent, had been withdrawn on account of the representation that it was not needed.

By passing the Lodge amendment the senators would have agreed that it was in order to pay an attorney or lobbyist, and would have concurred in the judgment that \$5,000 was a reasonable sum to pay an agent in securing from them a simple act of justice. The only comment we would make is that they fixed the price too low. The price even of just legislation in the United States senate is far above that figure.

But the committee's report evades the point made in the statement of the Bishops. "If the senate, by affirmative action, declares that the passage of the bill was due to such misleading statements." To say that it would not have passed without an amendment is quite a different matter. Besides, the representation of the attorney did not change the merit of the bill, nor did the amendment proposed, touch the merit of the case or change the amount. The report of the senate committee leaves it to be inferred that, in either case, the \$288,000 would have been paid.

Could they afford to suggest anything else? Could any senator say that the claim was just but that he opposed it? Could any one say that it was unjust but that he supported it? Can the senators afford to put themselves on any other ground than as dealing with the claim upon its merits?

## THE CHURCH NOT SCANDALIZED.

The merits of the claim as presented by the church and as urged by the church's agents constitute the church's relation to the whole matter. In the estimation of all thoughtful men the church is clear, and has only received her rights, and there is nothing in her conduct to reproach. The agent who, upon the spur of the moment, was compelled to act on his own judgment, stands in his own shoes. The senate committee saw in the whole matter no reflection upon the church. They say: "The committee deems it proper that no censure should rest upon the church for its Book Agents. The church has been injured by the misconduct of its agents, and for such misconduct it is held entirely blameless."

Here is the point. The statement of the Book Agent about fees was not dictated by the church.

It was his individual act, without instruction. The church knew nothing of it. It rests with him alone.

But it is in the mind of the church to return the money. The senate must take it back. If they are offended at the idea of a lobbyist having gotten the bill through let them take back the money, and let us trust their repentance may be unto salvation, and that no lobbyist will ever need to plead with them in future for a just cause. The church does not mean to countenance either illegality or deception. If senators claim to have been misled, let the money go back. The church disdains to receive it under any sort of suspicion of improper means in obtaining it.

The Book Committee rightly say we "cannot accept it as a gratuity." The church at large feels that it cannot be received under any charge of deception in any form.

## SPECIAL SESSION OF THE GENERAL CONFERENCE.

But do the Bishops need to call a special session of the General Conference? We think not. There is no need of haste. It is not a time to act under impulse. Some men, who have their schemes to promote, are crying: "The church is in confusion, she rests under a terrible scandal, something must be done." That is not true. The church is not placed under the least shadow of censure in the minds of honest people and will not be. A called General Conference will be composed of the delegates who constituted the last Conference unless the annual conferences choose to elect others. We submit that the members of the last General Conference are not the men to deal with this question. They have become too much involved personally in the various ramifications of the case. While a large number of the old delegates would be calm and impartial, there are some who are now pawing the earth like Job's war horse, smelling the battle afar off, "the thunder of the captains and the shouting." Four years will not be too long a time to allow them to cool off. By that time the senate will have dealt with the committee's report, and the public press will have dealt with the senate, and the church. The promise of the Bishops has not bound them to any action in the interim. If, in their address to the next General Conference they present the matter, they will fulfill their obligation. The church is ready to go beyond that which the Bishops have promised when the time comes. That time



will be the General Conference of 1902. The money cannot be used till the case is settled. We waited for it thirty years. If the senate can even afford to take it back they can wait four years.

The annual conferences are now beginning to be held. A call from the Bishops for an extra meeting of the General Conference, composed of the old delegates, or new, as each conference may elect, or an announcement that no extra session of the General Conference is needed seems to be in order.

#### UNBROTHERLINESS.

The most painful feature of this incident of the Publishing House claim is the unbrotherliness which it has evoked from certain brethren. Knowing the relation of some men, of the Shimei type, to our leading church officials, we were prepared to hear their lugubrious wail over the corruptions of our Zion. We expected to hear them say in their haste, "All men are liars," meaning all men whom the church had seen fit to honor above themselves.

The mud-throwing machines of three or four personal journals have been brought into active play to bespatter our highest church officials. These papers are not conference organs, but run by disaffected men, to promote their own schemes or hobbies. One of these papers finds a deplorable proof of the abject state to which all our church editors are reduced under the heel of oppression in the mildness which has characterized their utterances in the present crisis of awful revelations. It finds one conspicuous exception, however; one Abdiel among the apostates. It is the editor of the St. Louis Christian Advocate. He has the "courage of his convictions." We have long known the editor of the St. Louis Advocate and loved him for his many good qualities. We have always believed he had the courage of his convictions; yet, as our judgments have not run on the same line, we have often deemed his courage very great in cases where we had no respect for his convictions. He is now in such a case. We may give an example in this:

Our Book Committee, composed of thirteen members, present, leading ministers and laymen of our church, put forth a statement of all the facts respecting the Publishing House case, signed by every one of them. This statement, nine of our Bishops, the whole college but one, who was away, endorsed formally over their signatures, stating: "We believe it to be a full and explicit statement of the facts

involved." Yet, in regard to this report, the editor of the St. Louis Christian Advocate says, through his paper:

"The Book Committee's report was as certainly designed to deceive as were the celebrated telegrams, which it tries so hard and so vainly to explain away."

There now! What will the Bishops and the Book Committee do? There may be courage here, but to our eye the attitude is "sublimely impudent." When we read this, and thought of one man setting his voice against all the Bishops and the Book Committee, any one of whom the church would regard his equal, both in intellectual and moral qualities, we said: "Who was born with all the sense in the world, this man, or his father, that he should say such a thing?"

Again, what insinuation does the following contain in regard to the moral integrity of the Committee and the Agents:

"There are many whose perception of the line which separates right and wrong is very much blurred, if not blinded, by very large amounts. Very few Methodists would attempt to explain away, apologize for, or back up eight-eighths of a falsehood, or even seven-eighths, for 288 cents, or \$288, but when you raise the amount to \$288,000.00, some stagger from a sudden stroke of mental or moral strabismus."—St. Louis Christian Advocate, July 6.

To a thoughtful man these questions occur: Did these men receive the \$288,000 for themselves? Did they get one dollar of it? Were they in any relation to it to affect them in the least? Was there any question possible to them but their duty to the church? Instead of their situation being one of peculiar temptation was it not, rather, one peculiarly removed from temptation, charged with great responsibilities to others, with no gain in sight for themselves? We submit that the line of thought presented in the above paragraph is a gross misrepresentation of the case and a gross wrong.

But Dr. Palmore continues to insist upon parallels which have not a shadow of resemblance in fact. He says, in this same connection:

"During the 'era of frauds' in the M. E. Book Concern, in New York, the Book Committee actually diverted their eyes from the scoundrels who had cheated the M. E. Church out of a quarter of a million dollars, and put the individual, brave Dr. John Lanahan, in prison and let the rogues escape, when really the Book Committee ought to have been put into prison."—St. Louis Christian Advocate, July 6.

Did our Book Agents steal mon-

ey? Did they get any money for themselves? Was anybody defrauded of a dollar? Is there a shadow of resemblance in the two cases?

In this same article this same line of dark insinuation continues:

"If John Brown, as an individual, were to obtain \$288,000 under exactly the same circumstances and by exactly the same methods by which our church has obtained this amount, then John Brown, the individual, would be apt to spend a term of years in the pen."

Were there any "false pretenses" about the claim involved? Did the church secure an unjust claim? There is hardly a school boy of twelve years old who does not know that, in the legal sense, no money was obtained under false pretenses.

There is a case exactly in point. This same John Brown received \$50 damages from the Mo. Pacific railroad for a cow, killed on the track. The defense declared that half the sum, if obtained, would be paid a lawyer. The lawyer denied it, and made the defense believe it. Was Brown liable for obtaining money under "false pretenses?" This insinuation that the agent ought to be behind prison bars is terrible. Neither has the church gotten money under false pretenses, any more than John Brown did. John Brown can afford to stand in his own shoes and let his agent be responsible for himself. So can the church.

#### NOT ON TRIAL IN THE PAPERS.

Finally we will say that, as respects the Agent of the Publishing House, he is not on trial before the editors of the church, or the district conferences, and any utterances upon that point are entirely out of place. For every immoral act a member of our church must answer before the church tribunal. A trial is demanded, and the rules and laws by which that trial shall be directed are laid down in our Discipline. Those who have accused the Agent of lying and theft will stultify themselves unless they lay the charge before the proper tribunal. A judgment issuing from a proper church court can alone convict the Agent of intentional deception in the minds of his brethren. The Discipline even provides that trial shall be private. This dragging of a brother's character before the church, in the church press, or in resolutions about guilt or innocence, is utterly at variance with our church polity, and is equally out of harmony with right and justice, to say nothing of brotherliness.

Dr. Barbee is ready to answer for himself to any authorized tribunal.

He will demand the right so to answer. Until called to do that he will keep silent before the public, as harmony with our church law suggests.

The facts regarding the claim and its payment have been given the church. The church had a right to know them, for the church, as such, must act in the premises. As to the personal guilt or innocence of Dr. Barbee, it will be decided by the proper authority. But in that decision it is already plain that no question of personal gain, no intent to defraud anyone entered into his action, but that he stood as an agent for the church, to whom the church, at the moment, could give no instruction. What he did, right or wrong, was surely his judgment of duty in the premises.

An error has surely been committed which both the church and her Agent lament. To find a criminal intent in the actions of the Agent is not for newspapers, but for a church court.

#### If You Feel "All Played Out"

TAKE HORSFORD'S ACID PHOSPHATE.

It repairs broken nerve force, clears the brain and strengthens the stomach.

### Personal.

At Beebe we found Bro. Jernigan and wife are both quite sick.

Bro. J. M. Hawley preached at Winfield Church on Sunday, and made us a call Monday.

Bro. Moore, P. C. at Lonoke, was in on Monday. He organized a good league at Lonoke on Sunday.

Rev. J. H. Green, of Pine Bluff, has been called to the Central Presbyterian Church of Little Rock, and has accepted the call.

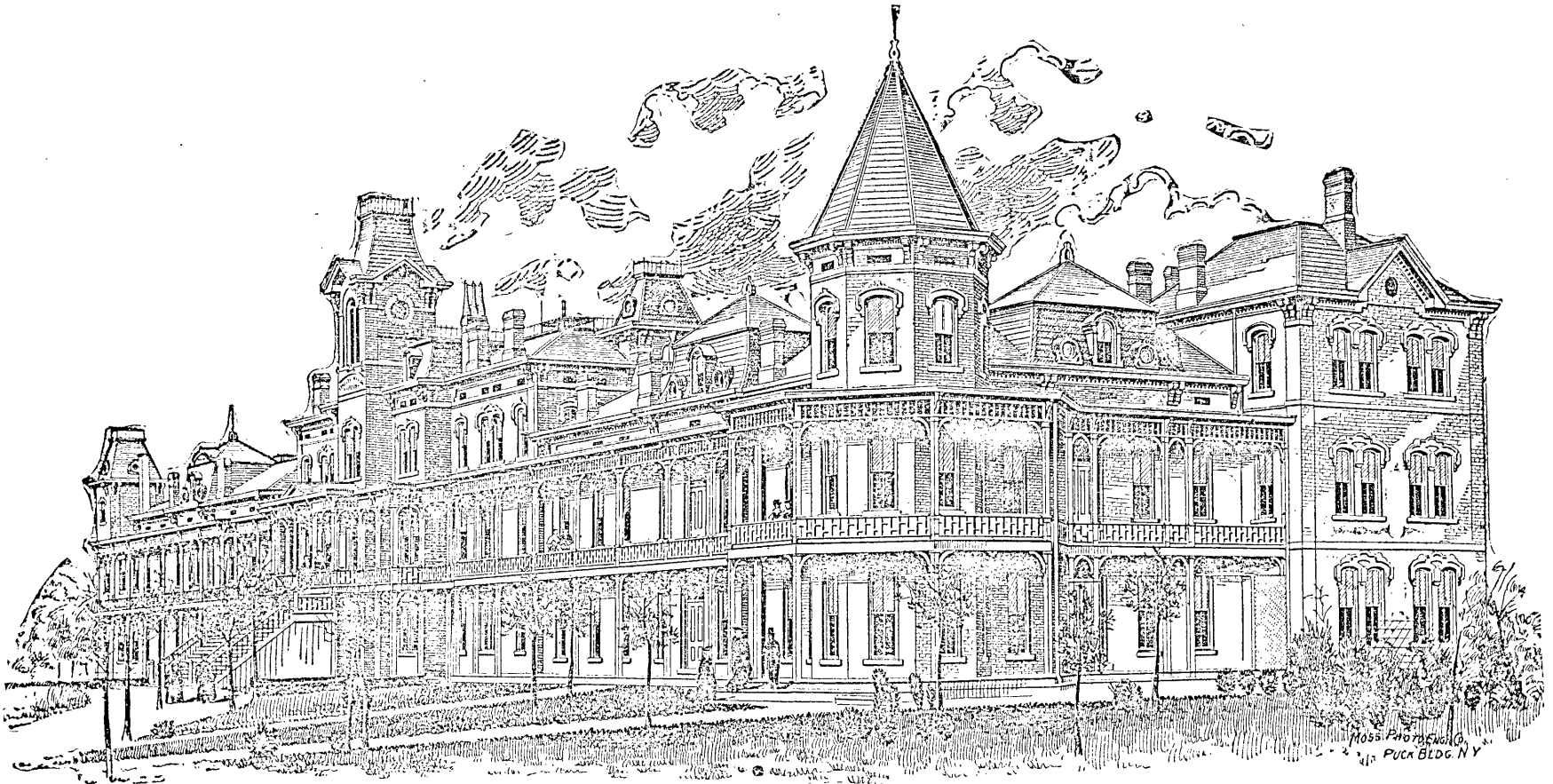
Rev. R. J. Raiford, in a business note from Mineral Springs, says: "Just closed a fine meeting with twenty accessions to the church."

Bro. W. A. Manly, Livingston, Tex., writes under date of August 4: "I received a letter this morning, bearing the sad news of the death of my dear sister, Mrs. Beulah A. Barker, of Moro, Ark. A kind sister, true and noble woman has gone; I am in deep trouble. Pray for me."

Rev. D. J. Weems writes, under date of August 8: "A card received today from the wife of Rev. J. M. Weems, Phoenix, Arizona, states that Rev. R. F. Emerson, of the Arkansas Conference, died July 28, 1898. Sister Emerson will return to the children in a few days. Truly, a pure and good man has fallen. The Lord bless and comfort his bereaved wife and sweet children."

Rev. Crowder B. Mosley, returned missionary from Japan, preached an edifying sermon at First Methodist Church Sunday morning. His sermon was brief, but full of sound principles of religion. In the afternoon he talked to the Epworth League, and at night he lectured at West Searcy Church, on the habits and customs of the Japanese, and gave some of his experiences. It was greatly enjoyed by all present.—Searcy Daily Citizen.

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REV. D. SULLINS, A. M., D. D.,  
REV. J. A. STUBBLEFIELD, A. M.,

ASSOCIATE PRESIDENTS.

### Christian Life.

#### The Need for Gospel Work in Army Camps.

REV. R. A. TORREY.

Rev. R. A. Torrey, who is pastor of one of the largest churches in Chicago—Chicago Avenue Church—has just spent a month preaching to the soldiers at Camp Thomas, Chickamauga, in connection with the Army and Navy Christian Commission. In a recent address to over six hundred college students at the Northfield Conference, speaking of the need of such work, he said:—

“The very fact that there are fifty thousand men in the Camp at Chickamauga today constitutes a need for gospel work among them; but this is by no means all;—there are certain perils in the life they are living that make the need imperative.

First of all there is the peril of the canteen. I suppose you all know what the canteen is. It's proper name is the Government grog shop. Almost every regiment has a saloon under Government authority. If the soldier does not have ready money, the Government offers him credit checks and deducts the amount from his next month's pay. These checks are given for beer, not for bread, or cake, or ice water, or clothing,—only for beer.

When you add to this fact that the temperature is very high, and a man gets unspeakably thirsty; that the camp is situated where the soldiers must eat dust, drink dust, sleep in dust,—dust that is perfect-

ly indescribable, day and night; and when you add the fact that a man has to stand in line for an hour at the pump before he gets his chance to get water, you can see the awful temptation there is with a saloon at hand,—the only place where ice is easily accessible in the entire camp.

But even this is not all. The bar tenders are appointed by the regimental officers from among the men, and it often happens that Christian men are chosen. In the 1st Georgia regiment, a very earnest Christian man who had enlisted to fight his country's battles was detailed to sell beer. There are other instances similar.

Two facts will illustrate the effect of all this. In one canteen in one regiment, the daily sales were \$180 a day. That is about 4000 glasses of beer a day,—for they sell six glasses for a quarter when they buy it in that quantity;—about four glasses per day for every man in the regiment. Five college students, professedly Christian men, and supported in college by Christian money, enlisted in one of the batteries. They were under that pressure that you have no realization of; if you had you could have more sympathy for them. These five young fellows went down to that canteen and came back so drunk that they were all disciplined, and those that were non-commissioned officers were reduced to the ranks.

Thank God these men have found that there is One who can strengthen them, and enable them to stand in the midst of this fierce temptation. The canteen has already been put out of some of the regiments and we are hoping that the time is

near at hand when it will be put out of all.

The second peril is the peril of impurity. Of course I cannot say before this audience what might be said upon that subject; but I can say this much: the climate favors impurity; the dirt in which a man is almost compelled to live favors impurity; the absence of pure woman's society favors impurity; the presence of bad female society favors impurity. And although I believe the officers are doing all they can to rid the camp of that sort of thing, this abomination in its very worst form, and a form that is utterly indescribable, is hanging around the camp at all times. Further than that, five men sleep in one tent. Among those five men there is almost sure to be one bad man who will try to defile the minds of the other four with his abominable stories. And can't you at once see that with such an influence surrounding men who desire to live pure lives and be true to God, there needs to be the strong counter-acting influence of the Word and Spirit of God?

The third peril is that which comes from the temptation to be disloyal to Christ. It is an easy thing for a man at Northfield to stand up and say he is a Christian; but when you go into the Army and attempt to live an out and out Christian life it is a different thing. I am going to tell you directly how brave these men have become through the Gospel of the son of God, standing up everywhere, in camp, in line, and everywhere else and proclaiming their loyalty to Jesus Christ.

Now, with this great mass of men;

with this magnificent personality of the men; with the fact that they come from every state and territory in the Union; with the fact of the awful perils that face them in camp life, I believe that the loudest call that ever came to the whole Church of God in America is coming from these Army camps today.”

At the close of Mr. Torrey's address an offering was taken up for the purpose of sending good books to these Army camps. The college boys and their friends gave \$300—enough to send nearly 5000 books. Mr. Torrey said that 20,000 were needed at Chickamauga alone. Mr. Moody asks us to state that he will gladly furnish printed matter to aid those who wish to get up meetings or in other ways help on this great work of the Army and Navy Christian Commission. His address is East Northfield, Mass., where contributions may be sent.

#### 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.

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#### HARP OF LIFE.

#### AGENTS WANTED.

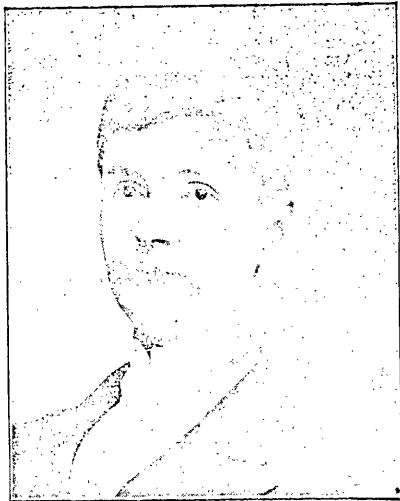
Beats a Klondike Claim

## For the Young People.

LONDON LETTERS: FOR THE CHILDREN.

BY REV. MARCUS L. GRAY.

No. I.



REV. MARCUS L. GRAY.

DEAR CHILDREN:—The first thing we will do is to get acquainted with one another. To many of you my name will be a strange one, and yet I am quite sure it will not be long till we will romp and play together and have a good time, just as we used to do down at grandfather's. The writer of these London letters is the pastor of a church in the great State of Missouri, and he is on his way to the World's Third Sunday-school Convention in London. It is my purpose, children, to tell you the simple story of this good long voyage. We hope to have a whole lot of fun on the way, and we also desire to learn a great many good things. So get yourself ready and let us start out to have a big time.

Some of these days you may want to cross the Atlantic Ocean, so I will give you an account of my traveling outfit. I got me a good umbrella, steel rod, so that I might use it also for a cane, as well as for shade. A little hand-grip was also provided, and a shawl strap roll containing a lap robe and an overcoat. The robe is needed to wrap your feet while on the steamer. My biggest bundle was a telescope grip containing some heavy underclothing and an extra suit. I also took some money in my purse, thinking that it would be of some help to me on the journey. In this I was not mistaken.

IN ST. LOUIS.

I took a fast day train at Kansas City and was in St. Louis, a truly great city, early in the evening. The Union Station in St. Louis is really worth seeing, not many better in all the world. There I saw a poor man whose face was badly eaten by cancer. The people all wanted to get away from the poor sufferer, but his devoted wife remained at his side, and attended to his wants. I hope that all the children who read these letters will be respectful to aged people and kind to the distressed and suf-

fering. Jesus, our Savior, is very precious to those who are almost forsaken by all.

AT CLINTON, KY.

My uncle, Mr. J. R. Graham, lives in Clinton, Ky., where I was converted to Christ twenty-five years ago, under the ministry of Rev. J. M. Flatt, of the Memphis Conference. I had the pleasure of visiting Salem Church, where the current of my whole life was changed, and where I decided to enter the ministry. Here my Aunt Ruth Graham, my uncle, and myself were converted, happily converted to God. How changed are all things now. Eight years ago a cyclone swept over Clinton and made desolate my uncle's home. His house was destroyed entirely and every member of the family was mangled and hurt. Mrs. Ruth Graham died the next day, leaving this message to her husband and children: "Meet me in heaven." In the family cemetery a stone bears this inscription: "Ruth Morrison Graham, a name of precious memory to me." I had a most pleasant visit to the home of the old preacher under whose ministry I was converted. He is now totally blind, but he has a bright vision of a blessed immortality. With me his name is ever an honored name. Many of the most precious memories of my life are associated with this part of the State of Kentucky, and this visit was one of the pleasures of my life.

AT ORANGE, VA.

At Nashville, Tenn., the soldiers on their way to Cuba took almost entire possession of our train. It seemed strange to me, after I had thought for so many years that the golden age of peace had come, that now we are engaged in bloody war. Let us pray that peace may soon be declared, and that God will bring great good out of great evil. I wish all the children could have seen the high mountains over which we crossed on the way to Chattanooga. At the steepest place up the mountains two engines pulled our train to the top. When on the heights of Lookout Mountain I was up above the clouds, and it was a beautiful sight to see the sun shining down on cloud-banks below. God is great and his works do praise him.

Did you ever see a broad river flowing down a mountain side? Such is the French Broad River in North Carolina. I woke early in the morning to see the white mists rising from the river, beautifully veiling the sides of the mountains. At Asheville the sun was bright and the sky clear, and all this mountain scenery appeared at its best. As I write I am tempted to pile up adjectives in order to describe the glories of this day, but it is needless to do so. Nature is a noun without adjectives, but when seen, you need a whole dictionary to give expression to your feelings. Here the skies are blue, and the mountains are properly called Blue Ridge Mountains. Our train ran thirteen miles to go three. These mountains are God's thoughts in rock. I passed through some good towns on the Southern, nota-

bly Salisbury and Greensboro in North Carolina. At Charlottesville I got a good view of Monticello, the home of Thomas Jefferson. I also saw the University of Virginia, the pride of Jefferson's heart. At Orange, Va., my home was with Mr. Wm. Graham, of Orangedale. David Graham was one of the early settlers of the Piedmont region of Virginia, and near his place is Montpelier, the home of President Madison. At Montpelier I saw the famous old walnut trees under whose shade La Fayette spent many happy hours. I went to Madison's tomb, finding the granite column in a cornfield. "Madison, Born March 16th, 1751. Died June 28th, 1836." That is all.

BOSTON.

I spent two days in Washington City, being entertained by my friend, Rev. J. O. Knott, Pastor of Epworth Church, and preaching for him Sabbath evening. At present the Congressional Library is the building at Washington City. Children, there was one thing in Washington that I could not get over. Can you guess what it was? Washington Monument. Now you can catch somebody sure. From Washington I went to Baltimore, Philadelphia and New York City. I hope my young readers will live to witness the scene on the river between Jersey City and New York; boats speeding along in every direction. It would make your eyes dance in your head to see it. Travel in New York City is largely overhead and under ground. I went over a four track railroad from New York to Boston. To me New England looked neat and clean. I was much pleased with the appearance of the farms, villages and cities. And this is Boston. I am in Boston at last. I have lived forty years to see Boston, and here I am in Boston. This is really a great city, surpassing all my previously formed ideas. In my childhood I had pictured Boston Common as a vacant lot piled up with ashes and overrun with Billy Goats. It is in fact a beautiful park. But our Steamer, the Catalonia, a Cunarder, is to leave for Liverpool this evening and I must go aboard. I will close this letter, children, by telling you about a man whom I met in the United States Hotel, Boston. It was most remarkable. The entire right side of his face was black, perfectly black, and the other side of his face was black too.

London.

Glory, Glory to God.

Dr. D. M. Bye, Indianapolis, Ind.:

Dear Friend and Brother—I write to thank you for saving my life. I am now seventy-six years old; have had cancer for over twenty years. For the last six years it has been very bad—it was on my nose and under my right eye. Many physicians treated me. I was treated last by an old doctor who claimed to cure cancer, but I got worse. My nose was eaten nearly

## MONTHLY SUFFERING.

Thousands of women are troubled at monthly intervals with pains in the head, back, breasts, shoulders, sides hips and limbs. But they need not suffer.



These pains are symptoms of dangerous derangements that can be corrected. The menstrual function should operate painlessly.

McELREE'S Wine of Cardui

makes menstruation painless, and regular. It puts the delicate menstrual organs in condition to do their work properly. And that stops all this pain. Why will any woman suffer month after month when Wine of Cardui will relieve her? It costs \$1.00 at the drug store. Why don't you get a bottle to-day?

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

Mrs. ROZENA LEWIS, of Oenaville, Texas, says: "I was troubled at monthly intervals with terrible pains in my head and back, but have been entirely relieved by Wine of Cardui."

off. I was afraid to wipe my nose for fear I would wipe the end of it off. My nose and face had swollen so that I could not see. My sufferings were so intense that I was compelled to go to bed, as I thought, to die in despair. Some friend sent me the Religious Herald, published in Richmond, Va. Rev. H. H. Butler, who lives near me and who has visited me and given me much spiritual comfort during my sufferings, gave me your book, "The Message of Hope," saying while there was life there was hope. He wrote to you for me. You sent the oils and I used them and began to improve immediately, and it was not long before my nose began to heal nicely. The great sore under my eye healed up, and I am now well. Glory—glory to God! I am now living and those terrible sores are gone. I can't find language to express my gratitude to you, dear Dr. Bye, for what you have done for me. I wish everybody suffering knew of your oil cure. God bless you. Yours in grateful remembrance, JESSE BALLARD.

Suffolk, Va.

SUFFOLK, VA., May 8, 1895.

Dear Dr. Bye—You have made one of the most wonderful cures in the case of Bro. Jesse Ballard I ever knew. He was at death's door; now he is well.

REV. H. H. BUTLER.

Persons afflicted will do well to send for free book, giving particulars and price of Oil. Address Dr. D. M. Bye, box 25, Indianapolis, Ind.

SPINAL weakness easily cured by Dr. Miles' Nerve Plasters



## Our Church at Home.

### Jonesboro District Conference.

This conference met in its thirty-second session, July 14th, 1898, in Loxora, Ark. Bro Z. D. Lindsey had made ample provision for our entertainment. The only disappointment being that a goodly number of preachers and delegates failed to attend. Our "boy presiding elder," Rev. W. C. Davidson, was with us, and presided with such grace and ability and brought such earnestness into the work that the whole conference was inspired by its president. We that know him have loved him as an itinerant pastor. Now we love him as an itinerant presiding officer.

The conference work was carried on with interest, and showed the district to be in fairly good condition. The reports of committees rang with the spirit of progress; especially those on Temperance and Church Literature. There was no uncertain sound in the speeches made to these reports. THE METHODIST was kindly remembered in the absence of its Editor. Doctor, you will always be welcome among us. But we hope the time may soon come when his beloved ally in Church work will need no representative on our District Conference floor; or, rather, when all shall feel specially interested in its welfare in our fields of labor, rather than in district conferences.

Rev. E. A. Tabor gladdened our hearts with his encouraging reports of Hendrix College and its prospects. In the absence of Dr. Godden, Rev. F. A. Jeffett represented Galloway College. Even the river front of this district is awaking to the educational interests of Arkansas, and is turning its eyes from across the river and fixing them upon Hendrix and Galloway. May the time soon come when these institutions shall be the pride of all Methodists in Arkansas.

Our Conference Missionary Secretary, Rev. W. B. Ricks, was with us in the interest and spirit of Missions. The Woman's Missionary work was represented by Mrs. Ervin Lamb, of Jonesboro. That the Jonesboro District is awake to the interest of Missions, is proved by the fact that it paid about ninety-six per cent of its assessment last year.

Delegates to the Annual Conference: G. W. Culberhouse, S. H. Trice, L. D. Rozell, Rev. H. T. Blythe. Reserve delegates: T. J. Ellis, C. F. Braden.

Our conference was a spiritual one. The preaching services were especially interesting, and congregations good. Our next conference goes to North Jonesboro.

GEO. G. DAVIDSON, Sec'y.  
Crawfordsville, July 25.

**CONFERENCE COLLECTION CARDS**  
—To raise conference collections the card system has been used successfully by many pastors. We have the cards printed for members to subscribe to these funds. We send them postpaid at 50 cents per 100.

GODBEY & THORNBURGH.

### NEW EDINBURG, ARK.

Last night we closed a meeting of five days duration at Hebron; had some forty conversions, thirty joined our church. Dr. J. W. White assisted us. The church is greatly revived; a good Sunday-school organized, also a prayer-meeting. This is said to be the best meeting Hebron ever had. Praise the Lord.

D. D. WARLICK.

### GAINSVILLE.

Our 3rd Quar. Conference met July 30th and 31st. Bro. Davidson came and preached four sermons, to the delight of our people. Finances very well up. First meeting closed Wednesday with 5 conversions, 6 reclamations, 10 sanctifications and remarkable conviction on the entire community. Baptized 7 children in meeting. Our second meeting is in progress. We are looking for a great victory in Jesus' name. Crops fine and health fairly good.

L. C. CRAIG.

Aug. 1st.

### PROTEST AGAINST "ABSORPTION."

The following resolution was adopted, July 17, by the Batesville District Conference:

Whereas, We have received information that a resolution was adopted by our late General Conference, looking to the "absorption" of the White River Conference by the Little Rock and Arkansas Conferences, and,

Whereas, The White River Conference, so prayerfully and deliberately organized by our fathers in 1870, has done a grand work in developing the principles of our holy religion in this country; therefore, be it

Resolved, That we now enter our solemn protest against being "absorbed" by the aforesaid conferences.

IRVIN B. MANLY,  
Conf. Sec'y.

### HOT SPRINGS.

The session of the Hot Springs District Conference, which has just closed at South Hot Springs Church, was a very pleasant and profitable one. The presence of Bishop H. C. Morrison was truly an inspiration to the occasion. His preaching, which was after the old time order, was eloquent and unctuous, and the people were not only entertained and delighted, but helped and inspired to holier living and more active service in the Redeemer's kingdom. The Bishop dedicated our church, Sunday a. m. We had a great crowd, a great sermon, and great results. Bishop Morrison has captured Hot Springs. He leaves here Wednesday morning for Shreveport, La., where he holds a district conference.

Revs. Johnston, Hawley, Godden, McSwain and Pope were with us in the interest of their respective institutions of learning, and added much to the success of the occasion. Dr. Godbey was also with us, much to the delight of all concerned. 1 Thes. i. 2, 3.

B. A. FEW.

July 26.

### THE TRAINING SCHOOL.

Rev. W. E. Boggs, on visiting the Little Rock Conference Training School, remarked: "This is the first school I ever saw that was bigger than its catalogue." I was reminded of this on the receipt of Bro. Clary's modest little catalogue a few days since. What I shall say about this school is from a purely disinterested standpoint, except in so far as every Methodist in the bounds of the Little Rock Conference is interested.

The school is located at Fordyce, Ark., a beautiful and healthful town, noted for its morality and educational enterprise. The sale of whisky is prohibited by especial enactment, and the people are not blind enough to let a "blind tiger" live there. The building is large and well adapted for the purpose, and it has lately been much improved. It is the only school property owned by the church in the bounds of our conference, and I am glad to say it is out of debt.

There is a carefully selected library in the building, both of books of reference and general reading, and the pupils are encouraged to read. There are good musical advantages, a new piano having been added to the school the past year.

Mr. Clary is a school man to the manor born, has had good advantages, educated with the celebrated Webb Bros., with whom he taught for several years, after graduating from Vanderbilt. I was a patron of the school for three years, sending from one to three pupils all the time, and I never saw boys and girls come as near running up to their capacity in honest, well-directed work as they did. "Character building and college fitting" is the motto of the school.

You will see in the pamphlet that a boy who smokes cigarettes will not be retained in the school. The number of pupils is limited to 100, and I am informed that the limit will probably be reached this year; so, if you would like to place your son or daughter in one of the best schools on the continent, located in our beloved Arkansas, I would advise you to make arrangements at once with Mr. Clary for next year; and by all means, send to Mr. J. D. Clary, Fordyce, Ark., for his pamphlet. I venture to say that he has the largest amount of teaching capital to the amount of business advertised, of any school man you ever saw.

One of our most level-headed preachers said to his little boy, in answer to the question as to when he was going to send him to Vanderbilt: "Son, as soon as you are far enough advanced you will go straight through the Little Rock Conference Training School, then you will go straight through Hendrix College, then you will be able to make your own way through Vanderbilt." To all of which I said: "Amen."

C. D. McSWAIN.

We are now State Agents for the wonderful book "The Harp of Life," and we want agents in every county to sell it. Large commissions will be paid.

Godbey & Thornburgh.

### Dr. Hoss on our Randolph-Macon Woman's College.

It is a noble building, quite the completest thing of the kind in the Church. Its situation commands a view incomparably grand. Favorable as my preconceptions of the college had been, I confess that everything about it went beyond my expectations. In equipment, faculty and course of study, it is a real college. Some day the endowment, now \$100,000 will be enlarged to \$500,000. That day ought not to be far in the distance. —"Dr. Hoss in Nashville Advocate, July 17th.

## Quarterly Meetings.

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

### NEWPORT DISTRICT, fourth round, J. I. Maynard, P. E.

August—Tuckerman circuit, 20-21; Portia circuit, 27-28.

September—Knob mission, 3-4; Smithville circuit, 10-11; Mammoth Spring and Williford, 24-25.

October—Siloam circuit, 1-2; Pocahontas circuit, 8-9; Walnut Ridge and Corning, 15-16; Reyno circuit, 22-23; Alicia circuit, 29-30.

November—Walnut Hill mission, 5-6; Oil Trough mission, 12-13; Newport station, 20-21; Black Rock circuit, 26-27.

### BATESVILLE DISTRICT, fourth round, Joseph S. Brooke, P. E.

September—Cedar Grove mission, 3-4; Jamestown circuit, 6; Richwoods mission, 10-11; Mountain View circuit, 17-18; West Batesville mission, 22; Cushman circuit, 24-25.

October—Evening Shade circuit, 1-2; Evening Shade and Melbourne station, 8-9; Sulphur Rock circuit, 15-16; Batesville station, 16-17; LaCrosse circuit, 22-23; Ash Flat circuit, 26; Camp circuit, 29-30.

November—Salem circuit, 5-6; Viola circuit, 12-13; Newburg circuit, 16; Iuka mission, 19-20; Calamine circuit, 26-27.

### 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.

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

## Woman's Work.

### Weekly Words for Woman's Work.

She knew the power of banded ill,  
But felt that love was stronger still,  
And organized for doing good,  
The world's united womanhood.

These lines so tersely given by Whittier, for the marble bust of Miss Willard, seem applicable to the two large organizations of the women of our Methodism—the Foreign and Home Missions. Banded against evil—standing heart to heart against the powers of darkness—reaching the waste places of native land, and ramifying to the uttermost ends of the earth, that God may be known, and souls brought to knowledge of redeeming love. The Lord is leading multitudes of women to blessed harvest fields, while he still stands with extended arms, inviting all to come to the gleanings, now, while he hath such great need. Their work was presented during the late Hot Springs District Conference. The pulse of hope beat high, and all felt the district would ask and attempt greater things for God during the coming year. Friday was a glad day. Bro. Thomas, the Conference Missionary Secretary, struck a grand leading chord at the 11 o'clock sermon. Bishop Morrison took up the swelling note and sent a thrill of gladness to every Christian heart. We were no longer surprised that the Lord honored him with responsiveness in the great missionary debt. In the afternoon the W. F. M. Society was reported to the conference. Its extent and growth was nobly presented by Sister Thomas. Her statements were most impressive, showing how the dear Lord had established our work, and from great weakness had wrought wondrous results. When figures represent divine power and goodness, they fill the heart with praises. Mrs. Wadley, the newly elected secretary for this district, was introduced, and expressed herself as standing on the threshold of a new work, but with willing heart to go forward as the way was opened. The Bishop committed the brethren, to making it easy for these women to come to their churches with their work. The Home Mission Society was presented by Sister Sage, secretary of that work for this district. Forcibly she delineated the various lines of helpfulness, and with strong persuasiveness she urged organization in every charge. Right bravely did she initiate her office, showing the wisdom of her appointment thereto. The Bishop commended the work and paid lovely tribute to Miss Helm.

God bless the home work and magnify to its utmost the spread of the gospel to every dark benighted land. If we ourselves walk joyfully in the light, let us send it on, dear sisters—for

"Those who have and will not give  
The word of life to all that live,  
Themselves shall lose the way."

L. A. H.

That **Lame Back** can be cured with  
**Dr. Miles' NERVE PLASTER**. Only 25c.

### Influence.

A crowd of boys, returning from a baseball match, boarded a street car one day, in one of our Northern cities. The car was unoccupied save for a sardly complexioned man, who sat in a corner, apparently absorbed in a newspaper. The boys were excitedly discussing the merits and demerits of the ball game, when one of them happened to swear. This was followed by a pause in the talk, when one boy whispered audibly, "that red-headed fellow in the corner is a preacher." In less than a minute the "red-headed fellow" found himself the sole occupant, but his presence had preached an effective sermon.

Influence is an unseen power whose cause and work is invisible.

When Mrs. McGavock gave her diamonds to enable Mrs. Lambuth to build a missionary school, the intrinsic value of the jewels was not the greatest good derived from the gift.

Sometimes we have met people without wealth or any especial talent who possessed some invisible, indefatigable quality, that made them leaders, without their making any special effort in the matter. We have known young men who had such a hold upon their comrades that they could lead them almost anywhere, for good, or for evil. This is influence, and woe be to its unfortunate possessor, who does not use it aright. Everyone, no matter how poor or insignificant, possesses this quality in some degree; and in withholding your support from any good cause you may be influencing a half dozen others to do the same, who might have the same effect upon as many more. Do not underrate your gifts, especially do not let anything keep you from attending the meetings of your auxiliary, or any other institution of the church, where your mere presence may do a far reaching amount of good.

M. C. ALLIN.

### 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.

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

### To Travelers.

The old reliable Louisville & Nashville Railroad has increased its already very superior facilities for reaching all points North and East.

The new train via Memphis is a great success, the run to Louisville being made in less than eleven hours. Train leaves Memphis daily at 8:45 p.m. with sleepers and coaches through, arriving Louisville 7:35 a.m., Cincinnati, 11:41 a.m.

This train also carries through sleepers to Nashville and connects for Chattanooga, Atlanta and all points South-east.

Do not start on a trip to the North or East until you have written to

MAX. BAUMGARTEN, P. A.,  
Memphis, Tenn.

1844.

## LOGAN COLLEGE, A SCHOOL FOR GIRLS.

1898.

Situated amid the hills and springs of Southern Kentucky. Free from malaria. Building large, and well equipped. Teachers chosen from the great schools of this country and Europe. Graduates secure first class positions. Address,

A. G. MURPHY, Russellville, Ky.

## HENDRIX ACADEMY, CO-EDUCATIONAL.

ORCHARD, BENTON COUNTY, ARK.

REV. JAMES M. HUGHEY, A. M., Principal.

Opens September 21. A genuine training school. Work thorough. Discipline firm. Health unsurpassed. Moral influence extraordinarily strong. Buildings new and complete. Five hundred dollars in apparatus and 1000 choice volumes in library. Scholarly and highly successful teachers. For particulars write J. M. HUGHEY, Orchard, Benton county, Ark.

## LAGRANGE FEMALE COLLEGE,

LaGrange, Georgia.

Leads in the advantages of solid Christian Education. Music, Art, and Elocution, specialties. Write for the facts. Session begins September 21, 1898.  
RUFUS W. SMITH, President.

## CHOOSE A SCHOOL BY ITS POWER TO INSPIRE.

### THE TRAINING SCHOOL FOR YOUTH. CHARACTER BUILDING—COLLEGE FITTING

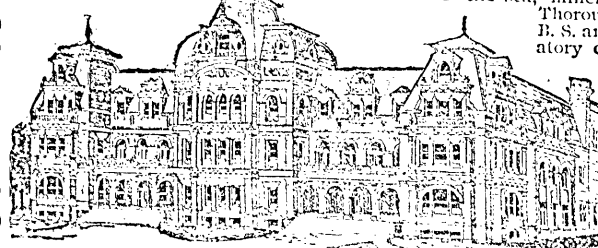
Has been tried. It educates. Personal supervision; unsurpassed health record; \$140 to \$160 per year; twenty counties represented; number limited; for boys and girls; unique pamphlet, ask for it. Year begins September 6. Make engagement.

J. D. CLARY, Prin.

Fordyce, Ark.

### GEORGIA FEMALE SEMINARY AND CONSERVATORY OF MUSIC.

Location: Gainesville, Ga., "Queen City of the Mountains," 1,500 feet above the sea, mineral waters. Advantages:



Thorough courses leading to A. B., B. S. and B. L. degrees. Conservatory courses in music, art and elocution. Handsomest music hall in the South, large pipe organ and 25 new pianos recently purchased. For recreation: Large campus, lawn tennis, bowling alley, swimming pool and gymnasium. A \$450 Piano will be given to the best music pupil in 1898-99. Rates reasonable. Several plans for obtaining scholarship.

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

\$

# ONE DOLLAR

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—THIS WEEK—

Will do the Work of \$3 Later on

—AT—

## JOE P. QUINN DRY GOODS COMPANY'S

# CLEAN SWEEP

# SALE.

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

There's money in selling our new book

Write Godbey & Thornburgh  
about an agency.

## "HARP OF LIFE"

## Our Church at Home.

### PUMPKIN BEND.

We held a good meeting at Pumpkin Bend; four conversions and two accessions to the church. The church is greatly revived, all glory to God.

CHARLEY F. WILSON.

July 27.

### OKOLONA, ARK.

I closed my first protracted meeting on July 22. I have three others to hold in the next three weeks. The one just closed was well attended; one conversion and one accession to the church. I hope to be able to give a better report in the future. Yours in the work, GEO. W. LOGAN.

### SIMPSON, ARK.

We are now serving some of the best people we ever saw. We have large and attentive congregations; collections are away ahead of what they were this time last year; our people are praying and paying. God has given us a bountiful crop; everything is hopeful and we expect to come to conference with a good report. Pray for us.

S. W. RAINEY.

July 23.

### EMMETT CIRCUIT.

We have held two meetings, which resulted in good revivals. The first one at Hopewell. It was good to be there. Bro. Harrell, of Rocky Comfort, rendered valuable help in this meeting. His sermons strong and forceful. The second meeting was held at Midway. Every service from first to last was deeply spiritual. The church is doing good work. We had one strong sermon each from Dr. Riggins and Bro. Hays, of Prescott, in this meeting. We had conversions in these two meetings all the way from children up to strong men 40 or more years old, also had good many accessions to the church. We are hopeful of having good revivals all over the work, and good revivals should bring a work up in every particular.

J. A. PARKER, P. C.

### Eureka Springs District Conference.

The 8th session of this conference was held at Pine Street Church, Eureka Springs, Ark., July 21-23, 1898. Rev. P. B. Hopkins, P. E., presided with his usual ease and ability, and, we think, to the entire satisfaction of all present.

The attendance was not so full as on some former occasions, some being kept away on account of heavy rains and some on account of sickness.

The order of business as adopted by the late General Conference was observed in the transaction of business.

Reports from the several charges indicate advancement on some lines; finances in some charges are in advance of same date last year. The outlook for the district as a whole is encouraging.

Rev. J. W. House, of Yellville station, was with us, and we are sure his visit and his preaching

were appreciated. Dr. Godbey owes Dr. and Mrs. M. R. Regan, members of the Immanuel Baptist Church of this city, an apology for his failure to share the hospitality of their elegant home which awaited him during the entire session of the conference; and, in fact, many of our citizens and the entire conference were disappointed that he came not. The ARKANSAS METHODIST, however, was not overlooked by the conference, as will be seen from the report of the committee on books and periodicals.

The committee on temperance submitted a very strong report, which was unanimously adopted. The cause of missions received special attention, a special hour being given to the consideration of woman's work for missions, at which time an appropriate and interesting program, prepared by the Woman's Missionary Society of Eureka Springs, was rendered.

The characters of all the local preachers passed, and licenses were renewed. George B. Bugg was licensed to preach. Two local preachers were recommended to the annual conference for deacon's orders; one for admission on trial. Special time and attention were given to preaching services during the conference. The next session of the district conference is to be held at Huntsville, Madison Co.

I. T. Rice, local preacher, F. W. Ferree, O. M. Clark, and Dr. J. E. Plummer were elected delegates to the next annual conference, and E. R. Brown, T. C. Rancy, S. J. Walker and J. B. Presley, local preachers, alternate delegates.

Rev. T. E. Doran has died since last session of the annual conference, and the report of the committee on memoirs, which was unanimously adopted by the conference, is forwarded for publication.

The conference was well entertained by the citizens of Eureka Springs.

O. M. CLARK, Sec'y.

Eureka Springs, July 25.

### REPORTS OF COMMITTEES.

MEMOIRS:—Rev. T. E. Doran was born and reared in the State of Florida. The date of his leaving that State and going to Missouri, we have been unable to learn. From Missouri he came to Arkansas, about the year 1891, and located near Gravett. He was at that time a preacher in the United Brethren Church. He united with our church in 1892, under the pastorate of Rev. J. P. Humphreys. He served the following charges in the Arkansas Conference as a supply: At the annual conference in Bentonville, in December, 1892, he was appointed by Bishop Wilson to the Jasper mission, which charge he served for three years. In 1895 he supplied Green Forest circuit; in 1896, the King's River mission, and was reappointed to that charge in 1897. Having been in very feeble health for several months (resulting partially from an accident) and at times unable to stand during the delivery of his sermons, he came to Eureka Springs for medicinal treatment.

When the writer first met him

after his coming to town, he was cheerful and much encouraged in the prospect of a good year on the King's River mission. His gratitude to his people for releasing him from his charge and enabling him to spend a few weeks in Eureka Springs for treatment, he could hardly express. He was confident that he could return to his work within three or four weeks, restored to health and ready for the conflict. But he was afflicted more seriously than he thought. His case was defined by his physician to be a general break-down, the most seriously affected part being his heart. He was so feeble that he could not walk from his boarding house to the doctor's office. It was the writer's privilege to take him to and from town in his buggy. He appreciated this, he said, more than he could express. On Dec. 10, 1897, he told me he was very much better, and was confident he would soon be well. On the next morning I was shocked to learn that Brother Doran was found dead in his room, about 7 o'clock. It was supposed that, while making a fire in his stove, he was seized with heart failure and fell back a corpse.

On Dec. 12 he was buried at Green Forest, with Masonic honors, of which order he was a worthy member.

Brother Doran was a good man and a strong preacher. He was a man of broad information and his talents were dedicated to God.

Our brother has laid down his armor and gone home to God; poor in this world's goods, but now has inherited eternal riches. Let us pray for his bereaved wife and children, that the God whom he served may sustain them and enable them to meet him in heaven.

ARTHUR MARSTON.

THE ARKANSAS METHODIST, Our conference organ, is sound in Bible and church doctrine, ennobling in a healthful sentiment, pure in tone, progressive, and at all times Christian in spirit; but, at times, slightly too reserved on public issues and controversies. A visit from its able and erudite Editor at this session of our conference, we feel that we desire, which would not only be helpful to us but to the paper. We ask all our pastors to continue to urge its claims upon our people, and stress its merits, too. We endorse it as our paper, and pledge ourselves to place it in every home possible in our respective charges, in helping our Zion.

B. C. MCCURRY, Ch'n.

B. M. BURROW, Sec'y.

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## At Rest.

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

**THOMASSON:** The brilliant and ambitious and yet deeply consecrated Nick T. Thomasson is with us no more on earth. He was born in Carrollton, Ga., January 27, 1867, where he lived with his parents until January, 1881, when he came, with his father's family, to Prescott, Ark. It was here that he ripened into promising manhood, and was admitted to the bar in 1888, with the promise of being one of our leading lawyers. From childhood he felt the Father's call to the ministry. Feeling so keenly the responsibility of such a call, he naturally shrank from duty and endeavored to drown such impressions by other occupations. He went to Oklahoma in 1889 and engaged in journalism. Subsequently he returned to Arkansas and edited a newspaper at Stephens. It was at this place he was happily married to Miss Irene Leake, daughter of Mr. and Mrs. J. A. Leake, of that place. In 1890 he moved to Clarendon, Texas, where he edited a newspaper until 1893. I was then stationed at Lonoke, and received a letter from him containing these words, "I have consecrated my life to God, and you know what that means, I must preach." He at once sold out and returned to Arkansas, and entered Hendrix College May 3, 1893.

I find these words carefully written in his Bible:

"I, N. T. Thomasson, was licensed to preach the gospel of salvation on April 24, 1893, at Lonoke Quarterly Conference, held by Presiding Elder H. H. Watson, with Rev. W. F. Evans, pastor in charge. May I be true to the great trust reposed in me is my prayer. God help me to fight a good fight and keep the faith."  
N. T. THOMASSON.

"Hendrix College, May 4, 1893."

This prayer was answered. I never knew a person who felt the responsibility more keenly or was more ambitious to succeed, and make full proof of his ministry. I never knew a person with a more vigorous, thrifty and investigating mind. When engaged in a subject of importance he would sit at his desk all night and the sunbeams would remind him of the silent watches that had passed. His health began to fail while at Hendrix. He was admitted on trial in the Little Rock Conference at Camden in December, 1896, and was sent to Carlisle charge. In July his health again gave way and he went to California, where he served a charge in Los Angeles, with great acceptance until the session of that conference. He was then transferred to the Los Angeles Conference and was stationed at Bethel, Phoenix, Arizona. Here he proved great ability as a preacher and manager of the affairs of the church. Again his health failed. Seeing his allotted time was short he returned to their old home in Prescott, Ark., in May, where he waited two short months and the summons came and he went from us to his eternal rest in a heavenly home July 18, 1898.

Nick Thomasson (as he was called) was a young man with a giant intellect; as a lawyer none surpassed him, with his experience. As an editor and journalist his columns sparkled with the latest news and the brilliancy of his own thoughts.

As a preacher he had but few equals to his experience. His command of language was hard to surpass by our best orators and speakers. At times he seemed forgetful of self and was lost in the spirit's power. At such times saints rejoiced and sinners trembled and wept. His sufferings were intense, but nothing shook his faith in God. When asked about his family, he remarked: "They will be cared for. I have left it all with the Lord long ago. I would be ashamed to go to heaven

with a frown on my face for fear God would not care for them."

His end came as peaceful as an infant sleeping upon its mother's bosom, or the zephyrs and dews of a summer's eve. I reached the place of his departure at 5:10 p.m., just as they were closing the large blue eyes that had expressed so much to me. The one thought that impressed me most in my sobs was, the angels are still in this room, and I confidently felt them near.

Dr. J. H. Riffin in the funeral exercises well expressed it all when he said: "His return to this town and short stay among us, and this triumphant death is a blessing to the town." I bow my head in humble submission and weep, for I miss him oh, so much. We told each other all our trials and counseled over all our cares. He was a brother, husband and father beloved. God has done right. We commit his wife to the widow's judge, and the two little ones to the orphan's Father. In fond memory I am his brother,

W. F. EVANS.

**WILLIAMS:** Mrs. Jurelia Keadle Williams, daughter of Rev. O. H. and Laura Keadle, was born in Sevier county, Arkansas, January 29, 1872. She professed religion and joined the church at the age of 12 years; was married to Van H. Williams, April 17, 1897, and died at Rison, June 29, 1898.

This brief data marks the earthly career of a young life that, like some beautiful flower, as it unfolds its loveliness and begins to exhale its sweet perfume, is suddenly plucked by some passer-by. It seems untimely. But our heavenly Father "doeth all things well."

Jurelia was a lovely character. She possessed great personal beauty; and yet she was singularly exempt from that spirit of vanity which so often mars the character of handsome women. She was modest, gentle, refined, and affectionate. "A gem of purest ray serene." She inherited a nature that responded promptly and generously to the call of humanity. Sympathetic, kind-hearted, generous, always ready to contribute to the happiness of others. One of the most unselfish characters I ever knew.

Her mental endowments added to her cheerful spirit and gentle nature, made her companionable. She was always bright, vivacious, witty. Her educational advantages had been good. For sometime a student in Galloway College and a reader of good literature, her mind was developed and well stored with useful knowledge. As a Christian and member of the church, she was sincere, devout, constant. Her piety did not ebb and flow, but was quiet, steady, faithful. She did not make a parade, but was earnest and true. Among the splendid elements in her character, I mention a magnetic charm she possessed over children and young people. She had a rare talent for organizing and leading them out in church work. Her enemies, she had none; and her friends were as extensive as her acquaintance. She was eminently fitted, by head and heart, to make life happy. She is gone, but the good impression made by her while living lingers. We do not understand now why, but some "sweet day" our Father will make it clear to us. She is now, "Safe in the arms of Jesus." We follow on.

THOS. H. WARE.

**MOORE:** Mrs. Mary E. Moore, my own dear mother, was born September 22, 1827, in Laurens county, S. C., and died July 5, 1898, near Hartshorne, I. T. She was the daughter of Wyley and Nancy Yeargin. At the age of sixteen she embraced religion, at a camp meeting near where she was born, and joined the M. E. Church (afterwards M. E. Church, South), and from that time till her death a truer and more devoted Christian would be hard to find. At the age of 22 she was married to J. A. Moore, our father, who, although several years past his three-score and ten, and very feeble in body, still lingers with us to mourn the loss of her who has been his dear companion and bosom friend for nearly fifty years. They moved from South Carolina to Georgia in 1853, where most of their children were born and reared. In 1879 we moved to this state and settled near Hackett City. From here father mov-

ed to the Choctaw Nation five years ago, and there our mother died; but we had her body brought back and laid to rest in the family burial ground. She was the mother of eight children; two of them had preceded her to the better land. She has a host of grandchildren and great-grandchildren and how sadly they and we all do miss her! Her counsel was sought after by us all. She did not leave any dying testimony, as she lay in a semi-conscious state for two or three days before she died, but her life has been testimony enough. Her greatest desire has always been for her children to be religious and lost no good opportunity to admonish us to "Seek first the kingdom of heaven." She professed sanctification, and her daily walk and conversation proved that she had laid all upon the altar of her Lord and was submissive to his will. She loved the church with all of its institutions. Farewell, dear mother, may the good Lord help each of us to live nearer to him than ever. Heaven is nearer, now that we know mother is there watching and waiting for us.

Her daughter,

N. L. C. TODD.

Hackett City, Ark.

**FARISH:** Una Pearl, infant daughter of Holland and Claracy Farish, was born March 27, 1897, died July 12, 1898.

**EVENS:** Ruth. The parents of this little innocent are L. L. and Tennie Evens, from whose embrace baby Ruth, their first-born, was taken July 17, 1898, lacking three days of being one year old.

**DOYAL:** Julia Ann, the first-born in the home of L. M. and Florence Doyal, was kissed away from earth July 24, 1898, aged 11 months and 18 days.

Thus three homes are made sad and lonely. Three mothers weep, and the lullaby ceases over three little empty cribs. Three sweet babes with sparkling eye and dimpled cheek respond no more to parental caresses. May heaven's blessings be upon the heart-broken parents, and divine grace so guide their feet through all the dubious ways of life, that they may again find their little ones among the cherubic hosts above.

D. C. ROSS,

Plummerville, Ark.

**NORTHWANG:** Miss Hirlinda A. Northwang was born February 24, 1880, and died July 23, 1898. Miss Lina, as she was called, was a model young lady and useful in Sunday-school. She loved to instruct the children in the ways of truth. She was quiet, modest and pleasant, ever ready to help those in need. She was loved by all who knew her. And though her last illness was lingering, being typhoid fever, yet she bore it with patience. She was ready to go. God had spoken peace to her soul and she was an heir of heaven. She talked about her Sunday-school class and wondered who would take her place. Her funeral was preached by her pastor, at her request, to a large congregation of weeping friends. Yet we weep not as those who have no hope. She leaves a father, brother, two sisters, and a host of friends, who mourn their loss. God help us, that we may so live here that we may be ready to meet the summons when God calls.

Her pastor,

F. E. DODSON.

**GRAY:** Sarah J. Gray (nee Blessing) was born September 21, 1850. She was married to J. W. Gray, March 15, 1876. She embraced religion when a girl and joined the M. E. Church, South, and lived an acceptable member until death, July 21, 1898. She was a member of the first Sunday-school of the neighborhood where she was reared, and was faithful to attend as long as she was able. She had been confined at home the most of the time for several years by affliction. She was loved by all who knew her. She was gentle and kind to all. She leaves four children to mourn the loss of a good mother; one child had preceded her to the heavenly home. The four left are on their way to that home where they will part no more.

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**GARDNER:** Little Robert Price, infant son of Mr. and Mrs. B. F. Gardner, died at home in Warren, Ark., July 25, 1898, after an illness of nine days. Little Robert was only nine months old. It was hard to give him up. Weep not, fond parents, for Jesus said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." He has gone on to be with him till you come.

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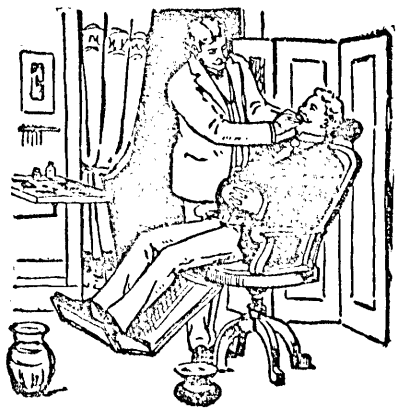
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