

Arkansas Methodist.

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

One Year, \$1.50.
To Preachers, \$1.00

VOL. XVII.

LITTLE ROCK, SEPTEMBER 14, 1898.

NO. 37

News and Notes.

The heavy rains of yesterday, 12th, have produced floods in the Southern part of the state. In Texarkana streets were flooded to a depth of two feet, and the damage to side-walks, it is said, will reach \$8,000. A wash-out on the the Texas & Pacific railway caused the wreck of a train near Buchanan, twelve miles south of Texarkana, resulting in the death of one person and severe injuries to many. All incoming trains were delayed.

We have not yet received the full returns from the late election, so far as the license question is concerned. There are twenty counties which have not yet reported; of those reported, six, which formerly voted for prohibition, voted for license at this election, and three, which formerly voted for license, voted for prohibition. We shall give a full report later.

The cotton year closes with September 1. The yield of last year was 11,199,994 bales. Having traveled extensively through the state this summer, we give it as our opinion, that for Arkansas, at least, this year's crop will prove greater than that of 1897.

Yellow fever has appeared at several places in the South, Jackson, Miss., being the last reported. Memphis has undertaken to be on time this year, and has quarantined against the world. The fever, to date, has been of a very mild form.

The First Arkansas Regiment, Col. Elias Chandler commanding, arrived at Little Rock from Camp Thomas early last Saturday morning, and took up their quarters at Fort Logan H. Roots, in sight of the city. They will be granted parole for thirty days and then mustered out of service. The boys are evidently delighted at the thought that they will soon be released from military rule.

The Second Arkansas Regiment left Camp Thomas on Friday last, and is encamped at Anniston, Ala.

Camp Wykoff will be broken up and the soldiers returned to their old quarters in barracks.

The commissioners for the evacuation of Cuba and Porto Rico are at work in Havana and San Juan.

The striking coal miners of Pana, Ill., have lost their cause. The Negroes are at work in their place and the strikers are hunting work elsewhere.

The complaints respecting the bad management of the commissary and hospital departments of the army camps are being investigated, and many testimonies of neglect, cruelty and inefficiency are being brought to light.

The Czar's proposal for a reduction of the great armaments of the European nations is believed to be inspired by the increasing friendship of England and Germany, as well as the new position gained by the United States. Yet it is taken seriously by the Powers, and will doubtless lead to an international congress. We may well hope that it is a step in the direction of universal peace.

The Princess Wilhelmina Helena Pauline Maria, of Holland, attained her majority August 31. That day she formally accepted the government of the Netherlands, and a few days later was enthroned. Her picture represents her as a very modest and attractive woman. She is said to be devoutly religious, and to be well qualified in head and heart for her high station.

The Anglo-Egyptian army, under Gen. Kitchener, obtained a great and crushing victory over the Dervishes at Omdurman, near Kartoum, on the 2nd inst. The Mahdists were about four to one against the English, and fought with desperate courage. But the intelligence of civilized nations is irresistible in conflict with barbarism. The Dervishes lost about 8,000, the English 200. Kartoum is taken, Gordon is avenged, and the Nile valley is open to the English.

On Saturday last the Empress of Austria was assassinated by an Italian Anarchist. The dagger transfixed the queen's heart, yet she walked fifty yards after she was struck. She was sixty-one years of age. The assassin wrote to a Milan paper of the purposes

of Anarchism saying, "Above all it is the great who must be struck. Not only sovereigns and their ministers will be reached by the comrades, but all who make men miserable on earth." This is pronounced by some insanity, but it is only the clear and fair utterance of Anarchism. The incident of the queen's assassination has put the press of Europe to discussing the necessity of some international laws against Anarchists.

Col. Dreyfus, the French army officer who was convicted of betraying the secrets of the French military defenses to a foreign power and was sentenced to confinement for life in an iron cage on Devil's Island, will be granted a new trial. Col. Henry, another French officer, has confessed that Dreyfus was convicted on false evidence, he himself having forged the letter which was the testimony in the case. After his confession Col. Henry committed suicide. It is believed that this was not more to flee the misery of disgrace than to protest General DeBoisdeffre, chief of the general staff, whose tool it is now believed he was. There have been other resignations from the War Department because of the disclosure made by Col. Henry.

Death of President Woodruff.

President Woodruff, head of the Mormon church, died on the 2nd inst., ninety-one years of age. He was one of the original company who made the trip to Salt Lake in 1847.

We have seen and heard President Woodruff. He was a man of good ability and pleasing address. We have, in possession, a copy of his sworn testimony that polygamy was taught and practised by Joe Smith, that it is a doctrine of the Mormon church, and that his order that it be discontinued was simply in conformity to the United States laws. This testimony was given about six years ago in the Temple-Lot case, in Independence, Mo.

The Reorganized Church of Latter-Day Saints, under the leadership of Joseph Smith, Jr., whom we also know personally, repudi-

ated polygamy years ago, separating from the Salt Lake Mormons chiefly on that ground. This branch has about 50,000 members. The branch of which Woodruff was president has more than 250,000 members. The future history and development of Mormonism will depend largely on the character of Woodruff's successor. The policy of an active missionary work, so as to reinforce Mormonism in Utah by accession of new converts, thus to preserve the dominance of Mormon influence in the state, or the purchase of some new territory, and removal to it are questions which are before the Mormon leaders.

Religious Liberty.

The Pope of Rome is much pleased to know that religious liberty will be allowed in Cuba and Porto Rico. Religious liberty is the boon that Protestantism has given to the world. Catholicism fought it with edicts, anathemas, dungeons, fire, and the inquisition.

A missionary in Patagonia asked one of the natives, why, when food was scarce, they killed and ate their old women instead of their dogs, and was answered, "Doggie catch otter, old woman not."

Shocked as we are at the bald utilitarianism of the Patagonian savage, it does not really differ from a policy proposed in England by some who pose as leaders of civilization. It is, that, in the case of helpless age or incurable disease physicians be authorized to put an end to life by morphine or chloroform. It is proposed to call this doctrine and this method by the name "Euthanasia," "Happy Dispatch." It would be a "happy dispatch" for sensible people if they could get rid of the fools who are trying to run the Universe.

We are now able to offer free to every new cash subscriber and to every renewing subscriber, a complete atlas of the countries covering the war territory, with much information in regard to Spain, Cuba, etc.

GODBEY & THORNBURGH,
Little Rock, Ark.

Contributed.

The Sin Against the Holy Ghost.

DEAR BRO. GODBEY:—I do not wish to set myself up as a critic, neither do I think myself capable of criticising those who have more knowledge than I have. Nevertheless, I recognize the fact stated by Paul, that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." This being true, I venture to offer a few criticisms on Bro. J. A. Anderson's article in the Methodist Review on "The Sin Against the Holy Ghost."

Brother Anderson says: "The sin against the Holy Ghost does not consist in any single specific act." As a reason for this statement, we are told that the Father, Son and Holy Ghost are equal in the Godhead, and this being true, there can be no reason why a specific act committed against one should be considered more enormous than the same act would be when committed against the other two or either of them. Christ says in Matt. xii. 31, 32: "Wherefore I say unto you, all manner of sin shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." Brother Anderson asserts that there can be no reason for this being true, but Christ asserts that it is true. Therefore, even if we admit that there can be no reason why this should be true, yet we have the best reason in the world for believing that it is true. Jesus has declared it to be a fact. The truths of the Bible do not depend upon human reason for foundation. The mightiest wisdom of the world is confounded, and human reason is dethroned in contemplating the mystery of the Trinity. There is not a single thing in God's universe (known to man) that will, in the least degree, illustrate the fact, much less give the shadow of a reason for it being true, and yet every one who believes God's word believes that there is one living and true God. "And in unity of this Godhead there are three persons of one substance, power and eternity—the Father, the Son and the Holy Ghost."

Why a specific act when committed against the Son is pardonable and the same act when committed against the Holy Ghost is unpardonable, I know not. It is one of the many mysteries connected with the Godhead, and yet I know it is true, for Jesus tells me so.

Bro. Anderson heads his article: "The Sin Against the Holy Ghost," and yet he tells us on the first page that there can be no such thing as "the sin" against the Holy Ghost.

Again, we are told that "the fact that it has been impossible to determine what the sin against the Holy Ghost is, is of itself a presumption amounting almost to proof, that it does not consist in a single act." If it be impossible to determine what the sin is, can it be possible to give a definition of it? Farther on, Brother Anderson has set aside this witness by telling us what the sin against the Holy Ghost is. If it be impossible to determine what the sin is, can it be possible to determine what it is not? How may we know that it is not a single specific act? "If God has chosen to affix the penalty of sure damnation to some specific act which any of us may stumble into, it is wanton deception if he has failed to meet the demands of common justice by setting out the act in such terms that the weakest responsible mind could understand with the utmost distinctness."

Has God anywhere told us how long a man may sin or how many sins he must commit before he shall have resisted the truth in the hands of the Holy Ghost sufficiently to destroy the power to know the truth? Can a man spend years in murder, theft and debauchery, through which time he has continued to resist the truth in the hands of the Holy Ghost, and yet not have lost the power to know the truth? If so, pray tell me when and how he can lose the power to know the truth?

Brother Anderson says that "God will pardon any sin which a man may commit, if it be pardonable. Any sin is pardonable if the conditions of the pardon are met, repentance and faith." Then a man may be unpardoned, but he has no unpardonable guilt, whether his sins be few or many, ten or ten thousand. If a man has resisted the truth for forty years, and committed ten thousand sins and thus destroyed the power to know the truth and completed the sin against the Holy Ghost, then every one of ten thousand sins must have some degree of unpardonable guilt in it, and if so, a sin has one millionth part of unpardonable guilt in it, it is an unpardonable sin.

Again, we are told that the plan of salvation is not an arbitrary system. I accept that. That "God has not decreed a hell and dug it out for all such as he would take vengeance upon, but that character is destiny, and the character of the wicked is his hell, and hell is eternal because beyond probation—there is no escape from character." If this statement be true, Christ was mistaken when he stated that "the Son of Man shall come in his glory . . . and shall separate the righteous from the wicked and shall say unto the wicked, 'depart ye cursed into everlasting fire prepared for the devil and his angels.'" There is no such place decreed and dug out and there is no such thing as going to hell. The sinner makes his own hell and carries it with him whithersoever he goes, in time and in eternity; and his hell is eternal only for the reason that it is beyond probation; he cannot get away from his character. I do believe that character makes destiny, but character does not make hell any more than character makes heaven. If the Bible be true, God has prepared a place for the righteous,

and that place is heaven. Good character cannot make heaven in any degree, nor can we have under any condition more than a meager foretaste of those heavenly joys while we remain on earth, yet good character will enable us to enter into heaven. So God has prepared a place for the wicked, and that place is hell; and just as sure as the Bible is true "the wicked shall be turned into hell with all the nations that forget God." The cursed shall depart "into everlasting fire prepared for the devil and his angels," "where their worm dieth not and the fire is not quenched."

Again, we are told that the Holy Spirit no longer reveals truth; that he only operates through the truth—any truth of which we have knowledge. We need not be told that this is Campbellism on a large scale. Extended to embrace sea, earth and sky. A theory which has more water than land, more birds than food, more flowers than facts. This is a beautiful theory, but as for me, I prefer (even though it be fanatical) to believe what the old Book states to be a fact: "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him, but he has revealed them unto us by his spirit." "The natural man understandeth not the things of the spirit, neither can he know them, because they are spiritually discerned." Again, "If any man lack wisdom let him ask of God, who giveth unto all men liberally and upbraideth not and it shall be given him." Christ said of the Spirit: "He will guide you into all truth;" "He will shew you things to come." If I were convinced that the Holy Spirit did not reveal any truth to those who seek his aid, I would never again ask for wisdom. I have a line of experience which I venture to quote in defense of what I believe to be the truth. Eighteen years ago, while I was in Western Kansas, among strangers, illiterate and surrounded by difficulties most stubborn, without any knowledge that could possibly cause me to believe that I should preach the gospel: yet while in this condition the Holy Ghost revealed it to me that I must preach the gospel, and I thank God from my heart that I was not disobedient to the heavenly calling. Perhaps it may appear very fanatical to believe in such revelations of the Holy Ghost in this enlightened age, but this is all I have to offer as my reason for being in the glorious ministry of Christ; and through eleven years of service as an itinerant preacher, in the midst of duties and difficulties, I have stood alone on the fact that the Holy Ghost bade me go.

I believe that it is a great blessing to be in possession of "much learning;" but when we say that the Holy Spirit does not reveal truth, that we must depend upon the truth of which we have knowledge in order to be guided into all duties, we put the Christian ministry upon a common level with secular pursuits. Did any man ever read it in the Bible, or see it in providence, or the history of the church



Mankind needs a herald, the heralds of old, to claim so that all may hear, vital importance health. The average man of to-day thinks it beneath his dignity to bother about his health until it is gone. Even then he only takes measures to restore it in a different, contemptuous sort of way. Men cannot live too soon that he is the most important thing in life, fact, is life. With it the most brilliant man will be a failure and the most ordinary man will rapidly

come a physical wreck. The man neglects the little headaches, the loss of appetite and sleep, nervousness, hot flashes, cold chills, heavy head, lax muscles and the multitude of bad feelings that the heralds of approaching sickness send, must pay a tremendous penalty. For men who suffer in this way there is no medicine equal to Dr. Pierce's Golden Medical Discovery. It sharpens the appetite, corrects all disorders of the digestion, invigorates the liver, makes the assimilation of the food perfect, purifies the blood and enriches it with the life-giving elements that build new, healthy flesh. It is the great blood-maker and flesh-builder. It cures 98 per cent. of all cases of indigestion and is the best of all known remedies for nervous troubles. Thousands have told, over their own signatures, stories of the wonders it has performed. Honest-dealers will not urge a substitute for the sake of a little extra profit.

Thomas Fletcher, of Clifton Station, Va., writes: "I suffered terribly for ten years with 'gastralgia' (pain in stomach). I then took six bottles of Dr. Pierce's Golden Medical Discovery, which completely cured me."

When the bowels are regular the mind will feel good and the mind will be a Dr. Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a laxative, and two a mild cathartic, never gripe. All good dealers sell and have nothing else "just as good."

that it was his duty to preach the gospel? Never, never! He received the knowledge of this duty revelation of the Holy Ghost, said unto the church at Antioch: "Separate me Barnabas and I for the work whereunto I have called them." I vowed at the baptismal conference that I believed I was inwardly moved by the Holy Ghost to take upon me the duties of the ministry in the church of Christ, and thank God I stand that faith today. Yours for the truth, IRVIN F. HARRIS

The victories of Hood's Sarsaparilla over all forms of disease conclusively prove that it is an unequalled blood purifier. It conquers the demon, Scrofula, Relieves the itching and burning of salt rheum, cures running ulcers, boils, pimples, and all other form of humor or disease originating in impure blood. cures by Hood's Sarsaparilla cures—absolute, permanent, effect cures. They are based on its great power to purify and enrich the blood.

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

GODBEY & THORNBURN

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

Contributed.

A Ship Canal as a Consequence of the War.

The energy awakened by our early wars against England gave us the Erie Canal, the national pike, and the development of Western river navigation. The Civil War gave us our great transcontinental railroads. The present war with Spain must, if its logic is heeded, give us a transisthmian ship canal. The Pacific is to be the theater of great events and of a rapidly expanding commerce in the years to come. We need the Nicaragua Canal in order to give our Eastern seaboard a fair opportunity in the Oriental trade. We need it also for our trade with our own Pacific coast and with the western coast of South America. It is now evident, moreover, that we need the Nicaragua Canal as a defense measure. The naval situation in the West Indies last month showed how much might possibly have depended upon the prompt arrival of the Oregon, which has required some ten weeks to proceed by way of Cape Horn from San Francisco to Key West. On the other hand, the naval situation in the Philippines showed how, under certain contingencies, it might have been necessary to send a relief expedition to Admiral Dewey from the Atlantic coast. The United States Government could readily afford to take the financial risk of the Nicaragua Canal purely on grounds of public defense. The canal would probably pay its own way out of the tolls upon commerce; but even if there were some annual deficiency to be met, it would be the most economical part of our annual naval bill. Thus far, the war has shown that we need a coaling station or two in the West Indies, that we need the Hawaiian Islands, and that we need the Nicaragua Canal as an out-and-out territorial possession of the United States. The canal ought to be built as a direct government undertaking, and ought to be cut through a strip of ground owned by the United States as absolutely as our Government owns the District of Columbia. No other plan will suffice.—From "The Progress of the World," in American Monthly Review of Reviews for June.

The Distribution of Wealth.

Riches are more evenly distributed among the foremost people than is commonly supposed. The rich may be growing richer, and so are the poorer classes. The number of millionaires is not certainly ascertained. It may be from 4,500 to 5,000. Some corporate institutions hold enormous capital, and make unprecedented ventures in commerce, manufactures and transportation possible of accomplishment. But the capital is the property usually of tens of thousands of shareholders. Where a large sum is vested in one it is ordinarily the creation of his own genius and energy. Bessemer introduced the process of making steel which reduced the cost from \$300 to \$30 a ton. He received \$5,000,000 in

royalties, but in forty years saved to the world the immense sum of \$1,000,000,000. Cornelius Vanderbilt left \$100,000,000 in railroad securities and other property to his heirs; but he reduced freight rates on the New York Central within thirty years from three and a half cents per ton per mile to less than three fourths of one cent per ton per mile. Through this skilled reduction it is computed that the producers and consumers of the United States save yearly the sum of \$1,000,000,000 in transportation. Morse, Field and Edison have added untold wealth to the world by their inventions. Labor is elevated by inventive genius from mere drudgery to in-

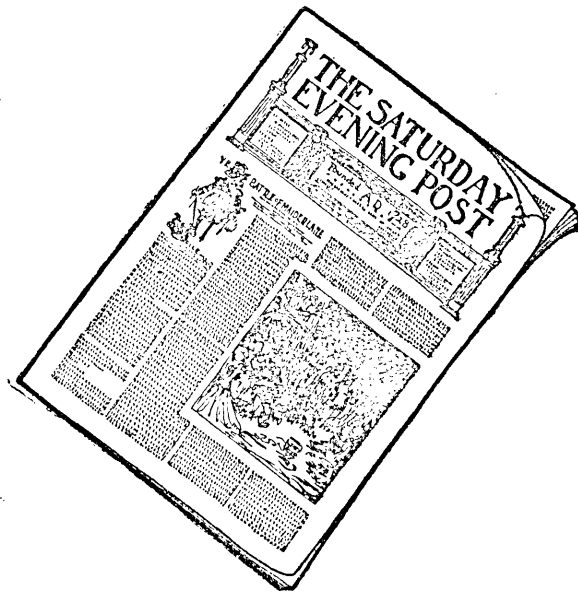
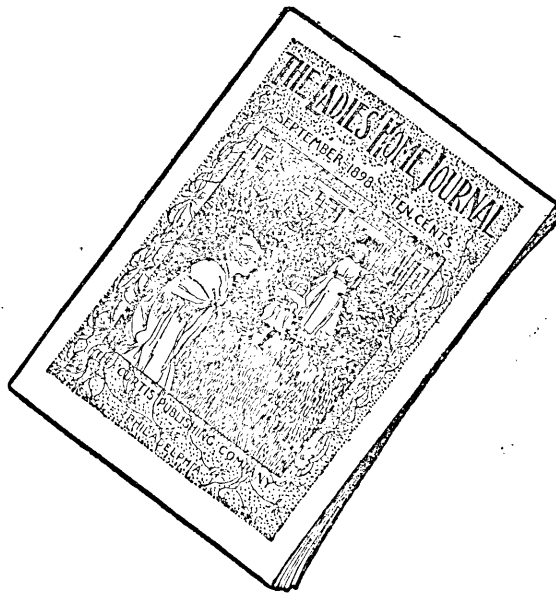
tellectual service. In 1850 the men, women and children engaged in manufacturing and mechanical pursuits earned a yearly average wage of \$247; in 1860, of \$289; in 1870, of \$302; in 1880, of \$347; in 1890, of \$445. In forty years the value of the annual product of the factory operative has grown from \$1,324 to \$2,247. Increase of production was 70 per cent. The gross income of the British people in 1843 was £515,000,000, of which £235,000,000 went to the labor class. In 1893 the income of the labor class was £660,000,000. Their number had increased 27 per cent., their income nearly 200 per cent.—Pittsburg Christian Advocate.

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

Scrofula, hip disease, salt rheum, dyspepsia and other diseases due to impure blood are cured by Hood's Sarsaparilla.

"No Trouble to Answer Questions."

The Iron Mountain route and Missouri Pacific railway, with their connections, is the direct line to the Alaska gold fields via either San Francisco, Portland, Seattle or Tacoma. For information address Aug. Sundholm, P. and T. A., Little Rock.



We will mail THE LADIES' HOME JOURNAL, beginning with the October number, to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, on receipt of only Twenty-five Cents.

In The Ladies' Home Journal

Mrs. Rorer, who writes exclusively for THE LADIES' HOME JOURNAL, will continue her cooking and domestic lessons. In the October number she tells what should, and what should not, be eaten by men following certain occupations. Twenty-five desserts are given for all sorts of stomachs.

SOME SPECIAL FEATURES include churches decorated for Christmas, Easter, Fairs and Weddings, photographed and described.

Interiors of tasteful and inexpensive homes pictured and described, showing pretty corners, tables set for dinners, luncheons and teas, etc.

Some Special Features of THE SATURDAY EVENING POST

Besides the General Departments—Serials, Short Stories and Sketches—

Men and Women of the Hour

Brief biographic sketches and characteristic stories of people prominently before the public, with portrait illustrations.

The Post's Series of Practical Sermons

Each week is given a strong sermon, simple, direct and unsectarian, on vital topics, by one of the best religious thinkers of the world.

The Best Poems of the World

Beautifully illustrated by the best American artists, are accompanied by a portrait of the poet, a biographic sketch and the interesting story of how each poem was written.

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

Contributed.

A Query.

If we who are placed in charge of stations, circuits and districts, were as industrious in our fields of labor, viz., visiting, praying, preaching, and bringing up the claims of the church, etc., as our bishops and connectional brethren are in the fields to which they have been assigned, would we not have less place-seeking and criticism, and a greater number and more powerful revivals? Would we not have more to carry forward the great benevolences of the church and the gospel to a hungry world?

In the opinion of this writer, ninety-nine one-hundredths of the members of the M. E. Church, South, have implicit confidence in the ability and willingness of our bishops to manage and direct all matters that now confront us as a church. We have confidence in our connectional men and feel sure that they are squarely for the right in all things. That we all make mistakes is true, but before we condemn let the law have its course.

In the name of reason, brethren, what do some of you mean? If you are not in favor of law and order and are willing to be led by every man who is trying to build up a party, suppose we settle some of the complaints now, by lynching a few of our heretofore trusted leaders and connectional men.

JAMES THOMAS.

Little Rock, Ark.

The Amendment Not Accepted.

I mean the amendment suggested by the Editor to a modest criticism of his effort to draw a line of difference between the responsibility of the church and the official act of her authorized agent—especially after the church, with full knowledge of said official act, has endorsed her agent. Position assumed in criticism: "The church can never consistently say she is innocent and her agent guilty while he remains unrebuked at the head of her publishing interests." Amendment by Dr. Godbey: "Neither can the church consistently rebuke her agent as guilty of wrong doing, until he is found guilty in due form by a church court." If, in the Editor's reference to telegrams of Dr. Barbee, there existed no conviction of their indefensible character, then the reference, like the celebrated telegrams, was unfortunately worded.

All there is in the question, so far as it touches the honor of the church, is in the wording of the telegrams of Dr. Barbee in answer to inquiries of Senators Pasco and Bates, with reference to fees of Mr. Stahlman. Trial of Dr. Barbee cannot change them. Did those telegrams contain the truth as a Christian man is obligated to tell it? Charity for Dr. Barbee inclines to "yes," but love of the truth inclines to a most emphatic "no." It is true, Mr. Pasco only asked with reference to the forty per cent, but it required no great amount of intelligence to know that the principle underlying the

objection raised in the senate was against large fees going to a lobbyist on claims of this nature. Dr. Barbee must have felt that the difference between forty per cent and thirty-five per cent, in its bearing on the case, was only a technical quibble. When all the circumstances are considered, it would be most difficult to justify the first telegram without violence to the standard of Christian ethics. When this first telegram of unconditional denial is made the reply to inquiry of Senator Bates as to the forty per cent or any other per cent, then, whatever may be our personal love for Dr. Barbee or claim for purity of his intention, yet he places himself where the church cannot endorse him without bringing herself into dishonor. The Methodist Church of the past has taught that money is as nothing when compared with true greatness of character, and when the Methodist Church of the present gets through speaking and acting it will be fully demonstrated that she wants not money tainted with deception or obtained at the expense of honor. The hot breath of indignation rising from every point within our Zion is a hopeful indication. Our chief pastors were not slow in speaking and the church is waiting with confidence the speedy fulfillment of their promise.

J. R. CASON.

Pine Bluff, Ark.

Hendrix College Opening.

The fall term will begin September 28. As this is Wednesday, students need not travel on Sunday.

Congressman Botkin's Statement

WASHINGTON, D.C., April 1, 1898.
Dr. S. B. Hartman, Columbus, O.

MY DEAR DOCTOR:—It gives me pleasure to certify to the excellent curative qualities of your medicines:



Hon. J. D. BOTKIN,
Congressman-at-Large from Kansas.

Pe-ru-na and Man-a-lin. I have been afflicted, more or less, for a quarter of a century with catarrh of the stomach and constipation; a residence in Washington has increased these troubles.

A few bottles of your medicines have given me almost complete relief, and I am sure that a continuation of their use will effect a permanent cure.

Pe-ru-na is surely a wonderful remedy for catarrhal affections.

J. D. BOTKIN.

day. On 26th and 27th old students, wearing college colors, will meet new students at trains. As far as possible new students should be present at the opening, and those who expect to stand regular examinations should present themselves on Monday or Tuesday before. The Y. M. C. A. annual reception will be given the night of the 23th. Rev. W. B. Ricks, of Newport, will preach the opening sermon October 2.

A. C. MILLAR, President.
Conway, Ark.

The Hendrix Academy.

The two fine buildings are nearing completion and will be ready for the opening, September 21. With its two convenient and commodious buildings, modern furniture, carefully selected library and laboratory equipment, the academy offers unusual advantages to boys preparing for college. The principal, Rev. J. M. Hughey, and his assistants, have made a thorough canvass of Northwest Arkansas, and anticipate a good opening. Address the principal at Orchard, Benton county, Ark.

Interesting dedication exercises will be arranged for some date in October.

A. C. MILLAR.

To the Arkansas Conference Leaguers.

The most fitting work that the Arkansas Leaguers could assume is the support of Brother Cline. This is not one of these questionable "specialties" where the donors walk not by faith but rather by sight. In this case we are working parallel with the interests of the parent Board of Missions. Brother Cline has been selected and sent to the field by the constituted authorities of the church. We now, as Leaguers, merely step in and ask for the privilege of supporting the man of whom we are justly proud. The \$1,000 which the Leaguers of Arkansas propose raising will be just that much relief to an already over-strained missionary treasury at Nashville. In other words, this fund will be sent to Nashville, thence to Brother Cline by the treasurer of the Board of Missions, and is thereby practically money sent through the regular missionary channels.

But this is not what I started to write. I desire to address myself to the Leaguers in the Arkansas Conference. I note in the ARKANSAS METHODIST of August 31, that the Arkansas Conference Leagues had subscribed only \$100 on Bro. Cline's support. To me this was both surprising and humiliating. The minutes of the last year report thirty-seven Leagues in this conference. Of these only five have subscribed to this fund. What about the other thirty-two? I have written personal letters to the pastors of these Leagues, urging them to present this matter to their Leagues and get each League to assume something. Let this serve as a reminder to those pastors who have not yet responded to my letter, that we are anxiously waiting to hear from them. While our dear Brother Cline is on the distant shore

A MISSIONARY'S WIFE.

Interesting Letter from India—A Long Summer Season.

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

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

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

proclaiming glad tidings of joy to those in darkness, let all the Leaguers of Arkansas become partners in his work by contributing their mite to his support.

O. E. GODDARD.

September 10, 1898.

A Statement.

A prominent business man of Paragould, Ark., makes a statement.

I was a victim of cancer. But about one year ago I saw advertised some wonderful cures accomplished by the Oil Cure. I began to inquire of my friends about the cure and was advised by my friends to take the treatment, as they themselves knew of some remarkable cures that had been made by the Oil Cure.

I had been once operated on by the knife, which proved fruitless, and only aggravated the trouble, for it returned with seeming new energy and at once. I next had applied electricity, which proved just as fruitless, and I had begun to almost despair, for the physicians who had been treating me told me that I had cancer and could not possibly get well. I applied to the Oil Cure at Little Rock, Ark., for help, and I thank heaven that I came to them, for I am now a sound man and at home with my family and business and would not take anything for the cure. I have been well now over one year and the trouble has not recurred and has no symptom of returning. I feel indeed grateful to Dr. R. E. Woodard, of Oil Cure fame, and there will always be a warm spot in my heart for him. I would also advise with pleasure the famous Oil Cure to those suffering, for it is a grand success.

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Literary Table.

The Open Court.

We received the August number when much engaged. We have since read it with great interest. "The Psalms in Universal Literature," by Dr. Carl Heinrich Cornill, professor of Theology in the University of Conigsburg, is a very able and scholarly presentation of the claim of the Psalter to be classed with universal literature. It has, also, suggestions of an exegetical character which are valuable to the Bible student.

"Emile Zola: A Study in the Science of man." By Authur McDonald. The writer says: "The most recent study and perhaps the most thorough one ever made of an individual in society, is an investigation of Zola, conducted by a number of French specialists." Mr. McDonald gives the facts, relating to the physical and mental constitution of Zola, which these specialists present. The paper is a very interesting one and suggests a line of study which may lead to the discovery of important principles in sociology.

The comment upon the "Lord's Prayer," by the Editor, is very instructive.

The curious will be interested in the "Canonical Account of the Birth of Gotama the Buddha," by Albert J. Edmunds.

The International. An illustrated monthly Magazine. A. T. H. Brower, Chicago, Ill. 10cts a copy. The September number has a very wholesome menu. The articles are full of information and the illustrations are excellent.

The Missionary Herald for September gives us "The International Institute for Girls in Spain." "Mrs Albert Bowker," "Henrietta B. Williams," "The Hymns of Systematic Beneficence," "A Mission and Its Functions," "The American Missionary," "Letters from Missions." These letters include reports from Central Africa, the Zulu Mission, Madura, Foochow, Japan and Spain. There are also notes from India, Tibet and China. \$1.00 a year. Chas. E. Sweet, Boston Mass.

Anglo Saxon Onward. A Romance of the Future. By Benj. Rush Davenport. Paper, 50cts.

The author's purpose in this work is to show the resources of the Anglo Saxon race, their relations to the rest of the world, and what may reasonably be expected of them in the future. According to the writer, there is a career of increasing glory and power and goodness before the United States. He looks with confidence to an Anglo-American alliance, as a broad shield for all the oppressed of the earth.

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40 YEARS THE STANDARD.

The September "Book News" prints a list of four hundred and seven works relating to education, including text books published in the United States from August 1st, 1897, to August 1st, 1898. This is the only list issued of educational books, published within the past year. "Hands All Around," a short story contributed to "Book News" by Miss Sarah Barnwell Elliot, gives a vivid description of the growth of new national sentiment in a Southern village during the war. As usual, "Book News" contains the freshest news in the briefest shape on the most books, noticing in each number more issues than any other literary journal published. John Wanamaker, Philadelphia and New York. Monthly, 5c a copy; 50c a year.

THE TREASURY OF RELIGIOUS THOUGHT for September, 1898, has for frontispiece a portrait of Rev. D. W. Goodale, pastor of the Congregational Church of Suffield, Conn., whose interesting two-century story is related, with the picture of the present handsome church, and makes the theme of the pastor's sermon as well. Dr. David Gregg gives another illustrated sermon based on his recent travels in Palestine. The "Timely Occasion" for September is the Sunday-school "Rally Day," and an illustrated description is given of the missionary work of the African Methodist Episcopal Church, under the title "Africans for Africans." The late Rev. David Sutherland is represented by an interesting paper on "Drummond's Apologia." Rev. Dr. G. B. F. Hallock contributes the prayer-meeting topic for the month, as usual, and Prof. Charles H. Small, the "Movements among the Churches." There are sermons and outlines of sermons by Rev. F. M. Bristol, D. D.; Rev. E. E. Curtis; Rev. Alexander McLaren, D. D.; Rev. D. H. Overton and Rev. W. S. Rainsford, D. D.; biographical sketches of Rev. D. W. Goodale, Dr. Alexander McLaren, and Prince Bismarck, and all the minor departments are filled with interesting and homiletically helpful matter.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat & Co., publishers, 241-243 West 23d st., New York.

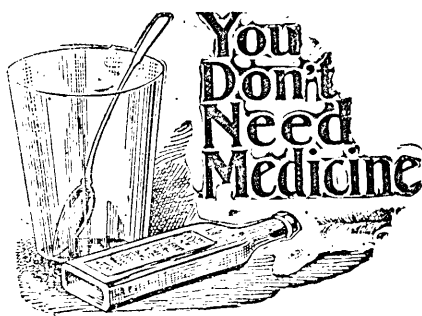
DIXON'S SERMONS.—The sermons of Rev. Thomas Dixon, Jr., pastor of the People's Church, New York, are issued in a monthly magazine. We have on our table Vol. 1. No. 3, containing three discourses, styled respectively: "The New Fourth of July," "Messages From Santiago," "The New Thanksgiving Day."

We should not have thought any of these discourses sermons if they were not so labeled. They are, in truth, religio-political harangues, having for substance the most sensational passages of current magazines and newspapers, presented in that florid rhetoric which only pleases uneducated people. There is not weight enough in them to command the respect of a statesman, nor gospel enough in them to feed the soul of a Christian, nor historic or logical truth enough to entertain a student. We have never seen or heard the Rev. Mr. Dixon, but he is evidently one of that unfortunate class of men, who, having, by the gift of nature, fluency of speech and a fervid imagination, rely upon these to attract audiences. It may be pleasant to hear him, but his sermons will not bear printing. Certainly his reckless assertions and bold prophecies exhibit him to educated people as a superficial and self-conceited man. Single copy, 10 cents, F. L. Bussy & Co., 262 West 22d street, New York.

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NOTES FROM COLORADO.

DENVER CONFERENCE.

The Denver Conference was convened Thursday, August 18, at St. Paul's M. E. Church, South, in the city of Denver. Twelve of its thirteen members were in attendance, and the sessions were interesting and profitable. It was the smallest conference I ever saw, but for courageous and heroic men I know not its superior.

Bishop Candler presided with dignity and ease. The routine of business was relieved by his apt illustrations, and occasionally enlivened by his ready repartee. It is evident that he is a reader of men as well as of books.

In a report, one member spoke of the alfalfa crop, which he supposed the bishop knew "nothing about;" whereupon the bishop said he had raised it; not that he owned a ranch, but he had some alfalfa. North Georgia is not to be beaten by the West, nor brow-beaten by the world!

And yet those strong men are tender. Bishop Candler's virile words of admonition, so enswathed with tender sympathy for these our lonely shepherds out on the wide western plains and rugged mountains, made me think that the mantle of our ascended Haygood must have fallen upon him. How precious is the scalpel whose wound is only known by its touch of healing.

The reports of the preachers disclosed difficulties and trials unknown in the older conferences, and they revealed triumphs to be coveted by men everywhere. Rev. W. H. Howard, P. E. of Durango District, thrilled us with his testimony to the goodness of God through seeming disaster and defeat, and of the ultimate victory of righteousness over evil on one of his charges. The value of a hopeful spirit and energetic will were beautifully demonstrated by the report of Rev. W. S. Moffitt, (of Mo.), who was sent to a charge which had been abandoned by his predecessor. He found two loyal members to welcome him; visited around until four more were ready to unite, then organized his church. Now he has over twenty members, an enthusiastic Epworth League, and promise of greater work for God.

In the absence of Dr. Hammond, the Board of Education was well represented by Dr. Bigham, formerly chairman of the Board. He also spoke in behalf of Paine Institute for the colored people of our denomination.

Friday evening was generously accorded the Woman's Home Mission Society. The reports from Mrs. Harmon, Conference Treasurer, and Mrs. Ledbetter, Corresponding Secretary, and those from auxiliaries, showed progress in the work.

The papers on "Best Methods for Conducting Auxiliaries" and "Home Missions" contained good suggestions, and were listened to attentively.

Unfortunately, there was not time for Rev. Dr. Whisner's address on Woman's Work. It was my good fortune to meet a number of the elect ladies who are zealous workers for our Lord and Master, and it was a privilege to be with them. I much regretted my inability to be present at Dr. Pritchett's Missionary Anniversary on Saturday evening. On Saturday morning Dr. Whisner spoke on Church Extension. He referred to the frequent and constant aid rendered this conference by the Board, and urged better collections for it in the future. He advised the preachers to "fear debt as they fear the devil." He said some people think there is too much red tape in their business, but he has seen none yet to be dispensed with, and expects to adhere to the wise methods of his predecessor, Dr. David Morton. He kindly commended the Woman's Home Mission Society to the pastors, and gave facts and figures whereby it has proven its faith and works. It is good to know that our beloved Dr. Morton's successor in office is, like him, our true friend, who will give wise counsel gladly.

I saw Dr. Whisner in Virginia years ago, and recognized him at once, although he now wears a crown of silver on his brow. My ten-year-old niece said: "He looks like Oliver Wendell Holmes," and I knew she had noticed the genial expression of the prophet, which distinguishes the picture of the poet.

I think that, next to the preachers, the most regular attendants of the conference were a few women—one from Tennessee, one from Texas, and one from Arkansas. Strangers in a strange land, it was a benediction to us to meet together and to mingle with members of our own household of faith. I doubt not each returned to the bedside of her loved one seeking restoration to health with more faith, new hope and fresh courage for the morrow.

Bishop Candler's sermon on Sunday was a "feast of fat things" from the text Rom. i. 16. The congregation was large. Men of other churches were impressed and our own people were made glad and edified. The appointments were read at 7:30 Monday morning. St. Paul's Church, this city, will be supplied with a pastor later—Rev. W. P. Rippey to remain in charge until the North Texas Conference, to which he was transferred, meets. Rev. E. E. Cadgington, the efficient secretary of the conference, was sent to Colorado Springs. Rev. J. D. Wood was sent to Pueblo. I think there were few other changes in the pastorate. Rev. W. H. Howard is again in charge of Durango District and J. H. Ledbetter P. E. of Denver District. The ARKANSAS METHODIST is gladly welcomed and is a source of comfort to me in this far-off country. V. C. P.

We have not found it profitable to give the review Sunday-school lesson, and so supply other matter for our Sunday-school page this week.

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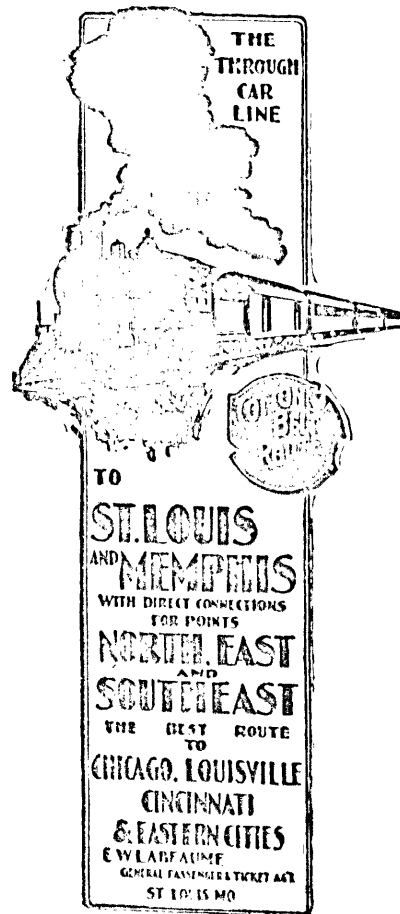
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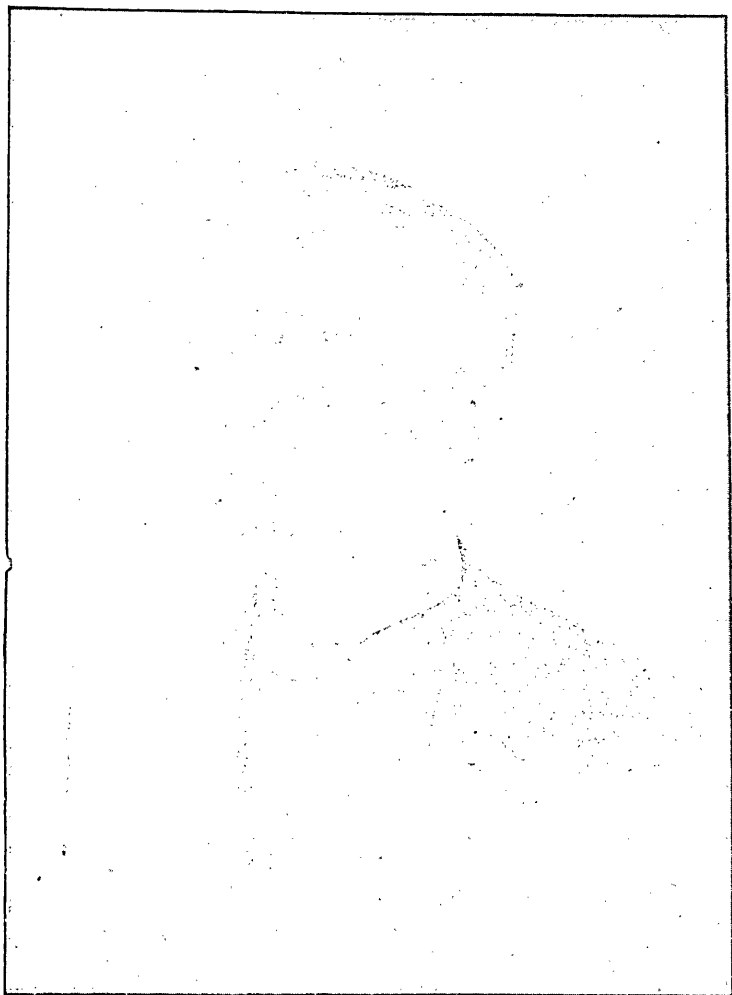
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"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline,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

SEPTEMBER 18, 1898.

The Wheat and the Tares.

MATT. XIII:24-30, 37-43.

We have, in this lesson, another picture of the kingdom of heaven. As formerly stated in our lesson studies, it is often, and even generally, the society of professors, who are called the kingdom of heaven; the full revelation of the kingdom in spiritual purity being reserved to that day when all false professors shall be cast out in the final judgment.

Here we look upon a visible kingdom in the church composed of those who have, in form and

profession, accepted Christ as their king, and the law of heaven as their rule of life. Thus they have sworn allegiance to the king of heaven. But they are not all true subjects. So the picture is of a fenced field with a mingled crop. The formal line of separation from the world exists. But within the field the wheat and tares grow together. Such is the kingdom of heaven as it now appears. For its perfect revelation, we look beyond to that day when the Lord shall claim his own, and when the righteous shall shine forth in the kingdom of the Father.

There are many who cast reproach upon the church because of false professors in her fold. But the church has never been without false professors, nor will it ever be until the Lord shall, with the fan of judgment, "thoroughly purge his floor."

Faithful ministers and true church officials will not be careless of the purity of the church. They will do what they can to keep it pure. The utmost vigilance and care devolve upon them. Yet will they often come before the Master with sad hearts and tearful eyes saying, "Did we not sow good seed in the field? From whence then hath it tares?"

Again, in our zeal to rid the church of the false, the Master restrains us. "Not so, lest while ye root up the tares ye root up also the wheat with them." Some interpret this to mean that in casting out the tares we shall grieve

parents and children and friends who are true Christians, and so they will also go back from the obedience of Christ. But that is not the meaning of this scripture. It is that we do not know the hearts of men so that we may always cast out the untrue. We do not always distinguish the wheat from the tares. When sin is open we can condemn it, and such as sin openly we may judge. But beyond that we dare not go. Our best administration of discipline leaves, still, false professors in the church.

"Lord, in thy fields I work all day,
I read, I sing, I preach, I pray,
And yet these willful wandering sheep
Within thy fold I cannot keep."

Let those who are in the church and counted as acceptable members there take heed and remember that the real separation between the righteous and the wicked has not yet been made.

The Epworth League work has taken on new interest with the election of the new Secretary, Rev. H. M. DuBose, D. D. The Era, our League paper, is much improved.

The things that people see are inside of them and not outside. No two people see the same thing exactly alike. One woman may look out at a beautiful landscape and see all the beauty and restfulness and grandness that there is in it. Another one will look out at the same scene and see nothing. The man who is perfectly well and vigorous enjoys life to the full. Dr. Pierce's Golden Medical Discovery makes people well. There isn't anything miraculous about it—it is the most natural thing in the world. It simply puts the digestive organs, the stomach, the liver, the bowels, in perfect order and thereby makes the blood pure and rich. All diseases live and thrive on impure blood. Keep a stream of pure, rich, red blood flowing into a diseased spot, and the disease will not stay. A man lives on rich, pure blood, and disease dies on it.

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By William H. Whitsett, D. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

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See adv. "Harp of Life."

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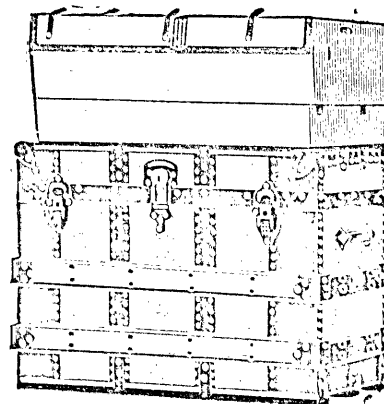
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ARKANSAS METHODIST

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

WEDNESDAY, SEPTEMBER 14, 1898.

Freedom of speech is a great privilege, and many a man has sacrificed himself to maintain it.

We have the Minutes of the Pine Bluff District Conference, Rev. A. Turrentine, president, Rev. J. R. Cason, secretary. Very neatly printed by Courier Printing Company, Pine Bluff.

Prof. Hawley's article on the Publishing House Claim, lifted the flood-gates and we are deluged. If the brethren will now cease to write on this subject we will give what we have in hand next week.

The effort at keen paragraphs is sorely trying some of the editors. An exchange comes to us with a long list of paragraphs, with no suggestion of point to them, except that an arrow is printed between each of them.

Professing Christians sin, not so much in departing from the way, as in moving sluggishly in the way, or listlessly blocking up the way. Lukewarmness in such a cause as Christianity discredits faith and profession, and offends God.

The Epworth Era says of Gladstone: "To technical melody he was perhaps, a stranger, and possibly never assayed the production of a line of verse." Gladstone gave us some very beautiful and musical Latin renderings of English hymns, "Rock of Ages" being one of them.

The municipal assembly of St. Louis will be asked to pass a Curfew ordinance at its next meeting. The Curfew law is in operation in Kansas City and St. Joseph, Mo. The first of these cities is four times as large as Little Rock, the second twice as large. We need the Curfew law. Let us have it!

Presbyterian Deaconesses.

The Christian Observer says: "The Book of Order of our church authorizes the appointment, by the church session, of godly women, for the care of the sick, of prisoners, of poor widows and orphans, and, in general, for the relief of distress." We have never known any appointments made under this rule. But at Melbourne, Australia, recently, six women were admitted to the order of deaconess in the Presbyterian Church.

Formal Religion.

The tendency of religion has always been toward formality. All worldly influences conspire to this result. The preachers often lead the people in this regard. In the church they have their livings and their honors. God has ordained that they who preach the gospel shall live of the gospel. In building up and strengthening churches the preachers build up and strengthen themselves. The pulpit is in peculiar peril from the secular spirit. Men are praised by the church for their zeal for the church. They are rewarded for church service. They easily place the church for the cause of the Master and reckon themselves devoted to Him in proportion to church zeal.

The wicked husbandmen did not neglect to cultivate the vineyard. The vines were dressed, the wine-fat and hedge kept in order—only, they used the fruit for themselves and gave it not to the Master.

We are taught that a vineyard so tended will bring forth "wild grapes." The abundance of the crop is often proof of the deterioration of the fruit.

It becomes the church to judge her ministers severely. Instead of condemning shortcomings in her ministers, the church needs, for her own sake and theirs, to judge them strictly. Conduct which would not subject a church member to charges should often remove a man from the ministry. It may be said that, personally, as a Christian, he is under no more obligation than other men. True, but as a leader he must be prepared to lead, in personal character as in teaching. The church can not afford to accept any other sort of leaders.

The preachers must judge themselves. In their ecclesiastical relations they must guard their own calling. The church members do not try the preachers. It is not best that they should be querulous or fault finding. No man can stand before the whims and prejudices of people uneducated, uninformed, capricious, having selfish ends, and often full of worldly ambitions, though in the church. Preachers should be tried by their peers. But they should be tried in reference to their fitness for their high calling. The church can only be elevated by setting up a higher standard, not simply of qualification but of duty and fidelity to her ministry.

To say that the Holy Ghost in the pulpit is our hope is to give no information to anyone. None doubt it. We shall not reform the church or the ministry by such homilies, though in them is found the vital and essential truth.

Those who quicken the church

must do more than exhort. A single great example inspires thousands. We must have examples. God must raise them up who will say: "Here I am, send me." Examples of piety and fidelity must not be eccentric. Eccentricity discredits sincerity and zeal. The eccentric man pursues a path which the multitude should not follow. A born crank may be religious but religion is discounted if it seems to win this class more than others.

The example for the multitude to follow must be set upon the common path, yea, upon the great highway of daily toil and duty. To be religious in the humdrum and routine of daily life is needed. We want men unostentatiously, soundly religious, without one thought of what the world thinks about it. We want examples of peaceful, self-possessed, self-denying, strong and gentle piety. Religion of the jumping, "hallelujah" sort the world understands is only kept for stated occasions and for stage parade.

The rescue from formality must come largely from the closet. It comes to every soul that for its own sake seeks communion with God. Secret prayer measures the sincerity of Christian profession. The deep conviction of divine truth, and the personal experience of divine fellowship which brings the thought of God upon all life's plan and prospect,—this is deliverance from formality.

We need not forget decent and timely forms in church worship to escape from the reproach of a formal religion. Noise, and tumult, and shouting, may be substituted for order and then the last state is worse than the first. God's Spirit is not the author of confusion. Keep to your solemn and comely forms, but come to the house of God from the closet. Better still, come on the sacred Sabbath from a week of faithful service of the Master.

Religion need not be furious. One cannot go through life thus. The laborer who keeps a measured stroke with least apparent effort is wisest, does most. We must teach people to be religious in their every-day working clothes. In short to be religious because they are religious. He only who is truly religious in his home is truly at home in his religion. With him religion is life fact, and life fact is never dead formality.

New Disciplines.

We are now ready to supply the new Disciplines to all who wish them. Price, 30 cents.

GODBEY & THORNBURGH.

Among the Hills of Anniston.

At 4.30 a. m. Friday, the boys of the Second Arkansas were awakened from their slumbers to strike tents and board the train for Anniston, Ala. It was 1:30 p. m., however, before the first section pulled out of Lytle with the first battalion and Col. V. Y. Cook and staff. The three other sections came at intervals during the afternoon. We reached Anniston during the night and remained in the train, the officers in their sleepers and the men in their coaches until morning.

Our trains were unloaded near a great iron furnace, in sight of the mountains from whence the ore is taken and along acres of pig iron, the product of the mammoth plant. It was late Saturday afternoon before our tents were pitched for the night. We may move today to a site made ready for us by the good citizens of Anniston. It is a beautiful hill covered with oaks and pine, and overlooking the small, but neatly built city of Anniston in the valley below. We get our water supply by means of pipes from a large spring of pure water a few miles away.

At this writing there are four regiments here, which form a kind of semi-circle among the mountains about a mile from the city, viz: the Second Arkansas, the Third Tennessee, the Fourteenth New York and the Third Alabama, (colored). It is reported that the Fourteenth New York will be sent home next week and the Fourth Kentucky sent here. This mountain air and pure water ought to bring our regiment up to its maximum of health and vigor. About 200 of our men are at home on furloughs, about forty or more were left at Leiter and Steinburgh hospitals, and a few have been sent to the hospital here since our arrival.

A great majority of the regiment were sorely disappointed that they were not able to join the First Arkansas on their homeward journey. The visions of wife, children, mother, sweethearts, with all the tender memories and joyous anticipations, almost real to them, made them wild with delight at every mention of being mustered out. The most of the men, however, have taken their disappointment like true soldiers and are willing still to heed the country's call. It is hoped that all who need discharges will get them and that furloughs will be liberally granted to all who remain in service.

It was my mournful duty, in company with Capt. Brady, of Co. H, and an escort of sixteen men to go to the National Cemetery, September 7, and pronounce "the earth to earth, ashes to ashes, and dust to dust" over the graves of Claude C. Sanders and J. D. Skaggs, both of Co. H, and both buried at the same time. At the close of the burial service of the church a salute of six rounds (three for each man) was fired by the escort, after which our bugler blew taps, the call which puts the living soldier to rest on the ground and the dead soldier to rest in the ground.

A glance at Anniston has made

a good impression on this scribe. The business houses are of brick, the residences modern in style, the churches large and handsome for the size of the city, and there are a number of factories.

The soldiers who have been here for a short while speak in terms of highest praise of the generosity of its citizens.

SIDNEY H. BARCOCK.
Camp Shipp, Anniston, Ala.

LITTLE ROCK CONFERENCE.

CHANGE OF TIME.

ATLANTA, GA., Sept. 5, 1898.
DEAR DOCTOR GODBEY: The time of holding the Little Rock Conference is changed from November 24, to November 23.

Sincerely yours,
H. C. MORRISON.

Note From L. C. Wilson.

Please change my paper (THE ARKANSAS METHODIST) from Amity, Ark., to Grant's Pass, Oregon. I was appointed to Grant's Pass and Medford, two towns on the Southern Pacific railroad. I am pleased with my appointment and with Oregon. Yours,

L. C. WILSON.

Hendrix Academy.

Hendrix Academy is just about completed in full. All will be ready for the opening, September 21. Outlook for attendance splendid. Rev. G. W. Hill will preach the opening sermon Sunday, September 25. We hope to have Bishop Hendrix dedicate the building about October 20. Yours,

J. M. HUGHES.

Orchard, Ark.

A Note of Victory.

DEAR DOCTOR GODBEY: I am glad to be able to tell you that Craighead county voted against license by 146 majority. The majority in the city and Jonesboro township was 94. We made a gallant fight and won the victory. We give God all the glory. We are thankful for the part you took in the fight. God bless you and your work.

A. L. MALONE.

Notice.

I have employed Arthur Lindsey to take charge of Boydsville circuit for the remainder of the year. Brethren who have kindly offered their services will please accept this method of replying to their several letters. Brother Williamson's family is improving, but several of the children are still in bed, so he writes me. He has our deepest sympathy.

W. C. DAVIDSON.
Jonesboro, Ark.

W. Theo. Smith, with Col. M. F. Locke, will, October 1st., begin the publication of "The Arkansas Cultivator." We commend the enterprise. The prospectus says:

"It will be a sixteen page, four

column journal, mailed to subscribers for the small sum of fifty cents a year.

The Cultivator will be devoted to the material development of Arkansas, especially to the agricultural, horticultural and stock-raising interests of our state.

Now, we hope those who may feel interested in the appearance of such a paper as the Arkansas Cultivator proposes to be, will write us for sample copies, and as soon as the first edition is printed, we will mail such copies. A cordial invitation is also extended to all who may wish to write for its columns on any subject calculated to benefit the farmer, fruit grower, stock raiser, etc.

Let us hear from you.

LOCKE & SMITH,
Editors and Publishers.
321 West Second Street, Little Rock, Ark."

Personal.

Dr. J. H. Dye made us a pleasant call Tuesday.

Brother Thompson, one of our good Methodist merchants at Amity, was a caller Thursday.

Rev. J. C. Rhodes called Monday on his way East, after girls for Arkadelphia Methodist College.

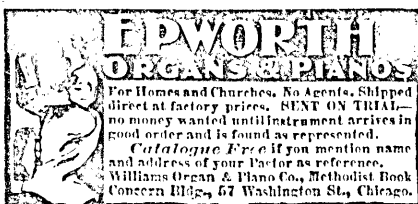
Bro. J. O. Walsh, of Little Rock Conference, called Saturday. He is recovering slowly from a long spell of slow fever.

We return thanks to Mrs. Jas. Thomas for a copy of the Minutes of the Twentieth Annual Meeting of the Woman's Foreign Missionary Society for the Little Rock Conference, held at Prescott, Ark.

The Mooney School opened on Tuesday, August 30th, with 135 pupils in attendance. It now numbers 154, although the term is only three days old. This is an increase of more than 50 per cent over any former enrollment, and new pupils are entering daily.

Naval Cadet Thos. H. Wheeler, son of Gen. Joe Wheeler, was drowned while bathing last Wednesday; also Lieut. D. Kirkpatrick, United States Cavalry. The funeral of the two was held at Camp Wykoff, before Gen. Wheeler's tent, on the 9th.

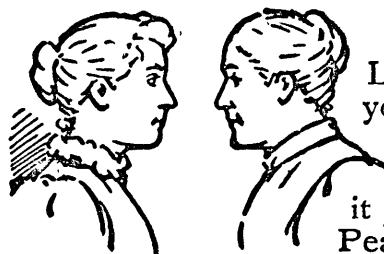
Dr. J. A. Orman, presiding elder of the Murfreesboro district, by authority vested in him by the Discipline of the church, has had a preliminary trial of Dr. Barbee. The committee of ministers met at McKendree Church on the 8th inst., and, after an all day session, made a report vindicating Dr. Barbee. Upon their finding it will be reported to the Tennessee Conference that a trial is not necessary. This, however, will not prevent a trial if the conference desires it. The conference has original jurisdiction in the case.



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Williams Organ & Piano Co., Methodist Book Concern Bldg., 57 Washington St., Chicago.

Read Quinn's ad.

9th & Loc. Back can be cured with Dr. Miles' NERVE PLASTER. Only 25c.



Face to Face.

Learn about Pearlina that way, if you like. Any woman who has been using Pearlina in the right way will tell you the truth about it just as strongly as we could. If Pearlina has made the washing easy and economical for her, why not for you? Is your case so different from that of the millions of women that are being helped by Pearlina? Isn't "washing without rubbing" worth looking into?



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.

SUNDAY-SCHOOL LITERATURE

It is time to order for another quarter. Don't be too late and then write us to hurry up. Don't ask us to charge literature to you. Send for just what you want, and enclose the exact amount to pay for it, and save us lots of trouble and avoid delay. State whether you want for 1st, 2nd, 3rd or 4th quarter. Or, if you want for a whole year, say: "1 year" in the blank for quarter. The Senior Quarterly is 15c a year, and the Intermediate 7 1-2c, if a whole year is paid for at once. Use this form for ordering:

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See adv. "Harp of Life."

Agents wanted.

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Thorough work in every department.
Finest advantages in music, art and elocution.
Water on every floor.

Send for new and illustrated catalogue.

Large and well furnished gymnasium.
Full business course.
Well equipped chemical laboratory.

Electric lights throughout the building.
Health record unexcelled.
Not a case of serious illness in the college for many years.

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

REV. D. SULLINS, A. M., D. D.,

REV. J. A. STUBBLEFIELD, A. M.,

ASSOCIATE PRESIDENTS.

Christian Life.

G. N. Hart.

Brother Hart fell asleep at Little Rock, Ark., at 2 o'clock a.m., July 13, 1898, and was buried from the First Methodist Church at Pine Bluff, Ark., the following day. His trouble seemed to begin with nervousness about two years ago, which grew more and more obstinate until the mind weakened and finally it became impaired. He went to Little Rock for special treatment, and while at times there was occasion for hope, his disease never quite yielded to medical attention. Some weeks of constant fever and utter prostration brought an end to his sufferings.

Brother Hart was born in Carrollton, Miss., September 20, 1858. At the beginning of the war his father moved to Lodi, Miss., where Neil labored on the farm and attended the little country school till 1877, when out of his own savings he was able to go to the State University for a year. He was then in the employ of a druggist for a year as a clerk. Following this he was a traveling salesman for eight years. Seven years of this time he was in the employ of the Lyons Drug Company, of New Orleans, La. He went into business for himself in Pine Bluff, Ark., in January 1889, doing a large retail and wholesale drug business till about a year ago.

He was happily married to Miss Ada Bond, of Washington, D. C., March 6, 1889. Four children—three girls and one boy—gladdened their home. They all live to

mourn his loss.

He joined the First Methodist Church at Pine Bluff, Ark., in 1893. Many, on account of his consistent life, and regular attendance upon church services thought he had been a member all the while. Brother Hart became active at once. He was soon elected Sunday-school superintendent, Steward, and President of the Epworth League. For several years he was one of the vice-presidents of the State Epworth League Conference, and was on the state board of the Y. M. C. A. He held official positions in almost all the orders to which he belonged. In 1893-4 he was president of the Arkansas Pharmaceutical Association.

Bro. Hart may fairly be regarded as having been an approximately ideal character in his home. An example of reciprocal confidence and affection between husband and wife, father and children. His fraternal fidelity and great generosity were rarely equaled. Hardly any man could be more deeply and sincerely mourned by family, church, and friends than Bro. Hart. He was a man of great natural intelligence, taste and aptitudes, a man of energy and application. He was always in demand on literary and social occasions on account of his wit and originality. As a business man he enjoyed the highest consideration with all that knew him, for his capacity and probity. His friends trusted him absolutely, and their trust was never found misplaced. When driven by ill health and financial stringency, which had continued

through several years, to take some steps in behalf of his creditors, his high sense of honor led him to make great, if not unnecessary, sacrifices, in order that every cent of indebtedness might be met at once.

This notice would be unpardonably incomplete if grateful mention were not made of the extraordinary value of Bro. Hart as a member of the First Methodist Church, for to it he gave his means, his service, his counsel and his love in a most liberal manner. He was a good giver, most efficient laborer, wise counselor, and overflowing in his love. He seemed to pour forth his whole soul in whatever he did. His life in the church was an inspiration to young and old. He was a strong man for the pastor to lean upon and confide. Our church has lost a brave and capable leader. He wrought well and has entered upon his reward.

As a business man, neighbor, friend, church member, but above all as a son, brother, husband and father he has left behind him the memory and benediction of a blameless character and a beautiful life.

May a kind heavenly Father's good hand guide his brave, yet sorrowing and sorely bereaved wife and sweet children, to a happy reunion with him in glory. Amen.

A. O. EVANS.

For Wakefulness

USE HORSFORD'S ACID PHOSPHATE.

Dr. M. H. Logan, San Francisco, Cal., says: "I get good results from it in insomnia from nervous exhaustion."

We will send a first-class guaranteed 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 endorsement to those who know the pen. We cannot sell this pen for less than \$1.50

GODFREY & THORNBURGH.

Look! A Stitch in Time

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

No Doubt

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

ARKANSAS METHODIST.

For the Young People.

Preaching and Voting.

"The Sunday-school man, no man could be truer,
Kept busy all summer denouncing the brewer,
All summer denouncing the brewer,
But his fervor cooled off with the change of the weather,
And late in the autumn they voted together.
In autumn they voted together."

"The Sunday-school man had always been noted
For fighting saloons, except when he voted;
For temperance, except when he voted;
He piled up his prayers with a holy perfection,
But knocked them all down on the day of election.
But knocked them all down at election."

"The foxy old brewer was cheerful and mellow;
Said he, 'I admire that Sunday school fellow,
I admire that Sunday-school fellow;
He's true to his church, to his party he's truer;
He talks for the Lord, but he votes for the brewer—
He votes every time for the brewer.'"

—Ex.

The Beautiful Soul.

The homeliest man in Township Ten
(And we had any number of homely men),
The homeliest man in all the range,
And, I guess, in the State, was Jonas Strange.

His nose was snub, and his beard was red;
He had no hair at all on his head.
One eye was cross, the other was wall,
'Twas really a wonder he saw at all.

And yet, in spite of his looks so bad,
The very kindest ways he had;
He talked to all with the sweetest grace,
With always a smile on his ugly face;

And his queer, green eyes, that seemed as if
Over his nose had had a tilt,
Would twinkle and shine, with light so blue,
As if his beautiful soul shone through.

For all of us boys he had kind words;
He fed the dogs and he fed the birds;
Whenever he found a cat astray,
He'd take it home if it took all day.

I used to wonder what God would do
With a man so homely, and yet so true.
Would he teach that sharp, cracked voice to sing?
Could he fit his crooked back with a wing?

Would he mend his nose and straighten his eyes
In the wonderful day of the glad surprise?
I pondered it over, and thus made out
To tell our teacher all my doubt.

"O Robby," he said, "I feel quite sure
'Tis only the soul's good deeds endure;
And as for poor old Jonas Strange,
I think in heaven he'll find a change.
So God may manage, I've no doubt,
By turning the old man inside out."

—G. I. Cervus in Youth's Advocate.

Noblesse Oblige.

"Here, boy, let me have a Sun."
"Can't, nohow, mister."

"Why not? You've got them.
I heard you a minute ago cry them
loud enough to be heard at the city hall."

"Yes, but that was down t'other
block, ye know, where I holler-
ed—"

"What does that matter? Come,
now, no fooling; hand me out a
paper; I'm in a hurry."

"Couldn't sell you no paper in
this here block, mister, cos it
b'longs to Limpy. He's just up to
the funder end now; yo'll meet
him."

"And who is Limpy, pray? And
why does he have this especial
block?"

"Cos us other kids agreed to let
him have it. Ye see, it's a good
run on 'count of the offices all
along, and the poor chap is that
lame he can't get around lively
like the rest of us, so we agreed
that the first one caught sellin' on

his beat should be lit on an' thrash-
ed. See?"

"Yes, I do see. So you news-
boys have a sort of brotherhood
among yourselves?"

"Well, we're goin' to look out
for a little cove what's lame, any-
how, you bet!"

"There comes Limpy now; he's
a fortunate boy to have such kind
friends."

The gentleman bought two pa-
pers of him, and went on his way
down town, wondering how many
men in business would refuse to
sell their wares in order to give a
weak, halting brother a chance in a
clear field.—Standard.

The Weed's Wings.

"Mamma, I never knew weeds
were so prretty. Just look here,"
and Gracie held before her mother a
downy white globe of the daintiest
texture, clinging to a stiff, brown
little stem.

"Isn't it beautiful?" said mam-
ma. "See, the globe is made of
white wings."

"Wings," said Gracie, wonder-
ingly. "They look like little white
stars."

"Yes," answered mamma, "they
do, but they are really wings. Do
you see the cluster of little brown
seeds at the center?"

"Yes," said Gracie, looking at it
carefully.

"Now," said mamma, "pull one
of them out. No, wait. Blow the
globe, instead."

So Gracie blew upon it gently,
and lo! away floated the little white
stars, each carrying with it a tiny
brown seed.

"Now do you see," asked mam-
ma, "why I called them wings?
Each little seed has a wing and
when the wind blows upon it, it
flies away, carrying its seed with it,
and then it drops down, sometimes
a long way from the spot where the
little weed which bore it grew,
and there the little seed lies until
it sinks into the earth, ripens, and
sends forth another weed of the
same kind."

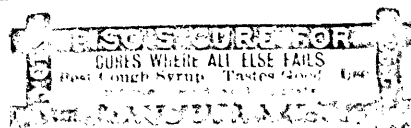
"Isn't it wonderful, mamma?
And see, too, how beautiful each
little wing is. I don't think I shall
ever say 'old weeds' again. Their
seed-wings are as pretty as the
flowers."—The Sunbeam.

Completely Worn Out.

"I was completely worn out, was
troubled with a tired feeling, and my
eyes were so weak I could not see to
read. I commenced the use of Hood's
Sarsaparilla and soon began to gain
strength. My eyes grew stronger so
that I could see to thread a needle
without glasses." Mrs. SCOTT MILLER,
Cotton Gin, Texas.

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take with Hood's Sarsaparilla. Be
sure to get Hood's.

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than ever before. We can send a
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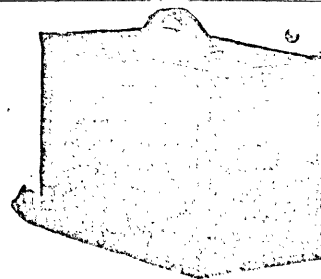
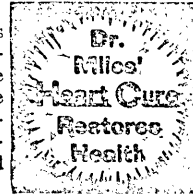
LaGrippe,

Followed by Heart Disease, Cured by
DR. MILES' HEART CURE.



DR. R. C. C. SHULTS, of Winterset, Iowa,
inventor and manufacturer of
Shults' Safety Whiffletree Coupling,
writes of Dr. Miles' Heart Cure. "Two years
ago an attack of LaGrippe left me with a
weak heart. I had run down in flesh to
mere skin and bone. I could not sleep lying
down for smothering spells; frequent sharp
darting pains and palpitation caused a con-
stant fear of sudden death, nothing could
induce me to remain away from home over
night. My local physician prescribed Dr.
Miles' Heart Cure and in a few days I was
able to sleep well and the pains gradually
lessened, and finally ceased. I reduced the
the doses, having gained fifteen pounds, and
am now feeling better in every way than I
have for years."

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are sold by all drug-
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funded. Book on dis-
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There are people here who have their
doubts about our modern methods and ap-
pliances in dentistry. They would rather
pay big prices for old-fashioned, painful
dentistry, than to pay moderate prices for
painless, perfect work. But our mission
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Contributed.

A Sad Note.

DEAR METHODIST: In sorrow I write. I left Clarksville, Texas, August 26, to visit a dear and only sister, passing away with that dreadful disease, cancer, but she had gone to her eternal home before I reached here. In this country I spent my boyhood and early manhood days. Mississippi soil holds the remains of my dear mother and step-father and a long line of kindred, and as I visit their graves I think of that glorious day when "death shall be swallowed up in victory," and that we shall meet in one grand reunion in our eternal home on the "Happy Golden Shore."

My dear sister, Mrs. L. C. Ward, of Shawnee, Miss., was born January 27, 1840; embraced religion in her fourteenth year, received membership into the M. E. Church, South, in which she lived a devoted member until God called her home from the sorrows of earth to the joys of heaven, on the beautiful Sabbath morning of August 21. She leaves a heart-broken husband and ten children and many relatives and friends to mourn her loss. Rest on, dear sister, we will soon be with you. Yours in Christ,

T. A. GRAHAM.
Shawnee, Miss., Sept. 3, 1898.

Here and There.

DEAR DOCTOR: Home again at the bedside of my sick wife, but hope to be at New Hope, my next appointment—however, that depends. During my last stay on my work the blessed Lord has abundantly blessed my poor and imperfect efforts everywhere; wherever protracted, success has crowned my labor; to God be all the glory, praise and honor. Last Sabbath was truly a day of physical and mental taxation on your unworthy contributor: Performing marriage service at 9 o'clock, thence seven miles distant at 11 o'clock to preach; thence, 4 o'clock three miles and a half to preach, at which hour I took into the church fifteen or more, baptizing five by affusion of adults, received two by immersion and five infants baptised; caught 8 o'clock train for home—arriving at station, Raven-den, at 3 a. m. Monday, and there being no hack at that hour to convey travelers to our health resort, to-wit, Raven-den Springs, this writer walked out home before early breakfast, but somewhat wearied and worn from recent heavy ministerial work, together with my long railroad travel and foot pilgrimage. Now, if there is another man in the White River Conference more abundant in labors last Sabbath than this scribe, please let him report. I will have one or two more appointments to protract yet, God willing. For the large degree of success already realized this writer is profoundly thankful. Brother McClure held one revival in the work and helped us at two other places to a limited extent. He is a success doing pulpit work. Bro. Nelson, another

local preacher, of whom mention was made in a former article, has been very useful and acceptable during the revival season. Dr. Davis, a Baptist preacher, near Garner, preached once for us in our great revival at Copper Spring, and was a great help in the meeting. I hope the time may come that Drs. Barbee and Smith can have some rest from unjust criticism in reference to our Publishing House claim. Whence come so much agitation and criticism? Let all mouths be closed and pens stopped till a fuller adjustment is made.

J. F. ARMSTRONG.

September 5, 1898.

Notice.

Rev. Wm. Sherman, Altus, Ark., will serve as Conference Missionary Secretary of the Arkansas Conference for the remainder of the year. I'll assist him all I can.

O. H. TUCKER.

Little Rock, September 9.

Quarterly Meetings.

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

DARDANELLE DISTRICT, fourth round, J. M. Cantrell, P. E.

September—Dover circuit, 10-11.

October—Prairie View, 1-2; Paris and Roseville, 4-5; Dardanelle circuit, 8-9; Aplin mission, 9-10; London circuit, 15-16; Russellville, 16-17; Danville circuit, 22-23; Walnut Tree circuit, 23-24; Gravelly Hill, 26-27; Rover circuit, 29-30.

November—Ada circuit, 6-7; Atkins circuit, 12-13; Dardanelle, 14.

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

October—Hope, 1-2; Mineral Springs, 8-9; Lockesburg, 15-16; Bright Star at Olive Branch, 20; Rocky Comfort, 22-23; Richmond at Hicks, 25; DeQueen, 26; Chapel Hill at Chapel Hill 27; Nashville at Bingen, 29-30; Washington, 31.

November—Fulton and College Hill, 3; Emmet at Hopewell, 5-6; Spring Hill, 8; Center Point, 12-13; DeAnne at Marvin, 14; Carolina, 17; Prescott, 20-21.

CAMDEN DISTRICT, fourth round, J. R. Moore, P. E.

October—Cargile circuit at Bethel, 1-2; Atlanta circuit at Fredonia, 8-9; Camden station, 15-16; Junction City, 22-23; Lapile circuit, 29-30; El Dorado, 30-31.

November—Hampton circuit at Thornton, 5-6; Fordyce, 6-7; Bearden, at Woodberry, 11 a. m., 8; Harmony Grove at Harmony Grove, 11 a. m., 9; Genoa circuit at Genoa, 11 a. m., 10; New Lewisville, 11 a. m., 11; Buckner circuit at McNeil, 12-13; Magnolia, 13-14; Stephens and Waldo at Stephens, 15; Ouachita circuit, 17; Camden circuit, 19-20.

Let trustees prepare written reports.

FAYETTEVILLE DISTRICT, fourth round, Geo. W. Hill, P. E.

September—Springdale station, 3-4; Prairie Grove circuit at Prairie Grove, 10-11; Elm Spring circuit at Thornberry Camp-ground, 17-18.

October—Bentonville station, 1-2; Center Point circuit at Center Point, 8-9; Bentonville circuit at Buttram's Chapel, 10-11; Rogers and Oakley Chapel, 11; Cincinnati circuit at Wedington, 15-16; Siloam Springs, 21; Gravette circuit at Maysville, 22-23; Springtown circuit at Decatur, 24; Boonsboro circuit at White Rock, 29-30.

November—Winslow circuit at Brentwood, 5-6; Farmington at Farmington, 10-11; Fayetteville station, 12-13.

Pastors are requested to see that the questions are answered according to the Discipline as amended by the General Conference of 1898.

A STARTLED MOTHER.

Strange Happening to Her Four-Year Old Daughter---Did not Realize the Danger Until too Late.

From the Bulletin, Freeport, Ill.

While busy at work in her home, Mrs. William Shay, corner of Taylor and Hancock Avenues, Freeport, Ill., was startled by hearing a noise just behind her.

Turning quickly she saw creeping toward her, her four-year-old daughter, Beatrice. The child moved over the floor with an effort, but seemed filled with joy at finding her mother.



BEATRICE SHAY.

The rest of the happening is best told in the mother's own words. She said: "On the 28th of Sept., 1896, while in the bloom of health Beatrice was suddenly and severely afflicted with spinal meningitis. Strong and vigorous before, in five weeks she became feeble and suffered from a paralytic stroke which twisted her head back to the side and made it impossible for her to move a limb. Her speech however was not affected. We called in our family doctor, one of the most experienced and successful practitioners in the city. He considered the case a very grave one. "The child's body was bandaged to keep her in position. Soon it was seen that other means must be adopted. Little Beatrice, much against her will, was housed up in a plaster paris jacket, which she wore for several months. "In the hope of receiving some help for the child we consulted in turn nine of the most prominent physicians of Freeport. Two of them applied electric batteries, but none of the doc-

tors' treatment gave any lasting benefit. It was then that my husband's opportune visit to a drug store brought us the means which led to the cure of our child. While there he learned of the wonderful power of Dr. Williams' Pink Pills for Pale People, and decided to buy some for our daughter's benefit.

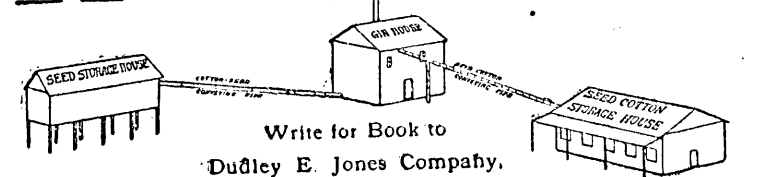
"We tried them and the hopes which we had fixed regarding their merits were much more than realized before one box of the pills had been used.

"Busy in my kitchen one afternoon I was startled with the cry of 'Mamma' from little Beatrice who was creeping towards me. I had placed her on an improvised bed in the parlor comfortably close to the fireside and given her some books and playthings. She became tired of waiting for me to come back and made up her mind to go to me, so her story 'My Pink Pills made me walk,' which she tells everyone who comes to our house, was then for the first time verified. She has walked ever since. She has now taken nine boxes of the pills and her pale and pinched face has been growing rosy and her limbs gained strength day by day. She sleeps all night long now while before taking the pills she could rest but a few hours at a time.

"I shall be glad if anything that I can say for Dr. Williams' Pink Pills for Pale People, may be of benefit to those in pain. There must be many children who suffer as Beatrice did and I hope that my story will be noticed by their parents."

A specific for all forms of weakness obtained in Dr. Williams' Pink Pills for Pale People. The blood is vitalized and becomes pregnant with the elements of life. The nervous system is reorganized, all irregularities are corrected, strength returns and disease disappears. So remarkable have been the cures performed by these pills that their fame has spread to the far ends of civilization. Wherever you go you will find the most important article in every drug store to be Dr. Williams' Pink Pills.

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WE SELL 'EM!
WE WARRANT 'EM!
EVERYBODY USES 'EM!
EVERYBODY LIKES 'EM!
WE SELL GINS AND PRESSES!
WE REPAIR GINS!
WE SELL GIN REPAIRS!
WE SELL MACHINERY!
WE REPAIR MACHINERY!
DUDLEY E. JONES CO., LITTLE ROCK ARK

Missions.

The Return Trip.

REV. C. B. MOSELEY.

DEAR DOCTOR.—We started on our journey back to Japan August 4th, leaving Nashville by the evening train, and halting on the way at Memphis and Fort Worth to say good-bye to loved ones.

Monday morning, the 8th of August, we left Fort Worth to continue our journey to San Francisco by the Texas & Pacific and the Southern Pacific railways. The journey across the State of Texas to El Paso was pleasant, the heavy rains having cooled the atmosphere and prevented the possibility of dust. Not so for a good part of the rest of the way, especially through Arizona and Southern California. The heat was something dreadful, and no escaping it until our train came within sight of the Bay of San Francisco, when the cool breezes made us directly forget the heat by turning our thoughts to the problem of the need of wraps. Out of a temperature of 115 degrees and more inside the car, we came suddenly upon a crowd of people on the ferry boat wrapped in cloaks, overcoats and furs.

We had time enough in San Francisco to complete arrangements for the voyage, which would be begun August 13th. While waiting for the day, we were well cared for at the Occidental Hotel, which is one of the best on the coast and makes a special rate to out-going and in-coming missionaries.

We were much pleased to meet in the city Bro. W. E. Towson, who has just returned with his family from Japan, on a year's furlough. He is accompanied by Rev. K. Ashida, one of our best young men, who, after graduating in the Biblical Department of our school in Kobe, has come to continue his studies in the Vanderbilt.

Our steamer, the "Doric," is one of the Occidental and Oriental Steamship Company's best ships. The voyage thus far has been most pleasant. We call at Honolulu on the way to Japan and will have an opportunity to go on shore for some hours, as well as a chance of sending mail back home.

August 18, 1898.

Report of Board of Missions.

I have before me a copy of the fifty-second annual report of the board of missions. It is the most complete report yet published by the board and is unusually interesting and valuable. It contains, besides the usual statistics, a list of those who paid the debt, a map of each mission field, and a number of illustrations. It gives a splendid review of the work done on, and the status of all our mission fields, and the reports of all the mission boards of our annual conferences.

The report should bring encouragement to our church. It shows that our church has been continually increasing in membership in

all the fields, and in China it has nearly doubled in the past four years, even though there has been a decrease in workers—and several churches in the various fields have become self-supporting. Every pastor throughout our connection should have a copy of this report that he may be well informed on what our church is doing for missions, the needs, and the possibilities—and then he may enlighten and inspire his people on the subject.

As Conference Missionary Secretary, I have requested Dr. Lambuth to have a copy sent to each pastor and presiding elder in the White River Conference. Any others desiring a copy can get same by sending six cents for postage to Dr. W. R. Lambuth, Nashville, Tenn.

W. B. RICKS.

Newport, Ark., Sept. 3, 1898.

No other preparation has ever done so many people so much good as Hood's Sarsaparilla, America's Greatest Medicine.


Woman's Work.

Weekly Words.

As in the family, we, dear sisters, are recognized as the binding element, so, in the service of our Lord, woman seems the cohesive force. "What is home without a mother?" is the song interrogating universal humanity—a living chord vibrating in every soul of earth. Through our own children, who have the warm, gushing love of our inmost lives, we learn to love and help childhood everywhere; we enlarge in appreciation of the great truth that every child has need of the same love and wise training that ours have, and that the women who make up the wide, wide world have need of the same understanding of these high responsibilities which God hath graciously vouchsafed to us. Thus we see that to make heathen homes Christian homes, is to lay sure foundation for that hope which promises "a nation in a day."

These special obligations make Christian womanhood a mighty responsibility, instead of a kind of weaker personality that may or may not be used for the coming of God's kingdom. Every Christian mother, under conviction of influences moving from the very centre of her own home, presses the power of earnest prayer, with its accompanying effort to aid in answer. God himself seals the work of her hands and gives to her zeal far-reaching power. Let us foster this spirit of love and responsibility to the great world of kindred souls, that the children of all our homes may feel themselves in happy partnership with those who gather souls from darkness to light. Apply incidents of their reading; as when their London correspondent, in the ARKANSAS METHODIST, tells of the burning vessel; impress that God, out of Christ, is a consuming fire; that as all hands on the ship worked vigorously till danger was over, so they should speed the glad tidings

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till all shall know the great Redeemer.

If any of our auxiliaries have relaxed during the heated term, I trust they may redeem the time. God's mercy makes this possible, but to lose a day is a dangerous loss indeed. Dare we, dear sisters, be prodigal of the hours, when each moment has its duty and the harvest is passing rapidly away. "Therefore, I beseech you, beloved, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord."

L. A. H.

Important Notice.

The Woman's Home Mission Society will observe October 10-16 as a week of prayer and self-denial. The collections of the week will be devoted to the Cuban Mission School at Key West, Fla., for which \$5,000 has been contingently pledged. Our ministers are respectfully asked to preach on the morning of October 16th, the annual Home Mission sermon. A Cuban Mission program for the night service has been prepared by Miss Mary W. Bruce. To this special program we call the attention of Epworth Leagues and other young people's organizations throughout our church, asking them to use the Sunday evening program, and to contribute to this cause. Copies of this program can be obtained free of cost, by applying to Mrs. R. K. Hargrove, West Nashville, Tenn.

All contributions should be sent to Mrs. W. D. Kirkland, 2301 West End Avenue, Nashville, Tenn., stating specifically that it is for the Key West school.

MISS BELLE BENNETT,
President.

MRS. R. K. HARGROVE,
Gen'l Secretary.

MRS. W. D. KIRKLAND,
Gen'l Treasurer.

CANCER AND TUMORS CURED BY ANOINTING WITH OIL.

The friends of Rev. S. W. Jones will be glad to know of his wife's recovery from what seemed certain death, as the following statement indicates:

PITTSBURG, TEX., AUG. 11, '98.
DR. D. M. BYE, Indianapolis, Ind.
This certifies that my wife, Mrs. S. W. Jones, has been afflicted for several years with something we did not know what. She gradually

grew worse and took medicine all the time. In the fall of '97 she became almost helpless. Her physician informed her that she had an ovarian tumor and that an operation would have to be performed to save her life. She was badly swollen. He said the tumor was about the size of a child's head. She was sixty-one years of age and we did not think she could stand an operation, therefore we sent for her children and relatives to consult together for the best. Rev. G. R. Bryce of Waco, being a brother of my wife, was sent for and all concluded it best to not have an operation and just wait on her and let her die in peace. January, '98, I found an advertisement in the Texas Christian Advocate, printed at Dallas, Tex., saying that Dr. D. M. Bye, of Indianapolis, Ind., could cure tumor by absorption. With but little hope of doing wife any good, I wrote to Dr. Bye. He wrote me what he could do. I sent at once and procured one month's treatment. The first month's treatment did not reduce her size, but stopped all pain. The second month's treatment reduced her to almost natural size. The third month's treatment reduced her to natural size, and today she is in better health than she has been for four years. The tumor is now almost entirely gone and she suffers no inconvenience from it whatever and is able to help do the housework, go buggy-riding and is enjoying life better than for years past, therefore we cheerfully recommend Dr. D. M. Bye to all ladies suffering with the same disease, and say to the public that we believe if it had not been for Dr. D. M. Bye, wife would today have been in her long resting place. We will cheerfully answer all questions asked us by those afflicted by letter or otherwise.

S. W. JONES.

P. S.—I am a member of the East Texas Conference and I am serving the people on Musgrave Cir. this year. We live 3 miles and a half southwest of Pittsburg, Camp Co., Texas.

S. W. JONES.

Persons afflicted with Cancer or tumor may address Dr. D. M. Bye, Lock Box 25, Indianapolis, Ind., and he will send them a book and papers free, giving prices of treatment, and hundreds of letters from the afflicted in every part of the United States and Canada who have been cured; also half tone cuts from photographs showing facts that cannot be questioned.

Our Church at Home.

BENTONVILLE CIRCUIT.

We will have our new church at Buttram's ready for dedication early in October. We have been in great need of a new home at that point for a number of years.

J. L. KEENER, P. C.

MT. HOME, ARK.

I have held two meetings with good results. I closed the second one August 21, which was held at Oak Grove, and lasted eight days. Sixteen sermons were preached, and the interest was good from the first; the church was revived, sinners were convicted and mourners converted; there were 16 or 18 professions of faith; six joined the church and three infants were baptized.

W. W. NOBLE, P. C.

JACKSONPORT, ARK.

My fourth quarterly conference will be held September 27, which will finish my work in Arkansas. We have had considerable sickness this year, some one of my family has been sick most all the year. We have had some fine meetings on this work. Bro. W. H. Evans held a meeting for me which resulted in great good; eighteen conversions, thirteen additions to the church, and several children baptized and a general revival. My meeting at Greenhaw was quite satisfactory; several conversions and three children baptized. The finance is well up for this work.

When I write again I will probably be in New Mexico. I shall remember very kindly my many friends in Arkansas, and I would be glad to have the prayers of all your readers. May God greatly bless his people in Arkansas.

T. W. FISACKERLY.

THE KICKERS OF OZONE.

The North Methodists have organized a class at one of my appointments, where we had but few, and have been using our house without my consent, and set their third quarterly conference on my day. The preacher sent me a letter two days before the meeting, asking me to give them my day. My wife and children were sick with fever and I could not go, so they used my day. One of my members of Ozone class came to me a short time ago, and wanted his certificate to put into the North Methodist Church. His excuse for leaving our church was, that the Lord had not prospered him since he came South and joined the South Methodist, and people of the South were not prospering, and the churches were not prospering, and he thought the curse of God was upon the church, for giving men the right to buy and sell slaves. That when he came south he had some money in the bank, but he had used it all up and was still getting poorer and could hardly live. I told him he lacked information about the church.

Another one at Ozone joined them. He said he did not like the name "South," that he had been hoping that the General Conference would take the name "South"

off but he had about lost all hope.

From the way some people talk, one would think they did not know the civil war is over. I can't understand why a person will object to the name "South," and still live in the South. There seems to be some people who are sore-eyed and chronic grunTERS, and they will go down to their graves grunting and kicking at their shadows. I would be glad if they could get something to ease them and enrich their spiritual blood. They kick against the ARKANSAS METHODIST and the South Methodists. I hope they may have rest from their labors.

J. J. DOUGLASS.

GRAVELLY HILL CIRCUIT.

We seem to be on the upward move on this charge. My people realize more fully, each day, the need of Divine help, and are being drawn into closer relation to God, and a deeper spirit of brotherly love unites us. Have held a meeting at Bluffton, resulting in three conversions, one accession, and the church very much strengthened. Another at Irons Creek, closing yesterday evening, resulting in sixteen conversions, seventeen accessions, and the church greatly strengthened on all lines. The people have been working for a meeting for some time, and when they met together God met with them; and we were kept for two weeks on a feast of the hidden manna of God's love in the soul. Bro. Cantrell was with us three days, held our third quarterly conference and did some of his best preaching. We extend hearty thanks to the ministers who have helped in these meetings, but to God be all the glory.

J. F. ETCHEISON, P. C.

GIBSON BAYOU.

We have just closed a ten days' meeting at Gibson Bayou. In the face of many difficulties, the greatest of which was sickness in the community, we had a good meeting; eleven were added to the church. In this number the church received some much needed strength. Ten were happily converted, the church very much revived and the moral sentiment of the community was greatly strengthened. Rev. A. F. Skinner came to labor with us but was forced to return on account of sickness. Rev. L. Winchester, our consecrated local preacher of West Memphis, was with us two days and preached to the edification of our people. We have just succeeded in organizing the forces west of the Tyronza river, and will begin the erection of a new church building there next week. We expect to hold a revival meeting in the new church the last of September, when we will complete the organization of the church. At our fourth quarterly conference, October 1, we will present it to the church to be added to Crawfordville and Gibson Bayou, making a charge with three appointments—if the conference continues the division of the Marion circuit. As I see it, this is the best thing to do.

GEO. G. DAVIDSON.

HEADACHE cured in 20 minutes by Dr. Miles' PAIN PILLS. "One cent a dose." At druggists.

OMA.

We have held three protracted meetings on this charge. The first, at Grant's Chapel, resulted in a number of conversions and accessions to the church, and the church was greatly revived. Our much loved brother, L. C. Wilson, preached four able and effective sermons. We next went to New Zion, "where Satan's seat is," and labored for eight days, during which time I preached eighteen times. Although we had only one accession there, I think great good was done. We began a meeting at Waverlite on Friday night before the third Sunday, and closed last night. It was a good meeting—four accessions to the church and more to follow. We are now engaged in a meeting at Friendship, with a very good outlook. Christ is blessing us and his cause is gaining ground. Truth is prevailing, though error is obstinate. Sin abounds but grace much more abounds. The work is progressing.

Yours,

A. M. SHAW.

August 29.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and the tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co.,

Toledo, O.

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We are now giving a splendid Map of Cuba as a premium for every new subscription to the METHODIST and every renewal. Send on your subscription and get the Map free.

GODBEY & THORNBURGH.

We have Sunday-school cards of all styles, beautiful picture cards as gifts and rewards of merit to Sunday-school children. Any superintendent or teacher can use these to advantage. 10c, 15, 20c, and 25c per pack of 10.

GODBEY & THORNBURGH.

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

GODBEY & THORNBURGH.



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

A CURE FOR ALL Summer Complaints, Dysentery, Diarrhoea, CHOLERA MORBUS.

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach or bowels, will afford immediate relief and soon effect a cure.

INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, flatulency, and all internal pains.

Malaria in its Various

Forms

Cured and Prevented.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Price 50c. per bottle, Sold by all Druggists

Be Sure to Get Radway's

Annual Conferences, 1898-99.

FIRST DISTRICT—BISHOP WILSON.

Japan Mission..... Kobe, Japan..... Aug. 25
Korean Mission..... Seoul, Korea..... Sept. 15
China Mission..... Shanghai..... Oct. 20

SECOND DISTRICT—BISHOP GRANBERRY.

Illinois..... Waverly..... Sept. 7
Kentucky..... Flemingsburg..... Sept. 14
Louisville..... Louisville..... Sept. 21
Baltimore..... Alexandria, Va..... March 4

THIRD DISTRICT—BISHOP HARGROVE.

Western Virginia..... Cattlesburg, Ky..... Sept. 7
Holston..... Morristown, Tenn..... Oct. 5
Virginia..... Portsmouth..... Nov. 16
South Georgia..... Hawkinsville..... Dec. 7

FOURTH DISTRICT—BISHOP DUNCAN.

New Mexico..... El Paso, Tex..... Sept. 28
New Mexican..... Chihuahua, Mexico..... Oct. 5
Central Mexican..... City of Mexico..... Oct. 19
Mexican Border Mis. San Antonio, Tex..... Oct. 26
German Mission..... Houston, Tex..... Nov. 3
North Georgia..... Augusta..... Nov. 23
South Carolina..... Greenwood..... Dec. 7

FIFTH DISTRICT—BISHOP GALLOWAY.

Brazil Mission..... Piracicaba, Brazil..... Aug. 4
West Texas..... Sequin..... Nov. 2
Northwest Texas..... Brownwood..... Nov. 16
North Texas..... Greenville..... Nov. 23
Texas..... Houston..... Dec. 1
East Texas..... Beaumont..... Dec. 7

SIXTH DISTRICT—BISHOP HENDRIX.

Montana..... Butte, Mont..... Aug. 4
East Columbia..... LaGrande..... Aug. 18
Columbia..... Albany, Ore..... Sept. 17
Pacific..... Oakland, Cal..... Sept. 24
Los Angeles..... Downey, Cal..... Sept. 29
Memphis..... Paducah, Ky..... Nov. 16

SEVENTH DISTRICT—BISHOP KEY.

Tennessee..... Clarksville, Tenn..... Oct. 19
North Alabama..... Huntsville, Ala..... Nov. 23
North Mississippi..... Aberdeen, Miss..... Nov. 30
Alabama..... Greensboro, Ala..... Dec. 7

EIGHTH DISTRICT—BISHOP FITZGERALD.

Western N. C..... Winton, S. C..... Nov. 16
North Carolina..... Elizabeth City, N. C..... Nov. 30
Mississippi..... Hattiesburg, Miss..... Dec. 14

NINTH DISTRICT—BISHOP CANDLEL.

Denver..... Denver, Col..... Aug. 18
Western..... Kansas City, Kan..... Aug. 25
Missouri..... Memphis, Mo..... Aug. 31
Southwest Missouri..... Lexington, Mo..... Sept. 14
St. Louis..... Desoto, Mo..... Sept. 21
Florida..... Gainesville, Fla..... Dec. 14

TENTH DISTRICT—BISHOP MORRISON.

Indian Mission..... Norman, Okla..... Nov. 2
Arkansas..... Morrilton, Ark..... Nov. 16
Little Rock..... Little Rock, Ark..... Nov. 24
White River..... Clarendon, Ark..... Dec. 1
Louisiana..... Mansfield, La..... Dec. 5

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.

McCASKILL: "And at midnight there was a cry made, behold, the bridegroom cometh; go ye out to meet him." It was at midnight in Rison, Ark., August 14, 1898. Scarcely anyone had anticipated the mantle of death to fall upon our little town that night. But in one home there was a great conflict. It was a conflict between a weeping hope on one side and a bleeding anxiety on the other. Just as both hands of the clock pointed toward heaven the struggle became intense. "Go ye out to meet him," and the immortal spirit of Mrs. Mary C. McCaskill, beloved wife of the Hon. J. M. McCaskill, embarked on the silent sea of death. But we are glad to have the evidence that she belonged to the class of whom it is said: "The wise took oil in their vessels with their lamps."

The subject of this sketch was the daughter of Rev. W. J. Stone, formerly of the Little Rock Conference, but now of the Arkansas Conference. Also, sister of Prof. J. D. Stone, county examiner of Cleveland county and editor of the Rison Bazoo. She was born in Pulaski county, Ark., March 13, 1865. From a child she always maintained in a high sense absolute obedience to her parents, and was never known to disregard their wishes. At about the age of 13, she was "born again," made a "new creature in Christ Jesus," and joined the Methodist Church, from which important epoch of her life, until God said, "It is enough," her career was that of an exemplary disciple of our Lord. Aside from the foregoing, her girlhood days were, perhaps, similar to most others incident to an itinerant life. Her opportunities, however, were fairly good, and she advanced to the stage of young womanhood in the profession of a teacher.

Another very important event of her life began at Toledo, the former county seat of Cleveland county. Her father had been appointed pastor of Toledo circuit, (now Rison circuit) and "Mollie," as they called her, had been left behind to close out her school. A few weeks later she arrived at the parsonage of the "new circuit." Here she incidentally met, for the first time in life, Judge J. M. McCaskill, who was then serving his first term as county and probate judge of the county. From the very moment of their introduction both parties were conscious of more than a common interest in each other's welfare.

On May 13, 1886, Miss Mollie Stone unreservedly assumed the name of Mrs. McCaskill. And she not only assumed the name in form, but, with graceful intrepidity, assumed the grave responsibilities and concomitant ills, as well as the pleasures that are incident to the common current of a matrimonial life. This was unmistakably and impressively evidenced in after years when they were precipitated into the deepest sorrow. The complete wreck of husband's health resulted in his having to be carried from home for treatment. For a goodly portion of two years he was forced to be absent, with reports from the doctors that his case was hopeless. His first absence was only a few months until the doctors sent him home to die. Only a month previous to this their second little daughter, Mary Berta, now over three years old, was born. On the following October 14, their second son, Grover, four years old, was called to heaven. Soon after this the husband was carried away again. This was sufficient to have tested the strength of an archangel, but she was simply invincible. She clung to her Saviour and contended that her precious husband should recover. All this time she kept the light of our holy religion burning on the family altar. The little ones were taught to pray, "O Lord, bless

papa, and make him well again." During such trying scenes as these her patience and fortitude shone as some brilliant beacon light on a heavenly hill. Her faith was like the majestic rock of the ocean, and served as the ocean breaker, from which the great dark waves of sorrow would roll back and burst into froth and foam. With such a gigantic character of unrelenting faith she was a queen at whose feet some seraphic being would have delighted to worship. It is true that she possessed a very reticent disposition. But her reticence was not of that extreme bashfulness that would provoke embarrassment. Rather, it was a calm, dove like reservation, that, like some eternal throne, rested securely on a well laid foundation of simple faith and symmetrical firmness.

When "papa" was sent "home to die," the never dying love of this faithful woman refused to accept the statement of the physicians that he would die. But with hands of loving vigilance and unceasing prayers, she nursed and watched and prayed until he was well again; and now in turn it became his lot to nurse and pray with her down to the margin of the river that now separates them.

During the last few hours of lingering on the mortal shores of the silent sea—while waiting for the old ship to weigh anchor—she talked freely of her condition. She was not afraid to die. O no! Her sky was clear and her hope unshaken, but she expressed a desire to live for a season. This was but natural. She desired to continue in sharing the responsibilities of her husband, and to aid in moulding and shaping the future of their precious children.

Just a short while before entering the dark valley she requested her husband to hold prayers. He read the 23d Psalm, and kneeling by her bedside committed all into the care and keeping of the only one who is able to comfort his children through the "valley and shadow of death."

While her spirit has gone to swell the glories of the heavenly world, the impress of her sublime life has been ineffaceably left upon the memory of those who were most intimate with her. To her intimate friends this picture will not seem overdrawn. Let others hold their peace.

Only two days after her departure, the little daughter, Coburn, only sixteen days old, was also called to join that large company of whom the Saviour said: "Of such is the kingdom of heaven." Side by side, the bodies of mother, little Grover and Coburn are sleeping, while shouts of praise and songs of joy thrill their spirits in a brighter land.

The bereaved husband, with three children, both parents, two brothers and one sister, survive. Dear friends, hold on to faith and thank God for the promises of an unclouded day."

O. H. KEADLE.

RIFFE: Mary L. Riffe, daughter of N. B. and Martha Riffe, was born July 31, 1884, died August 30, 1898. She only had two or three light chills and fever up to 12 o'clock the day of her death, and was not thought to be seriously ill. A few minutes after her father had gone back to his shop, she clapped her hands and said that Jesus had come after her, "Ma, let me go," and at 2 o'clock p. m., she went home with Jesus. Mary will be missed by all the young people in Mt. Ida, and very much in the home she left. The burial service was held by the writer, and she was laid away to rest in the cemetery at Mt. Ida to await the resurrection morning. May God bless the remaining loved ones, and bring them all together in the eternal home of the good.

J. B. WILLIAMS, P. C.

FAIR: Rev. Adam Fair, of Oden, Ark., was born in Tuscaloosa county, Ala., July 31, 1828; was converted to God in his 28th year, joined the M. E. Church, South, and was soon licensed to preach; was ordained deacon at Marion, Ala., by Bishop McTyeire July 7, 1871. Brother Fair lived a blameless life, was a good preacher and was loved by all who knew him. He was twice married: First to Martha E. Mitchell, who died October, 1873; later he was married to Mary Helen Stevens, who, to-day is a lonely and bereaved widow.

The old home is lonely, everything looks sad and cheerless, but around that lonely spot in the clump of trees the angels will hover and watch and deliver. The Lord bless and save Brother Fair's children, comfort their home, and give cheer and courage to Sister Fair. We will see him again.

JOHN T. MILLER

ANDERECK: Mrs. Martha A. Anderreck was born April 13, 1856, in Marion county, Ill., and died at her home in Little Rock, Ark., September 1, 1898. She joined the M. E. Church when a little girl and united with the M. E. Church, South, in 1886. She was married November 22, 1877, and was the mother of four boys, all living. She was in every particular a wife, a mother and a Christian. An active worker in the church, she took great pleasure in looking after the sick and poor. In the Sunday-school and Missionary Society her place was seldom vacant. Asbury Church has lost a valuable member, Brother Anderreck his best friend, and the four boys their own precious mother. None will miss her more than Miss Mamie, who had here long found a home and a mother with Sister Anderreck.

Though buried far from her relatives and aged father, yet she lacked for nothing, and the large concourse of friends indicated that she was extensively known and much beloved. Her former pastor, Rev. E. R. Steele, assisted me in the services at Asbury.

O. H. TUCKER, Pastor.

Little Rock, Ark.

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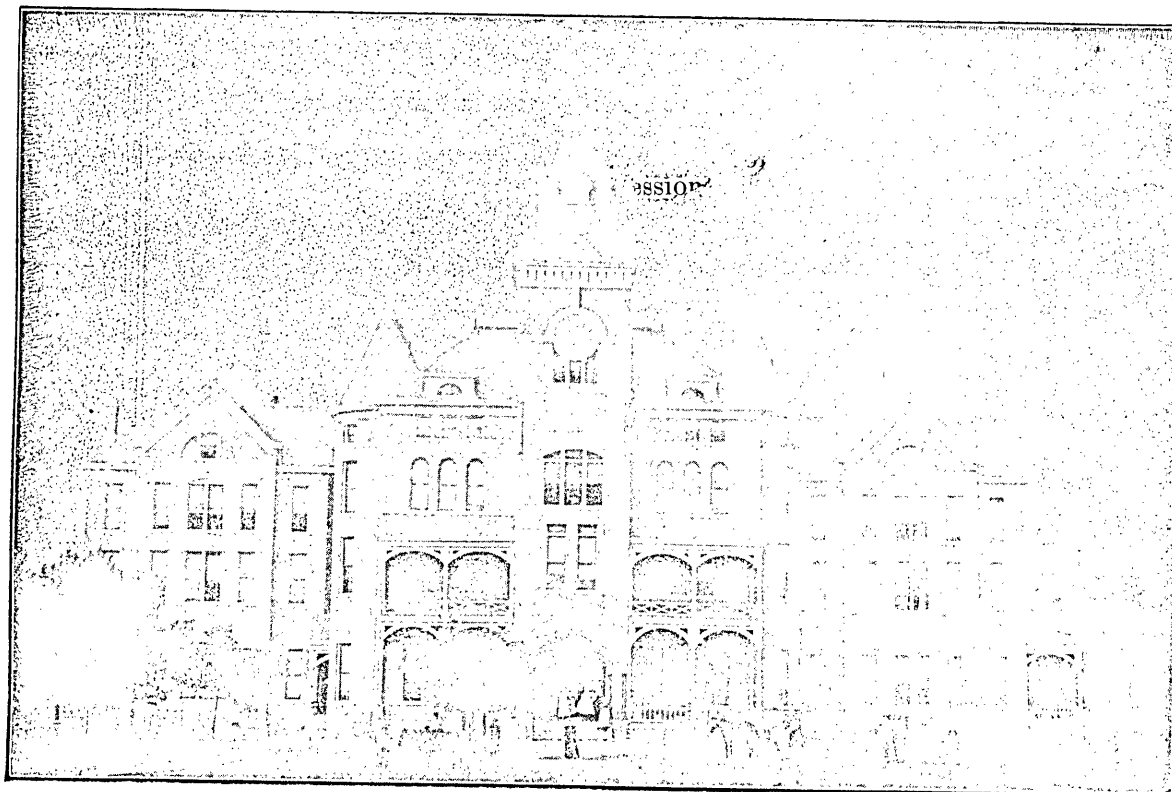
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