

Arkansas Methodist.

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

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THE ARKANSAS METHODIST.

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

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News and Notes.

The Arkansas Deaf Mute Institute opens October 5. There are but few vacancies now open. Last year the enrollment of the school was 276. It is a well conducted institution.

The vote is to be taken in the Dominion of Canada, on the 29th inst., on the question of national prohibition. The official ballot will read: "Are you in favor of the passing of an act, prohibiting the importation, manufacture or sale of spirits, wine, ale, beer, cider, and all other alcoholic liquors for use as beverages?"

It is reported that the natives have taken possession of the Caroline Islands. Availing themselves of the embarrassment of Spain on account of the Spanish-American war, they have conquered and driven from the islands the small garrison of Spanish soldiers at Parrape.

The executive committee of the Woman's Christian Temperance Union has advised that all efforts of the Union to purchase the Woman's Temple, or Willard Hall, be abandoned. To pay for the temple, \$1,117,700 will be necessary, and then it would stand on leased ground, for which \$40,000 a year must be paid. The ground was leased of Marshall Field, for an annual rental of the amount stated, the lease to run for one hundred and eighty-eight years. The women have raised, for the purchase of the temple \$142,500. They are loth to abandon their enterprise and confess defeat, but there is no

hope. The enterprise was an enthusiastic dream.

Of the \$1,210,000,000 exports from the United States during the year ending with June last, \$855,000,000, or about 71 per cent, must be credited directly to the farm. Nothing can give a better idea of what an abundant crop means as related to the general prosperity of the country.

The year past shows the largest exportation of illuminating oils, from the United States, made in any year of our history. The amount was almost double the export of ten years ago.

The world's wheat crop for five years preceding 1897 ran to 160,000,000 bushels, annually, above the average.

More than 20,000,000 acres of land in the United States is owned by the aristocracy of England. The heirs of Viscount Scully alone, own 3,000,000 in Illinois, Iowa, Kansas and Nebraska.

Bogoljewow, the newly appointed minister of public instruction for Russia, has issued an order that corsets shall not be worn by young women attending high schools, universities, and music and art schools.

A congress of Jews, who expect ultimately, to repossess Palestine, was held at Basle, Switzerland, the first of this month. The congress decided to open a Colonial bank, having its central office in London and with a capital of \$10,000,000.

The Sultan will be required to withdraw the Turkish soldiers from Crete. England, Russia, France, and Italy will join in the demand.

The Spanish troops will be required to leave Cuba as quickly as possible, and the American soldiers to garrison the island will begin to go over in October.

Important Corrections.

We are exceedingly sorry, to have made two mistakes in our list of liquor licenses. We put Bro. J. T. Brooks, of Prescott, and A. M. Bell, of Monticello, in the list. These gentlemen both took out li-

cense as "Commercial Brokers," and not as liquor dealers. A Commercial Broker does not deal in liquor at all. Bros. Brooks and Bell are both strong prohibitionists and both have good records on that question. They are the last men in the State whom we would purposely put in the liquor license list. The mistake was purely accidental and we deeply regret it.

Important Correction.

By a mistake which was purely accidental we included in our list, last week, of persons who had procured liquor licenses, the name of C. L. Thomas and Son, Arkadelphia. These gentlemen procured Brokers' license and not liquor license. The error was made in taking the names from the Revenue Book. We are not personally acquainted with these gentlemen, but are informed that they are among the best business men of Arkadelphia and highly respected Christian gentlemen, and we regret exceedingly that the mistake occurred.

St. Louis Conference.

Sunday was a very busy day with the church-going people of De Soto attending devotional services conducted at the various places of worship by the noted divines attending the Methodist Conference. Bishop Candler addressed a large congregation in the morning in the Opera House, and at night Rev. Dr. John Matthews, of St. Louis, preached his farewell sermon, taking for his text, 11th verse, 12th chapter, Paul's letter to the Romans. He spoke very touchingly of his departure from this conference and the Centenary Church of St. Louis, and said he had expected always to live and die in St. Louis, and it was with the deepest regrets that he had to leave the city and its people, whom he had learned to love so dearly.

APPOINTMENTS IN ST. LOUIS.

St. Louis District—J. W. Lee, P. E., St. Louis; First Church, J. H. Early; J. F. Comer, supernumerary; Centenary, J. H. Young; St. John's, Isaac S. Hopkins; Cook Avenue, R. D. Smart; Lafayette Park, C. E. Pattillo; St. Paul's, M. T. Haw; Marvin, W. M. P. King; Waggoner Place, T. E. Sharp; Mount Auburn, H. R. Singleton; Carondelet, J. W. Wor-

shop; Immanuel, William H. Laprade, Jr.; Kirkwood, C. L. Smith.

Transferred—To Missouri Conference, A. C. Johnson and M. H. Moore; to Southwest Missouri Conference, J. W. Matthews, F. R. Hill, Jr., and S. H. Werlin; to Pacific Conference, C. M. Davenport; to North Georgia Conference, C. P. Marchman; to North Alabama Conference, Dr. E. B. Chappell; to West Texas Conference, J. M. Moore; to Little Rock Conference, F. Moore; to Alabama Conference, Dr. John Matthews; to Northwest Conference, W. W. Moss; to Mississippi Conference, W. H. Lewis.

Reform in Railroad Men.

Chauncey M. Depew, speaking of the New York Central railroad now and twenty-two years ago, said:

"Then there were about 15,000 men in the New York Central service. Now there are over 30,000. At that period it is safe to say that 20 per cent of the force were discharged for drunkenness within a given period. The saloon everywhere abounded; it was the great force at all railway centers; it was the great force wherever there were railroad shops. It surrounded all our terminals, and its alluring features were inviting all the force, so that I know that at least 20 per cent of the force at that period were discharged or dropped for drunkenness, and that means that their families were reduced to absolute misery. Today we have twice that number of men in the service and not one per cent disappear from drunkenness. It is the rarest thing in the world that it is brought to my attention that any man in the service upon whom depends the lives of others or the safety of trains is disciplined for that vice. In other words, we have a higher grade of men. They may not have greater intelligence, but they have greater force of character and a more dominating conscience."

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

Contributed.

Southwest Missouri Conference Notes.

A. H. GODBEY.

The session was a pleasant one. The Publishing House claim, it was feared, would raise sharp discussion. On the conference floor, however, there was no discussion. It early developed that the conservative element of the conference was dominant. Various resolutions that were introduced were referred to a committee. These drafted a conservative set of resolutions, not expressing the exact opinion of each member, but forming a compromise. A few held out stoutly against the fourth, and thought all discussion should cease; but the report, as a whole, was adopted readily. This writer is glad that such resolutions as passed the Missouri Conference were not in favor with us. The calm editorials of the METHODIST did much for us.

The Advocate remains in statu quo. We pray that it may become such a paper as we could desire. But the present policy of the editor seems to be the result of Russian travel. It seems that his imperial ukase has gone forth, that no sentiments contrary to those entertained by the editor shall enter the columns of the Advocate; and suppression, garbling, and mutilation are continually practiced in the most approved Weyleresque style. The czar will be without a kingdom, if this policy is not changed; his subjects will migrate to other subscription lists. We have no official organ.

Bishop Candler pleased all with his unconventional ways, kindness and humor. Comparatively few changes in positions were made. Losses from the effective list were large; but as we have been overcrowded for a time, this does not hurt us seriously. Class admitted on trial is smallest for years. Finances show slight loss; careful revision of rolls shows decrease in membership, also.

STATISTICS.

Local preachers, 127; members, 31,557; additions by profession, 1,903; by certificate, 1,558; removals, 2,709; infants baptized, 321; adults baptized, 1,212; number of churches, 348 1-2—value, \$658,275; number of parsonages, 98 1-2—value, \$102,875; money expended for churches and parsonages, \$42,792.70.

Epworth Leagues, 160; members, 4,960; Sunday-schools, 291; officers and teachers, 2,613; scholars, 20,142; collected, \$6,610.19; for missions, \$859.54; children's day, \$343.59; Bible Society, \$143.31; Foreign Missions, \$5,019.02; Domestic Missions, \$4,174.50; Church Extension, \$1,373.71; Education, \$565.40.

WAR CLAIM RESOLUTIONS.

In view of the agitation touching what is known as the war claim of the Publishing House of the M. E. Church, South, we, the members of the Southwest Missouri Conference, do hereby resolve:

1. That we do not and will not condone any wrong methods which

may have been employed in collecting this claim.

2. That for the adjudication of the issues involving moral character the constituted courts of the church are sufficient and trustworthy, and we will not anticipate the judgment of those courts by the expression of any opinion on the subject.

3. That we endorse the action of the bishops looking to the return of the money, conditionally or unconditionally, and that we trust them to protect the honor of the church in the further developments of the case.

4. That it is our opinion, that out of regard for the peace of the church, and the welfare of the publishing house, our book agents ought to resign.

5. That we deprecate all unfair and factional agitation of this question, pro and con, and urge that such be discontinued.

W. H. WINTON,
W. C. HILL,
W. D. MATHEWS.
W. T. GILL,
C. M. BISHOP,
E. K. WOLF,
T. D. PAYNE,
J. W. HOWELL.

Transfers: J. K. Mathews, S. H. Renfro, F. R. Hill, Jr., and S. H. Werlein, from St. Louis Conference. M. Larkin, from East Columbia. L. L. Johnson, from W. N. Carolina. G. F. Ray, from Indian Mission.

C. M. Hawkins, to Baltimore; J. J. Tigert, to Louisville; C. C. Howard, to Western; H. C. Allen, to East Columbia Conf.; J. McCrory, to Missouri Conf.; O. M. Bickman, to Denver Conf., and stationed at St. Paul's.

Located: R. E. L. Jarvis, C. W. Moore, B. F. Alsup, Clinton Clenny, A. B. Donaldson.

Superannuated: W. T. Gill, J. F. Hogan.

Discontinued: J. A. Chaney, S. O. Borland.

Received on trial: J. W. Coontz, C. V. Shulenberger, F. M. Sanger.

Town Church Vs. Country Church.

DEAR METHODIST:—A great many people think that if you would find the most diabolical characters on earth, you must go to the cities and towns; and if you would find purity personified, you must go to the country. Some people think that a man who has somewhat of this world's goods has a sure ticket to hell, though he may have collected those goods by economy, industry and thrift, and that others, who are negligent, indifferent, and indolent, and of course poor, have a through ticket for heaven.

There are, no doubt, some mean men in our cities; in fact, we know that there is a great deal of wickedness in our great towns and cities. While this is true, it does not follow that all of the wickedness of this country is connected with the cities. And, as a matter of course, it does not prove that all the persons that live in the towns and cities are wicked and irreligious.

There are also many true and tried Christians who live in the

country, and there is also a great deal of wickedness in the country. A great many irreligious persons live outside the cities. Riches not necessarily debar us from heaven, nor does poverty secure us from hell.

And another inconsistency that I have observed, is this: That the town people out-pay the country people. It has been my observation, that the town people come nearer the Bible standard in regard to the support of the ministry than do our country brethren. I consider the man unfortunate whose field of labor lies wholly in the country. I care not how small the town may be, nothing but a post-office, cross-roads, or blacksmith shop, those who live there have the spirit of liberality and pay on an average from two to five times as much as the country man pays.

I remember a man who lived in town, and paid \$18 to the support of the ministry, while men living in the country, who were worth ten times as much as their town brother, paid the same preacher for the same amount of preaching about one-sixth the amount that the town brother paid.

Again, I know a circuit that has a little town and three country appointments in it. The preaching is equally divided; the town pays \$150, the three country places pay about \$35 or \$40 each; and besides this, the town people take their church paper and pay the general collections of the church. Until the country people pay more, take and read their church papers more, they ought to be careful how they criticize their town cousins.

T. W. FISACKERLY.

Letter From B. H. Greathouse.

DEAR OLD METHODIST:—It has been a long time since I wrote you, but I have appreciated your weekly visits more than I can tell.

Nearly two years ago, Bishop Hendrix stationed me here in Tyler, a pretty little city of ten thousand inhabitants. I have found the work agreeable in some respects, and most difficult in others. It has been made pleasant by the cordial reception that preachers and people have given me. This church has been served by transfers for years and years; so much so, that the preachers of the conference hardly regarded it as one of the appointments to be filled in the regular way. With such conditions prevailing, a preacher could hardly expect to be received as a real field hand of the conference; but my reception has been all that any man could ask. The veteran of the conference, Dr. John Adams, is my presiding elder, and lives in this city. He and his family have greatly endeared themselves to me and mine.

Dr. O. P. Thomas, for some time a member of the Arkansas Conference, is a presiding elder in this conference. He is the same sweet-spirited Christian that he was when he tarried with you. You, Mr. Editor, have a nephew here. He is filling Jacksonville station, where our conference school is located, and is in the forefront of the young men of the con-



Feeding the Fire.

The most powerful engine must stop if the fires are not fed. Man is the most wonderful piece of machinery in the world, yet no matter how strong and well-made his bodily frame may be, if the fire of life within him is not constantly fed his limbs and muscles become powerless and useless. The reason men become helpless and diseased is because the food they eat, which is the fuel of life, is not properly digested and appropriated by the stomach and nutritive organs. It is not completely transformed into the strength and working power which is to man what steam is to the engine.

That wonderful power-making "Golden Medical Discovery," invented by Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., imbues the human digestive juices and blood-making glands with capacity to extract abundant nourishment from the food. It builds up organic tissue, nerve fiber, hard muscular flesh and working force. It gives a man steam.

What it did for Mr. P. S. Hughes, of Junction, Hunterdon Co., N. J., is given in his own words. He writes: "I received your kind letter, and in reply would say that mine was a bad case of kidney and liver trouble, and that six bottles of Dr. Pierce's Golden Medical Discovery and four bottles of little 'Pellets' effected a complete cure. It is well known that almost every engineer is troubled more or less with kidney trouble, especially on our fast express trains. I run one hundred and forty-four miles on these trains every day in the week, and have had no return of the trouble since taking the remedies, nearly three years ago."

ference. The truth is, if somebody does not continue his old habits of study and practice in preaching, V. A. will carry off the laurels of the Godbey family as a preacher.

Pleasant as my reception has been, my work is a very difficult one. Here we have the second best church house in Southern Methodism. It was built when the city was prosperous and Methodism was flourishing, at a cost of \$60,000, one-half of which was paid, and the other half would have been paid but for a series of unforeseen and unparalleled calamities. The day the church was opened, the funeral of the wealthiest man in it was held there; then two others followed in rapid succession; then the financial panic struck the city, in which three banks and about forty other business houses failed. The presidents of the banks were all members of this church. And thus the congregation was left poor; but poor as they were, they struggled hard to save the building. Dr. DuRose, our Epworth League Secretary, toiled hard for three years and the people helped, but the beginning of 1898 found us with judgments hanging over us to the amount of \$21,416.49. These the congregation could not pay, and in January the house was sold under execution and bought in by the party holding first mortgage for \$9,000; then the parties holding the rest of the debt agreed to take ten per cent for their claims. This encouraged the congregation to try to buy the church back. They immediately

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Literary Table.

Washington Letter.

(From our Regular Correspondent.)

The President is naturally much pleased at the apparent changed attitude on the part of Spain. He has been assured by the French Ambassador, who is acting as the diplomatic representative of Spain, that the Spanish government will co-operate with this government in all its efforts to relieve suffering in Cuba, and has so ordered Gen. Blanco, who made the trouble about landing supplies at Havana. He also told the President that instead of trying to prolong the peace negotiations, at Paris, as reported, the Spanish government was ready to do everything in its power to hasten the negotiation of the treaty of peace. If Spain will honestly live up to these assurances, much unnecessary trouble and worry will be avoided.

The season's work against the liquor traffic is to be inaugurated by the Anti-Saloon League with a series of temperance revival meetings, Oct. 17-23, inclusive. At a meeting of the Anti-Saloon League, this week, it was announced that Hon. Lon J. Beauchamp, of Hamilton, Ohio, who is known as one of the leading Good Templar orators of the country, had been secured and would deliver an address at each of the revival meetings.

Although there have been no soldiers at Camp Alger for some time, the ladies who tried so hard to keep the soldiers out of Washington saloons, by offering them free lunches and a pleasant place to rest when tired, or to read and write, are still hard at work. Instead of soldiers from camp, in town on a pass, they now look after convalescent soldiers from hospitals in almost every section of the country, who are en-route to their homes or their regiments. The ladies see to it that the long waits for those convalescents who change cars at Washington are not spent in the more or less dreary waiting rooms at the railway stations; that they are relieved of all trouble in connection with their baggage or personal transportation; that they are well fed while here and that they carry something nice to eat with them when they start away. The task is by no means a light one, but it is cheerfully performed.

Hon. E. H. Conger, U. S. Minister to China, has forwarded to the Department of State a translation of a decree issued by the Emperor of China, accompanied by the following communication, which is practically an abstract of the decree: "I transmit herewith a translation of an important decree issued by the Emperor. The importance of this decree is found in the fact that the Emperor emphasizes the treaty provisions authorizing the promulgation of the Christian religion and forcibly reiterates his instructions to the authorities in the various provinces to see to it that proper protection is accorded to missionaries, and enjoins on local officers to receive missionaries when they ordinarily call upon them. Such an order, coming from the Emper-

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40 YEARS THE STANDARD.

or, has never before been promulgated. It will serve a good purpose, for missionaries will now be able to make representations direct to the officials concerning their work or their difficulties, and time, trouble and expense will thereby be saved. It will be observed that action must be taken without loss of time to bring all unsettled cases to a termination, and any lack of energy in this respect by the local authorities is promised effective punishment. The higher authorities will also be held to account, and none are to be allowed to shift their responsibility to others."

The annual report of the U. S. Commissioner of Education, for the year ending June 30, 1898, is highly gratifying to those who regard education as the best method of advancing Christianity and all moral reforms. The report says: "One cause for congratulation on the part of those who hold the doctrine that popular education is the safeguard of our American Institutions is the continued prosperity of the elementary schools. The increase during the year 1896-97 amounted to 257,896 pupils over the previous year. The total enrolled in the elementary schools amounted to 15,452,426 pupils. Adding to it those in colleges, universities, high schools and academies, the total number reached 16,255,896." The report shows that the amount of schooling received per individual, averaging the whole U. S., is about five years of two hundred days each; in a few of the states it reaches seven years. More than one-fifth of our entire population attended school at some time during the year specified. The increase of students in colleges and universities has been steady and rapid during the last quarter-century. In 1872 only 500 persons in each million of our population were enrolled; in 1897, 1,216 in each million were enrolled, and this great increase has occurred during a period in which the standard for admission to college has been raised to an extent requiring an average of at least a year's more work in preparation. To be the best educated nation on earth is an ambition worthy of Americans, and one that is being rapidly attained.

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TIME



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SKETCHES

HAS COME TO STAY;

That it is a family fixture, occupying a prominent place in the library, and is a companion of the Bible on the center table. The 120,000 sold have only created a keener demand and awakened a greater desire among a score of agents to return to their first love.

Notwithstanding "CHARACTER SKETCHES" has enjoyed a greater sale than any Southern book by a Southern author, there is comparatively a small number supplied. Hence the large number sold only establishes more firmly the immense popularity of the book, and the lucky possessor never fails when opportunity is offered to sing its praises, thereby producing a sale ready-made for the agent's hands when he calls.

::A CARD::

The immense sale of "CHARACTER SKETCHES" was interrupted by the failure of its former publishers, the Southwestern Publishing House, September 1, 1896. But the demand is unceasing; and as a large number of its agents declare that they never succeeded so well before or since they had an agency for Character Sketches, we concluded to make an effort to meet such a popular demand, and it is gratifying to us to be able to inform the public that we have made arrangements by which we can again place this wonderful book in the hands of our agents.

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You want the very best book, don't you? Why waste time trying to sell books that very few people want? Sell the best work. Double your business. You can do it with this magnificent volume.

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but the reader never loses sight of the fact that he is "drinking at the fountain of Truth," though it may sometimes seem stranger than fiction.

THE REMARKABLE SUCCESS OF THE BOOK

lies in the fact that it is brim-full of life just as we find it around us. Beauty and ugliness, wit and humor, success and failure, vice and morality, sin and religion, with their causes and effects, stand out in bold relief and striking contrast that must interest, impress and benefit the reader.

Every family ought to have it, and they will not fail to buy it when once they have been made to appreciate its merits.

IT IS A REAL CHARACTER BUILDER.

Boys and girls, who avoid solid literature ordinarily, will take to this with delight. It will set them thinking in the right direction, and be worth a hundred times its cost in many a home.

The work is strictly non-sectarian. The discussion of doctrinal questions and differences being entirely without its scope or intent. It is most heartily indorsed by the leading ministers of all denominations. The author is a Baptist minister, but

THE INTRODUCTORY CHAPTER BY BISHOP O. P. FITZGERALD,

formerly the gifted editor of the Christian Advocate, of the Methodist Church, besides speaking in terms of highest commendation and Christian fellowship for the writer, says: "I cordially commend this product of his genius. The genius of caricature is inborn and ineradicable. It is God-given, and like every other natural endowment is bestowed for a good purpose. It is a good thing to wrest the effective weapon from the hand of the enemy and wield it for truth and righteousness. The funny pictures no more belong to Satan than the good tunes. The book is not sectarian, partisan or personal. It will be read with avidity. Every member of the family will find something to instruct and entertain. The illustrations will rivet attention, and the letter press will reward that attention with lessons that will be a safeguard against folly and an incentive to goodness."

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"HARP OF LIFE"

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

OCTOBER 9, 1898.

Jehoshaphat's Good Reign.

2 CHRON. xvii. 1-10.

Golden Text—"In all thy ways acknowledge him, and he shall direct thy paths." (Prov. iii:6.)

Topical Outline—I. Jehoshaphat is established in his kingdom. (Verses 1-6.) II. Jehoshaphat instructs the people. (Verses 7-10.)

Time—The reign of Jehoshaphat began in 914 B. C., and extended to 889 B. C.

Places—In different cities of Judah.

HOME READINGS.

Jehoshaphat's Reign, 2 Chron. xvii:1-10.

Jehoshaphat's Alliance, xviii.

Administration of Justice, xix.

A Prayer for Divine Help, xx:1-13.

The Promise of Divine Help, xx:14-21.

Divine Help Granted, xx:22-30.

End of Jehoshaphat's Reign, xx:31-37.

Reference word, "Reign."

Lesson hymn, No. 468.

The reigns of Asa and Jehoshaphat were glorious as compared with those of most of the kings of Judah, and as compared with the reigns of all the kings who ever ruled the ten tribes. Between the two they ruled Judah for sixty-six years. They wiped out every vestige of idolatry and false worship that had crept in under Rehoboam and his immediate successor. They reduced the nation back to the pure worship of Jehovah, conducted in accordance with the law of Moses. Not only were all idols taken away, but all the irregular sanctuaries, "groves and high places" where Jehovah was worshipped in an unauthorized fashion, were also abolished. The ceremonial worship of God was to be confined to the temple, where the law placed it, and it was to be observed there as the law directed.

The work of strengthening the defences of the land, begun by Asa, was carried forward by Jehoshaphat. This was made the more necessary as an attack by Ahab was not improbable, for no good feeling existed at this time between the ten tribes and the people of Judah. The state of public opinion and the sympathies of the two nations were as wide apart as the poles. And other nations then were surrounding them who might invade them. So that it was necessary to keep up a strong militia and to garrison the land in various places.

Our lesson also tells us that Jehoshaphat inaugurated no mean educational system, sending out the princes as superintendents of the work, and sending out the Levites to perform the work under their supervision. Thus they went into all the cities of Judah and taught the people. Moreover, they made the Book of the Law the basis of that teaching. Here were, therefore, in the reign of Jehoshaphat,

all the elements of a great, growing and permanent civilization. The people pursued their ordinary vocations, sheltered by the power of a stable and well ordered government; the military equipment was ample as against any possible foreign foe; the educational system was sound and adequate. Under such conditions the highest form of manhood and womanhood would be constantly developed. The principles of a true piety would be maintained, and the elements of individual and national greatness were there. Had Judah kept to these things, the nation would have increased in might through all its history. We are not speculating when we make such a statement. No nation keeping to the principles of the reign of Jehoshaphat, keeping to his national policy, ever yet went down. The strength of a nation and the permanency of a nation are in these things, and in nothing else as truly as it is in them. The tricks of politicians and the state-lies of diplomats are as the chaff which the wind driveth away; but blessed is that nation whose God is the Lord. Turn your eyes, for a contrast, to the kingdom of Ahab at this very moment. That kingdom was going to pieces under the dissolving power of a licentious court and a debasing idolatry. Nothing but the ministry of Elijah and Elisha put even a temporary check upon the process of its dissolution. God was in Judah, "and the fear of the Lord fell upon all the kingdoms round about." Satan ruled all hearts in Israel, and the nation was rushing to its doom. It never was otherwise with the wicked; it never will be.

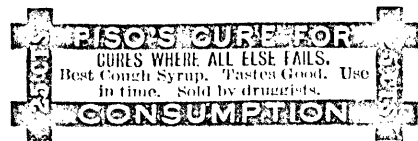
There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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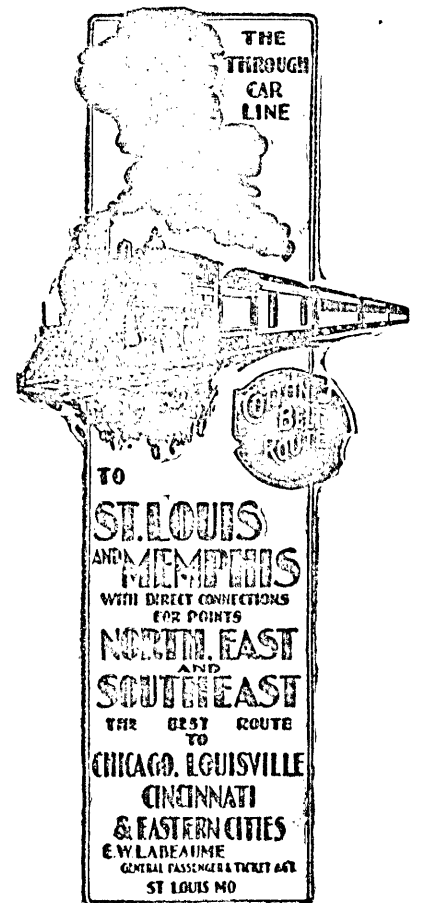
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Ft. Smith, Ark.

REV. W. B. RICKS, W. R. Conf.,
Newport, Ark.

REV. E. R. STEEL, L. R. Conf.,
Little Rock, Ark.

MISS LULA HALE, Sec'y & Treas.,
Little Rock, Ark.

"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.

OCTOBER 2, 1898.

Missionary Trance of Peter.

ACTS x. 9-16, 28.

Simon Peter had been chosen of God as the human agent to be employed in organizing the church visible, and opening its doors both to Jews and gentiles. In this sense he was the rock, and in this sense he had the keys.

Not that he held any official headship over the apostles, his brethren, as is vainly contended by the church of Rome, but that he was appointed to do a particular work, which he did. Jesus Christ is, pre-eminently, the rock on which the church is built, and he holds the keys of the spiritual world, even as the loved disciple, John, saw him in his vision. "I am he that liveth and was dead, and behold I am alive forevermore and have the keys of hell and of death."

But in a lower sense, and as one appointed to deal with the visible and outward kingdom, the church, Peter was a chosen agent to organize the church, and to open the door of the church both to Jews and gentiles. This he did and in this his especial commission began and ended and could leave no successor.

The vision at Joppa, in the house of Simon the tanner, opened the way, in Peter's faith and conscience, to go to the house of Cornelius, the gentile, and baptize him into the Christian church.

Peter was to be taught that the restraints and bars which had separated the Jews and gentiles, though having their sanction in the laws which God had given the Jews, were of a ceremonial character, and so had a temporary use.

The Jewish law prescribed the beasts and fowls which a Jew

should use for food. One would have to be very blind to spiritual things to suppose that God is actually served and glorified in eating a particular sort of food. And, yet, under the law Peter had so ruled his life as if the salvation of his soul depended on it. There were good sanitary reasons for the food regime which the law prescribed, and it was further intended to have its moral use in keeping before the mind of the Jew the holiness of God, and how, in the moral sense, he would have his people discern between the clean and the unclean.

But this was an object lesson, needful only in the childhood stage of religious thought and development. Peter was to be shown that the time was come, when, under clearer light, and in obedience to the leadings of God's spirit, he should no longer respect the restraints of ceremonial law. He was called to put himself in harmony with the great truths of the common fatherhood of God and the common brotherhood of man.

In principle the Old Dispensation had taught those truths. The covenant with Abraham promised a blessing to all the world in his seed. It was taught by the prophets that the Messiah should be a light to lighten the gentiles and that in him the gentiles should trust.

Jewish conduct had not been in full harmony with these truths, and, partly, because of ceremonial restraints which were only intended for national use. Nation and temple and ritual were now ready to pass away, and yet in their passing clear the horizon of religious thought for a wider and a clearer view.

Peter saw, clearly, that, according to the very ground of salvation taught and illustrated in the Covenant, that any one, Jew or gentile, who had true faith in God must be owned and accepted of God, and that to all such the larger covenant mercies through Christ must be revealed. He was taught that "in every nation he that feareth God and worketh righteousness is accepted of him." He was also taught, that, as to spiritual purity, the lines do not run with natural descent or ceremonial observance, but that God is the cleanser and sanctifier of believers.

Are You Nervous?

USE HORSFORD'S ACID PHOSPHATE.

Dr. H. N. D. Parker, Chicago, Ill., says: "I have thoroughly tested it in nervous diseases, dyspepsia and general debility, and in every case can see great benefit from its use."

Dr. Allen.

I heard Dr. Y. J. Allen at the State League at Jonesboro, and I want to say it occurred to me that if Dr. Allen could work now among us for about five or ten years in getting us ready, the two readies, aye, the three; China's ready, our ready and God's ready will exalt Christ in this great nation. God willing, China willing and we willing. O that it may be. It is hinted we may have the learned Doctor with us at Beebe. We shall try to see to it. I think he is the greatest man in Southern Methodism.

JAS. F. JERNIGAN.

Missionary Fund.

I have received from Epworth Leagues for the support of Bro. Cline, our missionary to China, the following:

Newport Epworth League, by Miss Lizzie Gullette, Secretary, \$12.50.

M. A. Nelson, Secretary for Junction City League, \$2.50, one fourth amount pledged.

Rev. W. M. Wilson writes that Black Rock Junior League subscribed \$5.00 and will pay. The name was omitted unintentionally in the published list.

GEO. THORNBURGH, Treas.
Little Rock, Ark.

Leaguers of Newport District.

As your president, I wish to address you through our state paper, the ARKANSAS METHODIST.

Every leaguer of the district will be gratified to learn of the progress made in our work during this conference year. The number of leagues have been doubled. We began last December with seven, and now have fourteen leagues. With this number of leagues there are yet eight charges, out of the fifteen in the district, that are without an organization. I have heard of good work being done by each league of this district. Some of the pastors have found their leagues to be their most valuable human assistants in their protracted meetings. Every league has proven itself worthy of a place in the church, and has wrought well for the Master. While this is true, there is much that yet demands our attention. None of our leagues have yet become ideal leagues. We are continually reminded that we have not availed ourselves of our privileges nor used advantageously all of our opportunities for honoring our Lord. Let us, therefore, ever seek to improve. The Epworth Era is now a paper essential to a league that expects to succeed in its mission; as a brother wrote me recently: "It would help every church member to read it." Subscribe for the Epworth Era. Secure at least one set of the reading course (several would be much better) and begin its study at once. Won't the third vice-president of every league in the district try at once to do something in his department? What is being done in the way of systematic Bible study? How many of the first vice-presi-

dents have appointed the sub-committee on missions? Don't neglect this important matter longer. I would be glad if every league would study "Miracles of Missions," and follow the outlines published in Epworth Era and ARKANSAS METHODIST.

Our conference year will soon be ended; your pastor will have lots of work to do before he is ready to go to conference. I hope every league and every leaguer will find some way of assisting in finishing up the year's work. If your pastor is behind with his collections, you may be able to help him raise them. If the stewards are not succeeding well, you may find an opportunity to assist in securing balance of his salary. There may be a church or parsonage debt, or there may be some improvement needed on church or church property. Can you not find a way of helping in those enterprises? Don't let your pastor go to conference and report a shortage on salary or on the general collections, and don't let him go without a good suit of clothes. Make him a present. The Epworth League must be a working force in the church. No one league will have all that I have mentioned upon it; but there is some work that you can do. Don't fail in your duty.

If any league desires the service of any of your district officers, command them.

We hope to be able soon to supply the leagues of the district with the Constitution and By-Laws of our district league. We will then call attention to some of its provisions. Let us, as leaguers, "redeem the time," work together and make a forward move.

W. M. WILSON.
Black Rock, Ark.

The workman often eats his lunch on the same bench where he does his work. The office man turns his desk into a dining table. Neither gets the out of doors exercise he needs, neither takes the proper time for eating. It is small wonder that the digestion of both gets out of order. In such cases Dr. Pierce's Pleasant Pellets come to their assistance by aiding nature in taking care of the food.

The cause of nine-tenths of the sickness of the world is constipation. From this one cause come indigestion; disorders of the stomach, liver and kidneys; biliousness, headaches, flatulence, heartburn, impurity of the blood and the serious complications that follow. To begin with, constipation is a little thing, and a little thing will cure it. The "Pleasant Pellets" are tiny, sugar-coated granules. They will perfectly cure the worst case of constipation and indigestion. If the druggist tries to sell you some other pill that pays him greater profit, just think of what will best pay you.

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.

ROBERT & THORNBURGH.

ARKANSAS METHODIST

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

WEDNESDAY, SEPTEMBER 28, 1898.

That the church needs holiness people we agree, but we cannot agree that it needs within its pales a society who pose as "the holiness people" and condemn their brethren as "holiness fighters."

The desire to be regarded brilliant has led many a preacher and writer to be incorrect, and reckless in statement. They study to say startling things in a startling way. Such secure hearers and readers, who seek to be entertained, but who would no more think of following them as leaders, than they would of following a circus clown. It is pitiful to see one of these "adcaptandem" declaimers in the pulpit, assuming to be the great power of God because of the crowd he gathers. Both he and his crowd profane the sacred place.

Vocal music should be taught in every theological school in the church, by a competent instructor;—not to produce that unendurable preacher, who proposes to do all the singing, to criticise the choir and contend with the committee on church music; but to qualify the minister to know when the singing is what it should be, to be in readiness for an emergency when there is no one else to lead the singing, and to make wise suggestions to parents concerning the education of their children in vocal music.—New York Christian Advocate.

The Color Line in the North.

The colored Methodists of Illinois, at their recent conference in Quincy, adopted a protest against the management of the public schools. They say: "There is not a high school in the Southern half of the state where colored youths can be admitted."

After the war the ideal of our Northern friends was to utterly abolish the color line in the South. This turned out, however, to be only an ideal for Southern people, by no means agreeable when applied to themselves. When Northern people came to deal practically with the question in their own society, they found that natural instincts had fixed the color line as strongly among the whites of the North as of the South. The difference, now, however, is that the Negroes of the South have little reason to complain of the color line. The law, because it recognizes the color line, secures their

rights under it in good schools, built and sustained for them at the public expense. Their equipment for public education, in our Southern States, is upon the same plane with that of the whites. To have the color line drawn socially, and yet not recognized legally, is to cut off the Negro from his rights; only then does it become oppressive. If those Northern people will build good public schools for the Negroes, and support them at the public expense, they will hear no more protests on this subject.

The Negroes will not complain of being set off to themselves, if it deprives them of no real benefit or advantage.

Bishop Candler and the Reporters.

Two weeks ago there appeared, in the columns of one of the St. Louis papers, quite a list of appointments of our preachers which were to be made at the coming St. Louis Conference, and the reporter represented that he was giving out information from Bishop Candler. No thoughtful Methodist believed that the Bishop had given out to any reporter a word of information about his plans, and those acquainted with the situation saw that the reporter was dealing with a matter, respecting which he had no real knowledge, making mistakes respecting things well known already, and that any of the St. Louis preachers could have made better guesses than he. But the matter has caused Bishop Candler to speak, which he does, as follows:

"It is not my way to attend to business through the newspapers. Since coming into the State, only one reporter has sought an interview with me, and I declined to see him. If at any time I wish to make any announcements of plans for our work, I will do it through the regular channels, and the church papers are amply sufficient for what few expressions of opinion I may feel inclined to give to the church. I have a great aversion to a minister of God airing himself in interviews and deliverances through the secular press."

Mormonism and Polygamy.

In last week's Advance we find an article on this subject from the pen of Rev. John D. Nutting, who was for six years pastor of Plymouth Church at Salt Lake City. He cites the following statement, denouncing its assertions as an error:

A young gentleman from Utah, who was brought up in the States, tells me that there need be no fear of the revival of polygamy. It got its death blow when the government outlawed it; and now even the young Mormons are opposed to

it. While adhering to the Mormon Church, they reject the tenet which was once declared the fundamental proposition of the faith.

In contravention of this, Mr. Nutting states that the Deseret News of December 7, 1896, when speaking of polygamy, declared:

Of course the church has not surrendered any of its doctrines, neither has it professed to do so.

In the magazine for the Mormon young people's society for May last are eighteen pages on polygamy (eleven of them by the editor), in favor of the system. It closes with these words:

And the fact of God's approval of plural marriage in ancient times, is a complete defense of the righteousness of the marriage system introduced by revelation through the Prophet Joseph Smith.

And, only this summer, Apostle Woodruff declared before the young ladies' society that "polygamy is as much a part of the faith of the Mormon Church to-day, as it ever was."

At the present, Mormon "Elders," laboring in the eastern part of this country, are making the statement that polygamy has been abandoned by the Mormons. This is in order to win favor among the ignorant. In view of this, it may be well that the falsity of their statements shall be known far and wide. If those who have been misled by Mormon missionaries shall be convinced that in this respect they have been deceived, they will be the less apt to fall under the hurtful influence of Mormonism in other matters of doctrine and practice.—Christian Observer.

Echoes From Our Fraternal Delegate.

From the Christian Recorder, the official organ of the Canada M. E. Church, we take the following in reference to the utterances of our fraternal delegate, Dr. A. Coke Smith, at the General Conference at Toronto:

THE REV. A. COKE SMITH, D.D., of Lynchburg, Va., fraternal delegate from the Methodist Episcopal Church, South. Dr. Smith spoke on "Methodism and the Future," and said the attitude of a man toward the future and toward Methodism may be expected to affect his opinions. If appeal to prophecy is to be entered upon, and progress in the past to foretell the future, Methodism might, he said, be expected to prophesy great things for the future. Of one thing they might be sure, that the future will materially

MODIFY ITS POLITY.

Methodism arose to meet a need; the form of the government must be modified by the need of the people, and therefore the government of the church must be modified

in the future. But it will not change its doctrines; they will remain as matters of revelation. The Methodist Church stands by the Bible as the word of God, and not merely as containing the word of God. (Applause.) These doctrines are clear and easily understood. We need new forms. If there is any newer and better way of propagating the gospel, in the name of all that is good, let them have that new and better way. The machinery of Methodism may grind continually, but the Holy Ghost must guide it. Referring to the complaints of people about going back to old-time Methodism, he told a pointed story of an aged Negro preacher who complained to his congregation that formerly everybody could tell when they got near to a church, because of the shouting and singing and praying, but the preacher in question added: "I have been preaching to you like t'under for an hour, and haven't got a grunt out of one of ye." And that is the complaint we hear nowadays. (Laughter.) "I would rather see the Methodism of Canada

LAY DOWN A MILLION

of dollars on the altar of the church than that they shouted for a year," cried Mr. Smith, and the fact that he had struck a popular key was shown by the hearty applause which greeted the remark. The Methodist Church, he pointed out, is an intensely missionary organization; it began in a mission room, and from the beginning has been a missionary movement. If the future is to be judged by the past, and in view of the increase of missionary spirit, he prophesied that the century, which in a few months will be upon us, will not go by until the gospel of the Son of God shall have been preached to every man upon earth. Referring to the work of the church at home, while not advocating the entry of the church into politics, he impressed upon every Christian man the importance of conscientiously discharging his sacred duty at the ballot-box with a single eye to the advancement of the cause of Christianity. Hearty applause greeted the speaker as he closed his eloquent, pointed and inspiring address.

Our Missionary Assessment.

DEAR BRETHREN: Shall we pay our assessment for missions this year? This a question that should meet with a ready, affirmative answer from every preacher amongst us. It ought to concern us deeply. As to our ability to pay, that is beyond any question. There are thousands of dollars in the hands of Southern Methodism in the bounds of our conference. God has blessed many of our members with wealth, but it is a great latent force in their hands. It would be a blessing to them as well as the church, to put some of their money into the Lord's treasury. Let us show them that we can "make to ourselves friends of the mammon of unrighteousness" by coining our money into souls saved.

For one, I believe that with the proper effort on our part, we can pay every cent of our assessments, and especially if we begin early in the conference year. Brethren, the obligation is upon us. We expect our stewards to make vigorous efforts to pay our salaries this year; this they ought to do, but do we not sometimes accuse them of neglect of duty, when they have collected a better per cent of the salary than we have of our collections ordered by the church? They are no more culpable than we are. We ought not to expect our salaries in full if we have neglected this duty of ours. "Be thou an example of the believers."—Paul. Our assessment for foreign missions was only \$5,000; for domestic, \$3,900. A small amount for 24,000 members to pay; about 37 cents per capita would pay it in full.

I notice, in looking over the minutes of last year, that eleven charges paid their full assessment for foreign missions, to-wit: Fort Smith First Church, Ozark station, Clarksville station, Lamar and Knoxville, Russellville station, London circuit, Morrillton station, Bentonville station, Rogers and Oakley Chapel, Prairie Grove circuit, and Siloam Springs station. Some of the best paying stations and the best circuits in our conference do not appear in this list. Let the preachers at these places see to it that they fail not to hold up the standard and many others resolve to be found in this list next year. Let every preacher say, I will try.

In the beginning of the new dispensation, Christ ordained that those already saved should tell it far and wide until his name should be great among the heathens. In these later days he has caused the nations to fling wide open their doors, and he bids us enter in Jesus's name, and the cry comes rolling over the sea, "Come over and help us, ere we die." The opportunity! Oh, the opportunity, what will we do with it? While we wait they die, and their blood shall be required at our hands. Go or send. May the author of missions help us to work.

Your brother and fellow laborer,
WM. SHERMAN.
Altus, Ark., Sept. 23.

In Sorrow.

My darling Ruth went up to her mother in glory last night at 10:45. She died without a struggle. Our hearts are bowed down with grief, but thank God for the sweet assurance that we have of meeting her in heaven. I will take the remains to Brinkley tomorrow, at 4 o'clock p. m., and bury them with her mother. Pray for us, that the dear Lord may sustain us by his grace. Sorrowfully, your brother,
S. L. COCHRAN.
Searcy, Sept. 23.

PULPIT BIBLES. We have received a splendid line of Pulpit Bibles which we will sell cheaper than ever before. We can send a very beautiful morocco, large type, Pulpit Bible, prepaid, for \$5.00. Godbey & Thornburgh.

In Great Sorrow.

DEAR METHODIST:—Our little daughter, Mary Pauline, died this evening at five o'clock. We are in great sorrow, and beg the brethren and your readers to pray for us. A loving mother and faithful physician did all they could for her.

T. W. FISACKERLY.
Mt. Pisgah, Ark., Sept. 26.

NOTICE.

To the Preachers of the Little Rock Conference: Dear Brethren:—We are nearing the close of another year. It has been as hard as any other year in the lives of the old preachers and the widows and orphans of preachers. The years are all the same to them—wearing, watching and waiting for the coming chariot to carry them home to rest and plenty. But upon you depends their support. Brethren, I beg you, one and all, stand up now, and say: "The Lord helping me, they shall not be left without that support, which was promised years ago when they entered the work." Let each preacher bring up his full assessment of eight per cent of his salary, and the Joint Board will have no trouble in taking care of every man, woman and child who has any claim upon it. Don't fail in this, brethren. Yours, in love of right,
L. B. HAWLEY,
President Joint Board.

Personal.

Rev. R. D. Smart has been transferred to St. Louis Conference, and appointed to Cook Avenue Church.

The editor of the METHODIST went up to Morrillton on Saturday, where he is assisting Rev. Jas. A. Anderson in a protracted meeting.

Rev. C. E. Pattillo has been transferred from the Little Rock to the St. Louis Conference, and appointed to Lafayette Park Church.

Rev. A. Coke Smith, D. D., has been appointed fraternal delegate to the Canada General Conference, which meets in Toronto this month.

Rev. J. H. Bradford writes, under date of September 22, that that is his first day up from a six weeks' spell of sickness. May he soon be out on his work again.

Rev. G. E. Cameron writes from De Queen, that he expects to build a new church house there by conference. Everything is going on well in his charge.

Mr. E. Massengale, one of our Epworth League workers of Atlanta, Ga., was a pleasant caller this week. Brother Massengale represents the advertising department of our paper in his travels.

The committee, in the preliminary trial of Dr. Barbee, were Revs. W. M. Green, W. H. Cotton, J. C. Meyers, M. J. Mabry, S. G. Thompson, J. R. Goodloe and R. R. Jones. The report they made was: "We find unanimously that a trial is not necessary."

In copying the names, last week, of those who had procured liquor licenses, we included, by mistake, the names of three who had procured broker license.

GRANDFATHER'S BIBLE STORIES.

Captivating narrative of the wonderful events related in the Bible. Containing the story of the Creation; Noah and the Flood; Joseph in Egypt; Moses and the Children of Israel; the Judges and Prophets; Daniel and the Captivity; the Life, Teachings and Death of Christ; the Apostles and the Golden Dawn of Christianity, etc.

ADAPTED TO ALL AGES, BUT ESPECIALLY TO THE YOUNG.

EMBELLISHED WITH ABOUT 250 FINE ILLUSTRATIONS.

This work will have an immense sale, for it is the most valuable book of its kind ever published. It has been received with unbounded favor, and we feel that we are offering agents the greatest chance to make money ever presented in the subscription book business.

AGENTS CAN SELL THIS VOLUME FAST FOR THE FOLLOWING REASONS:

- BECAUSE the beautiful stories of the Bible deeply interest both old and young. They are always captivating, and are read with eager delight.
- BECAUSE these wonderful narratives are told in language so plain and simple that they are adapted to all readers. The style is concise and fascinating.
- BECAUSE this charming volume is replete with the most valuable lessons from the lives of the great men and women of the Bible.
- BECAUSE the Life and Teachings of Christ and the marvelous events in His history are fully treated. Here is a graphic portrayal of the tragic scenes of the Crucifixion, the Resurrection and triumphant Ascension.
- BECAUSE parents everywhere want this most attractive volume to put into the hands of their children. No other work compares with it in value.
- BECAUSE it is superbly embellished with about 250 fine engravings, illustrating the Scripture Story from Genesis to Revelation, and the price of this magnificent volume is so low as to bring it within the reach of every family.

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GOODWIN, ARK., SEPT. 27, 1898.

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Very truly yours,

(Signed) ROZA B. CROSS.

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Christian Life.

Reaching Heaven.

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true—
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under feet,
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and e'er the night
Our lives are trailing the sordid dust.

We hope, we aspire, we resolve, we pray,
And we think that we mount the air on wings
Beyond the call of sensual things,
While our feet still cling to the heavy clay.

Wings for angels, but feet for men!
We may borrow the wings to find the way;
We may hope and resolve and aspire and pray,
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls,
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—Selected.

Tongues of Fire.

As preachers, have we made the
sins of the times as our own sins?
We have a gospel of life, of fire;
let us live it and preach it. Fire
consumes and purifies. May fire
from above come upon us; to con-
sume the dross and to purify the
gold.

The fires from beneath are burn-
ing, too. They are hotter as we
approach them; hence the mobs
and all the sins of our times. But
the fire we need is from above—
the baptism of fire—of the Holy
Ghost. It burns but does not con-
sume. It refines, makes us pure
within and without—makes us like
God.

How much we need tongues of
fire, Peter like, to deliver his mes-
sage to perishing men. We need
gifts, but we need the graces as
well. If we but ask we shall re-
ceive; if we seek, we shall find.
Let us pray for tongues of fire.
Let its flames sweep through all
our hearts, churches and confer-
ences. "Surely, I come quickly.
Amen. Even so, come, Lord Je-
sus."

O. H. TUCKER.

Little Rock, Ark.

A Tribute.

It was with sorrow that I learned
of the death of my friend and class-
mate, Rev. N. T. Thomasson. I
met him first at Hendrix, in 1892.
At once I formed an appreciation
for him which became stronger
till his death. In our spare mo-
ments he told me much of his per-
sonal experience.

I think no one can fully appre-
ciate the sentiment of his poem of
intermingled joy and sadness enti-
tled "Weary," without having
known something of his inner life.
If there were any of his acquaint-

tances or classmates who did not
fully appreciate him, it was be-
cause they did not properly under-
stand him.

Often did he and I exchange bits
of opinion and personal experience
bearing upon practical life. Not
many know how heavy were the
tests of his faith under some of his
trials. I never listened to him on
these incidental occasions without
feeling, before he left me, that
there was a living power within
him that linked his life to that
of Christ.

The only sermon I ever heard
him preach was at the camp-meet-
ing on Center Point circuit in the
summer of 1896. He impressed
me very much with his earnestness
and zeal. I was anxious and hope-
ful that he would live long to bless
the church with his labor.

God called him early to enjoy
"The heaven-born to-morrows."

GEO. N. CANNON.

September 3, 1898.

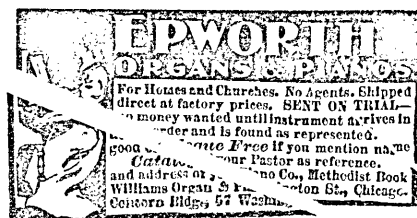
Pray for Our Rulers.

Paul exhorts that "supplications,
prayers, intercessions and giving of
thanks, be made for all men, for
kings and for all that are in au-
thority, that we may lead a quiet
and peaceable life in all godliness
and honesty." This should not be
forgotten in our public prayers.
Upon the President lies heavy re-
sponsibilities, and upon those who
share his counsels a share of this
responsibility. All that are in au-
thority, from the highest to the
lowest, need divine guidance, for
their mistakes involve the welfare
of others. We who believe that
God answers prayer should remem-
ber in the pulpit, in the prayer-
meeting, at the family altar, and
in our closets, to pray for our rul-
ers.

We have grown to be a great
nation; old sectional lines have
faded out; old asperities have died.
We are one from the lakes of the
North to the Caribbean Sea of the
South. We have varied industries,
and are now brought more inti-
mately into relations with other
governments. We need, therefore,
wise rulers, who shall maintain
peace and prosperity at home, and
national honor abroad. The wis-
est statesman in the presidential
chair, the cabinet or congress,
needs wisdom more than his own—
the wisdom which cometh from
above. And in answer to the
prayer of Christian citizens, we
are warranted in believing that
it will be given them.—Pittsburg
Christian Advocate.

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A., Little Rock.

Th. L. E. Back can be cured with
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For the Young People.

Who Aguinaldo is—The Philippine Leader.

Pancho Aguinaldo, the native dictator of the Philippines, is a very picturesque personage. He is the son of a prominent native chief. Anxious that his boy should be educated, the chief confided the lad to the Spanish priests, who thought that Aguinaldo's influence when he grew up would help to maintain Spanish authority among the Malay population. The father is rich, for a native, and Pancho Aguinaldo, after being taught in the local schools, was sent to Madrid to study theology and qualify for the priesthood. After a year or two of study, the young man boldly declared he would not be a priest, but a soldier. So he was drafted into one of the native regiments, in which a few of the subalterns are Manila men, but all the captains and field officers are Spaniards.

Nearly two years ago, Aguinaldo and a compatriot named Alexandro, also a lieutenant of native troops, organized a revolt in the native corps. Aguinaldo's regiment, one morning while on parade, shot all its Spanish officers, except a few lieutenants, and took to the savannas—great trackless prairies, swampy, with occasional high bits of land called "matters." Here Aguinaldo made his headquarters. At one time he must have had 4,000 or 5,000 men under arms of some sort hidden in these fastnesses, raiding the rich settlements whenever they felt like it. The political governor-general of the Philippines, Senor Don Bastilio Augustin y Davila, offered a reward of 20,000 pesetas for the head of Aguinaldo. Within a week he received a note from the insurgent chief, saying, "I need the sum you offer very much and will deliver the head myself."

Ten days later the southeast typhoon was raging. The hurricane—for it was one—was tearing things to bits, and it was raining as it can rain only in the Orient; a sheet of black water flooded the earth. The two centires at the governor-general's gate made the usual reverent sign as a priest passed in, who asked if his excellency was within and unengaged. They answered yes to both questions. Don Bastilio did not turn his head as some one entered. It was his secretary, he supposed, come to help prepare an eloquent statement upon the condition of the colonies. It was not the secretary, but a priest, who said, "Peace be with you, my son."

The cleric locked the door, and dropping his cloak, said:

"Do you know me?"

Don Bastilio did know him. It was Aguinaldo, also a 20-inch bolo, a native knife, sharp as a razor, carried by every Malay in time of stress. They can lop off an arm at one blow as though it were a carrot.

"I have brought the head of Aguinaldo," the chief said, touching the edge of his jewel-hilted bolo to ascertain its condition,

"and I claim the reward! Hasten, else I shall have to expedite the matter myself."

Don Bastilio was trapped. He had to open his desk and take out the sum in Spanish gold. Aguinaldo punctiliously wrote a receipt, coolly counted the money and walked backward to the door. He suddenly opened it and dashed out, just ahead of a pistol bullet that cut his locks on the temples. Captain-General Polavieja offered him and Alexandro a free pardon and \$200,000 each to quit the colony. They accepted it and got the money; only to learn that they were both to be assassinated the next night at a festa. The two men who had undertaken the job were found dead, stabbed to the heart, in their own beds. On the kriss handle was a bit of paper with a line saying, "Beware of the Malay's vengeance."

Polavieja resigned and returned to Spain, being succeeded by General Augusti, formerly captain-general of Barcelona. Aguinaldo is about 38 years old. He and his comrade, Alexandro, hold the future of the Philippines almost entirely in their hands.—Christian Observer.

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ARKANSAS METHODIST.

"A QUESTION IN BAPTIST HISTORY."

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

Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book.

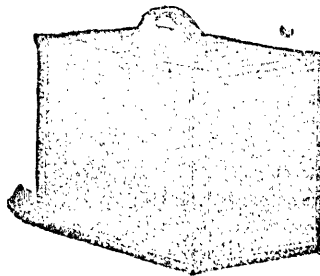
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Our Church at Home.

HAZEN, ARK.

I have finished my round of protracted meetings in the country. The results are:

Walter's Chapel, conversions, 1; accessions, 1. Roger's Chapel, conversions, 6; accessions, 3. New Prospect, church revived. New Bethel, conversions, 30; accessions, 26. Barrettsville, conversions, 24; accessions, 19. Total conversions, 61; accessions, 49. To this we add results of the meeting held here at Hazen in the spring: Conversions, about 25; accessions, 18; making a total of conversions, 86; accessions, 67. We purpose holding another meeting here at Hazen before conference. I acknowledge my indebtedness to Brother Ware for very efficient help rendered by him at New Bethel. The last meeting held at Jenkins Chapel was not a success. We have but three members living there and very few outside that sympathize with us. At all the other places the church has been greatly revived. We thank God and take courage.

W. M. CROWSON.

Sept. 24.

WALDRON CIRCUIT.

Our first protracted service was held at Mt. Pleasant, embracing the second Sunday in July; four conversions, three accessions, the church greatly strengthened in faith, putting on new zeal and purpose. Bro. J. L. Hayes was with me and rendered valuable service.

Our next meeting was held at Fair's Chapel; fourteen conversions, with accessions to follow. It was a gracious time. I was taken sick on Monday of the meeting, with bilious fever, and did not get back for several days. The meeting was carried forward by Bro. Barker, of the C. P. Church, assisted by Bro. Fight, of the Free-will Baptist Church. Many thanks to these brethren for help.

Our next meeting was held at Square Rock; seven conversions, one accession with more to follow, the church revived and carried to a higher plane of living. I was assisted at this point by Bro. C. A. Ferguson, who did excellent work. I am just up from another attack of fever, feeling much improved. To God be all the praise. Have one more meeting to hold.

JOHN C. SHIPP.

ROCKY COMFORT CIRCUIT.

All things considered, we have had, and are closing, a very pleasant, and, to the church, a very successful year. Spiritually, we seem to be making some progress.

Our fourth quarterly conference will be held Oct. 22, 23, which will practically close our year's work. Financially, we are badly behind. This is largely accounted for in the fact, that this circuit embraces some very poor country; and in the very sad fact, that a large per cent of our membership are totally uneducated in church work. They want a free gospel, with the freight prepaid. The church at Rocky Comfort bears the burden. There are a great many homes in this country (some Methodist) in which

there is no religious literature. This is a sad state of affairs, for in nearly every home there are children, who spend their Sabbaths on the devil's commons and feed on the devil's thistles. They ought to be reached and saved, but how?

We have had some splendid meetings; great, because of the manifestations of the power of God. Quite a number of souls have been converted and joined the church. In addition to the efficient services rendered by our local preachers, Bro. Brown, of Richmond, assisted us at Davis, and Bro. Parker, of Emmet, was with us at Rocky Comfort; both did excellent preaching.

The general election was held during our meeting at Rocky Comfort. Whisky was elected; but we have circulated a petition against it, and successfully, too.

At 8 p. m. Thursday, Sept. 15, in the M. E. Church, South, Rocky Comfort, Ark., the friends and relatives of Mr. Arch Cannon and Miss Bertie Schofield assembled to witness their marriage; this scribe officiating. Bro. Cannon is an energetic steward of our church at Rocky Comfort, the faithful president of our Epworth League, and one of the best of Sunday-school teachers. Miss Bertie is an accomplished young lady and is also a teacher in our Sunday-school, having had charge of a class for more than two years, and an enthusiastic member of the Epworth League. Their friends all wish them abundant happiness.

F. F. HARRELL.

SALEM CAMP-MEETING

is a thing of the past. The tremendous rain-fall Tuesday night forced us to close Wednesday morning. We did not lack for ministerial help. Good and true men were there, called of God; and they preached his word, which will not "return unto him void." Bro. Jewell was there, at his post, in charge of the meeting. At 11 o'clock Monday, Rev. Dr. Hunter preached Rev. Patrick Scott's funeral to a large and appreciative congregation. At times his voice had the old time ring in it. The grand old veteran of the cross sat most of the time, but twice, when the old prophetic fire burned within him, and flashed in his eye, and flamed in his countenance, he arose, then his voice rang out like a bugle blast. That sermon will never be forgotten. It will live "while the years of eternity roll," for its fruitage will be garnered in the skies. May the Lord mercifully bless Dr. Hunter. Results of the meeting: The church greatly revived, many family altars rebuilt, about ten professions of faith in Christ, and eight accessions, six on profession of faith and two by certificate. For which, to Father, Son and Holy Ghost, we lift our hearts in grateful praise.

E. L. BEARD.

Alexander, Ark.

QUITMAN, ARK.

The Lord has blessed us and our work on the Quitman circuit this year. We have held six protracted meetings and one camp-meeting;

THE FARMER'S STORY.

How a Newspaper Reporter Interviewed Him and Obtained an Interesting Article of News.

From the Press, Milroy, Ind.

Wesley Holmes, of Milroy, Ind., was in the depot waiting for his train, when a newspaper reporter addressed him. "Oh! you have come to inquire about that little experience of mine," said he, in a pleasant manner. "Well, I guess it was no little or insignificant thing after all. Yes, I'll tell you the complete story; but I did not suppose it would interest the public.

I have been a farmer all my life, and would do nothing else now, although a few years ago I would have preferred an easier job.

"I had good health all along, until this pestilent grip came. In January of '92 I was attacked with it and had a serious time. At first I was merely confined to the house for four or five days, with a severe cold, but I ached all over, and my limbs pained me when I went about. None of them were severe—just dull aches, but I was not very comfortable. The doctor came, examined me and said I had the grip. He gave me some medicine which I used and in a few days I was able to be out.

"But a day or two after I was caught in a rain, and the next morning I felt the same as before, only the pains were worse. The doctor gave me more of the same medicine, and attended me for six weeks before I was a dismissed patient. This time my trouble took on a new form, there being a cold on my lungs. I was finally able to get outside the house, but became worse again, and could not do any more work the remainder of the winter, being confined to the house most of the time.

"When spring opened up and good weather came I was better, but I always afterward had those peculiar pains all over me, and the next winter I went through with almost the same experience. 'Having the grip again,' the doctor said, 'but the fact was I had never entirely recovered, and each winter I had a relapse just about as soon

as the bad weather commenced. I kept getting worse with each attack, and the spells would last longer. The third winter the trouble took on the more serious form of muscular rheumatism, together with the trouble with my lungs. I was not able to do any work from the 10th of December to the first of May, and half the time all summer I was indisposed from my labors. I tried another doctor, but he did me very little good, and when the bad weather began in November I was worse than ever.

"A neighbor who had suffered from the after effects of the grip as I had, advised me to try Dr. Williams' Pink Pills for Pale People. I did not feel that they would do me any good, but my wife urged me to try them, which I finally did. I remember I took the first dose on Christmas day, 1895. I kept taking the medicine until I had used two boxes. By this time I had noticed no change and would have quit discouraged had it not been for my wife. She bought more pills and I continued taking them. And I am glad to-day that I did for when I had finished the next box I was much better, and three more boxes cured me. I took six boxes, altogether, taking the last about the first of February, '96. I never had to take any more medicine, and I am sure Dr. Williams' Pink Pills for Pale People cured me of my trouble, and I cheerfully recommend them to others."

The power of Dr. Williams' Pink Pills for Pale People in the vast number of diseases due to impure or poisoned blood, has been demonstrated in thousands of instances as remarkable as the one related above. These pills build up the blood by supplying its life-giving elements which nourish the various organs, stimulating them to activity in the performance of their functions and thus drive disease from the system. No one who is suffering can rightfully neglect this way to restore health.

have had about twenty conversions and several accessions, and others will join yet; the church has had a great spiritual uplift, a wonderful improvement, as much as I ever saw; we have had more interest in our Sunday-schools than in any charge I ever saw; have nearly everybody converted. Our P. E., Brother P. B. Summers, did us valuable service at our camp-meeting, preaching six fine sermons, acceptable and efficient. The local preachers have rendered good service, Brothers Williams, Bates, and Jenkins, of Quitman. To God be all the praise, now and forever.

A. C. RAY, P. C.

Sept. 22.

Married.

KNIGHT-JONES—Sept. 11, 1898, by Rev. C. J. Greene, Mr. C. F. Knight to Miss May Jones, both of Mena, Ark.

BOOKER-WILLIS—Sept. 18, 1898, by Rev. C. J. Greene, Mr. J. F. Booker to Miss Annie Willis, both of Mena, Ark.

SIMMS-VINSON—Sept. 11, 1898, at the parsonage in Dover, Mr. D. B. Simms to Miss Carrie F. Vin-

son, Rev. O. F. Bettis officiating.

WILLIAMS-GRAY—Sept. 21, 1898, at the residence of the bride's father, in Apploton, Ark., Mr. J. H. Williams to Miss Roxie Gray, Rev. S. C. Vinson officiating.

MERRILL-WILLIAMS—Sept. 14, 1898, at the residence of H. T. Raney, McCrory, Ark., Mr. A. W. Merrill to Mrs. May Williams, all of Woodruff county. Rev. H. T. Raney officiating.

HEDRICK-WISE—Sept. 4, 1898, at the residence of the bride's father, near Lanark, Ark., Mr. Louis Hedrick, of Pine Bluff, and Miss Ellen Wise, of Bradley county, R. A. McClintock officiating.

WARD-SHERRELL—Sept. 13, 1898, at the parsonage of the M. E. Church, South, in Cushman, Ark., Mr. Will Ward, of Tyler, Texas, to Miss Ida Sherrell, of Victor, Ark., Rev. F. M. Smith officiating.

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,

Woman's Work.

Woman's Home Mission Society.

With September 1, the second quarter of our fiscal year closed and the last half of our year began. It is well to look back and see what we have done. It may be that some of us will see some things that have been left undone. We will not linger over those lost opportunities. It is a blessed privilege to be able to begin anew in our work for our Lord and Master. Some of our workers have done well this quarter, and the report from the society will be given in full as soon as all auxiliaries are heard from.

The fund for the Little Rock Conference cottage, at our mission school in London, Kentucky, is growing. Our district secretaries are interested, and their efforts have brought forth fruit. Monticello auxiliary was the first to send her full pro rata for the cottage, and other auxiliaries are sending in contributions. Let us make haste—the cottage is needed now. A number of poor girls and boys who long to enter the school must be refused admittance, because there is no room. Our cottage would be a blessing to six or eight of these. They need our help, and they are worthy of it. It may be that we need, even more, this opportunity for a little self-sacrifice. Let us help one another. Let those who have contributed nothing do so now. It is needless to ask those who have contributed to give more, for they will do so gladly if they can.

During the past quarter an adult auxiliary was organized at De Queen, by Mrs. G. E. Cameron. Those good women have started to work in earnest, with thirteen members—five subscribers to Our Homes. A juvenile auxiliary was organized by District Secretary Mrs. A. J. Mims, at Ashbury Church, Little Rock. It makes our hearts glad to welcome these two societies to our band of workers.

The auxiliary of First Church, Little Rock, sent a box of clothing to our Wolff Mission school in Florida.

Our work was presented at the district conferences by the district secretaries and other friends. Mrs. F. D. Rudolph secured twelve subscribers for Our Homes at the Arkadelphia District Conference. Again our pastors have pledged hearty co-operation, and it only rests with us to give them the opportunity. They are ready, willing and waiting to help us. If there is an exception, it must be because he does not understand what our society has done and proposes to do for the uplifting of humanity.

Unless we tell friends about our parsonage building, our mission schools and rescue homes, they may think we are selfishly working for ourselves all the time. Not long ago, I heard a thoughtful man declare in an address, that the chief good in rescue work was in the example of self-abnegation shown by those giving their lives to it. I

longed to tell him of the ninety-six repentant women received in our rescue home in Dallas, Texas, last year seventy-three were converted to God.

Yes, let us show that our hearts are in the mission work, and gifts and free-will offerings will be poured into the treasury of the Lord.

Now and then an auxiliary says "we have no parsonage and can not respond to other calls." Friends, let us not deceive ourselves. The few dollars denied the mission school will not build a parsonage. It is a fact that a gift to a worthy object away from home brings new energy for the work at home.

A wise man said: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

I have lived to see this verified in the case of individuals and of societies. Women of the Little Rock Conference, let us bear the responsibility laid upon us by the needs at home and abroad.

Sincerely,
Mrs. W. H. PEMBERTON,
Cor. Sec. L. R. Conf. H. M. S.

In Memoriam.

At the September meeting of the Home Mission Society of First Church, this city, the following was read by Mrs. L. E. Smith:

DIED—At her home, 1414 Broadway, July 25, 1898, Mrs. Louise C. Leigh, wife of Mr. J. G. Leigh.

The brief illness and its sudden termination of her life was a shock and a surprise to her friends and the community.

It seems a peculiarly sad stroke of the divine hand which calls for one in the very summer time of life, while still on duty in every place of a woman's usefulness. But the summons comes, the work is laid aside. Memory will still linger, and her influence for good will forever remain.

To the many excellent traits that combine to make a lovely Christian woman, was added the gift of a brilliant personality, gracefully recognized by all who knew her.

The church will miss her, to whom every interest her generous spirit responded; friends and neighbors will need her kindly ministries in days of sickness and distress; but to her loved ones, her very own, the loss is incalculable, the reparation impossible.

In acknowledgement of our loss, the Home Mission Society of First Church offer the following resolutions of sympathy and respect:

Whereas, It has pleased God, our Heavenly Father, in his all-wise providence, to remove by death from our midst, Mrs. Louise C. Leigh, a loved and honored member of our society. Therefore, be it

Resolved, That we extend to her family our sincere sympathy in their great sorrow, and assure them of our prayers for Divine support in their bereavement; and,

Resolved, That a copy of these resolutions be given to the family,

and be spread on our minutes, for a memorial page, and be published in the ARKANSAS METHODIST of Little Rock.

Mrs. L. P. DRAKE,
Mrs. A. J. MIMS,
Mrs. J. H. SMITH,
Committee.

Here and There.

While the women of all Christian lands have ever been honored, there is without doubt, no country where they enjoy as great privileges as in America. But while we are thinking of our benefits, our happy home life, social advantages, and unsurpassed opportunities for developing the best of which we are capable, let us think for a minute of some of the disadvantages of our sisters in heathendom.

The education of a respectable Hindu woman consists in knowing how to cook and to grind rice. Low women, however, may learn to read and sing; therefore, these accomplishments are thought to be vicious.


The philosophers of India; the wise men, have learned that it is right to be merciful to all people, to everything that breathes. Yet they never show the least particle of human sympathy or consideration toward women. Their lives are so unspeakably wretched that they would like to kill themselves.

The Buddhists have established hospitals for animals, and in one of these establishments at Bombay they have a bug ward. A man is hired to take care of the bugs and to feed them every day on his own blood. This seems too outrageously absurd to believe, but it is a fact, nevertheless. Of course it is not thought worth while to have hospitals for women in a place where bugs are so very important, so they do not have them.

According to a Hindu lecturer, now traveling in America, who says he has sounded the depths of their religion, there are five sinless lies in Buddhism. These are lies told to women, and it is not considered wrong to deceive a mother, wife, sister or daughter.

When we think of the many wretched outcasts, who have been won back to honesty and right living by the prayers and loving faithfulness of good women; when we consider the number of great and good men of our country, who owe their success in life to the influence of a Christian mother, we may partially realize how much is

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

Our Church at Home.

CLARKSVILLE CIRCUIT.

I have just closed a very successful meeting at Mt. Olive, one of the appointments on my circuit; had twenty-five conversions, twenty accessions, baptized seven infants, and the church was wonderfully revived.

J. N. VILLINES.

Sept. 22.

EL PASO.

One week ago today I closed my third protracted meeting. I began at Vilonia, first Sunday in July, continued eleven days, had twenty-eight conversions, five reclamations and twenty-three accessions. Commenced at Sixteenth Section the fourth Sunday in August, continued five days, had sixteen conversions, thirteen accessions. Commenced at Cypress Valley first Sunday in September, continued five days, had seventeen conversions, sixteen accessions. Brother Reeves, of Beebe, was with me at Sixteenth Section, and did very effective work. He is a good worker. The Lord was with us in great power all the time; there was old-time shouting in the camps of Israel. We have the old-time religion. To God be all the glory.

E. M. DAVIS.

Sept. 16.

TUCKERMAN.

My meetings are all over, and now comes the tug of war. We are behind on our collections. Last spring I secured subscription sufficient to meet all my collections and am doing well, for I have most all the subscriptions yet. Our meetings resulted in sixty-two conversions and about twenty accessions. We have built an elegant church at Centerville, and commenced to build a church at Elgin.

We have three Epworth Leagues, three Sunday-schools and three Missionary Societies. Furthermore, we have more active, energetic Christian workers and more backsliders on Tuckerman circuit than ever before in its history. This is my fifth year in the conference, my fourth at Tuckerman, and bless the Lord, the happiest year of my life.

J. D. SIBERT.

Sept. 16.

ASH FLAT CIRCUIT.

Have held four protracted meetings, resulting in three conversions, one reclamation and two accessions to our church. At Pleasant Hill we were assisted by Rev. David B. Rogers, L. P., of the Evening Shade circuit, and Rev. Hammack, pastor of the Missionary Baptist Church at that place.

Our third quarterly conference was not very well attended by the official brethren. Our earnest, consecrated and much beloved presiding elder, Rev. J. S. Brooke, was present, and looked after the interests of the church; he preached three sermons, to the delight and edification of all who heard him.

We had a great revival in the church at New Hope, where we

were assisted by Rev. Castleberry, of Evening Shade circuit.

People in this section, who, until a few weeks ago, never knew there were such men as Barbee and Smith, are now acquainted with their great sin of deception, and would, if possible, overthrow the M. E. Church, South, on their actions as agents for the church. Let the proper authorities administer the law of our church in their case which will result in them being deposed if guilty and thereby let the responsibility of this sin rest not on the church.

W. W. GIBSON.

FAYETTEVILLE.

Our meeting is still going on. Over 120 conversions to date. Fifty men and boys among the number. The interest seems to be deepening. Brother Anderson is still with us. This is the greatest religious movement that Fayetteville has ever known. From 800 to 1,200 people attend nightly. We are thankful and mightily encouraged. I endorse Bro. Anderson's methods. We have the old-fashioned mourner's bench, and altar conversions.

HENRY HANESWORTH.

Sept. 16.

LATER:—Sept. 21. Our meeting closes tonight; up to date, 200 conversions. It is far-reaching and effective work. Many young men have been saved. We are singing a song of triumph and victory.

H. H.

HOPE, ARK.

We closed a two-weeks meeting last Sunday. Bro. J. S. Hawkins, of Prescott, did most of the preaching, with two good sermons from Brother Williams, Presbyterian pastor in this city. Five accessions. The results of the meeting were not all we hoped for, but we believe that the earnest, practical preaching of Bros. Hawkins and Williams will yet result in great good.

The excitement over the license question in the recent election detracted some from the interest of the meeting, but we are glad to say that DeRoan township, in which Hope is situated, carried against license by a larger majority than two years ago, and Hempstead county was carried for license by only eighty-three majority. This shows a rapidly growing temperance sentiment in this county, and a little more earnest work would have changed it otherwise. We hope to see it redeemed in 1900.

J. R. SANDERS.

Sept. 16.

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.

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

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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.....	Cattiesburg, 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. 14
Los Angeles.....	Downey, Cal.....Sept. 29
Memphis.....	Paducah, Ky.....Nov. 16
SEVENTH DISTRICT—BISHOP KEY.	
Tennessee.....	Clarksburg, 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.....	Winston, S. C.....Nov. 16
North Carolina.....	Elizabeth City, N. C.....Nov. 30
Mississippi.....	Hattiesburg, Miss.....Dec. 14
NINTH DISTRICT—BISHOP CANDLE.	
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. 23
White River.....	Clarendon, Ark.....Dec. 1
Louisiana.....	Mansfield, La.....Dec. 5

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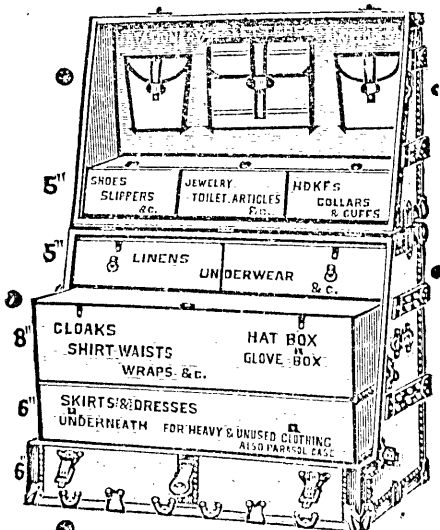
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GODBEY & THORNBURGH.

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.

HAMMOCK: Nellie, daughter of Rev. R. M. and L. W. Hammock, and granddaughter of Prof. W. A. and M. V. Garner, died at Stephens, August 28, 1898, of congestion. She was a bright and sweet child of only six years. She had selected a verse to say at Sunday-school, but God needed her up yonder, and she did not get to attend Sunday-school that Sabbath, but met with the family "over there." May God comfort those who mourn her departure.

W. C. HILLIARD.

DUKE: Gordie May, daughter of G. N. and M. A. Duke, was born near Hope, Ark., March 5, 1895, and died September 1, 1898. Her sweet life was spared to the parents just three years, five months and twenty-six days. She was so bright and promising, and just before she breathed her last, she raised her little hands and smiled. That dread disease, membranous croup, did its fatal work in a few days. The Lord had need for Gordie May, and took her to himself. May the young bereaved parents and other loved ones so live as to meet her in heaven.

J. R. SANDERS.

Hope, Ark.

MAGEE: William W., was born March 2, 1837, and died August 8, 1898. Brother Magee was converted and joined the Methodist Church just two months before his death. During the last two months of his life he gave full proof of his acceptance with God in many ways, and one of the strongest proofs was that he was constantly talking with and begging his old associates to give themselves to God. I don't know when I have enjoyed a little service better than when I received Brother Magee into the church. He left four children to mourn for him, his wife having gone on before him. God bless the children and may they follow Christ, so that they may make an unbroken family in heaven.

J. R. DICKERSON, P. C.

TICHENOR: Calvin Tichenor was born November 5, 1817, in Perry county, Ind., near Cannolton, where he spent the early years of his life with his mother. When only 20 years of age, he made his first trip to Arkansas, but spent much of his time with his mother for some years after. Was happily married October 12, 1876, thereafter residing in Arkansas, transacting business in different parts, meeting both success and failure, but ever honorable, making many friends. For some years he has failed in health, and in May, 1896, became a helpless invalid, suffering terribly most of the time, but ever patient, trusting in God. He was a consistent Christian, a member of the M. E. Church, South, a patient sufferer, and when poor, tired nature had to yield he said many comforting things to loved ones, rejoicing in the hope so soon to be realized. After such separation, comes nothing but life; after such pain, nothing but pleasure; and passing through death into that life beyond, nothing but light, love, liberty, happiness complete. We rejoice in the hope, he in the realization. He passed into that perfect life at 1 a.m., April 3, 1898. We will meet him in heaven.

A LOVED ONE.

SHELTON: Mrs. Nancy Jane Gillespie Shelton was born near Greensboro, N. C., in May, 1822, and died July 6, 1898, at her home in Monticello, Ark. She was married to Mr. Joseph Shelton December 6, 1839, by Rev. E. W. Caruthers, D.D. She was raised up in old Buffalo Church, among that sturdy race of Scotch-Irish Presbyterians and was one of those whose ancestors were brave men in the struggle for American liberty. Her early religious training

was never forgotten. After her marriage she joined the Methodist Church in Greensboro, where her husband was then a member. In 1857, she, with her husband, left the old North State for Monticello, Ark., where she lived, labored and died in the full hope of a blessed immortality. Strange things occur in God's providence. Mrs. Shelton was a member of a Presbyterian church in North Carolina founded by Dr. David Caldwell; then, after she had lived sixty years in the Methodist Church, a great-grandson of Dr. Caldwell, a Presbyterian minister, laid her in the grave to rest until the resurrection morn. These venerable parents raised ten children, five sons and five daughters, all of whom are living except one son, who died in 1861. They have forty-eight grandchildren and eight great-grandchildren. Mr. Joseph Shelton is in his eighty-fourth year and is quite active.—Greensboro, N. C., Patriot, July 27, 1898.

S. C. ALEXANDER.

OWEN: Mrs. Ena E., the daughter of Mr. E. A. and Mrs. Jennie Sanders, was born April 9, 1879; married to Frank M. Owen November 21, 1897, and died August 23, 1898. She professed religion and joined the M. E. Church, South, in August, 1895. A true, loving, devoted wife, obedient daughter, tender and endearing sister, earnest and consecrated Christian has fallen on sleep. We mourn her departure, yet in her absence we feel that we are not alone, but in our memory the glory of her presence still lingers about us. Her presence was a benediction, and although she is far removed from us, the sunny rays of her sweet Christian life fall with the mellowness of divine glory upon our sad and bleeding hearts. The funeral service was conducted by Rev. W. A. Rowland, in the presence of a host of weeping relatives and sympathizing friends. We laid her to rest in the Philadelphia cemetery to await the resurrection. Dear husband, parents and brothers and sisters, our loving tie has been separated from us, but we will see her again. Let us look to Him who is our burden bearer. He will sustain us in this time of need.

CORA OWEN.

YEARGIN: Thomas H., son of J. L. and S. E. Yeargin, was born April 30, 1862, in Dallas county, Ark., where he remained until his death, August 23, 1898. He professed religion in 1889, and joined the M. E. Church, at old Waverly, on Princeton circuit, and lived a devoted Christian till the Lord said: "Enough, come up higher." He was taken with congestion and only lived three days. All that loving hands and physicians could do was done, but the time had come when he must leave relatives and friends. Thank God, it is a glorious consolation to know he's gone to rest. He leaves a broken-hearted wife, two sisters, one brother, and many relatives and friends to mourn their loss; but our loss is his eternal gain. Thank God, we can smile through our tears and say: "Farewell we will meet you on the banks of sweet deliverance." He said he was ready and willing to go, that he didn't want us to grieve after him, and that he knew it would not be long till we would all meet at home to part no more. He will be greatly missed by all, for no one knew him but to love him. His remains were laid to rest at old Tulip cemetery, and Brother Caldwell conducted burial services in the presence of a large congregation. To the dear bereaved ones let us say: Weep not, for he is not dead but sleeping, and when the trump of God shall sound we will all meet him again where there will be no more death nor sorrow.

His niece,

IDA BROACH.

Nix, Ark.

ALEXANDER: Martin R., was born in Hempstead county, Ark., May 10, 1827, and departed this life September 3, 1898. Brother Alexander had been a member of the Methodist Church for sixty-one years. His father, Jas. Alexander, came to Hempstead county from Missouri with that noble band of pioneer Methodists who settled at Mound Prairie, and built the first Methodist meeting house erected in Arkansas. Old father John Henry, of pro-

clous memory, was the first preacher in this pioneer colony. Our subject was always active in church work, being for many years superintendent of Sunday-schools, class leader and steward of the churches where he lived. He ever delighted to bear his humble part in faithful service; and whether in the home or at the church, or in the far away wilds of California, among the "Forty-niners," he always and everywhere maintained his Christian integrity and upheld the cause of his Savior. Brother Alexander was married to Mrs. Sheppard (nee Thomas) in 1865, and while he had no children of his own he raised his wife's children by her former marriage. After they were grown and his dear wife had died, he left Columbia county, and some four years ago came to Ozan to spend the remnant of his days with his sister, Mrs. H. N. Campbell, who, in her old age, is left the last of the large family of brothers and sisters, the children of the old pioneer Christian hero, James Alexander.

A large connection of our best people mourn the death of Martin Alexander, the humble follower of the Lord Jesus who so long as he was able delighted in the service of the sanctuary, and who by a life time of true devotion, exemplified the power and genuineness of our holy religion. Many of the old-time ministers will remember this sainted man; such as Dr. Hunter, Bros. Jewell, Pope, Ware, and many others, all knew and loved the Alexanders and their large family connection who nearly all followed in the footsteps of the Henrys, Shooks, Propes, Wakelys, and others of the pioneer Methodists of the early days of Arkansas; who laid sure and steadfast the foundation of the church in the wilderness. Precious in the sight of the Lord is the death of his saints.

JAS. W. ELLIS.

EMMERSON: Brother Robert Foster Emmerson was born at Pleasant Hope, Mo., July 5, 1857, and died in Phoenix, Arizona, July 28, 1898. Professed faith in Christ at West Plains, Mo., May 18, 1882; joined the M. E. Church at Fort Smith, Ark., 1884, and changed his church relationship in 1885 to the M. E. Church, South; was licensed to preach July 14, 1894, and was admitted on trial in the Arkansas Conference at Dardanelle, Ark., November 27, 1895, and appointed to Cauthron Mission, Fort Smith District, by Bishop Haygood; was returned to the same charge by Bishop Duncan in 1896, and returned again to the same field of labor by Bishop Hendrix in 1897.

Brother Emmerson was first married in 1884 to Mrs. Annie Carnie, who died in October, 1892, leaving a heart-stricken husband and three little children—two girls and one boy—Maud, May and Doake. In 1894 Brother Emmerson was married to Sister Nannie A. Ray, of Logan county, Ark., who, with these three precious children, is left to mourn his loss. May the Lord soothe the trials and troubles of the broken-hearted widow and provide for all her wants, and may she be enabled by God's grace to raise those dear children in the nurture and admonition of the Lord. Brother Emmerson was one of the most consecrated and devoted Christians we ever met. He came in our midst in the fall of 1896 a stranger, but he soon formed the acquaintance of those in his charge, and by his Christian deportment and godly walk he soon gained the confidence and love of all who knew him. His health gave way the second year he was on this work, and for several months he was not able to fill his appointments, yet, the love for him and his noble wife and the Christian confidence in them were so strong that it was almost the unanimous wish of this charge for him to be returned to this work the third year. He and his devoted wife were ready at any call to administer to the wants and necessities of the people so far as they could. In a few weeks after the Annual Conference last fall, his health began to fail rapidly, and his friends lost all hope of his recovery. His physicians, as a last resort, advised him to go to Arizona, and he with his good wife reached Phoenix, Arizona, March 16, where he lived till the Lord relieved him of his suffering and took him to the "rest prepared for the people of God." Brother Emmerson was per-

fectly resigned to the Lord's will, and bore his sufferings without a murmur. His mind was perfect till death. Just a few minutes before death he told his wife and friends, who were around his bed side, good-bye; thanked them for their kindness to him and said he was as happy as he could be. May the Lord be a husband to the bereaved widow and a father to those orphan children.

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THE ARKANSAS METHODIST.

WEDNESDAY, SEPTEMBER 28, 1898.

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Cutting Red Tape.

At Camp Wikoff, Montauk, L. I., Aug. 29, General Joseph Wheeler set out to cut more of the red tape that it is charged was responsible for the misery in Camp Wikoff. He began by calling the surgeons who it was reported were letting the men die because they would not or could not get medicines. It was reported to General Wheeler that there was a scarcity of medicine in camp. The report came from Dr. Wood of General Ames' division hospital. General Wheeler rushed up to the general hospital and had a talk with Colonel Forwood, who is in charge of the medical department.

"How about this?" he said, sharply. "If you have no medicine here it is your own fault. The doctors say they can't get medicine."

"There's plenty of medicine here," replied Colonel Forwood, "but the doctors won't send for it."

"We'll see about this right now," said the general, and he summoned all the division surgeons to the general hospital. They all said they were getting medicine in better shape now.

"Well, General Forwood has plenty of medicine," said General Wheeler, "and I don't want any surgeon to say to-morrow he is without a proper supply."

He summoned all the surgeons together again. Dr. Wood was the only man who said he had been unable to get medicines. He had made requisitions of Colonel Forwood, but the medicine had not come.

"How about that, Forwood?" asked the general, sharply.

"The requisition was all right, sir, but Dr. Wood would not send any horse to take the medicine away." Dr. Wood admitted this, but said he had only one horse, and needed three to carry the medicine.

"See here," said General Wheeler, "if you don't know enough to send your one horse three times for the medicine, then you have no business here." The general jumped to his feet and pounded the table with his fist. "This nonsense has got to stop. There are supplies enough of all kinds right here in camp, and if the soldiers don't get them it's your fault. Men are

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dying for lack of medicine, because of your petty ways of doing things. If it is not stopped at once, I shall hold you personally responsible for every death that occurs from lack of care. I will accept excuses about lack of medicine from no one."

General Wheeler did not hesitate to call Colonel Forwood himself down for irregularities in the hospital. "There have been complaints that no record of the sick men in the hospital is being kept. Why is this? People come here looking for their friends and can find no trace of them. Yet they have been here for days."

"Well, we have no way of getting such a record," said Colonel Forwood.

"I'll tell you how to do it," said the general. "First get a book with an index. When a man comes in, put his name down in the book under the proper letter. After the name put the company and the ward where he can be found. When that patient leaves just check the name off. Now, I want that done. There has got to be system in this camp."

Colonel Forwood then complained that if the lines were going to be so closely drawn as of late he himself would not be able to get into the detention camp. The general sat down on the grass where they were and wrote a pass for all hospitals for Colonel Forwood, surgeon in charge of the camp.—Northwestern Christian Advocate.

Withdrew Under Charges.

Rev. Joseph Jamison, who has for sometime been "posing" as a "Second Blessing Holiness Evangelist," accused of "drunkenness and lying," has surrendered his credentials, thereby putting an estoppel to the judicial proceedings, and at the same time virtually confessing his guilt, and in this way dodged the issue. We publish him to the church and warn our pastors and people not to be imposed upon by him further. We sympathize with him nevertheless in his misfortunes.

J. H. EARLY,
JOHN M. MOORE,
C. M. DAVENPORT,

Committee appointed by Preachers' Meeting, M. E. Church, South, St. Louis, Mo., Sept. 6.—St Louis Christian Advocate.

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