

Arkansas Methodist.

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

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

The last of the Spanish garrison
was to leave Porto Rico yesterday.

It is estimated that from \$10,-
000,000 to \$15,000,000 in gold will
be brought from the Klondike this
season, but the cost in cash of se-
curing it will be more than the
highest estimate of gold obtained.

Captain General Blanco, who has
command of all the Spanish forces
in Cuba, has issued a decree that
all soldiers entitled to discharge
from the service, who may desire to
remain in Cuba, shall be discharged.
It is thought many will choose to
remain.

The German Emperor William
is to attend the dedication of the
Church of the Redeemer in Jeru-
salem the last day of October.
The church has been in process of
erection for the past five years, and
is built on a plat of ground given
to William I. by the Sultan of
Turkey thirty years ago.

Three hundred and seventy-two
car loads of beer were sold at
Camp Thomas. That fact alone
explains much of the mismanage-
ment. Besides this, two men from
each company were daily granted
leave to go into Chattanooga, al-
lowing 1,200 soldiers upon the
streets of the city daily.

We are glad to record that no
canteen was allowed in either the
First or the Second Arkansas
Regiments.

Silk Manufacture in the United States

The announcement that the silk
manufacturers of the United States
are rapidly increasing the exporta-
tion of their products adds inter-
est to some recently compiled state-
ments by the Treasury Bureau of
Statistics, regarding the silk manu-
factures and importations and ex-
portations of this country during
the past few years. These figures
show that the manufacture of silk
in this country has increased enor-
mously, that the imports of manu-
factured silk have meantime been
greatly reduced, and the exporta-
tions of silk manufactures are now
increasing very rapidly, the total
exports for the present calendar
year being more than 50 per cent
in excess of the corresponding
months of last year, and for the
full year will be six times as much
as in 1890.

The manufacture of silk in the
United States, which in 1860
amounted to \$6,607,771 in value,
doubled in the following decade,
being, according to the figures of
the census of 1870, \$12,210,662;
more than trebled in the next de-
cade, being in 1880, \$41,033,045;
and again doubled from 1880 to
1890, being in the latter year, \$87,-
298,454; while a recent compilation
by the secretary of the American
Silk Association shows that in the
five years since 1890 the rate of in-
crease has even accelerated, mak-
ing it probable that the silk pro-
duction of the United States to-
day amounts to nearly or quite
\$150,000,000 per annum in value.

Another Offer.

We will take new, cash subscrib-
ers to the ARKANSAS METHODIST,
from now to the close of this year,
and credit them to Jan. 1, 1900, for
one year's cash subscription. The
value of this offer diminishes with
each week as we approach the close
of the year.

We hope our preachers will
therefore make an active and early
canvass. Announce this offer in
the churches. Remember that
those who do not get the paper can
hear of it only by being so inform-
ed. Give the knowledge to the
whole church and let subscribers
have the benefit of it at once.

Elevating The Spiritual Tone.

The spiritual tone of a church,
especially if it be a large church,
is not to be elevated by a modern
revival. What is a modern reviv-
al? A stirring up, an appeal to
sinners from the pulpit which has
delivered no such appeal for six
months or a year past; a call to
unconverted people to seek pardon
at the altars of the church and to
ask the prayers of Christian peo-
ple to help them, after a whole
year in which the pastor has made
no such request, and has received
forty genteel people into the church
without it. All on a sudden, meth-
ods are changed. The tone of
preaching is changed. Everything
is changed. Generally, the effort
even to stir up the church fails, as
it finds a state of things fixed and
crystallized under the regular sys-
tem of work which has prevailed.
Or, if a real interest seems to be
awakened, it is a spasm which
quickly subsides. When the spe-
cial occasion is past, the fervor dies
out of the pulpit, and the prayers
of the brethren, and the old trend
is resumed. The former methods
brings back the former spirit. Those
who seemed joyous in their new-
found religious experience feel the
change of atmosphere and cease to
come to church. They are soon
reckoned to have backslid. The
best people in the church are dis-
couraged as the final result. Gloom
returns to those who hoped for a
change. The church is declining,
dying. They even doubt the gen-
uineness of what is claimed to be
the work of the Spirit. Thus, have
we seen churches die, in spite of
the annual revivals.

Now, it must be clear to every
one, that all the services in God's
house and all the fixed order of
worship should be the best expres-
sion of the church's aim to save
souls. The invitation to seek con-
version at the altar of the church,
or to ask the prayers of Christian
people, belongs to every Sabbath
service as much as to any special
service. The work of saving souls
is not to be fixed to a special occa-
sion and to two weeks in the year.
It belongs to every prayer-meeting
and every Sunday sermon.

The pastoral work must, also,
be in harmony with this idea. Ev-

ery steward, Sunday-school teacher,
Epworth League leader, should be
a source of spiritual power, and, if
they are not so, the first care of
the pastor is to quicken their con-
sciences and increase their sense of
obligation. They are the pastor's
helpers and should be helpers in
spiritual influence.

Then, the parents must be reach-
ed; not simply by exhortations
from the pulpit, but by the more
effective exhortation in private.
In short, to elevate the spiritual
tone of a church, all its services
must be put upon a proper spirit-
ual plane, and so maintained, and
then, in his pastoral work, the
preacher should always study to
know who needs his help and com-
mit himself to the task of influenc-
ing his people, in detail, and by
personal effort, to a higher life.
No church is in a good spiritual
state that does not make one feel
that fact in all the regular services.
The real religious life of a people
is not tested in a wave of emotion,
but in a consistent life in society,
in the home and in business.

Discipline is also needful to ele-
vate the spiritual tone of the
church. As long as the church is
doing people good, they should
have a right to stay in the church.
If they want to stay, and want to
be true Christians, and want Chris-
tians to help them, they ought, gen-
erally, to be kept in the church.
But, if this desire for salvation is
lacking, they ought to be advised
rather to withdraw from the
church, or if they have violated
her rules and are not penitent,
they ought to be put out.

But let the preacher be sure,
when discipline is administered, or
when persons withdraw from the
church, to let the fact be known.
The community has seen them join
the church. Do not allow them to
remove secretly, and have the peo-
ple still saying of this or that man,
who is wholly gone back to the
world, "He is a member of the
church." Many a preacher loses
at this point. Every person re-
moved from the church should be
so announced to the congregation.
The very ends of discipline are lost
otherwise. The public "reading
out" of members which have been,
by due course, stricken from the
church roll, is of great benefit.

Contributed.

Various Things.

DEAR BRO. GODBEY:—At the recent session of our District Conference, I was appointed by the presiding elder to open the discussion on the question: "What character of Christmas entertainments should we have for our Sunday-schools?" Of course, this set me thinking, and, as I thought and mused, the fire burned. Turning the question over and over, it began to grow and expand, until presently it had taken on tremendous proportions.

The Christmas season is one of the principal danger periods in the life of the young. It would be sadly interesting to know how many a boy, who now fills a drunkard's grave or wears the striped livery of the convict, took his first potion of strong drink in the form of a Christmas egg-nog; how many a female reveler took the first step in the road to ruin on a fatal night when, as a sweet, innocent girl, she attended a Christmas ball and was initiated into the mysteries of the dance; how many young soldiers in the army of Christ have turned back during the Christmas holidays and henceforth walked no more with Him. Not a Christmas passes but we see this work of moral wreck going on. The sixteen-year-old daughter of one of our neighbors had made a bright profession of religion. A few days afterward, I was congratulating the mother, who said in reply: "If she will just hold out, I shall be so happy; but Christmas is so near, I am greatly afraid." Last Christmas witnessed the turning away of some of our young people, even in this Christian village. So it has been, year after year, all over our land. And yet, has the question ever been asked before: "What character of Christmas entertainments shall we have for our young people?"

Pastors have asked themselves, again and again: "How shall I tide the young people over the holidays?" And parents have pondered the same question, concerning their children. But, as a church, have we ever undertaken to solve the question by concert of action and systematic pre-arrangement? Surely, it is time we were adopting positive and wise measures for the protection of the young during this time of peril.

Having given the matter much thought, since our District Conference, I have some suggestions which I think might be helpful to those who may be interested in the subject, and which I will gladly give at another time, should any call for them.

Bro. Abe Mulkey assisted Bro. Mills in a meeting at Kerrville, our county seat, ten miles from here, a few weeks ago. Myself and family attended several services. Bro. Abe did faithful and earnest preaching, and great crowds were present to hear him. Some of his appeals were truly powerful. I believe no one who knows him well doubts his piety and consecration to God. He is a Methodist, too,

and as loyal to the church as any of us, else I have mis-read him altogether. The meeting resulted in sixty-odd accessions to the various churches, the Methodist getting about thirty-five.

As to Mulkey's methods in revival work, so far as I have observed them, I regard them as more orthodox and less objectionable than those of many pastors I could name. I desire just here to again record the painful fact, that since my retirement from the active ministry, I have attended various meetings, conducted by different pastors, at some of which as many as forty were accounted "saved," and I have rarely witnessed a spontaneous profession, or what appears to be a clear-cut conversion. I think I am not in the least affected with pessimism. I see too much of the good, the bright, the beautiful, on every hand. I rejoice in every step taken by the sinner towards God and the right, and doubt not that scores are turning unto the Lord daily. But I greatly fear that many are attempting to make the way of salvation too easy. Men and women, boys and girls, and even little children, who have come forward to be instructed in the things of God are urged to get up and confess Christ as their Savior, when, in all probability, the language of their hearts is: "Oh! that some man would instruct me how I might find Him!" "Accept the Savior," "Only believe," "Simply trust in Jesus." Excellent admonitions! But, alas! how often given at the wrong time, or to the wrong person. How shall the unrepentant sinner accept the Savior? "Nay, but are not these who have knelt at the altar or stood up for prayers, or held up a hand—are they not repentant?" God knows, and possibly you may find out. Ask them, if they have enemies, will they go with you to those enemies and be reconciled? If they have wronged their fellows, will they go at once, or promise to go at the first opportunity, and make reparation and restitution to the utmost of their ability? If they will not, then beware of exhorting them to trust in Christ or confess him as their Savior. But you don't want to pry into such matters. Very well, but be careful, then, how you attempt to decide the seeker's present status and to determine what is the next step he should take. At least, let him know himself. Declare all the counsel of God. State the terms of the gospel clearly and explicitly, and exhort him to meet every demand and to fulfill every condition. Then wait. Give him time. Don't be in a hurry. Let him have time to think, to meditate, to pray, to make up his mind. You cannot save him, neither repent or believe for him. God can save a man in an instant, when he is ready to be saved; but it may take the man hours, or even days and weeks, to get ready. And once he is ready, we need not doubt the result. I am persuaded, indeed, that whenever the work of repentance and self-renunciation is thorough and complete, believing comes as naturally as seeing when the eye is opened to the light. Sin and self

shut out from the soul the light of God, by which Christ is revealed in the inner consciousness. These removed, or utterly renounced, the light flows in, and that faith which is, in an important sense, the gift of God, at once lays hold on the proffered salvation.

Never had Christian teachers greater cause than now, to weigh well their instructions to sinners. In this age of Christianity's greatest triumphs, men may be influenced by many motives to desire to be Christians. The desire may be sincere to be really Christians, and yet the motives be unworthy, or too feeble to impel them to complete self-surrender. Let them understand that the way of life is straight and narrow.

S. G. SHAW.

Centre Point, Tex.

Has The Power Departed?

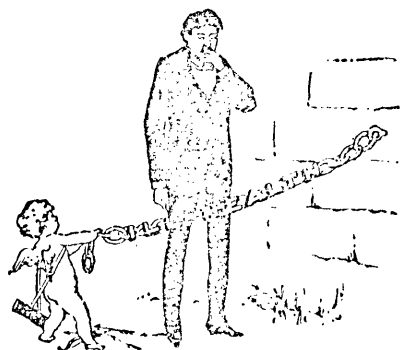
DR. GODBEY:—In a per cent of the city churches, and in some of the larger towns, it is the custom of the pastor to secure the evangelist to conduct the revival services of his church. Few locations are alike in all particulars, and in instances this may be wise, and the best that can be done. No true Christian wills otherwise, than that God should "send by whom he will"—"His will be done," in selecting the agents to advance his kingdom.

But does not the preacher, who depends upon the evangelist in this class of service, bury his gifts for revival work and compromise his commission at a most vital point? This could hardly be considered as condemning the evangelist. He may be ever so innocent a personage, and existing as a consequence of the laws of demand and supply. If the pastor must send for him, of course, let him come; but the question still exists: Is it wise to bury the gifts for the revival work of the church?

"Seed sowing is important—likewise is cultivation—but the harvesting, can it only be done by the specialist?"

1. Does not the commission indicate that every minister is, or ought to be, a specialist in this most important work of seeking to save the lost? His credentials, if a Methodist deacon, or elder, affirm that he, in the judgment of his conference, is "well qualified" for his work as a minister of Christ. To employ another, at the expense of the congregation, to do the very finest type of work indicated in the commission, must, in time, discount the credentials and place the minister so doing at a grave disadvantage in the estimation of the people whom he serves, and frequent repetitions of this method of fulfilling the purposes of the ministry must result naturally in another "taking his crown."

2. A big meeting by the evangelist weakens confidence everywhere in the regular ministry; and, while some are saved by this method, very many are lost, by reason of this weakened confidence, and for years after the next pastor must be distressed by a constant conviction that his people lack confidence in his ability to successfully



A New Obstacle.

The old obstacles that used to prevent the marriage of loving couples are out of date. The blood-and-thunder villain is a myth nowadays. The cruel father is only a tradition. Distance, absence and shipwreck in these days of cheap, safe and swift transportation do not count. The new obstacle is a common sense one. It is ill-health on one side or the other, and sometimes on both.

Men nowadays hesitate to marry a woman, no matter how beautiful, no matter how attractive, or interesting, or witty, if she is a sufferer from ill-health. All men worth having desire happy, healthy children. Any woman who will, may fit herself for the duties of wifehood and the exalted function of motherhood. Dr. Pierce's Favorite Prescription banishes all hindrance in the nature of local ill-health. It gives health, power and capacity to the delicate and important organs concerned in wifehood and maternity. It corrects all displacements, allays inflammation, heals ulceration, stops exhausting drains and soothes pain. It prepares for natural, healthy motherhood. It makes maternity easy and safe and almost painless. It insures a new-comer constitutionally strong and able to withstand the usual ills of babyhood. It is the greatest of nerve tonics and restoratives. Medicine dealers sell it and an honest dealer will not urge a substitute upon you.

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conduct the revival services of his church, and that they do not expect him to succeed in this class of work. They have been taught to expect results only through the evangelist; hence, many fall away, often, as a consequence of the minister's diminished influence.

3. Imagine the pastor entering his report at conference. "Fifty adults baptized," says the pastor, "100 professions, and the collections all full."

"Who conducted your revival services?" questions the Bishop.

"Evangelist B," responds the pastor.

And so on to the end, with like questions and responses to each report. Later on, the Bishop reads the appointments, and states to the great congregation:

"These are the men whom God hath called into the ministry. Go, brethren, into every city and hamlet and country place of the broad domain of the conference territory. Preach the gospel unto every Christian. Unto the unsaved have thou nothing to say. Your power to win them to Christ hath departed forever. A class of men, over whom I do not now have control, have special gifts, and may, at your discretion, conduct the revival services of the church. Go teach all nations, but the word as proclaimed by the evangelist only is the power of God unto salvation."

Such a ministry the people called Methodists would hardly desire for a decade of years in succession. Such a ministry has not yet humiliated the pulpits and congregations

of the greatest evangelizing agency of the nineteenth century.

The truest men of American Methodism employ at times the local preacher evangelist; or, rather, employ the itinerating brother, now local for evangelistic purposes. But these same truest men may be found under differing conditions, conducting revivals themselves of greatest power and efficiency. Few men of the ministry, in entering upon special efforts to win people to Christ, do not feel as did St. Paul, "Who is sufficient for these things? Happy is the preacher who may answer as did this same apostle: "Our sufficiency is of God," instead of meekly responding, in actions, if not in words: "Our sufficiency is of the evangelist."

From the times of Bishops Asbury and McKendree to the present, the chiefs of the Methodist hosts have been great in revival work. They literally have done, as did Timothy, "the work of an evangelist." Bishop Kavanaugh was never more in his element than when leading people to Christ, and Bishop Pierce at times "called mourners for thirty minutes at the preaching services of a conference occasion. The battle-scarred veterans, with the city station and mountain mission pastors, alike rejoiced with the good Bishop as a consequence of his eminent skill in exhortation and bringing the people to Christ, and the editors and agents were expected to easily pronounce the language of Zion on such occasions. And even now, when the work of the ministry is exceedingly complicated, and the burdens of the bishops and officials of the church are greater than ever before, it is understood that the ministry everywhere is in sympathy with the revival work of the church and ready, on all proper occasions, to call the unsaved to Christ. No preacher, worth the naming, is satisfied without "seals to his ministry," and the Methodist congregations, like the angels in heaven, "rejoice over one sinner that repenteth."

The "danger line" is approached when the talent for seeking the lost is buried, and the ministry degenerates into a sort of perfunctory caring for the "flock of Christ" and the mere performance of duties consequent upon the official relation to the church, depending upon another to do the essential and most important service indicated in the divine call and in the language: "Go teach," and "Lo, I am with you always, even unto the end of the world."

A. H. WILLIAMS.

Searcy, Oct. 3.

What Whitsitt Whispered.

Eld. Isaac Stevens, of Kingsville, asks: "Did Dr. Whitsitt ever teach that baptism by immersion was never practiced until the sixteenth century?" Dr. Whitsitt's Independent editorial of June 24, 1880, is as follows:

"Studies in the history of baptism have become very popular of late among the Baptists. An excellent work on the subject has

been published by Mr. Burrage, of Maine. Dr. Catheart, of Philadelphia, has likewise given us a volume entitled "Baptism of the Ages and Nations." And now comes the Rev. Daniel C. Potter, with an illustrated lecture before the delegates at the recent Baptist Anniversaries in Saratoga, on the 'Verdict of Antiquity in Favor of Immersion as the True Mode of Baptism.' It is singular that these gentlemen all alike ignore the circumstance that the verdict of antiquity 'among the Baptists' is in favor of sprinkling or pouring as the true mode of baptism. It is strange if they are not all aware of the fact, which no respectable authority has yet had the temerity to

call in question, that prior to the comparatively recent date of 1641, none of the people who are known as Baptists were immersed. John Smith was baptized by sprinkling; as also were John Spillsbury, William Kiffin, Roger Williams, and the First Baptist Church of Providence, and John Clark and his church in Newport. The English Baptists never dreamed of the possibility of immersing 'an adult person' as a religious ceremony prior to the year 1641, and there is good ground to conclude that the American Baptists never thought of such a thing before the year 1644."

—Arkansas Baptist.

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Contributed.

A Suggestion.

EDITOR METHODIST:—In your issue of the 12th inst., Bro. Jernigan tells how he besought Bishop Keener, some years ago, to appoint a layman as chairman of the Joint Board of Finance, and of the good Bishop's persistent refusal to comply with the request. It is a little singular, that both Bro. Jernigan and the Bishop overlooked the fact, that the Discipline specifically directs that the Joint Board shall be composed of an equal number of preachers and laymen, and that "They shall elect their own chairman, secretary, and treasurer."

I heartily endorse Bro. Jernigan's idea of selecting a layman as chairman of this Board, provided a suitable man can be found, and I suggest that he urge his plans before the Board, as they alone have power to act in the premises.

J. A. SAGE.

Hot Springs, Oct. 14.

Our Enemies.

Two articles in our church papers induce me to write on this subject. In the Christian Advocate, of recent date, Rev. F. M. Grace, D. D., after giving several quotations from the Psalms of David, says:

"Sufficient has been given to show that life is beset with enemies, and that it is altogether scriptural to pray against them."

Dr. Grace does not exhibit much grace in this conclusion. He forgets that we are living under the Christian dispensation. A greater than Moses taught: "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Our brother may have had reference to political, or national enemies. But Israel, looking to the coming of the Messiah, tells us: "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The New Testament righteousness exceeds the righteousness of Moses' standard. How does this prayer of David's for his enemy sound to a New Testament Christian: "Let his days be few, and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath, and let the stranger spoil his labor. Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children."

I heard a preacher say, just after the Civil War, that he hated the Yankees, and expected to teach his children to hate them. I was but a boy then, but it did not elevate the preacher in my estimation.

My old presiding Elder, Simon Peter Richardson, of Georgia, says that, after the Yankees freed his Negroes and destroyed his property, it was some time before he could pray the Lord's Prayer straight. He added one word: "Forgive us our trespasses as we 'ought' to forgive those who trespass against us." I heard a plain country brother pray once in a way that deeply impressed me: "Lord, forgive us, 'for we have' forgiven those who trespassed against us." Pure and undefiled religion enables us to pray just that way.

In the ARKANSAS METHODIST, in Sunday-school lesson, Bro. James A. Anderson says (I quote from memory):

"We must not harbor malice, must have it in our hearts to forgive, but are under no obligations to forgive unless we are asked to forgive. God will not forgive us unless we ask him."

The trouble here, as I see it, is that God has never done any one harm. He is wholly right. But with man, in most cases, both are more or less wrong. Perhaps the one most at fault is the last to see it. Every man's ways are right in his own eyes. Have you not heard this prayer: "Lord, have mercy upon my enemies, and show them the error of their ways." I have, but I doubt that God was well pleased with such a prayer. We must not only have it in our hearts to forgive, but must from the heart forgive. "So likewise shall my heavenly Father do also unto you, (be wroth and deliver unto the tormentors) if ye from your hearts forgive not every one his brother their trespasses." How are we then to treat the offender who will not ask our pardon? Turn him over to the Lord. Do not seek revenge for yourself. If you want your cause defended, trust entirely to Him who saith: "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written: Vengeance is mine; I will repay, saith the Lord."

D. J. WEEMS.

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Enlargement of the Districts.

DEAR BRO. GODBEY:—In the METHODIST of October 5th, I see a communication from Bro. Cason, on the enlargement of our districts, to which communication I wish to give my most hearty endorsement. It was my intention, before the meeting of the last General Conference, to have written a communication, taking the ground that our districts were too small, but a heavy pressure with improvements for our struggling mission church prevented me from so doing. I have felt for several years that there was a gulf gradually widening between the church and the presiding eldership; not against the presiding elder as an individual, but as most of our official boards are composed of business men in some relation or another, and business men will do business upon business principles, and as many charges feel that the assessment is not in proportion to the labor done. Hence, it occurs to me, that if we had districts, say, of thirty appointments, the official work of the presiding elder could be as well done as with twenty, as he is too much crowded now to be of much service in evangelistic work. With a large district, he could give his Sundays to weaker appointments and young and inexperienced pastors, giving them several days' help. As it is, he can give only one or two days and rush on to other places, when he, in his better judgment, feels that he could be of much more service to have given the time to the place just left.

I have just been looking over a copy of the Minutes of the Rock River Conference of the M. E. Church, and find in the appointments that the South Chicago District has seventy-six appointments and the North Chicago District has eighty-one, and it is said by members of that church, that there is no friction, that the presiding elders are better paid now

than ever, and the church is with a smaller burden.

After looking the field over, I am convinced that large districts would be better for the church and eminently so for the presiding elder.

JOHN F. CARR.

Pine Bluff, Oct. 12.

Married.

HALE-JACKSON—In the Methodist Church, at Marvell, Ark., Oct. 6, 1898, Rev. J. K. Farris officiating, Mr. Burton A. Hale to Miss Bessie Jackson.

NOLAND-FURLOW—Sept. 11, 1898, at the residence of the bride's father, at Ashdown, Ark., Mr. Ben Noland and Miss Ella Furlow, Rev. F. N. Brewer officiating.

BOOKOUT-FURLOW—Sept. 27, 1898, at the residence of the bride's father, at Ashdown, Ark., Mr. Thos. Bookout and Miss Lena Furlow, Rev. F. N. Brewer officiating.

LOCKE-COULTER—Sept. 14, 1898, at the residence of the bride's father, Mr. F. A. Locke, of Ashdown, and Miss Nettie Coulter, of White Cliffs, Rev. F. N. Brewer, officiating.

LIGGON-WATSON—Sept. 15, 1898, at the home of the bride's father, N. S. Watson, Mr. P. Ligon to Miss Lela Watson, all of Pike county, Ark., J. S. Nicholson, P. C., officiating.

BEST-COLVARD—At the parsonage in Vannsdale, Ark., September 20, 1898, Mr. Lon Best, of Wynne, Ark., and Miss Lelia Colvard, of Birmingham, Ala., Rev. J. B. McDonald, officiating.

RICHARDSON-CAMP—Sept. 29, 1898, at the residence of the bride, in Walnut Ridge, Ark., by Rev. J. M. Talkington, Mr. James G. Richardson to Miss Alice Camp, both of Walnut Ridge, Ark.

COLE-STOKER—Oct. 2, 1898, at the home of the bride's father, Wm. Cole to Miss Jessie Stoker. A number of friends witnessed the ceremony and partook of the nicely barbecued pig, with the other good things. Rev. N. E. Gardner officiated.

If the Baby is Cutting Teeth.

Mrs Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething with Perfect Success. It soothes the child, softens the gums, allays all pain; cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

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The Ear, Nose and Throat can be cured with Dr. Miles' NERVE PLASTER. Only 25c.

Literary Table.

THE TREASURY, for October, opens with a frontispiece of Rev. Samuel Z. Batten, pastor of the First Baptist Church, of Morristown, N. J., who contributes a sermon under the title, "The Greatest Change in the World." That change, the preacher declares, is the new birth. The kingdom of heaven and the conditions of entering it are forcefully presented.

D. L. Moody contributes a sermon on "Excuses," from the parable of the great supper.

Rev. Burdett Hart, D. D., pastor of the Emeritus Congregational Church, New Haven, Conn., contributes a sermon on "Prayer."

There is a very interesting article on "Hawaii, our new Territory," with illustrations.

The outlines of sermons, notes, illustrations, sketches of leading ministers, prayer-meeting topics, and Sunday-school lessons, make the Treasury a very complete and desirable hand-book for the pastor. E. B. Treat, New York, \$2.50; ministers, \$2.

THE INTERNATIONAL brings us excellent reading. "Seven Days at Our National Capital," by Mrs. J. L. Holbrook, introduces us to the most interesting things of Washington City. The article is well illustrated. "The New Bankruptcy Law" is discussed by Flom D. Sampson.

The series of papers, entitled "Eleven Months in Mexico and Central America," translated from the French of Lambert de Saintcroix, is continued, the present month bringing us the eighth number. "Lord Baltimore's Namesake," by Harry Edward Miller, tells of the habits and haunts of the Baltimore Oriole.

There are other articles of merit and interest in this issue. \$1, A. T. H. Brower, Chicago, Ill.

"On to Cuba," by O. P. Fitzgerald, is the stirring cry with which our Missionary Review opens this month. Yes, Cuba is ours to Christianize and elevate. We must make provision for the Queen of the Antilles. Rev. H. B. Somelein, of Tampa, Fla., writes of the zeal of Rev. C. A. Fullwood, D.D., in founding the Cuban Mission.

Very opportunely the editors have compiled an article on Cuba, for this issue, from the U. S. Geological Survey, by Prof. Robt. T. Hill. Rev. George B. Winton contributes an article on the new "Open Door." Mrs. R. K. Hargrove tells of the work of Mrs. M. A. Wolff, of St. Louis, in establishing the Cuba Mission School for the Woman's Missionary Board.

There are other articles relating to Cuba and our obligations to this new charge which Providence has placed in our hands.

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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40 YEARS THE STANDARD.

Washington Letter.

(From our Regular Correspondent.)

According to Bishop Whittle, of Minn., and other citizens of the same State, now in Washington, who are familiar with the Indians in the section of the State which was the scene of the recent bloodshed, that trouble had much the same origin of much of the trouble among the whites, in the cities as well as in the country—whiskey. It seems that most of the Chipewa tribe of Indians, of which the Pillager Indians who live upon Bear Island are a sort of black sheep branch, are civilized and live the lives of Christians. The Pillager Indians have resisted all attempts to either civilize or Christianize them, and have long been known as a bad lot, and exceedingly vicious when under the influence of liquor, and always ready to get under that influence when the liquor could be had, and that is nearly all the time, as the Indian police have never succeeded in stopping the smuggling of whiskey into their island home. Indian Commissioner Jones is now in Minnesota and expresses the hope that serious trouble is over, although some of the Indians are still in an excited condition. While there Commissioner Jones will probably endeavor to do something towards ending the smuggling of liquor to those Indians.

The Indian troubles in Minnesota will probably result in the annual report of the Indian Commissioner, just made public, receiving closer attention than usual. The report shows a general advancement in the condition of the Indians, in all sections, the average attendance at all the schools, of which there are 147 boarding and an equal number of day schools, showing each year an increase over the last, but the Commissioner thinks it should be still more increased by a law for compulsory attendance, between certain ages. There are now a total of 23,952 Indian pupils enrolled in the schools. Inquiries during the year show that 89 per cent of those pupils who have gone through the schools and returned to their homes are in good physical condition, contrary to the contention so frequently heard, that the change of methods of living is liable to break a naturally strong and vigor-

ous constitution. The standing of the pupils enrolled in the schools is thus reported: 3 per cent excellent, or first-class; 73 per cent good, medium, and 24 per cent worthless or bad. The Commissioner thinks the value of a system which can in a generation develop 76 per cent of good average men and women is not to be disputed. The report says that the placing of Indian children in the public schools of the country for the purpose of co-education of the races does not appear to meet with much success, but that a fuller test of its value and practicability is to be made this year.

Efforts to raise the money to erect a new Y. M. C. A. building, which is so badly needed at the National Capital, which were suspended during the war, are to be renewed, and it is hoped pushed to a successful conclusion. The good work the Association does in the community has recently been strongly impressed upon its officers. Owing to lack of room, it was thought by the officers that the educational branches of the association would have to be abandoned until the new building was secured, but so many protests were received from young men who had calculated upon studying there in the evening classes that it has been decided that the usual winter classes would be maintained this season.

The Episcopal Convention has devoted a portion of this week to discussing the proposed change in the marriage and divorce canon of the church. The matter has not been disposed of, and it is by no means certain that it will be, as a wide divergence in opinion is apparent in both branches of the convention.

Sermons by bishops are regular things these days, in all the Episcopal churches of Washington, but the only opportunity that members of other denominations have to hear the bishops is to go to an Episcopal Church as even the broadest minded Episcopal minister is just a little too prejudiced in favor of his own to occupy a pulpit of any other denomination. In fact, if one can believe all that one hears some of them are even ashamed of the "Protestant" part of the name of their church, and want to drop it.

The Federal Government is doing everything possible under existing laws to aid the State authorities of Louisiana and Mississippi in fighting the yellow fever.

The Yale Missionary Band of Student Volunteers, an association of five young men, recently graduated from Yale University, who are ready and anxious to go into the field as missionaries, but are kept from doing so by the disagreeable fact that the Missionary boards have not the money to send them, are holding a series of meetings under the joint auspices of the Christian Endeavor Union and the Epworth League. These young men intend to make a tour of the U. S. in an effort to arouse interest and enthusiasm in the cause of Foreign Missions. A very commendable effort it is, too.

SPINAL weakness easily cured by Dr. Miles' Nerve Plasters.

CONSUMPTION CURED.

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

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COL. WILLIAM SPARLING,
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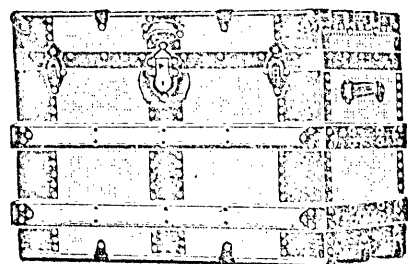
DEAR SIR: I take pleasure in acknowledging

RECEIPT OF CHECK
for \$2,000 in payment of policy No. 55559, in the Mutual Reserve Fund Life Association of New York, issued to my late husband. Kindly accept my thanks and convey the same to the officers of the Association for the

COURTESIES SHOWN ME
in the prompt settlement of this claim. I heartily recommend your honorable Association to all who require the benefits of Life Insurance at the lowest possible cost.

Respectfully yours,
(Signed) JULIET A. SANDERS.

P. S. If the late William H. Sanders had taken an ordinary life policy, in an old system, and paid the same amount in premiums as he paid the Mutual Reserve, his heirs would only have received \$1,010.00, instead of \$2,000.00. Gain by being insured in Mutual Reserve \$990.00.



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See adv. "Harp of Life."

Agents wanted.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

OCTOBER 30, 1898.

Messiah's Kingdom Foretold.

ISAIAH XI:1-10.

Golden Text.—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Verse 9.)

Topical Outline.—I. The Messiah. (Verses 1-5.) II. The Messiah's Work. (Verses 6-10.)

READINGS FOR THE WEEK.

Messiah's Kingdom, Isa. vi:1-11.

The Holy One of Israel, xii.

The Righteous Branch, Jer. xxiii:5-8.

The Messiah's Reign, Ps. lxxii.

King of Kings, Rev. xix:11-16.

The Son of Righteousness, Mal. iv.

The Man of Sorrows, Isa. liii.

Reference word, "Kingdom."

Lesson hymn, No. 666.

Time.—This prophecy was written not far from 713 B. C.

Place.—The prophet Isaiah was a resident of the city of Jerusalem.

We saw last week, as we studied the call of Isaiah, what forces were at work in Israel, forces that were disintegrating the nation despite the warnings of the prophets. As Isaiah stood amid these things and saw the nation being ground to pieces by them, his vision swept away to a coming time, the time when Israel's Redeemer should be revealed. When the nation should have gone on its way till only a remnant should be left, when it had worked out its own policies and had come to know its helplessness, God would gather out of it the spiritual seed under the hand of a son of Jesse. The national tree should be cut down, but a shoot, a rod, should grow out of its stump, a branch should spring out of its root. This was the ultimate hope of Israel and the ultimate hope of the world.

Then follows a description of the Messiah and of his work. He should be a descendant of Jesse, a son of David, the long looked for successor to David's throne, upon which he should reign in righteousness forever. The Spirit of the Lord, the spirit of wisdom and might, of knowledge and of godly fear should rest upon him. Allied with our humanity by descent from Jesse, on the one hand, he should be allied with God by measureless endowment of the Spirit, on the other hand, and so would be qualified to judge with equity. Faithfulness and righteousness would characterize his rule.

Under him should be cast out of the hearts of men their evil passions, represented here as a universal peace among the brute creation, their fierceness being tamed so that they no longer bite and devour one another. The venom of human passion shall be taken away, the human asp and cockatrice shall become harmless. Throughout the whole divine king-

dom, in all his holy mountain, they shall neither hurt nor destroy.

Moreover, this reign of peace shall not be for Jews only; the gentiles also shall flock to his ensign, and the knowledge and glory of the Lord shall cover the earth, as the waters cover the sea. The kingdom shall be universal, and peace shall be its law, and the place where he has his seat shall be glorious.

It is plain that this prophecy has not yet been wholly fulfilled. The Messiah has indeed appeared, and all the world knows that his reign is one of righteousness; many of the Jews of his day believed on him, many have believed since; many gentile nations have come after his standard; but his glory does not yet cover the earth as the waters cover the sea. Nevertheless that is the prophecy which is written here, and that is the sure destiny of the church of Christ on the earth. How long before this shall happen, will depend upon the rate of movement in the church in carrying the good news to all the nations that as yet have it not. God has no other way of getting it to them—never had.

Dr. Bye's Pastor Forty Years Ago.

Unipolis, O., Dec. 18, 1897.

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

Dear Sir—This is to certify to all it may concern, that my wife was afflicted with cancerous affection for twelve years, located on her left temple between the eye and the ear. At times it appeared to affect her eyes. She would complain of their being sore. Having noticed in our church paper, the Conservator, some wonderful cures performed by the use of your Combination Oil remedy, I was induced to order the medicine and use it according to your directions. I now take pleasure in saying to those who may be like afflicted that my wife is cured; no more complaining that her eyes are sore. I have waited some time to see if the cure was permanent, hence the delay in writing to you. Thank God for providing such a remedy for such a direful disease, and thanks to you, Dr. Bye, for the use of your medicine and for your liberality in my case.

Yours respectfully,

WM. MILLER.

P. Elder of West District Anglaize Annual Conference, Church of the United Brethren in Christ.

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

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Missionary Study. Pierson's Miracles of Missions. No. 5 Among the Wynds of Scotland.

I. THE SETTING OF THE STUDY.

1. The Modern City. The city is the center of modern civilization. It has a growing power for good or ill in our country, if not in all countries. In it is the menace, as well as the promise of our land. The city is a menace to the home, for the poor are there too often huddled together, with several families in a single house and with no suitable condition for a real home, while the rich too often give themselves over to club and hotel life, and thus exclude the very possibilities of true home life. The city is a menace to the church, for it affords so many inducements to dissipation and secularity as to blunt the relish for the word and worship of God. The city is a double menace to the Sabbath, for it not only leads to many forms of labor on the Sabbath day, but also offers many special facilities for Sabbath desecration. The city is a menace to personal purity, for its bad is very bad, and it adorns vice in all the attractiveness which the ingenuity of Satan can devise. The city is as well a menace to civil purity, for it is there the political boss drives his wicked trade, uniting the hosts of vice and ignorance with his corrupt money power and perverting public office into a means of private gain. On the other hand, the city is the center of the noblest Christian philanthropy, the most efficient charity organizations, the highest types of moral heroism, the most earnest efforts toward Christianizing society and the most patriotic movements for "civic righteousness." It may very well be said: "The city for Christ, the world for Christ, the city Satan's throne, the world Satan's kingdom." Every one who studies this lesson should read Strong's "The Twentieth Century."

2. City Missions. Plainly, the city is one of the strategic points in the Christian conquest of the world. Those who devote themselves to the evangelization of the Christless masses in our great cities deserve without question to be

enrolled among the missionary host, and the wonders of grace which are wrought at their hands may truly be called "miracles of missions." It is well that the redemption of our cities is coming to occupy such a large and definite place in the purposes and efforts of the Christian church. Every earnest Christian must take a deep and practical interest in city mission agencies, such as the Institutional Church, Social Settlements, Rescue Mission Stations, City Medical Missions, Night Schools, Charity Associations, Homes for Fallen Women, and, not the least, in the work of the Salvation Army. The lives of many of our city mission workers read like chapters from the life of Christ.

3. Glasgow—population 705,000—is the chief city of Scotland and the most populous city in Great Britain, London excepted. Its increase of population during the present century has, perhaps, been greater than that of any other city of the Old World. It is on the river Clyde, and is favorably situated not only for its immense steamship building trade but also for a commerce of world-wide reach. The city is also the center of an immense coal and iron field, and so its industries embrace almost every species of manufacture known to Great Britain. Its material interests are thus very large and very promising. It is, withal, one of the most progressive, public spirited and wisely governed cities of the world. About all that regular church privileges, educational facilities, public improvements, wise laws and good police can do for a city has been done for Glasgow, and yet it has its vicious, outlaw class of people. Glasgow is a most striking object lesson of the great truth that all efforts for social betterment and good order can only prevail through the enlightening influence of God's word, the regenerating power of Christ's love, and the life-giving virtue of the Spirit's presence. He who enthrones Christ in the lowest, most sinful districts of our cities makes for himself a place among the world's greatest benefactors. Mr. Paton wears the immortal honor of not only carrying the light of life into the dark alleys of Glasgow, but also, afterwards, into the rayless gloom of the New Hebrides.

II. TOPICS FOR STUDY.

1. The inauguration of the Green Street Mission, noting the condition of the people and also how the spontaneous precedes and prevails over the official in Mr. Paton's service.
2. The first year's work, its apparent failure and Mr. Paton's insistent confidence in the ultimate triumph of Christ's work there.
3. The wonderful expansion and wide reaching varieties of the work during Mr. Paton's remaining years of service.
4. The several forms of opposition which Mr. Paton encountered, viz., Rum, Romanism and Skepticism.
5. Three signal examples of the regenerating power of the Gospel: (1) The Godless lecturer, (2) The blasphemous infidel, (3) The

Piles

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

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drunken doctor.

III. SUBJECTS FOR CLASS CONVERSATION.

1. The place of the city missionary in curing our most serious social ills. The law of Christian love, the only remedy for the evils of the modern city.
2. Relation of Christian work among the heathen at our doors to that among the heathen abroad.
3. Talk over anything which we may have seen or read of city missions or missionaries.
4. Discuss the ways and means of doing more for the redemption of the lost and vicious in our community.

IV. SOME KEY-WORDS OF MR. PATON TO HIS OWN LIFE.

1. "How much help and blessing and joy we lose everyday because we do not take all to Jesus as we ought."
2. "Looking up in unceasing prayer to our dear Lord Jesus. I left all in his hands and felt immortal till my work was done."
3. "The Lord has enabled me to maintain the right of every child in Christian lands or in heathen to be taught to read the blessed Bible and to understand it, as the Divine foundation of all social order and the sole guarantee of individual freedom as well as of national greatness."

V. QUESTIONS FOR PRAYERFUL ANSWERS.

1. Have I a real passion for the salvation of others, or am I concerned merely for my own salvation?
2. Do I touch with any saving

effect the sin and ignorance which are so prevalent in the world?

The pain that sometimes strikes a man at the most inopportune moment is due to indigestion. It may come in the midst of a dinner and make the feast a mockery. It is a reminder that he may not eat what he chooses, nor when he chooses. He is a slave to the weakness of his stomach. A man's health and strength depend upon what he gets out of his food. This depends on his digestion. Remove the obstruction by taking Dr. Pierce's Pleasant Pellets. They are a positive cure for constipation and its attendant ills—headaches, sour stomach, flatulence, dizziness, biliousness and "heartburn." The "Pellets" are gentle in their action. They simply assist nature. They give no violent wrench to the system. They cause no pain nor griping.

Send 21 one-cent stamps to cover cost of mailing only, and receive free a copy of Dr. Pierce's Medical Adviser. Address, World's Dispensary Medical Association, Buffalo, N. Y.

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.

GODFREY & THORNBURGH.

See adv. "Harp of Life."

Agents wanted.

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

ARKANSAS METHODIST

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

WEDNESDAY, OCTOBER 19, 1898.

Very promptly and very perfectly the Southwest Missouri Conference Minutes have been published, Dr. C. C. Woods, secretary. We have received a copy, for which we thank the sender.

There is a great deal of money due us on the subscriptions of the METHODIST. It ought to be paid before the Conferences meet. It is imperative that we have it to close up the year's business. Please send it to us by mail direct, or pay it to your preacher.

The ARKANSAS METHODIST will be sent from now to 1900 to all new cash subscribers, and to those who add 25 cents, and order the Missionary Review, the Review will also be sent one year. New subscribers are coming in. Now is the time to push the canvass.

The corner-stone of our new church at Conway, was laid Monday. We found, on return to the office that day, a request to attend. A request sent to Dr. Hunter, found him detained by the sickness of his son. But the corner-stone was laid and an elegant church will soon be built.

The contest for the gubernatorial chair in Pennsylvania is between the prohibition candidate, a Methodist preacher, by the name of Swallow, and the Republican candidate, whose name is Stone. A Presbyterian editor says he cannot Swallow Stone and that he will not Stone Swallow.

The Arena has suspended publication, for want of funds. It was a strong publication, not bad enough for the enemies of religion, not good enough for the friends of religion—best suited to the neutrals, the critics, and the questioners. It did not find of this class constituency sufficient for its support.

When you preach on Christian education, remember that the strongest agency for Christian education is your church paper. When your members begin to neglect church services and go out driving on Sunday, visit their homes and you will find that secular and society papers have taken the place of religious reading. When there is complaint against the church, general criticism and

distrust of its chief ministers, the declaration that the church itself is dead, visit that home and you will find the cause in some independent sheet which depends for its very life upon the disaffection it can create.

Dr. Young J. Allen, our veteran missionary to China, will spend Sunday, 30, in Little Rock, and will deliver addresses as our pastors may arrange hour and place. There is scarcely a greater living missionary than Dr. Allen. Long recognized by the literati of China and the government officials as a power in the Chinese empire, author of many books in the Mandarin language, and editor of the widely circulated Chinese Globe Magazine, enriched with forty years' experience as a missionary in China, and growing only the more enthusiastic in his work through passing years, because he sees the great revolution impending in that land, Dr. Allen will attract all earnest missionaries, of all churches, and, besides these, the men who are most interested in the affairs of nations and the destiny of the oldest empire in the world. Keep Dr. Allen's coming in mind, and do not fail to hear him.

Church Notes.

In the ninety-two conferences of the M. E. Church which have voted on the question of equal lay representation, 8,979 votes have been cast, 7,570 for, and 1,409 against the measure. This is 736 more than the requisite three-fourths.

A joint stock company in Louisville, has bought out the Central Methodist, and will remove it from Catlettsburg to that city. Dr. M. B. Chapman is one of the company and will edit the paper. Rev. Zephaniah Meek, D. D., started the Central Methodist April 1867 and has conducted the paper for thirty years. It has been, for many years, his own property. No conference organ has stood more strongly and consistently by the doctrines, polity, and connectional interests of our church than the Central Methodist. It has been ably and successfully conducted. Dr. Meek retains a part of the stock and is a member of the new company. Dr. Chapman, who will hereafter assume the duties of editor of the Methodist, is well known to our readers, having served the First Church in this city, from which he went to edit the St. Louis Christian Advocate. He has since served as pastor of the Trinity Church in Baltimore, and, later, the Walnut

Street Church, Louisville. He has eminent ability as an editor.

The State Convention of the Baptist Church, will meet at the Second Baptist Church, in this city, November 18.

The convention of the Protestant Episcopal Church is in session in Washington City. This little church requires the oversight of eighty-eight bishops. Truly, episcopacy is a big part of the Episcopal Church.

A communication was received by the General Convention of the Protestant Episcopal Church, now in session in Washington, D. C., from Felix Agoncillo, the representative of Aguinaldo, asking the prayers of the church in behalf of the natives of the Philippine Islands—for their liberties and welfare.

Pentecostal Herald: "No greater calamity could befall the holiness movement than to become popular." We think a greater calamity would be to become fashionable and substitute a false doctrine and practice for the holiness taught in the Bible.

From the St. Louis Republic we take this note of the action of the Holston Conference: "The report of the Committee on Books and Periodicals, which indorsed the book agents, Messrs. Barbee & Smith, and condemned the editorial course of Dr. R. N. Price of the Midland Methodist, who has condemned the course of the agents, and favored returning the Government claim, was adopted."

Central Methodist: "Retrospecting the past, I wish here and now to say, that in my more than thirty-one years of editorial labors, I have never penned a single line which I would not write again, under the circumstances by which I was surrounded at the time." Dr. Meek has been reserved, conservative and consistent. He quits the tripod with a good record and a good conscience.

The Sunday-School Teacher.

What is the aim of a Sunday-school? Surely this, and this only—to lead the children to trust in Christ; to ground them in Christian faith and Christian life. Who then should teach in the Sunday-school? Those who are themselves Christians. The work should be undertaken with this single aim—the conversion of the children. Besides the careful explanation of the lesson, every Sunday-school teacher should be prepared, by previous study, to fix in the minds of

the class, some impression that will draw the children to a Christian life, and the children should feel that their salvation is the one constant aim of the teacher.

Many of our Sunday-schools could be made far more efficient if a rule were established requiring teachers to attend a weekly teacher's meeting under the direction of the pastor or superintendent. Such a meeting should be made the means not only of securing, on the part of the teachers, proper study of the lessons, but especially of developing in them that religious conscience which is necessary, if they meet the obligations upon them to God, the church, and the classes they teach.

Epworth League.

OCTOBER 23, 1898.

The Report of Joshua and Caleb.

NUMBERS XIV:6-10; XXVI:65; JOSH. I:1-5; XIV:13-14.

The integrity of Joshua and Caleb commands our highest admiration. It was founded, as true nobleness of character is always founded, in faith in God. It was faith which made these men brave. One who trusts in God is never afraid to do the right.

The twelve men, sent to spy out the land of Canaan, were overcome with fear, when they saw walled cities and a large population of men trained to war.

But Caleb and Joshua viewed the whole matter from the standpoint of God's covenant and promise. They insisted that the Israelites were able to go over and possess the land. They were chagrined and overwhelmed with grief when they saw the unwillingness of the people to go over.

Cowardice will make a man a liar. He will invent pleas and forge excuses for his skulking and shrinking. The cowardly spies, rather than fight the Canaanites, lied about the country, and represented that it was not worth fighting for—not a very consistent story, since the Canaanites had so prospered and grown strong in the land.

The spies were only fair representatives of their tribes. If the people had had strong faith in God, these big stories of giants would not have disturbed them. But they lacked faith, and were willing to believe the report. They had excellent ground, from a human standpoint. There was a big majority to justify their refusal to go over. There were ten against two of the spies in their favor.

Caleb and Joshua rent their clothes. They put on the most impressive expressions of grief. It was the custom of the Orientals to show grief that way. It was, as we say, "good form."

But the camp was turned to a mob. Moses and Aaron were upon their faces on the ground before the Lord, and the people were no longer under control. They were ready to stone the two good men, choose another leader and go back to Egypt.

All this occurred only a few months from the time of leaving Egypt. The people, had they then trusted God, would have gone right over Jordan and taken possession of the Promised Land. But because of unbelief they were turned back to wander forty years in the wilderness, until all the men of that generation and that great camp perished, except the two faithful men, Caleb and Joshua.

At the end of forty years, we see the people come again to the banks of the Jordan. A great change had taken place. They were a warrior host, born in the camp, inured, from birth, to the camp and the march; knowing no law but the command of a leader, no thought but the guiding hand of God. Moses has gone to rest. Joshua's integrity and faith are rewarded. He, only, and Caleb, are spared, of the old file. They have been spared from the destruction which swept the fathers away, and Joshua is now, under God's command, to lead the people over Jordan.

The last reference in our lesson shows us Joshua, giving Caleb Hebron for an inheritance in the land of Canaan after the Canaanites were subdued.

Unbelief cuts us off, many a time, from blessings which are just at hand, and thus many who might enter into the favor of God and the possession he offers, wander long and die in the wilderness at last. But God's eye is ever on his faithful, trusting servants, and their safety and final triumph are assured.

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.

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

GODBEY & THORNBURGH.

Personal.

Mrs. Fitzhugh Lee is reported convalescent.

Rev. B. C. Matthews is P. E. of El Paso district, New Mexico.

Rev. J. F. Jernigan, P. C. at Beebe, was a good caller Wednesday.

Rev. H. H. Hunt, P. C. at Bald Knob, is recovering from a spell of sickness.

Rev. Arthur Marston has transferred from the Arkansas Conference to New Mexico.

Miss Margaret Evans has been elected a director of the American Board of Missions.

Bro. W. W. Christie, P. C. at Mabelvale, called Wednesday, with good report of his work.

Dr. R. J. Briggs, stationed last year at Austin, was tried for immorality, acquitted and located.

Col. H. W. Burrow, of Morrilton, continues quite ill. He was recently stricken by paralysis.

It is said that the Central, Ky., Methodist will be removed to Louisville, Ky., and Dr. M. B. Chapman become editor.

Hon. Allen D. Candler, who was recently elected governor of Georgia by 70,000 majority, is a brother of Bishop Candler, of our church.

Dr. Young J. Allen, our returned Chinese missionary, will spend Sunday, 30th, in Little Rock. Our churches look to the occasion with great interest.

Rev. J. S. Watson, of the White River Conference, has been transferred to the St. Louis Conference and appointed to Thayer circuit. His postoffice is Thayer, Mo.

We acknowledge an invitation to the marriage of Miss C. L. Powell to Rev. W. C. Watson, at Earle, Ark., October 25. May God's choicest blessing rest upon the union.

Bros. Sorrells, Howell, Crowson, Dickerson, McAnally and Hays have sent in new cash subscribers this week. We hope that next week will double the list of reports on this head.

Rev. J. H. Anderson, a local preacher, formerly at Conway, Ark., reports from Oakland, Cal., where he has gone in quest of health. He has found much benefit from the change.

Bro. J. B. Paxson, one of our subscribers at Knoxville, Ark., but now a member of the First Arkansas U. S. Volunteers, was a caller Tuesday. He expects to be discharged in a short while.

General Gordon, commander-in-chief of the United Confederate Veterans, says that the title of the Daughter of the Confederacy died with Miss Winnie Davis and must not be perpetuated. That is right.

We acknowledge invitation to a Birthday League Social, at Lonoke, at residence of Mrs. Goodrum, October 14. We hope the Lonoke League will continue to do good work in the future as it has done in the past.

"Dear Dr. Godbey: We are in deep sorrow. Our dear Sister Lizzie Martin passed away at 1:30 o'clock, October 6, 1898. She was the wife of Rev. J. E. Martin, deceased. She died in great peace, fell sweetly asleep in the arms of Jesus. While we mourn our loss, we

Public Statement From A Public Man

Hon. W. H. Ohley, Ex-Secretary of State of West Virginia, writes an open letter.

CHARLESTON, W. Va., Mar. 9, 1898.

To whom it may concern:

"I most heartily recommend Pe-ru-na as of great benefit in cases of catarrh. It is especially beneficial wherever the mucous membranes are affected. As a tonic it certainly has no superior."

W. H. OHLEY, Ex-Secretary of State.



Hon. W. H. OHLEY.

Pe-ru-na has cured thousands of obstinate cases of catarrh, and is perhaps the only efficient remedy in existence for catarrhal diseases; but there are countless multitudes of people who are still struggling with catarrh and need help. To such as these the unqualified recommendation of Pe-ru-na by Ex-Secretary Ohley is directed. Pe-ru-na is scientific and purely vegetable. All druggists sell it.

Ask any druggist for a free Pe-ru-na Almanac for the year 1899.

know that with her it is eternal gain. J. S. WHITSON, P. C."

Notice the report of Nevada county "Against License." She gives a majority a little more than seven times what it was two years ago. Let him that favors the liquor traffic take warning. It is said that Rev. J. S. Hawkins, pastor of the Methodist Church at Prescott, in his canvass of the county, met and conquered the foe more effectually than we have ever had one man to do before.—Nevada Picayune.

A Reply.

MR. EDITOR:—Since the death of my daughter, Ruth Dye, on the 22nd of September, I have received a great many letters from my friends, giving us their kind words of sympathy, condolence and prayers, which have been a great comfort to our sad and sorrowing hearts. And I now desire to return the heartfelt gratitude of myself and family to every one of these dear friends of ours; and to assure them that they have a warm place in our hearts, and will be remembered by us in our prayers at a throne of grace. We sorrow not as those who have no hope, and in the midst of sorrows we rejoice to believe that our precious Ruth is at rest; and some sweet day we expect to meet her, to part no more. Glory to God, for this blessed hope. God bless you, dear friends, one and all. Yours in sorrow, but rejoicing in hope,

S. L. COCHRAN.

Searcy, Oct. 14.

Brother Ricks's Answer.

It looks to me like my good Bro. Ricks shot very wide of the mark in his answer to my protest. I raised no question nor made any objections to any man, young or old, expressing himself on a "great moral question." All should have backbone enough to do that. Nor was a reformation like Luther's or Wesley's under consideration, and as to the minority report of Caleb and Joshua, that was never thought of. Nor was it the strong resolutions of conferences on the opinion of good men. But with me, the character of a Methodist preacher, as well as the honor of the church, is a very sacred thing, and my protest was against bringing an accusation against them, placing them beyond the possibility of being "exonerated" before the proper court had considered their case, intimating that they had been "whitewashed." I supposed that Brother Ricks would say that he was discussing a moral question and not character.

M. M. SMITH.

Children's Home Finder Society.

What the Children's Home Society is doing: The report of the state superintendents for the year ending October 15, shows its work as follows, viz.:

Homeless children on hand at beginning of year, 6; received during year, 44; replaced during year, 20. Total families supplied with children during year, 70; received since organization, 227.

Money received for year, \$508.70. Paid salaries and expenses of district superintendents, \$180.08; paid salary of state superintendent (11 months), \$101.23; paid boarding and placing children in families, including all incidentals, \$227.39.—\$508.70.

Expense per capita placing children in homes, \$7.25.

The old officers were continued, except district superintendents. Hereafter the local boards will be expected to do the work heretofore done by district superintendents.

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

GODBEY & THORNBURGH.

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

Godbey & Thornburgh.

The \$5 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only \$2, or the large print \$6 one for \$2.25. Here is a chance to get a fine divinity circuit teacher's Bible for about half its worth.

GODBEY & THORNBURGH.

Christian Life.

Across the Stream.

BY MRS. E. A. HAWKINS.

Sometimes when I rise in the morning
And look across the stream,
So clear in the dimpling sunshine
The further green shores gleam,
It seems such a little distance
That bridges the narrow space,
We can almost grasp each other's hands,
And look in each other's face.

But again I rise in the morning,
A morning cold and gray,
When the fog hangs thickly over
The beautiful, sparkling bay;
And I see no other shore,
Though I strain my longing eyes,
Yet I know beyond the fog and mist
Are the fields of Paradise.

And I pray to be contented
When the clouds hang dark and low,
To walk by faith when the sight grows dim,
And to trust where I may not know,
But no cloud will dim heaven's headland
And by sight, not faith, I'll see
In that beautiful joyous morning
That will dawn some day for me.

— Zion's Herald.

When Sorrow Came

When Sorrow came, I did not look
For any visitor that day,
But in beside the ingle-nook
She slipped in calm, familiar way,
As one, a dear and privileged guest,
Who pushes wide a door ajar,
And, seeking only friendly rest,
Sits down where all the kindred are.

And first surprised, I scarcely knew
A word to greet the stranger face;
There crept a numbing shadow through
The brightness of my dwelling-place.
So dumb her lips, so veiled her eyes,
So chill the hand in mine she laid,
The sunshine vanished from the skies,
And in the cloud I knelt, afraid.

But Sorrow stayed, until I heard,
In that hushed silence round her
drawn,
Voices more sweet than song of bird,
The tender tones of loved ones gone.
And floating from the silvery shore,
Whereon the ransomed walked serene,
Came wafts of fragrance blown before
The angels as they hither lean.

Then, swift transfigured, Sorrow turned;
Her look was wonderful to see;
My very soul within me burned,
For Love in sorrow died for me.
And Love appoints my sorrow still,
And sacramental cups are poured
Where I and Sorrow, if God will,
Meet and hold tryst with my dear Lord.

Margaret E. Sangster, in The Congregationalist.

How Men Grow.

To rightly estimate any phase in any man's life, we must consider it as a chapter in the process of his growth upward, or downward. Some find fault with Jacob's vow at Bethel as being selfish and mercenary. If God will do this for Jacob, then Jacob will do that for God! How much nobler to stay one's self upon God with a generosity such as Abraham's, which trusts all to him? But Jacob was at the very beginning of his spiritual life at Bethel. He has just had his first glimpse of the vision which

was to shape that life to its close. He naturally rises to no heights of self-abandonment, and does not pretend to do so. He honestly states the case as it strikes him, and takes God at his word in the practical commonplace way which was characteristic of him. But at Jabbok, Jacob has got farther. Divine powers and presences once more come into his life, and he has no bargain to make with them. He asks not for safety for himself, or the preservation of his property, or the mollification of his brother's anger. He asks just the blessings which God can bestow, and leaves it to take any shape, or to carry any meaning which God may give it. He drives no bargain now, but trusts and adores. Then it was that his old name Jacob, the supplanter, ceased to fit the man, and he grew to be Israel, "a prince of God." And so God takes us on from one stage to another, from narrow and selfish views of our relation to him, to the hour when of all his gifts we ask nothing but the blessing that expresses his gladness in us, and helps to our gladness in him.—Sunday School Times.

Our Cuban Mission.

For several years our church has labored very earnestly to establish itself strongly in missionary work amongst the Cubans, both in the island and on the Florida shores and keys. Bishop Fitzgerald visited the field just before the breaking out of the Cuban rebellion, and the outlook seemed hopeful. That bloody strife almost put an end to the work in the insular field, though one of our missionaries, Rev. I. E. Barredo, stood bravely at his post, and reported to the mission rooms only a few days ago as ready to renew the effort. Rev. Mr. Someillan has been sent forward to superintend the mission, and Dr. Lambuth will go thither on a visitation in the spring. The work in Florida has fared much better. Several churches have been built and schools for Cuban children have been opened under the patronage of the Home Mission Society. Heroic women are giving themselves in service for the spiritual good of Cuba and the Cubans.

The Cuban Mission was begun in 1894. Mrs. M. A. Wolff was the first superintendent of the woman's work, and is accounted the founder of their mission. The first school was opened in Ybor City under Miss Osborne. Later another was opened at Cuba City and was taught by Mrs. and Miss Valdes. One hundred and fifty pupils were enrolled the first year.

Dr. Charles A. Fulwood and other members of the Florida Conference have given self-sacrificing labors to the mission. Mrs. Wolff, of St. Louis, not only gave personal effort, but also contributed largely of her own means to the purchase of grounds and the erection of school houses. Miss Mary W. Bruce, in the fall of 1897, was appointed principal of the mission schools, and has filled this position with ability. A few months ago

a building for school and chapel purposes was erected on a lot donated to the society by Mr. and Mrs. Valdes; and an "annex" has just been built at Ybor City for the boys' school. Within four scholastic years the mission has grown to two schools, with eight teachers and one assistant, three hundred and seventeen pupils, and property valued at \$8,327. Most of the \$10,650 expended for this mission has been given from the general treasury of the society. In the early history of Cuban missions will appear the names of these and a few other faithful laborers: Misses Osborne, Lockhard; Fisher, Perrin, Bruce, Marvin, and Mrs. Wolff; and among the Cubans, Miss Emelina Valdes, Mrs. Rosa Valdes, Rev. H. B. Someillan, and Brother Diaz.—Sunday School Times.

Oil Cure for Cancer.

Dr. D. M. Bye has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. BYE, Box 464, Kansas City, Mo.

A Cook Book Free.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the ARKANSAS METHODIST. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as of the most economical and home-like is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and state) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

"No Trouble to Answer Questions."

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

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.

McELREE'S Wine of Cardui

has demonstrated ten thousand times that it is almost infallible

FOR WOMAN'S PECULIAR WEAKNESSES,

irregularities and derangements. It has become the leading remedy for this class of troubles. It exerts a wonderfully healing, strengthening and soothing influence upon the menstrual organs. It cures "whites" and falling of the womb. It stops flooding and relieves sup-



pressed and painful menstruation. For Change of Life it is the best medicine made. It is beneficial during pregnancy, and helps to bring children into homes barren for years. It invigorates, stimulates, strengthens the whole system. This great remedy is offered to all afflicted women. Why will any woman suffer another minute with certain relief within reach? Wine of Cardui only costs \$1.00 per bottle at your drug store.

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

Rev. J. W. SMITH, Camden, S. C., says: "My wife used Wine of Cardui at home for falling of the womb and it entirely cured her."

GOODWIN, ARK., SEPT. 27, 1898.

COL. WM. SPARLING,

Manager

MUTUAL RESERVE FUND LIFE ASSOCIATION OF NEW YORK,

Little Rock, Ark.

DEAR SIR:—

I desire to express my thanks to you and the Mutual Reserve Fund Life Association of New York, for your PROMPTNESS

in settling Claim No. 105,059, held by my late husband in your company. And now the company has paid the full amount (\$2,000) some

Six Weeks Before Due under the terms of the policy. Please accept my sincere thanks for your courteous treatment, and best wishes for the future success of your company.

Very truly yours,

(Signed) ROZA B. CROSS.

P. S. If the late George A. Cross had taken an ordinary life policy, in an Old System company, and paid the same amount in premiums as he paid the Mutual Reserve, his heirs would have only received \$1,179.00, instead of \$2,000.00. Gain by being insured in the MUTUAL RESERVE, \$821.00.

Warning Order.

In the Pulaski Chancery Court.
James P. Selsor, plaintiff,

vs.
Tiltha Selsor, defendant.

The defendant, Tiltha Selsor, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, James P. Selsor.

J. H. PASCHAL, Clerk.

October 5, 1898.

E. S. & L. C. Maloney, solicitors for plaintiff.

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

Godbey & Thornburgh.

Dr. Miles' Nerve Plasters 25c. at all druggists.

For the Young People.

How it Went in My Childhood.

NO. IX.

Our home has always been the preacher's home, as many can testify. My father has what he calls "the prophet's bed," first occupied, I believe, by Rev. Jas. A. Anderson. To us children the greatest man in the world has always been a Methodist preacher. It has always been our delight to take his horse and feed it good, catch it out and saddle it for him, and help him in any way we could.

When the conference was held at Van Buren, in 1885, I believe, my father went down to conference and when he left he engaged five preachers to come by and eat dinner with us—this being on their way home.

The conference closed on Sunday night, and Monday morning was the beginning of a great day to us children—five preachers all at once. The preachers, and the chickens, and the other good things, were the topic of conversation for us live boys on the farm.

This morn was a cool one—a windy November day, and father, with us seven boys made an early start for the cotton field to pick cotton, and left the chickens and things for mother and sister to prepare.

The dinner for a preacher was always the very best that could be gotten up on our farm and we boys knew it, consequently, our clocks—we all carried one—struck twelve about ten o'clock and kept striking louder till two pairs and a half of preachers were seen advancing down the hill towards our home. Then father told us we might quit and go home. A dashing of cotton sacks, knocking boys' feet out from under them, and emptying of cotton, seven whooping and yelling boys, kicking, jumping and running across the field was the following scene. But when we came into the august presence of five preachers we were as quiet as mice, and after the great hand-shaking, we meekly stole away and put up and fed their horses and retired to the house. Soon mother announced dinner, and father led out the five preachers into the dining room and we boys followed not far off.

Father occupied the head of the table and over on his right was a tall, raw-boned young preacher who had just joined the conference—he may be a presiding elder now. The rest of the preachers were scattered around the table with lucky boys interspersed. Julian and myself had to wait. I was standing, meekly, behind the tall young preacher, so as not to bother him. Julian occupied an humble place on the other side.

Just in front of father was a big dish of fried chicken—it was piled full of chicken, nice and brown. I caught sight of three fine gizzards, all together—it just made my mouth water to look at them. Father passed the chicken first to the tall young preacher, instead of passing it to good old Bro. Waldon on his

left, and what do you think? That raw-boned preacher rolled out on his plate the last one of those gizzards, and sat there and "chawed" them all down—in a hurry, too—right before our eyes.

Wrath and indignation fairly boiled in my veins, and the lucky boys' eyes flashed fire, and poor, humble Julian, his hair almost stood on ends. Father's smiling face—for he was perfectly delighted—and mother's sweet countenance, seemed to say it was all right. So we boys choked down, thinking it not best to grieve over chawed gizzards, for evidently we could not get them; but the big, tall, raw-boned, gizzard-chawing, young preacher's gizzard-chawing still has its telling and laugh in our home.

DERF S. KRAL.
Van Buren, Ark.

Read the Bible Slowly.

Slow reading is essential for the mastery of books. The Rev. F. W. Robertson says: "I never knew but one or two fast readers and readers of many books, whose knowledge was worth anything. I read hard, or not at all, never skimming, never turning aside to merely inviting books; and Plato, Aristotle, Thucydides, Sterne and Jonathan Edwards have passed like the iron atoms of the blood into my mental constitution."

Harriet Martineau says herself: "I am the slowest of readers, sometimes a page an hour." But then, what she read she made her own. We must read slowly, with deep thought, earnest prayer and the help of the Holy Spirit, in order to get the treasures of divine truth which are incorporated even in the shortest and seemingly simplest sentences of the word of God.

We must put away even good books which stand in the way of reading the best book of all—God's Book. A college professor used to startle his class by saying, "Young gentlemen, do not waste your time over good books." Of course, the boys would ask, "How can there be such a waste?" But deeper thought would show them that if any one gives time even to good books as the cost of neglecting the best, there is deplorable waste.—Gateways to the Bible.

A good talker is born, not made. By reading good books, by keeping one's self well informed as to the interesting events of the day, one may become a good conversationalist. Still, the most fascinating talkers are by no means those who know the most; but, instead, those who have the greatest amount of tact, are most sympathetic, versatile, and, most important of all, have that wonderful something that, lacking a better name, we call magnetism.—Ladies' Home Journal.

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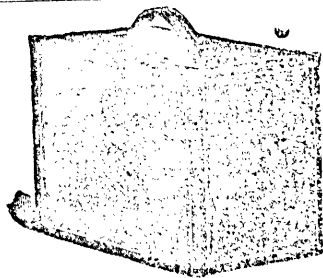
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Our Church at Home.

TATOMVILLE, ARK.

The month past was one of much sickness on this work. Brother B. Chastain lost three children, Bro. J. M. Goodwin's family is bereft of the youngest member, and death has also visited the homes of Messrs. Frank Wilson and Walker Greene. Wesley's Chapel church has another representative on the other side. Sister Florence Crawford is gone, leaving a two-weeks-old infant. Her former pastors will remember Sister Crawford, from her having lived at Brother Mack Stainer's. We believe the departed are all in a better clime. Let the bereft look thither and meet them. In sympathy,

PASTOR.

Oct. 8.

HUNTER MEMORIAL.

The first Methodist protracted meeting, that we know of, in East Little Rock, has just closed. A deeply spiritual work seems to be the result of the meeting. There were several conversions, and twelve were received into the church, making forty-one received this year. Some families have taken up family prayer. Bro. W. C. Watson did good work in the pulpit, and was well received by our good people.

There is an additional responsibility laid upon this church, in the opening of the new cotton factory near its doors. About eighty hands will be employed, and they are nearly all white persons. Many of the experienced ones come from Texas, and we learn are members of some church. May our full duty be done. This is the only Protestant Church in East Little Rock. Let our Mission Board make wise provision for the coming year, as they have this year.

J. M. WORKMAN, P. C.

JUNCTION CITY.

We are in the midst of a good meeting. We are praying for large results. Bro. L. B. Hawley preached several good sermons for us. Our church has had great prosperity this year. We have paid off an old debt on church and parsonage except a few dollars; have painted church on inside and it is among the prettiest in the conference; papered and finished painting parsonage, and put about \$100 worth furniture into it. Have received twenty-five into the church this year. We have a fine Sunday-school and the best young League in the conference, with a promising future.

This town is on a considerable boom now. These are by far the best people I have ever served. On the fifth inst., when my wife returned home, we found nearly every Methodist lady in town at the parsonage, and the kitchen was full of the very best groceries the market affords, and lots of them. Our collections are well in hand and we hope to make the best report at conference we have ever made. We feel profoundly grateful to God for the blessings that have been ours this year.

W. W. NELSON.

Contributed.

Well Said.

DEAR SIR AND BROTHER: Have just read the article of J. D. Clary, entitled "Certain Kinds of College Drumming," with interest. He certainly has the right idea of how a college president should deport himself. The article could be read with profit. That the college dignity has fallen is too noticeable. When it comes to the point of acting the part of a "fawner," or a "hail fellow well met" to secure patronage for a college, as some presidents have done, we exclaim with disgust, "Alas! how has college dignity fallen!"

To a person who personally knew Mark Hopkins or Chancellor Garland, the situation becomes the more contemptible. Such, however, is characteristic of "one-horse," "Cheap-John" colleges. There would be just as much propriety in a presidential nominee's canvassing and personally soliciting the support of individuals for his election, as for the president of a well ordered college to "descend to methods which the honorable knight of the grip would repudiate." Away with such a low ideal of the dignity and position of a college president. Sincerely,

J. E. ERWIN.

Epworth League—Searcy District.

At our District League Conference, held at Beebe last June, I was elected president of the district league. I am a new and inexperienced hand at this work, though not a stranger to general church work. My heart is in it, and I want to do the very best I can. The hot season is now past. The sickly season, we hope is over; therefore, let us undertake to do more efficient work. If your league has been a little inactive, try to revive it. Don't become discouraged. Pray for a revival—at home—in your own heart. It is alarming to see how few converts our church, and others also, have had this year. Collect and send to Brother Thornburgh your subscription for the support of Brother Cline. Don't think of carrying it over till next year, for you will then have to collect two years' subscription in one.

Now, can I be of any service to you in reviving or strengthening your league, or in organizing a new one? If so, I am ready, as much as lieth in me, to do so. I also have the promise of some of the pastors who are willing to give me any assistance they can. Now, I would be glad to have a letter from every league in the district, and know how you are getting on.

Your servant,
R. S. THOMAS.

Church Extension Funds.

I will thank any of our pastors, who have Church Extension funds, to send same to me before conference. Yours truly,

H. A. BUTLER,
Treas. Ch. Ex. Board, L. R. Conf.
Malvern, Ark.

CRIPPLED AT PLAY.

IMPRUDENCE ON THE BALL FIELD ENDS IN MISERY.

Exposure Causes the Downfall of Many Athletes.
The Story of a Man who was Stricken.

From the Free Press, Detroit, Mich.

"You talk about ball playing," said Charles W. Churchill, of 66 Miami Ave., Detroit, the well known traveling salesman, who sells computing scales throughout Michigan, "I will never forget the experience I had while playing this game two years ago.

"Like all young men, I played ball, in fact, during my college days, I was quite a ball player. I had all the qualifications to be a professional player, but instead, secured a place as a traveling salesman.

"Two years ago, while spending a day in a small junction town in this State, some of us traveling men went in the suburbs to see a scrub ball game.

"Well, to make the story short, I got into the game in less than five minutes and was doing more talking and running than I had for years.

"I became all warmed up and had my coat, vest and hat off. Every time I made a circuit of the bases I would lay down on the ground and try to cool off.

"This was a dangerous thing to do in my heated state, and the next morning I could scarcely walk. The physician that was called, said I had rheumatism. I was taken home on a cot.

"For nine weeks I stayed in my room and for seven of those weeks I was on my back in the bed.

"The day I played that game I weighed 148 pounds, and when I commenced to be well enough to be out again, I only weighed 116 pounds.

"I took nearly everything that has ever been prescribed for rheumatism,

and had the best of medical attendance but was not benefited much. I was told that I would probably be crippled for years.

"I had about given up all hopes of ever being able to go on the road again, when I read an article in my paper about a case of rheumatism almost identical with my own, that had been cured by Dr. Williams' Pink Pills for Pale People.

"I decided to try the pills and bought two boxes of them. They gave me some relief and I bought six more boxes. I soon gained strength and flesh everyday and continued using the pills until I was entirely free from all pain.

"That is why I recommend Dr. Williams' Pink Pills for Pale People to those suffering from rheumatism."

C. W. CHURCHILL.
This is to certify that Mr. C. W. Churchill, personally appeared before me and read and signed the foregoing statement in my presence, and acknowledged the same to be true in every respect. ROBERT F. HULL, JR.,
Notary Public.

What better proof could a person want than the above facts. These pills stand unrivaled as a tonic for the blood.

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Little Rock Conference Society.

REPORT OF CORRESPONDING SECRETARY FOR QUARTER ENDING SEPTEMBER 1, 1898.

Number of members in conference society, 609; added during quarter, 33; auxiliaries that held every meeting, 16; average attendance during quarter, 258; number on baby roll, 26; subscribers to Our Homes, 235; taking H. M. reading course, 120; adult and juvenile mite boxes reported, 16; pledged to proportionate and systematic giving, 233; boxes sent off and reported to superintendent of supplies, 2; papers and leaflets distributed, 1,000; district secretaries reporting this quarter, 3; visits to sick and strangers, 721; visits to benevolent and corrective institutions, 11; cottage prayer-meetings or Bible readings given, 50; garments in good order distributed, 138.

During the quarter adult auxiliaries were organized at Carlisle and DeQueen, and a juvenile at Asbury Church, Little Rock. These new workers will prove an acquisition to our society, and we are glad to welcome them.

A number of our members have adopted systematic giving for local work with good results, and a few are thus aiding the connectional work.

The second vice-president of each auxiliary is expected to have charge of systematic giving for connectional work, and is urged to enlist all members in this department.

Several auxiliaries have signified their intention to observe our week of prayer, October 10-16, and we hope that many will do so. A good step forward would be the observance of that week by every society in the Little Rock Conference. And surely there is not one but might carry out the interesting program in part. The contribution for the Key West Mission is greatly needed, and we of the Little Rock Conference must try to do our part. Let us lay aside our pet project for one week and unite in prayers and gifts for this great work undertaken by the Home Mission workers throughout the Methodist Church, South.

Sincerely,
MRS. W. H. PEMBERTON,
Corresponding Secretary.

REPORT OF TREASURER FOR SECOND QUARTER, BEGINNING MARCH, 1898.

First Church Auxiliary at Little Rock, membership dues, \$12.90; cottage at London school, 6.65; contingent fund, 6.20. By voucher, expended for station parsonage, 25.80; local church work, 409.36; relief of needy, 11.42; rescue work, 10.50.

Arkadelphia adults, membership dues, \$6.40; life membership to Mrs. Frank Rudolph, 25.00; baby mite boxes, .25; contingent fund,

1.00. By voucher, district parsonage, 3.00, local supplies, 2.80.

Arkadelphia juveniles, membership dues, \$1.00; local church work, .30; supplies sent off, 2.95.

Pine Bluff, membership dues, 4.75; undirected special, sent to London cottage, .65.

Camden, membership dues, 3.00; baby mite boxes, .70. By voucher, station parsonage, 2.50; local church, 127.00.

Sherrill, at Elerson, membership dues, 5.00; London cottage, 5.00.

Concord, at Carmel, membership dues, 2.50. By voucher, local church, .30; supplies sent off, 2.95. Juveniles, membership dues, .45.

Malvern, membership dues, .95. Mena, membership dues, 4.70.

By voucher, 1.00; station parsonage, 2.40; local church mission, 15.00; relief of needy, 15.00.

Stephens, membership dues, 1.65; garments made for needy, 7.

Sardis, at Pine Grove, membership dues, adults, 2.40; juveniles, 1.60; cottage at London school, 1.00.

South Hot Springs, membership dues, 3.90. By voucher, local church, 17.00.

Central at Hot Springs, membership dues, 3.90; life membership to Mrs. Lou A. Hotchkiss, at Hot Springs, 25.00.

Malvern Hill, Hot Springs, membership dues, 6.00; raised for local church, 9.00; raised for needy, 7.00.

Washington, membership dues, 1.70. By voucher, local church, 40.80.

Des Arc, membership dues, 3.80. By voucher, station parsonage, 16.00; local mission, 1.80; local church, 29.50.

Fordyce, membership dues, 3.30; baby roll, .50; cottage at London school, 6.60; local mission, by voucher, 3.00.

Swan Lake, B. F. Wilson auxiliary, membership dues, 4.70; contingent fund, 1.70; circuit parsonage, by voucher, 20.00.

Prescott, membership dues for first and second quarter, 3.60.

Benton, membership dues for first and second quarters, .60. "The race is not to the swift, nor the battle to the strong."

Lockesburgh, membership dues, 5.50; circuit parsonage, by voucher, .90.

Monticello, membership dues, 3.00; cottage at London school, 10.80.

Winfield, membership dues, 3.00.

Texarkana, membership dues, .30.

Total amount for quarter:

Membership dues, \$88.40; life memberships, \$50.00; baby roll, .50; baby mite boxes, .95; our cottage at London school, \$67.20. Grand total, \$267.05.

Conference contingent fund for quarter, in Citizen's Bank at Little Rock, \$5.80.

Disbursements during quarter: For publishing minutes of annual meeting, \$46.00.

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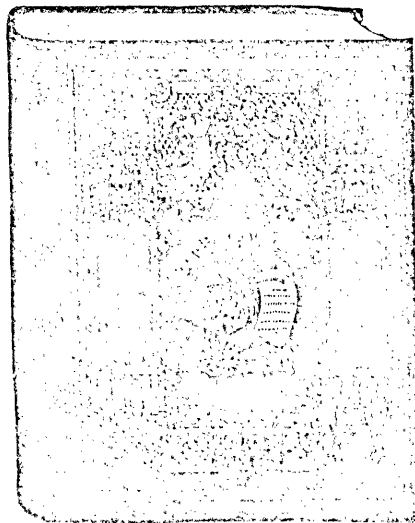
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Our Church at Home.

DE ANN CIRCUIT.

We are moving along nicely; have received about sixty into the church this year. We are building four new churches on the work this year. We may not get them all completed by conference, but will have material and building paid for. We are going to have a kind of conference, Saturday before the fifth Sunday in October, and discuss various interests of the church. I think the collections will come up all right. These are poor but excellent people.

J. H. McKELVY.

DOVER, ARK.

I have just closed out my last revival for this year, at Shady Grove, seven miles north of Atkins, and truly we had a revival of the old time power. The Christian people laid aside self and churchanity and put on the true Christianity. There is an organization of Free Will Baptists in the same house with us, and Bro. J. W. Jobe, the pastor, rendered valuable assistance; also Bro. J. C. Weaver, of the Atkins circuit, gave us two good sermons. The results of the meeting were a gracious revival among the Christians and twenty-one conversions, backsliders not counted. Some suggested that we get the roll of membership of both churches and mark all as reclaimed. We are all happy here at this place, rejoicing in hope. By agreement of Brother Jobe and myself, we will open the doors of our respective churches at the next appointment. All told, I have had only fifty-three conversions this year. We are far behind on finances. Pray for us.

S. C. VINSON, P. C.

MELBOURNE, ARK.

As the conference year is nearing its close, I desire to give some of the results of our year's labors on Evening Shade and Melbourne station.

Our fourth quarterly conference convened last Saturday and Sunday. Rev. J. S. Brooke, our faithful and earnest P. E., was on hand and preached us an excellent sermon from Luke 9:23, and I am told that on Sunday his sermon surpassed that of Saturday night. Owing to sickness, I was not out at the 11 o'clock service. I am just recovering from a long attack of slow fever, and have not filled the pulpit since July. I have suffered a great deal, and besides have felt keenly the care and responsibility of the church and ministry, but the Lord has been good to me in sparing my life, and in keeping my family in health.

In the face of all our hindrances we have succeeded in a measure. We have added to the church about fifteen members, had a number of conversions, baptized twelve or fifteen infants, and have almost completed a splendid church building at Evening Shade. The building is of the latest design, and will, when completed, reflect great credit on the good people of Evening Shade; we have already paid out over \$600 on the house, and it

will take at least \$200 more to complete it, making a cost of \$800. The main auditorium is 30x50 feet, with a Sunday-school room, 14x28 feet, and will have a seating capacity sufficient to accommodate the town and surrounding community. We have been entirely without a house of worship so long at Evening Shade, we certainly will appreciate a house like this.

Our conference collections are far behind, as I have been unable to do any work for the last quarter. The people of Melbourne have been very kind to us during my protracted illness, and we will ever hold them in kind remembrance for looking after and supplying our wants. God bless them, everyone. I would make special mention of Drs. Baxter and Rector for their faithful services.

We have a splendid Sunday-school at both towns, using our own literature. The Sunday-school at Evening Shade has rendered great assistance in the erection of the new church, almost paying the entire cost of painting it. We have a good prayer-meeting here at Melbourne, increasing in interest all the time. I am trying to round up for conference, though I am hardly able to be up at all. God bless the METHODIST and its faithful Editor and Business Manager.

WILTON C. TOOMBS.

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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All Disorders of the Liver.

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

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

SECOND DISTRICT—BISHOP GRANBERRY.

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

THIRD DISTRICT—BISHOP HARGROVE.

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

FOURTH DISTRICT—BISHOP DUNCAN.

New Mexico.....El Paso, Tex.....Sept. 23
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.....Clarksville, Tenn.....Oct. 19
North Alabama.....Huntsville, Ala.....Nov. 23
North Mississippi.....Aberdeen, Miss.....Nov. 30
Alabama.....Greensboro, Ala.....Dec. 7

EIGHTH DISTRICT—BISHOP FITZGERALD.

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

NINTH DISTRICT—BISHOP CANDLER.

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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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.

PAGE: Mollie A., (nee Oden) was born Nov. 19, 1871, in Craighead county, near Jonesboro, Ark.; moved with her parents to Benton county, Ark., in 1891; was married to C. C. Pace, April 14, 1897, and died Sept. 6, 1898, leaving a husband and one little boy. Mollie was a good wife and mother, but she is gone never to return. May heaven's blessing rest on husband and the sweet boy.

G. B. GRIFFIN.

ROWLAND: Charles W. Rowland was born at Bennettsville, I. T., January 22, 1875. Died, near Mabelvale, Ark., September 28, 1898. He was left without father while an infant. His mother died when he was 14 years old. He and his only brother have lived with their grandmother since then. He joined the Methodist Church in 1893 or 1894. The Lord sustain the only brother and all the kindred.

W. W. CHRISTIE.

WHEELER: Gracy Bell, little daughter of N. and L. C. Wheeler, was born September 29, 1897; died, at their home near Warren, Ark., August 7, 1898. Little Grace was the only child—the light of the home, the joy of her parents. But the Lord gave her to them for a time, and has called her home. May Brother and Sister Wheeler go to her when they cross over on the other shore. Her pastor,

D. D. WARLICK.

ODEN: Ellen A., (nee Land) was born in Cherokee county, Alabama, June 11, 1851; came to Arkansas in her girlhood, and was married to A. Oden, March 6, 1867; moved to Benton county, Ark., in 1891; died August 3, 1898, leaving husband and eight children to mourn their loss. Sister Oden was truly a good Christian woman, and was loved by all of her neighbors and made her pastor feel at home when there.

G. B. GRIFFIN, Pastor.

WHERRY: Cynthia L., wife of Bro. T. C. Wherry, was born in South Carolina, August 16, 1849; died, near Warren, Ark., Sept. 23, 1898. She joined the M. E. Church, South, while young, living a holy, consistent Christian all the days of her life. She leaves a husband, eight children and many friends to mourn their loss. They have hope of the happy reunion. She died in the faith. May the children walk in mother's footsteps as she followed Jesus in the path of duty. God bless the sad home. Her pastor,

D. D. WARLICK.

CULP: Nannie Alice, infant daughter of J. K. and Lela Culp, aged three months and ten days, died of congestion, in Mexia, Texas, September 6, 1898. God lent us our little darling for a short while, but her bright eyes and loving smiles had so twined around our hearts that it was hard, so hard, to give her up. We have another tie to bind us to our heavenly home, and God helping us, we will meet our loved ones there. It has left a void in our hearts and home, but we know she is safe on the other shore.

GRANDMA.

OYLER: Sister Lavinia K. Oyler, daughter of Rev. W. H. H. and Nancy M. Oyler, was born Sept. 7, 1875, in Stone county, Ark.; was baptized in her infancy; made a profession of religion at the age of about 15, and united with the M. E. Church, South. Died August 21, 1898, of slow fever. I was at her bedside when she passed away. Just before she died, she called the family around her and asked them to meet her in heaven. She then threw up her hands and began to praise God, and soon passed away. It was one of

the happiest deaths that I have ever seen, and I thank God for such a triumphant death. We buried her in the grave-yard of Mountain View to await the resurrection of the just.

Lavinia leaves a father, mother, seven brothers and three sisters to mourn their loss; but their loss is her eternal gain. Dear brother and sister, your child is in heaven. Let me say to the family, follow on in the footprints of Jesus, and after awhile you will overtake your loved one in heaven. May God help you all to so live in this world, that you may make an unbroken family in heaven. Your devoted pastor,

S. W. REGISTER.

COCHRAN: Ruth Dye, daughter of Rev. S. L. and M. M. Cochran, was born at Sulphur Rock, Ark., January 19, 1883; was baptized by Bishop Granberry in her infancy; died in Searcy, September 22, 1898. Ruth was the youngest daughter of her sainted mother, who was one of the elect women of this world. She was very much like her in personal appearance and disposition. She was the life of the home, always cheerful, sang religious songs, read religious books, said her prayers regularly, and loved the Sunday-school, prayer-meeting, League and church. As a child, she was dutiful, obedient and loving. While she was always a good child, she had not made public profession of faith, until during a meeting we held a short time before her death, when she told me and others that she enjoyed pardoning grace. Several girls, about her age, were moved to hold afternoon prayer-meetings in the church. Ruth met with this select company of young Christians, and when called upon, led in prayer. What a pleasant memory to think of her there, unconscious of her approaching departure, yet getting fully ready for it. Ruth is no more on earth. She is with her sainted mother in heaven. It is well with her. May the good Father give abundance of grace to our dear Brother Cochran and the bereaved family.

M. M. SMITH.

CRAWFORD: Mrs. Susan Crawford, beloved wife of A. B. Crawford, died at DeWitt, Ark., Sept. 17, 1898. Her maiden name was Susan Mehan, and she was born in Jackson county, Ark., June 4, 1840. Having been left an orphan while quite young, and having no near relatives to care for her, she was adopted by Gen. Robert Crockett and his first wife, Mrs. Sallie Crockett. During the interval between the death of his first wife and his second marriage, she remained with his mother-in-law, Mrs. Bagby, but was taken back to his home after his second marriage, and accompanied him and Mrs. Mollie Crockett to Arkansas, when they came from Memphis, Tenn., to this state, and remained with them as one of the family until her marriage, at Mt Adams, to A. B. Crawford, in 1859.

She became a member of the Methodist Episcopal Church, South, when still a little girl, and always lived a life consistent with the teachings of the lowly Nazarene. To love and serve God was a dominant trait of her nature. Though often tried by many and great sorrows in the loss of several bright and beautiful children, she never murmured, but submitted always, without repining, to the Father's will. The grandest tribute that could be paid to her character was the reply of Gen. Crockett when asked by us to write an obituary sketch. He said: "I can't do it, Walter. I loved her too well, and my grief is too great for me to do justice to her character. I am the only father she ever knew, and no daughter was ever dearer to father than she to me. In all her life, from earliest childhood to the time of her death, I have never known a more perfectly pure and flawless character than hers. Just paint as near as you can in words a portrait of a pure character and Christian womanhood, and all who knew her will recognize it as that of Mrs. Susan Crawford." The General's eyes filled with tears, and he could say no more.

The editor has known the subject of this sketch from his boyhood, and heartily coincides with Gen. Crockett in his estimate of her character. Our old friend and brother, Mr. Crawford, and her two daughters, Mrs. Leila Max-

well, and Mrs. Bessie Toliver, have the sympathy of the Free Press in their great loss. May God comfort them in their great sorrow.—From Stuttgart Free Press.

As Sister Crawford's pastor, I wish to add to what Mr. Williams has so well and truly said. No one in our town was more universally, nor more greatly loved, than was she. She was a gentle, sweet-spirited Christian. Kind to all, she won the love of all. To her sorrowing husband and daughters and large number of friends, I wish to say, be faithful unto the end, and you will rejoice with her in the home in heaven.

J. M. D. STURGIS.

COTHAM: Edward Ralph Cotham died at his home in Monticello, Ark., Sept. 24, 1898, after an illness of forty-eight days. He was born in Drew county, Ark., Oct. 19, 1847. Reared on the farm, he early learned those lessons of industry which marked his whole career. Leaving his father's home at the age of 21, he came to Monticello and was employed in a dry goods store. At the age of 23 he was united in marriage to Miss Nancy L. Harris, who still survives him. For the next three years he worked very hard on the farm. Compelled to give up his favorite avocation on account of ill health, he went to Collins and engaged in business for two years. He moved to Monticello in 1879, and since that time has been engaged almost continuously in merchandising. His business qualifications were of a superior order, and as a merchant he was very successful. Always strictly honorable and upright in his dealings, everybody who knew him placed implicit confidence in him. Perhaps no man in this community was more universally beloved and respected than he. He was a benefactor to the poor people of this country, and his ear and purse were ever open to the cry of the widow and orphan.

He was a faithful and consistent member of the M. E. Church, South. He had been a steward for a number of years and at the time of his death was President of the Board of Stewards. He was a teacher in the Sunday-school until his health began to give way. As a citizen, he was public-spirited and gave his time and money without stint for the promotion of the public welfare. He took an active interest in the cause of education, and at his death was a member of the Public School Board and a Trustee of the Hinemon University School.

Eight children survive him, and rise up to call him blessed. There was never a more devoted husband or a more indulgent father. He tried to train his children in the way in which they should go, and has made provision for giving all of them a finished education.

Words are inadequate to express what he was to this community. When it became known that he was seriously ill, his name was on every lip, and little children made anxious inquiries about the patient sufferer. His death was from typhoid-malarial fever, aggravated by an old gun-shot wound in the shoulder. He bore his sufferings without a murmur, and, while he expressed a wish to get well, death had no terrors for him. He assured the loved ones around his bedside that his future was bright. When he saw that his earthly race was run, he called to his bedside his old business associates, relatives and friends, and exhorted them to center their affections on the heavenly life and to accept Christ as their personal Saviour. To each of his children he gave some parting advice. When his aged father asked him how he felt about the future, a bright smile passed over his face and he said that he had settled that long ago. When his father told him that he expected to live so as to meet him in heaven, he said: "Yes, and we will meet my angel mother there."

He was buried from the Methodist Church on Sunday morning, the funeral sermon being preached by the pastor, from the text: "For David, after he had served his own generation, by the will of God, fell on sleep." All the churches of the town suspended their services, and almost the entire population attended the funeral. The remains were then taken in charge by

the Knights of Honor, and, with their beautiful and impressive ceremony, his body was consigned to the tomb. At the grave the floral offerings were in such profusion, that one felt the season had exhausted her treasure-house in pouring out one last rich libation to the memory of her son. "Behold the upright; for the end of that man is peace."

T. O. RORIE.

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THE ARKANSAS METHODIST.

WEDNESDAY, OCTOBER 19, 1898.

GEO. THORNBURGH, Business Mgr.

Entered at the Postoffice at Little Rock, Arkansas, as second-class mail matter.

Circulation, 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

From "Printer's Ink": "ARKANSAS METHODIST—published at Little Rock, has a much larger circulation rating than any other newspaper published in the State." This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

E. Massengale, of Atlanta, Ga., is authorized to solicit and contract for advertising for the METHODIST.

HER FORTUNE.

AN OHIO GIRL TELLS HOW SHE FOUND IT.

OVERHEARD IN THE CARS.

Some women, says the Daily Commercial, have found a fortune in their faces, while others have found a fortune in their figures. But more interesting and profitable than the experiences of these, is that of the Ohio girl who actually found a fortune in her ear.

This young lady has been a resident of the Buckeye State for fifteen years. Her present home is in Cincinnati, where she ranks as one of the most successful musicians and voice trainers in the entire west. Her personal attractiveness and unusually vivacious temperament has, combined with her accomplishments, gained for her an enviable social position. To look at her bright, rosy, girlish face, one would suppose that her life had been one of perpetual sunshine, and that she had never known a moment's unhappiness. No one would for an instant surmise that this same girl had for nearly two years been the victim of a tormentor that came near blasting her life and robbing her of her reason. Her life presents one of those cases where present appearances fail to give an insight into past experiences.

It was during an entertainment at the College of Music in which she took part, that she contracted, what she then regarded, as a slight cold. I took no notice of it at first, said the young lady recently, to a Commercial reporter, but in about a week small red spots appeared on my face and so disfigured me that I lost my pupils, one by one. Their mothers fearing contagion, did not want them to come in contact with me. A nervous, racking cough robbed me of sleep and appetite, and each of four different physicians who were called in gave a different opinion as to what my trouble was. Eczema, Blood Poisoning, Lung Trouble and a complication of disorders were among the results of their diagnoses. My suffering was intense, and I began wasting away to a mere shadow. Dreading the solicitude and sympathy which I could plainly read on the faces of my friends, I secretly changed my boarding place. When they found my new address I decided, by the advice of two physicians, to go to a private Sanitarium in Indiana. My journey in the cars, continued the young lady, was a terrible ordeal, for, aside from my physical suffering, I saw that, although I wore a veil, the passengers avoided the seats near me, and between my coughing spells I could not but hear that they talked about my hopeless condition and disfigured face. Besides the horrible skin disease, she's got consumption, and its going to kill her, poor thing. It almost killed my sister, remarked a lady, in an audible tone, to her companion across the aisle. I shuddered as I heard my doom pronounced by careless lips, and didn't

have enough hope left to pay more than passing notice to the name of the discovery which the lady said had saved her sister's life. I had met with so many disappointments that I almost courted death, and it was a relief to get within the sheltering walls of the Sanitarium, and hear the encouraging words of the proprietor and his attendants.

But all hope vanished when, after eight weeks' treatment, I was asked for the addresses of my relatives and friends, I knew then that these doctors also considered my case hopeless. The mental agony I endured brought my journey on the cars back to me with vivid distinctness, and suddenly the name of the "Discovery" which the talkative passenger mentioned as having saved her sister's life, began ringing in my ears. Somehow I could not drive it from my mind, and by an almost superhuman impulse I was impelled to secretly send a note for a bottle of it, which I took according to directions. The first few days it had no apparent effect on my case, except to relieve my cough somewhat and the soreness on my lungs. The second bottle gave me more strength, and the eruption on my skin began to disappear. I sent out for three more bottles, and by the time I had taken them I felt almost well. I knew it was against the rules of the Institution for patients to take any medicines except those prescribed there, and I called the chief physician to my room, showed him that I had left his own medicine untouched for weeks, told him that I had broken the rules and taken Dr. Pierce's Golden Medical Discovery, which saved my life after five different doctors had failed. My cure is a matter of record, and I cheerfully consent to its publication as a token of gratitude to Dr. Pierce and his wonderful "Discovery," and in order that other women may be rescued from agonizing suffering and untimely death I have resumed giving music lessons, and as you can see with your own eyes, added the young lady to the reporter, my skin is smooth and clear, and my health is perfect. If I had not heard these two young women discussing my case in the cars, I would not be here to-day telling you of my wonderful recovery. My hearing that conversation proved a fortune to me.

The above case, reported by the Commercial, is by no means an exceptional one. Many thousands have given their voluntary, written testimony in support of the wonderful curative and new life-giving powers of Dr. Pierce's Golden Medical Discovery. Many of these have asked that their experiences be made public for the benefit of other sufferers.

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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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