

Arkansas Methodist.

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News and Notes.

The gang of robbers who held up the Missouri Pacific train at the Belt Line Junction, near Kansas City, September 23, has been captured. Jesse James, the son of the noted train robber of former years was arrested as one of the robbers. He was indicted by the grand jury, and gave bail in the sum of \$8,000. His trial is set for Oct. 26.

The influence of the James boys still remains in Jackson county, Mo., and will remain for years to come. It is seen in the frequent robbing of trains near Kansas City. If the managers of Arkansas county fairs will continue to bring Frank James to the fairs to exhibit as a hero to their boys, we shall soon be able to bring up as expert a lot of train robbers as any that can be found in Jackson County, Mo. The talent and the inclination for this particular industry is not lacking among us. A little encouragement will insure rapid development.

New Methodist Church.

The ceremonies pertaining to the laying of the cornerstone of the new \$8,000 Methodist Church, now being erected in this city, were had on last Monday evening at 3:30, says the Conway Log Cabin. Dr. Andrew Hunter, of Little Rock, not being present, the ceremonies were conducted by Rev. P. B. Summers, presiding elder of this district, assisted by President Millar,

of Hendrix College, and Rev. F. S. H. Johnston, pastor of the church in this city. Owing to the inclement weather the exercises were not very extensive.

It was intended that this event should have been a noted one, but the small-pox scare of a few weeks ago interfered with the plans. The time had come when in the progress of the building the cornerstone had to be put in place, and there was no more time for preparations for an elaborate display, hence the exercises on Monday evening on short notice and in the cold and rainy weather.

The event is a noted one, and gives an excuse for again referring to the fact that the Methodists of this city are erecting one of the finest churches in the state. The foundation has been laid with Cabin Creek stone, and it is of a very substantial character. The walls will be of brick, the outside being a veneering of pressed brick from Malvern. When completed it will be one of the prettiest churches in the state and will cost about \$8,000.

The cornerstone was inscribed, "M. E. Church, South, 1898, F. S. H. Johnston, Pastor." Many articles were placed in the stone. Among them were: A copy of the Bible, Methodist Discipline, prayer-book, a list of the members of the church and the Sunday-school, and of the donors toward the building of the church, a copy of the ARKANSAS METHODIST, Conway Democrat, Conway Log Cabin, Hendrix College Catalogue and Hendrix College Mirror.

Holston Conference.

Dr. Price, editor of the Midland Methodist, the official organ of the Holston and Tennessee Conferences, was quite extreme in his condemnation of Barbee & Smith. The Holston Conference, which was held last week, disapproved Dr. Price's course, whereupon Dr. Price resigned as editor and located as a preacher. As to the action in regard to the Book Agents, the Midland Methodist says:

At the beginning of the session it was expected that strong resolutions would be introduced condemning the Book Agents; but it was determined to introduce much

milder ones. However, after the action in regard to the Midland Methodist the men who would have introduced the resolutions determined to introduce no proposition. But Rev. J. A. Burrow offered a resolution, regretting the mistakes of the agents and commending the action of the bishops. It was promptly tabled.

The Dedication of Hendrix Academy

On October 20 the enterprising town of Orchard, Benton county, was filled with visitors assembled from several states to witness the dedication of the new academy established under the control of Hendrix College.

As a vast concourse was expected, open air services were contemplated, but the continued rains and the raw north wind forbade. The auditorium of the academy, closely seated, was densely crowded and many could not gain admission.

President A. C. Millar, of Hendrix College, Conway, after prayer by Rev. J. A. Anderson, briefly outlined the events leading to the establishment of the academy, and then introduced the speakers.

Prof. J. M. Hughey, the principal, outlined his policy in the management of the school.

Hon. A. S. McKennon, of the Dawes commission, president of the college board, enthusiastically commended the work of Hendrix College.

Bishop E. R. Hendrix, D. D., of Kansas City, delivered a masterly address, and then dedicated the buildings and grounds to the use of Christian education for the glory of God and the good of humanity.

Then brief congratulatory speeches were made by the following distinguished visitors: Rev. W. H. LaPrade, D. D., Shreveport, La., representing the general board of education of the M. E. C. S.; Rev. J. A. Beagle, Texarkana, representing the East Texas Conference. Rev. C. M. Bishop, Nevada, Mo., chairman of the Southwestern Missouri Conference board of education; Rev. J. J. Lovett, Muskogee, I. T., representing the Indian Mission Conference. Rev. J. R. Moore, Stephens, Ark., representing the Little Rock Conference. Prof. J. D. Clary, Fordyce, representing the Little Rock Conference Training School. Rev. J. A. Anderson, Morrilton, chairman of the Arkansas Conference board of education.

In addition to those who spoke, the following visitors from a distance were present: Revs. J. L. Hagler, Hume, Mo.; Rev. Lewis, Neosho, Mo.; Y. A. Gilmore,

Boonsboro, Ark.; J. D. Hammons, Siloam Springs; J. J. Galloway, Sallisaw, I. T.; J. M. C. Hamilton, Poteau, I. T.; S. Anderson, W. H. Dyer, Greenwood, Ark.; O. E. Goddard, P. C. Fletcher, Fort Smith; S. F. Goddard, Ozark; F. S. H. Johnston, Conway; Wm. Sherman, Altus; J. B. Stevenson, Van Buren; J. H. O'Bryant, Lavaca; E. Woodruff, Hackett; M. N. Waldrip, Huntington; F. N. Brewer, Richmond; J. O. Walsh, J. R. Dickerson, Texarkana; J. R. Sanders, Hope; Dr. H. M. Dagg, Mena; Mr. Frank Parke, Fort Smith. Many others whose names were not secured were present.

After the exercises the buildings were opened for inspection, and at 4 p. m. Bishop Hendrix preached and dedicated the new Southern Methodist church in the town. The three parties interested in the academy enterprise are the K. C., P. and G. railroad, the people of Orchard and the Methodist Episcopal Church, South, through Hendrix College.

Last year President Millar learned that the railroad people proposed building a school on their line, and, as the constitution of Hendrix College provided for the organization of academies, he negotiated with the railroad people and submitted their proposition to the people of Orchard. The railroad proposed to give a beautiful ten-acre campus and \$10,000 worth of land, on condition that the land be sold and the proceeds invested in the school. The public-spirited people soon purchased the lots, and in due time a substantial brick building was completed for the school, and a handsome and commodious residence for the principal and for boarders. Monroe & Hendricks, the contractors, did remarkably fine work and had the building ready for the opening September 21.

Prof. J. M. Hughey, an A. B. of Hendrix College, and an A. M. of Vanderbilt University, was selected as principal. His success in public schools, county normals, and in the Hinemon School at Monticello mark him as a man peculiarly qualified for this important post. With competent assistants and a body of fine students, he is fast establishing an enviable reputation. It is his purpose to make it a genuine training school, where students may prepare for the best colleges and universities.

The equipment is unusually complete. The buildings are admirably arranged and furnished, and a carefully selected library of 1,200 volumes, physical apparatus, and a laboratory afford extra facilities for thorough work.

Contributed.

The Temptation.

REV. J. MARVIN NICHOLS.

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered. And the devil said unto him: If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying: It is written, that man shall not live by bread alone, but by every word of God. Then the devil taketh him up into the holy city and setteth him on the pinnacle of the temple, and saith unto him: If thou be the Son of God, cast thyself down; for it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him: It is written again, thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then Jesus saith unto him: Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him."—Matthew and Luke.

A tradition that antedates the period of the Crusades locates the scene of the Temptation at a mountain to the south of ancient Jericho. Like a Gibraltar of malediction it rises, naked and arid, from a scorched and desert plain. In its solitude it overlooks the sluggish, bituminous waste of the Sodomitic Sea. It affords a striking contrast to the silent, yet eloquent, Mountain of Beatitudes—the throne from which Christ declared the spiritual platform that would redeem an apostate world. In strange comparison, the Mount of Trial overlooks the crystal waters of Lake Gennesaret, on whose shores God witnessed, in miracles of power, the valid claims of his Son. No wonder the imagination of our fathers saw in this locality the fit haunt for evil influences. It is not strange that the prophets fancied it to be the place where the owls dwell and the satyrs dance. The significance attached to the temptations in the wilderness multiplies itself wondrously. This is natural, since the Lord's Prayer is the type of every utterance of man to God, and these temptations are but the reproduction of every form of trial with which man must contend. Through no trial are we called to pass that does not find its final analysis in this great scene. The philosophy is this:

"Saviour, in all things made our very kin,
Tempted like us, yet pure from stain or sin,
O strong to succor struggling hearts and tried,
In Satan's onset leave not thou my side;

Nerve thou my arm, the Spirit's sword to wield,
And with thy 'Lo, 'tis written,' win the field."

The ministry of Jesus was having a strange introduction. His forerunner had stirred the country of his birth from centre to circumference. In a troubled and restless epoch, John,

"Like some iron peak by the Creator
Fired with the red glow of the rushing morn,"

had burst upon the world at the zenith of his glory. Desert-born and bred, as he was, clothed in his garment of camel's hair, he came from the mountain fastnesses filled with a strange, impetuous fire. From out his solitude he sprang, bearing a new message. Like Jonah, in his mission to wicked and populous Nineveh, he shook the ancient traditions of Judea from their foundations. Nursed amid the haunts of the beast in the wilderness, and sustained with the honey in the mountain's crevasses, he communed with none but God. His message was like a consuming torch. His great life struck and shocked a slumbering world like the thunders of an earthquake. Removed, as he was, from the association of men, he was absorbed in the mighty thought of a long line of prophecy and its relation to a rebellious world.

John, with his message, "Prepare ye the way of the Lord," came just in the hour of the world's greatest need. Tiberius had prostituted the throne of the empire by his infamous rule; Pontius Pilate, by his cruel policies, was grinding the life out of an already ruined people; Herod, by the degraded life he led, had brought the world to an unfathomable apostasy; the priesthood had been subjected to the most shameful use. At this stage of the world's history, John the Baptist came upon the scene. Not to inaugurate a new political policy, but to set on foot a great, lost doctrine that would revolutionize the social and moral condition of the reckless empire.

To this herald of the coming King, his kinsman, came Jesus of Galilee, to be baptized of him in Jordan. John "knew him not." See how the forerunner seeks to evade the office of consecrating one so holy as he to his great life-work. One who spent his life in the study of these great facts, thus writes: "The battle-brunt which legions could not daunt, the lofty manhood before which hierarchs trembled and princes grew pale, resigns itself, submits, adores before a moral force which is weak in every external attribute, and armed only in an invisible mail." John bowed to the simple, stainless manhood before he had been inspired to recognize the divine commission. He earnestly tried to forbid the purpose of Jesus. He who had received the confessions of all others now reverently and humbly makes his own. "I have need to be baptized of thee, and comest thou to me?" The answer that Jesus made to his kinsman—John—was the first word of his public ministry:

"Suffer it to be so now; for thus it becometh us to fulfill all righteousness." In this great introductory act the seal was given to his divine commission. The gates of the upper world swing ajar. From the heaven of heavens the Spirit comes in dove-like form and rests on the head of him who must grapple with sin until he can lift an apostate world back to life and light. As to the ears of Elijah, buried amidst the wild gorges of old Horeb, there came the still small voice, so to Jesus, while yet in Jordan, there fell that inarticulate thunder—"This is my beloved Son, in whom I am well pleased."

The question in this study is not the peccability or the impeccability of our Lord. The truth is, the world is seeking too much the philosophy of its religion, and neglects the great evidential value of these crises in the life of Jesus. The blind man whom the Savior healed cared but little for the theory of his cure. The healer and the process vanished in the magnitude of the evidence: "One thing I know, that, whereas I was blind, now I see." The great lesson to be gotten from the Temptation is the necessity of trial, the manner of attack, and the process of deliverance. Jesus had just received divine attestation to his mission by the descent of the Spirit. And now, of the same agency, he is led into the wilderness for a forty days' trial. One of the other evangelists reveals the intensity of the discipline in the use of the expression, "And immediately the Spirit driveth him into the wilderness."

The moment in which the Temptation was inaugurated has much to do with an understanding of the whole scheme. It falls immediately after his baptism, and just before he started out upon his great missionary tour. The same agency that settled on him in the form of a dove was that which drove him into the wilderness to be tempted of the devil for forty days. Between the commission and the prosecution of that holy errand, there lay the Mount of Trial. Not only did he realize the Spirit in his attestation, but now comes the baptism of that scriptural fire. The grip of the anchorage must be tested, the discovery of the cable's strength must be put to its final trial. The tremendous convictions, on which must be pivoted the world's redemption, are now to be drawn through the final heat, for the world's reformer is to be made

"By fires far fiercer than are blown to prove
And purge the silver ore adulterate."

Not only has God set his seal to every man who looks to the good of men, but they had a further qualification in that day of trial in which the validity of a claim must always be found.

God never trained a man to meet a crisis except in solitude. Moses was lost in the silence of Sinai, glory-crowned and lightning-guarded, that none might mar his qualification to lead the host of Israel. Elijah, schooled amid the rocks of Horeb, must needs stay until he became saturated with that power that should shake the reign of the

In olden times a leper was stoned out of town; in modern times a sick man is stoned out of all his chances in life by the crowd of busy,



hustling men who have no place and no use for him. A man who has bilious turns and tired feelings and frequent "off-days" might as well go out of business.

These things are bad enough in the self-disgust and wretchedness they involve if they do not go any further. But you never know what is going to develop in a half-nourished, bile-poisoned constitution. If a man as soon as he feels that he is not getting the forceful strength and energy out of his food that he ought to, will begin taking Dr. Pierce's Golden Medical Discovery, he will soon put himself in the position where he can do a man's work easily and cheerfully.

His appetite will be sharpened; his liver invigorated; his digestion strengthened; an edge put on his whole nutritive organism. Those subtle poisons which debilitate the entire organism and invite consumption and a host of other diseases, will be driven out of the system; and he will gain plenty of pure nourishing red blood, muscle-power and nerve-force. In short he will be a man among men.

There are hundreds of delusive temporary stimulants, "malt extracts," sarsaparillas and compounds, which are more or less "boomed" by merely profit-seeking druggists; but an honest druggist will give you the "Golden Medical Discovery" when you ask for it. If well-informed, he knows that its sales have steadily increased for thirty years and that it is the invention of an educated, authorized physician who has devoted a life-time of active practice and profound study to chronic diseases.

godless king. He "driveth" the Son of God into the wilderness. There he had his forty days of fasting and trial, until every nerve in him was drawn to its utmost tension. The inner qualities of his nature must be brought to their highest point of development, and not until then was he fitted for the activities of his incarnate life.

Bishop Wilson, in his famous sermon, preached in Baltimore, on "Wrestling Jacob," made use of these pregnant words: "When God touches a man, he has the whole night of the universe laid upon him and the infinite power that is lodged in him alone. It is only in solitude that we can know him. When God wants to reveal himself he snatches a man away from the midst of things, and in utter solitude, in absolute secrecy, in complete silence, he whispers to him. I would rather hold the thunder-bolt in my hand, and feel the thrill and tremor of its mighty force, than have God lay his hand upon me. Christ trod the wine press alone. He could not have trod it in any other way."

All sin, as the result of an overpowering temptation, must be reducible to that formula which John gives: "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world." The historic feature of the Temptation follows this conception of the apostle John. Satan seeks our overthrow in the realms of sense, of the love of praise, or of the desire of gain. From him who listens to the behests of these

controlling elements, the Shekinah is withdrawn. On Jesus Christ's victory we may stand and defy the very laws that dominate these spheres. The Magna Charta of a redeemed heart is: "Whatever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

Satan always plans his wicked operations wisely. Not until the Redeemer had fasted forty days did he make the attack, and thus planned at the weakest point. Several circumstances focalized in this tremendous effort. Jesus had fasted forty days, and now his body began its cravings. He possessed the power to create his food by the fiat of his own word. His hunger was intensified by the torture of a keen imagination, for the stones that lay beneath his feet resembled the Jewish loaf of bread. Stanley, in his "Sinai and Palestine," says that these silicious accretions exactly resemble the little loaves of bread.

What a supreme moment! At what a desperate crisis did Satan plan the overthrow of all that is holy! See the position of Jesus, as he stands alone after the long fast. His hunger gnawing the more because of the stones that lay at his feet; how shall he decide as he pivots himself on the desires of the body? Between two realms of power he poises. Shall he rest on the providential arm of the Father; or, shall he, by the authority vested in his own word, disregard God's promise of sustenance and change that rock into bread? Here his kingdom must stand or fall, and Satan knew it.

The philosophy of the trial is revealed in the reply. Satan rests the issue of the controversy on that adroit challenge. "If thou be the Son of God, command that this stone be made bread." Or, prove your divinity at the expense of disregarding the promises of the Father. The pendulum of the world's destiny swings, but finds its center in Jesus's implicit trust in the promise, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Father." Ah! the commentary this on Paul's definition of faith as the substance of things hoped for. When the fleshpots of Egypt are gone, the manna will not fail; when the leeks and onions give out, the east wind bears on its bosom the multitude of quail; when famine's ghost haunts our sleepless hours, the raven, at the command of Jehovah, bears to us the bread as we linger about the brook Cherith. Satan is foiled. Christ, in his absolute willingness to recline on the promise, will not annul the profounder sense of faith, even by an act within his power.

To my mind, [two fundamental laws are exhibited in this first element of the Temptation. We are to seek first the kingdom of heaven, feeling assured by faith that all these things will be added unto us. We often lose sight of the fact that man lives by higher principles than the mere agencies of human sustenance. There is a bread of which if we eat we shall

never hunger more. There is a water whose slaking is eternal. When Jesus foiled the devil on his own vantage ground, he at once became the demonstration of that problem that confronts the world: "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?"

Another great law is, that the faith herein displayed comprehends a little more than the common idea. Faith here becomes substance; it absorbs itself into a vital evidence of things hoped for. There is no degree in faith except as it is graduated by the necessities

of the hour. He who possesses it in the measure of the mustard seed may remove the mountain. The great principle that completes the equation is, "As thy day is, so shall thy strength be." The principle by which the soul propels itself beyond the sphere of danger is, "As thy faith is, so be it unto thee." We are giants if we know it. Faith is that ability I possess to absolutely appropriate the life, the substance, invested in the authority of God's word. This was the philosophy of the centurion's faith. Human agencies were not necessary in that hour. In the word of Jesus was the fiat of life. So he says, "Speak the word only and my servant shall be healed."

The Lord inspires us with the consciousness that faith can swing the world beyond the realm of material agencies and rest us on the fiat of his word. We need to know that in him was light, and that light was the life of men.

Now we have come to the second trial. Notice how adroitly Satan grasps the last means of victory and constitutes it the basis for the second maneuver. Jesus brushed the devil aside in the first instance by the assertion that he was willing to rest securely in the promise of God. No better thing did Satan desire. What he took to be another weak point is discovered. He makes the attack. "Then he

(Concluded on 14th page.)



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Contributed.

Fight With Tigers.

DEAR DR. GODBEY: I am having a fierce battle with the so-called "blind tigers" and gambling dens in Gravett. We are in prohibited territory, and still the sale of whiskey is common; so we have made a very grave effort toward the suppression of the evil, and so troubled the waters, that on the night of October 15, while we were sleeping, the enemy sowed tares in the form of eggs on the parsonage front, and placed on the gate a notice, warning us to leave town in ten days, under threats, in the event we fail to do so, of tarring and feathering us. We rejoice that at least we have succeeded in getting the devil mad. You can continue to send the METHODIST to me at Gravett until Bishop Morrison gives us orders to move.

We have about completed our round of revivals with fairly good success, especially in reviving and building up the church; some conversions, not what we desired. We are rounding up now, preparatory to our annual gathering together, to give an account of our stewardship, and to receive our marching orders for another year.

Yours for the right,

W. H. HATFIELD.

A few days ago there appeared in the telegraphic dispatches the startling announcement of three deaths, six probably fatal prostrations, with many additional cases of severe illness, at Middletown, N. Y., caused by eating ice cream which had been made with an impure lemon extract.

It is simply astounding how heedless many cooks and housewives oftentimes are in the selection of brands of articles which enter into our daily food. The purchase of bad baking powder is sometimes the fault of the grocer who urges this or that brand upon consumers because it gives him so much greater profit. It is the case right here at home that some grocers will try to sell you baking powder with all sorts of guarantees about its purity printed upon its label, while should you go into Minnesota or Wisconsin you would find that identical brand of baking powder labeled "alum" etc., because the laws of those States in order to protect the public compel the manufacturer to print upon the label the fact that such baking powder is made from alum. But there being no law in that State to compel this, the same alum baking powder is sold as pure and recommended by the grocer in place of a well known brand like the Royal, which is made from pure grape cream of tartar. This same grocer would not tell you his 25-cent tea was as good as his 50-cent tea, because he makes more money on his 50-cent tea. But many grocers do urge their customers to buy an alum powder for the reason of the extra profit they make upon it. Now there are just as authentic cases of poisoning from the use of alum baking powder

as these reported from the impure lemon extract, and what is a grocer's guarantee worth to you after your digestion has been ruined? You buy the poisonous stuff he urges upon you just to please him, while you are the one who should be pleased so long as you give him your patronage and pay your own money for what you get. Therefore, when your grocer is not willing to send an article like Royal Baking Powder, which you want because you know it is pure and safe, do the wise thing: go to a dealer who will give you the best and just what you want. Then you make no mistake.

The Catholic Doctrine of Purgatory.

EDITOR METHODIST:—Christian churches are now more than ever striving to understand one another's principles of faith, and it is ardently expected that a more fraternal feeling will be one of the happy results. In this light and in view of recent publications in regard to purgatory, it will not appear strange if I undertake to present to your readers a plain and exact statement of the belief and practice of the Catholic Church on this point. There will be no arguments from reason or the Holy Bible advanced to prove the statements. That might lead to controversy. My sole intention is to let Methodists see purgatory as Catholics see it.

THE CATHOLIC CHURCH TEACHES:

1. That there is a middle place in the next world, commonly called purgatory, where souls suffer for a time before they enter heaven.

2. That the souls detained there may be helped by the prayers and good works of the faithful on earth.

3. That everything offered to God for the relief of the suffering souls must be offered in the way of suffrage or petition.

The Catholic idea may be fairly gleaned from a view of the three places confronting an earthly judge of a criminal court. If the accused is innocent of any guilt whatever, the judge declares him to be entitled to freedom and all the happiness that citizenship may confer. If it is proven that he is guilty of even a single capital crime, the judge declares him deserving of the death penalty, which he imposes. In the third place, it may appear to the court that the accused has not committed even one capital crime, but has nevertheless committed several minor crimes or misdemeanors. In this case, the judge cannot declare him to be innocent and entitled to his freedom; nor can he declare him to be deserving of death. The judge sentences him to spend a time, according to the circumstances of the case, in an intermediate place, between freedom and death—the jail or penitentiary.

Two classes of souls go to purgatory, just as two classes of persons are sent to the penitentiary. The first class are those who depart from this world and appear before the eternal Judge guilty of venial or minor sins. A second

class are those who depart from this world after the eternal guilt of their sins has been forgiven, and before they have made satisfaction for the temporal punishment that frequently remains due to sin after the remission of the eternal guilt. The Catholic Church makes a distinction between the eternal punishment due to sin and the temporal punishment which frequently, though not always, may become due. The same distinction is made in civil courts of justice. A man is brought before a circuit court, charged with murder, to which the death penalty is attached. He is found guilty and the judge passes sentence of death. Before the execution of the sentence, the criminal seeks and obtains a pardon from the governor. While the governor may grant a full and complete pardon, the usual course is to pardon the death penalty and appoint a temporal punishment of so many years in the penitentiary. This method of pardon may also be followed by the governor in cases of misdemeanor.

It is the contention of the Catholic Church that many sinners seeking pardon of God, through the imperfection of the sorrow of their hearts, fail to receive that complete pardon which would entitle them to heavenly citizenship; but that they still receive a pardon sufficient to save them from eternal death. As people generally die as they have lived, owing to the suddenness of death, it happens that many souls may be supposed to depart from this world after they have received pardon of the eternal guilt and before they have made satisfaction for the temporal guilt. Such souls go to purgatory, a vestibule of heaven, where they settle to the last iota their indebtedness to God. Adam, David, and the incestuous Corinthian forgiven by St. Paul, might be cited as illustrations of this principle in respect to mortal sins. I say in respect to mortal sins, for the guilt of venial sins may also be remitted and a temporal punishment be annexed.

In the second place, the Catholic Church teaches that it is salutary to offer prayers and other good works, especially the sacrifice of the mass, for the suffering souls in purgatory. They can do nothing for themselves. Like the convict in the penitentiary, they must rely upon outside friends.

In the third place, all offerings to God for the relief of souls in purgatory must be made in the mode of suffrage or petition. Whatever is done for a man in the penitentiary by his friends must be done in the way of petition. Anything that could have been demanded in the name of justice was demanded at the trial in the court. A fair trial being supposed, the matter rests entirely with the executive, and whatever he grants is in the way of grace, not justice. When the soul enters purgatory, after its trial and condemnation by the eternal Judge, there is no way open to relief than by way of petition or suffrage. The time of this world is man's day. When eternal night sets in, no man can work. We cannot, therefore, demand of God that he release a soul. It

would make no difference what we should offer, even though it should exceed what would be due from a soul. A governor is not bound to release a forger or other criminal, though his friends may make the delinquency more than good.

While, as a matter of principle, we should acknowledge that God is not bound in justice to release a soul upon the offering of prayer, good works, and sacrifices, yet we may hope that he will do so, moved by infinite love and mercy. This impulse of Christian hope encourages Catholics to offer prayers, fasts, and the sacrifice of the mass. The mass, according to Catholic belief, is not merely a memorial of the great sacrifice of Calvary, but also a renewal and commemoration of it. For this reason it possesses an infinite value. One mass, if accepted by God, could release all the souls in purgatory. We can, however, offer the mass only as we do other things, in the way of suffrage. God is not bound to receive a mass that we offer, no matter how often repeated. We rely upon his love and mercy, and continue to offer it up, as we do with our daily prayers. We cannot know whether God has accepted our offerings.

The Catholic Church has never claimed to know whether certain souls have been sent to purgatory or what souls may be there. The judgment of Catholics is formed on general principles. If a person dies who has led a good Christian life and made preparation for death, we hope that the soul is not consigned to hell. When we recall the saying of Saint Augustine, that every happy soul at death must undergo a purgation to free it from any stain or defilement, before going to heaven, we fear for the safety of our friends. They may not have had perfect sorrow for their sins. We reason with ourselves that they excited sorrow of heart sufficient to secure pardon of the eternal guilt of their sins, but that they are liable to be detained in purgatory. This thought gives a Catholic an inexpressible comfort, especially as it further suggests that he may do something of real value for the departed, and thus maintain unbroken the bond of earthly love. A priest's power to act as an agent of God and forgive sins, is conditioned on the presence of sorrow in the heart.

There is perhaps only one other point of interest to be noticed—money paid for masses. It is not very easy to explain this point to Protestants, as they have no service similar to the mass. A Methodist, however, might conceive a memorial service for some deceased person, celebrated in the church by the pastor and attended by a number sufficient to morally represent the congregation. We might suppose that a widow wished to have this service held as a tribute from herself. If such a service was to be repeated with much frequency, the pastor and the congregation would consider that as it was held at the special request of a special person who desired to take to herself all the honor of the celebration, the actual expenses should

be borne by her. Every time a church is opened to public service some expense is incurred. The pastor is called upon to give his time; vestments, if such is the custom, are to be used, and the furniture of the church specially arranged. If no offering was to be made, the pastor and church would be almost continually at the service of anybody and everybody. Allow a small offering to be made, and the matter is settled in a business way on its business side. Money cannot pay for such service, but it can be serviceably used to cancel expenses. The widow could then ease a broken heart and enjoy the full gratification that it was her offering to her departed husband.

Though every priest frequently offers masses for the dead at the mere request of friends, the more usual way is for an offering to be made. In the United States the offering for an ordinary mass of requiem is one dollar. In many European countries it is forty cents; sometimes twenty-five cents. This offering scarcely pays for the expense of opening the church, use of altar, vestments, lights, wine, breads, etc. The priest who celebrates this mass must be fasting, and as it is usually about eight o'clock in the morning, his day's work is considerably broken. The offering for high masses of requiem depends upon the wishes of the person who asks for the service and the amount of ceremonial requested. The choir is to be paid, the church draped, and ministers brought from a distance, as in the case of the solemn high mass for the repose of the soul of the Empress of Austria, lately held at Washington, and the expense is considerable.

The church employs every means in her power to guard against abuses in the matter of offerings for masses. A priest who receives offerings for masses must keep a record, and if he does not say them himself, he must give the offering as he received it to the priest who will say the masses. Advertising for masses for souls in purgatory, or any other purpose, is strictly forbidden. It is the general experience of every Christian Church, that where money enters into anything there is more or less trouble. It seems impossible to bring about a union between money and religion—between God and Mammon.

J. M. LUCEY.

Pine Bluff, Oct. 5.

If the Baby is Cutting Teeth.

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Literary Table.

Concerning Bibles—What to Buy.

A. H. GODBEY.

The preparation of a really useful edition of the Bible is no easy task. The amount of matter illustrative and explanatory of Scripture has so vastly increased that no preacher's library does or can contain a tithe of it. Impossible is it then to compress or condense this matter into a single portable volume for ready reference. Efforts of this sort have produced the cumbersome family Bibles, which are, I think, of small practical value. I have never yet seen one of these huge modern Bibles which bore the marks of much use. I have heard of a local preacher whose long lost credentials were discovered, by his P. E. when visiting him, in the elegant new(?) family Bible. In ordinary use he resorted to a more convenient volume.

At the other extreme we may note a class of tiny books made mainly for ornamental presents to unsuspecting children as a token of the regard of parent, friend or teacher. The covers are gilt, enameled, or flowered; cheap tinsel clasps are sometimes furnished, but the paper is dingy or bluish in tone, and the print is miserably minute. Generally speaking, the party who imposes one of these pesky little pearl, ruby, or agate type Bibles on the immature eyes of the young, ought to be indicted by the Society for the Prevention of Cruelty to Children.

The really useful Bibles lie between these two extremes; and there is still ample room for divers tastes and needs. But it is probable that four clearly defined classes will comprise hereafter the bulk of those used. First, the Bible for pew or class, for distribution, for introduction in families without the Word. This Bible may be of nonpareil type, or on opaque cream toned paper, one size smaller would do; it may be with or without marginal references, in plain cloth or roan binding. For old eyes there will always be a demand for a large type, without notes, durably bound for continued use. I have at various times met these books rebound. Long primer or small pica type is, in general, preferable. Larger type makes a heavy book.

But the chief interest will always be in the various efforts to include illustrative or explanatory matter in the volume. And here, it seems to me, we should have but two well defined types. With one, we are all familiar: the so-called Teacher's Bibles, the Oxford, Spottiswoode & Bagster books are well known examples. But these, as their name implies, are helpful to the teacher or the advanced scholar; they are put into the hands of many who make no use of the helps afforded. Thousands of these books are sold merely by their convenient form and durable binding.

The last type of book to be

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evolved is one that probably ought to have been first; but it could not have been. We need a scholar's Bible; a book that will afford a vast deal of commentary and instruction to the younger students by those means most adapted to their ways of acquiring and assimilating knowledge. What form such a book will eventually assume is difficult to forecast. I have at hand what seems a first attempt in this direction. It takes the idea that has been tried in pictorial family Bibles and illustrated selections of Bible stories for children. The result is a Bible in size and external appearance identical with familiar minion, 8vo Teacher's Bibles. It purports to be a teacher's Bible. But the helps are fewer, more concise, simple, less technical. Excluding concordances, they cover but 32 pages as against 200 pages of smaller type in one of the common teacher's Bibles. Marginal references are given. But the two features peculiar to this work are, the diacritical marking and syllabification of proper names, and the nearly 600 excellent illustrations introduced into the body of the text. These are not reprints or copies or miniatures of stock pictures that all are familiar with, but drawings specially prepared for the book. They illustrate well the manners, customs, habits, dress, armor and spirit of the times. They are half-tone engravings, and the quality of the printing is excellent. I am inclined to the opinion that most scholars, and teachers of intermediate classes, will prefer this book, while the more critical student or teacher will prefer the teacher's Bible already in use. But as this is a new departure in portable Bibles, I may be in error. If one is disposed to question if the best features of an illustrated Bible may not be combined with the well known characteristics of a teacher's Bible, I should say this volume goes about as far in that direction as is possible. Size must be considered; and the book is about one-third heavier than the Bible of same print that I use. This is due to heavier paper, with a super-calendered surface; a thing absolutely necessary in the printing of good half-tones. The actual number of pages is over 100 less than in the Bible I have been using, though the helps of this new

book are printed in the larger type.

The American Bible House puts out this new book. Its salient features I have carefully detailed, satisfied that for the junior Bible student, and probably for not a few seniors, it will be the preferable volume.

Book Notices.

CORNER-STONES OF FAITH, or the Origin and Characteristics of the Christian Denominations of the United States. By Rev. Charles H. Small, B. D., M. A. Member of the American Historical Association, New York, E. B. Treat, cloth, \$2.00.

The title of this work suggests information which every intelligent Christian desires to possess. We have examined the book with care. It is condensed and impartial—a good epitome of the history of the churches in the United States.

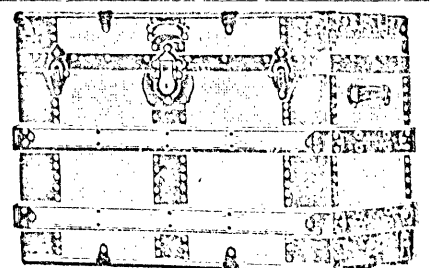
Their doctrines are stated, the work of their great leaders sketched, and their development and progress recorded. Arguments for the doctrine and polity of the several churches are presented by their representative ministers.

The book contains 468 pages, is well printed and illustrated with pictures of churches, schools and noted ministers of the various denominations. In the sketch given of each denomination reference is made to works which give fuller information should the reader desire it.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

NOVEMBER 6, 1898.

Hezekiah's Great Passover.

2 CHRON. xxx. 1-13.

Golden Text—"Yield yourselves unto the Lord, and enter into his sanctuary." (Verse 8.)

Topical Outline—I. Invitation to the Passover Sent Out. (Vs. 1-9.) II. The People Assembled. (Vs. 10-13.)

READINGS FOR THE WEEK.

Reign of Amaziah, 2 Chron. xxv: 1-10.

Reign of Amaziah, xxv:11-28.

The Reign of Uzziah, xxvi:1-15.

The Sin of Uzziah, xxvi:16-22.

The Reign of Ahaz, xxviii:1-27.

Reign of Hezekiah Begun, xxix: 1-36.

Hezekiah's Passover, xxx:1-13.

Reference Word, "Passover."

Lesson Hymn, No. 441.

Time—Hezekiah began to reign about 726 B. C. The events of our lesson probably took place a few years later.

Place—The city of Jerusalem.

In the opening chapter of the book of Isaiah, whose call to the prophetic office we studied last week, the prophet tells us that his ministry was during the days of Uzziah, Jotham, Ahaz and Hezekiah.

We saw what was the moral condition of the people when Isaiah began his work. Read again his fearful indictment in the first chapter of Isaiah. That degeneracy which had taken deep root in Judah before Isaiah came on the scene was not easily checked. Although Uzziah was, in the main, a good king, and Jotham was a still better one, and although the prophet uttered his solemn warnings, matters went on in their own evil way. The god of this world had blinded the eyes of the men of that generation, and, as men have done in many a place and nation, they rushed on madly to their own ruin. We may well suppose that all the tides of evil that were sweeping over the land were swelled to the flood when the godless Ahaz came to the throne. A more high-handed and conscienceless prince never sat upon the throne of Judah. And speedily did the wrath of God come upon him and his people. Resin, king of Syria, and Pekoh, the vassal king of Israel, invaded the land of Judah. Ahaz purchased the help of Tiglathpileser, of Assyria, at a heavy and disgraceful price. But in the end, 120,000 of his men fell under Pekoh, and 200,000 of them were carried prisoners to Damascus, and Ahaz himself was slain.

This brings us to the time of Hezekiah. You have known a father who wasted his life and substance in drunkenness and debauchery; and you have known a son of that father who seemed to be thoroughly alive to the ruinous-

ness of such a life, and who consequently was firmer than the ordinary man in a course of virtue and sobriety. Such a son was Hezekiah. When he came to the throne he found himself a vassal of Assyria, ruling a kingdom that was on the very verge of ruin, politically in a tottering condition because morally rotten. He saw most clearly the evil, the cause and the remedy. His fixed policy was to root out the cause by destroying idolatry utterly, and by re-establishing the worship of Jehovah. He therefore reopened the temple, which had been closed by Ahaz; he purified it from the heathen abominations which had defiled it; he provided for all its sacrifices, its service of song—in short, brought back at once the worship of David. When all these things had been done, he made preparation for the celebration of the passover. Our present lesson gives an account of how he went about this. The good king would not only recall Judah to the service of the Lord, but also their brethren of the ten tribes, i.e., the remnant of them which remained after the overthrow of the nation. So he sent invitations to all Israel. The lesson text shows with what result. Sad enough, but no more so than what we constantly are seeing, even now.

Ruth Cochran.

Tribute to the memory of Miss Ruth Cochran, who died September 22, 1898, by the Sabbath-school of the First M. E. Church, South, Searcy, Ark.:

We deem it due the memory of our deceased friend and sister, that we make this public testimonial of our appreciation of her worth as a member of our school, and our sincere sorrow at her death, in the bloom of her girlhood, and as we believe, at the beginning of a life of great usefulness to the church. Therefore, be it

Resolved, That in her death our school has lost one of its best loved members, one whose delight was always to be at the house of God.

Resolved, That we commend her example of fidelity to the church and school as worthy of emulation by us all, and also her example of early giving her heart into the service of God.

Resolved, That we tender to the sorely bereft family assurance of our love and deepest and tenderest sympathy in this great affliction.

Resolved, That a copy of these resolutions be sent to the family of Brother Cochran, and also the ARKANSAS METHODIST and Daily Citizen for publication.

MRS. J. C. HARDER,

MISS ANNIE S. ROGERS,

MISS EULA JAMES,

Committee.

Oct. 3.

CANCER

The following and many other reliable persons testify that I thoroughly cure Cancer without the knife. Judge R. J. Bowman, Alexandria, La., was cured of Cancer of the face five years ago. Rev. W. H. Sands, Southport, Indiana, whose father was cured eight years ago. Dr. O. H. P. Slaton, Senatobia, Miss., was cured of advanced face Cancer. Address, Dr. C. Weber, 121 W. 9th St., Cincinnati, Ohio, for further particulars and free book.

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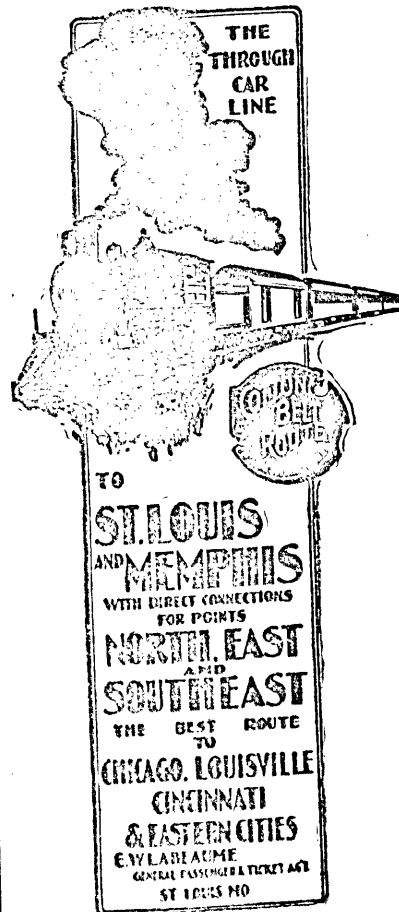
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Double Buggy Harness, \$15 to \$25; Wagon Harness, \$15 to \$30; Ladies' Saddles, \$3.75 to \$20; Men's Saddles, \$3.50 to \$20. Orders by mail promptly attended to, and satisfaction guaranteed.

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

OCTOBER 30, 1898.

The Call of Elisha.

1 KINGS XIX:19-21.

Elisha was the son of Shaphat, of Abel-Meholah. Elijah had been instructed of God to choose him his successor as a prophet.

This choice, which God indicates to Elijah, is proof of the pure and noble character of Elisha. When the Lord would accomplish a great work he chooses a great man as his agent. The man may not be great in the world's esteem, but in character he will ever be found a prince among men.

It is worth while to note that the successor of Elijah was not chosen from the schools of the prophets. There were at the time such schools, with hundreds of students.

Elisha was in the field ploughing with oxen when Elijah came to him and cast his mantle upon him. Elisha, no doubt, knew Elijah, and all of his wonderful history. He knew the meaning of the action of casting the mantle upon him. It was a call to be a prophet. Such honor and obligation were understood. The ploughman was not unprepared for the high calling. His prompt response to it was proof of how much his heart was in it.

There was no more ploughing for him. He is represented as killing an ox on the spot, taking the yokes and probably the plough to make a fire to cook the flesh. So he declared his surrender of worldly business and celebrated the occasion by a feast with his friends.

Then, immediately, he followed Elijah. How persistently and closely he followed, the after history shows. He had a will of his

own, a purpose to miss nothing in the association with his instructor, and with a yearning spirit to be, before God, all that Elijah was, he followed after him.

It will be profitable to the Leaguers to study the "straightways" of the gospel. When Peter was called, "straightway" he followed the Master. It was so with James and John and Matthew. So it was with Elisha.

There are some things we need to ponder. But moral issues demand prompt decision. A man does not need time to deliberate when he clearly hears the call of God. Deliberation, in such a case condemns us. He who straightway accepts, only, gives promise of a great and successful career.

Keep a clean conscience and a heroic soul. "Follow light and do the right." A great character rises above policy and personal interest. Such God calls to be the heroes in his cause.

Cupid breaks his bow at the sight of a face full of pimples. Hollow cheeks, sunken eyes, and a sallow complexion will defy his best intentions. Beauty is more than skin deep. The skin is merely the surface on which is written in plain characters the condition of the body. Dr. Pierce's Golden Medical Discovery is good for the complexion because it makes the whole body healthy—because it clears and purifies the blood, makes the digestion strong and clears out impurities of all kinds. By increasing the ability to assimilate nutritious food, and by the infusion of its own ingredients it enriches the blood and so makes solid, healthy flesh. It cures diseases of the lungs, liver, stomach, bowels, skin and scalp, simply because all these diseases spring from the same cause—a disordered digestion and consequent impure blood.

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Warning Order.

In the Pulaski Chancery Court.
James P. Selsor, plaintiff,
vs.
Tilitha Selsor, defendant.
The defendant, Tilitha 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.

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Swanson Rheumatic Cure Co., Chicago, July 25, '98.
I think "5 DROPS" is the best medicine in the world; it has done me so much good. Before using "5 DROPS" I could hardly lie in bed long enough to go to sleep. I would have to get up and walk around, or sit up in bed. I don't know what was the matter with me, but I was suffering all through me, and my body was so tender that part of the time I could hardly lie on the softest bed. As it has benefited me so much, I have recommended it to my neighbors. Three of my daughters have sent to you for "5 DROPS" also two of my lady friends. One of my daughters was suffering terribly with her stomach, and was all bloated up until she weighed 174 pounds, but after she took "5 DROPS" her weight came down to 146 pounds—her normal weight—and she is all right again. She thinks there never was such medicine made. I myself think it is splendid.

MRS. M. A. MATTINGLY, Collbran, Col.
Mr. Ira Sargent, Dunbar, (Neb.) also writes under date of July 25, '98, that he is cured of Rheumatism, Stomach Trouble, and Catarrh. "I want to write you in regard to my case of STOMACH TROUBLE and RHEUMATISM. I commenced one year ago to take '5 DROPS,' and I can tell you today that though I am 75 YEARS OLD and past I feel like a new person. I don't want to be without '5 DROPS.' '5 DROPS' has the praise of being the best medicine on the market. It has cured a bad case of CATARRH here and has another almost cured. Please accept my thanks for the favors I have received at your hands."

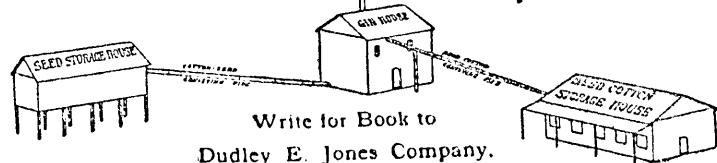
If you have not sufficient confidence, after reading these letters, to send for three large bottles for \$2.50, which will surely cure you, then send for a \$1.00 bottle, which contains enough medicine to more than satisfy you of its wonderful curative properties. Prepaid by mail or express. This wonderful curative gives almost instant relief and is a permanent cure for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness, Nervous and Neuralgic Headaches, Heart Weakness, Toothache, Earache, Croup, La Grippe, Malaria, Creeping Numbness, Bronchitis, and kindred diseases.
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ARKANSAS METHODIST

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

WEDNESDAY, OCTOBER 26, 1898.

When a Christian backslides, he bewails the apostasy of the church.

The man who is more desirous of being popular than of being right, watches the moving of the tides, and when some roller of public sentiment sets up, he leaps upon it, as shouting boys mount the breakers. He expects to ride to fame, but presently the wave recedes and the undertow drags him with awkward scrabbling over the sand.

Father Lucey's Explanation.

PURGATORY—CORRUPTION OF THE CATHOLIC CHURCH IN MEXICO.

Our readers will remember that, not long ago, Father Lucey, pastor of the St. Joseph's Catholic Church at Pine Bluff, objected to a publication in this paper, copied from the St. Louis Advocate, of a letter from a Protestant missionary in Mexico, in which it was stated that at a certain church public advertisement was made to pray souls out of purgatory.

Not willing to misrepresent any church, we gladly published what Mr. Lucey had to say in regard to the matter. He said he had obtained contradiction of it by the priest at the place, who stated that most of the stories told by Protestant missionaries about the Catholic Church in Mexico, were lies out of whole cloth.

Later, Mr. Lucey asked the privilege of making a statement of the Catholic doctrine of purgatory, which we allowed him to do, and his article on the subject appears in this week's issue.

It may be instructive to some of our readers to have this statement from a Catholic priest, respecting what we Protestants regard as an invention of the Church of Rome.

Mr. Lucey does not propose to give authority for the belief in purgatory, either from the Bible or reason. But, as he would not challenge argument on the subject, we suggest, that, in the analysis which he draws between the administration of law in human hands, and what he supposes to be its administration in the hands of God, he assumes something which Protestants utterly reject, and that is, that suffering atones for sin on the part of the sinner. Human punishment is not to cancel sin. A man is not assumed to be any bet-

ter when he comes out of the penitentiary than when he went into it. The infliction of penalty is public, and for public effect, to deter others from crime. It appears, also, from Mr. Lucey's article, that no one was ever known to go to purgatory or to get out of it. It would seem, in that case, that no one can know that there is any such a place. Heaven and hell are mentioned in the Bible, and the sort of people who go to the one place and the other clearly described.

What Mr. Lucey tells us of purgatory will probably strengthen Methodists in their belief of our XIV. article of faith, which is in these words:

"The Romish doctrine concerning purgatory, pardons, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God."

Respecting the misrepresentations by Protestant missionaries of the Roman Catholic Church in Mexico, Protestant people have not been accustomed to find their preachers unworthy of trust, and they will require better proof of the charge than the contradictions of the parties accused. There are even worse stories in circulation than that which Father Lucey undertook to contradict. This for example, which was sometime ago published by the Independent, as copied from a Mexican paper:

"The result of the raffle for souls in the Mexican Roman Catholic Church mentioned some weeks ago in this paper, is now announced. Ticket 841, the soul of lawyer James Vasquey, has been delivered out of purgatory, and has been ushered to heavenly felicity. Ticket 41, the soul of Mme. Caldean, has been made happy forever. Ticket 762, the soul of aged widow Francisca de Parras, has been delivered forever out of the flames of purgatory. Another raffle will be held in this holy Church of the Redeemer on the 1st of January, by means of which poor bleeding souls will be delivered out of purgatory to heaven, according to the four winning numbers of this holy raffle. Tickets, one dollar. To be had of the father in charge. Will you, for the small sum of one dollar, leave your dear ones to burn for ages in purgatory?"

This we have quoted from the Religious Review of Reviews for October. The Review states that it first appeared in the Independent, and afterward in many lead-

ing papers. The Christian Herald published it August 10.

The Freeman's Journal, a Roman Catholic paper of New York, in its issue of August 20, reprints the story, and characterizes it as a "lie." This is stated upon the authority of some one who wrote to the priest at the place, and received the reply that no such announcement as that the soul of lawyer James Vasquey had been delivered out of purgatory, etc., had been made, because no one can know when a soul is delivered from purgatory. Yet, with the denial of this one point by the priest, the Journal does not deny the raffle, but justifies it in the following way:

"There is nothing in itself wrong in a raffle, though its association with sacred things is certainly not to be commended. Such association is liable to abuse, and may easily lead to irreverence. It would scandalize American Catholics. But it does not follow, hence, that a raffle is wrong in itself, for it is not. We insist on this, for we have no tolerance for the fanatical notions and Puritanic fads as guides in questions of morals. A raffle is merely another name for lottery. But is lottery wrong? No. There are many examples of lotteries by command of God in the Scriptures."

The editor of the Journal, after citing his Scripture proofs, proceeds:

"Now, let us go back to the Mexicans and their lotteries. They must have been studying the Scriptures. The church has carefully regulated, by legislation, the stipend which the priest is to receive for his time and services. It is governed by the cost of living for one day where the priest lives. The stipend is, therefore, different in different countries. In this country it is one dollar. It is clear that a man can make an arrangement with a friend by which each pays fifty cents, and draw lots to determine which of them shall engage the priest's services and decide for whom mass shall be celebrated. There is certainly nothing wrong in this. But if two can do this then a hundred or more can do it."

Thus the Journal unfolds a plan by which, though only a dollar is paid for mass, by selling hundreds of tickets with only two or three winning ones, the priest may make quite a full pocket even by a single mass.

It is not our desire to enter into a controversy with our Catholic friend. We have given this lottery story from the most reliable Protestant papers, and allowed one

of the leading Catholic papers to answer it. The testimony in the case referred to looks very much as if the priest, to make his lottery work, had gone beyond the instructions of the church, and announced who had been rescued from purgatory by the mass.

Outings.

Our outings, since last reported, have been to Batesville, first, where we spent eight days, preaching twice a day from Sunday to Friday. We had but one service Friday, none Saturday, and Bro. Babcock divided the service with us the second Sunday. The Sunday congregations were excellent. The service during the week was interrupted by rain, but the evening congregations were fair. The morning services were most enjoyed. Some of the most devout Christians of Batesville attended them, and the preacher himself felt especially strengthened in the spiritual fellowship of souls which are as gold tried in the fire. Some of our oldest church members can hardly attend night services. They should receive especial consideration in services designed especially for them at suitable hours.

The Woman's Home Mission Society began the observance of their week of prayer on Sunday, one week later than the time assigned. Sister Babcock is president of the society, and our Sunday morning service was an address in regard to their work.

Brother Babcock was greeted with a very fine audience Sunday night. He was home on a furlough of fifteen days, and was warmly welcomed by his former flock. This writer and wife were entertained with great kindness by the good people of Batesville.

The new preacher, R. A. Holloway, is getting good hold upon his work. The church services are well attended and the preacher and family are beginning to find a place in the hearts of those who love the church. There is much to do to bring up the general collections by the time conference meets.

Last Sunday we spent with Rev. J. A. Sage at Amity, lodging in the home of I. N. Runyan. My wife had intended going in a hack from Hot Springs, as Bro. Sage had arranged, but the weather was unfavorable Thursday, the day of starting. Friday morning Brother Sage and I set out in a buggy, going by the farthest route to find better fording of Caddo river, making the distance about forty miles. We will not undertake to describe the road, but its character may be judged from the fact that Brother

Sage said it was the worst he had traveled over for four years, even in the Hot Springs district. We stopped at noon in the pine woods, made up a fire, fried some bacon on the coals, got water from a branch, and had a good dinner. By night we reached the home of Rev. James L. McKinley, a local preacher, who cultivates a small farm and keeps up monthly appointments at two churches, and has brought up a Christian family. In the love of God and loved by all their neighbors, they live happily in their mountain home.

We were greatly surprised to see what crops the farmers raise in this sterile looking region. Brother McKinley's cotton crop is three-quarters of a bale per acre, and he reckons on forty bushels of corn per acre. But much of the cotton in these hills will turn out a bale to the acre, and corn, in the bottoms, will yield from sixty to eighty bushels.

The quarterly meeting at Amity opened Saturday morning. This writer preached. In the afternoon the quarterly conference met. It was a large attendance, and financial reports were good.

Brother Sage was on the last round of his last year. The people are much devoted to him, and this was very tenderly expressed in this last meeting and in the resolution which the conference adopted.

Saturday night was devoted to special missionary exercises, according to a program prepared by the pastor, Rev. J. S. Nicholson, who, since August, has been supplying the work.

Sunday was a glorious day. The spirit of love and peace seemed to brood over the valley, and all the people were drawn to the house of God. The services were inspiring. Love feast at 3 o'clock. Brother Sage preached, at night, a sermon full of soul-sustaining food.

We were off early Monday morning to another quarterly meeting to be held that day twelve miles away.

The Academy at Amity, under superintendence of Prof. S. M. Sampson, deserves especial notice. The school building is of brick, large and commodious. The school has been, for years, a blessing to all this community. It is planting a cultivated and high-toned people throughout this section. The graduates of the Academy are the teachers in this part of the country. We found an excellent class of students under competent instructors.

A letter from Rogers, in regard to books, was delayed because it was addressed to J. E. Godbey, instead of Godbey & Thornburgh. Dr. Godbey is necessarily absent much of the time, and letters addressed to him are not opened in his absence.

A Most Important Matter.

I desire to call the attention of all our preachers in the Arkansas Conference to the unusual degree of importance attaching to the educational collection this year. Our noble faculty of Hendrix College run that institution for the church in Arkansas and take as their compensation what it brings in tuition fees, together with the beggarly amount which we have been turning over to them out of this collection. It is known to all readers that a small-pox scare struck the town this fall, just as the students were gathering. The prospects were never better till that moment. There is no telling how many students were lost through this scare. It is very certain that the salaries of our professors will materially suffer by this unfortunate conjuncture. These salaries are already so small that I am ashamed here to write down the figures.

Brethren, this brings up a real emergency and calls for an extraordinary effort to bring up your educational money in full. Will you not do it?

JAS. A. ANDERSON.
Pres. Bd. Ed. Ark. Conf.

Dr. Barbee's Case.

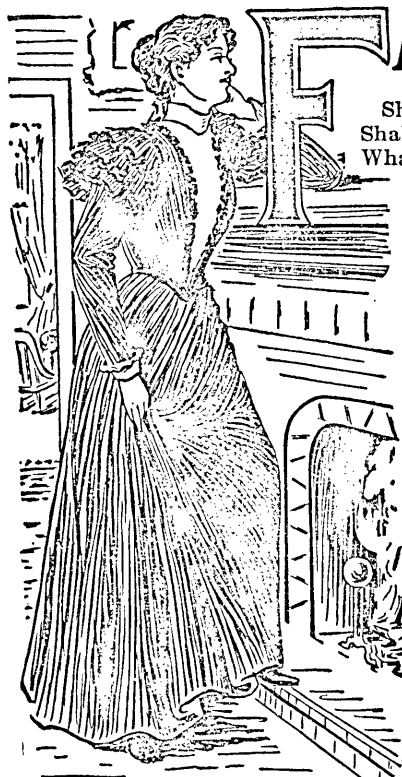
The Tennessee Conference displayed an eminently commendable spirit toward Dr. Barbee yesterday, whose character was passed by an overwhelming majority of its members. Dr. Barbee made such action an easy matter by his frank and manly statement, in which he expressed sorrow that a misconception of his motive had caused dissensions in the church. This unfortunate matter may now be regarded as settled, so far as Dr. Barbee is concerned, who has been exonerated by conference of intentional wrong-doing. The scene which followed the passing of his character is said to have been a most remarkable one, assuming as it did all the features of the old-fashioned Methodist love-feast. So great was the tension, that when the crisis was reached, men laughed, wept, and fell upon the neck of Dr. Barbee. He knew then, if not before, how greatly his friends deplored his unfortunate relation to this matter, by their genuine manifestations of joy and thankfulness over its settlement. Conference, as a whole, was not a whit more overjoyed than were the warm, personal friends of Dr. Barbee. Bishop Key, it is said, is profoundly gratified at the result. None of the bitterness and acrimony which have characterized the agitation of this matter in private and through the press cropped out in the discussion of it by conference. This is something for which every true Methodist should be profoundly grateful. —Clarksville (Tenn.) Chronicle.

Asbury.

Our protracted meeting at Asbury [Little Rock] closed last Sunday night. Conversions, 12; accessions, 6; reclaimed, 7. Rev. John P. Lowery, of Little Rock, was with us eight days. He preaches, prays and sings with continued in-

Woman's Mission.

Successful competition in any field depends on physical health.



questions about woman's future are constantly asked.

Shall women vote? Shall they practice law? Shall they compete with men in every field? Whatever woman's mission may finally be declared to be, it is certain that something must be done for her physical health.

Ignorance, superstition and mystery surround woman's delicate organism. Heroic efforts to endure pain is part of woman's creed. Many women's lives are a constant struggle with lassitude; many are violently ill without apparent cause, and few indeed are in normal health.

This is all wrong and might be different if women would follow Dr. Hartman's advice. Perhaps the most practical printed talk to women to be found anywhere is in Dr. Hartman's book called "Health and Beauty," which the Pe-ru-na Medicine Co., Columbus, O., will mail free to women only. It is certain that Dr. Hartman's Pe-ru-na has proved a perfect boon for women's diseases of the pelvic organs. It treats them scientifically and cures them permanently. All druggists sell it.

"I received your book and commenced the use of your medicine at once," writes Mrs. H. D. Amoss of Greensboro, Ga., to Dr. Hartman. "I took five bottles of Pe-ru-na and two of Man-a-lin. I feel like a new woman. When I commenced taking Pe-ru-na I could hardly walk across my room; now I am doing my own work and can walk to church. I shall never cease to thank you for prescribing for me. I had been under the treatment of two doctors but never received any benefit until I commenced taking your medicine. I wish every woman who was suffering as I was would send for one of your books. May God bless you and spare you many years to relieve women who are suffering as I was."

Fifty thousand women will be counselled and prescribed for this year free of charge by Dr. Hartman, president of the Surgical Hotel, Columbus, O. All women suffering from any disease of the mucous membrane, or any of the "bar" ills of women, may write to him and the letters will receive his attention. Write for special question blank for women.

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

terest and zeal. He is a safe man, fights sin on all the ground, and never surrenders. At the close we raised more than half enough to finish paying for our seats. We hope to pay the conference assessments and pastor's salary in full before conference. The time is short. Let every member help. Asbury needs a parsonage and then it can be self-supporting. Our Sunday-school and Epworth League work continue to improve. O. H. TUCKER.

Personal.

Dr. M. B. Chapman expects hereafter to serve both as editor and pastor.

Bro. Robbins, of Salem, while attending the Grand Lodge I. O. O. F., called Monday.

Bro. Dave Craig, perhaps the oldest newspaper man in Arkansas, was a caller Tuesday, accompanied by Mrs. Craig.

Prof. Decker, of Sulphur Rock, was a caller Tuesday. He is a delegate to the Grand Lodge I. O. O. F.

Rev. L. B. Hawley called Tuesday. He is in attendance at the Grand Lodge I. O. O. F., and is grand chaplain of that body.

Rev. W. W. Christie spent Monday night in the city looking after some of his members. Bro. Christie is the pastor at Buttermilk Hill.

Rev. R. N. Poynter writes: "I am up once more and trying to finish up for conference. Our people are still dying. Two burials yesterday and several others sick."

The Grand Lodge of Odd Fellows is in session in the city this week. An excursion to Batesville to the dedica-

tion of the Orphan's Home, is the programme for today.

Rev. Jno. F. Carr writes, under date of October 20: "I am at Vanderbilt University, nursing a sick son, now in the fifth week of fever. No one can tell how long it will last. I ask the prayers of our friends in Arkansas."

The Western Conference adopted resolutions in regard to the Publishing House matter, expressing confidence in the ability and integrity of the Bishops, and leaving the whole matter with them.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 12th day of August A. D. 1898, in a certain cause (No. 6164), then pending therein between Edward Fitzgerald, complainant, and Ben T. DuVal and Rose DuVal, defendants, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, in front of the East door or entrance of the Pulaski County Court House, in which said Court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Tuesday, the 22nd day of November, A. D. 1898, the following described real estate, to-wit: Lots one (1), two (2), three (3), four (4), five (5) and six (6), in block four hundred and twenty two (422); lots two (2), three (3), four (4), five (5) and six (6), in block four hundred and twenty three (423); all in DuVal's addition to the City of Little Rock, Arkansas, lot numbered six (6) in block numbered four hundred and twenty three (423) being fractional. Also lots numbered one (1), two (2) and three (3), in block four (4), and lots one (1), two (2), three (3), ten (10), eleven (11) and twelve (12), in block five (5), and lots four (4), five (5) and six (6) in block one (1), and lots one (1), two (2), three (3), ten (10), eleven (11) and twelve (12), in block six (6). All the last named lots and blocks being in Rapely's addition to the city of Little Rock, Arkansas. Said property will be offered and sold lot at a time in Pulaski County, Arkansas.

Terms of sale. On a credit of three months, the purchaser being required to execute note with approved security, bearing interest at the rate of eight per cent per annum from date of sale until paid, and a lien being retained on the premises so sold to secure the payment of the purchase money. Given under my hand this 25th day of October, A. D. 1898.

TOM M. MEHAFFY,
Commissioner in Chancery.
E. S. & L. C. Maloney, solicitors for plaintiff.

Christian Life.

Who Will Go?

O'er the restless, rolling ocean,
Where the prince of darkness reigns,
Holding fast his countless victims
Crushed beneath his cruel chains,
Oh, the wail of bitter anguish,
Oh, the deep, despairing cry,
"Send us light or we must perish,
Send it quickly or we die."

To these wretched, starving millions,
Who the bread of life will bear?
At a throne of grace and mercy
Who will plead with them in prayer?
Who will undertake the journey
O'er the stormy billows' foam?
Leaving all without a murmur,
Parents, friends, and native home.

Firmly, bravely, comes the answer
From a loyal mission band
That our blessed Lord is keeping
In the hollow of his hand,
Firmly, bravely, comes the answer,
Even now I hear them say,
"Gracious Master, Thou hast called us,
And Thy message we obey."

Brothers, sisters, you are going
Where you oft may sow in tears,
And the fruit of earnest labor
Be withheld, perhaps for years,
Though you toil amid their changes,
Burning sun and chilling frost,
Not a seed will be forgotten,
Not a single blade be lost.
God is faithful to his promise,
If you still in him abide;
You shall reap a golden harvest,
And your sheaves be multiplied.

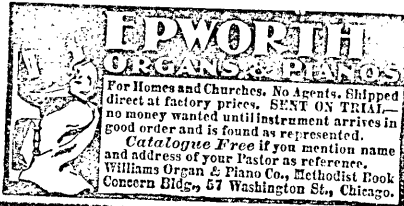
God be with you on the billow,
God protect you o'er the main;
In his tender loving kindness
Bring you back to us again,
But if otherwise determined,
And on earth we meet no more,
May we all sing hallelujah!
On the bright, eternal shore.
—Medical Mission Record.

Our Burdens.

We are those that march through
a wilderness, and each one carries
a burden on his back—of toil, of
sorrow, of sin; and in the caravan
some go grumbling and complain-
ing all their life because of the
burden they are bearing, and some
try to get their burden off slyly on
to another's shoulders; and some
bear bravely their own burdens and
march uncomplainingly on; but
some—the noblest of them all—are
they who stand erect, bearing their
own burdens, then creep up be-
hind others, burdened like them-
selves, and put their shoulders be-
neath the burden of their fellows
and lift it, lightening the load.
Blessed are those who know how
so to bear their own burdens as
joyfully to bear the burdens of
others also.—Lyman Abbott.

A Good Phase of Honesty.

She was a bright little woman,
and when some one apologized for
an occurrence at which she might
have taken offense, she laughingly
disclaimed any such thought. "I
am honest, you know, and so I
never pick up things that don't be-
long to me—not even slights," she
said merrily. "I don't like them,
anyway, and I have to be quite



this sort of honesty is heartily to
be commended.—Forward.

Won With a Word.

I am sometimes startled at the
ease with which a soul can be won.
And I am often humiliated when I
think of the many times and the
many opportunities in my life
which I have wasted and not used
for the winning of souls to Christ.
I want to illustrate the ease with
which a soul can be won. Not very
long ago, in a strange city, as the
hackman got down off his box and
opened the door to let me out, I
dropped a quarter in his hand and
as I did so I grasped his hand and
said to him: "Good night; I hope
to meet you again in glory." I had
often done that, and I thought
nothing of it in this case. I went
into the house, met my host and
retired to my room for the night.
About midnight my host knocked
at my chamber door and said:
"Chaplain, that hackman has come
back and says that he has got to
see you tonight. I told him he
had better wait until morning, but
he said: 'No sir, I must see him
tonight and I know that he will
see me.' " When the hackman
came up, a broad-shouldered,
rough-looking man, with a great
whip in his hand, he stood there in
my presence with the tears rolling
down his cheeks like rain. Said
he: "If I meet you in glory I have
got to turn around. I have come
to ask you to pray with me." What
a privilege it was to pray
with that man! What a priv-
ilege to point him to Jesus
—and yet I never saw him
before in all my life. There are
10,000 men in this country that
have not had an invitation to come
to God in all their lives.—Bishop
McCabe.

For Indigestion

USE HORSFORD'S ACID PHOSPHATE.

Dr. S. H. Moore, Indianapolis,
Ind., says: "I have used it in my
own family in cases of indigestion
and general debility, with entirely
satisfactory results."

Were we answered always or
even generally as we desire, the
church itself could hardly long ex-
ist. Our prayers, at first modest
and moderate, would soon be for
things most hurtful. Indeed,
when one considers it in all its
bearings, with reference to the ex-
treme deceitfulness of the human
heart, and its constant preference
of material to spiritual riches, we
may well rejoice that prayer is not
answered in our own way. The

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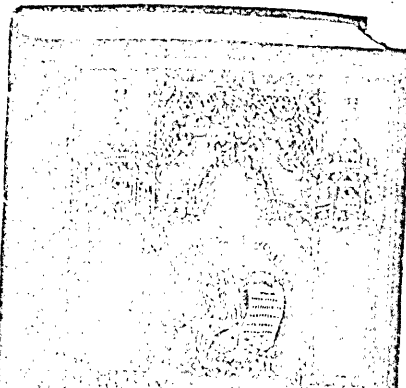
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tionary of Proper Names, Concord-
ance, Index to the Bible, Maps,
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Family Record, and Temperance

For the Young People.

Born in the Wrong State of Life.

A traveler at Omaha annoyed the baggage agent a great deal about his trunk. Every time it was moved or he lost sight of it he was after the agent. "Where's my trunk? Where's my trunk?" The vexed agent turned to him at length in the crowd and said: "Friend, you were born in the wrong state of life. You ought to have been born an elephant, then you would always have had your trunk under your nose, where you want it."

How it Went in My Childhood.

NO. X.

I wish to talk to the young people awhile about family prayers in our home. Not that our home is an exceptional one, but that the children may have placed before their minds this beautiful and very important thing in family life. We always have family prayers in our home.

The family altar was raised on the first night after father and mother began housekeeping. The evening and morning sacrifice has been offered ever since that time. It comes very natural to have family prayers—it has become a habit there, and every child loves it.

I remember to have heard the Bible read through five or six times in family worship. It has been a great help to me in talking on God's Word. Father always read the Bible consecutively—read in the Old Testament at night and the New Testament at morning. He did not skip any part of it—Chronicles and all—not a single hard name was omitted. The story of the journey of God's people in the wilderness, of Israel's wars, of Daniel in the lion's den, of Jesus and his love, of Paul and all the apostles in their persecutions, while read, we children sat entranced.

Sometimes we would get very sleepy. Many a time have I seen boys' heads bobbing up and down, nodding. I remember once of getting suddenly waked up, well, while at this business. I was sitting over in a dark corner of the room with a heavy head. My head would go down, down, then up I raised it for a moment, then down, down, down; then up for a second, then down, down, down, down—then sound asleep—bump! went my head against the edge of a house log. I awaked, but did not feel sleepy a bit. Father, the rest of the reading, had a close listener and head-rubber. We all knelt down close on our knees, and sometimes a boy took a nap during prayers, nearly always managing to wake when the stir of getting up began, but occasionally a poor boy was found continuing his prayers after the rest quit some little time—he was sound asleep.

My brother Will was once called

the runt in our home; but he had a very large head, and big eyes, a head placed on a little body and little short legs. Now the reading of the Bible got him greatly interested in it, and he had made a close search in it, when he came running with his little bare feet, up to my older brother and said: "John, I did not know that the Bible had a book in it called Job (short 'o'). The boys got a good laugh on him, for they were wiser than he.

We children were early taught to lead in prayer. Father would hold at morning and we boys would take time about at night, and when father had gone we kept the altar fire burning. When my older brother died, I became the oldest boy in our home—I was fourteen. The first night father was away, mother came to me, with the old family Bible in her hand, and said: "Derfie, won't you hold family prayers?" We were all lonesome, for we had just buried our brother John. I could not resist. Tremblingly I took the old Book, stepped to father's and John's old place by the light, and read, and knelt, and prayed.

I don't remember what I said but I prayed, and we prayed. That old place by the light has been occupied by every boy in our home, and it is so sweet to us. Glory shines around it and heaven seems near above.

Children, do you have family prayers? If not, beg papa or mamma to begin it now.

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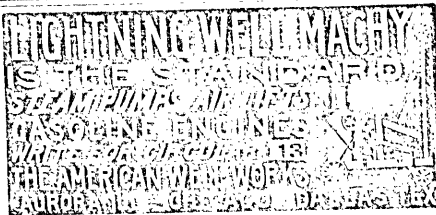
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ManagerMUTUAL RESERVE FUND LIFE ASSOCIATION.
LITTLE ROCK, ARK.

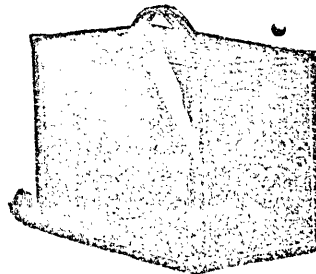
DEAR SIR: I take pleasure in acknowledging

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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

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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.

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(Signed) JULIET A. SANDERS.

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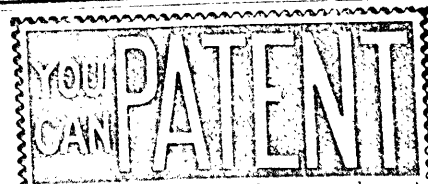
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Our Pastors, Their Debts and Their Dues.

My work this year has called my attention, as never before, to the sad fact that many of our preachers have debts which they have not paid. Some of these debts are of several years' standing. I fear that the majority of our pastors in the Arkansas Conference, are more or less in debt. This is a sad, sad state of affairs.

Many different people—members of our church, some of them stewards—have said to me this year: "If our preachers do not quit going in debt, our church will be ruined." They tell of Bro. A., and Bro. B., and Bro. C., and the rest, who were in debt when they came, and when they went away they left unpaid bills at the grocery, dry goods store, drug store, butcher shop, etc. They say that such a course of action on the part of our preachers is working ruin to the church. And they are exactly right about it.

Then there is another class of men who talk. They are clever, social, worldly business men. One such said to me: "The reason your church is not accomplishing more in this community, too many of the preachers which you send us are dishonest." "Our preachers dishonest?" said I. "Yes," he answered, "A man who does not pay his debts is dishonest. Many of the preachers whom you send us do not pay their debts, therefore, they are dishonest."

Many of our preachers have trailing behind them a weary chain of debts, "long drawn out." These brethren are declared hurtful to the cause by members of the church. They are dubbed "dishonest" by men of the world.

What shall we do to remove this cause, which so many see to be working such havoc in the church? How shall we wipe out this reproach thrust upon the Kingdom of God by the world? What shall we do to make void this disgraceful, Philistine charge of dishonesty, made against our ministry? These are questions which ought greatly to concern every man who loves God and his kingdom and our Methodism. My own concern for these, leads me to offer a suggestion or two:

1. If there are any brethren among us who are so careless and extravagant in their expenditures that they cannot make ends meet on a reasonable salary, let them locate,—both in their own interest and in the interest of the church.

If we have any among us who have no conscience on the subject of debt paying, who are incapable of feeling obligations in this direction, let them be deposed from the ministry and turned out of the church. For such are still in the "gall of bitterness, and in the bond of iniquity."

2. There is a large number of conscientious, true, noble men among us, who are not careless, or extravagant, yet they have debts. What shall be done in their case?

(1.) Let a more liberal provis-

ion be made for the support of these men. It is utterly impracticable for the itinerant preachers of the Arkansas Conference to live and keep out of debt on the salaries they get. Think of it. Last year the average salary was \$286.54. Seventy-one of the ninety-nine pastors, received, all told, in chips and whetstones, truck and turnover, less than \$300 each. These meager figures simply represent debt. We can never solve the problem of freeing an indebted ministry on such salaries.

(2.) Let the debtors of these preachers come forward and pay up. There is a hurtful cause hidden away in the bosom of the church which must be got out before we can get at that of an indebted ministry.

Last year the ninety-nine charges in our conference promised to pay to their pastors in round numbers, about \$36,000. This sum, if equally divided, would have given to each preacher about \$360. This certainly was as small an allowance as a sense of justice and fairness could possibly make it—to say nothing of what love and enthusiasm might have done.

It is as clear as day, that every dime of this promised salary was needed by these men to support themselves and families. Yet the church failed to make good her promise to these men, by nearly one-third the whole sum. She owes her pastors today, for service given last year, nearly \$12,000. When the preachers receive only a little over two-thirds of the meager salary promised them, and the thing goes on that way from year to year, and their salaries are their only income, what wonder that they are not able to pay their bread and meat and clothing and medicine bills? Why charge the ministry with being hurtful to the cause because of their debts, or of being dishonest for not paying their debts? How can they pay, under such circumstances?

Fix the blame and reproach and hurt and disgrace where they rightly belong. And that is in a church almost grossly negligent of her ministry; in a church whose membership has in it too many, far too many, indifferent, careless, covetous, selfish, sordid men and women—men and women who are miserable parasites clinging to the body ecclesiastical, and who seem to chuckle over their superior shrewdness in that they are dead-beating their way to the city of the New Jerusalem. Poor, deluded sinners they are, without sense, without conscience, without heart, without hope, and without God in the world. May the Lord have mercy upon them.

Only eleven of the ninety-nine pastorates in our conference paid their pastor last year what they promised. These were Conway, Morrillton, Dardanelle, Clarks-ville, Ozark, Van Buren, First and Central Churches, Fayetteville, Bentonville, and Greenwood circuit.

How long, "O Lord, how long" is this state of things to continue? I appeal to the stewards of the church. Put your cash, tears,

(Concluded on 13th page.)

A HISTORIC HOTEL.

The Favorite Hostelry in Ante-Bellum Days—Often Patronized by Abraham Lincoln—From its Veranda Stephen A. Douglas Delivered a Great Speech—Again the Scene of an Important Event.

From the Tri-County Scribe, Plymouth, Ill.

Mr. and Mrs. Campbell Thompson run the historic Cuyler House at Plymouth, Ill., a hostelry where Abraham Lincoln often slept, where "Dick" Yates, Lyman Trumbull and Richard Oglesby bought refreshments for the inner man in ante-bellum days, and from the veranda of which Stephen A. Douglas delivered one of his great speeches.

This article has not so much to do, however, with this historic hotel, as it has with the landlord's thirteen-year-old laughing, bright-eyed, rosy-cheeked daughter, Ollie.

As one sees her to-day, the picture of perfect health, it is hard to believe that nearly nine of the thirteen years of her life were spent on the bed of invalidism, that for months she never walked, and for years suffered the pain, misery and distress of inflammatory rheumatism in its worst form.

Able physicians were employed but no permanent benefit resulted.

Mrs. Thompson heard of a wonderful cure which had been effected by Dr. Williams' Pink Pills for Pale People, and was influenced by it to purchase some of the pills for her daughter.

Before she had taken half a box, there was marked improvement in her condition; when she had taken two boxes she was completely restored to health. To-day, there is not a healthier child than Ollie Thompson.

The case came to the attention of the editor of the Tri-County Scribe, and a reporter was detailed to learn the story of this remarkable cure from Mrs. Thompson's own lips. She said:

"Ollie was a hearty, well-developed child from the time she was born until she was three years old. In 1887 she was taken down with inflammatory rheumatism. For nine years she was never entirely free from the disease, and much of the time was in an alarming condition. At times, she could not walk, and her spine was drawn out of shape so that she could not stand straight. One of the doctors said if she

became well she would be a cripple for life.

"Dr. Grigran, of Augusta, was the first doctor who had her case. He doctored her through two serious times of the disease, and finally told us he could not cure her. We doctored her most all the time, but when she was ten years old she had an unusually severe attack, and we called in Dr. Kreider, of Prairie City, where we were then living. He tried hard to cure her but finally gave it up. He said, I can do nothing further, the case is the worst I have witnessed.

"We nearly gave up hope then, but called Dr. McDaniel who doctored her after we came to Plymouth, but no benefit was derived.

"Then I heard how Uncle Wesley Walton had been cured by Dr. Williams' Pink Pills for Pale People. Knowing the condition he had been in, I thought if the pills cured him, they might help Ollie. Consequently I bought a box for her, and before she had finished it she was much better. She continued taking them, and when the second box had been used she was well, and has never had rheumatism since.

"I cannot say too much for the Dr. Williams' Pink Pills for I believe Ollie would have been dead long ago, if she had not taken them."

VICTORIA THOMPSON.

Subscribed and sworn to before me this 11th day of September, 1897.

W. S. ROMICK, Notary Public.

I hereby state that I have examined Miss Ollie Thompson, and find no outward appearance of rheumatism.

W. D. WADE, M. D.

Subscribed and sworn to before me this 17th day of September, 1897.

W. S. ROMICK, Notary Public.

All dealers sell Dr. Williams' Pink Pills for Pale People, or they will be sent postpaid on receipt of price, 50 cents a box or six boxes for \$2.50 (they are never sold in bulk, or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

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

Our Pastors, Their Debts and Their Dues.

(Continued from 12th page.)

prayers, thoughts, hearts, wills, into this work of raising the preachers' salaries. In the interest of our glorious Methodism and of our discouraged, shackled, suffering, debt-ridden ministry, and of the Bride of the Lamb, the Pillar and Ground of the Truth, the Church of God, and of yourselves, your families, and your neighbors and their families, all of whom need the gospel. I appeal to the rank and file of our membership everywhere, discharge your obligation to these preachers, your servants and the servants of God and the church—give them a liberal support. Break off the shackles of debt, which bind so many of them. Remove this hurtful evil from the church. Wipe out the disgraceful charge of dishonesty thrust upon us by the world. Set these self-sacrificing, heroic itinerants free—free to do the work of the church and of God. Do this, and by His grace they will plant and develop a vigorous, stalwart Methodist Christianity in every city and town and hamlet, on every hill and in every vale, in all this land.

STONEWALL ANDERSON.

Oct. 12.

Missions.

The Apostle of Asia Major.

Dr. Young J. Allen was born January 3, 1836, in Bush County, Ga. Was left an orphan at the early age of two weeks, but found a home with his mother's sister, Mrs. Wiley Hutchers. Attending the schools of the neighborhood and working on the farm filled up his boyhood days. In 1854, he entered Emory College and graduated from that institution in 1858. While yet a boy on the plantation he had come under deep conviction for sin and was sincerely impressed that he should have to preach if he became a Christian. With his conversion the call to preach was made all the more imperative and was reinforced by new impressions which dominated his mind for years after; that he was called also to be a missionary to the regions beyond. These impressions were all the more strange and surprising from the fact that he had no family prepossession in either direction, nor had any immediate personal influence been brought to bear upon him. These impressions were nursed in silence until his junior year at Emory College, when he opened his mind to his dear friend, Atticus Haygood, and later to a few other judicious friends and advisors, among them being Bishops Andrews and Pierce. In December, 1858, Dr. Allen was admitted into the Georgia Conference and was immediately appointed missionary to China by Bishop Pierce. Before leaving America he was ordained both deacon and elder by Bishop Early at the Tennessee Conference, at Columbia, in 1859. Leaving New York in company

with Marcus L. Wood, Dr. Allen sailed for China, Dec. 18, 1859, but did not reach his destination until the middle of July, 1860.

On account of our civil war it became necessary for him to find some means of support in the field in order to keep up the work and save the missionary property intact. An appointment in the educational department of the Chinese Government was accepted and for seventeen years Dr. Allen labored faithfully in this work. In 1868, the publication of the Wan Kwoh Kung Pao, or Review of the Times, which continues up to this date, was begun. In 1871, he also began to edit a tri-weekly Chinese Gazette. He also added to his educational labors the heavy work of translating scientific books, in which service he continued until 1881 as teacher, translator, and editor of books and periodicals. To show that his labor was appreciated both at home and abroad, titles were conferred upon him not only by his alma mater, but also by the Chinese Government.

In 1878, he was a delegate to the Atlanta General Conference, having been elected by his own Conference in Georgia. In 1881, he gave up his position in the Chinese Government school and resumed his work in the mission, having been appointed superintendent of the entire work of a Parent Board, also of the Woman's Foreign Board; and in pursuance of organization and development projected the Anglo-Chinese College and the Girls' School, now known as the M'Tyeire Home and School. After the mission was organized into a Conference, Dr. Allen was appointed President of the Anglo-Chinese College. A large part of his time was given to literary work in addition to regular labors, which continued from 1888 to 1892, in which year he was set apart for literary work entirely by the Chinese Conference. It is now going on forty years since his appointment, and never has he been more encouraged and more laborious. For thirty-three years he labored on the field incessantly, and during that time never lost a day from illness. An attack of influenza in 1892, however, crippled him, during which time he spent one year at home on furlough. This being the only furlough he has ever had during his whole period of service.


Elected to the recent General Conference held in Baltimore, Dr. Allen, by special direction of the Board of Missions, has been engaged in delivering addresses on China as a mission field. These have been masterly efforts and are calculated to impress the church as never before with the importance of Christian work in that empire.

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.

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Woman's Work.

TO SECRETARIES OF AUXILIARIES: If the Corresponding Secretary of each auxiliary of the W. M. S. of the White River Conference will write to the Conference editor, at Helena, or to Miss Lanier, Secretary of Helena District, giving an account of the progress of her society, a column of interesting items will be published later. We would like to hear from them. Let us know which is the banner district. Send us the news. A knowledge of the work done by others is a help to promote interest in the cause and an incentive to greater effort. If your society is small and struggling with coldness, perhaps others may be willing to help you in some way. If you are successful, it will be encouraging to hear it.

Remember the pledge money of \$300. How is this money being raised? There is time for only one regular meeting of your auxiliary before Conference meets at Clarendon. Try to have a good attendance. Work to have the meeting a success, spiritually, socially, financially, and be able to give the preacher a good report of your society.

M. C. ALLIN,
Conf. Ed.

Galloway College Items.

I have, for two weeks, been stopping at Galloway College, entertained in the family of our noble president and his queenly Christian wife. Mrs. Godden's sympathy is ever apparent in all the troubles that school girls are heir to, and she rules and directs with a mother's gentle, loving hand. The members of the large college family are being disciplined by that slender bodied, large hearted, and wise headed Miss Steel, with her corps of teachers who seem perfectly at ease and at home in their several departments. They not only look after the social and intellectual side of the many bright girls, whose faces we see three times a day, but they also cultivate the better part of woman, the spiritual nature, which uplifts and places humanity on a higher plane of living than mere selfishness.

I find here two foreign missionary societies. Mrs. C. C. Godden presides over the adult society. It organized with forty-three members. They had a fine program at

the opening. The juvenile society organized with twenty-five members. Mrs. Sinclair is lady manager of the juveniles. Every one may join, but none are compelled to. They are apt, however, to catch the spirit by association. They support a school in Sou Chow, China, called the Galloway School. A grand work.

I have been asked to write the history of this society since its organization two years ago, and if I can get numbers and figures I shall try to do so.

MARGARET.

Another Offer.

We will take new, cash subscribers 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 informed. Give the knowledge to the whole church and let subscribers have the benefit of it at once.

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

"A QUESTION IN BAPTIST HISTORY."

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

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

See adv. "Harp of Life."

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Contributed.

The Temptation.

(Continued from page 3.)

brought him to the holy city, and setteth him on a pinnacle of the temple." Milton has it:

"So saying, he caught him up, and without wing
Of hippogrif, bore through the air sublime,
Over the wilderness, and over the plain,
Till underneath them fair Jerusalem,
The holy city, lifted high her towers,
And higher yet the glorious temple reared
Her pile, far off appearing like a mount
Of alabaster, topt with golden spires.
There, on the highest pinnacle, he set
The Son of God."

The position was perhaps the Royal Porch, on the southern side of the temple, that overlooked the valley of the Kidron. Josephus declares the height so great that were one to look down into its sheer and dizzy depths, his head would swim. At this juncture the devil proposed to test the Lord's assertion. Jesus had said in his presence that "Man shall not live by bread alone, but by every word that proceeds out of the mouth of the Father." Here was an ideal opportunity to test that quotation. He directs the Lord's attention to the immeasurable depths that lay at his feet. Now he says: If you believe that man is to live by the authority of God's word, leap off this pinnacle. And he quotes the very thing Christ believes: "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Ah! at what a delicate point was this attack made. Having declared his trust in the word of God, here came the challenge to test it. But the devil is foiled again. He has made his challenge counter to another law. Harmony is the order of the invisible world. The request sought the violation of that fundamental principle in the kingdom. Satan had asked Christ to violate a natural law in order to reap the benefit of a spiritual law. Christ saw his dilemma and asserts: "Thou shalt not tempt the Lord thy God." God, in his ability to help, supplemented by the forces of the universe unseen, awaits us only at the verge of exhausted human possibilities. Christ had gone to the top of the temple by some natural method. There was no promise of help in the violation of that natural law. Here is the trouble of the world today. We stand with expectant hearts, waiting the intervention of divine power, while infinite natural resources lie at our command. It is true that God helps the man that helps himself. That is an axiom of the spirit-world, demonstrated in this trial. It is a manner of tempting God, to expect the bestowment of his grace until after we have exhausted our human resources. Across the boundary that lies between our

capacities and God's ability to aid, is extended the hand of Jehovah. The violation of a natural law abrogates the possibilities of a spiritual law. God helps him who helps himself.

Vanquished in these terrific assaults, Satan girds himself for the last desperate attack. Failing in his attack on the Savior's hunger, and defeated in the Lord's conception of the law of the spiritual realm, the devil strikes at "the last infirmity of noble minds." He stakes the issue all on one magnificent cast. Standing at a point where they could view all the kingdoms of the then known world, the prince of darkness proffered all, if the Lord of glory would fall down and worship him. It was an offer to exchange the life of a village carpenter for the scepter of a world-wide monarch. Christ was thrown into the balance. He remembers the current coin of his invisible empire. "What shall it profit a man if he gain the whole world and lose his own soul?" In this supreme moment the variable in the function of divine revelation reaches the zenith of its supremacy. The infinite axiom is set in living letters of fire. In the proportion that self is appreciated, God is depreciated; in proportion as God is appreciated, self is depreciated. So, in the moment of his triumph, Jesus cries out: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Under the pressure of this eternal truth, Satan slinks away to his realm of despair. The upward gaze of the Son of God caught the vision of that celestial convoy which came and ministered unto him. Faith that merges natural law into the intenser requirement of the spiritual, is victory.

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Toledo, O.Sold by Druggists, 75c.
Hall's Family Pills are the best.

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

ROBINSON'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
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For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

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

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

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Price 50c. per bottle, Sold by all Druggists

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FIRST DISTRICT—BISHOP WILSON.

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

SECOND DISTRICT—BISHOP GRANBERRY.

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

THIRD DISTRICT—BISHOP HARGROVE.

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

FOURTH DISTRICT—BISHOP DUNCAN.

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

FIFTH DISTRICT—BISHOP GALLOWAY.

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

SIXTH DISTRICT—BISHOP HENDRIX.

Montana.....Butte, Mont.....Aug. 4
East Columbia.....LaGrande.....Aug. 18
Columbia.....Albany, Ore.....Sept. 17
Pacific.....Oakland, Cal.....Sept. 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.....Morillon, 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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The new train via Memphis is a great success, the run to Louisville being made in less than eleven hours. Train leaves Memphis daily at 8:45 p.m. with sleepers and coaches through, arriving Louisville 7:35 a.m., Cincinnati, 11:41 a.m.

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Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
Cheapest for Price
Fully Guaranteed
and Chimes. No Common Grades. The Best Only.

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.

NEELY: Mrs. Fannie A. Neely, born in South Carolina, November 27, 1813, died August 6, 1898, at her old home near Warren, Ark. Sister Neely joined the Methodist Church when she was a girl and lived and died in the faith. We bless God for the old mothers in Israel.
D. D. WARLICK.

HARRIS: Abner S., son of Brother W. J. and Sister D. A. Harris, born Oct. 2, 1889; died at their home near Kingsland, Ark., August 11, 1898. Brother and Sister Harris's home is dark, their hearts are sad, while the light of hope gleams from beyond. They belong to the Lord and feel that "the Lord gave and the Lord hath taken away, blessed be the name of the Lord."
Their pastor,
D. D. WARLICK.

HAMILTON: On Monday night of last week Sister Parnecia Hamilton, of Wynne, Ark., went home to God. This removes from our church and community a vast pillar of strength. She was a saintly character, a fond, loving mother, a loyal Methodist, and a devoted, pious Christian. Her funeral was held in the Methodist Church in the midst of a large concourse of sorrowing friends and relatives. We laid her away to rest in the Wynne cemetery to await his coming with the holy angels. May God bless her children and grandchildren, and all who mourn her loss.

Dr. Dye was with us in the funeral and made a very appropriate talk.
In sympathy,
J. B. McDONALD.

FAWBUSH: Leila Gracie, the little daughter of J. W. and M. E. Fawbush, and granddaughter of Sister Margaret Goodson, was born April 26, 1896, and died September 23, 1898, after three days sickness with congestion. Little Leila was an uncommonly bright child. She delighted herself with picking beautiful flowers from her mamma's flower garden; but on the above date God came and took this little flower queen to live with him and decorate the gardens of heaven. Leila was the pet of all the loved ones, and especially of her grandmamma; but she was too pure for earth. Look up, sorrowing ones, and comfort yourselves as did David. You cannot bring Leila back to you, but thank God, you can go to her.

J. R. DICKERSON.
Arkansas Baptist please copy.

DEWBERRY: Richard A., was born in Florence, Ala., March 5, 1845; died in Lee county, Ark., July 24, 1898. He professed religion and joined the Methodist Church in 1881. A true, loving husband, tender and endearing father, earnest and consecrated Christian, has fallen on sleep. We mourn his departure, yet in his absence we feel that we are not alone, but in our memory the glory of his presence still lingers about us. His presence was a benediction, and although he is far removed from us, the pleasant rays of his Christian life fall with the mellowness of divine glory upon our sad and bleeding hearts. Dear wife, brothers and sisters, our loving tie has been separated from us, but we will see him again. Let us look to him who is our burden bearer, he will sustain us in this time of need.
S. D. EVANS, P. C.

DISHOUGH: Willie Hellen, daughter of W. R. and Mattie Dishough, was born March 1, 1894, and died with congestion September 2, 1898. Brother and Sister Dishough have the warmest sympathy of friends and acquaintances, which was manifested by the large attendance upon the funeral services. In the death of Will-Hellen the first

chair was made vacant in that home. But, dear friends, remember "that the Lord doeth all things well," and that all things work together for good to them that love and serve him." Rejoice that you have an angel light beckoning you heavenward. Little Will-Hellen was a tender bud that was not allowed to blossom here, but has been transplanted in the beyond to open out in the garden of God, where sickness, suffering and death never come; but where she will ever rejoice in the brightness of the presence of him who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."
J. J. COLSON.

GORDON: Eliza F., daughter of William Overstreet, was born in Catawba county, Alabama, March 31, 1847, and died at her home in White county, Ark., August 28, 1898. Her father moved to Miss. in 1855, came to Arkansas in 1859, and settled in White county. She was married to John Gordon in December, 1865, and settled on the old Gordon homestead, ten miles northeast of Searcy, and was living on this place at the time of her death. Brother Gordon, who was a Baptist minister, died in October, 1881, leaving her widow with five children, one of whom preceded her to the better land. She united with the M. E. Church, South, in August, 1864, and was in good fellowship with said church at the time of her death. The funeral services were held in the Fradonia Church, conducted by J. M. Jackson, pastor of the M. E. Church at Russell, and the remains were laid to rest in the cemetery near by.
J. M. JACKSON.

BEASLEY: Sister M. E. Beasley, wife of Brother Presley Beasley, was born in Darlington county, S. C., March 8, 1860, and died near Cato, Pulaski county, Ark., July 26, 1898. This most excellent lady professed religion in 1880 and joined the M. E. Church, South, in which she lived a true and faithful member till called to join the Church triumphant. She lived in daily communion with the Spirit of God. Her deep piety and thorough consecration to God enabled her to turn every event of life to a good account. Her godly walk and conversation rendered her a patron in spiritual devotions; the light of her piety was a benediction to the family circle. There her religion shone most beautiful, and there her children were trained for heaven, and there faith and prayer brightened a life "hid with Christ in God." Sister Beasley was a true, good woman, a faithful wife and an obedient daughter, a devoted mother; and death found her ready. The battle is fought, the victory won, and she is safely housed with God. She leaves a kind husband, a loving mother and nine precious children, all in tears, but they have a bright hope of a reunion in Heaven. Her funeral was preached by the writer to a large concourse of sorrowing friends. May they meet her in heaven.
R. G. BRITAIN.

POOL: Sister Arrena Pool (nee Edwards) was born in Independence county, Ark., May 24, 1861, but was carried, while but an infant, by her widowed mother, to Indiana, where she grew up. Being a deaf-mute, she was educated at an institution for this class at Indianapolis. It was while attending school and about her 14th year, that she was converted. She was married to Jno R. Pool, December 1, 1880, settling near Lee's Chapel, where with Brother Pool, she lived happily and labored patiently until called to her reward, September 20, 1898. She lingered with slow fever for near four weeks. The writer, though unable to converse with her, always received encouragement by visiting at her home and witnessing with what cheerfulness she performed life's duties, under what most of us would have considered a great misfortune. When the end came, it found her ready, as one that waited for her Lord; and her departure was as quiet as one going to sleep. "But I would not have you ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope."
To Brother Pool, the three sons, and

the host of friends who join in this deep sorrow, we offer the consolation of the gospel. "Yea, saith the Spirit, for they rest from their labors and their works do follow them." Follow her as she followed Christ, and you will overtake your loved one in the sweet by and by.

F. M. SMITH.

MORGAN: Mrs. Grace Morgan, daughter of Hon. Judge J. F. Johnson, of Como, Ark., was born April 6, 1880, in Cleveland county, Ark. On May 11, 1898, she was quietly married to Capt. Henry Morgan, of Kingsland, Ark. They lived happily together, being perfectly devoted to each other. They both professed religion and were baptized into the church in July last. She was not thought to be very sick till a few hours before her death, which took place October 6, 1898. She was conscious to the last, talking much of going home; leaving behind the sweet testimony that Jesus saves to the uttermost. So cheerful, attractive and lovable, that she had many friends. All who knew her loved her. So stout, strong and healthy, that her death was quite a shock to the entire community. She was planning to attend the fourth quarterly meeting, but was not permitted to attend here, but has gone where congregations never break up and praises never end. May God's richest blessing abide upon her husband and many sisters, as well as father. Her mother died when she was quite small. Her body was quietly laid beside that of her mother in the family cemetery at Como, Ark. The funeral services were conducted by her pastor amidst a concourse of weeping friends.
J. W. WHITE.

TAYLOR: With great sadness we chronicle the death of our dear young friend and brother, Alfonso Taylor, who was accidentally shot and instantly killed, while out hunting, by our young friend and brother, Jarret Jolks, who sadly mourns this fatal accident, which occurred September 30, 1898, about half a mile from Alfonso's home. Poor Brother and Sister Taylor! God only knows the depth of their sorrow, and he alone can comfort, does comfort, and will comfort. I am so glad they have long since learned from whence to look for help, and with David they can say, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord. A very present help in trouble." Alfonso was a quiet, obedient, tender-hearted boy, about 12 years old; born December 12, 1886, joined the M. E. Church, South, in 1896, living a beautiful Christian life till his death. He was poor, and yet rich, in that he had inherited from his parents the elements that go to make up Christian manhood, and had he lived would have been a man among men. May Heaven's richest blessings ever rest upon these heart-broken parents, brothers and sisters, and may the Holy Spirit ever guide them to, and help them perform the duties of life, till God shall say, "It is enough, come up higher," and then an unbroken family may they be, forever homed in the "house of many mansions" where heart-breaking accidents will never happen more. Lovingly, your pastor,
N. E. GARDNER.

McCrory, Ark.

CAZORT: James R., Jr., second son of Brother and Sister James R. Cazort, was born December 21, 1881; was converted in the fall of 1893, and joined the M. E. Church, South, since which time he has been an exceptionally devoted Christian. The family were moving from their summer home on the Ozone mountain, when he was thrown from the wagon and instantly killed. As his pastor, I feel like saying, as a tribute to his memory, that I have not known in all my ministry, a character more devoted to Christian principles. He kept a diary of his life. As an illustration of Christian fidelity, I quote a passage or two from it, beginning the day before he died. He says: "I begin this day with prayer and song. God help me to live a purer life to-day;" and in closing he would say: "I have tried to live a purer life than I did yesterday." His was a sensitive conscience, and it is impossible for one to read his diary,

without being inspired to live a purer life. I would say to the parents what Christ said to his disciples on one occasion: "What I do, thou knowest not now; but thou shalt know hereafter." When it was known that Jim was dead, I overheard a young man say that his life was a living argument in favor of Christianity. I thank God that the universal verdict is that he was a good Christian young man. May God bless the remaining children and lead them into a noble manhood and womanhood. Exhortation to the parents in this hour of sorrow, would be a work of supererogation, as they know well in whom they have put their trust, and having passed through the same experience before, they know from whom cometh their consolation in seasons of distress.
W. P. HAMILTON.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink. Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Fifty cents and \$1 per bottle at druggists.
Prepared only by Dr. H. Mozely, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

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Eld M. E. Church, South,
No. 28 Tatnall St., Atlanta, Ga.

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DR. H. MOZLEY, Atlanta: Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir. Thanking my brother for his advice and you for Lemon Elixir, am forever your friend.
R. L. Rocco,
206 Hernando St., Memphis.

Refer any one in Memphis to me.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.
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THE ARKANSAS METHODIST.

WEDNESDAY, OCTOBER 26, 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.

Arkansas Conference.

We will be pleased to entertain all the brethren who may come by Springfield, on their way to conference, who will stop over with us.

J. W. GRIFFIN.

Little Rock Conference Notice.

The class of the third year will meet in the chapel of Winfield Memorial Church, at 8:30 a. m., Tuesday, Nov. 22nd, 1898.

JAMES M. HAWLEY,
Chairman of Committee.

Arkansas Conference Notice.

The committee and class of the second year are called to meet at the Methodist Church in Morrillton, Tuesday- Nov. 15, at eight a. m. If young preachers will send the manuscripts of their sermons to me at Morrillton, so that I may receive them on Monday, the examinations will be facilitated.

A. C. MILLAR,
Chairman of Com. of Second Year.

Notice—White River Conference.

Presiding Elders, preachers, and delegates, expecting to bring their wives with them to conference, which convenes at Clarendon, Dec. 1, will please notify me at once. I have received from Brother Maynard, P. E. of Newport district, a list of the delegates from his district. I hope the other P. Es. will send list of their delegates at once.

R. C. MOREHEAD.

Oct. 22.

In Sorrow.

Dear Brother:—Our home is lonely and sad, because little Louis Edward, aged 15 months, left us on the night of the 6th, with congestion of the brain. But we find comfort in him who said, "suffer little ones to come unto me, for of such is the kingdom of heaven." We are grateful for the kind words of sympathy which we have received from our friends. Pray for us. Yours in sorrow,
W. P. AND ENMA N. HAMILTON.
t. 21.



Notice.

Brethren of Clarksville Dist.:—I will visit the charges in my District as follows: Clarksville Circuit, at parsonage, Nov. 7th, 2:30 p. m.; Lamar and Knoxville, at Lamar, 7th, 7: p. m.; Ozark Circuit, at Pleasant Grove, 8th, 11 a. m.; Ozark Station, at Ozark, 9th, 8:30 a. m.; Mulberry Circuit, at Mulberry, 9th, 2:30 p. m.; Alma Circuit, at Alma, 10th, 2:30 p. m.; Van Buren Station, at Van Buren, 11th, 9 a. m.; Van Buren Mission, at East End, 11th, 7 p. m.; Altus Circuit, at Altus, 14th, 2:30 p. m.; I hope the preachers and stewards will take notice of these meetings, and be prepared to make full reports.

The preachers have been taking subscriptions for conference collections. The time has come to collect them. Every subscriber to these claims will doubtless pay. It will be dishonest not to do it. Get every dollar possible. Don't let a single member off. And ye steward, chosen as one of the seven to look after this business, what are you going to do about your preacher's salary? He has come and done his work. Are you going to pay his salary, or let him go to conference unpaid? What say ye?

There are preachers and their families in the bounds of our district who have received an amount equal to 7 1-2 cents each per day. That means feeding them at 2 1-2 cents per meal. They will consume every cent, nothing for clothing, etc. Brother, are you going to let your preacher go to conference with such a report? Let every steward say, No.

Can you turn a deaf ear to my call? Don't do it, my brethren, don't! Go in the name of your master. Just keep going, until you have exhausted every resource at your command to collect this, the most worthy of all debts. Yours for the Master,

WM. SHERMAN, P. E.

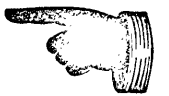
We will send a first-class guaranteed Fountain pen postpaid, free, to any traveling preacher who will send us two new subscribers with three dollars to pay for them.

The \$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.

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TIME



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

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

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lies in the fact that it is brim-full of life just as we find it around us. Beauty and ugliness, wit and humor, success and failure, vice and morality, sin and religion, with their causes and effects, stand out in bold relief and striking contrast that must interest, impress and benefit the reader. Every family ought to have it, and they will not fail to buy it when once they have been made to appreciate its merits.

IT IS A REAL CHARACTER BUILDER.

Boys and girls, who avoid solid literature ordinarily, will take to this with delight. It will set them thinking in the right direction, and be worth a hundred times its cost in many a home. The work is strictly non-sectarian. The discussion of doctrinal questions and differences being entirely without its scope or intent. It is most heartily indorsed by the leading ministers of all denominations. The author is a Baptist minister, but

THE INTRODUCTORY CHAPTER BY BISHOP O. P. FITZGERALD,

formerly the gifted editor of the Christian Advocate, of the Methodist Church, besides speaking in terms of highest commendation and Christian fellowship for the writer, says: "I cordially commend this product of his genius. The genius of caricature is inborn and ineradicable. It is God-given, and like every other natural endowment is bestowed for a good purpose. It is a good thing to wrest the 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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