

Arkansas Methodist.

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NO. 44

THE ARKANSAS METHODIST.

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

EDITORIAL COMMITTEE:

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Rev. J. H. Riggin, D. D., Little Rock Conference.

Rev. P. B. Summers, Rev. George W. Hill,
Rev. F. S. H. Johnston, Arkansas Conference.

Rev. S. H. Babcock, Rev. M. M. Smith, Rev.
Julien C. Brown, White River Conference.

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News and Notes.

There has been frost in New Orleans, and all the quarantines are raised.

When the yellow fever scourge visits the United States it is always traceable to Cuba. It is believed, that with the change of conditions in Cuba, this pest may be stamped out altogether. The sanitary conditions of Cuban cities have been, hitherto, greatly neglected.

A correspondent of the New Orleans Christian Advocate says there were fifty cases of yellow fever at Canton, Miss., and not a single death. He says that even death from yellow fever is not so very bad, if only a man is ready.

It is a violation of the law to hold a United States pension certificate as collateral for debt, as appeared in a case last week against Sheriff-elect Williams, of Hot Springs. Mr. Williams was ignorant of the fact that such an act was in violation of law. The incident will serve for the instruction of others. The court found no intentional violation of law in the Williams case.

The Memphis and Little Rock railroad was sold last week to a representative of the bond holders. Three hundred and twenty-five thousand dollars was the price it brought; \$3,186,000 the debt it carries. It is understood, that by previous arrangement, the controlling interest in the road passes to the Choctaw road, which will connect the two roads it now holds by filling up the gap from Wister

Junction, Indian Territory, to Little Rock.

Very serious fears are entertained of the imminence of a race war in North Carolina. The Governor of North Carolina is a Republican, and a large number of the offices, both federal and state, are filled by Negroes. The situation has arrayed the whites against the blacks without respect to politics, and it is understood that in the November election there will be a desperate struggle of the whites to secure full control of the state. Several collisions of the races have occurred, and the election is looked to with very deep concern.

The liquefaction of air is not a new discovery, but the means of producing it cheaply and applying it to important uses is only of late creating interest. It is now produced at a cost of fifty cents a gallon, and it is expected that the cost will very soon be reduced to ten cents.

It is believed that by the use of liquefied air the temperature of our rooms can be preserved in summer at just the degree we choose. An eight-ounce tumbler full, in a refrigerator, will preserve it for 24 hours, at a temperature below zero. Sheet iron immersed in liquid air crumbles like bread-crust. Lead becomes elastic like india rubber. Tin frozen by it breaks like glass. It can be made a motor of tremendous power. A plant for liquefying air is now being worked in New York by a company that has invested a million dollars in the business.

There is no greater connectional interest entrusted to the hands of the preachers than the circulation of the church paper. In the round-up for conference, will not every brother make the best possible collection of subscriptions and bring up, also, a large list of new subscribers. The paper has been a helper to every pastor who is himself in harmony with the church. To conserve the work of the preacher, hold together what he has done, and strengthen all the bonds of Methodism, there is no agency so strong as this. Let us use this agency to the best result, devoutly and earnestly.

Meeting of the Editorial Committee.

The meeting of the Editorial Committee of the ARKANSAS METHODIST will be held in the Editor's office, 311 West Markham Street, at 3 p. m., Tuesday, November 22. This is intended to accommodate the Committee, by giving the members opportunity to visit our Little Rock Conference, which opens at Winfield Memorial Church, this city, Nov. 23. Homes will be provided for the brethren of the Committee during the conference. They are requested to take certificates of the agents where they buy their tickets, so as to be entitled to the one-third rate returning.

Dr. Allen in Little Rock.

Dr. Young J. Allen spent Sunday and Monday last in Little Rock. He addressed a crowded house at First Methodist Church in the morning, and a great audience at Winfield Memorial Church in the afternoon. On Monday, at 3 p. m., he spoke to the ladies at First Church, and was given a reception at the church in the evening.

The Doctor spoke of China, and of her developments in the time of his labors there, which run through forty years. He set in view, clearly, the forces under which China is yielding, and must speedily come into the comity of Christian nations. His views are the views of a philosopher and statesman. The best brain in Little Rock heard him, for there were many in the congregations from all the Protestant churches. His speeches made a deep impression in behalf of our mission work among the Chinese. Brother Cobb, from our mission rooms, got a large list of subscribers for the Missionary Review.

The War Claim and the Case of Dr. Barbee.

In regard to the Publishing House Claim, the Tennessee Conference adopted the following:

(1) "We feel it our Christian duty to put upon record a minute concerning the collection of the Publishing House claim, and the difficulties which have arisen out of it.

(2) "We record our deep sor-

row for the things done by our agents and condoned by our Book Committee in collecting this money, feeling that in the disputed points they are wholly indefensible, and we deeply regret that there has been no expression condemning the same by any official body before whom the matter has been considered.

(3) "We accept the methods to which the Bishops have pledged themselves for returning the entire sum, and we pledge our hearty cooperation in carrying them into effect. But we prefer that the money be returned without any condition.

(4) "We believe that the disciplinary dealing with the brethren implicated is just now a subordinate question. Their dismissal or their voluntary withdrawal from official position will not settle any great part of the difficulty. The supreme duty confronting the church is the return of the money and the unqualified disavowal of the wrong done in collecting it.

(5) "Inasmuch as our Bishops have pledged themselves to the return of the money, we leave the whole matter entirely to their direction with the hope that the matter may be accomplished at as early a time as may be practical.

"JAS. C. MORRIS,

"W. R. WEBB,

"E. P. McCLAIN."

In the case of Dr. Barbee the following statement by the Doctor was read to the conference:

"Clarksville, Oct. 21.—To the Bishop and members of the Tennessee Annual Conference of the Methodist Episcopal Church, South, now in session at Clarksville. Brethren: Concerning the discussion now in progress relative to the Publishing House war claim, I have to state respectfully:

"1. That in all I did to collect said claim, I acted conscientiously, and upon a calm retrospect, I am fully and finally convinced that I walked before God in mine integrity in every particular.

"2. Seeing that a misconstruction of my motives in this matter has offended some and troubled them—and admitting I may have made a mistake—I am grieved and sorrowful at the result.

"3. I am reverently and affectionately in your hands, and trust your wisdom and justice in the adjudication of the case.

"Affectionately,

"J. D. BARBEE."

After this statement Dr. Barbee's character passed without a dissenting voice.

Contributed.

About the Districts.

DEAR BRO. DAVIDSON:—What do you think of our new law, permitting the enlargement of the P. E. districts? Do you think the Jonesboro District should be enlarged? I am sure the Helena District is as large as one man can manage, especially if he meet the demands as they now exist. I have thought it were probably advisable to ask for a new presiding elder's district, composed as follows: Take McCrory and all east on the Bald Knob R. R. to Memphis; Hunter and all north on the Cotton Belt R. R. to Fair Oaks; Caldwell and all north on the Helena & Knobel branch to Harrisburg, inclusive, and to this add all the bottom country, including Marion, Ocola, Luxora, etc. This would give about fifteen charges and would pay the presiding elder about as much as any of his preachers would get. I believe that if any one of several of the pastors in this territory were made P. E. and given this proposed new district, he would be supported, and neither the Helena nor the Jonesboro District would be unable to support its presiding elder. Your work is in this territory and would be affected by the change. What think ye of it?

J. B. McDONALD.

Vanndale, Oct. 10.

Since the question of forming a new district in the White River Conference should interest, not the few, but all of our preachers, I give out the above private letter, that the question may be brought before the preachers and thought over, if not discussed.

The new law, referred to, is not necessarily hurtful to any part of our church, since it leaves the matter under the control of those who are supposed to know the needs of the church in the locality affected by its action. But it is the abuse of this law that the pastorate and laity should guard against. There may be portions of our church, in which, in laying out district work, it would be wise to go to the limit, even of the new law. But where the church is spread out over large areas of rapidly developing territory, much of which is difficult to reach, the conditions to be met demanding much time and labor from the presiding elder, it would be wise to lessen the number of charges and get more effectual service from the men engaged. Such are the conditions in Eastern Arkansas, if not throughout the entire conference. Bro. J. F. Jernigan sounded the note of needed relief from the Searcy District. What is true of that district in this particular, is true of each of the other four.

But I will speak with more emphasis concerning the Jonesboro District, in which I am laboring. If the presiding eldership is to remain a potent factor in Methodism in this part of our conference, our elder must be relieved of the burden of over-work. A quarterly conference that does not embrace Sunday is a failure in its influence

upon the people, and when the elder must hasten to other parts of the field, he cannot understand the needs of the people and the church as he should know them.

But it is not my purpose, at this time, to argue the question. I only wish to say, that if our territory were properly divided, so as to give us six districts, I believe our church work would be much more progressive, and the labors of her servants much more satisfactory to the membership; and, further, that the salaries of our elders would not be hurt. But if they should suffer slightly for a time, we cannot afford to stand for the salaries of a few men as against the development of the church. So far as the above plan of division is concerned, I approve of it with slight amendments.

GEO. G. DAVIDSON.
Crawfordsville, Oct. 18.

Enlargement of Districts.

MR. EDITOR:—In a recent article Bro. John F. Carr endorses Bro. Cason, and says that he has felt for several years that there was a gulf gradually widening between the church and the presiding eldership. Now I have felt for twenty-five years that no such gulf existed. Who, then, is right—Bro. Carr or myself? Feeling is no argument in the matter. What are the facts? That is what we want, not feeling, especially when the feeling is not sustained by the facts.

Another of Bro. Carr's arguments is, that most of our official boards are composed of business men, and business men will do business on business principles, and that many charges feel that the assessment is not in proportion to the labor done. Such an argument would hold good, if our districts were enlarged from thirty to seventy-six appointments, when the presiding elder would have no time to preach to the people, but simply to run over the questions asked in a quarterly conference, pocket his pro rata, and hasten on to another work, but never to a charge where the presiding elder can spend four whole Sundays in the year, preaching from two to four sermons at every appointment, lecturing the Leagues and Sunday-schools, whenever an opportunity presents itself. Such visits are always helpful to the church and to the pastor, and our people are willing to pay for them, because they feel that they have got something in return for their money. Business men would never think of employing a lawyer for four times a year, to spend from two to three days looking after their financial interests, and to make from two to four speeches every time he came for them, on the assessment made for the presiding elder.

Now, as to the Northern Methodist Church putting from fifty to seventy-six appointments into a district: It is not satisfactory to a great many in that church. An old superannuate of the Indiana Conference told me, two years ago, that it ruined the presiding eldership of their church, and that many charges never got to hear the presiding elder preach, and but



Most women approach the critical period of motherhood for the first time with a sense of dread and foreboding lest the ruthless hand of death should snatch them away and leave the expectant little darling motherless. But no woman who fortifies herself with the strengthening power of Dr. Pierce's Favorite Prescription need feel one instant's misgiving about either herself or the prospective little one.

This matchless "Prescription" will give her exactly the kind of healthy vitality she needs and at the time she needs it most. It will give elastic endurance to the entire delicate organism involved in motherhood. It will make the coming of baby absolutely free from danger and nearly free from pain.

It will insure the baby's start in life by imparting, through its influence upon the mother, that sturdy infantile vigor which gladdens a mother's heart. It is the only medicine which can be implicitly relied upon for this purpose; and the only remedy expressly designed by an educated, experienced physician to give perfect health and strength to the delicate, special organism of women.

Mr. Joseph Ramsey, of Williams, Colleton Co., S. C., writes: "I have been using your medicines for some time and am happy to say that they have done all that you claim for them. I think they have no equal in the world. I would advise all women while in a delicate state to use Dr. Pierce's Favorite Prescription. It shortens the time of birth and makes the labor easier. My wife is the mother of five children and she suffered almost death in the birth of them until this last one; the time of birth was short, and labor easy, from the use of Dr. Pierce's Favorite Prescription."

Dr. Pierce's Common Sense Medical Adviser used to sell for \$1.50, now it is free. It tells all about the home-treatment of ordinary diseases. Several chapters are devoted to the diseases of women. For a paper-covered copy send 21 one-cent stamps, to cover cost of mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y.: Cloth binding, 31 stamps. "Favorite Prescription" can be obtained in any good medicine store.

few of the members ever got to see one; that they would run into a place, hold the quarterly conference, and take the next train for another appointment. He said: "Your system is a success, and ours is a failure."

I am opposed to putting over twenty appointments on any district, and hope to see the time when it will not be necessary to put over twelve. So, after looking over the field, and in the light of the facts, as well as feeling, I am convinced that small districts would be better for the church and for the glory of God, and infinitely better for the presiding elder.

S. L. COCHRAN.

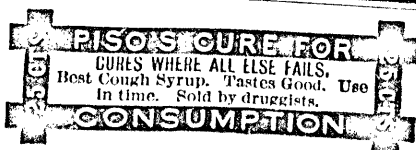
Searcy, Oct. 22.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N. Y.

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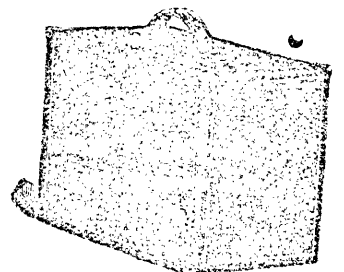
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Commissioner's Sale.

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. 6161), 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 Kapely'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 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.

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

Contributed.

Twentieth Century Educational Fund.

The last General Conference of the M. E. Church, South, passed a bill providing for the collection of \$1,500,000, to be applied to the strengthening of the whole educational work of our church. One-fifth of the amount collected will be applied to the endowment of the Theological Department of Vanderbilt University, and the remainder will be applied according to the direction of the several annual conferences within whose borders it shall be raised. Out of the total collections a small portion will be set aside for the expenses of the canvass.

Bishop Charles B. Galloway was designated as organizer of the campaign for the purpose of making the collection, and the General Board of Education was charged with the responsibility of the work under his supervision. It was also contemplated that leading ministers and laymen would be at the service of the Board during the campaign, and would be available for service in any part of the church. A concerted and vigorous movement is being planned in the confidence that the church will respond fully to the faith of the General Conference. While much will result from platform speaking and mass-meetings at strategic points, the greater part of this work will have to be done in detail. There will be need for seed sowing in many fields and beside all waters. Painstaking and patient cultivation will be necessary before the great harvest can be gathered. But the time allotted for the accumulation of the fund will be ample for the preparation of the soil, the planting, cultivation, and maturing of the seed, and the reaping of an abundant harvest.

The practical application of the plan is according to the following outline:

I. Principle of the Collection: One dollar from each of our million and a half of members by the opening day of the twentieth century.

II. Plan of the Collection:

(1) A complete roll of the membership in each charge, to be provided by the secretary of the church conference under the supervision of the pastor and presiding elder. The roll-book will be furnished by the General Board through the Conference Secretary of Education.

(2) An educational sermon in each charge on the first Sunday in January, 1899, or on the nearest convenient Sunday thereto, and an additional educational mass-meeting in the afternoon or evening of the same day. On this day the roll books are to be opened and pledges or payments of cash to the fund are to be received.

(3) A committee in each charge, of stewards, Epworth Leaguers, or other members, to be appointed by the pastor and presiding elder, whose duty it shall be to sub-divide the roll of members into as many lists as there are members of the committee, distribute these amongst

themselves, and thus personally solicit a contribution to the fund from every member.

III. Reasons why this collection was ordered by the General Conference:

(1) It was recommended by the Committee on Federation as important to the proper beginning of the twentieth century.

(2) Other large bodies of Christians, and especially of Methodists, are preparing similar funds.

(3) Our educational institutions, which are our acknowledged centers for training workers and for building character, have been so long neglected that in looking over our resources for the beginning of the twentieth century campaign, we find ourselves better prepared for all evangelistic and eleemosynary work than we are for the educational; and it is, therefore, necessary to bring this up until it shall be equal in effectiveness to the others.

(4) The concentration of the whole church on this great work will be of benefit in bringing inharmonious masses into close touch and discipline; and, by practicing them, in the necessary and much neglected art of co-operation. One of our sources of weakness is the habitual lack of power that comes from the aggregation of isolated masses of force into one harmonious movement. Any amount of labor and forethought that will secure this end for our church at this time, will be worth whatever it may cost.

(5) The immediate gain will be

Consumers are sometimes solicited to buy some baking powder other than Royal because it costs less.

Does it not occur to the consumer that if it costs less than Royal it must be made from inferior materials?

These so-called cheap baking powders are made from alum, phosphate or other harsh acid. At most, they would not lessen the cost of a cake, loaf of bread or batch of biscuit more than the fraction of a cent. But can you afford for any sum to endanger the healthfulness of your food by mixing with it a concededly dangerous ingredient?

Royal Baking Powder is made from cream of tartar derived only from grapes and is pure and wholesome beyond question. There is never any doubt of the healthfulness of the food it makes. Besides, in practical use it is actually more economical than any other baking powder, because it is stronger and goes further.

ROYAL BAKING POWDER CO., NEW YORK.

Annual Conferences, 1898-99.

SECOND DISTRICT—BISHOP GRANBERRY.
Baltimore Alexandria, Va. March 4

THIRD DISTRICT—BISHOP HARGROVE.
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 Morrilton, Ark. Nov. 16
Little Rock Little Rock, Ark. Nov. 23
White River Clarendon, Ark. Dec. 1
Louisiana Mansfield, La. Dec. 5

How It Hurts!
Rheumatism, with its sharp twinges, aches and pains. Do you know the cause? Acid in the blood has accumulated in your joints. The cure is found in Hood's Sarsaparilla which neutralizes this acid. Thousands write that they have been completely cured of rheumatism by Hood's Sarsaparilla.

HOOD'S PILLS cure nausea, sick headache, biliousness, indigestion. Price 25 cents.

Contributed.

THE FOURTH QUARTERLY CONFERENCE.

(A Conversation Between the Pastor and his Wife.)

Not the one of past years, but the one for 1898. It has, or will come. Promises have been made, hopes have been entertained, but faith has not yet materialized and become the "substance of things hoped for." As yet it is only the shadow of good things to come. Will they be realized? The fourth quarterly conference will answer.

The people have promised the stewards, and the stewards have promised the pastor, and he has carried the glad tidings of good news to his wife. She has already said to him:

"Dear, our children need shoes and some heavier clothes for this cold weather, and we must have some groceries."

And he has replied: "Yes, and we have been forced by sheer necessity, to make some debts, which must be paid."

Now she, with her keen insight into human nature, much more so than her husband, asks:

"Where are we going to get the money to meet these demands, pray tell me, dear."

He answers: "Don't worry, wife; the stewards told me that the members told them that the salary would be paid, and if so, I can make buckle and tongue meet. You know our salary was only made to cover necessary expenses—nothing more—and if I get all, I can meet necessary demands."

But the wife, judging the future by the past, says: "Five-sixths of the year is gone, and only one-fourth has been paid. Is it probable that they will now pay three-fourths in one-sixth of the year?"

This wife seems to be a philosopher. Is she correct in her conclusions? We shall see what we shall see. The pastor, feeling keenly the force of his wife's logic, yet still hoping against hope, says to her:

"You know we have some members who are well-to-do. They have pleasant homes and many comforts of life. Many of them have been away on summer vacations and to health resorts. Many frequently go miles to any great occasion—even a circus—and while the latter may not be right, it shows, nevertheless, that they have means, and they are back of the promise made to the stewards. Then, you know we have remained here all summer. Surely, they will pay us up."

"Maybe so," the wife says, "but it would help me very much to do some of my sewing occasionally, before conference comes, and we possibly have to move."

The pastor continues: "Wife, our salary, you know, is only \$400, and \$100 has been paid, and for the 500 members we have to pay the deficit would amount to nothing to them; but for us to lose the \$300 would ruin us. Just think how much easier it would be for 500 members to pay 60 cts. each, than for us to do without \$300."

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa.

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Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

They will never allow that—no." Now this looks a little like the pastor knew how to take a common-sense view of things, but he is reminded by his wife that she has traveled that road before. She says:

"Charges have done that, and a look at the annual statistical report of this charge might make you less sanguine."

"Well, wife," says the pastor, "we have talked much about the result of our last quarterly conference. Tomorrow is the day, and you know it is to be here, at our church, and doubtless some of the brethren will stop with us. Then the presiding elder will be with us two days, so we must make some preparation."

The faithful wife says: "Yes, I shall be pleased to remain at home and prepare dinner for the elder and others. What do you think you will get now? The time is near at hand."

"I don't know," said he, "but you know I have only received \$100, and to barely live I have gone in debt \$100; but if the deficit is paid we are safe."

"Yes," she says, "but I am afraid—"

The day comes. All nature seems propitious; a beautiful fall day. The presiding elder is at his best; to a good congregation he preaches a fine sermon, on Saturday at 11 o'clock. Many hearty "Amen's" and seemingly much religious fervor is manifest. The business meeting was set for 2 p. m. But few of the home officials were present, but several from a distance. The presiding elder and most of the officials dine and feed their horses at the parsonage. All express their very great gratitude for the privilege and are loud in their praise of the hospitality of the parsonage and the ability of the pastor's cook—wife. She was not surprised. It was only a repetition of many former occasions. Most of the brethren leave their horses at the parsonage, as a matter of convenience, and walk back to church. That is significant.

"My!" says the wife, "how will I provide for those brethren tonight? Only one spare room and bed. But I must make some arrangements."

And she did. The quarterly conference is opened with solemn religious services

and the regular order of business is followed, as usual. The P. E. asks:

"What did you assess for your pastor at the first quarterly conference?"

"Four hundred dollars," the president of the Board replies.

"What have you paid him to date?"

"One hundred dollars."

"Well, can you pay the remainder today?"

The appointments are called, and the stewards, one by one, report. "Have all reported?" asks the P. E.

"Yes," answers the secretary.

"Well, what is the amount?"

"Seventy-five dollars, leaving a balance of \$225 due."

"Can anything else be done?" asks the P. E.

They all respond: "No," and that is all of it. True, there was much talking, pleading and exhorting by the presiding elder, and his remarks were supplemented by one good old brother, who said:

"I think the stewards have done mighty well for these hard times."

Possibly they had done the best they could with the material they had. It is finished, and they return to the parsonage, where a little faithful woman has been almost working herself to death to prepare supper, while she is almost puzzled out of her wits to know how to provide for their comfort at night. And now that pastor must go home and report to his wife, and she is anxiously waiting with fear and trembling. He looks as cheerful as possible, has the brethren comfortably seated, and retired. The presiding elder, hoping to inspire the stewards present, four in number, to even yet do something more, speaks kindly of the pastor and his wife and regrets that they are not better paid.

"Yes," one of the stewards remarks, "they are the best people I ever saw, and can live on less than any preacher we ever had. Be sure to send him back next year."

The pastor reaches the kitchen. The stove is hot, and the wife is busy. Supper is almost ready.

"How did you come out at conference?" asks the wife. "I suppose we can now pay our grocery bill and get the children some shoes."

In a subdued voice, he said:

"Wife, they only paid \$75, and promised no more."

And there was silence for the space of five minutes, and the wife saw the gloom of despondency settling upon the brow of her husband, and with a heroic struggle, she said:

"Oh! well, it is all right," and sang:

"The consecrated cross I will bear
Till death shall set me free,
And then go home, my crown to wear,
For there's a crown for me."

The pastor was going to the barn to feed the horses for the brethren, and as the wife finished her comforting hymn, she heard the voice of her husband as he sang:

"Happy on the way,
Happy on the way,
Yes, bless the Lord,
I'm happy on the way."

Where are you going brother, that you seem to be so happy?

"To heaven, of course, the fourth quarterly conference is past."

Is this your quarterly conference?

M. M. SMITH.
Searcy, October 17.

After a Day's Hard Work

TAKE HORSFORD'S ACID PHOSPHATE.

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Married.

TULLY-WEBB—Oct. 19, 1898, in Asbury Church, Little Rock, Ark., by Rev. O. H. Tucker, Mr. R. L. Tully to Miss Lula May Webb.

ROSENTHAL-MAXFIELD—At the residence of Mr. C. T. Rosenthal, the bride's father, Batesville, Ark., Oct. 5, 1898, by Rev. J. M. Hawley, Miss Minnie Rosenthal to Allen A. Maxfield.

REYNOLDS-ROGERS—Oct. 13, '98, at the residence of the bride's father, D. N. Rogers, near Ramsey, Ark., Mr. G. Y. Reynolds and Miss Emma Rogers, Rev. J. Y. Christmas officiating.

POTTS-WATSON—Oct. 16, 1898, at the residence of the bride's father, Rev. A. Watson, Miss Laura Watson to Mr. Brasses Potts, all of Howard county, Ark., Rev. David Bolls officiating.

GENTRY-FORSYTHE—October 19, 1898, at the home of the bride's father, Mr. Charles Forsythe, Mr. S. O. Gentry and Miss Sibbie Forsythe, both of Gainesville, Ark.; Rev. L. C. Craig officiating.

KESTERSON-BARNES—Oct. 20, 1898, at 8:30 p. m., at the residence of the bride's father, Stuttgart, Ark., Mr. N. T. Kesterson to Miss Dolourious Caloway Barnes, Rev. T. O. Owen officiating.

LETBETTER-JOHNSTON—At the M. E. Church, South, in Gainesville, Ark., Oct. 16, 1898, at 7:30 p. m., Mr. Charles Letbetter, of Knobel, Ark., and Miss Flora Johnston, of Gainesville, Ark., Rev. L. C. Craig officiating.

BENSON-REMMEL—October 12, 1898, at the home of Mr. and Mrs. W. B. Empie, Newport, Ark., Rev. John G. Benson, of the Northern New York Conference and pastor of the M. E. Church at Tunie, N. Y., to Miss Ada E. Remmel, Rev. W. B. Ricks officiating.

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GODBEY & THORNBURGH.

Literary Table.

Euthanasia.

[The following touching and beautiful verses were written some months before the author's death, which occurred at Baltimore last spring.]

With the faces the dearest in sight,
With a kiss on the lips I love best,
To whisper a tender "good night,"
And pass to my pillow of rest.

To kneel, all my service complete,
All duties accomplished, and then
To finish my orisons sweet,
With a trustful and joyous "Amen."

And softly, when slumber was deep,
Unwarned by a shadow before,
On a halcyon pillow of sleep,
To float to the Thitherward shore.

Without a farewell or a tear,
A sob or a flutter or breath,
Unharmd by the phantom of fear,
To glide through the darkness of death.

Just so would I choose to depart,
Just so let the summons be given;
A quiver, a pause of the heart,
A vision of angels—then Heaven!
—Margaret J. Preston.

Mrs. Ballington Booth's Experiences.

Mrs. Ballington Booth, of "the American Volunteers," is writing out her experiences in American prisons, and in the slums of New York, for the Ladies' Home Journal. Mrs. Booth has perhaps come closer to the lives and confidences of the men and women in prisons, and to know the poor better, than any woman living. She will not only tell what she has seen, but she will point out what her experience has shown her to be the most effective way in dealing with the people of the prisons and the slums.

Church Thanksgiving Decorations.

Striking, artistic and appropriate decorations for churches for Thanksgiving Day observances are shown in a number of pictures in the November Ladies' Home Journal. They are made from photographs obtained in competitive contests, and represent the best decorations that were applied to churches on Thanksgiving Day last year. They are filled with suggestions, most of which can be easily utilized by almost any church at the expense of a little effort and the exercise of a little taste.

The Old Testament and the Monuments.

BY T. DARLEY ALLEN.

The Old Testament has received some remarkable confirmations of its truth from the researches of antiquarians in Assyria and Egypt. And the fact is particularly striking that several biblical statements which infidels had declared to be untrue have been vindicated by archaeological discoveries.

Some years ago, the late Dr. Brugsch, the eminent authority on Egyptian antiquities, said that "anyone must certainly be blind who refuses to see the flood of light which the papyri and other

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40 YEARS THE STANDARD.

Egyptian monuments are throwing on the venerable records of the Holy Scripture; and if such a statement was warranted during the lifetime of that Egyptologist, much more, therefore, must its force be recognized today after so many more discoveries have been made confirming the truth of the biblical history than had come to light when he published his researches.

One of the most important discoveries in Egypt having reference to the biblical history is the "Castle of the Jews' Daughters," the ruined palace of Pharaoh-hophra, at Tahpanhes, whither King Zedekiah's daughters fled for refuge, as related in the book of Jeremiah (forty-third chapter). When this discovery first came to light it greatly discomfited infidels, as the truth of the biblical account of the event had been repeatedly denied. Nor was the finding of the name of Shishak, or Sheshonk, on the walls of the temple at Karnak, a less important discovery. Upon the walls of that temple are to be seen today the name of that Egyptian king, and also the names of the cities of Palestine that he conquered (2 Chron. xii:1-3. Pithom, the treasure city, which was built by the Israelites, has also been unearthed, and bricks without straw have been discovered.

A point to be remembered is that no discovery has been made by Egyptologists which disproves any biblical statement. Although the Old Testament contains nearly 700 references to Egypt, infidel antiquarians have been unable to discover evidence of the falsity of a single one of them, but instead are compelled to admit the strength of the argument for the Bible afforded by researches in that land.—The Presbyterian.

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See adv. "Harp of Life."

Agents wanted.

Book Notices.

Many readers of Mrs. Humphrey Ward's latest story "Helbeck of Bannisdale" must have wondered what an opinion an intelligent Catholic reader would be likely to have of it as a portraiture of English Catholics. The question is answered very interestingly in a caustic review of the story by an English Jesuit, which the Living Age for October 15 reprints from the Nineteenth Century.

Mr. Cy Warman's "The Story of the Railroad," the new volume in the Story of the West series, Mr. Max Pemberton's new romance, "The Phantom Army," and Miss Fowler's novel, "Concerning Isabel Carnaby," which has been so successful in England, will be published before the end of the month by D. Appleton & Co.

The "Revue Philosophique" of Paris, in the course of a long and eulogistic review of the Psychology of Suggestion, by Dr. Boris Sidis, calls this work "one of the most complete studies of the subject ever published, and a most meritorious endeavor to explore the nature of subconsciousness." These and other flattering comments from a city which may be termed a center of investigation into these subjects certainly indicate an interesting appreciation of American scientific work of the quality of Dr. Sidis's book, which is published by Appleton & Co.

While preparing his forthcoming book, the Story of the Railroad, in the Story of the West Series, Mr. Cy Warman made a long journey through the West and Southwest for the special purpose of gathering fresh material at first hand. He met many of the pioneers in Western railroad construction, and acquired much unwritten information. It is understood that Mr. Warman, in his book, tells the remarkable story of the war between two railroads for the possession of a canon in Colorado, which will present an unknown page of history to most readers. Mr. Warman's book is to be published soon by D. Appleton & Co.

David Harum, the novel of American life, by the late Edward Noyes Westcott, seems to be one of the cases where a prophet is not without honor in his own country. Although the author was absolutely unknown, the humor and force of his novel struck critics and readers so forcibly that the first edition of the book was exhausted within two weeks, and the publishers, Messrs. D. Appleton & Co., who seem to have been peculiarly successful in bringing out new American authors, have been hard pressed to satisfy inquiries for the book, in spite of their rapid work with a second large printing.

MODERN REVIVALISM—By Rev. Henry Trawick, Nashville, Barbee & Smith, 75 cents.

We have here a clear, consistent discussion of the matter of revivals. The difference between a genuine work of grace and the mere excitement often called revivals is pointed out. In reference to much

of the so-called evangelistic work which is being done, under the head of "Going Down into Egypt," the author says:

"And the system of help grows more complicated every day. At first, there was only the sending down to Egypt for a preacher, who was thought, somehow or other, to be peculiarly adapted to this work. But that will not suffice today; and no wonder, for when a church begins to discount the pastor there is no telling what will be the result."

The tall, bold, reckless Egyptian preacher finds it a physical impossibility to do all the preaching himself; it would knock all the fat in the fire for the scrawny pastor or the dry as dust presiding elder to even help him in the preaching. No, he must bring his assistant, made to order, along with him. Then there are the singers, song books, performers on instruments of music—all to be brought from Egypt. Just what place, from a religious standpoint, he is meant to fill, it is hard to tell, but conspicuous in nearly every one of these Egyptian squadrons is the photograph seller. This author can point to one instance at least, where a man was sent for simply to do the praying. If the system continues to grow in the future as in the recent past, what wonders the next decade will reveal!"

The author gives excellent instruction to pastors in regard to planning and conducting revival meetings, neglecting nothing which is proper in the matter of organizing the movement, always seeking the guidance of the Holy Spirit.

Some Choice Books.

JOHN PLOUGHMAN'S TALK.—By C. H. Spurgeon. This is a treasure of wisdom in homely phrase. 15c.

THE SUFFERING SAVIOUR.—Krumacher. The last stages of Jesus' life, with their lessons. A book of great power. \$1.00

FACTS THAT CALL FOR FAITH.—By Rev. David Gregg, D. D. This is a valuable work, presenting the latest phases of Christian evidence. \$1.00.

SIN AND HOLINESS; or what it is to be holy.—By Rev. D. W. G. Huntington, D. D., Chancellor of Nebraska Wesleyan University. Competent judges pronounce this book new, needed and unanswerable. Its careful perusal will be profitable to every Christian. 12 mo. cloth, 288 pages. \$1.20.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

NOVEMBER 13, 1898.

The Assyrian Invasion.

2 KINGS xix:20-22; 28-37.

Golden Text.—“God is our refuge and strength, a very present help in trouble.” (Ps. xli. 1.)

Topical Outline.—I. The word of the Lord to Sennacherib. (Vs. 20-22, 28.) II. The word of the Lord to Hezekiah. (Vs. 29-34.) III. The Angel of the Lord intervenes. (Vs. 35-37.)

Time—710 B. C., or a little later.
Place—The city of Jerusalem.

READINGS FOR THE WEEK.

Judah Invaded, 2 Kings xviii:13-16.

Surrender Demanded, xviii:17-37.

The Demand Renewed, xix:8-13.
Hezekiah Appeals to God, xix:14-19.

Isaiah Speaks, xix:20-34.

God's Angel Intervenes, xix:35-37.

A Song of Deliverance, Ps. lxxvi.

When Hezekiah came to the throne of Judah, about the year 727 B. C., he found that kingdom in a state of dependence upon the power of Assyria. This had come about by the ungodly policies of Ahaz, his father. Within three years of the time of his accession he saw the kingdom of Israel overthrown by the Assyrians, who carried the ten tribes into captivity and destroyed their nationality for all time. We saw in the last lesson how Hezekiah proceeded to bring back his nation to God and to independence, and how he had sought also to recover to Jehovah the loyalty of the ten tribes by inviting them to his great historic passover. Their contemptuous rejection of his invitation was followed by a swift retribution, and there were no more.

Shortly after these events, Sennacherib, king of Assyria, at the head of a vast army, undertook a campaign against Egypt. It was probably while he was thus occupied that Hezekiah resolved to throw off his yoke, and so refused to pay him tribute any longer. No truer, braver and better man than Hezekiah had been on the throne of Judah since the days of David, no man after his day was his equal. But when Sennacherib prepared to punish this revolt, instead of standing firm in his confidence in God, his faith for the time failed him, and Hezekiah bought off the Assyrian at an enormous sum, amounting in our money to nearly two million dollars. And in order to raise this money, he even tore off the gold plating from the doors of the temple. Evidently he was, for once, stampeded. But money was not, after all, what Sennacherib felt he most needed just now. He was on his way to attack Egypt, and he needed to have no possible enemy in his rear, and above all, he needed

the strong position afforded by Jerusalem as a military base upon which he could rely in any emergency of his campaign against Egypt. As to his promise to accept the money sent him by Hezekiah as satisfaction, such things did not usually stand in the way of Oriental kings. So it was that shortly he sent up a deputation to Jerusalem demanding the surrender of the city. Of this deputation Rabshakeh was the chief speaker. These deputies managed to make their demand in the audience of the people, and they filled it with high-blown pride and lofty contempt, belittling Judah, boasting of the conquests of Assyria, and not omitting to inform the messengers of Hezekiah in the ears of the people, that they held the Almighty, in whom they trusted, in the same contempt as the other gods whom they had burnt in the fire. They got no reply from the people, and Hezekiah answered their blasphemies with prayers and tears before God.

After this Sennacherib sent a letter to Hezekiah, much in the same vein, pointing out his own great power and how impossible it was for Hezekiah to resist his might. This letter Hezekiah carried into the temple and spread out before the Lord, whose honor had been thus assailed, whose power had been so blasphemously challenged, and the king cried to God against this high-headed son of Satan, the king of Assyria. The lesson text of today shows what answer God gave to that prayer.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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NOVEMBER 6, 1898.

Waiting Harvests.

MATTHEW ix:36-38.

"The harvest is great." All the world needs to be brought into right relations to God. That is the work which Jesus came to accomplish. It is by preaching the gospel, as he had taught it, that the work has to be done. In his atonement he prepared the way for the reconciliation of men to God. That was a work for all the world. "He tasted death for every man." Coming to him in trust and obedience, in him we find God—touch the Father, and are reconciled to him whose laws we have broken. As Jesus said in regard to the sower: "The field is the world." So he taught that the harvest field is the whole world also. This the disciples did not realize at the time. They saw the multitudes of their own nation gathering about Jesus—drawn by the report that he was a divine teacher, who manifested a divine love to all men. But the call of the gentiles they did not yet understand. Yet they saw in Jesus a compassion which went out to all. He was a minister to all human needs. Yet he ever taught men to seek not the meat that perisheth "but the meat that endureth to eternal life."

"The laborers are few." There are few who devote their lives to the uplifting of their fellow men. It is not simply those who preach as the disciples did, that are laborers in the harvest. All who, in any sphere, exemplify the principles of divine love, are teachers of the way of life. They harvest souls for the Master. Yet the great multitude seek the world only, and their teaching and ex-

ample lead in the way of death.

"Pray ye." The cause of truth and the reign of love advance as men labor in connection with God. Faith in him and love for him, must direct the work. It must also be inspired by love for men. It is in our human relations that we exhibit love and truth and purity, and it is to bless one another in these earthly relations that these graces are required of us. They give nothing to God, directly. Tennyson says:

"For virtue lives from man to man,
And not from man, O Lord, to Thee."

Some say God might teach truth and save men without our agency. It is false. How can we be the children of God if we do not love our fellow men? And how can we have the spirit of Christ and not be doing the work of Christ? The idea that men may be made Christ-like and yet excused from any loving ministry to one another, is absurd. Or that they may be children of God and not teachers among themselves, of love to God, But let it be laid to heart that the qualification of the laborer to win souls comes from God. If he does not work without us, neither do we work without him. We must seek in communion with him the power to be appreciative laborers in the harvest fields of the Lord.

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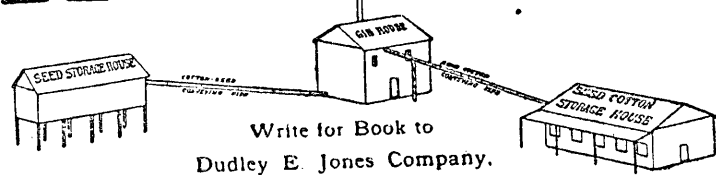
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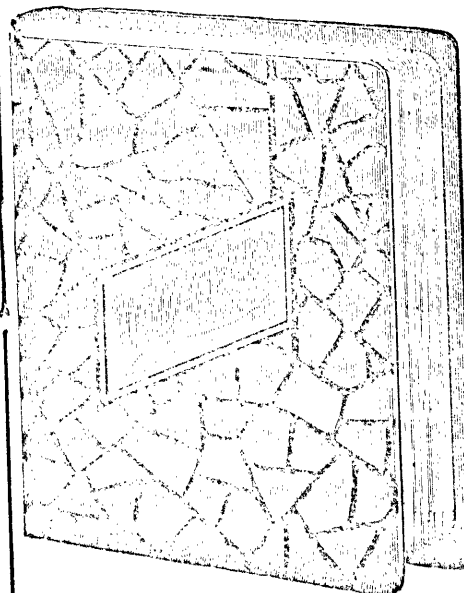
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J. E. GODFREY, D. D., Editor.

WEDNESDAY, NOVEMBER 2, 1898.

Holiness—True and False—Unwise Advocates.

We sympathize with every man who sincerely seeks to lead Christians to higher spiritual life, and are ready to aid all efforts to promote true holiness. But frequently those who claim to be especial holiness preachers, seem to us not to be wise or consistent advocates of that precious doctrine.

Rev. H. B. Cockerill, a second blessing evangelist, and one of the field editors of the Pentecostal Herald, has been holding meetings in Arkansas. Reporting to the Herald, he says:

"We see in Arkansas, as in Kentucky, the baneful effect of the 'church organ'—that is to say, the dry as dust church paper. Those who read it are filled with prejudice against the Wesleyan doctrine of the second work, and it is really pitiful to see them hanging around our meetings, as destitute of spiritual life as the paper they read."

We would that there were more spiritual life in the METHODIST and its editor, and yet we have a comfortable assurance of ever seeking the right way, and ask Brother Cockerill to be patient with us.

We will not deny that the ARKANSAS METHODIST is sometimes tolerably "dry." It is largely, we think, due to the taste of our correspondents. Revivals are reported, generally, by a simple statement of the number of conversions and additions to the church. But without the interjections of "hallelujah's." They find no such interjections in anything Mr. Wesley wrote. This, taken from "The Way of Faith," is an example of a livelier style: "The congregations were large and the order perfect. We had 'music and dancing,' shouts and screams of victory, hot thunderbolts and slant lightning, billows of white fire and devil-shaking dynamite. We used Bro. Stevenson's 'Blood and Fire Songs.' It is the song book for the fire-baptized holiness movement."

We observe, also, that our preachers simply sign their names to their reports, while the Herald correspondents sign, "Yours under the blood;" "Yours, saved, sanc-

plain John Wesley, and our preachers prefer to be Wesleyan.

As to sanctification, the brethren preach it in the terms which Mr. Wesley used. They believe, according to his teaching, that it begins with regeneration and is consummated in "perfect love." They also define it in the terms which Mr. Wesley used, as "loving God with all the heart;" "Having the mind that was in Christ." To this they are accustomed to urge all professors, and they frequently call the cold and backslidden to seek this grace at the altars of the church only. When these backslidden ones come into the full light of the divine favor, they do not teach them that it is a work distinct in kind from regeneration. In the sermons of Mr. Wesley they have warrant for this form of teaching, but as no sermon was ever preached by Mr. Wesley on the second blessing directly, they are not much disposed to that way of putting it, preferring to follow the example of our founder.

As to the readers of the METHODIST being filled with prejudice against the second work, we have found them, for the most part, believers in a second work, and even a third work for a great many professing Christians. If the first blessing has done no good they think that that class ought to seek a second, and so persevere until they really get religion. But if the first blessing makes them the children of God, they are not taught to believe that God has unholy children. "More religion," we trust is their motto, without any effort to mark it by degrees. They think there is but one kind of religion, though there are a good many kinds of hobbies which are labeled religion by their advocates. They think also, that as to prejudice, that strangers who come among them to tell them that their preachers are "holiness fighters," and that the time has come that they must discard their own church papers and go, for Methodist teaching, to individual and unauthorized publications, are probably the most prejudiced men that they have met, claiming to be the servants of the Lord. They, also, have taken a vow to sustain the "institutions of their church," and one of these is their church paper, established by her authority, and edited by a preacher in the regular order of itinerant ministry, under the Bishop's appointment, and they cannot understand

the presiding elder of the district from which he writes, Brother Summers, has very positively condemned his way of preaching, and that of others of his class, and so he expresses his view of Brother S. as follows:

"The trail of the serpent" befouled the hearts of his auditors with unbelief with regard to a great Wesleyan and Biblical doctrine, for which he will be compelled to give an account. If John Wesley was at the head of the Methodist Church today, he would take this man's ecclesiastical head off in a hurry."

Yet this presiding elder is a believer in holiness and sanctification and Wesley, as much as Brother Cockerill. But he does not believe that the Methodist doctrine [of sanctification is rightly represented nor the cause of scriptural holiness really served by the second-blessing movement; and, in this view agree three-fourths of all the Methodist preachers. How can we view as other than arrogant assumption and spiritual egotism, this claim upon the part of Brother Cockerill to represent Methodism and holiness against the common view of Methodist preachers and Methodist "church organs"? Shall we believe that the rank and file of our preachers, who labor so earnestly and endure so patiently the utmost self-denial for conscience' sake, do not really wish people to accept the gospel they bring, or believe on the Christ they preach? Can it be believed that the preachers do not want to advance their churches to higher spiritual ground? "Holiness fighters" is a term which we constantly find used by these second-blessing-ists to characterize the majority of their brethren in the ministry. Are any of our preachers truly opposed to holiness? Has Bro. Cockerill a monopoly of all wisdom and piety, that he should speak of our preachers as opposing holiness, simply because they do not endorse his views? When he displaces the "church organ" and sows the community down with an independent paper, not authorized by the church, does he not know that he does a work which every presiding elder, and every right-minded preacher in the State is bound to condemn?

He would persuade the people who hear him, that the Methodist Church is not Methodist at all; and that its bishops, editors, and

Now, we have spoken to Brother Cockerill some plain truths, plainly stated, and, which we feel, for the cause of true holiness, constrained to write. We have not meant to say anything but what duty demands, and we have said it as kindly as possible. Should anything we have written seem to express prejudice, we hope that Bro. Cockerill will set it alongside of this, which we quote from the Herald, as representing the tone in which the writers to that paper are wont to speak, respecting the church and its laws:

"The carnal mind is the real opposition to the holiness revival. Those backslidden preachers and moribund churches know that holiness will break up the deadly nightmare that rests upon the people, open their eyes and free their souls, and they know that their job is gone. Hence, we see hell and earth trying to keep the people in ignorance, by keeping the light from them. So we have the recent gag law on evangelists, etc."

Finally, we will say, that the editor of this paper, in common with all his brethren, feels that "to spread scriptural holiness over these lands" is the especial calling of a Methodist preacher. He recognizes that a higher spirituality is the great need of the church today, as it has always been, and he stands ready to welcome and aid any brother, who, in his professed advocacy of holiness, bears the fruit of holiness to testify of his work.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

When it is found that the second blessing people have less prejudice than other Christians, are better in their families, pay their debts better, love the church more; in short, when the movement is seen to be a real success in the very work it claims to do, it will have the endorsement of all the people of God.

A Great Cause.

I want to thus publicly express our thanks to the General Conference

Church was destroyed last January by the cyclone, after the membership had done its utmost, we then turned to the Extension Board for help, and it gladdened our hearts by responding to our call, for aid was imperative. We were very kindly granted a donation of \$800 and a loan of \$1,000, for which we are profoundly grateful, and for which we hope to show our appreciation in a substantial way. We shall not soon forget the great consideration shown us by Dr. Whisner and Mr. Barclay at a time when we needed consideration most.

By the heroism of the membership, the aid from the Extension Board, the assistance rendered us by friends at home and abroad, we have been enabled to erect a building that is handsomer, more modern and more commodious than the former one. It is one worthy of this branch of our Methodism in this city. Those who fail to appreciate the great work being done by the Church Extension Board are blind to one of the greatest departments of our Methodism. Countless struggling churches have been and are being helped by the funds from this department. All of the interests for which our churches are assessed are important, but none more so than the Church Extension cause. Its achievements during the seventeen years of its existence have been nothing short of marvelous, and more could have been accomplished had all supported the cause as they should have. It is, indeed, a great home missionary enterprise, by which the people are supplied with houses of worship. Thus the cause of Christ and Methodism is given a permanent footing, where otherwise it would perhaps never be established. Our Central Church will ever be a friend and supporter of Church Extension and in sympathy with the heroic efforts of the General Board.

P. C. FLETCHER.

Notices.

LITTLE ROCK CONFERENCE.

The Board of Missions will meet at Winfield Memorial Church, Little Rock, at 10 a.m., Tuesday, November 22, 1898.

J. R. MOORE,
President.

The St. Louis, Iron Mountain, Memphis & L. R., and Hot Springs railroads will give a rate of one and one-third fare for the round trip, for delegates and visitors attending our conference in Little Rock, November 23, on the certificate plan. In purchasing tickets from starting point, get a certificate from your agent, showing you have paid full fare, and this certificate properly signed by the secretary of the conference, will entitle you to return for one-third fare. Have applied for rates on the Cotton Belt and P. and G. roads, and will make further announcement soon. Respectfully,

W. A. STEEL.

Classes of the 1st, 2d, 3d, and

4th years will meet at First Church, Eighth and Center, on Tuesday morning; classes for admission on trial, at the League hall of Winfield Memorial Church, Fifteenth and Center.

Again I announce, that I will provide no homes for preachers' wives or children unless notified at once. I am willing to provide, but must have notice.

JAMES THOMAS.

A Note.

GODBEY & THORNBURGH:

Dear Brethren—I just wish to thank you for the very excellent editorial on first page of METHODIST this week, entitled "Elevating the Spiritual Tone." May our hard working pastors get the idea and then proceed to apply it.

Yours sincerely,

P. W. CAMPBELL.
Magazine, Ark., Oct. 21, 1898.

Little Rock Conference.

The railroads have granted a reduction to one and one-third fare for the round trip, on the certificate plan. Don't forget to get your receipts from the agent where you pay your fare.

W. A. STEELE,
Railroad Secretary.

Personal.

Chaplain Babcock has returned to his regiment at Anniston, Ala.

Editor Culp, of Mammoth Springs, visited our office Wednesday.

We had the pleasure of a call from Rev. L. B. Hawley, last Wednesday.

Col. S. W. Fordyce has resigned the presidency of the Cotton Belt railroad.

Mrs. Erwin and Mrs. Lucas, of Newport, were pleasant visitors last week.

President McKinley has received the degree of Doctor of Laws from the University of Chicago.

Senator J. K. Jones, of this state, thinks the Democracy will control the next house of congress.

A. P. Few and C. R. Montgomery are transferred from the Pacific to the Little Rock Conference.

J. F. Ripley, of Black Rock, attended the I. O. O. F. Grand Lodge last week, and called on the METHODIST.

Bishop Galloway got away from Jackson, Miss., last week, and is engaged in his conferences in Texas.

Among the soldiers who have performed well their part at Manila, Lieut. England, from Little Rock, receives honorable mention.

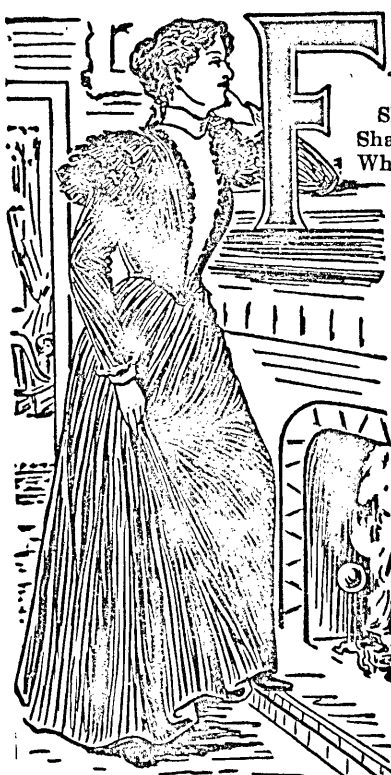
The cablegram which announced the death of Dr. Cunningham Geikle, was a mistake. He is not dead. So says the Christian Guardian.

Dr. W. J. Bell, of Bethesda, one of the old standby's of the church and of the ARKANSAS METHODIST, was a pleasant caller Wednesday.

Rev. G. E. Cameron came up to hear Dr. Allen last Sunday. Revs. S. L. Cochran and M. B. Umsted came over from the White River Conference.

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 "war" 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

Rev. C. D. McSwain was in our office Thursday. He reported the death of his niece, Miss Etta Garland, of Emmet, Ark., a beautiful Christian character.

Our friend Wadley, editor of the Hot Springs News, thinks that the administration of justice in that place, is sadly clouded by a nol-prosecuting attorney.

Judge Henry C. Caldwell, of the United States Circuit Court, has returned to make his home in Little Rock—residence, corner of Eighth and Scott streets.

A card, sent us from Missouri, says: "Rev. C. C. Woods, D.D., of the Southwest Missouri Conference, has been appointed by Bishop Candler, editor of the St. Louis Christian Advocate.

We were happy to have a call on Monday last, from our friend, F. M. Daniel, of Mammoth Spring. He was attending the meeting of trustees of Galloway College. Rev. J. R. Oason was also at the trustees' meeting, and made us a call Monday.

Rev. Cyrus D. Felton, D. D., of the M. E. Church, died at his home, at De Funiak Springs, Fla., Oct. 17. We knew Dr. Felton when he was pastor of the Union M. E. Church, St. Louis. He was an able preacher, a model pastor, and a liberal spirited, brotherly, Christian gentleman.

At the late session of the Tennessee Conference, Dr. D. C. Kelly was appointed presiding elder of the Nashville district; Dr. John Matthews, pastor of McKendree Church, Nashville; and Dr. E. B. Chapell, pastor of West End Church, Nashville. Dr. J. O. Morris was transferred to the Memphis Conference.

Kellogg O. Gould, editor of the Tribune, of this city, was tried and acquitted, last week, upon an indictment for sending obscene literature through the mails. Judge Williams instructed the jury that the matter referred to was obscene, within the meaning of the law. But Mr. Gould was acquitted on the plea of ignorance that such matter had been printed and mailed until after the act.

Rev. T. R. Pierce, D. D., has resigned the editorship of the Texas Christian Advocate. He says: "Having served the Texas Christian Advocate four years, the usual term of a preacher's pastorate, and not being desirous of spending my life in editorial and literary work, and having a good opportunity to give up the paper, consistently with a good conscience and without detriment to the cause, I hereby resign the office of editor of the Texas Christian Advocate, to take effect immediately."

Bishop Galloway, of the Methodist Episcopal Church, South, was unable to keep his engagement to preach at the recent session of the Rock River Conference, because of the outbreak of yellow fever at Jackson, Miss., his home. He felt it to be his duty to remain and devote his time and strength to the service of his neighbors during the prevalence of the terrible scourge. His failure to reach Chicago was deeply regretted; but the reason was no doubt accepted as sufficient.—Pittsburg Christian Advocate.

Rev. W. W. Newberry, late pastor of the Mary Street Church, Bristol, has withdrawn from the M. E. Church, South. He cites as his reasons, belief in instant sanctification as a second work of grace, divine healing in answer to the prayer of faith; and the second coming of Jesus to reign in millennial glory, and while the Methodist Church is not governed by this form of religion, and its people do not adhere to this form of supreme grace, he has concluded to withdraw and devote himself to teaching the three doctrines named.

Christian Life.

He Leadeth Me.

M. M.

I do not know the path I tread,
'Tis only known by Thee;
No fear disturbs my onward course,
I know thou leadest me.

I know not what may come to me,
I would not if I might.
Father, I put my trust in thee,
I know thou lead'st me right.

If thou should'st lead through darksome ways,
Where gleams no trace of light,
I'll put my hand in thine and say:
"I trust in thee for sight."

And if the way be bright and fair,
And joy and peace be mine,
I'll still look up to thee and say:
"I thank thee, Lord divine."

And so, whate'er thou lead'st me to,
I'll humbly trust in thee;
I'll fear no pain, no, harm, nor cross,
Since thou art leading me.

We can safely claim God's leading when we have set our hearts to do his will.

It is no more burden for one to serve God than it is to take care of his own physical or mental health. We only serve ourselves in all God requires us to do. His perfect knowledge of our highest need makes him alone a perfect counselor.

Threads of Gold.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the threads of gold which, when woven together, gleam so brightly in the pattern of life that God approves.—F. W. Farrar.

Each day is a branch in the tree of life, laden heavily with fruit. If we lie down lazily beneath, it we may starve; but if we shake the branches, some of the fruit may fall upon us.—Longfellow.

Any work, no matter how humble, that a man honors by efficient labor and steady application, will be found important enough to secure respect for himself and credit

gospel of John opens with Christ in the bosom of the Father, and closes with a sinner in the bosom of Christ.—W. W. Clark.

Forgiveness.

A gentleman once went to Sir Eardly Wilmot, Lord Chief Justice of the Court of Common Pleas, under the influence of great wrath and indignation at a real injury he had received from a person high in the political world. After relating the particulars, he asked Sir Eardly if he did not think it would be manly to resent it? "Yes," said the knight, "it will be manly to resent it; but it will be God-like to forgive it." The gentleman declared that this had such an instantaneous effect upon him, that he came away quite an altered man, and in a very different temper from that in which he went.—Churchman.

Brilliant, but Useless Sermons.

Sir Ashley Cooper, on visiting Paris, was asked by the surgeon "en chef" of the empire, how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times.

"Ah, but, Monsieur, I have done him one hundred and sixty times."

"How many times did you save life?" continued the curious Frenchman, after he had looked into the blank amazement of Sir Ashley's face.

"I," said the Englishman, "saved eleven out of thirteen. How many did you save out of one hundred and sixty?"

"Ah, Monsieur, I lose dem all; but de operation was very brilliant."

Of how many popular ministries might the same verdict be given! Souls are not saved, but the preaching is very brilliant.

The Coming of Baby.

When a baby comes to the house real happiness comes. The care and anxiety count for nothing against the clinging touch of the little hands and the sound of the little voice. The highest function given to human beings, is bringing healthy, happy children into the

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Our Church at Home.

Resolutions Concerning Bro. Sage.

Whereas, By virtue of the polity of our church, this year closes the labors of our beloved presiding elder, Rev. J. A. Sage, among us, Resolved, That this quarterly conference express to him their deep regret that he must leave us, and that we assure him of our high appreciation of his efficient work and highly Christian and brotherly character exhibited among us.

Resolved, That wherever his lot may be cast, we will uphold him with our prayers.

J. S. NICHOLSON.

The above resolutions were passed by the quarterly conference of Amity circuit. We have like resolutions from Oma circuit, and from others in the district. We will not publish all. They are one in substance. Bro. Sage is closing a four years' term on the Hot Springs District. Loved by the church, as he deserves to be, and all the churches part with him with regret. Every quarterly conference will doubtless make mention of the fact on its records, but this must represent them all. [Ed.]

NOTICE.

Committee and Class of the Fourth Year, Arkansas Conference, will please meet at the Methodist Church at Morrillton, Ark., Nov. 15, at 8 a. m.

Will the preachers look to the collection for conference claimants. Bring up assessment in full, if possible.

R. M. TRAYLOR.

NOTICE.

The Class for Admission on Trial in the Arkansas Conference will meet the committee at the Methodist Church, Morrillton, Ark., Tuesday, Nov. 15, at 1 p. m.

F. S. H. JOHNSTON, Ch'n.

NO CHANGE.

Notice to the Presiding Elders of the White River Conference:

I hope you will not insist on a change of the date of the convening of the White River Conference from December 1st to November 30th. I have arranged with Judge George M. Chapline to adjourn court in favor of the conference. My agreement with the railroads, covering special rates, names Dec. 1st as the date of convening, and all local arrangements have been made for Dec. 1st. Any change in date at this late day would inconvenience my people and at the same time cause other arrangements to be made anew.

I shall esteem it a great favor, for the reasons above enumerated, if the presiding elders will withdraw their request.

The railroad rates will be one and one-third fares, on the certificate plan, so far as heard from. When all the railroads have made rates, I will inform members and delegates through the METHODIST.

R. C. MOREHEAD.
Clarendon, Oct. 31.

Seeking Light.

DEAR DR. GLENN:—On page 33, paragraph 66 of the new edition of our Discipline, answering what shall be done by Annual Conferences, says: "Let every Annual Conference appoint a committee on admissions, who shall inquire into the character and adaptation to the itinerancy of all applicants for admission on trial, readmission, and admission from other churches. If this committee report adversely on any case, a vote of two-thirds of the members present and voting shall be requisite to grant the application."

As you, Mr. Editor, were a member of the General Conference that created this clause in our Discipline, will you do me the kindness to answer through the WESLEYAN the following questions:

1st. Does this paragraph contemplate a committee separate from the committee that examines the candidates on course of study?

2nd. Is a favorable report from this special committee necessary to bring the case before the Annual Conference?

3d. From what source will this special committee get its information and at what time?

By answering the above you will oblige me and others.

Respectfully,

AMICUS W. WILLIAMS.

P. S. I wish to add that, as I understand the spirit of this new paragraph, I think it is good law, and I can only regret that it has not been in our Discipline all the time.

A. W. W.

Dalton, Ga., Sept. 22.

To the first question we answer, yes. The law contemplates a separate committee. We think, however, that it is a question whether or not the duties of both committees may be committed to one.

To the second question we say, no. The law provides that a case adversely reported may be admitted by a two-thirds vote, which could not be decided without bringing the case before the conference.

To the third we answer, from any source and at any time practicable.

We refer Brother Williams, however, to the bishops for authority on these questions.—Wesleyan Christian Advocate.

Answer to Brother Sage.

I agree with Brother Sage in part, and in part with myself. The Bishop appoints, and if he had, or will, it only gives that much more force to the act, for the first name on a committee or board thus appointed, is usually considered its chairman. I thank Bro. Sage for calling attention to the right of the board to elect its officers. It also has a right to fill all vacancies under ¶. 331. You see, Brother Sage, I have looked at my "book" this time. Thank you. Come and see me.

JAS. F. JERNIGAN.

A SOLDIER'S ESCAPE.

From the Democrat-Message, Mt. Sterling, Ill.

When Richmond had fallen and the great commanders had met beneath the historic apple tree at Appomattox, the 83d Pennsylvania Volunteers, prematurely aged, clad in tatters and rags, broken in body, but of dauntless spirit, swung into line for the last "grand review" and then quietly marched away to begin life's fray anew. Rebel shot and shell, the dread miasma of the southern swamp, sleepless nights and wearisome days had depleted their ranks until only a handful remained. Among the number, Asa Robinson came back to the old home in Mt. Sterling, Ill.; that he had left at the call to arms four years previous. He went away in the first flush of vigorous manhood; he came back a ghost of the self that answered to President Lincoln's call for "300,000 more."

With his return to the old homestead there came to him the knowledge that war with him was only begun; that he must fight the battle with disease to the end of his days; that the glare of a Southern sun and the galling fire of a Southern soldiery were as nothing compared to the onslaught of an enemy that fought under cover and disregarded all the rules of civilized warfare. Sciatic rheumatism fastened its fangs upon him, incapacitating him for manual labor and rendering him, much of the time, physically as helpless as an infant. The years passed by, but his sufferings, with increasing age, were increased rather than diminished. He spent a small fortune for doctor's medicine, praying for even temporary relief, but it did not come.

To-day he is an alert, active man of fifty-five years. His rheumatic pains have departed, and while there are traces of his years of suffering in his face he walks with the soldierly bearing and springy step of a healthy young man.

To the Democrat-Message reporter he talked freely about his case. Mr. Robinson is a man of much more than average education and intelligence. Where he is known in Brown county his word is as acceptable as the bond of the average man, and there is no question but that in his case an almost miraculous cure was wrought by Dr. Williams' Pink Pills for Pale People.

"I was a great sufferer from sciatic rheumatism almost from the time of my discharge from the army. At times I was bent almost double, and got around with only the greatest difficulty. Nothing seemed to give me permanent relief until three years ago, when my attention was called to some of the wonderful cures effected by Dr. Williams' Pink Pills for Pale People, and I made up my mind to try them. I had not taken more than a half a box when I noticed an improvement in my condition. I took three boxes of the pills, and at the end of that time was in better condition than at any time since the close of my army service. Since then I have never been bothered with rheumatism. Dr. Williams' Pink Pills for Pale People is the only remedy that ever did me any good, and to them I owe my restoration to health."

ASA S. ROBINSON.

Subscribed and sworn to before me this the 12th day of July, A.D., 1897.

JOHN G. GENLER,
Justice of the Peace.

Medical evidence is added in the following physician's certificate:

This is to certify that I have this day examined Asa Robinson and find him enjoying a healthy physical condition and free from rheumatism.

HENRY M. COWEN, A.M., M.D.

Subscribed and sworn to before me this 16th day of July, 1897.

R. E. VANDEVENTER,
County Judge, Brown County, Ills.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained, in a condensed form, in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and hollow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

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Missions.

The Anglo-Chinese College.

I. LOCATION.

It is located in Shanghai. This city is the metropolis of the East. Situated about forty miles from the mouth of the great Yangtse River, it contains a population of over six thousand Europeans and Americans, and nearly three hundred thousand Chinese, all under the control of the Municipal Council, (elected annually by the foreign property holders,) in conjunction with the consuls of the various treaty powers residing at Shanghai. This is the great trade center for China, Japan, and Korea. It is the entrepot for a large majority of the passengers and freight coming from Europe and America for the far east. Shanghai is the center of foreign influence in China. It is the place, above all others, to which all Chinese who become interested in foreign things and who desire to learn foreign ways, look for guidance. Thousands of the people come here every year from all parts of the empire to see what the wonderful people from over the sea have done and are doing in the way of building steamers, machine shops, many storied residences, banks, stores, wide streets, gas lights, water works, electric lights, telephones, churches, schools, hospitals, etc.

The college is located in the newer part of Shanghai—the American settlement—known as Hongkew, the Chinese name for the region, which means: "The Mouth of the Rainbow," indicating that the Chinese, like some people in America, have hoped to find the traditional bag of gold at the Rainbow's mouth. This settlement is now rapidly filling up with a population of both foreigners and natives, among whom are the literati, merchants, factory operatives, mechanics, &c.

About six acres of valuable ground in the heart of Hongkew belongs to the college. Three acres of this is occupied by the college campus. The residences of the foreign teachers occupy a part of the other three acres, and the rest is vacant lots. These lots ought to have buildings put up on them to be rented out so as to get an income from them for the use of the college.

II. OPPORTUNITIES.

Educational. There is a great and growing demand for a knowledge of English, Mathematics and Science among the youth of China, especially at Shanghai and the other cities along the coast. Indeed, this demand is spreading far away into the interior, and the missionaries are being called upon everywhere to teach these subjects, especially English. This desire for Western learning is caused by two facts:

(1.) There is a great demand for English speaking Chinese in Government employ, in the Custom service, in telegraph offices, in business houses, in machine shops, on steamers, in mines, on railroads and in schools and families as

teachers. The pay in these numerous positions is very good, from three to five times as much as an ordinary Chinese can get as a teacher, writer or clerk. Thus a splendid outlet is provided for the ambition of young men who want to rise in the world and they are eager to take advantage of it in ever increasing numbers.

(2.) Western learning is, by Imperial Decree, to take the place of the old Wenchang, or classical essay, in the Government Civil Service.

Hence, while the Chinese Government, as well as private individuals, are establishing schools to teach Western learning, the institutions established by the missionaries are, and will continue to be, the principal means for meeting this demand for Western learning, and the only limit to the work that can be done for China in this direction is the men and the means to do it with.

2. Religious. The Anglo-Chinese College has an excellent opportunity for evangelistic work among the boys and young men that crowd its halls. All pupils are required to attend prayers in the college chapel every morning and evening, and Sunday-school and preaching once on Sunday. A large majority of them have a religious lesson in the course of their daily studies, and the Saturday morning session is devoted wholly to Bible study. Besides this, various kinds of religious work are carried on, at which the attendance is voluntary, such as the weekly prayer-meeting, Epworth League, Y. M. C. A., probationers' meetings, students' prayer-meetings, &c.

Thus Christianity is constantly kept before them and they are urged to accept the truth and believe on the Lord Jesus Christ that they may be saved. In this way large numbers of Chinese youth, who cannot be reached in any other way, have been thoroughly instructed in the truths of Christianity and may have become Christians. The importance of this work is further enhanced by the fact that not a few of those young men are to exert a controlling influence on the destiny of China in the near future.

III. NEEDS.

1. Our first need is a church building. We now hold our services in the college chapel. But this is very inconvenient and greatly hinders the growth of the church. The outsiders, especially the women, do not like to come into the college chapel, so that we do not reach the large numbers of people that we could reach if we had a church building. And, moreover, the chapel is needed very much for other purposes in the work of the college.

Three thousand five hundred dollars, gold, is needed to build such a church as will meet our present wants. We have \$500 in hand and another \$500 can be secured. We need, therefore, \$2,500 more for this purpose.

But we ought to put up a larger church than \$3,500 would build. The Christian community of Shanghai is rapidly increasing, and the

many union meetings that take place there every year are growing to such large proportions that even now none of the churches, so far built in Shanghai, will accommodate them. Last year the Christian Endeavorers had to rent one of the large public halls, at considerable expense, in which to hold their grand rally, as none of the churches in Shanghai would hold the people on that occasion. The next church built in Shanghai ought by all means to be of sufficient size to accommodate these large union meetings. We ought, therefore, to build a church with 1,000 or 1,200 sittings, costing six thousand dollars (\$6,000) gold.

2. Dormitories. The present dormitories are cheap buildings, put up several years ago as a makeshift and have long since become very much dilapidated, notwithstanding frequent repairs, and are now wholly inadequate to the needs of the college.

3. Class rooms, library and gymnasium. We can accommodate about 200 pupils, with some considerable crowding. But last year we squeezed in 244 and this year 238 were admitted, while nearly one hundred had to be turned away for want of room and teaching force. More class room is badly needed for even the 200 or more that we now have in the college.

The library is much needed. A small room in the attic of the main building is now set apart for the purpose, but it is altogether too cramped to be of much use.

The gymnasium is a necessity in a school in China, where the pupils are naturally so averse to taking physical exercise. We have very little in this line as yet and a well equipped gymnasium is needed very much.

4. Improvement Fund. If the vacant lots could have tenement houses built on them, a large income could be collected from them which would be a permanent endowment for the college. This would serve not only to relieve the Board of Missions of the salaries of the foreign missionary—teachers in the college, and pay all the taxes and running expenses, but would greatly aid in providing a proper equipment for the work the college ought to do.

Our China Mission Conference at its last session, in October, 1897, unanimously agreed to ask the home church, among other things, for a Jubilee Gift of \$20,000 for the Anglo-Chinese College. This amount is needed in order to properly equip the college for the great work that it is called upon to do in this time of China's awakening. A grand opportunity for educational and evangelistic work is presented to our church through this college and we ought to have the means to do it with.

There is, moreover, not a little competition to be met with. Besides the numerous smaller institutions and private schools that are being carried on in Shanghai for teaching Western learning, there are three large institutions that are well supplied with men and money for this kind of work.

(1.) The Roman Catholics have a large institution, known as the

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Saint Xavier's College, within a quarter of a mile of the Anglo-Chinese College. They have a large five-story building, with all the necessary smaller buildings and appendages, a strong teaching force, and plenty of money.

(2.) The Chinese government has recently established a school in Shanghai for teaching English, mathematics, science, etc. Nearly \$100,000 in gold, has been appropriated for the purchase of land and the erection of all the necessary buildings, etc., to accommodate 400 pupils. This institution is to be under the charge of Rev. J. C. Ferguson, formerly of the Methodist Episcopal Mission at Nanking.

(3.) The Protestant Episcopal Mission has a fine institution in St. John's College, under the charge of Rev. F. L. H. Pott. It was founded originally by Bishop Schereschewsky, at a cost of \$100,000, which amount the Bishop had secured by an appeal to the home church. This college has grown to be a splendid institution under Mr. Pott's able management. He came to the United States last autumn to raise \$10,000 in gold, with which to build a science hall for the use of the college. He secured the money and returned to China in February last, and the building will probably soon be erected. A considerable sum was also contributed by the Chinese patrons of the college towards the erection of the hall.

With these finely equipped institutions in our immediate neighborhood, we need to greatly enlarge and improve our facilities in order to meet the conditions now surrounding us, if we would not fall behind in the work. We are now in much danger of being able to command only the second and third rate pupils—the leavings, so to speak, after all the other better equipped institutions are filled up.

Can we get the help that we need and get it quickly?

A. P. PARKER.

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Contributed.

In Memoriam.

On July 28, 1898, at 3 a. m., at Bethel parsonage, near Phoenix, Arizona, Rev. R. F. Emerson entered into rest. Some four months previous, in company with his faithful wife, he came here on the advice of his physician, in hope of finding in this climate that which would arrest the ravages of that fearful disease—consumption—which held his frail body in its grasp. Alas! he, like thousands of others, came too late. Soon after his arrival here, other complications arose in his case, that not only hastened the end, but also caused him intense suffering, and for eight weeks he endured great physical pain, almost constantly.

But I rejoice to chronicle the fact, that in him the grace of God triumphed gloriously over the most adverse material circumstances. For the glory of God and the comfort of the suffering, let me state the case.

Bro. Emerson was nearly 2,000 miles from his children and the friends that knew him. In a strange land, among strangers, penniless, with a frail wife, who was scarcely able to attend his wants, even in day-time. Confined to his bed for eight weeks, lingering through days of agony intensified by the heat of an Arizona summer and nights of weariness. For weeks he scarcely had more than fifteen minutes' sleep at once. Dependent on the good people here for house and nursing, and on friends at home for whatever help they could give him, yet through all these days and weeks his life was a Psalm of joy and praise. He never murmured, never complained, said all the time, "The Lord's will be done." In eighteen years in the pastorate, I have never seen a greater triumph of grace over the hard conditions of life. Oh! it was glorious. He went down into the shadow of death with joy, leaning on the arm of his "beloved."

I said he was among strangers. With the exception of one man and his family, this was true. A good man, Bro. Robert Wilson, who has been here many years, felt impressed to write to a man by the name of Emerson in Missouri, who had worked for him years ago. In the letter he made special inquiry of this Bro. Emerson about his brother, Robert Emerson. What was his surprise, when the reply came immediately: "My brother Robert is now a Methodist preacher, and is sick with consumption, and is dying, in Arizona, at or near Phoenix." Then it all flashed into Bro. Wilson's mind, about the sick preacher, who had been getting some supplies out of his store. So he went to see him, renewed old acquaintance, secured a nurse for him, and gave him much assistance. Truly, "God moves in a mysterious way." He was a good man. He won all hearts who knew him. His death was a great victory.

God bless and comfort his good wife and fatherless children. I trust the friends there, who have been blessed by his ministry, may

rally to their aid and see that they lack for nothing.

J. M. WEEMS.
Phoenix, A. T., Oct. 11.

An Interesting Sketch.

The following is printed from the original minutes, sent to this paper by the Rev. H. H. Watson. It will be found interesting as a sketch from the work of our venerable and venerated Dr. Andrew Hunter, and dating back to the very beginning of our separate history as a church. The work referred to is now, in part, embraced in Clark circuit, Arkadelphia district, W. J. Davis, P. C.

An incident which we have learned in connection with this document, is, that the P. E., Andrew Hunter, immediately after this quarterly meeting, started to Pennsylvania, to be married.

Fourth Quarterly Meeting Conference for Greenville circuit, Washington district, held at Mount Zion, on the 9th day of September, 1844; opened with prayer by A. Hunter. The following members present, to-wit:

Andrew Hunter, P. E.; M. B. Lowry, C. P.; Y. S. McKinney, L. P.; Wm. Kizziah, Ex.; Wesley Sloan, sup. L. P.; L. G. Evans, C. L.; W. C. Gentry, A. E. Thornton, Jos. Sloan, Thos. A. Ross, stewards; Loven Ross, C. L.; Jesse Skinner, C. L.; Wm. Sloan, colored, Ex.

A. E. Thornton nominated and elected secretary.

Q. 1. Are there any appeals? Ans. None.

2. Are the official members blameless in conduct and character?

1. The case of Jesse Jenkins, local deacon, taken up, and it was proved that he has been negligent in attending to preaching, therefore, it is

Resolved, That he be admonished by the presiding elder, and his character passed.

2. Character of M. E. Alford, L. P., examined, his character passed and his license renewed.

3. The case of Y. S. McKinney, L. P., taken up, his character passed and his license renewed.

4. The case of Wesley Sloan, colored man, L. P., taken up; his character passed and license renewed.

5. The case of Wm. Kizziah, Ex., taken up; his character passed and license renewed.

6. The case of Wm. Sloan, colored man, Ex., taken up; his character passed and license renewed.

The character of the following stewards examined and passed: Wm. Jenkins, Josiah Ross, Wm. C. Gentry, A. E. Thornton, Thos. A. Ross.

James Sloan, steward, character examined and passed, and at his request, he was discontinued as steward.

Q. 3. Where shall the next quarterly meeting be held?

Ans. At Mount Zion.

The preamble and resolutions passed by the quarterly meeting conference of Warren circuit upon the subject of a separate organiza-

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tion of the M. E. Church in the slave holding states, was unanimously adopted by a vote of this conference.

Conference adjourned.

ANDREW HUNTER, P. E.
A. E. THORNTON, Sec.

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Franklin.....	
Logan.....	
Arkadelphia.....	
Public collection.....	28 00
Expenses of Lowery.....	40

Add quarterage heretofore..... 27 05

Add quarterage from Mt. Zion, 4th 65 65

3 00

\$68 65

56 50

Leaves..... \$12 15

Paid Hunter \$1.50, Lowery \$10.65, makes.... 12-15

On the back of the document was written the following:

Bro. Gentry, you will receipt the steward's book in full; A. Hunter, \$13.50; M. B. Lowery has received one hundred dollars, this 14th, 1844.

I remain yours,

M. B. LOWREY.

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At Rest.

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

RICHARDSON: Sister Cora Richardson, daughter of J. T. Richardson, died Tuesday, September 27, 1898. Oh! what sadness in that home.

W. B. FISHER.

BROWN: Ruby Olarabelle, infant daughter of W. H. and M. E. Brown, died August 7, 1898, lacking three days of being five months old. Precious babe. How sweet! But death claimed it. Dear parents, let your tear-dimmed eyes be dried, and your hearts cease to mourn. Ruby now rests in the city of God, free from pain and sorrow. Let your constant aim be to meet her again.

D. C. ROSS.

Plummerville, Ark.

LACEFIELD: Minnie Mildred, infant daughter of W. P. and M. J. Laceyfield, was born November 1, 1897; died August 27, 1898. Weeping ones, look up through your tears to Him who doeth all things well. Let not the cares of this world, nor the deceitfulness of riches decoy your hearts away from the path of the just; and by and by your sorrows will all turn to joy, when you meet your Mildred again in the home of the good.

D. C. ROSS.

Plummerville, Ark.

WILLIAMS: Nancy A. Williams, wife of Elisha Williams, was born December 8, 1827; departed this life August 20, 1898; was converted and joined the M. E. Church, South, in 1850, in which she lived a faithful member until death. Another one of God's children has crossed over the river. She leaves a husband and five children to mourn their loss. May God bless the bereaved and lead them home to the realms of eternal bliss.

W. B. FISHER.

MATHIS: Little Millard Allen Mathis, son of M. S. and M. O. Mathis, was born May 30, 1894, and died August 12, 1898. Little Millard was a bright, sweet little boy. He was left only to cheer and brighten the home of his parents for a short space of time, but God knows best and called little Millard to himself. His sickness was of short duration. While it is so sad for the fond parents to give him up, yet there is much to console them in the thought that their little boy is safe in the arms of Jesus.

Their loving pastor,
R. H. POYNTER.

SWEARINGIN: James, was born in Tennessee, April 12, 1835; spent most of his young days in Memphis, Tenn.; moved to Arkansas in 1870. In 1872 he married Miss Nellie Patterson, of Sugar Loaf, Ark., Bro. H. M. Granade officiating. He professed conversion about 1885, at Pleasant Valley, Hackett circuit, under the ministry of Bro. J. M. C. Hamilton, immediately joining the M. E. Church, South. Here he lived a consistent and acceptable member till God told him to come up higher. He died of slow fever, August 23, 1898, in Hackett. His house was a home for the preachers. Many, among the itineracy, who read this, will pray our Father to comfort his wife in this affliction. To them was born one child only, and it preceded Bro. Swearingin home. He was ever an honorable citizen and a successful business man.

EUGENE WOODRUFF.

POPE: H. B. Pope was born in Crawford county, Ga., July, 1842, moved to Lonoke county, Ark., in 1895, and died September 21, 1898. Bro. Pope was a man of many fine traits of character, and would impress thinking people anywhere as a true man and a staunch Methodist. He had read much, was a student of human nature; and, besides, had a varied experience in life. He

was eminently fitted for a Sunday-school superintendent, which office he filled with ability for twenty-eight or thirty years. This writer has never known a more successful superintendent, and we will sadly miss him from our church. He was a strong support to the preacher in every good work. His place is hard to fill. His influence was of that kind to impress his family of his sincerity. His home was a pleasant one, the influence there was sweet and sacred. He leaves a broken-hearted wife, three sons and five daughters. His oldest son, Solomon Pope, is a member of and in good standing in the Indian Mission Conference.

May his loved ones and Sunday-school follow on till they meet in the home above.

B. F. SCOTT.

Hickory Plains, Ark.

RUSSELL: John M. Russell was born July 11, 1844; died August 14, 1898. Twenty or more years ago, he was converted and became a lively member of the M. E. Church, South. His marriage to Miss Nancy Roberts was followed by the advent of seven children into his home, only three of whom, with their mother, survive to mourn his loss. Bro. Russell was truly a good man and an active worker in the church, and was faithful in his vows in attendance upon the ordinances of God. As a steward, he seemed greatly interested in his preacher's welfare, and endeavored to keep him above want, so that he could go about his Lord's work free from financial embarrassment. The writer visited him three times during his illness, and talked with him about his hope of heaven. Once, when he could do no more, he raised his hand and pointed his finger upward, which spoke volumes more than I can write. We expect to meet him among the sainted ones in heaven.

D. C. ROSS.

Plummerville, Ark.

CLIFFORD: Mrs. Nancy A. Clifford (nee West) was born in Lodidill county, Ala., January 25, 1824, and died in Lonoke county, Ark., September 24, 1898. Sister Clifford was twice married. The first time to James Wilson, March 18, 1841; the second time to James Clifford, September 15, 1870. She outlived both husbands. Sister Clifford moved to Arkansas in 1856. She also joined the M. E. Church, South, that year, and remained a faithful member till death. She has been identified with the church here since she came to Arkansas, and such men as Dr. Hunter, J. E. Caldwell and B. G. Johnson, can call to mind this faithful servant of God. Sister Clifford was true and faithful in every station of life. Her life was not without its trials and conflicts. She was called to pass through more sadness than most mortals, but was proven to be faithful as a wife, mother, neighbor, and Christian. She was looked to for years by the community in which she lived, as a friend and mother. All speak freely of her worth. She is gone and will be missed. May her life be a benediction to her sons and daughters and all who knew her. May God's richest blessings rest on the sorrowing ones.

B. F. SCOTT.

Hickory Plains, Ark.

STOUT: Josiah Whitfield Stout departed this life July 28, 1898, at his home, near Forest Chapel Church, in Cross county, Ark. Was born May 17, 1829, in McMinn county, East Tennessee; moved to Georgia at the age of 18; thence to Arkansas. Married Mrs. E. V. Brooks, (nee Hardin) December 26, 1854. God blessed this union with nine children, four of whom died in infancy. A faithful and religious wife with five bright and good children mourn their loss. Bro. Stout professed religion in 1880 and joined the Methodist Church at Forest Chapel, remaining a member of the same until a change from the church militant to the church triumphant was made by power divine. Fellowship in heaven. What a blessing to him! By visiting his home you learned to love him. He was modest and retiring in disposition, yet true to conviction and unswerving in fidelity to purpose. Bereaved, look up. He beckons you to come up where all is rest. May you join in an unbroken circle, in the home prepared for all

who love and obey God, there to part never again.

K. R. DURHAM, P. C.

Colt, Ark.

EDWARDS: Bro. David Edwards, a soldier of the United States for the cause of Cuba against the Spanish oppression, died at Jacksonville, Florida, on September 28, and was buried at Garner, Ark., where our brother was raised, October 4, amidst deep bereavement and sorrow of surviving relatives and friends. This writer tried to impart consolation and hope of a happy reunion in a world of happiness and bliss, where there is no more war, but peace, sweet peace, to be enjoyed forever. Our brother, whom I never met, was a member of our church only a year or two, and died near the tender age of 21 years. He was, however, one of the best young men—has a good record as a religious young man and good soldier. He leaves as a legacy a good name. This writer is thankful for the record this young brother made, both in civil war and life. Though dying hundreds of miles from relatives and loved ones, Jesus sustained him, doubtless, in his dying hour, and took him to himself. Our brother leaves three brothers and two sisters, and a large number of friends to mourn his untimely departure. May God give sustaining grace to his heart-broken sisters who are so deeply bereaved, and his brothers, one of whom is living a railroad life. May the family meet in heaven. This writer would plant sweet flowers on his new made grave.

J. F. ARMSTRONG.

Kingsville, Ark.

DOUTHAT: Whereas, Sister Mollie C. Douthat, our beloved vice-president of the W. F. M. S., at West Point, Ark., by her Christian presence and wise counsel, has so greatly aided us since our organization, and,

Whereas, She can no longer be one of us, God, in his love, having taken her to himself, from pain and labor, that she might enjoy that rest that remaineth to the children of God. Therefore, Resolved, 1st. That in the death of Sister Douthat we have suffered a loss that falls heavily upon us in our need of aid and counsel, yet, we bow submissively to him that doeth all things well.

2nd. That we cheerfully bear testimony to her great worth to this society, to the church and community in which she lived, and to her Christian fidelity and unswerving faith in Him in whom she trusted.

3rd. That we offer our sympathy and condolence to the family of our bereaved sister, praying God's richest blessing may ever attend them:

4th. That a copy of these resolutions be furnished the family, and the ARKANSAS METHODIST for publication, and the same be spread upon the minutes of our society.

Mrs. M. B. JOHNSON, Pres.,

MISS BLANCH HARDY, Sec.

West Point, Ark.

FAVOR: Sister Mary Emma Favor, daughter of Jesse Strayhorn, was born in Pope county, Ark., August 9, 1869; professed religion and joined the M. E. Church, South, in 1874, in her 15th year; was married to Charley Favor in 1887; departed this life at her home near London, Ark., August 21, 1898. She leaves a husband and five little children, a father and step-mother, three brothers and one sister to mourn her departure. Her remains were laid to rest in the May grave-yard, the funeral services conducted by the writer in the presence of a large number of sorrowing friends. Thus a true, loving, devoted wife, a tender, sacrificing mother, an obedient daughter, a loving sister, and a devoted Christian has fallen. Husband, children, parents, brothers and sisters, and the church have sustained a great loss, but heaven has gained. We mourn her departure, yet in her absence we feel she is near, and in our memory, the glory of her presence still lingers about us. Her presence was a benediction to all, and the sunny rays of her sweet Christian life fall with the mellowness of divine glory upon our sad and bleeding hearts. Dear husband, children, parents, sisters and brothers, your loved one has been taken from you, but you will see

her again. Look to Him who is our burden bearer. He will sustain you in this time of need. May God in his infinite mercy bless the broken-hearted husband and tender little children and shield them from every snare.

G. W. O. DAVIS.

SEWELL: T. B., was born May 4, 1876, and died at Aulden Bridge, La., September 27, 1898. We are not surprised to see the sun go down at the close of the day, nor to see the old man surrender his God-given life when age and feebleness has thrown the mantle of approaching decay around him. But to see the young man with prospects for long life before him, when just having passed his 22d birthday, close his eyes and breathe his last, and friends with breaking hearts feel that all is over, which so far as this earth is concerned, is true. But thanks to an open Bible, like a fruitful tree standing on the banks of life's river bearing in its precious promises fruits from the lips of God, falling to the troubled soul and giving a hope that triumphs over death. Our young brother was to his parents and sisters all that they could wish. He was converted while at school under the influences of that grand religious, as well as literary institution, Hendrix College. And while we extend sympathy to that deeply bereaved home, we leave him in the hands of Him who wanted him and sent the angels down and took him.

JOHN F. CARR.

Pine Bluff, Ark.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration and heart failure, by regulating the Liver, Stomach, Bowels, Kidneys, and Blood.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.

W. A. GRIFFITH,

Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed.

N. D. COLEMAN,

Boulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD,

No. 1515 Jefferson St., Louisville, Ky.

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C. H. BALDWIN,

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

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GODFREY & THORNBURGH.

THE ARKANSAS METHODIST.

WEDNESDAY, NOVEMBER 2, 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.

For Support of Brother Cline.

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

Junior League of First Church, Jonesboro, by Miss Alma G. Ebert, \$5.

Black Rock Junior League, \$5.

GEO. THORNBURGH, Treas.
Little Rock, Ark.

The Indian Trouble.

The Western Christian Advocate presents, in a forcible paragraph, the cause of our trouble with the Chipewa Indians at Bear Island:

"Min-John-Dah was known as a bad Indian, as a result of the bad whisky illegally sold him. But, if report is to be believed, he had a valid grievance against the government. He went from his reservation at Duluth, to testify for the government against some whites arrested for selling whisky to the Indians. He was promised transportation and his expenses. After he had done his part, he was turned loose at Duluth to get back home as best he could. Vainly he sought the "White Chief" who had promised to send him back. Vainly he sought other assistance. Then, forlorn, foot-sore, starved, he walked back to Walker, one hundred and ninety miles, and, half dead, told his tribesmen how the white man's government lied to him, and vowed that never again would he recognize a warrant. He was wanted again for the same purpose, and was arrested and thrown into prison for refusing to go. The Indians were excited, raided the prison, and released him, and another Indian campaign was begun.

Thus far Major Wilkinson and five others of the Third Regiment, dispatched to quell the uprising, have been killed. For the moment hostilities are suspended. The sheriff has warrants for a score of the Indians, and will serve them with the aid of the troops. Most of the Indians in the Minnesota reservations are peaceful, but as many as a thousand, well armed, may resist the sheriff and his warrants and the troops he brings with him. It would be pitiable if the

situation can not be handled without further fighting. The talk of some hot heads about extermination is criminal. Think of it! We, who have just come from offering living sacrifices on the altar of humanity, talking about exterminating a whole tribe of Indians whose hunting grounds we never yet have paid for. If ever we owed a debt of humanity, it is to the Indians. Yet we steal his wits with whisky, and then call him bad. We cheat him at every turn in the road and then wonder why he is so treacherous. We goad him to desperation, and talk 'extermination' if he resists. It is the free in him, the brave in him, the noble part of him that sometimes compels a stand against the final encroachment of the whites.

Only two bright spots appear in the whole business. Thus far the Indians have shown a determination not to harm the settlers. It is only the white paper with the big seal of the government that does not keep its promises that they are resisting. The coolness and bravery of our troops when under fire furnish the other high light to the dark picture."

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

GODBEY & THORNBURGH.

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F R Bennett, 55 orders in 5 days.
C A Barkley, 26 orders in 2 days.
G M Grisham, 50 orders in 5 days.
C C Perry, 46 orders in 6 days.
Homer Manuel reports \$271.20 profits in 54 days.

HARP OF LIFE

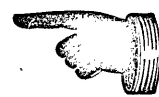
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but the reader never loses sight of the fact that he is "drinking at the fountain of Truth," though it may sometimes seem stranger than fiction.

THE REMARKABLE SUCCESS OF THE BOOK

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

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THE INTRODUCTORY CHAPTER BY BISHOP O. P. FITZGERALD,

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

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