

# Arkansas Methodist.

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NO 46

## THE ARKANSAS METHODIST.

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

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## News and Notes.

We are now informed that the Maria Teresa did not sink in the storm as reported. She went ashore on Cat Island.

The Fashoda difficulty, between England and France, has been adjusted. The naval preparations on the part of England are not in anticipation of war. She will control the Nile valley, but will not change the status in respect to Egypt.

The election gives a working majority of Republicans in both houses of Congress. There were strong Republican gains west of the Mississippi. The evidences are that the people are satisfied with the present administration of public affairs. In the Carolinas there were conflicts between the whites and Negroes at various places, and yet less bloodshed than we feared. In New York, Roosevelt, the Republican candidate, was elected Governor by a large majority. Roosevelt has shown himself a man of great courage and administrative ability.

The Paris Peace Commission is stuck on the Philippine question. The Spanish commissioners took the ground that by the terms of the protocol the disposition of these islands was not before them. Our commissioners have instructions to the contrary, from Washington. They will demand the cession of the whole group, the only question to be considered being the manner in which they shall be turned over. Spain is evidently maneuvering for delay, in the hope of securing sympathy from Germany. The Keis-

er's visit to Cadiz, to take place on the 15th, is looked to by Spain as justifying some possible hope of aid. But it is the common view of the leading journals that Spain and the United States will be left to adjust their difficulties without interference of any foreign power.

### Come-outism

Rev. J. B. Culpepper writing to the Texas Christian Advocate about the late convention at Terrell, Texas, says:

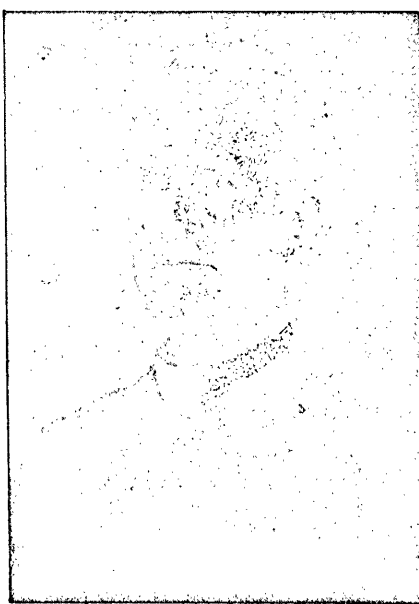
"Here I must say that I have never met a case of 'come-outism' which I considered a necessity or could look upon as wise. I think I have duly examined said cases. I have never found one who could show any gain in spiritual things by his step. Then, if one can come out, one hundred can stay out, which means desuetude of the sacraments, the substituting of an easy, go-as-you-please-ism for order, organization and authority.

But, I am often asked, what do you do when a pastor oppresses you? I have never been oppressed. It is not every pastor who likes my methods, or wants my service. But which is the better way—to find fault with the man whom God has placed there, or to look for the hand of God to me, in my services not being wanted? Most probably they are not needed. Had I not better accord honesty and wisdom to the man who knows he must give account to God for his charge? Has he not prayed as well as I?

But, you say, suppose he forbids your preaching your peculiar views? Well, maybe, my views are too peculiar. Maybe, such views have just been set forth, at least unproportionately, in his charge. His demand might be, could be, from the Lord.

But, you say, will you let a pastor dictate to you what you shall preach? Most certainly I will. Without limit? No. But where is the Spirit? Won't he lead us both? I have said to pastors that I never found a man or woman who had, or thought they had, received a great spiritual uplift, but I could easily keep them in the church. So say I now to my beloved brethren, who speak of pastoral oppression, that I have never found it. It exists mainly in the imagination. I have been told that such position as I take will cause me to be "counted out of the movement." Brethren, I was not "counted in"—did not come in that way. But, withal, I trust I am in, and humbly sue for fellowship with all who love our Lord.

I see no good to come from a change in church. I know no good



BISHOP H. C. MORRISON.

can come from the cry of persecution, when pastors know two things: 1. That they are not intending to persecute us. 2. That if we had what we claim we would submit with greater gentleness. We must stand by our pastors and the church. I fear by far the majority among us have only been converted to the doctrine, and without any additional enrichment of spirit have gone forth as partisans, and not having any depth of love nor breadth of holy wisdom, are easily led into the briar fields of contention."

### Washington Letter.

(From our Regular Correspondent.)

February 14, 1899, has been set for the meeting of the Third National Congress of Mothers, at Washington, and four days for the length of the session. The officers are especially anxious that all clubs and other organizations intending to affiliate with the National body should send in notifications to that effect at once, in order that they may secure voting representation at the coming Congress.

The successful revival which Maj. Geo. H. Hilton has been conducting in the Central Union Mission was brought to a close this week. The Auditorium of the Mission building was crowded at all the evening services, and the record shows that during the revival seven hundred persons promised to lead better lives.

Some very important subjects are to be discussed at the National Christian Citizenship Convention, that is to be held at Washington, December 13th to 15th inclusive. Those given in the call for the Convention are: Should suffrage be limited by educational tests or otherwise in the new island territories?

Should Civil Service Reform be extended to the new island offices? Should the national laws, forbidding prize fights, bull fights and restricting divorce, and forbidding bigamy and related evils, be extended to our new island territories? Should the American Civil Sabbath be also extended to those islands, and should the canteen be abolished? Should the policy of prohibition be maintained in Alaska and the Indian Territory, and be extended to our new island territories?

Washington is about to lose one of its most popular young ministers. Rev. Howard Wilbur Ennis has resigned the pastorate of the Western Presbyterian Church to accept a call to the First Reformed Dutch Church, of Brooklyn, N. Y. Mr. Ennis has made a record in Washington of which any minister, young or old, might be proud. He took charge of the Western Presbyterian Church in April, 1894, and the congregation has prospered wonderfully under his charge, and it isn't only his own congregation that has prospered through his earnest work in behalf of the betterment of mankind; it has been felt throughout the city, because of his willingness always to join in any effort, either in or out of the church, which had a good object in view. There are reasons for the acceptance of the Brooklyn call by Mr. Ennis to reconcile his Washington congregation to their loss which would not exist had the call been from anywhere else. Mr. Ennis was born in Brooklyn, and was a minister in the Dutch Reformed Church previous to his coming to Washington. A call from his old home and his old church is not one that he could have been expected to decline. Yet, his going is regarded as a distinct loss for Washington and a gain for Brooklyn. Mr. Ennis is not a doctrinaire. The following extract from one of his recent sermons describes his belief: "Pure religion has nothing of the outward hollowness. It is full of life and of highest values of life. If you will know the highest life values, do not ask first for dogmas and creed. Go back for your life values to the carpenter apprentice of Nazareth, Jesus, the Christ of God."

Some men seem to think, that it is not necessary ever to pay for a newspaper or church paper. Every honest man should at once disabuse his mind of such an error, and every other man should be forced to pay. Some subscribers to the METHODIST may find their accounts in the hands of collectors this winter.

## Contributed.

## Searcy and Sundrys.

Searcy, denominated by some "the Athens of Arkansas," is gaining. Renovations, repainting, sidewalk, telephone improvement, with considerable in new and beautiful buildings, are constant in occurrence.

"Water-works" is now the talk, and it is whispered that the First M. E. Church, South, may take a new lease on life, by enlarging and beautifying the already excellent place of divine worship.

The "burnt corner" on Main square, and the "lovely (?) old depot" alone remain to mar the captivating "beauty and symmetry" of the college town of more than 3,000 population.

The churches of the city are active, in keeping with apostolic plans, to "feed the flock of Christ," improve equipments for service, and to seek to save the lost.

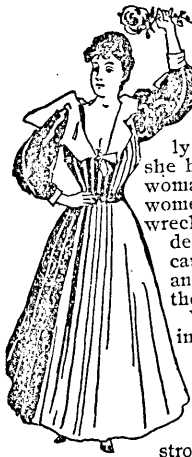
The business interests flourish, and the cotton teams in constant procession have the right of way.

The valley for miles toward the mountains is laden with corn, and the fields are literally white with the popular staple in unusual abundance.

Considerable improvements have occurred at the Galloway College, and pupils in numbers above ordinary have filled the rooms and halls of that important institution of learning. The Faculty, of more than 20 teachers, is thought to be excelled by none in all the West; the finest educational skill of the East, as well as of Arkansas and the North, being represented in the teaching force of this chief school of Arkansas Methodism. President C. C. Godden, a minister of great force of character and most excellent attainments, is unsurpassed for good sense and true ideas of life and duty. His management has been superior from the beginning. The "Annual Recital", by teachers in the conservatory of music and elocution, occurred only a few nights ago, and was, as is always true, well attended by citizens of Searcy. This performance would have done eminent credit to the institution and parties participating in any city of the country, and all this at an ordinary recital, without investing fully the resplendent resources of the departments mentioned, and minus the inspiration of a great company of distinguished visitors. Instrumental music approximates perfection in this institution, and the vocal efforts often at the morning chapel services are most elegantly enchanting.

Pastor Smith has a great audience on Sundays, so they say, as a consequence of his 400 church members, the splendid company from the college, and the natural desire which exists among this people to "hear the Word" by a faithful and true minister of Christ.

Dr. Young J. Allen, of China, has lately visited Searcy. His lectures were heard with great profit and pleasure. His statements concerning China were the most instructive and encouraging that could be imagined. He was ac-



The bud is more easily blighted than the full-blown rose. A young girl is more susceptible to weakness and disease that will wreck her in a womanly way than she is after she has attained to healthy womanhood. Thousands of women have their lives wrecked by troubles of this delicate description because of their own ignorance and the prudery of their mothers.

Whenever the wandering demon of ill-health finds a ship adrift upon the sea of ignorance, he steps on board, takes the helm, and steers straight for the maelstrom of death. The young woman who has not been taught the necessity of taking care of her health in a womanly way is a ship adrift upon the sea of ignorance. Diseases that will wreck her future happiness will soon assume command. Young women who suffer from weakness and disease peculiar to their sex live under a terrible nervous tension, and if they escape death are always threatened with insanity. The whole nervous system is affected by the constant drag and drain upon the delicate and feminine organs. Dr. Pierce's Favorite Prescription is the one perfect and unfailing specific for every derangement and disorder of this description. It fits a woman for wifehood and motherhood. It is the best of all known nerve tonics. It is the discovery of one of the most eminent and skillful specialists in disease of women.

"I was troubled three years with female weakness," writes Miss Ellen Otey, of Bedford City, Bedford Co., Va. "I had two physicians, but neither did me any good. I was troubled with pains in my left side all the time. When it was time for my monthly periods I thought I would die with pains in my back and stomach. I also had chills. I could not get up without fainting. Finally I took three bottles of Dr. Pierce's Favorite Prescription and two of his Golden Medical Discovery. I do not have any pains at all and am in better health now than I ever was in my life."

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accompanied by Bro. Cobb, of Nashville, Tenn.

The coming of Bishop Morrison is anticipated with interest. The preachers everywhere hereabouts are looking toward Clarendon, and actively engaged to finish well the work of the present year. Good stewards are at a premium now, and happy is that church which pays as well as prays.

SPECTATOR.

Searcy, Ark., Nov. 4.

## Sure of its Victim.

Dr. Bye, of Kansas City, Mo., the great cancer specialist, who has cured over six thousand cases of cancer within the last three years with soothing balmy oils, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition; to his surprise and grief he learned that nearly twenty per cent had died within five months from the time they had written their letters of inquiry. If left to itself cancer is always sure of its victim. Books sent free, giving particulars and prices of Oils. Address Dr. Bye, box 464, Kansas City, Mo.

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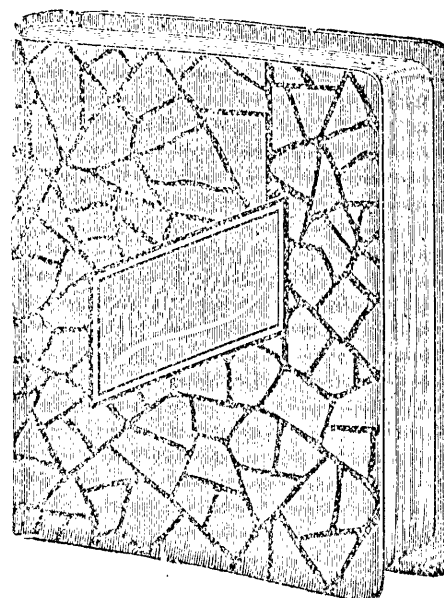
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## Contributed.

## Letter from Gilderoy.

Of late I have been taking a pretty full inventory of the wishes and demands of the country people in regard to the kind of preaching most needed, and the proper length for sermons. If I could put down in print exactly what they say and as they say it, it would be a curious medley.

I entered upon this investigation to see if I could meet the popular demand in the character and length of my sermons. I confess that I am wholly unable to do so; indeed, I seriously doubt if any man living could do it. My first object is to please God and to save and edify souls, and I am free to say that I would like to please the people. It is in my nature to be gracious and agreeable to people in all matters where I can do so without the sacrifice of principle and my conscientious convictions of duty.

It is somewhat remarkable how many people there are who know precisely what preaching is and how it ought to be done. Indeed, I found no one too young and no one too old to have an opinion on this subject. After I had obtained the views and notions of some three hundred persons, I was made to realize how little I knew in regard to a work in which I had been continuously engaged for forty years. Any fifteen-year-old girl or boy, and many grown men and women could tell me more in fifteen minutes about what and how to preach, than I had found out in forty years' hard study.

I had gotten the idea into my head that preaching ought to be simple, clear, strong, pungent, scriptural, spiritual, instructive, and saturated with the spirit and love of Christ.

Most of the young people thought this kind of preaching dull, tame and uninteresting. They would prefer something flashy, showy, fine, and highly ornate, and in the spread-eagle style of oratory. They go to be entertained and they want entertaining preaching. Almost to a man, they desired short sermons, very short, the shorter the better. Anything beyond fifteen or twenty minutes is a bore or burden.

I soon found that I was cut out and made up too long ago to meet the wishes and demands of the great body of the young folks. I am vain enough to believe that I can give them what they need and ought to have, but what they need they do not want. I make it a rule, from which I rarely ever vary, to have all the services, reading, singing, praying and preaching, inside of one hour, but this is too long, all the way too long.

Many of the mature people want deep preaching, or they say they do. I like that kind myself. It stirs every fiber of my being and makes me utterly oblivious to the flight of time. An hour goes in a jiffy. So I sat in to find out what the people meant by deep preaching, and asked the name of some deep preacher and the subject of some deep sermon. In every in-

stance I was referred to some hobbyist on the Millennium, or on Melchisedek, or some such curious subject, and to sermons that contained many prognostications as to the end of the world and such like things.

I then named some preachers and called attention to some sermons that I knew were deep, scriptural, suggestive and highly spiritual, but the people said, "that may suit you, but I got nothing out of it." So I see that the body of the people have one idea of deep preaching and I have quite another idea of it. I am sure I can not meet this demand. The time before me is too short to be fooled away in doubtful speculations and calculations about when the end of the world, or age, is to come. Sermons along this line are a weariness to me, a waste of precious time.

Some good souls, perhaps one out of every score, go to church to worship God, to feed on his holy word, to hear his word expounded, to learn the doctrines of God, to know their duty, to be comforted, to grow in grace and in the knowledge and love of God. There are few, but they are easily pleased. Their faces glisten and glow under deep, spiritual preaching, under clear, strong expositions of scripture and under full and explicit statements of doctrine. They have open hearts for the preached word. As I see the matter, they love the preaching that pleases God, saves souls and builds up believers in the nurture and admonition of the Lord.

If I am not mistaken, this is the kind of preaching the world most needs. Some other kind may be more pleasing to the people, may bring more name and fame to the preacher in this world, may command a better salary and may meet every popular demand.

In ancient times the chosen priests of God yielded to the demands of the people and said the things the people wanted them to say. The priests leveled downward towards the people they served until the prophet of God said, "like people like priests," or in other words the priests have become like the people.

May God save the preachers of this age from this downward tendency of poor fallen human nature. Preachers need to be on their guard in this matter. They need to resolve and re-resolve to be true to God and his holy word at whatever cost. This course may not pay in this world, but it will pay in the world to come. We ought to go and preach the message God gives us. If the people hear and heed we have done them good, but if they will not hear nor heed we have delivered our own souls.

GILDEROY

From Bishop Galloway.

The following, from Bishop Galloway to the N. O. Advocate, will apply just as well to the ARKANSAS METHODIST:

A WORD ABOUT THE ADVOCATE.

This seems an eminently fitting time for our pastors to look diligently after the circulation of the

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Advocate. During the season of revivals and ingatherings the weekly Church paper should find its way into many new homes, and return to others from which it had been expelled by spiritual coldness and neglect. The "reclaimed" and the redeemed alike need the wholesome "food convenient" of the Advocate in order to their spiritual growth. It is little less than pastoral criminality to allow our flocks to go unfed, or to be fed on poisonous food. Should we not be as much concerned about the gospel our people read during the week as that which they hear on the Sabbath? If not, the one may discount or displace the other. I make an earnest plea, therefore, for an increased circulation of the Advocate and of our connectional organ.

We need also to do this as Methodists. The New Orleans Christian Advocate from its initial issue under the editorship of Holland N. McTyeire has stood for connectional Methodism. By that baptism and blessed mission it should ever stand. There is occasion for an emphatic restatement and pronounced advocacy of the connectional principle. Upon the integrity of that idea and the emulation of its spirit depend our continued triumphs. He has read Methodist history to little profit who has not discovered that in our intelligent and loyal connectionalism is the true secret of Methodism's marvelous growth. We ought, therefore, jealously to guard and sacredly preserve that vital principle from injury or desecration. To do this we need to circulate our authorized journals that put honor upon the perpetuity of connectional Methodism, and are devoted to the exposition of its doctrines and the dissemination of its sacred teachings. Our great Church has written a wonderful history, and

our toilsome, self-denying fathers have handed down to us a heritage of apostolic devotion and achievement, that commands our emulation and should be taught diligently to our children.

There is some ecclesiastical agrarianism abroad in the land. Though not numerically strong, it is busy and noisy. It makes a virtue of undervaluing Church membership and counts it high courage to make house-top assertion of personal and ecclesiastical independence. Such a spirit, under whatever guise or pretext, and however holy in tone or phrase, can not be defended by any true doctrine of Christian ethics. To inculcate the principles of a higher life, and a diviner conception of the holy obligations of membership in the Church of God, is one of the sacred functions of the Christian Advocate. Next to the support of the living ministry, at home and abroad, an enlightened Christian will sustain his Church paper and Church school. A distinguished layman, in a recent communication, makes this strong statement: "God forbid that I should ever become so narrow and prejudiced as to stop my Church paper because it does not reflect my individual views upon every phase of Church doctrine or policy." Methodism has always allowed large liberty of individual opinion and expression. Its air is free, its spirit is hospitable and fraternal, and its marvelous machinery adjustable to all conditions. Let us support its institutions, attend upon its ordinances, honor the functions of its ministry, preserve its history, conserve its connectionalism and push forward its evangelism. And, as helpful thereto, let all Methodists in Mississippi and Louisiana take the New Orleans and Nashville Christian Advocates



## Contributed.

Rev. John M. Carr.

The startling news of Rev. John M. Carr's death, at Vanderbilt, reached our city early last Monday morning. It flashed over both telephone systems until all knew about it. Every sorrowful heart turned in tenderest sympathy to the sorely stricken family.

This community claimed John. They loved him very fervently, and believed in him and his future most sincerely. His father has been in and about Pine Bluff for thirty or forty years, and has been pastor in the city ten years in all.

Our Lakeside Church licensed John to preach. Our First Church engaged his able and consecrated services two months during the summer. His removal, while no doubt to a higher sphere and a nobler service, is a sad disappointment to our hopes and ambitions concerning him; but we humbly bow in submission to Him, in whose sight, even the death of his saints is precious.

His mortal remains lay in state for several hours at the First Methodist Church, Wednesday, where many sorrowing friends took a last look at his noble face. The church was appropriately draped, and the casket and altar place surrounded by an elaborate and most beautiful floral tribute. Among the many suggestive designs, were the broken shaft, by Wesley Hall boys; the gates ajar and the golden crown, by the good women of Pine Bluff.

The funeral was conducted by Revs. W. H. Browning, J. R. Cason, and the writer. A tender, sad, sweet service. Our large building could not hold the immense crowd present. Blacks as well as whites, Jews as well as gentiles were there. Sorrow had touched all our hearts and we wept together.

His body was laid to rest at Bellwood Cemetery to await the resurrection morn.

Brother and Sister Carr and their only son, Will, together with those who loved him most dearly, are enshrined in our hearts and are borne upon all our prayers. The grace they have so often commended to others in like sorrow sustains them now. They can rejoice, that though their preacher boy cannot succeed them in the ministry of earth, he has preceded them to the glory land, where we all hope to meet him.

Affectionately,

A. O. EVANS.

Pine Bluff, Ark., Nov. 11.

## RESOLUTIONS ADOPTED BY FACULTY AND STUDENTS OF WESLEY HALL, VANDERBILT UNIVERSITY.

At the closing hour of the Sabbath day, November 6, 1898, the spirit of Brother John M. Carr passed to its final rest. In his death we lose a friend and brother, whom we had learned to admire and love because of his manly traits of character, and noble gifts of mind and heart. A genial companion and faithful fellow-worker, deeply we mourn our loss today,

and sadly we shall miss him in the days to come. Diligent as a student, pure and earnest as a man, devoted and efficient as a minister of Christ, he has left an abiding impress for good upon the lives of all who knew him.

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.  
At midnight came the cry,  
'To meet thy God prepare!'  
He woke, and caught his Captain's eye,  
Then, strong in faith and prayer,  
His spirit, with a bound,  
Left its encumbering clay;  
His tent, at sunrise on the ground  
A darkened ruin lay.  
Soldier of Christ, well done!  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour's joy."

As faculty and students of the Biblical Department of Vanderbilt University, we desire to express our profound gratitude to God for the beauty of his life and the inspiration of his example; for his calm submission to his Father's will, his triumphant faith in the hour of death, his joyous vision of the larger life beyond.

We extend to his aged father and mother our deepest sympathy in this their hour of grief, and earnestly pray that they may hear the divine Comforter saying: "Earth has no sorrow that heaven cannot heal." We assure the sorrowing brother that we share with him his sense of bereavement, and ask that he may find consolation in Him who is always closer than a brother.

PROF. O. E. BROWN,  
F. J. MAPEL,  
J. J. MORGAN,  
Committee.

## NOTE FROM BISHOP FITZGERALD.

This came to us after the death of Brother Carr was announced. The good Bishop's kindness to our brother will be remembered.—[Ed.]

MY DEAR DR. GODBEE:—I have just come from the bedside of the son of our brother, Rev. John F. Carr, of the Little Rock Conference. Brother Carr has been here with his sick son for some time, and will still be detained for awhile. The young man, who is a Biblical student at Vanderbilt University, has had a long illness, and is still quite sick; but it is now hoped that he will pull through with skillful doctoring and the best of nursing. Brother Carr will have the sympathy of all his brethren in this enforced absence from his work, and he will, I feel assured, be remembered in their prayers.

The old editorial habit tempts me to extend this note, but I will forbear after saying a word or two more. In church and state, at home and abroad, this is a time of unrest and strife—and it is no new thing. Nothing is settled in this world until it is rightly settled. So there must be turning and overturning. The Lord will take care of his own cause. His church will survive all assaults, triumph over all opposition, and fulfill its mission. That part of it embraced in our own beloved Methodism will do its part of the work, bear its share of the burden, and get its full share of the blessing, both in

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"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

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Is the best—in fact the One True Blood Purifier  
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the present and future tense. Let every reader, with the writer, make a personal application of that last sentence.

O. P. FITZGERALD.  
Nashville, Tenn., Nov. 4.

At Fordyce.

DEAR METHODIST—We are at the close of another conference year, with its results before us. This has been a year filled with hard work, but we have a harvest equal to the effort put forth. We have a net increase of forty, a larger Sunday-school and League. Our congregation is equal to our seating capacity. Our congregation has determined to build a larger and better house, in a more central location; \$2,000 has been raised, plans have been ordered, and we will be ready for bids on the work next week. The house will be a frame, veneered with brick.

Our financial report will be the best from this place for several years.

The centre of attraction here is the Little Rock Conference Training School. Nearly \$600 has been spent on the house and campus this year. The school is large, and the work being done by both teachers and pupils is all that could be expected. The school is fast outgrowing the capacity of the present buildings. The time of trial is past and the school is truly in the sisterhood of church schools. We must enlarge. We have not spoken sooner, because of former misfortunes and large debts on other schools. Hendrix is out of debt. Galloway seems only to need time to pay out. This school is doing a work which is badly needed and which colleges do not want to do. We must have a dormitory, a library and gymnasium. As Financial Agent, I shall ask the conference Board of Education to authorize the erection of these badly needed buildings. The town of Fordyce has already put more than \$10,000 into the school and has sustained it by local patronage, until it has been made one of the best and most useful schools in the State. It is the only school property owned exclusively by the Little Rock Conference. Now, with ten years of successful life and work, and with the assurance of permanency, can't the church put \$5,000 into this school and get

greater results than elsewhere? Some of us think so. We must enlarge, lose prestige, or move. The Board of Education will largely determine what will be done.

R. W. McKAY,  
P. C. and Financial Agt.

## Married.

GIBBS-BROWN—Oct. 26, 1898, at the residence of the bride's parents in Wynne, Ark., Mr. John W. Gibbs and Miss Bertie Brown, Rev. J. B. McDonald officiating.

GOODRUM-CUNNING—At the residence of the bride's father, Capt. J. C. Goodrum, Miss Nettie Goodrum, of Lonoke, Ark., to Mr. William Cunning, of Atoka, Tenn., Franklin Moore officiating.

BOWDEN-KIDD—November 13, 1898, at the residence of the bride's parents, near Spring Hill, Ark., by Rev. J. R. Sanders, Mr. George M. Bowden and Miss Bettie A. Kidd, all of Hempstead county, Ark.

HARPER-WYLIE—At the Methodist Church, in Sheridan, Ark., Nov. 13, 1898, Mr. Walter S. Harper, (brother of Hon. John Harper) to Miss Florence Wylie (niece of Dr. J. L. Butler, of Sheridan), Rev. K. W. Dodson officiating.

BREWER-ALBRIGHT—At the residence of the bride's father, W. R. Albright, Mr. Frank W. Brewer, to Miss Cora Albright, on November 3, 1898, all of Cave City, Ark. C. L. Castleberry officiated.

A large number of friends witnessed the ceremony and partook of the nice supper.

SNOWDEN-MAY—Nov. 10, 1898, at the residence of the bride's father, Rev. H. E. May, Portia, Ark., by Rev. J. M. Talkington, Mr. W. J. Snowden, of Wynne, Ark., to Miss Viola May, of Portia, Ark.

Mr. Snowden is one of Wynne's model business young men, of unimpeachable character, while Miss May is a young lady of sterling worth and charming deportment.

## Agents Wanted

We want an Agent in every town to secure subscribers to THE LADIES' HOME JOURNAL, to look after renewals and distribute advertising matter. We offer profitable employment for the Winter, also special rewards for good work. \$1000 will be given to the Agent sending the largest list up to April 15 next; \$500 to the next best worker, and so on—distributing \$11,500 among 500 best Agents the coming season. Good pay is assured every Agent whether he or she secures one of the extra awards or not.

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Philadelphia, Pa.

## Literary Table.

## "Rain on the Roof."

The well-known poem, "Rain on the Roof," was written by Coates Kinney, a young lawyer of Ohio, forty-eight years ago. In 1896, according to Clifton M. Nichols in "Woman's Home Companion," he recast it in the form in which we give it below, in which it was published in the Bellefontaine (Ohio) Examiner. It is exquisite in its present form and shows that forty-eight years have not dulled the author's poetic fancy. It was beautiful before, but the present form is an improvement.—Alabama Christian Advocate.

When the humid darkness gathered  
Over all the starry spheres,  
Flows and falls like sorrows softly  
Breaking into happy tears,  
Then how sweet to press the pillow  
Of a cottage chamber bed,  
And lie listening to the raindrops  
On the low roof overhead.

To the quick beats on the shingles  
Answer echoes in the heart;  
And dim, dreamy recollections  
Into form and being start,  
And the busy fairy, Fancy,  
Weaves her air-threads, warp and woof,  
As I listen to the patter  
Of the light rain on the roof.

Now, in memory comes my mother,  
As she used, far summers gone,  
Taking leave of little faces  
That her loving look shone on;  
And I feel that fond look on me  
As I feel the old refrain  
Here repeated on the shingles  
By the patter of the rain.

Then my little seraph-sister,  
With the wings and waving hair,  
And her star-eyed cherub-brother—  
A serene, angelic pair—  
Glide around my wakeful pillow  
With sweet praise or mild reproof,  
As I shut my eyes and listen  
To the soft rain on the roof.

And another comes, to thrill me  
With her eyes' bewitching blue,  
And I mind not, musing on her,  
That my heart she never knew.  
I remember but to love her  
With a passion kin to pain,  
And my quickened pulses quiver  
To the patter of the rain.

Arthath naught of tone or cadence,  
Naught of music's magic spell,  
That can thrill the secret fountain  
Whence the tears of rapture well  
Like that weird nocturne of Nature,  
That subdued, subduing strain  
Which is played upon the shingles  
By the patter of the rain.

## Ingersoll's Thanksgiving Services

If Mr. Ingersoll had not long ago ceased to be a serious factor among the influences that shape the thoughts of men, his address at the Columbia Theater on Sunday night might be characterized as the only discord in the harmonies of the peace jubilee.

But the symmetry and beauty of the ideas underlying the peace jubilee cannot be marred by this ancient blasphemer who comes to Chicago once a year to rake in a few hundred dollars from those who are willing to be amused by his musty and waggish epigrams. His assaults upon the faith that brightens the lives and lightens the burdens of so many millions of people grow more impotent as the years roll by.

The principles of Christianity, stripped of theology and dogma, are so interwoven with the warp

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and woof of our civilization that Mr. Ingersoll's attempt to pull out the golden threads and weaken the fabric excite pity rather than resentment. No one is disposed, nowadays, to dignify the buffoonery of the witty jester with a serious retort. There is no answer to mere metaphorical drivel which is based on a general denial of the testimonies of history, of nature and of human experience.

While Ingersoll was regaling an audience with a string of old jokes and ribald epigrams for the purpose of ridiculing that which a large portion of the human family holds dear and sacred, ten thousand people were struggling for admission to the Auditorium to participate in a purely religious ceremony, conducted by Christian people, to commemorate the return of peace. It is true that the desire to see the President swelled the crowd to unusual proportions, but if the President had been in Washington the Auditorium would have been filled to overflowing. The central idea of these services was a thanksgiving to God for the return of peace and for the victories that crowned a struggle that was fought for humanity, the greatest fruits of which will be the spread of those ideas and institutions for which Christianity stands.

While the vast audience at the Auditorium was lifting its voice in praise of the God of Battles and the speakers were making reverent acknowledgement of the divinity that shapes the destinies of nations, Mr. Ingersoll said:

"I do not thank God for the victory at Manila. I thank Dewey—the bravest admiral that ever trod a deck. I thank the brave men and officers under him; I do not thank God. I do not thank God for the destruction of Cervera's fleet. I thank the brave officers and men. I do not thank God for the capture of Santiago. I thank the heroes, I thank the regulars, white and black; I thank the men in trenches; the volunteers, the Rough Riders, the wounded and maimed; I thank the worn and fainting; I thank them all, the living and the dead."

Mr. Ingersoll is not alone in thanking Dewey, the regulars and the Rough Riders. The people also thank them, but the people also thank God for Dewey, the regulars and the Rough Riders.

The pipings of this feeble and

irreverent wag are drowned in the tumult of popular praise and thanksgiving to the Ruler of Nations for all the blessings of peace, for the security that comes from law and order, for the benefits of institutions of mercy and of learning—all fruits of a Christian civilization.—Chicago Times-Herald, Oct. 18.

## Book Notices.

MODERN REVIVALISM. Henry Trawick: 124 pp: 75c. Publishing House of M. E. Church, South, Nashville, Tenn.,

A useful, sensible book. Twenty chapters are devoted to suggestions on revival work in all its intricate phases. The author believes in preparing for a revival, and in following it up. The title is somewhat misleading, I think. It caused me to expect a book mainly negative, and of aggressively critical spirit. But while the author clearly avows his lack of sympathy with many so-called revivalists, he does not spend his time in merely telling us "how not to do it." I think the majority of our mature pastors will be in general accord with the author's thoughts. To the young pastor the volume will be of service. Especially should it be read by the fainthearted, and those of pragmatic temper. To these I specially commend the chapters "Going Down to Egypt for Help," and "The Hobby-horse Rider."

The author thinks, and I am of similar opinion, that the lamented loss of power in the last few years of our church is due to too much reliance upon Egypt. Our people are being trained to think a revival impossible with the regular pastor. Bro. Trawick would have each pastor more self-reliant, and more reliant upon God also. Be it said here that Moody remarks, in reference to David's battle with Goliath, "Every Israelite believed that God could use him to slay the Philistine: David believed that God would use him."

The writer quotes many sententious sayings from others, indicating that his work is not a mere expression of personal opinion, but represents the sober conclusions of consecrated men of various organizations. The advocates of an evangelism self-constituted, undisciplined, Quixotic in temper and method, will not appreciate this book. The struggling young pastor will find its advice helpful; and it will probably suggest some sermons to him. Especially am I glad to note the author's condemnation of the idea that "you don't need strong preaching in a revival; just start it, and it will run itself."

THE STORY OF A HAPPY LIFE: S. W. Cope: 168 pp., 30 cents, paper covers. Bro. Cope is a superannuate of the Missouri Conference. The book is a simple sketch of his own life and ministerial labors. Almost blind for twelve years, and compelled to abandon active work, he seeks to be of use with his pen. In his retirement he has written "THE GREAT EVIL AND ITS REMEDY, or Parental Responsibility

ity in the Moral and Religious Training of Children." "The Christian Ministry," especially designed for young preachers and for laymen: "In Lieu of Preaching," a collection of miscellaneous articles; and "Marriage, Home, and Heaven." The work of writing was taken up at the suggestion of a friend. In the story of his life, which is briefly reminiscent, Bro. Cope takes occasion to make occasional suggestions on topics of abiding importance. Order any of the above from the author, at Chillicothe, Mo.

THE TREASURY for November is of more than average quality—at least, in the estimation of the scribe. The opening article, upon the Red Cross, with its illustrations, is interesting and instructive. Four good sermons, from different pastors, and half a dozen sermon outlines, come next in order. Perhaps the best portion of the number is that devoted to Thanksgiving day, with the address of Lyman Abbott upon the Puritan forefathers. This is one of the frankest and fairest views of the Puritan that is to be found.

The regular departments of the magazine are as well filled as usual. New York, E. B. Treat & Co, \$2.50 per year: to clergymen \$2.

THE OPEN COURT: Open Court Company, Chicago, \$1.

This publication deals with scientific, philosophical, theological and literary themes, the religion of science, the science of religion and the extension of the religious parliament idea. We find it instructive, highly suggestive and thought inspiring. A good publication for a student to read.

That the spy sent by the United States government to Spain during the war should have become the guest of Weyler himself, seems incredible. Yet there is nothing more true. The government selected as its agent a man of position who has lived much in Germany. It was necessary for us to have a trained intellect that would make no mistakes. His story is told in the November Cosmopolitan, and the most exciting pages of Dumas's fiction seem tame in comparison with the facts.

## 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.

## The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

NOVEMBER 27, 1898.

Temperance Lesson.

PROVERBS, iv:10-19.

Golden Text—"My son, if sinners entice thee, consent thou not." (Prov. 1-10.)

Popical Outline—I. The Way of Wisdom. (Verses 10-13.) II. The Way of Folly. (Verses 14-17.) III. The End. (Verses 18-19.)

Time.—The exact date at which the different parts of the book of Proverbs was gathered together in one volume is not known.

### READINGS FOR THE WEEK.

A Father's Counsel, Prov. iv:10-19.

The Value of Wisdom, iii:13-20.

The Value of Wisdom, iii:21-26.

The Cry of Wisdom, viii:1-19.

The Mocker, xx:1-7.

The Way of Sinners, i:7-19.

A Path of Woe, Isa v:11-23.

Reference Word, "Wisdom."  
Lesson Hymn, No 478.

The processes of thought in the Oriental mind differ very much from those of the Western mind. Our attention is frequently called by our missionaries in the far East to this fact. The Chinese and the Japs, for instance, do not speak of these things as we do, do not go at a thousand things as we do, often go at them backward, as we would say. Their mental processes differ from ours. It has always been so as between the East and the West. The Western mind, when it thinks, gives attention to logical sequence, its thoughts are strung together by some logical thread of unity, are concatenated. Very few people of Western education can think successfully at all in any other way. Destroy the logical connection of their discourse, and you arrest the process of thought. It is not so with the Oriental mind. Oriental thought abounds in metaphors, in brilliant points, aphorisms, proverbs and pays but little attention to logical connection.

This will account for the literary style of the Bible, almost the whole of it. I do not recall any writer in either Testament who is not marked by this characteristic, with the single exception of St. Paul, whose literary training was distinctly Grecian, the source from which our Western thought-forms have been derived, the Greeks being the world's pioneers in the science of logic. Thus it is, that as a reasoner Paul stands out in sharp contrast to all the other writers of our Bible. In the method of his thinking he is as far removed as a man could possibly be from the thought-forms seen in Job, Canticles, Psalms and Proverbs. Very beautiful are the last named productions, a veritable treasury of Oriental gems.

It would have been surprising if there had been nothing in Jewish literature like the book of Proverbs, containing, as we believe, not

merely the sayings of Solomon, but the wise sayings of all the wise men of the nation up to the time that the book itself was put together, certainly a later date than the time of Solomon.

Our lesson today is taken from the first section of the book of Proverbs. This section is a series of discourses in which wisdom—personified—is represented as the chief speaker. The object of the discourses is to win the souls of the scholars, who are supposed to be listening, to a life of righteousness. Their motto, indeed the motto of the book of Proverbs, may be said to be:

"The fear of Jehovah is the beginning of knowledge; wisdom and discipline are despised by fools."

Our present lesson is a part of the seventh of this series of discourses, in which the writer represents to his scholars how his own father had instructed him and warned him about the paths of life, setting before him the path of the wicked which leads to ruin, and the path of the just, which shines brighter and brighter till the perfect day. As this is our temperance lesson, it is well to remember that of all the paths which grow darker and darker till the falling of an endless and a starless night on the soul, the path of the drunkard is one of the dreariest and most hopeless.

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

NOVEMBER 20, 1898.

### Praise and Thanksgiving.

#### PSALM CIII.

No temper adds so much to the pleasure of daily life as that of cheerfulness and thankfulness. It preserves our capacities in full strength and in the best tone. It carries light and sunshine with our coming into all the circles of society. Moping, melancholy people are welcome nowhere. They depress those who fall under their baleful shadow. The cheerful and glad expect us to rejoice with them, and the suffering and sad want not our sighs, and dismal looks, but brave, strong, encouraging words.

Melancholy people are bad. They will not do you justice. They take the worst view of things and will take the worst view of you. They are on the lookout to find something to be displeased about, and to trouble about. You will find them critical and distrustful. They gather up all the bad things of a community and borrow more evils from their own imaginations.

In the church they see only the bad things. They bemoan the apostasy of the times, the worldliness of the ministers. The church is dying, in their estimation, and so it should be if there were many in it like themselves.

Yet, melancholy often mistakes itself for high spirituality. It is disgusted with everything and everybody, and so imagines that it has renounced the world.

The fundamental defect in the character of these melancholy souls is lack of thankfulness. A thankful soul is a cheerful soul. It recognizes the good which God is always giving. It sees the good in others. It is responsive to every kindness.

The great principle of confidence

in God—recognition of his goodness and his guiding hand—forbids a melancholy life. One who has such an experience is composed under trial, and confident in darkness, and submissive and loving in suffering. As a child nestles confidently in a mother's arms, so does the thankful soul find rest and peace in God.

The Psalm before us should be committed to memory, and repeated every day. An immortal being, endowed with intelligence to hold communion with God in all his works, ought to feel ever his presence and live in the light of his glory.

But the experience of pardoned sin and of fellowship with higher worlds should give a diviner joy. Amid the passing and perishing, and earthly beauty, that fades like the flower of the field, it stays itself upon the changeless love of God, which is pledged to bear the soul onward to brighter scenes. Confident of that which is to be revealed, the thankful, loving soul shall see earth putting on brighter glories every year, until earthly visions fade into the light of heaven.

### Winfield League.

One of the most remarkable auxiliaries connected with church affairs in the city is the Winfield Memorial Epworth League. For four years the monthly business meetings have been held in the parlors of Rev. James Thomas, last night being the last one during the term of the pastor.

Four years ago in January, they met first at the call of the pastor and began to plan and work. Besides having led many souls to Christ and into the church, they have distributed to the poor as much as \$600 per year. The organization is compact and complete.

One of their number, Rev. John Brown, three years ago felt called to the ministry. The League at once sent him to college and proposed to thoroughly educate him, but his health failed at the expiration of the second year of college life. When Hunter Memorial Church was projected they paid \$150 of the pastor's salary for one year, the First Church paying also a like amount.

On January 11 of this year the League assumed \$1,000 of the church debt, and at last night's meeting was only \$75 short on covering the full amount. After the statement was made Master Harry Tabor in a few remarks advocated taking purely voluntary subscriptions to cover the deficit, gave \$5, and \$25 was raised in less than five minutes.

President A. B. Poe then called on the pastor and wife for farewell talks. Such tender relations as exist between this pastor and his family and the church and hundreds in other churches, and all of no church, is rarely seen. Dr.

Thomas exhorted them to be loyal to the incoming pastor, to pray over the matter and never to attempt to dictate to the appointing powers, but to leave the question to the bishop and cabinet: that in his new field he and his wife expected to give themselves unequivocally to the work of the Master, and do all possible to have a better league than Winfield.

Amid sobs and tears the last business meeting of the conference year closed.

To see men led into the church by this man of God falling on his shoulders and weeping over the coming separation is touching indeed. Yet it happens at every service. It is better to have the love and confidence of the people than to have all the gold of the world.

Little Rock Methodism, Little Rock as a city, the cause of Christianity, as well as Winfield Church, will miss this unselfish preacher and pastor, and the poor—what a friend they will lose!—Arkansas Democrat.

### Mabelvale League.

DEAR METHODIST:—As little things make great things, perhaps it is not presumptuous for Mabelvale League to introduce itself to the fellow Leaguers of Arkansas. Since the visits of Bros. Thomas and Steel in Sept. we have been steadily advancing. We feel deeply indebted to these ministers of God. Their addresses seemed to tune the notes of discord in our League march, and lifted discouraged souls in position to see success ahead. We now have five subscribers to the Era, with more to follow in January. Our League Course is on hand, ready for study. The literary meetings convene semi-monthly, on Friday evenings. The last convened at a private house, at which the intellectual and social nature commingled, with edifying results. Part of the evening was spent in studying the Discipline, with our pastor as teacher, the remainder in social intercourse. Our Bro. Cline subscription is being collected. We hope to pay up soon. Our League cannot boast of numbers in active service, but one can chase a thousand and two can put ten thousand to flight.

The League at Mabelvale is "sine qua non" to many of us. God be praised for putting into the mind of Methodism the League movement.

### A MABELVALE LEAGUER.

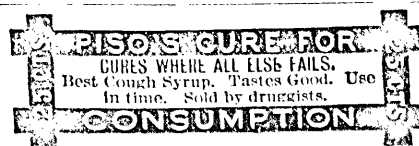
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## ARKANSAS METHODIST

J. E. GODBAY, D. D., Editor.

WEDNESDAY, NOVEMBER 16, 1898

A preacher needs to study the spiritual wants of his people more than sermonizing.

Beautiful sermons, which do not touch the consciences of the hearers, are much in demand in certain of our churches.

Shallowness of conviction can never support strong purpose of decided character. To strengthen religious life, we need to strengthen fundamental faith.

The sorrows of Christians honor them. They are sorrows for shortcomings, for the turning away of God's face, or for the wanderings from God of those they love.

It requires little grace to rejoice in the day of prosperity. But to those who walk after the Spirit there is joy in grief.

They are the most talented or the best rewarded among the preachers, who set the example of courage and fidelity by which the church is most inspired. Their presence and their record of service is an inspiration to their brethren at the conference.

However burdened the preacher has been during the year, he comes up to the conference with a cheerful spirit. To those who have toiled hardest and reaped the least visible fruit, the conference brings a rest like that of the weary and disheartened prophet under the Juniper tree, where he was strengthened with angel food.

Amid the social joy and fellowship of our conference sessions, we need to look well to the devotional services. It is in these services that the people who entertain us expect to find a blessing. It is to the preaching that the church looks for refreshing. We will allow the Bishop to preach to the conference, but most who preach on conference occasions should preach to the local congregation.

We do not like to hear men declare themselves sinless. It is more suggestive of presumption than of purity, and it finds no warrant in the example of the apostles. For those who wish to commend the duty and privilege of a sinless life it is also a mistake. It does not tend to that result. Yet we are even more grieved when religious teachers suggest that the thought of living a sinless life is a fanaticism. There is no justification or shelter of sin in the gospel,

and there should be none in the life of any Christian. Freedom from sin should be urged from all our pulpits. It should be set forth not merely as a possibility, but as a duty and a privilege. To attain it should be the aim of every Christian.

Dr. Lafferty tells us that in the discussion about Dr. Barbee's telegrams in the Tennessee Conference, the Rev. Mr. Cherry, who made one of the strongest speeches against the Doctor, said if he had been in Barbee's place he would have told the bookkeeper to "wire that he was out of town."

## The Middle of the Road.

Two men set out at the same time to walk to a town twenty miles away. They were equally good pedestrians, but one arrived at his journey's end an hour and a half before the other. He kept in the middle of the road and lost no time. The other stopped to stone all the dogs that came out to bark at him.

Two preachers of equal ability were assigned, last year, to pastoral charges. One comes up to conference with a report of gain in all the church interests. The other has made no gain. The reason is, that one has pressed steadily the vital claims of the gospel, as if he did not know there was a doubter or a critic in the world. The other has read the magazines much, and his Bible little; has noted the popular phases of doubt, and been constantly discussing them from the pulpit. He has thus created more doubts than the magazines and newspapers could have done. A man who claims to be moved by an earnest desire for the salvation of souls always creates doubts by allowing himself to be diverted from that issue. The splendid triumphs of science in these times lead to increasing confidence in human wisdom, and the higher criticism destroys faith in some and modifies to others the interpretation of the Holy Book. In such conditions, the preacher who halts, parries, or doubts, must fail. The leaders of religious thought must be men of deep convictions. They must be sincere to the core. Sincerity proves itself only in intense devotion. The confessed doubter has less influence for evil than the man who claims deep convictions but exhibits no corresponding zeal in action.

The successful preacher keeps in the middle of the road and drives fast. He has no time for anything that does not aid his great work. He is not a moody, meditative student, pondering the new theories,

running the lines of speculation, but a man of business, who draws things to a practical result, just as all successful men do in every department of human activity and toil. If we would see a quicker movement in the church and a rise in the tide of her spiritual life, we will attain what we desire by driving fast in the middle of the road. When a preacher finds that his faith or his zeal is failing, he ought to retire to some secular calling.

## Editorial Correspondence.

We were at Nashville, Ark., Thursday, 3d. The pastor, J. H. Glass, gave us hearty welcome, and we found excellent lodging at the hotel kept by Mrs. Meadow. The night congregation was good. Brother Glass has three other appointments. Our people need a new church at Nashville. They promise to have it soon. They are able to build a good house and to maintain a station. If our Methodist people will exhibit as much devotion to the cause of Christ as they do to business, they will quickly put our church here in a commanding position.

Nashville is, probably, the best town in Southeast Arkansas. We were surprised to find so good a trade at this place. It seems to be secure against competition for years to come.

We were at Ozan Friday evening, and lodged with Bro. Mitchell. He drove us out to the farm of David Goodlett. This farm is an illustration of what intelligent application to farming will do in this section. Bro. Goodlett came here as a hired hand and engaged to work on this very farm, afterward bought the farm, and here he has made all he has. There are 400 acres of cultivated land. This year's crop is 8,000 bushels of corn, 185 bales of cotton, 1,500 bushels of oats, 1,500 gallons of molasses, 1,000 of which are from the sugar cane; 1,500 bales of alfalfa, 10,000 pounds of pork, 350 bushels of sweet potatoes. This land also produces fine clover and wheat. It would be hard to find such a combination of valuable crops in any other section. But this farm is only an example of what intelligent work can do in this part of the state. There is, on the farm, a cotton gin, gristmill and sugar-cane mill, run by one engine.

At Ozan the congregation, Friday night, was small, because of threatening weather. This is in Brother Rushing's charge. His home is at Washington. We heard a good report of his work.

Brother Sanders and wife, Sisters Sims and Arnold made the

time pass pleasantly at Hope, as wife and I waited for the train to Texarkana.

Sunday we lodged with Brother Walsh. His charge is College Hill and Fulton, the former in the suburbs of Texarkana. We preached there Sunday morning. This church has been much strengthened during the year, although the pastor and his wife were both sick with fever for weeks during the summer.

Sunday night we preached at State Line Church, the leading church of our denomination in the city of Texarkana, and under the care of our old friend, Dr. John A. Beagle, whom we knew for many years in Missouri. The congregation at State Line is said to be the largest in the city. It is an inspiring audience to preach to. We spent Monday night at the parsonage with Brother Beagle and family. Tuesday night we preached at Ashdown to an excellent congregation, and lodged in the home of Brother Preddy. The people at Ashdown have built a good church and Brother Brewer has succeeded in getting it paid for. His home is at Richmond. He is finishing his third year in the charge and the people greatly desire his return. His work has strengthened and may be divided into two charges at conference.

At DeQueen Brother Cameron has labored since he returned from the Vanderbilt in June. Here is a town of 1,200 or more, built up in the last two years. We have here about 100 church members. The Presbyterians have a good church, and the Baptists have a convenient house of worship, but our people have not built, though by far the strongest denomination in the place. A crisis is upon them. They must promptly build if they would live and prosper. Brother Cameron is raising a subscription for the purpose. There is great responsibility upon the Methodists of DeQueen. We trust they will not let the opportunity pass.

The principal station on the P. & G. railroad, between Texarkana and Fort Smith, is Mena. The town is but two years old and has a population of 3,000 or more. The superintendent, Mr. J. P. Landes, sent a carriage to take us over the city. His son was our conductor. There are everywhere the evidences of brisk business and rapid development here. The people are chiefly from the cities; Fort Worth, Shreveport, Texarkana, Kansas City, and Fort Smith, are well represented. They confidently expect to have a prosperous city here in a few years. Some very pretty residences are being built. Rents are



high. The first buildings erected were light wooden structures, but a fire limit has been established and good brick stores are going up. Brother Green has done a good work at Mena. We have a very neat church, nearing completion. It is the best in the town. There were excellent congregations Thursday and Friday evenings.

Last Sabbath was a delightful day at Fort Smith. Bros. Goddard and Fletcher had provided for our accommodation, and arranged an appointment for us at First Church in the morning and Central in the evening. It was an especial pleasure to be again at the home of Bro. Millar, where we were entertained at the conference of 1888. The congregations were excellent at both churches. Brother Stonewall Anderson is here finishing his work on the district, and Brother Campbell, from Cauthron circuit, is ready to start to conference today, Monday. We shall go down to the conference at Morrillton tomorrow.

#### Growth of the Arkansas Conference.

We have before us the Minutes of this Conference for 1889. From that time to the present, comparing with the Minutes of 1897, we find the following results: Gain in members, 2,392; in number of church buildings, 52; value of church buildings, \$29,745; gain in number of parsonages, 20; value of parsonages, \$11,385.

There has been a gain in the contributions for support of presiding elders of \$371; for support of pastors, \$1,115.

The payment for Foreign Missions for 1897 falls below 1889, \$271; for Domestic Missions there is a decrease of \$114.

We find that there were in 1889, including districts, 93 pastoral charges, of which three were supplied. In 1897 there were 99 charges, fifteen of which were supplied.

These figures are suggestive. We think that in the other two conferences of the State the items noted will compare about as in this. Are we making progress?

There is a halt all along the line of our great church and of the M. E. Church, and of the Methodist Church of Canada. What does it mean?

#### Central Church, Fort Smith.

The church is now completed. The pews have been delayed six weeks beyond the promised time. The carpets will be put down and the pews put in this week. The structure is of brick, with gallery, preacher's office, choir balcony, in-

fant class department, library room, kitchen and parlor, with furnace heat for all. The plan was drawn and donated by J. B. Legg, of St. Louis. The auditorium is beautiful and the acoustics excellent. The cost of the building is \$8,000 and the money has been well expended. So quick a restoration of the house of worship, much better than the one that was swept away by the tornado, is a great credit, both to pastor and congregation. Central Church is certainly in a prosperous condition. One of the most note-worthy achievements of the year, within the Arkansas Conference, has been the replacing of this church. The society is ready to move forward with inspiring prospects.

#### Church Notes.

The report from the Pacific conference shows a loss of 300 members during the past year.

The M. E. Church is rejoicing over the wiping out of its Missionary debt which had risen to \$186,000.

Great satisfaction is expressed by our exchanges in regard to the action of the Tennessee Conference Bishop Key's presidency over the body and the general arrangement of appointments.

The Central Methodist, under the hand of Dr. Chapman, shows in every column that a change has passed over it. It is fresh and breezy. The editor who can keep up a brisk, fresh breeze, without raising the dust, delights everybody, as much as an editor may.

Dr. Rankin will bring to the editorial conduct of the Texas Christian Advocate a clear mind, positive views and convictions and a versatile pen. There is not a position of greater power in the Church than the tripod of the Texas Christian Advocate.

Dr. Hugh Price Hughes, president of the Wesleyan Connection, England, purposes holding, during the year sixteen, conventions at principal centres, for ministers and Christian workers, for the purpose of deepening their spiritual experience. This is well. By whatever means accomplished, nothing will so bless the church.

The Tennessee Conference appointed a committee, consisting of W. R. Peebles, J. T. Curry and J. L. Parks, to confer with a like committee of the Holston Conference, in regard to the editorial management of the Midland Methodist, also to secure co-operation of the Memphis Conference in the conduct of the paper. If satisfactory

agreement can not be had with the Holston Conference, the committee is authorized to withdraw the Tennessee Conference from the enterprise.

The connection of Trinity College, N. C., with the American Tobacco Company has been a cause of much dissatisfaction. Washington Du'le has given the college a great deal of money. But if the American Tobacco company should give all its wealth to educate our youth it would not, thereby, counterbalance the corrupting influence which it has exerted over the young men of this land. Cigarette manufacture and sale ought to be suppressed by law. But, besides the vile and deathful character of the goods, the cameo picture used to advertise them by Duke of Durham are the most shameless agencies of corruption that can well be conceived.

#### Personal.

Bro J. J. Colson has our deepest sympathy in his great bereavement.

Brother J. A. Davis, of Beebe, one of our oldest subscribers, called Wednesday to renew.

The editor was at Mena Thursday last; Rev. J. A. Sage was there, and Brother Wozencraft.

Brother and Sister Whitson, in their bereavement, have the sympathies of many Christian hearts.

Dr. G. C. Rankin has been elected editor of the Texas Christian Advocate, successor of Dr. Pierce.

Dr. Whisner, our Church Extension Secretary, is giving great satisfaction in his discharge of the duties of his office.

Wm. Sherman, P. E. of Clarksville district, reports an advance in finances of about 25 per cent over last year on the entire district.

Rev. W. B. Hays was a business caller last week. He will take regular work at the coming session of the White River Conference.

Brother I. F. Harris, of Alma, may be detained from conference by the extreme illness of his little son, who has now been sick for some weeks.

Brother Hancsworth has succeeded in getting matters in shape for a new church at Fayetteville, and the contract for building is open to bidders.

Rev. O. E. Goddard has finished a very satisfactory year at First Church, Fort Smith. He has good congregations, and hold the hearts of the people.

Dr. Whisner, Secretary Church Extension, spent Sunday in the city, preaching at Winfield Church at 11 o'clock, and at 7:30 at Hunter Memorial.

In the appointments of West Texas Conference, we notice that S. G. Shaw is on the superannuated list, and Rev. I. T. Morris is P. E. of San Marcos District.

Prof. Hughey, principal of Hendrix Academy, at Orchard, Ark., is in at-

## Congressman Botkin's Statement

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

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



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

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

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

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

J. D. BOTKIN.

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

tendance upon the Arkansas Conference, at Morrillton. He reports a very good beginning of his work.

The Arkansas Conference regrets the loss from its membership of Arthur Marston. He did excellent work at Eureka Springs during part of the year, before he transferred.

Rev. J. D. Sibert, of White River Conference, has been transferred to Indian Territory. He writes: "I am well pleased with my new field. Nice, up-to-date little town, Marietta, beautiful country."

Rev. J. A. Anderson made provision for entertaining the conference in good time and sent out cards to the preachers telling them where they would be entertained, and so they got to their homes promptly and without confusion.

Dr. W. B. Palmore has been visiting the important stations in the Indian Mission Conference. Just think of it. He has been all over the United States and around the world, while this editor has not been able even to do justice to Arkansas.

Rev. R. J. Raiford, in a business letter, says: "I have spent nearly two years on the Mineral Springs circuit, and have had 170 accessions to the church." Brother Raiford circulates the ARKANSAS METHODIST and sells good books. There are no better workers in Arkansas than R. J. Raiford.

Dr. C. C. Woods leaves Springfield on the 14th, to take charge of the St. Louis Christian Advocate as editor. He wields a sprightly pen. His successor at St. Paul's Church is Rev. J. S. Jenkins, of Sparta, Ga. Brother Jenkins is about 30 years of age. He has had good success in his former work.

## Christian Life.

### Threads of Gold.

Thank God for sympathy; it has a wonderful power of turning keys in rusty locks.

The heart of a Christian is like the still water in the lagoon. Outside the waves may dash and roar, but all is peace within.

Patience is the strongest of strong drinks, for it kills the giant, Despair.

He that labors may be tempted by the devil; but he that is idle is tempted by a thousand.

There is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties done.—Jean Ingelow.

Earth's crammed with heaven, and every common bush afire with God; but he sees only who takes off his shoes.—Mrs. Browning.

There are chords in the human heart which are only struck by accident; which will remain mute and senseless to appeals the most passionate and earnest, and respond at last to the most casual touch.—Old Curiosity Shop.

Hope until old age, that's my motto; there will be time enough for memory after.

If we could read the secret history of our enemies, we would find, in each man's life, sorrow and suffering enough to disarm all hostility.—Longfellow.

Debt is to a man what a serpent is to a bird; its eye fascinates, its breath poisons, its coil crushes both sinew and bone, its jaw is the pitiless grave.—Bulwer Lytton.

### The Missionary's Pump.

Lobengula, the late king of the Matabeles, of South Africa, was a friend of the Rev. E. Carnegie, an English missionary, at Hope Fountain, several miles from Bulawayo. The Matabele warriors, on the other hand, looked with suspicion on the missionary and all his works, but they knew better than to molest the friend of their king.

Time after time, in passing the mission house, they noticed a force-pump at work supplying water for the family and for irrigating the garden. Not understanding what it was for, their untutored minds concluded it was some sort of magic. It was "Intagati," or, bewitched, and they watched to see how it was managed, that they might turn the white man's magic against himself.

One moonlight night a party of picked warriors repared to the bank of the stream where the pump was. On trying it, they were jubilant to find that two men at either handle could do the trick. Turn and turn about they kept the pump going for two hours, determined that the missionary should have all the magic he wanted and a balance in hand.

Then, exhausted, they went

homeward, ignorant of the fact that they had filled the missionary's tank to overflowing. His good wife hoped that a similar supply of "magic" might be furnished every week.—Ex.

### What do Infidels Gain?

Infidels gain nothing by their denial of the truth of Christianity. With all their professed pity for people who are so credulous as to believe the Bible, is it not a fact that the latter are in enjoyment of far more blessings than fall to the lot of any other people? Life would not be worth living to many of us, only that we have an Almighty Father to whom we can carry our troubles and on whom we can with confidence rest.

Says H. L. Hastings, of Boston, in his pamphlet entitled "Nuts for Skeptics to Crack:" "They (infidels) have the same realities of sin, and sorrow, and penalty; they have only blotted out mercy, made penitence vain, and forgiveness and peace impossible. They have kept the disease but thrown away the remedy. Let, then, the infidel glory in the fact that he has preserved his death warrant and burned up his pardon that might have cancelled it; that he has kept every sorrow of earth, and rejected every joy of heaven; but let the Christian rejoice that he possesses every real blessing of which the godly man can boast, and, added to them all, he has the presence of a Divine Father."—Observer.

### Sing at Your Work

When the sailors heave the anchor they start a song, to the music of which they keep time. When a regiment marches to battle, the band plays martial airs, to stimulate and strengthen them. When the machinery of daily occupation runs smoothly and without friction, the wheels must be well oiled with cheerfulness. "Give us, oh, give us," cried Carlyle, "the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. Wondrous is the strength of cheerfulness; altogether past calculation is its power of endurance!" The task may be heavy and full of drudgery, but if it be fulfilled in a brave and cheerful spirit, it will lose the grayness of its monotony, and shine with a new luster. The dull day grows bright and the dreary burden grows light with the coming of cheerfulness.—Doctor Sutherland.

### CONSUMPTION CURED.

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

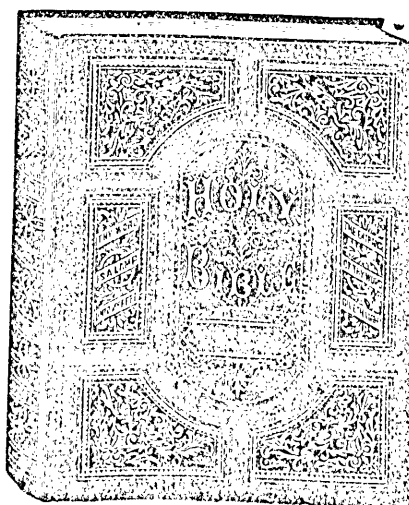
## Piles

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

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Little Rock, Ark.

## For the Young People.

## Children's Prayer.

Jesus, we are coming, little though we be,  
Coming in our weakness, drawing nigh to Thee.  
Thou art calling children, we Thy call obey;  
Make our lives, dear Jesus, like thy life, we pray.

Show us how to serve Thee; teach us what to do,  
Tell us what will please Thee, make our hearts all  
new;

In our work and playtime, keep us sweet and  
mild,  
As in work and playtime, Thou wast when a  
child.

Keep us from all sinning, save us from all harm,  
Carry us, and hold us, in Thy loving arm;  
And when we have served Thee with our life and  
love,  
Take us, loving Savior, home to heaven above.  
—A. L. H.

## How it Went in My Childhood.

## NO. XIII.

There is not a happier place in the world than on a farm. The farm is a good place to raise boys, and girls, too. There is less temptation there. It is in freedom's air. Men of thought love to think there. The sky above is clear, no smoke of the city. The stars travel their courses in plain view. We children have often stood, at night, and tried to count the stars; wonder why the milky way is, hunt Job's coffin; count the seven stars; watch the great dipper as it apparently swung around the North Star, and ask ourselves the question, who made all these? The sun arises, clear and red, and sets, throwing its golden hues up against following darkness while we watch it in night's shades. The moon comes up, while darkness is, and sets in the sun's burning light, or, it rises in the sun's rays and sets amid night's shades. Why dost thou change, beautiful moon, we all ask? No answer from the cold moon, no answer anywhere. We wonder and wonder and wonder, and study.

"The sun travels around the earth and the earth is still," says an old farmer to us. Did not Joshua command the sun to stand still? Yes, and I believe the Good Book. Why, if the earth turned, that old mule (pointing at old Wolf who was hitched to our wagon) would fall down, don't you know it? says the wise farmer. We boys know that is not so, and we all put on our studying caps to answer his logic. There is the clear running branch on our farm. It is inspiring to watch the water run, and how we did love to play in the clear water! One Sunday we had company, and in the evening, while father and mother entertained the old folks, we children slipped off down to the branch and played in the water. We rolled up our pants and waded in the water. We ducked, and dived, and tried to swim, till night came and our company left. We knew it would not do for father to find this out, so we older ones posted the younger ones not to tell. We thought everything safe. But Flem was along. He was small, and a great hand to talk. Evidently his conscience was hurting him, and he feared punishment.

He thought he would get off by telling on us. So, after we boys had fed the stock, and had come to the house, and had all gathered in the big room of our log house, Flem went and got on father's knee and began to unravel our evening's work. John got where father could not see him and shook his fist at Flem; we twisted and frowned, turned pale. Julian threw himself on the trundle-bed and stopped up his ears, but his story went on. The story was all told. Father said nothing. But Monday noon found us boys sitting around the table, having a good long fatherly lecture stored away in our little heads and many stripes on our backs. Memory said: "we had lost many tears, given away squalls, and made many promises not to do so again," and we didn't.

But we did something else on Sunday, fully as bad. Father and mother always taught us to strictly keep the Sabbath. But one Sunday father had gone to his appointment to preach, and we boys, with some neighbor boys slipped off from mother and played baseball all the evening. We came in at night feeling just as mean as boys could feel. Father came in just as we were eating our Sunday evenings snack. While at the table, father said: "Mary Ann, as I came by Milo Randall's place I saw some grown men, some of them members of the church, playing baseball on Sunday. If I should catch my boys playing baseball on Sunday, I aint here, if I would not almost skin them alive." Father looked just like he meant it. If he should have looked at us closely, he would have seen some pale boys. We trembled to the very bottom of our boots. The subject was quickly dropped by us, and always after that we kept the Sabbath on our farm.

Children, I have a few more stories for you, then I am done.  
DERF S. Kral.

Some months ago whilst walking along a canal bank near London, I was attracted by the strange movements of a horse confined in a builder's stone yard. He walked rapidly to and fro along the extreme edge of the curb, frequently looking down into the water as if thirsty. At last he seemed greatly agitated, and slowly bending his front legs, stretched out his neck, and just touched the water with his lips. He took a good drink, and then quietly walked off towards a hedge. We can hardly have any idea of the great pain and suffering from thirst which prompted the poor creature to adopt such an extraordinary method of getting at the water. It seemed to me a practical object-lesson not only to our young folks generally who keep pets, but to drovers, carters and others in charge of stock, to see that their charges are at least supplied with water.—R. E. H.

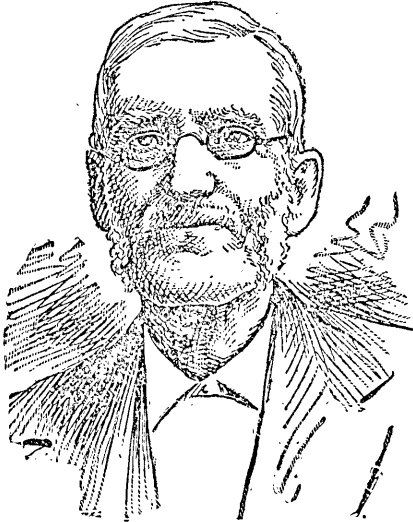
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## Commissioner's Sale.

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. 6164), then pending therein between Edward Fitzgerald, complainant, and Ben T. DuVal and Rose DuVal, defendants, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, in front of the East door or entrance of the Pulaski County Court House, in which said Court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Tuesday, the 22nd day of November, A. D. 1898, the following described real estate, to-wit: Lots one (1), two (2), three (3), four (4), five (5) and (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 Rapeley's addition to the city of Little Rock, Arkansas. Said property will be offered and sold lot at a time in Pulaski County, Arkansas.

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

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

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Little Rock, - Ark.



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would be quite a curiosity, but not as much so as the Afro-American Encyclopædia, which contains over 400 articles, covering every topic of interest to the race, by more than 200 intelligent colored men and women. The unanimous verdict of over 50,000 colored readers is that it is beyond all comparison the best work the Negro has produced. Every colored family wants a copy. Agents are having a harvest of sales, and are getting the largest commission ever offered. Exclusive territory. Write for terms. J. T. HALEY & Co., Publishers, 246 Public Square, Nashville, Tenn.



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## Our Church at Home.

### TILLAR CIRCUIT.

We are now on the last round of our second year on this circuit, and laboring under great disadvantage, as my wife has been already in bed two weeks, and so sick that I could not leave her. I don't know when I will be able to get away, so I fear that it will militate against our collections. However, we will do the best we can. This has been a sad year with us. Sad in two ways. First, in that there has been so much sickness and death among our people; and second, in the fact that we have not been able to see many souls converted. We have lost twelve members by death. But while our hearts have been sad, there is much to make us rejoice. So far as we have been able to learn, nearly all, if not all, have left evidences that they were going to rest. Thank God for conscious experience of peace with him in life; and at death we can still lean upon him with full assurance of going to rest. And beside these, many homes have been made dark and hearts sad, because our heavenly Father has taken so many of the little lambs to himself. We feel that what is our loss is their eternal gain, and we feel that heaven is dearer to us than ever before, because we feel sure that these little ones are there. May the good Lord help each of these parents, and all, to so live that they may meet them in the sweet by and by. Owing to the continued sickness, which began in July and has continued to the present time, we have not been able to hold anything like a successful meeting this year. Have had only a few conversions and additions. But after all we think the work is in tolerably good condition. I pray, at least, that these light afflictions may work for us all a more exceeding and eternal weight of glory. We close by saying, God bless the good people of this circuit.

J. J. COLSON.

Selma, Nov. 9.

### CAMP, ARK.

By the help of the Lord I have met every appointment, save in protracted meeting times; notwithstanding this has been a very hard year on us, yet, the best of all, the Lord has been with his people, increasing their faith, confirming their hopes, and perfecting them in love. I have held five protracted meetings, one of which we continued fifteen days, assisted by Brother W. W. Reid, our beloved L. P., who is a Holy Ghost man, preaches with wonderful power, and is loved by all. Also, assisted in the latter part of the meeting by Brother W. W. Gibson, P. C., of Ash Flat circuit, and Rev. D. V. Rogers, L. P., of Evening Shade circuit, both of whom preach in the demonstration of the Spirit and with power, all of which resulted in twenty-one conversions and eighteen accessions, and the church wonderfully edified and built up; the other four resulted in five conversions and six accessions. Total conversions during the year, 27; accessions, 29. We have a class of about ten yet to organize in the

near future. Our fourth quarterly conference is past. Our beloved P. E., Bro. J. S. Brooke, was on time, full of the Holy Ghost, and preached with wonderful power—had a good revival—also looking after the financial interests of the church; transacted business as usual, with dispatch. All points represented, save one; finances considerably behind; hope to come out better in the end. We are going to do all we can for the METHODIST before conference.

Yours in the work,  
J. D. KELLEY, P. C.

### OAK HILL CHARGE.

I am closing my second year on this work. My 31st birthday—12th of last May—would seem to induct me into more duties. They appear to increase with the years. My incompetency in the performance of them, especially the preaching, is sensibly manifest to myself. How many eyes must a Methodist pastor keep open! We are behind in all the collections, but the next two weeks will considerably augment them. Have had some good meetings; sickness has interfered with others; but God's work has been accomplished all the same. Rev. R. F. Wilkins was recently with me five days. The man in the pulpit seemed lost in the work. My successor will find some of the most devout people I have ever seen, and others not so good.

JNO. F. TAYLOR.

### AT CINCINNATI.

Our meeting at Cincinnati, held in October, resulted in forty-three professions, and fourteen accessions to our church. Rev. T. J. Reynolds was with us, rendering most effectual service, both in pulpit and homes. Both Cincinnati and adjoining communities are, at present, under great religious influence.

WM. T. THOMPSON, P. C.

### Epworth Leaguers, Attention!

As our conferences are soon to convene, it is highly important that we begin to cancel our subscriptions to the Cline Missionary fund. As chairman of the committee, please let me urge that at least as much as one-half of the amounts subscribed be paid by the time our conferences meet. This much we can and ought to do.

Again, some local chapters have not promised anything yet. May we not hope that each pastor and league president will see to it that his league be represented and have some part in this great movement. Some of our (financially) strong leagues ought to increase their subscription, and all ought to pay something.

Please, brethren, help us in this very important enterprise. The cause demands our very best efforts. I feel that that demand is imperative and pressing, and that a little effort just now would bring great returns. Let every leaguer do what he can.

Yours cordially,  
J. B. McDONALD,  
Chm. State E. L. Mis. Com.  
Send money to George Thornburgh, treasurer, Little Rock.

## AN EMACIATED BOY.

His Limbs No Larger Than a Person's Wrists—The Peculiar Condition of J. F. Williams' Four-Year-Old Boy—The Case Attracting Wide Attention—Many Parents and Physicians Interested.

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

Residents of Damon, the village fourteen miles northwest of Mt. Sterling, Ill., have recently told of the almost miraculous recovery of little Josie Williams, the four-year-old son of John F. Williams, who resides a short distance northwest of Damon.

The Democrat-Message sent a reporter to obtain the actual facts regarding the case, and stakes its reputation as a newspaper upon the truth of the incidents herein cited.

Mrs. Williams is a pleasant voiced matron. She has the forceful personality, the positive manner that is nurtured and developed by the cares and responsibilities of a farmer's wife. She would make a good witness for any cause founded upon truth and equity, and she told the story of little Josie's sickness and recovery convincingly.

"He was never right from the time of his birth," she said. "He was weak and puny and did not grow like other children. A year ago last February, when he was two years old, he had an attack of lung fever. We had the services of Dr. Jones for two or three weeks. After Josie had recovered, he did not get any strength. He had no appetite and could not keep anything on his stomach. His legs seemed to wither away until they were nothing but skin and bones, and he kept up a continual coughing.

"We had a boarder named Asa Robinson, who had rheumatism so severe that he was bent nearly double. He had used Dr. Williams' Pink Pills for Pale People, and had become well and strong. He said that he believed the pills would help little Josie. At that time I also read an article in the Quincy Whig regarding some people who had been cured by these pills, and I said to my husband that we should get some for Josie, as they cost only 50 cents a box, or six boxes for \$2.50, and could be bought at any druggists'. He decided to try them, and went to Mt. Sterling, to Dr. Irving, and bought three boxes. We began the last of March giving him one-third of a pill three times a day. In three days we noticed an improvement, and we increased the

dose, giving him half a pill at a time. He kept improving, and finally we gave him one pill at a dose. Near the first of June we gave him the last of the three boxes which we had bought in March, and now little Josie is as fat and hearty as any boy in the neighborhood. He has a good appetite and never has any trouble with his stomach. Dr. Williams' Pink Pills for Pale People saved him from the grave, and I do not believe anything else would."

(Signed) MRS. JOHN F. WILLIAMS,  
Subscribed and sworn to before me this 21st day of June, 1897.

[Seal] DAVID CRISP, Notary Public.

Dr. A. A. McCabe is the coroner of Brown county, and a physician of extensive practice. He accompanied the reporter and made a thorough physical examination of little Josie. His statement under oath is appended.

"I, A. A. McCabe, a regularly licensed physician of Mt. Sterling, Brown County, Illinois, hereby state that I made thorough examination of Josie Williams, the four-year-old son of John F. Williams, of Damon, Brown County, Illinois, on Monday, June 7, 1897. With the exception of indications of nasal catarrh, I found him in a thoroughly healthful condition, physically. I was unable to find in his present condition any evidences of the disease with which his parents affirm that he was afflicted."

A. A. MCCABE.  
Subscribed and sworn to before me this 28th day of June, A. D., 1897.

[Seal]

MORT. BROOKS,

Justice of the Peace.

This is to certify that I treated a little boy of John F. Williams, of Damon, Illinois, suffering from catarrhal pneumonia, from March 12 to March 27, 1896. During the above period the child was greatly prostrated and in a very serious condition, and for a number of days its life was despaired of, but finally took a change for the better and complete recovery ensued.

N. A. JONES, M. D.  
Sworn and subscribed before me this 17th day of June, 1897.

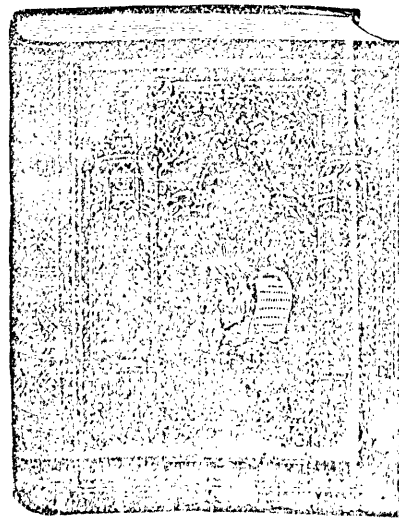
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GEO. RUPP,

Notary Public.

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Little Rock, Ark.

## Missions.

### Methodism and Our New Territory.

Cuba and Porto Rico geographically belong to our Southland. They ought to be part of Southern Methodism, and they can be. Four hundred years these islands have been dominated religiously by the Romish church, after the Spanish and not after the American type. This means much. In the United States Protestantism has very much modified Romanism. Hence Romanism is a vastly different thing, outwardly at least, in this country from what it is in Spain, or in any other country in which it has sway.

In Cuba it is said the hold of the church upon the people is so slight that persons who have had opportunities for extended observation declare that there is no religion in the island, except among the women and the children. This fact is as alarming as it is sad, and fully justifies the Protestant churches in putting missionaries to work in this priest-ridden country.

With very little expense we can reach the field, and it is so near the heart of our Methodism we can cultivate it to the best advantage. It can be taken for granted that perfect religious liberty will soon be established and every man will be permitted to worship God after the manner which to him seems best. No favors will be shown to any denomination. The Romish church will have the same rights as any other, and no more. Its priests will have no more authority to solemnize marriage or to control public burying grounds than other ministers.

We think the spread of Protestantism and the genius of American institutions will very soon modify the conditions there and open the way for ministers of all kinds who go not to fleece, but to feed the flock; who go in the spirit of the Master to give their lives for the people.

We are quite sure the Southern Methodist Church has the men needed for the work. They are consecrated, trained, experienced and qualified. If a support is provided for them, they will go and prove their ability to succeed. The door is now open. Let us enter without delay. These native Cubans need Protestant Christianity. They need a religion that has in it life and power and spiritual joy. They have long been under the yoke of ecclesiasticism; give them an opportunity to free themselves from bondage and come into the freedom of the sons of God.

Already emigration from the United States has started to these islands. Speculators are buying property there. Soon there will be a large population of English-speaking people. The Protestant denomination first on the ground, and equipped for effective work, will likely get the support of new comers. Then let us spare no effort to take the land for Methodism and for Christ.—North Carolina Christian Advocate.

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

## Woman's Work.

### Items.

Reports from the foreign field are interesting and encouraging. A late communication speaks of the Woman's Board having located in a part of Seoul where no other board is represented.

A girls' school is needed in Soochow, and if money could be procured to establish it, it would be self-supporting. More teachers are needed in the work in China.

The Mexican Mission schools have opened favorably. One hundred matriculated the first day in Keener school, City of Mexico; and some have lately joined the church.

But many do not attend church or school and can only be reached by house to house visiting.

The Scarritt Bible and Training school has opened well this fall. This institution belongs to the Woman's Board of Foreign Missions of our church; but any Christian wishing to work for God at home or abroad may receive the benefits of its home life and instruction.

Our auxiliaries all over this beautiful land should realize how much is depending upon them. Each woman should not be satisfied until "she hath done what she could." M. C. A.

### Encouraging.

To the Auxiliaries in the Woman's Foreign Missionary Society of the Arkansas Conference:

We trust each auxiliary will read the following helpful letter from our secretary, during the coming week of prayer and thanksgiving. Read also, "Woman's Foreign Mission" in the November number of the Review of Missions.

DEAR SISTERS:

We must keep our cause up to flood-tide mark if we can hope for extension. A river that overflows has risen above its banks. The heart that overflows in blessings upon humanity is full of the love of Christ—so full it must reach others. We are praying that our coming week of special services may result in our own spiritual uplift—in increase of memberships, in large contributions. We have the sure word of promise—the promise of power, if we are willing. We need the power—we are willing, are we not? There is then nothing to hinder our having it. With the spiritual power all things else will be easy.

We have much for which to be thankful. First of all, we are not satisfied with what we have done, and thank God, we want to do more for him, in the extension of his kingdom. We are thankful for opportunity to work—for the open doors, and beckoning hands so anxious to receive us. We want to enter these doors and clasp these stretched-out hands, and with God's approbation we will. We are so glad we have answered many calls. We are glad that we have entered Korea—so glad that Mrs. Campbell writes hopefully. Our new home and school in Seoul was consecrated the first day of

the recent conference there, and the Bishop approves of our extension in the little kingdom, and appointed Miss Herid to Song-do. We are glad that our missionaries in China are doing such noble work—that they are happy and blessed of God. Every school is full and many natives are coming to Christ, because they are being told of him. Our Mexico missions are making wonderful progress, and the joys of salvation are filling many hearts. Brazil is moving onward and upward. The new work in San Paulo is already showing signs of progress. Cuba needs us, and is inviting us to come. All these things make us glad, and more than ever before, our thanksgiving comes from overflowing hearts. Let us be glad in the Lord, but let us bear in mind, that we must bear the Ark of the Lord. It cannot move forward without us. It should be in front, and be supported by willing hands. Note the disbursements and collections this year. In two quarters we have disbursed \$49,829.97, and collected but \$30,253.48, leaving to be collected \$68,512.52; by March, if we meet our appropriations. Our Missionary Advocate is much involved, and as it is needed to nourish our societies, if they flourish, we should come to its help; so of the Little Worker, which should be in every family, and in the hands of every child in the family.

God grant we may meet all our obligations—may meet our dues—our pledges—our specials, and be ready for a rapid extension in all directions. We have now some scholarships in our Indian Mission and need more in Mexico. Please, if possible, send each auxiliary a copy of this letter by November 20, the beginning of our Week of Prayer and Thanksgiving. Read Numbers 6:24, 25, 26.

Sincerely,

S. C. TRUEHEART.

Nashville, Tenn., Nov. 11.  
Box 405.

### If the Baby is Cutting Teeth.

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

### "No Trouble to Answer Questions."

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

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

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The Sana-Cera treatment for the cure of Catarrh, Consumption, Bronchitis, Asthma, Deafness and all diseases of the Head, Throat and Lungs.

MISS LILLIE FRUSH, Elwood, Ind., writes:—Three years ago I was a mere skeleton and thought to be a hopeless victim of Catarrhal Consumption. My entire system was saturated and diseased with the catarrhal poison. I belonged to a consumptive family and no one ever expected me to get well again; but I was placed in charge of Dr. M. Beatty who gave me his Sana-Cera treatment. Shortly, the coughing spells left me, my appetite returned, I grew stronger, increased in weight and after a 3 months' course was completely cured. I am now in perfect health and a stout hearty woman, as you will see by my photograph.

### Three Months Home Treatment Free!

To introduce the Sana-Cera Cure in every community and prove that it cures when all others have failed, I will for a limited time send medicines for a 3 months treatment free. Send a description of your trouble, name and P. O. address at once; or, write for Question Blank and prompt attention will be given you free. Address DR. M. BEATTY, Prin'l, National Dispensary, Dept't 3, 125 W. 12th St., Cincinnati, O.



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## CHURCH BELLS

### Another Offer.

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

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

### 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:

Jonesboro League, by D. P. Brown, \$5.50.

GEO. THORNBURGH, Treas.

Little Rock, Ark.

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

GODFREY & THORNBURGH.

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

## Our Church at Home.

### Another Old Conference.

MR. EDITOR:—In your issue of Nov. 2nd, you printed as an interesting sketch "the proceedings of the Fourth Quarterly meeting Conference for Greenville circuit, Washington district, held at Mt. Zion on the 9th of September, 1844." I have in my possession, placed in my custody some years since, by the late Dr. Jacob Custer, the minutes of the Quarterly Conference of the Blue Bayou circuit, as then known, from the year 1839 to the year 1868 inclusive. I prize it very highly as a partial record of the labors of the faithful itineracy and of the achievements of Methodism in Southwest Arkansas. Amid the unbroken forest and through dense cane-brakes, across treacherous streams and through a wild and sparsely inhabited country, the undaunted circuit rider carried the message of the gospel of peace. A memorial of their toil and sacrifices, though meagre, is both interesting and inspiring. In the minutes of the Conferences of those pioneer days we find the names of R. Gregory, S. Allen, E. B. Duncan, S. W. Moreland, Jacob Custer, John C. Kalbe, Wm. Mulkey, J. J. Cowart, T. G. T. Steel, William Moores, D. C. Adams and Samuel Morris as traveling preachers, and the names of John H. Props, Archeleus Turrentine, Lemuel Wakelee, John H. Carr, Robert Messer, L. C. Props, Jas. Henry, A. W. Simmons, J. Keister, George Turrentine, Daniel Shook, Joseph Wyatt, B. N. Hartfield, John Henry and T. L. Patterson as local preachers and laymen.

The above are but a few of the names of the consecrated men of that day within the bounds of the Blue Bayou circuit. The following is a copy of the first entry made in the record above mentioned:

"The Quarterly meeting Conference for Sevier mission circuit was formed Feb. the 23rd 1839, at Props's chapel on the Blue Bayou, Sevier county.

R. GREGORY, P. E.  
S. ALLEN, A. P.

The Rev. L. C. Props was elected secretary.

The Conference proceeded to business with the following named members present: John H. Props, L. P.; Archeleus Turrentine, L. P.; Lemuel Wakelee, L. D.; John H. Carr, L. P.; Robert Messer, C. L.

Question 1st. Are there any complaints?

Answer. None.

Question 2nd. Are there any appeals?

Answer. None.

Question 3rd. Is there any other business to come before the Conference?

Answer. Yes, it is expedient that stewards be appointed to serve the circuit. Whereupon, James Henry, Benj. G. Hartsfield, Benj. Kimbal, J. H. Carr and L. C. Props were duly elected to that office, L. C. Props recording steward.

L. C. Props's license being found out of date from a cause over which he had no control, after due consid-

eration was renewed. On motion resolved that a committee of three be appointed to select a suitable site for a parsonage, ascertain how and upon what terms a deed for a sufficient quantity of land for said purpose can be obtained and report to the next conference. Whereupon, James Henry, A. Turrentine and J. H. Carr were appointed. On motion resolved, that a steward be appointed to meet in a district meeting of stewards, one from each circuit, for the purpose specified in Discipline, page 174. Whereupon, J. H. Carr was appointed. On motion, resolved that a committee be appointed to make an estimate of the amount necessary to furnish the table of the circuit preacher. Whereupon, Robert Messer, J. H. Props, L. Wakelee, A. Turrentine and J. H. Carr were appointed. On motion, resolved that the next quarterly meeting be held at Walnut Prairie, near B. G. Hartsfield's, including the 4th Sabbath in May next. On motion, resolved that the minutes be read, which was done and they approved and signed by

ROBERT GREGORY, P. E.  
L. C. PROPS, Secretary.  
Fraternally,  
W. D. LEE.  
Center Point, Ark., Nov. 9.

When a man owns a blooded horse he is always careful of its health. He looks after its diet and is particular that the feeding shall be regular and right. While he is doing this it is likely as not that he is himself suffering from some disease or disorder. When the trouble gets so bad that he cannot work, he will begin to give himself the care he gave the horse at the start. Good, pure, rich, red blood is the best insurance against disease of any kind. Almost all diseases come from impure or impoverished blood. Keep the blood pure and strong and disease can find no foothold. That is the principle upon which Dr. Pierce's Golden Medical Discovery works. It cleanses, purifies and enriches the blood, puts and keeps the whole body in perfect order; makes appetite good, digestion strong, assimilation perfect. It brings ruddy, virile health. It builds up solid, wholesome flesh (not fat) when, from any cause, reduced below the healthy standard.

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

### You Should Know

What Hood's Sarsaparilla has power to do for those who have impure and impoverished blood. It makes the blood rich and pure, and cures scrofula, salt rheum, dyspepsia, catarrh, rheumatism, nervousness. If you are troubled with any ailment caused or promoted by impure blood, take Hood's Sarsaparilla at once.

HOOD'S PILLS are prompt and efficient, easy to take, easy to operate.

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



No matter how violent or excruciating the pain, the Rheumatic, Bed-ridden, Infirm, Crippled, Nervous, Neuralgic or prostrated with diseases may suffer,

RADWAY'S READY RELIEF  
WILL AFFORD INSTANT EASE.

Inflammation of the kidneys, inflammation of the bowels, mumps, congestion of the lungs, sore throat, difficult breathing, palpitation of the heart, hysterics, croup, diphtheria, catarrh, influenza, headache, toothache, neuralgia, rheumatism, cold chills, ague chills.

The application of the Ready Relief to the part or parts where the pain or difficulty exists will afford ease and comfort. If seized with threatened

### PNEUMONIA

Or any inflammation of the internal organs or mucous membranes, after exposure to cold, wet, etc., lose no time, but apply Radway's Ready Relief on a piece of flannel over the part affected with congestion or inflammation, which will in nearly every case check the inflammation and cure the patient by its action of counter-irritation and by equalizing the circulation in the part. For further instructions see our directions wrapped around the bottle.

INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Sick Headache, Diarrhea, Colic, Flatulency, and all internal pains.

MALARIA IN ITS VARIOUS FORMS CURED AND PREVENTED.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Travelers should always carry a bottle of Radway's Ready Relief with them. A few drops in water will prevent sickness or pains from a change of water. It is better than French brandy or bitters as a stimulant.

Price 50 cents per bottle. Sold by all druggists.  
RADWAY & CO., New York.

### Annual Conferences, 1898-99.

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

THIRD DISTRICT—BISHOP HARGROVE.  
Virginia ..... Portsmouth, Va. .... Nov. 16  
South Georgia ..... Hawkinsville, Ga. .... Dec. 7

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

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

SIXTH DISTRICT—BISHOP HENDRIX.  
Montana ..... Butte, Mont. .... Aug. 4  
East Columbia ..... LaGrande, S.C. .... Aug. 18  
Columbia ..... Albany, Ore. .... Sept. 17  
Pacific ..... Oakland, Cal. .... Sept. 14  
Los Angeles ..... Downey, Cal. .... Sept. 29  
Memphis ..... Paducah, Ky. .... Nov. 16

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

EIGHTH DISTRICT—BISHOP FITZGERALD.  
Western N. C. .... Winton, S. C. .... Nov. 16  
North Carolina ..... Elizabeth City, N. C. .... Nov. 30  
Mississippi ..... Hattiesburg, Miss. .... Dec. 14

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

TENTH DISTRICT—BISHOP MORRISON.  
Indian Mission ..... Norman, Okla. .... Nov. 2  
Arkansas ..... Morrilton, Ark. .... Nov. 16  
Little Rock ..... Little Rock, Ark. .... Nov. 23  
White River ..... Clarendon, Ark. .... Dec. 1  
Louisiana ..... Mansfield, La. .... Dec. 5

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President of the Sc

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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.

**HIPP:** Little Ethel, infant daughter and only child of B. R. and Lillie Hipp, is here no more to gladden the hearts of a loving father and mother. God has claimed her, and in that claim earth has lost an angel, but heaven has gained one. Her brief life is ended without having known a care, a responsibility or a fear. While this little life was spared but a few days on earth, yet it was long enough to accomplish the mission God intended. May God, who has taken the child, comfort the hearts of the parents and bring them at last to a happy reunion.

T. M. JACKSON.  
Mountain Home, Ark.

**BRANDON:** Bessie Lelia, daughter of W. H. and M. F. Brandon, was born November 11, 1892, and died near Chambersville, Ark., October 1, 1898. Little Bessie had congestion and was sick only a few days when, notwithstanding close attention and good medical aid, death took from the warm embrace of the fond mother and father their precious child. She was a beautiful, sweet and affectionate child. She has passed from a world of sorrow to a world of peace and joy. The father and mother have one more tie binding them to the throne of God. The grandma can count one more with the number on the other side of the river.

J. Y. CHRISTMAS.

**BERRY:** Lloyd Scott Berry was born April 4, 1897, and died April 15, 1898, after a brief illness. This precious little one was spared only one year and a few days to Brother and Sister Berry. They are now sorrowing, but not without hope, for they know where to find him. May God cheer you by his grace and comfort you as no earthly friend can while you are passing through these deep waters. Press right on, till you safely land on the otherside. Your earthly home will never be the same, but the home above will be brighter when you all meet again.

W. C. HILLIARD, Pastor.

**AGEE:** Lamar, son of Philip and Sarah J. Agee, was born in Ouachita county, Ark., April 27, 1892, and died October 11, 1898. His mother died before he was a year old. In his earlier years he was rather delicate, but he lived to be a strong, healthy boy. He took sick on Saturday night and died the following Tuesday morning. He was an intelligent and sprightly boy, full of life and fun, and being the youngest of six boys, he was the pet of all the household. He has gone to meet his precious mother on the other shore. May the Lord bless the broken-hearted father and the dear brothers and sister, and may each one so live, that when this life is over they will meet little Lamar at the beautiful gates of the golden city of our God.

A. M. ROBERTSON.

**HOLMES:** Gearald Heber, son of J. R. and Bettie Holmes, was a sprightly child of four summers, and very affectionate withal. As usual, death claimed the favorite, not only of the family, but of the connection. Especially was he a favorite with grandpa, at whose home he spent a great deal of his time. After five weeks' severe suffering, first from whooping-cough, and then from typhoid-pneumonia fever, he passed into the spirit world. He was born January 4, 1895, and departed this life October 12, 1898. Gearald will be missed, but he is gone to Him who said: "Suffer little children to come unto me, for of such is the kingdom of heaven." Then weep not, dear loved ones, for Gearald will greet you at the gate.

C. H. NELSON.

Conway, Ark.

**HUNTER:** Mrs. Bennie Lee Hunter, the daughter of Mr. Peter C. and Mrs. Alice Jones, was born in Mineral Springs, Ark., March 31, 1873; professed religion and joined the M. E. Church, South, under the ministry of Rev. J. R. Sanders, at Mineral Springs, in 1888. She was married to Mr. J. C. Hunter, in June, 1892, and after a lingering illness died July 25, 1898. She left a husband and two little girls to mourn her departure. She was a cheerful and happy girl, and after she became a wife and mother manifested that Christian spirit which should ever characterize the followers of the divine Master. She endeavored to fill her place on earth, thereby preparing herself for her exalted place at the right hand of God. May it be her happy lot to welcome the dear ones who are left behind to the home of the pure above.

Her former pastor,

A. D. JENKINS.

Lockesburg, Ark.

**BASSETT:** J. C. Bassett was born in Alabama, May 24, 1838; died, at his home near Plantersville, Ark., Sept. 30, 1898. He came to Arkansas in 1855, and settled in Drew county. He embraced religion at old Mt. Pleasant camp-ground, and joined the M. E. Church, South, in 1858 or '59, in which he lived a faithful and consistent member until the day of his death. He was married to Miss B. A. Clegg, November 8, 1860, who proved to be for him a helpmeet in deed and truth. She walked side by side with him for nearly thirty-nine years, with an untiring devotion. She was constant at his bedside during all his afflictions and now lives to lament his departure.

Brother Bassett was of a very cheerful disposition, always having a word of cheer for those he met. His home was the preacher's home, and there many itinerant preachers have rested and shared the hospitality of that Christian home. It was always a means of grace to me to visit his home. He loved the church, always ready to help with his prayers, songs, and words of encouragement, and contributed freely and cheerfully to all the institutions of the church. He served the church as steward for several years with great acceptability; was also district steward for several years, and at different times was elected and served as delegate to the Annual Conferences. He was afflicted a great deal during the latter part of his life, but was uncompaining, bearing his afflictions with that faith and meekness that characterize the true man of God. But the Lord has said to his servant, "Come up higher," and we hear the voice from heaven saying, "Blessed are the dead that die in the Lord." We think of Brother Bassett as among the redeemed on the other shore. Will say to his sorrowing wife and other relatives: "Weep not, for we shall see him again."

All that is mortal of Bro. Bassett sleeps in the cemetery at Rock Springs, in Drew county, Ark., to await the trump of God at the last day. His funeral services were conducted by Bro. Blakely.

C. W. DRAKE, P. C.

**PEETE:** Samuel Goodson, son of B. B. and Darthula Peete, was born in Limestone county, Ala., Sept. 23, 1834, and died in Batesville, Ark., Sept. 7, 1898. He was a graduate of the law school at Lebanon, Tenn. December 22, 1859, he was married to Miss Nannie D. Phillips, daughter of Dr. D. B. Phillips, of Yallabushio, Miss. Of this union there were nine children, six of whom, two sons, Sam and Laurance, and four daughters, Mrs. Blanche Steele, Mary, Janie and Nannie, are still living. In 1882 he was married to Miss Sue Boone, and in 1888 to Miss Annie Sanders. Brother Peete practiced law at Memphis, Tenn., Batesville, Miss., Jacksonport and Batesville, Ark.

He was a man of more than ordinary ability and stood well in his profession. He served in the Confederate army, and about the close of the war professed religion and joined the M. E. Church, South, of which he was a member till the time of his death.

Brother Peete had been in poor health for some time, and was confined to his house for two months before his demise. The writer visited him quite often, and nearly always found him in

good spirits. He said his faith was firm and he felt prepared for the future. His remains rest in the Batesville cemetery.

R. A. HOLLOWAY.

**BAXTER:** Mrs. Harriet Newall Baxter was born in Rutherford county, N. C., August 17, 1827, and died in peace September 24, 1898. On the 16th day of August, 1849, she was married to ex-Governor Elisha Baxter, who still survives her. Since 1852 they have lived in and near Batesville, Ark., save the time of their residence in Little Rock. Mrs. Baxter was very quiet and retired in her nature. She was raised a Presbyterian, and had been a Christian for thirty-five years, but had never united with the church. She had been in poor health for some time previous to her last sickness, which was protracted through weeks, during which she received every attention which affectionate children could give. She talked but little, but gave us to understand that she was ready for the future. She, being dead, will continue to speak by her influence. She leaves four children, three sons and a daughter, all grown. May they all meet her in heaven. The funeral, which took place from the residence, was attended by a large number of relatives and friends. Her remains were deposited in the Batesville cemetery, there to rest till the trumpet shall sound, and the dead in Christ shall arise.

R. A. HOLLOWAY.

**WARE:** Alice Colburn Ware died August 14, 1898, aged near 46. She was the daughter of Rev. Richard Colburn, late of the Little Rock Conference; married to Rev. Thos. H. Ware in June 1873. She was a lovely character, beautified and adorned by the graces of our holy religion, which made her all she should be in all the relations of life—a faithful wife, a loving mother and exceedingly kind to all related to her especially. She became pious in early life, and was sustained by Christian faith, and bore any trials growing out of the life of an itinerant preacher with singular fortitude. She was a great sufferer for years, and in the last months of her life endured untold agony without a murmur. As the end approached she faced the king of terrors with the notes of victory on her tongue, "I am going and there is no doubt now," were among her last utterances. She asked that she might pass away on Sunday, and God gave her the desire of her heart, and on that day of the week she entered the eternal rest.

"Blessed are the dead which die in the Lord."

"Welcome then, hope—chastened sorrow,

Soon the night will pass away;  
We shall meet in joy to-morrow,  
Though we part in tears to-day."

ANDREW HUNTER.

**DRUMMOND:** Mrs. Susan Drummond, aged 74 years, 5 months and 26 days, died at the home of her daughter, Mrs. W. J. Key, in Newport, Ark., October 2, 1898. The peaceful end of the long life of this good woman is what we all expect of such a character. A triumphant vindication of simple faith in Christ.

When she was 14 years of age, she gave her heart to God and was happily converted and joined the M. E. Church. Although lively and sanguine in temperament, she never looked, even in youth, to the light things of earth for pastime and pleasure. Her joys found their culmination in the house of worship, and social religious conversation, and in attending the sick and ministering to the needy. To serve God was her highest delight. Her faith was such, that whatever she did she did it cheerfully as unto the Lord.

At 20 years of age, she was married to Rev. Thomas Drummond, a local preacher of more than ordinary natural ability and usefulness in the bounds of the Memphis Conference. Side by side with this veteran of the cross, she stood for thirty-two years, and fought many a hard battle for God and Southern Methodism, when he fell at his post, and left her to withstand the storms of life for twenty-two years of widowhood,

and then to be gathered with raptures to the reunion of the skies.

In her marriage, she assumed the office of step-mother over a family of eight children, which responsible position she filled with such fidelity as to gain the love and commendation of both step-children and popular tongue of the neighbors. She became the mother of eight children, five sons and three daughters; and, true to her faith, like Hannah, the mother of Samuel, she gave them all to the Lord by baptism in their infancy, and the Lord heard her petition, converted them all when they were young and they joined the church with their mother, and they are indeed the Lord's forever. Her two eldest sons, Z. B. and S. M. Drummond, of Newport, Ark., preceded her to the glory land. The former in 1891 and the latter in 1894.

From 1885 to 1891, she spent much of her time in the home of the writer, and she never tired in talking of the spiritual triumphs of the past, and of the exultant joys of present salvation. Her faith was always the same, a personal, present, unmovable confidence in God. The shadows of sorrow and affliction never grew so dense as to exclude, for a moment, a clear vision of the Christ who saves and helps in time of trouble from her soul. It was, indeed, a benediction to be with her, and catch the ardor of her devotion. When the spiritual background grew darkest by earthly trials, the joy of God's salvation shined brightest in her soul. It was so even to the last. For when her suffering was intense, and the cold waters of death were lashing heavily upon her mortal body, she offered the prayer: "Lord have mercy." Then a moment's pause, and she clasped her hands and said, "Glory to God." She then closed her eyes and slept peacefully till the wheels of life stood still, and her soul passed into the visible presence of God, where she rejoined in immortal company with those she loved and had so long wished to see.

W. F. WALKER.

## 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,  
Beulah, 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.

## Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk upstairs or do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. BALDWIN,  
No. 98 Alexander St., Atlanta, Ga.

## MOZLEY'S LEMON HOT DROPS.

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

Twenty five cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

## THE ARKANSAS METHODIST.

WEDNESDAY, NOVEMBER 16, 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.

## Contributed.

## In His New Field.

MR. EDITOR:—During the latter part of last year and for two or three months at the beginning of this, I was in very poor health, but not so serious as some of my friends supposed. My health began to improve early in the year, and I have succeeded in pulling through without any serious embarrassment.

With some degree of reluctance, I got the consent of my mind to leave the conference in which I had traveled for twenty years. This move was a great trial to me, after my long service in that conference, but in view of all the circumstances, I thought it best, so I asked for and obtained a transfer to the St. Louis Conference.

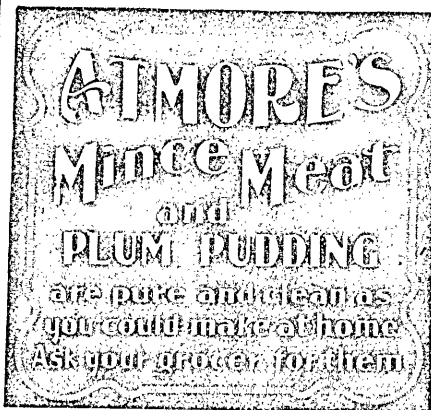
The brethren gave me a warm reception at De Soto, which to me, was some relief. It has seldom been my privilege, to meet a healthier or more jovial set of preachers. They impressed me as being a consecrated and pious body of men.

Bishop Candler assigned me to the Thayer and Koshkonong charge. Thayer is a town of some fifteen hundred inhabitants, mostly rail-road people. To succeed here, will require great patience and much hard work. Koshkonong is a new town springing up in the midst of a great fruit country. While our church is weak and without a house in that town, we think it has a bright future ahead, if properly manned. I ask the prayers of all the brethren, that success may attend my labors during this year.

I feel much as I did twenty-one years ago, when I entered the itinerant work in the White River Conference. Through the good providence of God, I hope to do the best work of my life in years yet to come. I send warm Christian greeting to all friends throughout the White River Conference. Your co-laborer in gospel work,  
J. S. WATSON.

## Wanted.

A few more young men and ladies to learn telegraphy for positions on railroad.  
DALLAS TELEGRAPH COLLEGE,  
Dallas, Tex.



## Conference Notices.

The class of the 3d year will please meet the committee at the Methodist Church at Clarendon, Nov. 30, at 9 o'clock a. m.

P. B. WALLIS.

The Class for Admission on Trial into the Little Rock Annual Conference, and the members of the Examining Committee, will please meet me in Epworth Hall, Winfield Memorial Church, Little Rock, Ark., Nov. 22nd at 9:30 a. m. Please bring pencils and tablet.

A. O. EVANS,  
Chairman.

To the delegates of the White River Conference:

The following railroads have been heard from: The Iron Mountain, the Cotton Belt, one and one-third fare, round trip, on certificate plan; Arkansas Midland, one fare, round trip; Batesville & Brinkley, (G. P. & T. A. has made reduction, but Bro. Ricks failed to state the rate in his letter); Memphis & Little Rock, rates via Brinkley and Pine City; Kansas City, Fort Scott & Memphis, no rate thus far.

Respectfully,

R. C. MOREHEAD.

Clarendon, Nov. 14.

## Sad Homes

DEAR DR. GODBEY: Our home is very sad and lonely. November 1, at 9:15 a. m., death invaded our home and claimed for its victim our dear little Laurie. But we weep not as those that have no hope. Pray for us in this hour of bereavement.

J. S. and LANNIE WHITSON.  
Belleville, Ark.

DR. GODBEY: A few days ago, I wrote you this had been a sad year with us, which was true. But the sadness had not come to the parsonage then in its real form. All is sad now. I wrote you then that dear wife was sick. This morning about 7 o'clock, she silently, peacefully, and without a struggle, passed to her reward. Pray for us, brethren.

J. J. COLSON.

Selma, Nov. 10.

How do you like the METHODIST this week? It's a beauty, but it costs money. Show your appreciation of our efforts, by helping us just now.

The best way to avoid sickness is to keep yourself healthy by taking Hood's Sarsaparilla, the great blood purifier.

## TIME



HAS ONLY SERVED TO SHOW THAT

## CHARACTER SKETCHES

HAS COME TO STAY;

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

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

## A CARD:

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

## An Earnest Word to Agents.

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

The Work is as Entertaining as a Romance,

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

## THE REMARKABLE SUCCESS OF THE BOOK

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

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

## IT IS A REAL CHARACTER BUILDER.

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

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

## THE INTRODUCTORY CHAPTER BY BISHOP O. P. FITZGERALD,

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

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It can not be obtained from book stores, or in any other way, except through our regularly authorized agents.

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