

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Business M'gr.

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THE ARKANSAS METHODIST.

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

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

A SHIP RECENTLY SAILED FROM the United States to China, carrying forty locomotives and eighteen steel bridges.

THE SCIENTISTS WHO ARE AT work in the Carnegie fossil quarry in Wyoming, have exhumed a perfect specimen of a dinosaur, sixty feet long, and twenty feet high at the hips. The head is that of a frog and it has a long neck and tail.

GEN. LEE HAS REPORTED TO THE Secretary of War that it will not be wise to withdraw the United States soldiers from Cuba immediately upon the organization of a home government. There will be danger of disturbances.

THE BUBONIC PLAGUE TRAVELS westward. It has appeared at Operto and Lisbon, Portugal. The Spanish frontier is strictly quarantined against entrance from Portugal. All Spaniards in Portugal are instructed to remain there for the present.

THE INSULAR COMMISSION HAS reported to Secretary Root a code for the government of Porto Rico. An American court system is provided from supreme court down to justice and police courts. The disposition of the Porto Ricans toward the United States is kindly, and no difficulty in regard to their government is anticipated. The aid which the people have received in their late calamities caused by

the great tornado has contributed to gain their affection.

PROFIT-SHARING OF THE EMPLOYEES in the income of great business enterprises is a nice scheme, and would be quickly accepted by capitalists as a satisfactory solution of existing difficulties if it were always sure that there would be profits to share. But in as much as the majority of business ventures fail at last, will employers agree to lay by in store money out of which to pay their proportion of liabilities in such failure, or when business declines and wages must be cut down below the normal standard in order to escape bankruptcy will employees still stand by the interests of employers in serving at half price? If employers are bound to divide their gains, employees should be bound to share the losses. The common sense of the great majority of laborers will say: "Give me a just compensation for my labor and bind me under no obligations."

A SHORT TIME SINCE, AT A SUMMER school at Plattsburg, New York, President McKinley spoke thus of the American flag: "Our patriotism is neither sectional nor sectarian. We may differ in our political and religious beliefs, but we are united for country. Loyalty to the government is our national creed. We follow, all of us, one flag. It symbolizes our purposes and our aspirations; it represents what we believe and what we mean to maintain; and wherever it floats it is the flag of the free, the hope of the oppressed, and wherever it is assailed, at any sacrifice it will be carried to a triumphant peace." This deliverance suggests that loyal Americans will follow and support the flag wherever borne and in whatever cause, as the symbol still of justice, liberty, equal rights and human weal. But the American people do not feel that the invasion of a foreign country and the subjection of a foreign people, at the cost of immense blood and treasure, is a demand of humanity. If the educated Filipinos desire United States protection, and if Aguinaldo's cause does not represent the true interest of the Filipinos as they themselves see it, then

there is just ground to establish over them the United States authority. But if what is called rebellion in the Philippines fairly represents a struggle of the people for home rule, there is no good reason to be rendered, from the American standpoint, why it should not be granted them. The people of this country will stand by any administration which they have endorsed. But they reserve the right to think for themselves and to indicate their will in the proper form at the proper time. We venture to predict that if President McKinley does not bring this war to a successful issue before the next presidential election, the voice of the American people will be for a change of policy. The famous speech of Secretary Seward at the beginning of our civil war will apply in this case. "If it were well done, when it is done, it were well it were done quickly."

From Oklahoma

DEAR BRO. GODBEY:—I write to thank you for a copy of the ARKANSAS METHODIST—the first time that I have been permitted to see its smiling face for nearly twelve months. The perusal of its columns brings back to my mind the dear old days ago. Many of my old friends have passed to the other side since I left the State, eight years ago, and I see from the Field Notes that our beloved Zion is progressive, as in the days of old.

I have been on the border this year. We have quite a large conference out here—large enough for two, and perhaps we will be divided this fall. Our church here is in its formative state and has many things to contend with. Our conference organ is simply struggling for an existence. We need a concentration of force and power in support of our conference paper. But, sad to say, we are divided on this question.

Our schools will soon open, and with Dr. Brewer at the head of Willie Halsell College, and Dr. Coppage in charge of the Spaulding Institute, these schools will take on new life. Prof. J. T. Johnson, President of Hargrove College, at Ardmore, will enter upon his duties this fall with bright prospects for the future of that great institution of learning.

The Campbellites are here in great strength—and, as they have always been, they are ready for debate. And, I might say that we

have men in our ministry here that are able and willing to enter the arena and take up the glove thrown down by these disciples of Campbell. Dr. A. C. Pickens begins a debate with Elder Jas. S. Warlic, of Texas, next Tuesday, at Elmore. Dr. M. A. Smith met and vanquished one of their boasted leaders a few weeks ago; and L. H. Fullingim is pressing Elder G. W. Wolf to the wall in this city in a twelve-day debate. So you see that this is truly a battle ground of Methodism.

Revivals have been reported from almost every charge. Our church is steadily gaining ground in this western field. Two of our preachers have died since conference. The conference is full. The appropriation from the Parent Board of Missions is so small that in my opinion it will be better for the work out here for the Board to discontinue the appropriations altogether. Come to our conference this fall, Doctor, and we will treat you right. Your brother,

I. B. HICKMAN.

Norman, O. T.

A Worthy Object.

GODBEY & THORNBURGH: Dear Bros.—Mrs. Rice, wife of the late Rev. G. W. Rice, died here at 12:30 a.m. We buried her near Rison, beside her husband. Her children are here and desire to stay here and get some advantage of the school. They have no money at all and are wholly dependent on the church. I have thought perhaps it would be well to publish the facts and see if any one would be willing to donate toward buying them a home. The church here will do all they can, but they had been here but one day when their mother died, and no one here knows them. If you think best, I will make a call for help for them. Four of them are girls, one boy, 8 years old. I think I can get a home here for \$150. Your brother,

R. W. MCKAY.

Fordyce, Ark., Sept. 4.

How is the new baby? Would you care for sound, sensible, motherly advice on caring for him, dressing him and feeding him? Valuable information is given in the volume on health Topics by Marion Harland, which is only one of the four handsome volumes comprising our free premium offer to subscribers.

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Contributed.

Answer to Verax.

E. L. BEARD.

Writing under a strange caption, Verax reaches stranger conclusions. He accounts for our alleged decrease in membership by showing that the city churches are increasing while the circuits are being depleted. Has Verax forgotten that Methodism is conventional? If the pastors on circuits should dismiss a thousand members, and they should join city churches, there would be no loss to Methodism. The circuits would be weaker, but the stations would be stronger. I know no way to prevent our members from leaving the country and moving to the towns and cities. Does Verax?

But I did not start out to write along this line, but to reply to this from Verax: "The church is starving the country to make fat the city." To support this grave charge Verax contents himself by giving the amounts donated by the Board of Missions for one year. Is this an intelligent way of dealing with this question? to say nothing of its want of fairness—not that I would accuse Verax of intentional unfairness. He states the naked fact, that the parent Board of Church Extension has given to the Little Rock Conference \$13,300, but \$4,000 went to the city of Little Rock; \$4,500 to the city of Hot Springs; and \$1,000 to Lonoke, leaving only \$4,100 for all the other towns and country, but fails to give a single fact moving the parent Board to this apparent partiality in administering the sacred trust committed to them. Verax surely knows that such a superficial treatment of the question can have but one effect: i. e., prejudice the country against the towns and cities, and therefore jeopardize this great interest. Church Extension is the strong right arm of Domestic Missions. And he who cannot help should hesitate before he dares hurt or hinder it by adverse criticism.

Verax makes no mention of what the Conference Board has done. To supply this lack, I submit the following facts and figures, believing they will help to an intelligent apprehension of the whole question. From 1884 to 1898, inclusive, the stations have paid into the treasury of the home Board, \$3,492; and the circuits have paid \$6,177. For the same period, the home Board has donated to the stations, \$2,079, while the circuits received by donation from the home Board, \$7,590.

Thus it will be seen that the stations have paid into the treasury \$1,413 more than they have received, and the circuits have received \$1,413 more than they have paid in. It will also be observed that the circuits have received by donation, \$5,511 more than the stations. Add this amount to the \$4,100 he admits went to towns and circuits other than Little Rock, Hot Springs and Lonoke, and we find that these towns and circuits received by donation from the

home and parent boards, \$111 in excess of the cities named by Verax.

As a member of the Conference Board of Church Extension, I can say that it has been the aim of the Board to so administer the trust committed to them as to secure the best interest of the entire church. Mistakes were no doubt made.

Verax asks, "Why cannot the better-to-do people care for themselves?" I have shown that they do care for themselves, and help their needy brethren. He tells us that the "railroad belongings and wholesale merchants are taxed to run our town and city schools, while the country must support its own schools." That's funny, but pointless, unless Verax will tell us how to remedy it? However, there is this much point in it. The poorer sections of the State get the benefit of the two mills school tax paid by these railroad belongings and wholesale merchants. So, also, the needy churches get help from the stronger and richer city churches.

These donations made to the city churches, of which Verax so thoughtlessly complains, were not made to the wealthy and well-to-do sections of the cities, but to the poor and needy sections.

But I close for the present, promising to write one more article, in which I purpose looking into the matter of appropriations by the Board of Missions.

I am debtor for the foregoing facts to a leaflet issued by Bros. T. D. Scott and W. R. Harrison, and to the Minutes of the Little Rock Conference.

Alexander, Ark.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and the tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Contributed.

Why Need I Go to College?

REV. J. MARVIN NICHOLS.

NO. II.

Long arguments might be put before our young men showing the absolute necessity of a collegiate education. The end may be as quickly accomplished by the presentation of some overwhelming facts. The young men of this generation are confronted with the following tremendous deductions: Wilbur F. Crafts, D. D., not long ago examined the educational records of the seventy foremost men in American politics. They were cabinet officers, senators, congressmen, and governors of national reputation. Thirty-seven of them were college graduates; five more had only part of a college course; twenty-eight did not go to college at all. To this investigation there is but one inevitable conclusion: not more than one young man in every 500 goes to college at all. This one-five-hundredth man belongs to the phalanx that furnishes four-sevenths of our distinguished public officers. It appears, therefore, that a collegian has 750 times as many chances of becoming eminent as other young men.

In the face of these facts, isn't it strange that many old men are found croaking around and crying that the world is moving too fast? They decry education as an instrumentality that results in the displacement of the old veteran. Isn't that the divine order? Does not God design that in each succeeding generation the race shall be typed with a better equipped, and, therefore, a more efficient manhood? This is

The one far-off divine event,
Toward which the whole creation moves.

To say less is to ground an argument for the world's retrogression. And yet, there is a vast contingency of our young men who are crying that in these days of manipulation and chicanery, there is but little chance for even an educated young man. There never was a falsity of greater magnitude. My friend, Rev. W. F. Lloyd, D. D., President of Polytechnic College, of Texas, has made some interesting investigations along this line. And here I desire to express my gratitude for his help in the preparation of this paper. The field in the following table is that of Texas and the Indian and Oklahoma Territories. Now, let us see in what direction, and the number of places for educated young men, there are in the territory just named:

School teachers, about.....	17,000
Book-keepers, about.....	25,000
Stenographers and typewriters, about.....	5,000
Retail and wholesale clerks, about.....	30,000
Bank employees, about.....	2,000
Railroad conductors, about.....	3,000
Railroad engineers, about.....	3,500
Electricians, about.....	1,000
Various other positions, about.....	10,000
Total.....	96,500

It thus appears that nearly 100,000 places, even in the single scope of Texas and the Indian and Okla-

homa Territories—many of which are vacated annually—are in reach of enterprising young men. In all these places, the call is for the best educated, the best trained, the most moral.

To you this research may seem amazing: Professor Thwing's will prove even more so. In Appleton's Cyclopedia of American Biography, he studied the careers of 15,142 men most conspicuous in American history. Of this number but 5,326 were college men. In the various callings the per cent stood as follows among these 5,326 collegians:

	Per cent.
Explorers.....	3.6
Artists.....	10.4
Inventors.....	11.
Philanthropists.....	10.
Business men.....	17.
Public men.....	18.
Statesmen.....	33.
Authors.....	37.
Physicians.....	46.
Lawyers.....	50.
Clergymen.....	58.
Educators.....	61.
Scientists.....	63.

Can the young men see that one college man in every forty attains recognition to one in every ten thousand non-college men? Can they see that a college-bred man has two hundred and fifty times the chance of attaining recognition that the non-college man has?

Webster once declared that there was always room at the top. That trite saying was true then; it is true to-day. There is encouragement in the record that William and Mary has sent out 20 congressmen, 15 United States senators, 17 governors, 37 judges, a lieutenant-governor, 2 commodores to the navy, 12 professors, 7 cabinet officers, the chief draughtsman and author of the Constitution, Edmund Randolph; the most eminent of chief justices, John Marshall, and 3 presidents of the United States. Harvard has furnished 2 Presidents, one vice-president, 15 cabinet officers, 20 foreign ministers, 29 United States senators, 104 congressmen and 19 governors. Princeton has given to the land one president, 19 cabinet officers, 19 foreign ministers, 55 United States senators, 142 congressmen and 35 governors.

One who is authority says that fifty-eight per cent of the chief national offices have been filled by college graduates. Thomas Jefferson, author of the "Declaration of Independence," was a collegian. Three-fourths of the fifty-six signers were graduates. George Washington was "a self-

made man," but in the preparation of his state papers he sought out Alexander Hamilton, a distinguished graduate of Columbia.

No, our young men must not flinch in the face of any obstruction. The world has a niche of honor for every man our colleges can turn out, provided they balance him with common sense and genuine religion. Youth-time greatness is not the exception to the rule. Young men in the vigorous prime of life have always been in the forefront and always will be. For a moment, a retrospect at the world's history will inspire a fainting heart. It can but vindicate the truth of the supremacy of our young manhood.

Alexander conquered the world at 26; Napoleon made all Europe to tremble at 25; Charlemagne was master of France and Germany at 26; Cortez conquered Mexico at 26; Pitt was premier of England at 26; Lord Bolingbroke goes to parliament at 23; secretary of war at 26; premier of England at 36; Alexander Hamilton leads congress at 26; Clay and Calhoun enter congress at 29; Henry Clay made speaker at 34; Calhoun was secretary of war at 35; Daniel Webster was without a peer at 30; Judge Story was on the supreme bench at 32; Goethe was a literary genius at 24; Schiller was in the forefront of literature at 22; Burns wrote his best poetry at 24; Byron wrote his masterpiece at 24; Dickens brought out Pickwick Papers at 24; Schubert and Mozart died at less than 35; Raphael ravished the world of art at 20; Michael Angelo made stone to live when only 24; Galileo's great discovery was at 19; Newton was at his zenith when 25; Watt made the engine possible at 30; Edison harnessed lightning at 25; Martin Luther shook the Vatican at 29; Calvin wrote his "Institutes" at 21; John Wesley organized a world's Methodism at 35.

The day of opportunity presses hard upon our young men. In them we must discover our future greatness. Goethe declared that to do great things one must be young. Another wrote:

Youth's heritage is hope, but man's
Is retrospect of shattered plans
And doubtful glances cast before.

That truth was snatched from the eternities—the greatest thing in the world is man; the greatest thing in man is mind. When Jenny Lind was stirring old Boston with her power of song, Mr. Webster called upon her. When he

had gone she arose, walked to and fro, and with indescribable earnestness exclaimed: "Oh, that is a man, that is a man. I never saw a man before!" In the reading of this episode one can but think of a passage in George Elliott's Journal: "I have seen Emerson; I have seen a man."

Nocona, Texas.

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(33)

Our Church at Home.

FAYETTEVILLE, ARK.—The new church building progresses well; when completed it will be a thing of beauty; the roofing material is here and the slate will soon be on. Hitherto the Lord has helped us, and we confidently trust him for the completion of a work begun in his fear and for the glory of his name. Our committee have arranged with Jacoby & Spiess Manufacturing Company, St. Louis, Mo., for the glazing, which is to be of art-glass. This firm had the contract for the Conway church, and Bro. Johnston is delighted with their work. Our church work goes on about as usual, except that this summer the attendance on the church services, Sunday-school and league is better than usual. We are expecting to hold a series of meetings shortly and expect to report a gracious revival and ingathering.

H. HANESWORTH.

NEW EDINBURGH, ARK.—We held a meeting at Hebron in July, at which we had several conversions and six additions to the church by ritual. The first week in August we were at New Edinburgh, had one addition by ritual; the second week in August we were at Wheeler Springs, we had two accessions by ritual, and two by certificate. Dr. J. W. White, of Kingsland, was with us at New Edinburgh and Wheeler Springs. His preaching was of the right ring. He did our people good. Any pastor is fortunate who procures his services. The great benefit of these meetings was the good done within the church. The need of today is to feed the sheep. A live, wide-awake church is a power for good anywhere. "A living dog is better than a dead lion." We have a failure of crops here this year—a worse failure than two and three years ago. There has not been a good rain here since the fourth Sunday in May.

D. D. WARLICK.

YELLVILLE, ARK.—We close an eleven days meeting here today. The Lord was with us in great power. There were sixty who professed saving faith in Christ. We received thirty-five into our church yesterday; I think more will join later. We had with us that wonderful evangelist, Rev. John B. Andrews with his big tent and sweet singer, E. G. Phillips. Bro. Andrews is one of the clearest, plainest, strongest and most practical preachers I have ever heard. A man with Paul-like zeal in seeking the salvation of souls. I like his methods, for he wants genuine repentance, and the clear witness of the Spirit for his converts. He has the old style mourner's bench system, not the modern "hold up your hand," nor "signing card" methods. Prof. Phillips sings "with the Spirit and with the understanding." He sings the gospel, and his singing moves the people toward Christ. He does not confine his efforts to singing and the music alone, but works in the altar, in the congregation, on the streets, and in the homes. He is one of the most successful altar

workers I have ever met. I can conscientiously and gladly recommend these two men of God to those who desire help in revival work. Our congregation raised Bro. Andrews \$175 for the 11 days work, and the pastor \$125. You see the work reached to the pocket-books. To God be all the glory.

J. W. HOUSE.

POCAHONTAS CIRCUIT.—I closed a twelve days meeting at Oak Grove Church on Thursday night, August 3, 1899, resulting in 23 conversions, 16 accessions, and a great spiritual uplift in the church. Rev. A. M. Doss, a beloved L. P., was with me three days, did some excellent preaching and effective work. Rev. J. I. Maynard, P. E., reached us in time to preach an effective sermon the last night of the meeting. Our third quarterly conference was held at New Home Church August 5 and 6. Rev. J. I. Maynard, our much loved P. E., was present and presided to the satisfaction of all. His sermon Sunday, from Eph. iii.14 21, was grand, and a great feast to our souls. The meeting was continued until the 16th, resulting in twenty conversions and nine accessions to church. The church was powerfully revived. Rev. H. E. May, P. C. of Reyno circuit, did some very effective preaching and work the first week of the meeting. To God be all the glory. Yours in the work,

T. A. BOWEN, P. C.

BETHANY, ARK.—As no one has written anything from this work for several months, I feel that a line or two might be in order. Bro. Branson, our pastor, is not living on the work, so we don't see much of him only when he comes to his appointments. He is an able and an effective preacher, and is in much favor with his people as a preacher. We miss his pastoral visits, and I think so long as a pastor lives away from his work he cannot accomplish the good that he can by being among his people and being often with them in their homes. Pastors are much in demand just now. We have a good Sunday-school, mid-week prayer-meeting, and league services every Sabbath evening, nothing preventing. We subscribed \$50 for the support of Bro. Cline, and have paid about \$33. Our devotional services are well attended, and the younger members are noted for their promptness and readiness to take part in the exercises. Our Children's Day services were well attended and a success in every way. Bro. Davidson, from Crawfordville, was with us and made the address. The children did their part well; the collection amounted to \$13.51. We have not had the presiding elder with us yet, but trust he will be able to be with us before the year is out. We had Bro. M. M. Smith with us yesterday. He preached us a good gospel sermon, and it was enjoyed very much. We helped him some on the great cause of education. The three great questions of today are: Christian Education, Missions, and Temperance. May the good work be pressed.

C. F. BRADEN.

HARRISON DISTRICT.—My district, so far, have made a marked improvement this year upon all lines. Still there is great room for advancement. There has been, up to date, over 600 conversions, many added to our church, goodly number to other churches. We have some new houses of worship going up; hope to build more in the near future. My preachers are now in the midst of their revivals, working faithfully to get souls saved. Brethren, be sure and keep every claim that is put in your hands by the church before your people. Take your collections. This is one of the means which will give life and vitality to the church. Let us come up to conference November 15, with cheerful hearts, encouraging reports, render them gladly, receive our appointments, take up our march to the battle ground to conquer sin and bring the world to Christ, should be our motto.

PIE CE MERRILL, P. E.

BLITHEVILLE CIRCUIT.—We have only held two meetings on our work. The first resulting in about ten conversions and two reclaimed, six additions, and others to follow. The second, we began August 6, and was making fair progress up to the 9th, when we were taken sick at the arbor, and have been down ever since, not able to do anything. One of our local preachers and the brethren continued the meeting until Bro. Jer-nigan reached us on the 12th, and he preached for us Sunday and Monday. The church was revived but no conversions, though several penitents were at the altar from time to time. Don't think I will be able to preach any more for some time; am trying to get away to the dear old hills of Dyer county, Tenn., to try to recuperate my health. We have had a great deal of sickness and a good many deaths on our work this year, which has greatly retarded our progress, though we think we are moving onward and upward in some respects. We desire the prayers of the brethren, and hope for better things to come.

J. T. SELF, P. C.

NETTLETON.—We met at Nettleton, July 17, to hold our third quarterly conference. Our P. E. and a goodly number of the officials were present. We had a very pleasant conference. Our P. E. soon disposed of the business, after which the brethren granted me a leave of absence until the first of September, on account of the health of myself and family. We soon started for the red hills in West Tennessee, where we could once more see the clear water and white sand boiling up from the old gum spring, and as we got upon our knees and drank we could not help saying, "the earth is full of the goodness of God." It also brought to our minds the scenes of our boyhood days. But as I look around today I can see many sad changes that have taken place. Nevertheless, God is the same unchangeable being and does all things well. While many of my chums have outstripped me and gone to a world unknown to us,

Prominent Baptist Minister.

Testifies to the Truth of Claims Made for a Renowned Remedy.

From the Times, Ashley, Ohio.

Elder A. S. Shoemaker has been a life-long resident of Ashley, Ohio, and is favorably known by a wide circle of friends in this part of the State. For many years he was a prominent Baptist minister. He has been Mayor of Ashley, for three successive terms, filling the position with dignity and honor, and has held other offices of trust.

He is sixty-six years of age, hale and hearty, and attributes his present healthful condition entirely to the use of Dr. Williams' Pink Pills for Pale People.

"For about twenty-five years," he said "I was afflicted with rheumatism and was constantly in pain. I could remain in one position but for a few moments at a time and could sleep but little at night. I tried a great many remedies that were recommended but they did not help me.

"One day while at work and complaining of my pain in the presence of a neighbor, he asked me if I had ever tried Dr. Williams' Pink Pills for Pale People; I told him no. He advised me to try them, saying they had benefited him and might help me. I replied that I had no faith in any medicine as I had tried so many different remedies without receiving any benefit, that I did not think it worth while to throw away more money.

"Time passed on for nearly a year until one night I was suffering intense pain and I thought of Dr. Williams' Pink Pills for Pale People and concluded to try them. In the morning I purchased a box of the pills and commenced using them according to directions.

"It was the wisest thing I ever did. On the third night after commencing their use I went to bed and slept all night without a particle of pain. I continued taking the pills until I had used five boxes and have not felt any symptoms of my old trouble since that time, now two years ago.

"Just after I stopped the use of the pills I met with an accident. In chopping wood I cut my foot very badly, the axe going clear through the instep of my foot. It was thought the wound would be very hard to heal for a man of my age, but to the surprise of everybody it healed quickly without any difficulty. I attribute this also to the good condition of my blood through the use of the pills."

At druggists or direct from Dr. Williams Medicine Co., Schenectady, N. Y., 50 cents per box; or 6 boxes for \$2.50.

yet in my heart I thank God that I am yet alive and my heart's desire and prayer to God is that I may be more useful the remainder of my days than I have ever been before. We are getting well fast and hope to soon reach home again.

Z. D. LINDZEY.

Rev. J. W. House says: "I organized a league last Saturday with thirty members; think I will have fifty in a few weeks."

Last Call.

To the preachers of the White River Conference:

Dear Brethren:—Will you please send me a contribution at once, to assist me in putting up a monument at Rev. J. W. Patton's grave. I also appeal to all the friends of Bro. Patton to help me in this worthy enterprise. Conference will be on us in three months, and I am anxious to have the monument up before conference. Help brethren, help. Please do.

S. L. COCHRAN.

Augusta, Ark.

Literary Table.

Henry D. Thoreau.

NO II.

A. H. GODBEY.

By what I have already said the reader may have been tempted to conclude that Thoreau could say with William Morris,

"Dreamer of dreams, born out of due time,
Why should I strive to set the crooked straight?"

But our author had much of the combatant in him, and could interest himself in social movements, upon occasion. When John Brown was on trial for his life for his famous attack upon Harper's Ferry, before any voice was raised in his favor, Thoreau sent word throughout Concord that he would on the following Sunday evening address all who would meet him at the Town Hall. The anti-slavery committee sent him word it was premature. "I did not send to you for advice, but to announce that I am to speak," he retorted. He regarded Brown as a fellow soldier in the struggle for greater individual liberty, and presented as a hero the man others were then regarding as a maniac or fanatic. And in the slavery agitation in general Thoreau took a keen interest, being ready at any time the opportunity offered to aid a fugitive slave, or in other ways further the cause of individualism.

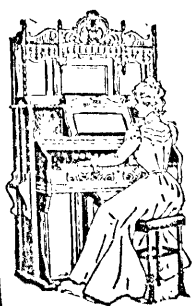
It is easy to perceive from the traits already mentioned, that Thoreau was as much a disturbing element in the religious world, as in the social. This warm hearted gentleman took great pains to quarrel with the world, so far as he could do it peaceably. The red man has not had his rights, the shad in the stream are mistreated. He wonders what force there is in the Christian fable that at this remote date the humble life of a Jewish peasant should make a New York bishop so bigoted. "It is necessary not to be a Christian to appreciate the beauty and significance of the life of Christ." No other book is to him so strange, or so heretical if orthodox standards be regarded, as the New Testament, and if its utterances, "Seek first the kingdom of God," and "Lay not up for yourselves treasures on earth" were read or heard without cant in any pulpit, "There would not be left one stone of that meeting-house upon another." The church is a "sort of hospital for men's souls, as full of quackery, as the hospital for their bodies." Oriental books are his favorite reading: the Vishnu Purana, the Bhagrad-Gita, the Tharma-Shastra are quoted by him at length; these form his daily food. Homer and Aeschylus his recreation. "In my Pantheon, Pan still reigns in his pristine glory." . . . "It seems to me that the God that is commonly worshiped in civilized countries is not at all divine, though he bears a divine name, but is the overwhelming authority and respectability of mankind combined," in other words, Mrs. Grundy. Again: "In every man's brain is the Sanscrit. The Vedas

and their Angas are not so ancient as serene contemplation. Why will we be imposed on by antiquity? Is the babe young? When I behold it, it seems to me more venerable than the oldest man; it is more ancient than Nestor or the Sybils, and bears the wrinkles of Father Saturn himself. And so we live but in the present? How broad a line is that? I sit now on a stump whose rings number centuries of growth. If I look around, I see that the soil is composed of just such stumps, ancestors to this. The earth is covered with mould. I thrust this stick many aeons deep into its surface, and with my heel make a deeper furrow than the elements have ploughed here for a thousand years." Thus our wandering dreamer rambles about, from nature to theology, speculation, and back again.

It is with the residence by Walden Pond that Thoreau's name is most commonly associated, though this was of only two years duration, and was abandoned for some newer impulse. Fond as he was of nature, that was perhaps a secondary motive in the temporary stay in the wildwood. But his books are prompted largely by his communion with nature, and in them the naturalist and the poetic dreamer struggle for leadership.

One who visited him thus describes the man. "He was short of stature, well built, and such a man as I have fancied Julius Caesar to have been. Every movement was full of courage and repose; the tones of his voice were those of Truth herself and there was in his eye the pure bright blue of the New England sky, as there was sunshine in his flaxen hair. He had a particularly strong aquiline Roman nose, which somehow reminded me of the prow of a ship. There was in his face and expression, with all its sincerity, a kind of intellectual furtiveness, no wild thing could escape him more than it could be harmed by him. . . . The cruellest weapons of attack, however, which this huntsman took with him, were a spyglass for birds, a microscope for the game that would hide in smallness, and an old book in which to press plants. His powers of conversation were extraordinary. I remember being surprised and delighted at every step with revelations of laws and significant attributes in common things—as a relation between different kinds of grass, and the geological characters beneath them, the variety and grouping of Pine needles, and the effect of these differences on the sounds they yield when struck by the wind, and the shades, so to

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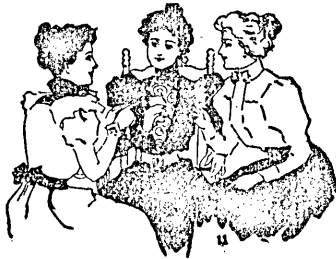
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speaking, of taste represented by grasses and common herbs when applied to the tongue. The acuteness of his senses was marvelous; no hound could scent better, and he could hear the most faint and distant sounds without even laying his ear to the ground like an Indian. As we penetrated farther and farther into the woods, he seemed to gain a certain transformation and his face shone with a light that I had not seen in the village. He had a calendar of the plants and flowers of the neighborhood, and would sometimes go around a quarter of a mile to visit some floral friend he had not seen for a year, who would appear for that day only. We were too early for the Hibiscus, a rare flower in New England, which I desired to see. He pointed out the spot by the river side where alone it could be found, and said it would open about the following Monday and not stay long. I went on Tuesday evening and found myself a day too late—the petals were scattered on the ground."

A Good Offer.

To old and new subscribers:—To all who will pay their subscription to the METHODIST to date and a year in advance we will mail, free of charge, a copy of "In His Steps," bound in cloth. Not paper-bound, but cloth-bound. Hurry up your cash.

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The Way to Make an Ice Poultice.

An ice poultice is made by mixing cracked ice with sawdust, putting the mixture into a flannel bag and wrapping this in oiled silk or thin India rubber cloth. It is sometimes used to reduce the temperature in children in cases of fever when the head is hot, but its application requires great care. —August Ladies' Home Journal.

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To those who never owned a fountain pen, the Parker is a wonder and a delight. To those who have tried others, it is perfection. It is right in principle and skillfully made to avoid the weak points in other pens. No screw to break, no joint to leak, no threads to get tight. Every pen guaranteed.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

SEPTEMBER 17, 1899.

Power Through the Spirit.

ZECHARIAH, IV.

Golden Text.—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. iv:6.

Time.—B. C. 519.

Place.—Jerusalem.

We have seen the difficulties amidst which the Temple was building. Old Haggai, as the prophet of the Lord, was standing nobly by the work. Zechariah was a much younger man. Through him, also, the Lord addressed the people. These men were fully aware of all the outward hindrances to the work in hand. They knew about the enmity of the Samaritans; they knew about the croaking of some and the indifference of others of their own people; but these were small matters. The work of God had always gone on in the midst of enemies without and despite the worldliness of some within the church—it would always be under the necessity of making its way in the world under just such conditions. So these prophets take little or no account of such things; what most concerns them is the moral and spiritual condition of the builders—if that could be kept on a high plane all would work out victoriously.

This must ever be the true message of prophets of the Lord to the people. No outward difficulties can permanently hold back the church, nor can her march of progress be stayed by the grumblers within her own walls, nor by the indifference even of many within her membership. All that God has ever required in order to triumph at the last is the steady and unswerving fidelity of "the faithful few." It is "not by might, nor by power," by no might of multitude, by no power of hu-

man intellect or power of any other form, that the work of the church is to be accomplished; it is by the Spirit of God. If men who toil for God have this endowment, all problems are solved, all the wealth and all the intellect and all the human power needed in the work of the kingdom will come into it by the conquest of the Spirit. No day of small things shall stand in the way. The eyes of God shall be ever fixed on the capstone of the work, and he shall see that capstone brought forth with jubilant shouting of "Grace, grace unto it."

This is the meaning of this vision of Zechariah. It is a lesson repeated over and over in the scriptures, it is a lesson that has to be still drilled into our poor human ears and our erring hearts. God needs a few faithful, untried, unshakeable men and women in every church, full of faith and the Holy Ghost, and it is really all he does need. A dozen such men and women in any church in Arkansas would be a force before which any mountain of difficulty would melt into a level plain. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

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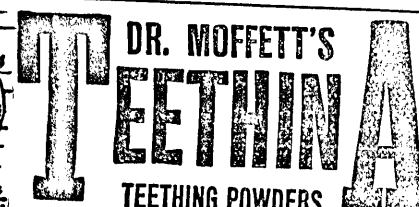
"For six years I had an obstinate, running ulcer on my ankle, which at times caused me intense suffering. I was so disabled for a long while that I was wholly unfit for business. One of the best doctors treated me constantly, but did me no good. I then tried various blood remedies, without the least benefit. S. S. S. was so highly recommended that I concluded to try it, and the effect was wonderful. It seemed to get right at the seat of the disease and force the poison out, and I was soon completely cured." Swift's Specific—



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—drives out every trace of impurity in the blood, and in this way cures permanently the most obstinate, deep-seated sore or ulcer. It is the only blood remedy guaranteed purely vegetable, and contains not a particle of potash, mercury, or other mineral. S. S. S. cures Contagious Blood Poison, Scrofula, Cancer, Catarrh, Eczema, Rheumatism, Sores, Ulcers, Boils, or any other blood trouble. Insist upon S. S. S.; nothing can take its place.

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Epworth League.

SEPTEMBER 10, 1899.

An Early Epworth Leaguer.

2 TIM. III:10-17.

Timothy was a young man who had been converted by Paul, and ordained a minister of the gospel by the laying on of Paul's hands and the hands of the Presbytery—that is, of the elders of the church who were appointed for its government.

It was not only the good fortune of Timothy to come, in his youth, under the influence and instruction of that great man, Paul, but he had been blessed especially from his childhood, in other things. See in the 5th verse of the 1st chapter of Paul's second letter, how he speaks of this: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Unice; and I am persuaded that, in thee also."

No privilege is so great as that of having pious parents to go before us. If we are children of Christian parents we ought to thank God for it every day, and our hearts ought to go out in sympathy for those who have not this good fortune, and whose errors may be only such as their own parents have led them into. Again, in chapter 3 of the same epistle, Paul says to Timothy, "From a child thou hast known the holy scripture, which is able to make thee wise unto salvation, through faith which is in Christ Jesus."

A very beautiful lesson, this is, for our junior league, for it must be true of all our juniors if they use their opportunities well.

There is testimony, too, that not simply in childhood, but now, even more in mature manhood, Timothy was full of faith and zeal for divine things. The life and work of Paul he had also studied, for the apostle says: "Thou hast fully known my manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions which came upon me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me."

It is a great privilege to be young at such a time as this, when the world is making such progress. The railroads, and steam ships, and telegraphs, and telephones, and all the wonderful things of electricity have come into use in the memory of some old people still living. And we who have seen these things invented in a single generation wonder what sort

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of a world this will be fifty years from now. Young people now living will travel over China and Africa on railroads and see Christian churches in all the cities.

But most of all it is a matter to rejoice over if you can when you grow old, that you have known the holy scriptures from a child and loved and served that Saviour who has brought such blessings to the world.

How to Get Teachers.

The right teacher in the right place is all important. Be careful. Address J. M. Dewberry, Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families, free of charge, throughout the South and Southwest. His service is prompt and reliable.

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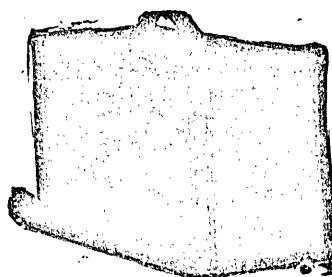
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M. G. NEWSOM.

I was a victim of cancer, but about a year ago I saw advertised some wonderful cures accomplished by the Oil Cure. I began to enquire of my friends about the cure, and was advised to take the treatment, as they themselves knew of some remarkable cures that had been made by the Oil Cure.

I had been operated on by the knife, which proved fruitless, and only aggravated the trouble, for it returned with seeming new energy, and at once. I next had applied electricity, which proved just as fruitless, and I had begun to almost despair, for the physicians who had been treating me told me that I had cancer and could not possibly get well. I applied to the Oil Cure at Little Rock, Ark., for help, and I thank heaven that I came to them, for I am now a sound man and at home with my family and business, and I would not take anything for the cure. I have been well now over a year, and the trouble has not recurred, and has no symptoms of returning. I feel indeed grateful to Dr. R. E. Woodard, of Oil Cure fame, and there will always be a warm spot in my heart for him. I would also advise with pleasure the famous Oil Cure to those suffering, for it is a grand success.

M. G. NEWSOM, Paragould, Ark.

The Oil Cure was discovered and perfected for the cure of cancer, catarrh, bronchitis, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucus membrane. Many patients cured by correspondence. If you are not afflicted yourself, cut this out and send to some suffering one. Enclose stamp for reply. Call on or address,

DR. R. E. WOODARD.

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P. & T. A.

ARKANSAS METHODIST

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

WEDNESDAY, SEPT. 6, 1899.

Gone Again.

Accompanied by Mrs. Godbey, I went up to Atkins, Saturday, August 26. I had engaged to preach the funeral of Mrs. W. J. Stone at that place on Sunday. Here Bro. Stone and his faithful wife had lived and labored in the Master's cause, and many precious memories and associations made the place sacred. Here the loved form was laid to rest. The family is scattered, now, and sickness hindered their attendance at the funeral service. Bro. Stone, himself, was there, considerably improved in health. He returned Monday to his labors on the Danville circuit.

Rev. J. C. Weaver took me up to Pottsville Sunday evening. A meeting was in progress here held by the M. E. Church. They have a small church building. We have none. I found an excellent community. Ten students go from Pottsville to the colleges this fall. Bro. Weaver has a subscription to build a church here and will begin at once. Our home at Atkins was with Mrs. Croom.

Monday night I preached at Russellville. Rev. E. A. Tabor is here. The church is in good tone, but its progress in the past has been slow and will be so in the future. As in many of our Arkansas towns, there are more churches here than is best for the cause of Christ. A good spirit prevails among them, but if all the Christian people were in three churches the moral force delivered upon the community would be greater.

Tuesday we went to Clarksville, where Rev. G. W. Hill met us and conducted us to the home of B. D. Pennington, where we found delightful entertainment. The congregation at night was good for a week-night appointment. Many of the members are away at Low Gap, Mt. Nebo, and elsewhere—refugees from the summer heat. Bro. Hill has staid with that portion of the flock which remained at home. He is in excellent health and much loved for his loving service.

Wednesday, at Fayetteville, but too late for preaching by two hours, because of the lateness of the train. But the town paper showed evidence of enterprise in reporting that there was a fine congregation at the Methodist Church and that the Rev. Dr. Godbey, etc., etc., preached a very fine ser-

mon. The appointment had been announced, and the reporter, who seldom goes to church, I believe, wrote up the occasion. The papers that make a point of being enterprising give us a good deal of news gotten up the same way.

The builders are putting the slate on the new church at Fayetteville. The building is elegant in design and will be the best church on the road between Kansas City and Fort Smith. The wall is of pressed brick from St. Louis, the trimmings of Carthage limestone, as beautiful as marble. Ten or eleven thousand dollars will be the cost. The building has long been needed, and that it is thus far on the way to completion is proof of much faithful and wise labor on the part of Bro. Hanesworth and his official board and of commendable liberality on the part of the members.

We found W. F. Wilson, presiding elder of the district, sick, but with prospects of being at his post on the following Sabbath. He has not spared himself in his effort to serve the district. All the preachers testify to this. He is a preacher of much more than average ability.

Friday evening we were at Springdale, the guest of the pastor, and preached at night. E. L. Massey, the pastor, is just ready to begin repairing the church, and putting it in order for the conference, which meets here. At Springdale, also, there are too many churches. This is the second time I have visited the town. Our church here could do far more than it does. There is not lacking the brain or financial ability. Many places less able are making a better record. Under the pastorate of Bro. Massey there has been much improvement. We hope it is the beginning of a real advance.

Saturday we came to Bentonville, where Rev. Ed Steel is stationed. At no place on this trip have we found the people more disposed to go forward. They have such a leader as they desire. A new church is projected and will be built this fall. The Sunday services were well attended and much enjoyed. I write from Bentonville. We shall be at Eureka Springs Monday night. Lest the brethren should mistake, we give them to understand that this tour is neither a vacation nor a rest.

U. S. Liquor License.

John Goad, Searcy, Ark., has procured U. S. liquor license to sell at Searcy.

Prof. G. W. Bruce.

MR. EDITOR:—I have just learned of Prof. G. W. Bruce's appointment to the principalship of Mena Hendrix College Academy. Permit me, please, through the METHODIST to congratulate the church, and the people in general of that section, on their good fortune in securing Prof. Bruce as principal of their school.

I have known Bro. Bruce for fifteen years. For years we were intimately associated in church work. A more faithful and devoted man I have never known. I love him; and I love to tell the people in his new home and work what sort of man they have to take charge of the sacred work of educating their children. He is at once one of nature's noblemen and one of God's efficient and faithful servants. He is an A. M. graduate of the Southwestern University, the chief institution of learning of our church, in this State. If I remember correctly, he graduated with second honors of his class; and but for the "slip" of another, he would have had first honors. He is gentle, loving, patient, faithful, yet firm and constant. All the "good" boys and girls will find in him a friend whom they will love; and all the "bad" boys and girls, if any such there should be, will find that he knows that school authority must be maintained. He is a good man. The supreme aim of his life is to do good work for the Master. And he understands the immensity of the importance of our church school work. He has studied the work, and he apprehends the vital principles that connect the purity of society, the good of the State, the spread of the gospel, and the salvation of man, with the establishment of religious schools throughout the land. To aid in this blessed effort of the good is Prof. Bruce's life work. The people may rest assured that he will do his part. The Lord bless him and his school. I write this in love of my friend and with the sincere desire that it may help to introduce him to the kind notice of the people.

MARSHALL McILWENY,
Pres. Goodnight College, Goodnight, Texas. Formerly Pres. Central Female College, Lexington, Mo., and later of Dallas Female College, Dallas, Texas.

Notice.

The District Conference of W. F. M. S. of Camden District will convene at Stephens, Sept. 14-17. We not only ask that delegates be sent from each organized society, but desire a representative from every church in the district if possible. All preachers are most cordially invited. Opening sermon by Rev. R. R. Moore, Thursday, 8 p. m. Friday 9 a. m., Opening business session; 11 a. m., sermon, Rev. J. A. Sage; 3 p. m., Business—taking up reports, etc.; 8 p. m., Missionary Program, (welcome address and response); Saturday 9 a. m.,—Business—bringing before district the work of our Board and Annual Conference; 11 a. m., sermon by Rev. W. R. Harrison; 3 p.

m., closing business: 8 p. m., Missionary Program. Sunday, 11 a. m., sermon.

Delegates and visitors please send their names to Mrs. Lula Parker, Stephens, Ark.

Some of the preachers have not returned the postal card we sent them. We hope they will do so at once.

Have you decided about that luncheon you are to give next week? "The Modern Luncheon, for Ladies Only," by Marion Harland, in Chapter IV. of "Cooking Hints," the fourth volume of the Bits of Common Sense Series offered by us as a free premium to subscribers in this issue.

We call attention to the advertisement of the Umbrella Roof in another column. Mrs. Etta Underwood, of Boonsboro, Ark., says she is well pleased with the roof she bought of these parties, and that it is just as represented.

In Sorrow.

DEAR DOCTOR:—My father, Joseph J. Sterling, passed peacefully to his reward this evening at 6 p. m., after an illness of two weeks. Death found him ready and waiting. He spent 58 of the 75 years granted him on earth in the service of his blessed Savior. His life was spotless and the sunset clear and glorious. Yours in sorrow,

F. C. STERLING.

LaGrange, Sept. 2.

Preacher's Meeting, L. R. District.

Present, Revs. Cadesman Pope, A. O. Evans, Jas. Thomas, S. L. Titus, E. M. Pipkin, J. M. Workman, and H. L. Fomby (col.), in charge of our work for colored people at Hensley. Bro. Workman had returned from a visit to his parents in South Carolina, and reported his work in fair condition. Good services Sunday. Fine business meeting of Epworth League, and meeting of Foreign Missionary Society. Finances two months behind. Bro. Watson was attending camp-meeting at Sardis. Bro. Titus reported much sickness on the Tomberlin work and thirty-seven deaths in three months. Winfield Memorial reported fine services in all departments. Bro. Evans has in sight \$500 on his twentieth century fund. Fine basket collection on Sunday morning. Bro. S. M. Miller, supplying First Church for the summer, reported good services. Bro. Pope administered the sacrament for him Sunday morning. Lonoke is being well supplied by Bro. Hays. Bro. Thomas reported twenty girls for Galloway from the district, and a number of boys for Hendrix. The outlook for full reports at conference is good.

J. M. WORKMAN, Sec'y.

Thos. Cobb, Jr., son of Rev. T. M. Cobb, of the Southwest Missouri Conference, has been appointed first lieutenant of volunteers, by the War Department at Washington.

Personal.

Rev. J. M. Workman has returned from South Carolina.

General Joe Wheeler and daughter have arrived at Manila.

Bishop Granberry has given \$500 to the twentieth century fund.

Rev. W. E. Thompson is still in Virginia, but is expected home about the 10th.

Dr. Jas. A. Duncan has declined the presidency of the Randolph-Macon College.

Rev. J. L. Johnston, of the Little Rock Conference, has been quite sick, but is up again.

Rev. J. W. White, of Little Rock Conference, reports very fine revivals "of the old time kind."

Bro. F. G. Swaim, of Lonoke county, was a caller last week, and replenished our exchequer somewhat.

It is reported that Rev. W. P. Hamilton, of Siloam Springs, will transfer to the Tennessee Conference.

Rev. K. R. Durham writes: "Closed a meeting at Weldon with much good accomplished; four accessions."

Rev. T. W. Fisackerly, of the White River Conference, writes that his wife is quite sick. He has our sympathy.

Rev. J. E. Woodward, of the Illinois Conference, has been transferred to the St. Louis Conference by Bishop Granberry.

We have a late report, that, "to date no break or delay in Galloway College work of rebuilding—everything moving sublimely."

Dr. Pettay, of Searcy, has an advertisement in this paper which we call attention to. Dr. Pettay is one of our leading churchmen and worthy of confidence.

Rev. W. D. White, who was in charge of our church at Rogers, Ark., has taken up the anti-saloon league work in Mississippi. Rev. G. A. Detrich is supplying the charge.

Rev. L. C. Wilson writes from Grant's Pass, Oregon, that he will have a good report and expects a pleasant time at his conference, which meets at his place September 14.

The Arkansas Democrat has added new and improved facilities for making a first-class paper. We are pleased to say that the Democrat people are worthy the success they are having.

Bro. P. F. Hill and daughter, of Butlerville, called Friday. Bro. Hill paid his subscription to August, 1900. He is an old subscriber. He seemed to regret that he had let a half a month go by without paying in advance for another year. Well, well, if all our subscribers were as conscientious we would flourish.

School Books.

A. G. Moore, Sixth and Main, is selling school books at very low prices. Price his books before you buy.

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Quarterly Meetings.

HARRISON DISTRICT, fourth round, Pierce Merrill, P. E.

September—Harrison circuit at Bellfonte, 9-10; Lead Hill circuit at Lead Hill, 16-17; Valley Springs circuit at Western Grove, 23-24; Leslie circuit at McGuire's Chapel, 30 and October 1.

October—Lone Rock mission at Lone Rock, 4-5; Mountain Home circuit, 7, 8; Mountain Home station, 8-9; Yellville circuit at Pleasant Ridge, 14-15; Yellville station, 15-16; Hackler Grove mission, 21-22; Kingston circuit, 28-29.

November—Harrison station, 5-6; Carrollton circuit at Carrollton, 7-8; Green Forest circuit at Green Forest, 8-9; War Eagle mission, 10-11; Berryville circuit at Asbury Chapel, 11-12; Eureka Springs station at Pine Street Church, 12-13.

PRESCOTT DISTRICT, fourth round, J. H. Riffin, P. E.

September—Center Point at Ebenezer camp ground, 9-10; Hope, 16-17; Nashville, 23-24; Mineral Springs, 30, Oct. 1.

October—Emmet, 7-8; Lockesburg, 14-15; DeQueen, 19; Chapel Hill at Horatio, 21-22; Rocky Comfort at Wallace, 25; Richmond, 28-29.

November—Washington, 4-5; Bright Star at Concord, 8; DeAnne at Marvin, 11-12; Spring Hill, 14; Carolina, 16; Prescott, 18-19.

LITTLE ROCK DISTRICT, fourth round, James Thomas, P. E.

September—Lonoke, 2-3; Hunter Memorial, 9-10; Winfield Memorial, 16, 17; Asbury, 20; Des Arc and Devall's Bluff, 23-24; Austin, 30, Oct. 1.

October—Hickory Plains, 7-8; Marblevale, 14-15; Oak Hill, 21-22; Tomberlin, 28-29.

November—England and Liberty, 4, 5; Maumelle, 11-12; Hazen and Carlisle, 18-19; First Church, 20.

I trust officials will all be ready and that reports will be in full. The preachers have agreed to bring up the assessments for missions and church extension in full if possible.

HOT SPRINGS DISTRICT, fourth round, James M. Hawley, P. E.

September—Hot Springs circuit at Rockdale, 9-10; New Liberty circuit at New Salem, 16-17; Amity circuit at Amity, 23-24; Oma circuit at Sage's Chapel, 30 and Oct. 1.

October—Saline circuit at Bethel camp-ground, 7-8; Mena, 14-15; Mt. Ida circuit at Black Spring, 18-19; South Hot Springs, 22-23; Cherry Hill circuit at Cherry Hill, 28-29.

November—Dallas circuit at Hatfield, 4-5; Hatton circuit at Janssen

The preachers in charge will please read section 4 of the Discipline and have ready all information necessary to answer the questions to be asked at the fourth quarterly conference. Questions 14, 16 and 21 should be carefully noticed, and the attention of the trustees should be called to the particular directions given under question 27.

PAINLESS CURE.

OF

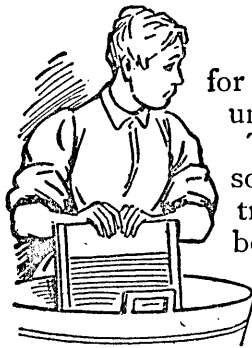
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The perfect antidote for all narcotic drug habits has finally been discovered, and with it I am prepared to treat and cure any case of Morphine, Opium, Cocaine, Chloral, Whiskey, Tobacco or Cigarette habit in from one to five days. When I say cure, I mean just what I say. It is radical, positive, permanent, painless and harmless. I make this statement after repeated and most crucial tests of this remedy and no money is asked in any case until the cure is complete. Do not continue in slavery any longer, but call on or address,

Yours for Freedom,

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Searcy, Arkansas.



Hard facts

for women who wash. No work you do is so unhealthful as your work over a washtub.

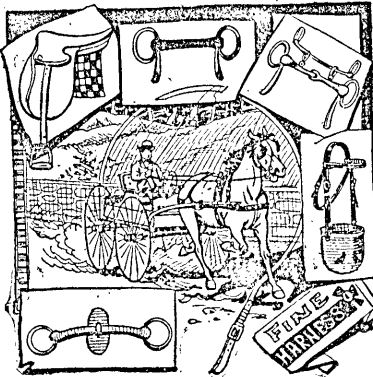
This hard, perspiring work in the midst of soiled clothes and tainted steam will make trouble for you. The less of it you do, the better. Wash with Pearline, and there's little or none of it. Nothing but rinsing the clothes, after soaking and boiling them. Consider your health.

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WHAT TO DO. Take the measure (in inches) of your old umbrella. Count the number of outside ribs. State if the centre rod is of steel or wood. Full instructions for putting on the cover will be sent with all orders. Our special price list of different sizes and qualities mailed on request. Send for FREE book, "Umbrella Economy," anyway. Your umbrella will wear out SOME DAY and you will be glad that you know about

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Alone with God—
That my poor bleeding heart
May tell him thus apart
Of all its cares and woes,
Its struggles and its foes,
As friend to friend.

Alone with God—
That he may counsel give,
With strength divine to live,
Above each ill and care,
To overcome each snare,
As Guide and Friend.

Alone with God—
Who will my cries attend
And blest assistance send,
Who all my tears shall dry
And every need supply,
As Helper, Friend.

Alone with God—
To ask that he will come
And make my heart his home,
My life to enter in,
It aims for good to win,
A Savior, Friend.

Alone with God—
That I my joys may tell,
And gratitude as well,
For all his gifts to me
And loving kindness free,
My Maker, Friend.

—Roger H. Lyon, in the Examiner.

Baker's Bread and Living Bread.

Christ fed the multitude with baker's bread and this pleased them to the last degree. They at once said: "This is of a truth that prophet that cometh into the world." So great was their enthusiasm that Jesus perceived that they would try to make him king by force. This is why he sent them away and constrained his disciples to set sail for the other side of the sea of Galilee. When, however, on the next day, Christ tried to make these same throngs realize that "living bread" was better than "baker's bread," he utterly failed. They murmured at him and from that time many of those who had professed to be his disciples went back on him and followed him no more. Then it was that the Lord said even to the twelve: "Will ye also go away?" If Jesus had consented to be commissariat-general for the people, there is no doubt that they would have hailed him with loud acclaim. But when he tried to use this power of multiplying loaves and fishes to lead them to higher things and to show to them the "living bread" for their soul's hunger, they turned away disgusted. That was not at all to their liking.

How like our more modern experiences all this is! We complain to-day of empty churches. But if we only were willing to proclaim a gospel of baker's bread, we should have no difficulty about vacant pews. Our only trouble then would be that the churches were too small and the number of services too few to meet the wants of the throngs that would gather. To this day the crowd labors "for the meat which perisheth" and cares but little for that meat "which endureth unto everlasting life." Ay, and there are some so-called Christians who decry what they call the "gospel of sentiment" and exalt the "gospel of a loaf of bread." These mistaken people seem to think that this latter gos-

pel is the only one worth preaching. This is a grim mistake; for, as it was in the time of the Master, so it still is. When the loaf of bread had been eaten, there must be more of the same kind provided, or the crowd will leave the teacher and go back to where it came from.—Dr. Schauffler, in Sunday-School Times.

An Answered Prayer.

Wesley was once on board a vessel when the wind became contrary. Adam Clarke sailed with him on this occasion. The following story is told in the "Life of Adam Clark."

Mr. Wesley was sitting reading in the cabin, and hearing the noise and bustle which were occasioned by putting about the vessel to stand on her different tacks, he put his head above deck and inquired what was the matter. Being told that the wind was contrary and the ship was obliged to tack, he said: "Then let us go to prayer." His companions, who were on deck, walked down, and at his request each led in prayer.

At the close Mr. Wesley broke out into fervent supplication, which seemed to be more the offspring of strong faith than of mere desire. His words were remarkable, as well as the spirit, evident feeling and manner in which they were uttered. Some of them were to the following effect: "Almighty and everlasting God, thou hast sway everywhere and all things serve the purpose of thy will. Thou holdest the wind in thy fists and sittest upon the water floods and reignest a king forever. Command these winds and these waves that they obey thee and take us speedily and safely to the haven where we would be!"

The power of his petition was felt by all. He rose from his knees, made no kind of remark, but took his book and continued reading. His companions went on deck and, to their surprise, found the vessel standing her right course, with a steady breeze, which slackened not till, carrying them at a rate of nine knots an hour, they anchored safely in their destined harbor.

On the sudden and favorable change of the wind Mr. Wesley made no remark. So fully did he expect to be heard that he took for granted that he was heard. Such answers to prayer he was in the habit of receiving and to him the occurrence was not strange.—New York Observer.

In His Steps.

This is a very justly popular religious book. We have arranged to sell it at reduced prices, to-wit: 20 cents in paper binding, or cloth, 40 cents. Order at once.

GODBEY & THORNBURGH.

Genuine Oxford Bibles.

Some of our customers have expressed a preference for the Genuine Oxford Bible, so we have arranged to sell them. We can sell a good Oxford Teacher's Bible, Morocco cover, overlapping edges, etc., for \$1.50 and up.

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FIRST SESSION
BEGINS
SEPT. 19, 1899.

Fall term (14 weeks) closes Dec. 23, 1899. The Academy Building (a two story pressed brick) and the Principal's Home (a nineteen-room, two-story frame) are being built, and will doubtless be finished in October. Twenty boys may board in the Principal's Home. All charges are reasonable. School will open in a temporary building on the campus. For further information, call on, or address the Principal,

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For the Young People.

Lazy Tom.

Down from the hills came Tommy Drew,
Something to find that he could do.
"I'll be a sailor," said he at last;
But when he was sent to the top of the mast,
"I don't like that," said Tommy.

Home he returned, and said he would stay
And work on the farm for a dollar a day;
But while he was working he met a snake,
It made him falter, it made him quake—
"I don't like that," said Tommy.

"A stable-boy's place is quite to my mind,
A stable-boy's place I will try to find."
But an old horse doubled him up with a kick,
And sent him out of the stable quick!
"I don't like that," said Tommy.

"A wooden horse can't kick," thought he,
"A wood-sawyer's life is the life for me;"
But when in a log he was sawing a crack,
The end of that log on his toe fell—whack!
"I don't like that," said Tommy.

"A butcher I'll be, and cut up meat:
A good trade that, for folks must eat;"
But when with the cleaver he aimed a blow,
It hit the joint of his finger! "Oh!
I don't like that," said Tommy.

"I'll buy me an organ, a monkey, too,
And make my fortune," said Tommy Drew.
But the monkey scratched his lip one day,
And although the poor thing was only in play,
"I don't like that," said Tommy!

"I'll buy me a gun, and a sportsman I'll be,"
He spied a bird on the bough of a tree;
Tommy took aim, and the trigger he drew;
It knocked Tommy flat, and away the bird flew;
"I don't like that," said Tommy.

"A fisherman's life just meets my wish;
I'll sit on the rocks by the sea and fish;"
But there was a strong wind which came from the
south,
Which blew the hook and it caught in his mouth;
"I don't like that," said Tommy.

He went on till he came to a haystack near,
And there he lay down in the air so clear,
And up he looked in the sky so blue,
With nothing to think of, and nothing to do—
"Ah! this I like," said Tommy.

—Standard.

Where Ten Dine on One Egg.

One egg for ten guests, says a
traveler, is the custom at the Cali-
fornia ostrich farm.

"One, two, three, four, five, six,
seven, eight, nine, ten," said the
farmer, counting the guests he had
invited to spend the day at the os-
trich farm with him. "I guess
that one egg will be enough."

Having given utterance to this
expression, he went to the paddock
and soon brought to the house an
ostrich egg.

For a whole hour it was boiled,
and though there were then some
misgivings as to its being cooked,
the shell was broken, for curiosity
could no longer be restrained, and
a three-pound hard-boiled egg was
laid upon the plate.

But, apart from its size, there
was nothing peculiar about it.
The white had the blueish tinge
seen in the duck's egg, and the

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yolk was one of the usual color.
It tasted as it looked, like a duck's
egg, and had no flavor peculiar to
itself.

As it takes twenty-eight hen's
eggs to equal in weight the os-
trich's egg which was cooked, it
was evident the host knew what he
was about in cooking only one.
There was enough and to spare;
and before leaving the table the
party unanimously agreed that an
ostrich egg is good fare.—Herald
and Presbyter.

Suspicion.

He is an unfortunate man who
has contracted the habit of sus-
pecting others of evil intentions or
improper motives. He can have no
trusted friends nor be altogether
at ease in any affair in which
others have a share. To mistrust
is to encourage the habit until con-
fidence is lost in everybody. It be-
comes an infirmity of the imagina-
tion. It is a vague and unsup-
ported opinion of the existence of
evil and always takes the most un-
favorable view of the case. It is
fatal to that charity which think-
eth no evil. It produces a painful
apprehension of wrong; and while
it becomes a source of affliction
and sometimes a means of depreci-
ating character, its most baneful
effects are seen in the victim him-
self. He becomes restless, uneasy,
apprehensive and miserable. The
Congregationalist well says:

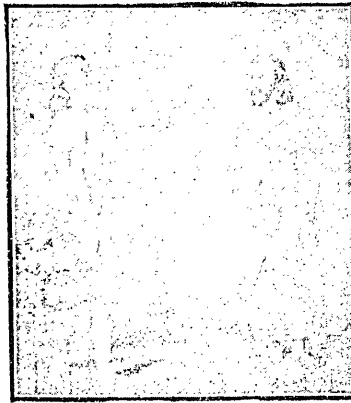
"The habit of suspicion usually
dominates us before long, unless
we resist it successfully. It is far
better to be imposed upon now and
then and to suffer some real mater-
ial loss than to become soured and
over-critical, to have one's whole
life rendered miserable by the con-
viction that confidence cannot be
given, that promises will not be
kept, that honor is a delusion. He
who thinks no evil of others will
find his trust abundantly justified
in most instances. Men are not
wholly given over to evil. Decep-
tion and trickery do not rule the
world, and never will. Let it not
be forgotten that to think no evil
is the surest way to stimulate an
evil minded person to what is hon-
orable and right."—Methodist
Protestant.

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Our Church at Home.

M. W. WOMACK.—I closed a meeting last night with glorious results; fourteen conversions and the church greatly revived.

R. J. RAIFORD.—We have just closed a good meeting at Shilo. We are moving on very well. My health is some better. Love to the METHODIST force.

GRADY, ARK.—The Lord is blessing us on the work; souls saved at almost every monthly appointment. Have held some successful revivals lately on my work; will report them shortly.

J. T. NEWSOM.

SEARCY CIRCUIT.—I closed a meeting at New Hope on the 27th, which resulted in eleven conversions and several reclamations. The church was greatly revived; five joined the church and three more said they would join at my next appointment.

H. T. GREGORY.

TAYLOR'S CREEK CIRCUIT.—Have just closed a good meeting at Forest Chapel, which resulted in 30 conversions and a general revival in the church. Dr. Dye was with us five days, preaching with much power and endearing himself to the people.

J. W. HARPER.

SPRING HILL.—We have just closed our fourth protracted meeting; have had 34 professions, 29 accessions to the church, and five more names added to my list who

promise to hold family prayers daily. Our new church at Spring Hill will soon be completed. Praise God for his leading hand.

HENRY BRUCE.

REYNO.—We closed a 12 days' meeting August 24, at this place; four professed faith in Christ, one addition to the church with others to follow; church greatly revived. Revs. A. C. Cloyes, of Knobel, and T. A. Bowen, of Pocahontas, did some faithful good work in the meeting. To God be all the glory.

H. E. MAY, P. C.

VAN BUREN MISSION.—We have had two gracious meetings on our work. One at New Bethel, where we had ten conversions and seven accessions. My little church there is builded up nicely. One at Prairie Grove, where we had twenty-five conversions and fourteen accessions. It was a glorious meeting. The fire of God came down upon us. God leads, souls are converted. The pastor got sick and had to leave, but Rev. John East, of Van Buren, took his place, and the work grew in his hands. He is a fine helper and leader; a man of God. Praise God for victory.

FRED LABK, P. C.

CAMP-MEETING. — The Black Rock camp-meeting continued ten days, with the largest attendance that had been for many years; we had twenty-five conversions and a revival that we hope will be lasting. Bro. Hawley doesn't preach to make people shout but to make

them think. Money was collected to finish paying out the land, and now we have one of the best camp-grounds in the conference, and one of the best springs in the State, cold as any well water. The camp-meeting begins Friday night before the first Sunday in August next year. One preacher gained ten pounds, so we have good water, a healthful country, plenty to eat, and good people.

W. W. MILLS.

McCROXY, ARK.—Our hearts are sad over the destruction of our beautiful parsonage by fire, which was burned August 19, at 10:30 a.m. The fire originated from a defective flue in the cook room. I appreciate the faithful efforts of the people of McCroxy in saving the furniture. All of the furniture was saved and we only lost \$25 or \$30 worth of clothing and books. There was not a dollar insurance on the house. We keenly feel the loss to the church, as we already had all we could carry, and were trying to paint our church building, but we will try to rebuild the parsonage at once. I hope that God will put it in the hearts of the good people of our conference to help us build. Brethren, will you all send us a contribution, and thus render us some assistance in this time of need? We are without a home for the preacher.

W. C. TOOMBS.

QUITMAN.—Quitman circuit is in the midst of gracious revivals; had about 47 conversions to date; the churches greatly quickened with

renewed zeal. The fruits of these meetings are seen in the establishment of several family altars hitherto neglected, and the revival of three or four weekly prayer-meetings. In fact, Mr. Editor, I think that every interest of the church will be effected by it. We have four local preachers in this charge to assist the pastor; each of these rendered very valuable service in our meetings. Our venerable A. C. Ray lives in the bounds of this charge, and has been very helpful to us. Have one protracted meeting yet to hold, then comes the camp-meeting at Camp Merrick to embrace 1st and 2nd Sundays in September. We are humbly praying, looking for good results. I think the people of Quitman circuit will quit themselves like men this year.

D. C. ROSS.

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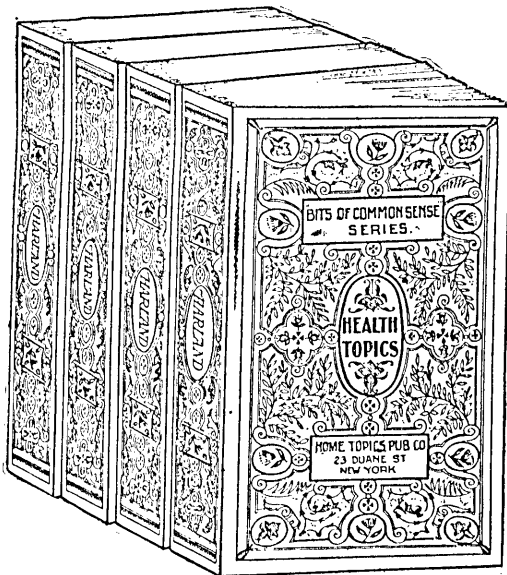
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Washington Letter.

(From our Regular Correspondent.)

The United States government has aided to the extent of its power, in furnishing ships to carry supplies donated by a generous and sympathetic public for the relief of the Porto Rico hurricane sufferers, in addition to government supplies sent at first. The U. S. S. Panther has already sailed from Philadelphia with about 800 tons of supplies, and the transport Wright, which was formerly the hospital ship Aid, has been designated to take the Baltimore donations as soon as possible, which will probably be in about ten days, as the vessel is now being fitted up at the Brooklyn Navy Yard. The Panther will go to San Juan and the Wright to Ponce. At the latter port the harbor was obstructed by the hurricane in a way to keep out ships of heavy draft. That is one reason why the Wright was selected. Its draft is light and it can get over the obstructions in the harbor. In a number of our churches special collections have been made for the Porto Rican sufferers. This money, as well as that contributed from all over the country, will be expended under the supervision of a Central Committee appointed by the Secretary of War, of which ex-Secretary Bliss is chairman.

In order to get the Cuban census completed as soon as possible, it has been decided to include only three subjects, population, education, and agriculture. The census will be taken under military authority, Inspector General Sanger, U. S. A., having been made director. The expenses of the work, which it is hoped to finish by January next, will be paid from Cuban revenues.

Quite a number of Washingtonians daily visit the annual camp-meeting of the Salvation Army, which is now in progress at Washington Grove, the famous Methodist camp-meeting grounds. At the opening of the first meeting Dr. M. D. Peck, of this city, President of the Washington Grove Association, delivered an address of welcome to the Salvationists. Music is the special feature of all the meetings, as it usually is in all meetings held by the Salvation Army.

Maj. Frederick Gardner, Commander of the Volunteers of America, sometimes referred to as the "American Salvation Army," delivered an address on the aims and objects of that organization, this week, at the Maryland Avenue

Saved My Life.



Mr. P. W. Hebebrand, Pres. Ohio Pipe Covering Co., Cleveland, Ohio, says: "I am satisfied Dr. Miles' Nervine saved my life. I was a nervous wreck and unable to attend to my business. Doctors failed to benefit me and I decided to try Dr. Miles' Nervine. It gave me prompt relief and finally effected a complete cure. I am in good health now and have gained several pounds in flesh."

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Baptist Church. After stating that the Volunteers of America were incorporated under the laws of the State of New York as a religious military organization under the leadership of General and Mrs. Ballington Booth, he said: "A distinctive feature of our organization is that it is interdenominational, working in close affiliation with all churches. The Volunteers preach to the masses on the street corners, the loafers, the criminals, and those who have never used the name of Almighty God except in vain. The Volunteers have been very happily called the sheep dogs of the churches. As a home missionary society, the organization is admitted to be a most powerful adjunct to the established churches." Washington is as far south as the work of the Volunteers has yet been extended, and they have only been here a few weeks. Their methods seem to be identical those of the Salvation Army, from which their leaders seceded several years ago.

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Roofing Paint,
Lubricating Oils,
Lubricating Oils,
Lubricating Oils,
Lubricating Oils,

Fencing.

Iron Picket Fence,
Iron Picket Fence,
Iron Picket Fence,
Iron Picket Fence,
Steel Wire Picket Fence,
Steel Wire Picket Fence,
Steel Wire Picket Fence,
Steel Wire Picket Fence,
Woven Galvanized,
Woven Galvanized,
Woven Galvanized,
Wire Farm Fence,
Wire Farm Fence,
Wire Farm Fence,
Wire Farm Fence,
Etc., Etc., Etc., Etc.,
Etc., Etc., Etc., Etc.,
Etc., Etc., Etc., Etc.,

DUDLEY E. JONES COMPANY,
Little Rock, Ark.
Same Old Stand.

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.

McSWAIN: Elizabeth McSwain (nee Flow) was born in Cabarrus county, N. C., Dec. 4, 1819; professed religion at 11 years of age. She was married in 1841 to G. W. McSwain. They moved from North Carolina to Mississippi, in the year 1845; from thence to Arkansas in 1859. On August 4, 1899, grandma, as we all called her, fell on sleep in Jesus, at her son-in-law's, R. R. Garland, with whom she lived. Grandma was a most estimable lady, true and faithful in all the relations of life, and she died as she had lived—in the faith and the hope of the saints of God. She was a great sufferer in her old age, but bore it with much patience. She is gone, but we all know where to find her. She leaves several children behind, one of whom is the Rev. C. D. McSwain, who is well known and much beloved by the Little Rock Conference. May the blessed Spirit guide the children and grandchildren to the home to which she has gone.

J. A. PARKER.

SELF: Joseph L. Self, one of Scott county's most honored citizens, was born Sep. 29, 1824; died June 16, 1899. A great and good man has fallen. He professed faith in Jesus Christ in early life, joined the M. E. Church, South, and lived a most devoted Christian until June 16, 1899, when God called him from labor to refreshment. His wife preceded him to the good world six years ago. Bro. Self was a man of well rounded Christian character. To know him was but to love him. His children have lost an affectionate father, the community a time honored citizen, and the church one of her truest and best members. Oh, how greatly will this man of God be missed in the home and the community where he lived. We would say to his sorrow-stricken children, weep not. You know just where to find your papa again. He will be waiting at the beautiful gate for your coming.

JNO. C. SHIPP.

NEEPER: Mary M. Neeper (nee Boggs) was born in Ohio, September, 1819. In early life she embraced religion and cast her lot with the church of the United Brethren. About the year 1855 she came to Arkansas, and cast her lot with the M. E. Church, South, in which she lived a consistent life till the Lord called her home, Dec. 17, 1898. She was married to Joseph Neeper in 1838. He died in 1861, leaving to her care seven children, one having preceded him to the better land. Four of the other children have since died. During and just after the war her hardships were many, but her faith faltered not, and her tolls were limited only by the limit of her strength. One of her sons writes me: "She carded and spun wool one half for the other, and wove jeans enough for us boys, and sold enough to pay school bills. I never knew her to make the least compromise with sin, and would not take the world for the Christian example of my mother." May the entire family meet in heaven.

ROBT. C. ATCHLEY.

PARKS: Jane Alvinia Devenporte was born August 5, 1821; married to Levi Parks, December 8, 1846; died at the home of her son, E. D. Parks, in Yell county, Ark., July 20, 1899, aged nearly 78 years. Sister Parks, or grandma, as we called her, professed religion when eighteen years old and joined the M. E. Church, South, in which she lived a true Christian until death. She was left with a family of small children, providing for them and raising four boys who still remain to mourn their loss. A few days before she died she said, "Don't give me any more medicine; let me go; I am pre-

pared." Four hours before she died she said, "Let me go, I am going to that happy home." Within a few moments of the last, she looked up and reached with her hand, and on being questioned, not being able to talk, she caught her son's hand and tried to raise it up pointing up with the other hand. When such satisfactory evidence is given that all is well, as she also expressed herself, we can with pleasure say to surviving relatives, weep not, but press on, and soon you will overtake grandma where parting is no more. The burial services were conducted by the writer, July 21, 1899.

M. V. ADNEY.

PRICHETT: Rhodam Prichett died at the home of his son-in-law, Winfield Scott, in the 84th year of his age. Born and reared in the State of Georgia, he came to Arkansas in 1870, and has been a citizen of Saline county, and most of the time a member of the church at Salem camp-ground. He was converted in early manhood, married and raised his children in his native State; came to his new home in our State, with church certificates for himself, his wife, and his children. Bro. Prichett had few educational advantages in early life, but having united with the church when young, and having a home, he and his wife made that home one of prayer. It was a home for God's ministers, and his children grew to be familiar with these men of God, and in early life were brought into the church of their father and mother. Our brother loved the church, cheerfully supported her institutions, was always in his place at public worship, and when called on to lead in prayer, which was very often, talked to God as one talking to a friend. He was wonderfully gifted in prayer. He passed away to his eternal home a few minutes after midnight on the morning of August 6, after a long period of bodily suffering, and his first Sunday was spent with his loved companion in the paradise of God. His sons and daughters are following in the footsteps of their parents and one after another will overtake the loved ones gone before. Sunday evening, after funeral services in the church, his body was buried beside that of his wife, to await the trump of the resurrection. We shall miss our old brother from his place in the church, but our faith follows him to the church triumphant, where friends shall meet again "who have loved."

ANDREW HUNTER.

FRANKS: Rev. Thomas J. Franks was born in Arkansas, Oct. 7, 1845, and died in Viola, Fulton county, Ark., August 1, 1899. He was converted and joined the M. E. Church, South, while comparatively young, and was licensed to preach in 1867, and ordained deacon by Bishop Pierce, Nov. 16, 1873, and elder by Bishop Pierce, Nov. 3, 1879. Our brother was united in holy wedlock to Mary E. Stone, Sept. 23, 1866. At the time of death of our departed brother, there remained Sister Franks and five children, two sons and three daughters, all of whom, except Eddie, the youngest boy, are grown. Brother Franks left a number of other relatives and friends who are truly sorry in consequence of his demise. Our ascended brother and friend was no ordinary preacher. He supplied this, the Viola circuit, more than once, and preached in other circuits as well, with a great deal of acceptability. This writer heard Bro. Franks preach once only. The sermon showed close reading and research; was well delivered and made a fine impression on the large congregation. This was last April, soon after which our brother grew worse, for he was really not able to preach at the time referred to, being nearly all the time under physical infirmities for a great while before his death. He was a fine student. What he was deficient in as to literary education was made up in close study of the Holy Scriptures and our theological works generally. In the doctrines of our church he was thoroughly posted. He was in the full and proper sense a doctrinal preacher. He was also a revivalist. His influence in this country for good will survive for many years. His congregations wherever he preached were generally large and delighted with his preaching. He has done more to establish Meth-

odism and to plant the standard of Christianity in this part of Fulton county and adjoining sections than most any other minister perhaps. He was one of the few preachers who never wear out on account of the length of time, serving the people in proclaiming life and salvation. Our brother was good as well as great, and such a man is a loss to any country. My acquaintance with Bro. Franks was short but pleasant. I learned to love him soon after making his acquaintance, and on my arrival to Viola the first Sabbath in January last, his hospitable home was the first at which this preacher stopped. His was the home for our itinerant preachers and all good people. I am sad now that I shall see him no more here. His funeral sermon was preached by Bro. Watson, our only local preacher now of the Viola circuit, to the largest congregation, I am told, that ever assembled at Mount Calm church. After the sermon he was buried in Mount Calm graveyard with both Masonic and Odd Fellow honors. This writer visited him frequently during his illness, and on one occasion he told me that he felt ready to go when our blessed Lord ordered, that all was bright—not a cloud between him and heaven. Our brother, no doubt has conquered and now wears the crown. Sister Franks and family, all redouble your diligence in the service of God; let this heavy stroke and deep sorrow of heart incline you more and more to wisdom's ways and to perfect submission to the will of God's providence, and God grant that you too may be fully ready to answer the same summons, and may we all be permitted to meet Bro. Franks in the glory land, is my prayer.

J. F. ARMSTRONG.

SIMPSON: At 6 p. m., on July 28, 1899, this vicinity was made sad and lonely by the news that Travis Louie, only son of F. H. and Tryphenia Simpson (nee White) was no more. Although expecting his death, yet it was a shock when it came. Travis was born January 25, 1888. He was a good and noble boy, trained by Christian parents who had faith in the word of God, "Train up a child in the way he should go and when he is old he will not depart from it." Travis was ever ready to do his parents' bidding, gentle and kind to his two little sisters, a regular attendant at Sunday-school, loved by his playmates, ever ready to aid the distressed. Our consolation is in the hope that he is in the arms of a blessed Saviour, there to await the arrival of loved ones. May the family so live that it may be an unbroken family at God's right hand in heaven. His father and mother were down with slow fever, and the care of little Tommie fell upon Travis, who had just gotten up from an attack. The duties were too heavy for him, so he had to succumb to the second attack. All that could be done by medical aid and loving hands was done to rescue him from the grim monster, but the good Lord bade him come up higher. He is now singing around the throne of God in heaven, with the blood washed throng. Papa, mamma, sisters, friends, God does all things well.

A FRIEND.

GRIFFIN: Mary M., wife of Rev. G. B. Griffin, of the Arkansas Conference, died in the parsonage at Goshen, Sunday morning, July 9, 1899. She was born in Izard county, Ark., September 23, 1857. At an early age she gave her heart to God and her name to the church. Sister Griffin was one of those rare characters, seemingly so quiet, yet wondrously strong. Patient, loving, devoted, religious. As a wife and mother she measured up to the highest standard, and leaves to the bereaved husband and children sweet memories of her loving care. Her illness was long and her suffering intense. For four months the battle was waged—but all a husband's devotion, and the knowledge of the most skilled physicians could not stay the hand of death. It was my privilege to visit her often during her illness. Whenever I would speak of her spiritual outlook her face would brighten, and her testimony was always emphatic that the "sky was clear and cloudless." She murmured not, neither complained at the chasten-

ing of the Almighty. We laid her to rest in the beautiful cemetery at Goshen. Let the prayers of the church go up strongly for our brother beloved, so sorely stricken in the midst of his labors.

W. F. WILSON.

Fayetteville, Ark.

MORGAN: E. D., son of S. A. and E. A. Morgan, was born near Arkansas Post, Ark., April 17, 1871, and died at the same place June 3, 1899. He leaves a young wife and two sweet little children. At about the age of fifteen he was thoroughly converted and joined the M. E. Church, South. Early in his Christian life he was made steward, which position he held till the day of his death. I can speak from personal experience, he was the most devoted officer that I ever knew. He went at the work of the church in a business way and always succeeded. It was his whole aim to live right and get home to heaven at last. He was the pastor's friend. He loved the church and was faithful to it. He loved God supremely. May his mortal remains rest in peace and his works follow him.

W. W. CHRISTIE.

Mabelvale, Ark.

BARBER: Sister Ann B. Barber (nee Henderson) was born in Elbert county, Ga., April 11, 1830, and died August 3, 1899. She was married to W. E. Mason, in 1847, who died a Confederate soldier at Camp Douglass. Her second marriage was to S. W. Wolf, in 1866, who only lived one month. Her third marriage was to Elisha Barber, in 1867. She was the mother of eight children, three of whom with all three of her husbands, have preceded her to the other shore. She professed faith in Christ in 1847, joined the M. E. Church, South, and lived faithful till death. She lived peaceably and happy with all her companions, and is gone to reap the reward of a faithful wife and loving mother, and joined the loved ones gone before. May the good Lord lead the sorrowing ones to the haven of eternal rest.

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MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

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

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H. A. BEALL.

Clerk Superior Court Randolph County, Ga.

THE ARKANSAS METHODIST

WEDNESDAY, SEPT. 6, 1899.

GEO. THORNBURGH, Business Mgr.

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

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

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

Rev. W. C. Johnson, D. D., is our advertising agent at Memphis, Tenn.

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.

Married.

HENDERSON-BUCKNER—At the bride's residence, in Wynne, Ark., August 6, 1899, Mr. Walter Henderson to Miss Ellen Buckner, Rev. J. W. Harper officiating.

DANIELSON-HARKRIDER—August 25, 1899, at the Methodist parsonage, El Paso, Ark., Mr. N. G. Danielson to Miss May E. Harkrider, Rev. E. M. Davis officiating.

WARD-EVENS—August 20, 1899, at the home of the bride's father, Mr. Wm. Evens, at Vilonia, Ark., Mr. Oscar Ward to Miss Effie Evens, Rev. E. M. Davis officiating.

HARPER-MUELLER—At the residence of the bride's stepfather, near Palestine, Ark., July 19, 1899, Mr. G. W. Harper to Miss Lulu Mueller, J. W. Harper officiating.

BRYANT-ANDREWS—At the residence of the bride in Wilmar, Ark., August 24, 1899, by Rev. T. O. Rorie, Mr. William A. Bryant and Miss Ida D. Andrews, both of Wilmar, Ark.

WISE-NETHERCUTT—At the residence of the bride's parents, August 13, 1899, by Rev. F. E. Dodson, Mr. J. E. Wise and Miss Ophelia Nethercutt, all of Saline county, Ark.

MILLER-POLK—August 27, 1899, at the residence of the bride's father, Mr. V. C. Polk, Mr. John H. Miller to Miss Myram Polk, all of Miller county, Ark., J. J. Peavy, Esq., officiating.

WILLIAMS-TOLER—August 27, 1899, at the residence of W. P. Bowers, Lono, Ark., Mr. B. F. Williams, of Sandy Springs, Ark., to Miss Narcissus Toler, of Lono, Ark., J. J. Menefee officiating.

JONES-MATHEWS—At Benton, Saline county, Ark., on Wednesday night, August 16, 1897, by Rev. James M. Cline, Mr. Henry P. Jones, of Benton, Ark., and Miss Fanny Mathews, formerly of Des Arc, Ark. The groom is a pious young lawyer of much promise, greatly beloved and very popular. The beautiful and intelligent little bride is the daughter of the late Mr. Allison Mathews, who for many years published the Des Arc Citizen, at Des Arc, Ark. A very happy match. Both parties are to be congratulated.

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