

Arkansas Methodist.

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VOL. XVIII.

LITTLE ROCK, OCTOBER 4, 1899.

NO. 40

THE ARKANSAS METHODIST.

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

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News and Notes.

WE WERE BUSY AT OUR DESK IN the editor's sanctum, Tuesday of last week, when we were startled by the firing of cannon in the state-house square just across the street. Going to the door to inquire the cause, we were told that the battleship Olympia, bearing Admiral Dewey, had been sighted off Sandy Hook.

The Admiral had arrived two days before time, according to the program of the reception committee at New York. The arrival was signaled and celebrated in all the great cities, we suppose, as here, by a salute of seventeen guns. But the formal demonstration at New York was given at the time and manner first arranged. Admiral Dewey has been the most fortunate of all our officers engaged in the Spanish American war. The sinking of Spain's Asiatic fleet at a blow, and almost without loss, not only spread the highest enthusiasm over our country, but inspired the wonder of the whole world, and greatly raised the estimation of foreign powers in regard to the strength of the United States in naval warfare.

This first great victory made Dewey the idol of the nation, and it has been his good fortune to be removed from the influences which have tried other chief officers of the army and navy. The sensation news writers, the politicians and the critics have not disturbed Dewey, and he returns from his country's service with laurels untarnished. There is not

a dog to move his tongue against the Admiral.

THE QUARTERLY PUBLICATION in the METHODIST of all in the State who take out United States license to sell liquors, has been the most formidable difficulty presented in the way of the blind tiger. We hear from these lists. The trick of taking out license to sell in one place and then transferring it to another was practiced for a time to evade us; but we caught up with the dodgers. No searchlight has revealed so many dens as this quarterly list. In truth, we tell the people throughout the State the name of every man selling whiskey in the State, and where he is to be found. We mean business and have little time or space to waste in mere talk. We point out the men who are violating your prohibition laws. Search them out and punish them. The liquor power will wear out your patience if possible; but in a cause so noble as this war against the saloon, a good man will not grow weary.

AT THE LAST ELECTION THE people of Jonesboro voted out the licensed saloon. Since that time they have given diligence to hunt out and punish the illicit sellers of liquor, and now we learn that the city council has passed an ordinance repealing all laws hitherto adopted for suppression of the illegal sale of intoxicants. This leaves the citizens dependent upon the county officers alone to enforce the law. But the action is, upon its face, a yielding to the liquor power. The excuse of the council is that the enforcement of the law was not attended with sufficient profit to the city from a financial standpoint. But there are other and far greater financial interests to be regarded than merely the legal fees for the enforcing of law. The moral character of the citizens is the basis of the city's prosperity that the council must protect and guard, or be condemned as recreant to their highest trust. No wonder that this action moved the good people of Jonesboro to meet en masse and

to adopt the following resolutions: Resolved, That we, as citizens of Jonesboro, in mass meeting assembled, denounce with unmeasured scorn and contempt the action of those members of our council who supported and aided in the adoption of said ordinance as a betrayal of official trust and honor, and be it

Resolved, That the action of said members of the city council is an open insult to every decent, law-abiding and law respecting member of our city and a deliberate attempt to prevent the suppression of the illegal sale of intoxicants and to encourage such illegal sale, and, so far as such iniquitous legislation can accomplish its intended purpose, to turn our city over to the aiders and abettors of moral debauchery, degradation and libertinism; and be it further

Resolved, That we brand the alleged excuse of certain members of the city council for their support of said ordinances, as a puerile evasion and silly subterfuge, and suggest that the legislature of our state could with equal propriety repeal the criminal laws of our State and thereby practically give license to robbers, thieves, rapists, assassins, murderers and other criminals, and be it further

Resolved, That with a view to relieving our city from the odium thus ruthlessly cast upon it, we demand the resignation of those members of our city council who aided and encouraged the passage of said ordinance, or that other ordinances be adopted whereby the illegal sale of intoxicants in our city can be suppressed and our city thus redeemed from its present scourge, and, be it further

Resolved, That we request the papers of our city and elsewhere to publish these resolutions.

AS RESPECTS SABBATH DESECRATION in our large cities, the street car companies will generally be found the chief sinners. Entertainments at the parks on Sunday are chiefly of their planning. A park at the terminus of a car line and some sort of entertainment every evening in the park and an especially attractive program for Sunday are simple affairs of business. If the sentiment of the community will not tolerate Sunday theatricals or base ball games, something else must be substituted. The Raleigh Christian Advocate gives an item which shows the enter-

prise of a street car company in N. C.:

Over here in the Old North State we have a progressive city, where God's day is laid as a sacrifice upon the altar of Mammon, by a certain street car company. They have not inaugurated the Sunday theatricals yet; but they have, we understand, hired our brethren in black to conduct a camp-meeting through successive Sundays. The attractions of the camp-meeting are advertised far and wide in gorgeous posters. The enterprise is a gold mine to the car company. When "Black Sam Jones," "The Swamp Angel," and other ebon celebrities no longer attract, then perhaps the theatricals will be brought in.

In the early morning of Saturday last, the Deaf Mute Institute of this city was found to be on fire. We understand that the fire began in the laundry. There was no means of checking the flames, and the entire building was consumed. The State of Arkansas has no insurance on its buildings, and there is incurred by this fire a total loss of \$200,000. The building was an honor to the State, but the business world will laugh at the policy of State government that insures nothing. In this case the loss is much more than the money value of the institution. The loss of the institution itself takes from us a noble charity and entails an affliction upon hundreds of the State's afflicted but worthy children.

THE CITY COUNCIL OF DALLAS, by a vote of six to three, has passed an ordinance to set aside the Sunday law during the Fair. We were not prepared to expect this. Surely the aldermen do not represent the city of Dallas. It is easy to understand that the saloons and gambling dives are served by such action, but it will disgrace the city abroad. Dr. Rankin, editor of the Texas Christian Advocate, deals with the council in vigorous style. He says: "They have no respect for Christian sentiment and public decency, and less respect for their own standing in the community." He expresses the hope and confidence that the mayor will veto the bill.

Contributed.

Methodism Among the Indians

Much of the history of the work of the Methodist Church among the Indians is unwritten. A great deal more is to be found in old papers, public documents, etc. In view of this fact, the Indian Mission Conference, several years ago, appointed the Rev. I. F. Thompson to gather from all sources data for a History of Methodism Among the Indians. Bro. Thompson has personally interviewed old Indians and missionaries, ransacked old papers and public documents, both at home and in Washington, and has collected together many facts that cannot be found elsewhere. At the last session of the Indian Mission Conference, Bro. Thompson was requested to put these and other documentary facts into a more permanent form, by writing a "History of Methodism Among the Indians." This he is now doing, and it will not be long until the church and public will be presented with such a volume, and it will be intensely interesting. No other man in Southern Methodism has or can get the data for such a book. Many of the old Indians and missionaries, from whom Bro. Thompson obtained important facts, are dead.

Every preacher and member of the church will do well to buy this book when it is published. It will be the only authorized history of Methodism among the Indians. The conference has not authorized any other. In fact, I know of no man competent to give in such a book more than can be gathered from the conference journal.

THOS F. BREWER.

Vinita, I. T., Sept. 23

The Nation's Curse.

A Martyr.

It was City Marshall J. R. Hastings. In the attempt to keep order in this city, on Sunday, Sept. 3rd, he was cut down. Whisky was the cause. It can be said, again, a man has been killed in our land; yea, a hundred; yea, a hundred thousand, and that, too, during the last year. How many during the last twenty-five years? A thousand million dollars are wasted every year, thousands of bushels of grain are destroyed that ought to feed the hungry, begging multitudes. This is the work of the liquor traffic. It causes nine-tenths of the crimes of this country, directly or indirectly. "It makes a pauper with every tick of the clock, disqualifies 78 men for business every minute of time, causes 1,000 deaths every day, 300 cases of insanity, 13,000 fights, beats 1,200 wives, 1,700 children, causes 1,000 divorces, utters 800,000 oaths, revels in obscenity and uncleanness. This is the work it gets in daily, seven days in the week, 365 days in the year, and does double duty on Sundays and holidays. At the end of the year add to the category of crime the murder in cold blood of

3,000 wives by drunken, brutal husbands."

This is its work throughout the world, and our country has its full share. Oh! my God, have mercy upon us, and bless the bleeding hearts of our homes. Deliver us from this great evil. Can the rulers of our State and Nation say, "Our hands have not shed this blood, neither have our eyes seen it"?

By reading the platforms of the great political parties, we would conclude that they had not so much as heard of it; but it is feigned ignorance. Can the newspapers, and pulpits, and American voters, say: "Our hands have not shed this blood, neither have our eyes seen it"?

Nay, we all see it; and as a nation are guilty of the blood. God has laid it at our charge, and misfortune will continue to multiply thick and fast until we wash our hands of it. There was a time when a merciful God might wink at our shut-eyed ignorance. But we can but expect his curse now, while with open eyes we supinely behold this awful work of death and ruin. As individuals, he will hold us responsible until we do all in our power to end this curse. We are our brother's keeper. His blood cries against us so long as by our inertness or our votes these doors to hell stand open.

I wish I could pile before American voters the whisky-soaked corpses of the thousands of drunkards who have died during the past twelve months; and then on top of them their innocent victims; and then gather about that mammoth monument of death their broken-hearted wives and hungry children; and then call up the lost spirits of the drunkards, and send them shrieking and wailing around that monument; and then write on a black cloud above them, in electric letters, the crimes for which the saloon is responsible. And then I wish an angel would shout through the trump of God so that every voter would hear: "Can you say, 'our hands have not shed this blood, neither have our eyes seen it.'"

"Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken."

In the death of Marshall J. R. Hastings we are sorely bereaved, and yet firmly sustained by the blessed hope which in his destiny has assuredly found its anchorage in the home of the blessed. We commend to the tender sympathy and blessing of the God of all comfort and grace the bereaved family of our departed brother, that they may be comforted by the same precious trust which sustained him to the close of his eventful life.

W. A. FITZGERALD.

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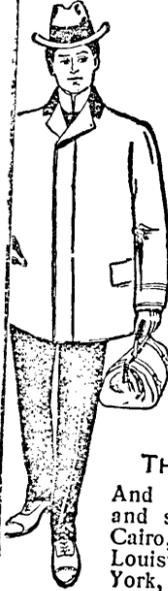
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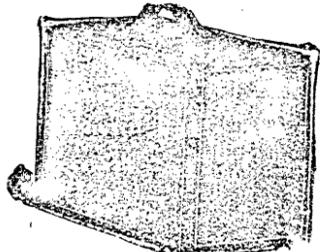
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The Action of the Missouri Conference.

R. T. BOND.

In the ARKANSAS METHODIST of Sept. 20, there is an editorial criticising adversely the action of the Missouri Conference, with reference to the Publishing House war claim. Of course, this criticism was made in the interest of patience, "sitting still," the title of the editorial being "The Need of Patience," and the text being: "Therefore have I cried concerning this, their strength is to sit still."

Judging from former articles in the METHODIST and other church papers, advocating "silence during the fog," it is evident that some of the brethren are exercised, perhaps unduly, concerning the "strength" of the party of the opposite part, and want him to "sit still," to be silent, during these foggy times, so that those who steer the ship may have a chance.

Silence is a good thing in its place, but silence that gives consent to wrong doing—nay, more, that makes the church the principal in the wrong doing and the beneficiary of the wrong doing, is treason to the truth. There are texts without number urging God's people to cry aloud and spare not, to lift up the voice against that which is wrong.

Possibly it would have been wiser and fairer for the Editor of the METHODIST to have maintained silence concerning the action of the Missouri Conference, until he had received reliable information concerning that action.

The first statement in which the Missouri Conference is mentioned does not represent the conference fairly, and would not have been made by the Editor had he heard the discussion of the resolution in favor of suspending the Sixth Restrictive Rule. The statement is as follows:

"The Missouri Conference, at its late session, accepting the situation, passed a resolution in favor of suspending the Rule."

"Accepting the situation" means admitting the contention that the money cannot be returned without the change of the Rule. The majority did not admit anything of the kind, as was clearly brought out in the discussion. It was claimed by the author of the resolution, Hon. Thomas Shackelford, of Glasgow, Mo., and by nearly every one who spoke in favor of it, that it was in the power of the

General Conference alone to decide, whether this money, obtained by "misstatements and concealments," comes under the Rule as legitimately belonging to the Publishing House. If the conference should so decide, we proposed to be ready for such decision, and not to go there with our hands tied.

Again, this editorial states that "this resolution passed by a small majority, comparatively, but the Rule can only be changed by a three-fourths vote of all the annual conferences and a two-thirds vote of the General Conference. The vote of the Missouri Conference, therefore, being very far below the constitutional majority of three-fourths, is, under the law, a strong vote against the change."

The vote was light, only 153 voting—99 "yes," and 54 "no," lacking three votes of being two-thirds, and 16 of being three-fourths. A practically two-thirds vote is not a small majority, comparatively or otherwise. To lack sixteen votes in a total of 153 is not to fall "very far" below the required majority, and is not, therefore, "a strong vote against the change."

Nor does a change of the Rule require "a three-fourths vote of all the annual conferences." The language of the Discipline is * * * "upon the concurrent recommendation of three-fourths of all the members of the several annual conferences, who shall be present and vote on such recommendation."

The Missouri Conference is also sharply criticised for passing a resolution calling for a special session of the General Conference. The question is asked, "To do what? To vote on the suspension of the Rule? This must be done at a regular session." Here is a very positive, unequivocal statement on a question of church law from very high authority, but, unfortunately, it is not official and does not settle the question of jurisdiction, especially when it is known that equally high authority is on the other side. The same holds true of other questions asked, and their answers, viz: "Is it to remove the Book Agents? How will a special session do that? The Bishops have said, 'We have been requested to remove the Book Agents, but the law has specially charged the Book Committee with the responsibility as to the proper administration of the Book Agents (see ¶427), and we have no authority in the matter.'" The law referred to expressly says "during the intervals of the General Conference."

Now, is a special session of the General Conference a General Conference? If so, while it is in session there is no "interval of the General Conference." Because the Bishops have no power to remove the Book Agents, does it follow that a special session of the General Conference has not that power? What is it that a special session can do? Where is the law so limiting the powers of a called session that it can not do what it is called to do? Evidently some very high authorities in the church believe that a special session can do something to right this great wrong. Notably, four of

our Bishops—Bishops Key, Fitzgerald, Candler, and Morrison—who voted to call a special session.

One more quotation from this editorial criticism: "Men who have faith in the integrity of the church and in the regular processes of church government will be content to wait those processes to settle our troubles. To do otherwise is to stir up needless strife and incur great expense, only to involve matters in greater complications."

Was the disciplinary provision for a called session of the General Conference intended only for those who do not "have faith in the church and in the regular processes of church government? Is it an irregular process of church government to have a special session of the General Conference? Provision was made in the law for a called session to meet an emergency of some kind, and who knoweth whether that provision was made for such a time as this?

The four Bishops who voted for this irregular called session, and thus took the initiative, are chief among those who do not "have faith in the integrity of the church and in the regular processes of church government," and, therefore, they were not "content to wait those processes," but did otherwise, and thus have stirred up needless strife, and the old Missouri Conference has been foolish enough to fall into line and continue the stirring process, even stirring up the polished and brainy Editor of the METHODIST to "needless strife" in the interest of peace. Needless, my brother, because this question will not down at the bidding of any man.

First pure, then peaceable, is the divine order. There is no strength in "sitting still" in the wrong place. Hence, "Thus saith the Lord God, the holy one of Israel; in returning and rest shall ye be saved" (see Isa. xxx 1-15). The rebellious Israelites had gone down into Egypt for aid, "to strengthen themselves in the strength of Pharaoh" * * * "therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." * * * "For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning his, their strength is to sit still." Where? With the "lying children, children that will not hear the law of the Lord; which say to the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits"? Nay, verily; but they must return, and "walk in the statutes of life, give again that they have robbed," then and then only will they find rest and safety. Fayette, Mo., Sept. 23.

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A Statement of Facts

REV. JAS. A. ANDERSON.

When the war between the States closed, the Southern Methodist Church had in its membership two hundred thousand Negroes, gathered directly by the labors of Southern Methodist preachers and members. Many of our very best men had been appointed to labor among the Negroes as missionaries, notable among whom was Dr. Capers, afterwards Bishop Capers. Whatever may be said to the contrary, this is really the greatest missionary achievement of modern times.

After the war came the invasion of the carpet-bagger, and the political and social scalliwag. Their influence upon our Negro membership was quickly felt. It was difficult in those times for the Negro to tell who was his friend. They were led to believe that the Southern people were their worst enemies; that the Southern Methodist Church was committed to the holding of them in slavery; that it was a "cess" church. In 1870, our General Conference, seeing that the whole of this Negro contingent would be soon swept away—they had by this time been reduced to 55,00—and seeing that the Negroes were rapidly passing under the leadership of men who would misguide them, lead them into political complications in their church work, and engender race prejudices, set off these 55,000 into a church of their own, ordaining two Negroes as bishops for them and otherwise assisting them to organize, and giving them church property in many places. The title of this church is the Colored Methodist Episcopal Church in America.

This church has ever been loyal in all its policies to the Southern white people; has kept strictly out of politics in all its church work, and is today the very best element among the colored people of the South. I am told by a high authority that there has never yet been one single one of its members that has been lynched for a nameless crime.

The Southern Methodist Church has never done what it ought to have done for these people. But there is some extenuation in the fact that after the war we found ourselves in a sad plight. Our own property had, in many places, been destroyed, our schools had been dismantled, our membership was dispirited, and we were in a blighted land. Nevertheless, we have never been wholly unmindful of these wards. We have built for them one school at Augusta, Ga., and have assisted them to build another at Jackson, Tenn. These schools are known respectively as Payne and Lane Institutes, and their object is to train preachers and teachers for this C. M. E. Church. They are officered by white Methodist preachers and teachers, and are in large part supported by money raised in all our congregations, though we do not furnish them half enough.

Our Northern Methodist brethren

are doing a good deal among the Negroes of the South. Their Freedman's Aid Board only the other day resolved to raise this year and next a million of dollars for Negro schools in the South and for schools in our newly acquired territories, acquired by the Spanish war. For all the real aid they give us we owe them our thanks; but we submit that they are not the leaders that we need for our Southern Negroes. Only recently one of their leading church papers made an effort to canonize John Brown as a saint; and in the very resolution under which they determined to raise the aforesaid million of dollars they embody a sentiment about the deep wrongs that the Negroes have suffered at the hands of the Southern whites. A church that bases its activity among the Southern Negroes upon the plea that we have been their worst enemies and are still indifferent at least to their welfare, is not the church that we need to lead them. When they have come to believe, and that as a religious conviction, conveyed by their religious guides, that the Southern white people are their foes, then indeed have dragon's teeth been sown among them.

The strongest Negro Methodist Church in existence is the African Methodist Church. Its spirit has always been more or less inimical to the white race, and it is steadily becoming more and more so. This is the church, two of whose conferences at least, have within the last few weeks served notice on the South that unless certain things are stopped they may expect a race war. When annual conferences begin to preach this doctrine, under the leadership of a Negro bishop, it is high time that the Southern white people should begin to know the facts.

And there is a way to remedy this whole business. If our Southern Methodist preachers in every place will give the preachers of the Colored Methodist Episcopal Church to know that they appreciate the attitude of their church, that they intend to stand by them, endorse them, speak of them in their congregations, see that they get the sympathy of our Southern white people, and get it because they can be trusted, see that their church houses are put in good condition everywhere; and if our Southern Methodist people will turn every dollar of money they give to the Negroes into this channel, and give them more, if necessary, it will not be five years before we will see a mighty change. We would deliver the Negroes from a leadership that inflames race prejudice. And we must do it or do worse, heaven only knows how much worse. Every sentiment of benevolence and of interest calls us to this work. It can be done, and done so easily that nobody will feel the burden of it. If our bishops would issue a statement of these facts, or call attention to them in every annual conference of our connection, and call the attention of the bishops of the C. M. E. Church to them, and ask that they instruct their preachers everywhere to look to our preach-

ers for counsel and aid, we can pull the C. M. E. Church to the front rank of Negro churches in a very short time, and make it a power that will be felt in every Southern community. And, withal, what a testimony this would be to the whole Negro race! It would be as the voice of an archangel proclaiming to them that we are the truest friends they have on the earth! I repeat the statement, we must do it or do worse!

Pine Bluff, Ark.

Origin of the Baptists.

A good thing to draw on a Baptist to take him down a few notches is Riggin's Origin of the Baptists. We have a few copies, which we send, postpaid, at 10 cts a copy. GODFREY & THORNBURGH.

FOUNTAIN PENS.

We have secured the exclusive agency, for Little Rock, for the world-renowned Parker Fountain Pens. The best made. We have on hand a full assortment, with prices from \$2 up.

We also have a good fountain pen for \$1, but not the Parker pen. Write for descriptions.

GODFREY & THORNBURGH.

The time to secure exceptional value is when you see it announced. Next month may be too late. We refer to the Marion Harland books as free premiums to new subscribers.

SOUTHERN RAILWAY
SPECIAL ROUND-TRIP OPPORTUNITIES.

Knoxville, Tenn., and Return. Account Street Fair and Carnival; Military Companies, \$8.45. Individuals, \$12.05. Tickets sold Oct. 10, 11, and 12. Final return limit, Oct. 20.

Huntsville, Ala., account Industrial Convention Certificate plan. Full fare of \$6.78 going, one-third fare on certificate returning. Meets October 10-15, 1899.

There is no change of sleepers over Southern Railway to any of above points. A choice of routes is offered, either via Bristol, Roanoke and Lynchburg, or via Asheville, Salisbury and Lynchburg. Full information, schedules, sleeper reservations, etc., at city ticket office, 309 Main St., or at depot. C. A. DE SAUSSURE, D. P. A., L. M. DE SAUSSURE, R. D. NEWBIT, C. P. & T. A., D. T. A.

QUINN'S
MILLINERY OPENING,

Wednesday and Thursday,

Oct. 4 & 5.

THE JOE P. QUINN DRY GOODS CO.
3rd and Main.

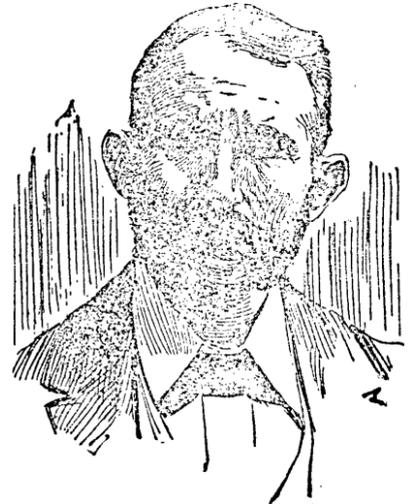
Preserves

—fruits, jellies, pickles or catsup are more easily, more quickly, more healthfully sealed with Refined Paraffine Wax than by any other method. Dozens of other uses will be found for

Refined
Paraffine Wax

In every household. It is clean, tasteless and odorless—air, water and acid proof. Get a pound cake of it with a list of its many uses from your druggist or grocer. Sold everywhere. Made by STANDARD OIL CO.

A Prominent Business Man of Paragould Ark., Makes a Statement.



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, 1502 1-2 Main St., Little Rock.

All pain banished by Dr. Miles' Pain Pills.

Literary Table.

Among the Magazines.

We are late noticing our September magazines. We can do little more than acknowledge receipt of them.

TRAVEL is edited by Henry S. Lunn, M. D. It is in the interest of tourists. It gives all information in regard to travel that tourists would likely desire—routes, expenses, etc.

THE AMERICAN ILLUSTRATED METHODIST MAGAZINE, James W. Lee and Naphtali Luccock, editors, continues to sustain the promise of first issues, and even improves with later numbers. There is variety of contents, well chosen and instructive, and the illustrations are admirable. St. Louis. \$1.00 a year.

THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL. Rev. Stephen D. Peete, Ph. D., editor. Chicago, Ill. Bi-monthly, \$4.00

The character of this publication makes it high in price. It has only a select class of readers. It brings us messages and relics from the buried past. The student of antiquities and collector of relics will value the work highly, and students generally will value it.

"**THE OPEN COURT**" comes regularly to our table. "The science of religion and the religion of science," it seeks to unfold. Open Court Publishing Co. Chicago. \$1.00 a year.

METHODIST REVIEW—Bi-monthly—William V. Kelly, D. D., Editor. New York. Eaton & Mains. \$2.50 a year.

This publication of the M. E. Church is one of the ablest reviews of our time. The themes which it discusses are of especial interest to Methodist readers, yet it has matter critical and literary to interest all scholarly readers.

REVIEW OF MISSIONS W. R. Lambuth and J. H. Pritchett. 50cts a year. The cost of this publication has been reduced to one-half its former price. It is one of the best missionary publications issued by any church. For some months each issue of the Review was especially devoted to some special field of missions. This number deals with general interests of the work and gives account of the services of some of the most distinguished helpers of the cause.

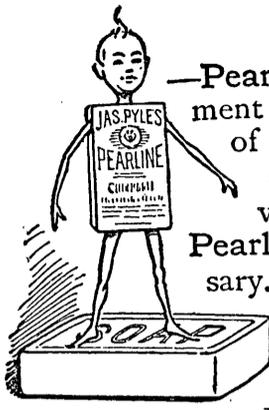
MISSIONARY HERALD. Chas. E. Sweet. Boston. 75cts a year. This is a publication of the American Board of Commissioners.

PALL MALL MAGAZINE The August or special Summer number is probably one of the handsomest and most interesting numbers of this magazine yet issued. Gilbert Parker contributes the first of six short stories dealing with Anglo-Egyptian life; William Archer, who lately made an extended tour of the United States, contributes the first of two articles dealing with the rapprochement between the North and South; H. G. Wells gives us another of his fascinating stories of the future; F. C. Burnard, the editor of Punch, concludes his Punch reminiscences in an interesting paper devoted largely to Du Maurier and his connection with Punch; Prof. Lombroso, the eminent Italian psychologist, who, in a remarkable article entitled "An Epidemic of Kisses in America," discusses the kissing tour of Lieutenant Hobson from a pathological standpoint; Miss E. Nesbit who contributes another of her delightful stories of children; W. E. Henley, who reviews the "Gads-hill" Dickens, incidentally falling foul of its editor, Mr. Lang; F. J. Higginbottom, G. S. Street and others. The Pall Mall Magazine, Astor Court, N. Y., \$3.00 a year.

A volume of Will T. Hale's poems, containing some productions not published hitherto, will be brought out by Barbee and Smith, ready for sale by the 15th of September. Cloth, gilt top, \$1.00

JOHN KING'S QUESTION CLASS: The new book is notable, first, because giving another of Mr. Sheldon's striking and purposeful stories; and, second, because woven into the story are the author's own answers to the multitude of questions which have arisen in the discussion over his former books, such as, "Are these plans feasible?" "Have they been tried?" "What ought to be done in my special case?" etc. Every Sheldon reader will therefore wish to read this story. Mr. Sheldon's books are having a great sale, and this will likely be as much valued as "In His Steps," which has made the author famous. Cloth, 75cts.; paper, 25cts.

HAMPTON AND HIS CAVALRY IN '64 Published by B. F. Johnson, Richmond, Va. This is a very entertaining book and one which gives much of the Confederate



Soap-sprung

—Pearline. Came from soap—an improvement upon it; a sort of higher development of soap, just as man is said to have been developed from the monkey. Every virtue that good soap has you'll find in Pearline. All the soap is in it that's necessary. Pearline isn't meant to be used with soap, but to take the place of it. Everything that soap does, Pearline does, and does it better.



war history. It is published in excellent style and is well illustrated. 429 pages—cloth.

Woman's Work.

W H M S—Officers.

LITTLE ROCK CONFERENCE.

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DISTRICT SECRETARIES.

Little Rock—Mrs. J. M. Workman.
Camden—Miss Lizzie Stinson.
Pine Bluff—Mrs. W. H. Davis.
Arkadelphia—Mrs. D. Gillman.
Hot Springs—Mrs. J. N. Hawley.
Motticello—Mrs. J. E. Erwin.
Prescott—Mrs. L. J. Gillespie.

DEAR SISTERS:—We are glad to know that a number of our members are making preparations to observe the Week of Prayer, beginning Oct 8, and we hope that every auxiliary to the Little Rock Conference Woman's Home Mission Society will carry out the published program as nearly as possible. Our pastors will be glad to render any assistance asked of them, and it rests with us to make this a season of intellectual growth and spiritual development.

As we meet together, praying God's blessings upon our efforts to build homes for our preachers; upon our mission schools where benighted ones may learn of Jesus, and our rescue homes where erring ones are led into paths of righteousness, let us bring free-will offerings with praise and thanksgiving. Our regular dues are not sufficient to support the missionary institutions already established by the W. H. M. S., and this is our opportunity to show ourselves cheerful givers.

And when we recount the mercies and blessings that have come to us, surely thank-offerings will pour into the treasury of the Lord. It is our privilege, Christian women, to have ownership in property consecrated to the service of our Lord and Savior, Jesus Christ. As a conference society, we desire to do our part well; and as children of God may each one of us strive more earnestly to build up His

kingdom on earth. Yours sincerely,
Mrs. Creed Walker,
Mrs. S. H. Thompson,
Mrs. W. H. Pemberton,
Ex. Com. W. H. M. S., L. R. C.

A CHEAP EDITION.

We will sell "In His Steps," cheap paper edition, for 10 cents; or, post-paid by mail, for 15 cents. **GODBEY & THORNBURGH.**

Converse College, Spartanburg, S. C., has had the largest opening in its history. Every available space is occupied and every room in the new large dormitory is full.

The students come from 18 or 20 different states, and a great many have enrolled from the Southwestern states. Nearly 400 students reported on the opening day and the roll will go over 500 during the year. All the work at Converse is of a very thorough and high order. The faculty is an unusually strong one, the appointments very fine, and the life and influence most cultured and refined. Converse feels grateful for the confidence and patronage from all over the country. It is almost phenomenal that the new large dormitory as well as all of the former dormitory buildings, should have been nearly filled on the first day. It is hoped that a larger Science hall and another large dormitory may be ready for the many applicants by September, 1900.

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

POPULAR BOOKS FOR GENERAL READING

Stories, Addresses, Poetry and Sermons.

Each book a complete 16mo volume, containing about 125 pages, printed in large, clear type, and is bound in attractive paper covers; 15c each. See list below:
Way to God, D. L. Moody. Alone With God, Hesba Pleasure and Profit in Striction.
Bible Study, Moody Secret of Guidance, F. Light on Life's Duties, B. Meyer
F. B. Meyer. Spirit Filled Life, John Point and Purpose in MacNeil.
Story and Saying. Overcoming Life, D. L. Sowing and Reaping, D. Moody
L. Moody. Jessica, Hesba Stretton
Christie's Old Organ, Possibilities, Pres. J. M. S. O. F. Walton. G. K. McClure.
Naaman the Syrian, A. Heaven, D. L. Moody.
B. Mackay. Prevailing Prayer.
Lost Crown, J. W. Chapman. Weaned and Wanting, D. L. Moody.
Crew of the Dolphin, John Ploughman's Talk
Hesba Stretton. C. H. Spurgeon.
Meat for the Master's Temperance.
Use, F. B. Meyer. Moody's Anecdotes.
Our Bible, Chas. Leach Drummond's Addresses and R. A. Torrey. Select Poems.

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TRADE-MARK.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

OCTOBER 15, 1899.

Esther Pleading for Her People.

ESTHER VIII. 3-8, 15-17.

Golden Text.—"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."—(Ps. xxxvii. 5.)

READINGS FOR THE WEEK.

- Esther Pleading.—Esther viii:1-8. The Plea Successful.—viii:9-17 Deliverance Commemorated.—ix:20-28. Joy in Deliverance.—Ps. xxxi:14-24. Promise of Help.—Zeph. iii:14-20. Safety of God's People.—Ps. xci. Trust and Fear Not.—xxxvii:1-17.

Reference Word, "Plead." Lesson Hymn, No. 47.

Time.—About 479 B. C., a few months later than the events mentioned in the last lesson.

Place.—In the palace at Shushan.

We have said that greater despots never reigned on the earth than the Persian kings of the age of Xerxes. Their will was absolute, and to antagonize their lightest whim was death.

It happened that Xerxes, after a long debauch, called a feast, lasting many weeks, commanded his queen, Vashti, to display her charms in the midst of the company of his drunken lords and minions. The order was so against all womanly modesty that she declined to do it, and was in consequence deposed. But humanity has nevertheless enthroned her upon a throne that no earthly king can disturb.

In consequence of the degradation of Vashti, it became necessary to seek out another queen. Mordecai had obtained a place of prominence about the palace, and succeeded in getting his cousin and adopted daughter on the list from which the selection was to be made, and the upshot of the matter was that she was selected, was made queen and was in great favor with the king. All this had happened before the rise of Haman into power.

It also happened that this same Mordecai got hold of a conspiracy against the king's life, communicated the matter to Esther, who made it known to the king, who hanged the conspirators. For this no special reward had ever been given Mordecai; but he was biding his time.

When this plot of Haman against the Jews was published, there was great consternation among them throughout the empire. Mordecai

bestirred himself. He communicated with Esther; he urged her to go before the king and intercede for her people; he stirred the Jews on the subject. For Esther to go to the presence of the king unbidden was a most dangerous undertaking. To refuse to go was to leave both herself and her people under sentence of death. She resolved to go. The scepter of approval was stretched out to her! the way was open. She had shrewdly laid her plans. She invited the king to be present at a banquet the next day and to bring with him Haman, the king having asked her to state the reason for her approach and having promised to grant her request even to the half of his kingdom. At the banquet the king again asked her to state her wish, and again gave assurance of favor. She invited him to be present again the next day and to bring Haman with him. That night the monarch was restless, and they brought out the chronicles of the kingdom and read them to him. In the reading an account was given of the services of Mordecai in saving the king from the aforementioned conspiracy, and the king inquired whether Mordecai had ever been suitably rewarded for this service, and was told that nothing had ever been done in recognition of it. Whereupon he sent for Haman, who was in the very heyday of his glory, who had bragged to his wife and children only that very night of his riches and honors, and asked Haman to tell what ought to be done for the man whom the king delighted to honor. The poor fool imagined that it was of course himself to whom the king referred and invented a pageant and asked that it be given. The king told him to get Mordecai and bestow the honors he had mentioned upon him. At that very moment Haman had a gallows fifty cubits high, on which he expected to hang Mordecai on the day set for the slaughter of the Jews. The order of the king struck him like a thunderbolt, and it awakened the gravest fears. However, he was at the banquet of the second day with the king and Esther, since he could not do otherwise. There Esther unfolded the whole plot of Haman, and presto! before night Haman was dangling from the gallows he had erected for Mordecai! Mordecai to the front! Jews to the front! was the word.

As to the use which Mordecai made of his power, in which Esther was with him, in slaying some seventy-odd thousand of their enemies, now helpless, we have only to say that it accorded very well with such laws of blood revenge and retaliation as the Jewish nation had at that time, but it would not stand the test of New Testament morality. But we must try people by the best standards of their own age, and judged by this standard, Mordecai and Esther were great people, true Jewish heroes.

We will duplicate any prices offered on books or Bibles by any other house.

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EPWORTH Organs and Pianos are sweet toned and extra well-made. Buy of the makers at factory prices. Send for catalog Williams Organ and Piano Co., 67 Washington St., Chicago.

SPECIALISTS FAILED.



Mrs. C. A. Merrill, of Chetopa, Kans., suffered from a peculiar nervous trouble which baffled the skill of leading specialists. She says: "I cannot say enough in praise of Dr. Miles' Nervine. I suffered agonizing pain in left side of my head and I thought it would drive me insane. Specialists in Cincinnati and Kansas City treated me without benefit. Then I began taking Dr. Miles' Nervine and obtained prompt relief, and finally a permanent cure."

Dr. Miles' Nervine

is sold by all druggists on guarantee, first bottle benefits or money back. Book on heart and nerves sent free. Dr. Miles Medical Company, Elkhart, Ind.

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BEDFORD CITY, VA. (S. W. VA.) Conducted by Randolph Macon College. Best equipped in the South. Ranks with best in U. S. Modern conveniences and appliances; gymnasium etc. \$230 Address E. SUMTER SMITH, Prin.

A White Negro!

would be quite a curiosity, but not as much so as the Afro-American Encyclopedia, which contains over 400 articles, covering every topic of interest to the race, by more than 200 intelligent colored men and women. The unanimous verdict of over 50,000 colored readers is that it is beyond all comparison the BEST WORK THE NEGRO HAS PRODUCED. Every colored family wants a copy. Agents are having a harvest of sales, and are getting the LARGEST commissions ever offered. Exclusive territory. Write for terms. J. T. HALEY & CO., PUBLISHERS, 244 Public Square, Nashville, Tenn.

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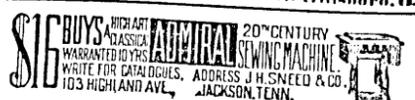
Adjoining the city of Searcy, Ark., six blocks from the famous White Sulphur Springs, three blocks from Galway Female College; thirty (30) acres of fine land, in a good state of cultivation, six-room dwelling, barn, good well of water, etc. Location and soil just right. The business pays well. Price low. Terms easy. A good investment. Must sell. Address

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LINEAR PARALLEL BIBLE.

This edition of the Bible combines the authorized and the revised versions in a way that enables the reader always to make the comparison without the least inconvenience, also the size of the book is not increased. The different readings, where they occur, are given in small letters, the old version above and the revised below, thus:

- 1. In the beginning God created the heaven and the earth. 2. And the earth was without form, and void; and darkness was upon the face of the deep and the Spirit of God moved upon the face of the waters. 3. And God said, Let there be light: and there was light. 4. And God saw the light, that it was good: and God divided the light from the darkness. 5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

Preachers and teachers who want new Bibles will do well to buy this one.

STYLES AND PRICES:

The Linear Parallel Edition of the Holy Bible is printed on the finest rag paper, and bound in styles commensurate with its novelty, utility and importance. It is furnished thus:

No. 350. Imperial seal, divinity circuit, linen lined, rounded corners, red under gold edges, \$6.

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For sale by Godbey & Thornburgh, Little Rock, Ark.

Epworth League.

OCTOBER 8, 1899.

Our Own Church.

PSALM CXXII:1-9.

Motto: "A league in every church and every church a missionary centre."—Galloway.

Church devotion goes with religion. The church is of God. It is a divine institution, and though it has been left to man to adapt it to aggressive work according to the varying needs of the times, so that some changes in its discipline, and its forms of service have been made, the pillar and ground of the truth it still remains. It still teaches faith in God and Christ, repentance, pardon, regeneration. It still enjoins love as the law of the divine kingdom. It lays upon men in all their intercourse with the world the fear of God. It is by the church that the faith once delivered to the saints has been preserved to the world, and it is through the church's agency that, not only from the pulpit, but by the press, Christian faith is taught and Christian life enjoined.

The very obligation enjoined upon us by the Master, and suggested to every true Christian by the spirit of Christianity itself, makes the church a necessity. The great commission is to teach all men the way of life, and the constraining love of Christ in regenerate hearts impels the child of God to seek the salvation of others. This work demands union of forces and organization of movement. Warfare demands an army. The followers of Christ are the church militant. The folly of one who should turn out to be a soldier but

enlist in no army, would be apparent.

Zeal for the church, as a local organization or society, may be without piety, but no local motives or interests inspire true devotion to the great truths which the church inculcates. Nor is it possible for one to be a follower of Christ who is not zealous for those truths. We have never found true, intelligent piety without church devotion.

The measure of your usefulness as a Christian will be the measure of your faithfulness to the church.

There are some in our time who are called "come-outers," because they teach that good people should leave the church. The folly of such is seen in the fact that they all first came into the church when they began to be Christians, and from the church were taught what it is to follow Christ. Their going out of the church is now the renunciation of their baptismal vows, and of the faith which they professed.

They are the dupes of parties whose history will show that the church has first, for reasons cast them off.

Those who can in this way be led out of the church, for the most part, ought to be out.

Married.

PITTS GAINES—T. J. Pitts to Miss Hester Gaines, both of Higginson, Ark., on Sept. — 1899, Rev. J. F. Armstrong officiating.

HARR-BRAGG—Aug. 29, 1899, at the residence of the bride's father, Gurdon, Ark., by Rev. J. M. G. Douglass, Dr. Harry T. Harr and Miss Jessie Bragg.

HAGGARD-WOODWARD—Sept. 20, 1899, at the Methodist Church in DeView, Ark., Mr. L. C. Haggard to Miss Annie Woodward, Rev. K. R. Durham officiating.

PRESLEY-BUNCH—Sept. 17, 1899, at the home of the bride's father, Mr. Joel Bunch, Kingston, Ark., Mr. Melvin Presley to Miss Ora Bunch, Rev. J. S. Simmons officiating.

COMBS-ARMS—Sept 21, 1899, at the home of the bride's father, Mr. James Arms, near Kingston, Ark., Mr. West Combs to Miss Minnie Arms, Rev. J. S. Simmons officiating.

SOUTHWORTH SHAVER—At the residence of Mr. Walter Metcalf, in Evening Shade, Ark., Aug. 7, 1899, Mr. Edward Southworth to Miss Arrelia Shaver, Rev. W. F. Walker officiating.

BRANTEN-FISHER—At the residence of the bride's father, Mr. J. D. Fisher, Mr. J. M. Branten, of Nor, Ill., to Miss Zucalia Fisher, of Clarksville, Ark., Sept. 1, '99, Rev. W. M. Taylor officiating. Immediately after the ceremony they boarded the train for their new home in Nor, Ill.

ONLY ONE CURE FOR SCROFULA.

S. S. S. is the Only Remedy Equal to this Obstinate Disease.

There are dozens of remedies recommended for Scrofula, some of them no doubt being able to afford temporary relief, but S. S. S. is absolutely the only remedy which completely cures it. Scrofula is one of the most obstinate, deep-seated blood diseases, and is beyond the reach of the many so-called purifiers and tonics because something more than a mere tonic is required. S. S. S. goes down to the seat of the disease, thus permanently eliminating every trace of the taint.

The serious consequences to which Scrofula surely leads should impress upon those afflicted with it the vital importance of wasting no time upon treatment which can not possibly effect a cure. In many cases where the wrong treatment has been relied upon, complicated glandular swellings have resulted, for which the doctors insist that a dangerous surgical operation is necessary.

Mr. H. E. Thompson, of Milledgeville, Ga., writes: "A bad case of Scrofula broke out on the glands of my neck, which had to be balanced and caused me much suffering. I was treated for a long while, but the physicians were unable to cure me, and my condition was as bad as when I began their treatment. Many blood remedies were used, but without effect. Some one recommended S. S. S., and I began to improve as soon as I had taken a few bottles. Continuing the remedy, I was soon cured permanently, and have never had a sign of the disease to return." Swift's Specific—



S. S. S. FOR THE BLOOD

—is the only remedy which can promptly reach and cure obstinate, deep-seated blood diseases. By relying upon it, and not experimenting with the various so-called tonics, etc., all sufferers from blood troubles can be promptly cured, instead of enduring years of suffering which gradually but surely undermines the constitution. S. S. S. is guaranteed purely vegetable, and never fails to cure Scrofula, Eczema, Cancer, Rheumatism, Contagious Blood Poison, Boils, Tetter, Pimples, Sores, Ulcers, etc. Insist upon S. S. S.; nothing can take its place. Books on blood and skin diseases will be mailed free to any address by the Swift Specific Company, Atlanta, Georgia.

TEARS AND TRIUMPHS.

NUMBER ONE.

Muslin, 25 cts each.....\$2.60 per dozen. Boards, 30 cts each..... 3.00 " "

NUMBER TWO.

Muslin, 20 cts each.....\$2.25 per dozen. Boards, 25 cts each..... 2.80 " "

ONE and TWO COMBINED.

The cream of both the others (370 songs).

Muslin, 30 cts each.....\$3.40 per dozen. Boards, 35 cts each..... 4.00 " "

These prices include postage. The books are made in Round and Shaped notes. Be sure to say which notes you wish. Address

ARKANSAS METHODIST, Little Rock, Ark. NEW PRICE LIST.

In Ordering Give Number and Price of the Book You Wish.

Table with columns: No., Type, Size in in., DESCRIPTION, Price, Price by Mail. Lists various books including Testaments, Bible, and Prayer books with their respective prices.

Note. We have a large assortment of Teachers' Bibles not described above. Also Family Bibles and Pulpit Bibles, prices of which we will mail on request.

GODBEY & THORNBURGH, Little Rock, Ark.

THE ONLY



remedy for female troubles is

G. F. P.

(GERSTLE'S FEMALE PANACEA.)

For any affection of the womb or ovaries, leucorrhoea, tumors, painful monthlies or sterility.

TUMOR REMOVED.

The wife of one of my customers was so badly afflicted with tumor of the womb that she was unable to get about. After using three bottles of G. F. P. the tumor was expelled and her rapid gain of health was something remarkable after that.

Ratcliff, Tex. J. H. RATCLIFF.

Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

PRICE \$1.00 A BOTTLE.

Write to our LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address "LADIES HEALTH CLUB" care of G. F. P. Co., Chattanooga, Tenn.

If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and \$1.00 and we will supply you direct.

L. GERSTLE & CO., Chattanooga, Tenn.

ARKANSAS METHODIST

J. E. GUDRETT, D. D., EDITOR.

WEDNESDAY, OCT. 4, 1899.

We are asked what we think of a man who does not pay his debts. We would say, either he has no religion or no money.

The bad tempered editorials of some of our independent religious papers suggest that their subscription receipts are running low, for "Doth the will ass bray when he hath grass?"

We have been asked if the Valhalla Club, at Pine Bluff, has United States License to sell liquors. Yes, the Valhalla Club has license, and so has the Quapaw Club, of Little Rock, and others, as given by us in this issue.

If we succeed in toning up the church the ministry must stand upon a higher plane. They must take counsel of their great Leader more and of men less. They must study the truth and spirit of the gospel more and give less attention to methods of success. They must speak well of one another, help one another, and stand with united strength in their work. They must obey reverently those who are set over them in the gospel, and when the church has spoken by her constituted authorities let that utterance be an end of controversy. We must honor and obey the church ourselves, if we would have others do so.

A brother writes us from one of the circuits of the Arkansas Conference: "My circuit has paid me only \$8.00 cash this year. The members would not read a religious paper if it were given to them."

The above is an example of a fact which finds expression in many another pastoral charge. The church paper and true religion go together. It is simply a test of the appetite of the people for religious literature, and where the church paper is not read, there is little disposition to read religious matter of any sort, the Bible not excepted. The most hopeless cases in our church are the families that read the daily papers and the fashion magazines and take no interest in their church paper.

Reply to R T Bond

Prof. R. T. Bond, of Central College, Mo., has an article on our third page in criticism of an editorial which we wrote a few weeks since, and which was suggested by the action of the Missouri Conference in regard to the War Claim. When a gentleman thinks he ought

to rap us over the head we make it a point of honor to take off our hat and stand fair. We are more than willing our good friend R. T. Bond should criticize our editorial through the columns of the METHODIST. Bro. Bond was the mover of one or both the resolutions referred to. Our reply is brief: (1) We still insist that where a three-fourths vote is required to carry a question, it is admissible to speak of a vote that is less than two-thirds as a "comparatively small majority." (2) As to the charge that we said "three-fourths of all the conferences" instead of three-fourths of all the members of the conferences, we suppose we were understood to mean three-fourths of the members, as our comment upon the vote of the Missouri Conference would show. The law is in the Discipline, and is generally understood. (3) As to the statement that a call session of the General Conference can not inaugurate a change of constitution, we speak the judgment of many who have been members of the General Conference, and would be members of it again. (4) As to the gravity of the situation of having four bishops in favor of a call session, it does not trouble us while a majority of the College still oppose it. (5) But if a call session is competent to do anything they please, and Bro. Bond thinks it ought to be had in order that the will of the majority of the church may be heard, we suggest that if he will "sit still" for about ninety days he will find that the will of a majority of the church has been expressed, and that it is that no special session of the General Conference be called.

A regular General Conference will be trammelled by none of those questions about which it is manifest we cannot agree, and, besides, the conferences will desire to elect their delegates in view of the issues pending. "Therefore have I cried concerning this, their strength is to sit still." But if Bro. Bond objects to sitting still, we do not insist.

A Word to Dr. Edwards.

We seldom notice the utterances unfavorable to the South in our Northern exchanges. Time and better acquaintance with the facts will do what can not be done nor furthered by sharp retorts and re- crimination. But here is a paragraph from Dr. Edwards, of the "Northwestern Christian Advocate," which moves us to speak to him a few gentle words. This is the paragraph:

"New Orleans has a newspaper

called 'The Daily States.' In a recent issue that paper discusses the race question violently. It pronounces openly in favor of the utter disfranchisement of the negro, and declares that the colored man who commits the horrible crime of which all negroes who are there murdered extra-legally are accused, must suffer death by fire at the burningstake. That paper excels in the frank avowal of a murderous and disfranchising policy of which we have accused the South, but which has been disavowed by some of our church contemporaries beyond the Ohio river. The crimes attributed to the negro as a race are said by the 'States' to be a result in great part of the interference of white people of the North. We are told that we have no business to 'intermeddle' in things of which we 'know nothing.' Education of the negro is condemned since it simply emphasizes the characteristics which the negro brought with him from Senegambia, South Africa and Ethiopia. The editorial writer speaks as if he were in a frenzy. He hotly announces that henceforth 'there is no court, no juries, no statutes' for the negro who assaults the person of a white woman. For such an offender "there is only death, sure, swift, and henceforth by FIRE"—the phrase being emphasized as we indicate. Such a writer is a barbarian, pure and decidedly simple."

What we desire to suggest to our brother, is, that this furious tirade, which he says is from a "barbarian pure and simple" he yet calls "a frank avowal of a murderous and disfranchising policy of which we have accused the South, but which has been disowned by some of our church contemporaries beyond the Ohio." The editor of 'The Daily States' then, is, after all, a better man than the hypocritical religious editors of the South, and is to be taken as the true exponent of the feeling of all our Southern people. Having settled this point in his mind, Dr. Edwards permits his madness to come upon him as of old. This scandalous editor, 'barbarian' and bloodthirsty as he is, is yet the character who represents our Southern States and people, and there is nothing to do with us but to proceed with us according to this view. We lying "church contemporaries" may as well give it up. The truth is out at last. We can't fool Dr. Edwards, this 'barbarian pure and simple' has told it all. The utterance of this 'barbarian' shows what ought to be done. Here is what Dr. Edwards suggests:

"It would be interesting to inquire whether or not there is some possible construction of national law that will reduce the South's representation in Congress, somewhat as it was reduced during slavery times, as a penalty for this scandalous treatment of human beings who now are citizens and

voters in states wherein justice prevails. If it should be found possible to take away from the states wherein this frenzied editor's advice is taken, about three-fifths of their power in Congress, some glimmering of humanity might illumine that apostle of the mob."

We will mark this notice of Dr. Edwards' editorial and send it to him, and if he will read it calmly, see the situation in which he has placed his "church contemporaries," or in which he has placed himself before them, and will say he is not ashamed of himself, and has no apologies to make, we, for our part, agree never to disturb him in his frenzies hereafter.

Our Connectional Colleges

The opening of Hendrix College on the 27th, and Galloway Female College on the 28th, enter us fairly on another collegiate year, and truly we may say the year opens most auspiciously. Already the good beginning of our academies, the Arkansas Conference Training School, and the Arkadelphia Methodist College, has been reported. The Hendrix academies take a good many students this year, who, without the academies, would be at the college. But Dr. Millar and the Hendrix Board are wise in their plans, and are projecting a system of education for the State which will soon command, not only the support of our united Methodism, but will be recognized as the greatest agency for higher education in Arkansas.

The college opened with a larger number of new scholars than for some years, and its work will be more of collegiate grade as the academy system bears its fruits.

There has not been much canvassing for Galloway, but the school opened last Thursday with 115 boarders and the number will increase rapidly. It is the highest commendation of this school that its old students return, full of enthusiasm, and wondering to see the beautiful structure which now stands where they saw last but a charred ruin. Miss Steele is at her post, full of thankfulness for what God has wrought.

Now the word is "on with our twentieth century collection." Providence has greatly favored us. There has not been so much money in Arkansas for many years. Let us do while we can, and put our educational work in this State upon a solid basis. The discussion of the needs of our State in the matter of education, which has been carried on through the ARKANSAS METHODIST for the past six months, has contributed to send students to all the colleges of the

State. This vital interest we must not cease to urge.

Church Notes.

The Southwest Missouri Conference reports, as result of the year's work. Additions on profession, 1,440; by certificate, 1,468. The total membership of the conference is 30,811. Last year it was 31,557; net loss, 746.

The St. Louis Christian Advocate says: "Methodists have two places in Manila where they hold services regularly."

Our new church at Conway was opened for service last Sunday. The pastor, Rev. F.S.H. Johnston, expected to be away and it was understood that Dr. A. C. Millar, the President of Hendrix College, would occupy the pulpit. The church is a beautiful structure and it will be many a year before the thriving city of Conway outgrows such a house of worship.

The latest general statistics of Methodism throughout the world are as follows: Ministers, 43,400; lay preachers, 101,643; churches, 78,821; members and probationers, 7,100,601; Sunday-schools, 77,627; Sunday-school officers and teachers, 788,060; scholars, 6,185,790. This gives in round numbers an actual constituency of 14,219,494. Of course, some of the Sunday-school scholars and all of the officers and teachers are also members of the church. It is also true that there are thousands of people who attend the services of the Methodist Church who are not numbered among the above.

Of the six thousand Japanese on our Pacific Coast, eight hundred of them are Christians.

The colored people of Philadelphia are raising \$10,000 in order to place in Fairmount Park a monument of Bishop Richard Allen, the founder of the African Methodist Episcopal Church, first as a local organization, in 1787, and as a national church in 1816. The church now has a membership of 700,000.—Richmond Christian Advocate.

Our Church Extension Assessment.

A few weeks ago, Dr. Godbey called attention to the fact that the General Board of Church Extension had paid back to the Little Rock Conference nearly \$4,000 more than we have paid into it; and urges, from that, a more liberal consideration by us of the Society's work and more liberal contributions to its funds. Since the last statistics were made, the General Board has donated \$2,700 to churches in the Little Rock Conference, making the excess nearly \$6,000.

More liberal contributions to this work largely depends on the preachers. I believe if the facts of the society's work are explained to the people, they will readily pay the small assessment made for this work. There is no department of our work more vital to

our success, and yet the assessments are so small that if every dollar were paid it would not affect any other interest. In stressing our educational and Foreign Mission work, there is danger of overlooking this small assessment as not so important; yet there is no better way to strengthen our general interests than to establish firmly churches now weak and dragging. What the Board asks to be raised is a small demand, but its importance is attested by the number of calls for aid. Every dollar will be needed this year. Make a strong pull for every dollar assessed.

T. D. SCOTT,
Monticello, Ark.

Galloway College.

To the many friends who have kindly given their notes or subscriptions to this college, please allow me to say that some of them are now due, and you would do us a great favor by remitting at once. The college needs it. I can not come for it without some expense. Your servant,

M. M. SMITH.

Preacher's Meeting.

The L. R. District Preacher's meeting met at 10 a. m. Tuesday. Present: Thomas, Thompson, Titus, Evans, and R. K. Richardson.

Winfield Memorial: Good prayer-meeting. Sunday services not well attended, but spiritual. Revival meetings commenced, three conversions last night. Prospects good.

Tomberlin Mission: The work on the up-grade. People feeling better. Cotton and other farm products bringing better prices. The outlook is brighter than at any time during the year.

First Church: Good prayer-meeting Wednesday night. Congregations not so good, but services helpful. Large communion. Church building retarded some, for lack of material.

Little Rock District is winding up well; was at Concord, on Austin circuit, Saturday and Sunday. Bro. Crowson will come out with a clean sheet. Bro. George Sexton has been leading a good revival at Cabot.

SAMPLES MAILED FREE.

One Hundred Thousand Trial Packages of Catarrh Cure Sent Free to Applicants

Dr. Blosser's Catarrh Cure is a pleasant and harmless vegetable compound, which being inhaled by smoking, is applied directly to the diseased parts, and being absorbed, also purifies the blood. It will cure ninety-five of every hundred cases of Catarrh, Bronchitis, Asthma, etc.

A sample will be mailed free, and further treatment, if you desire it, will cost only \$1.00 for a box sufficient for one month's treatment. Write at once to Dr. J. W. Blosser & Son, 102 Broad St., Atlanta, Ga.

Nobody need have Neuralgia. Get Dr. Miles'...

Personal.

Rev. A. H. Williams reports a great opening at Galloway College.

Bro. F. S. Pinchback, of Walnut Ridge, called Friday and renewed his subscription.

Judge Laws, of Beebe and St. Louis, was in Monday, and gladly told of his Bible School.

R. K. Richardson, a licensed exhorter, member of our church in Dallas, made us a call last Friday.

Rev D. J. Weems took fifteen girls down to Galloway. He called at the METHODIST office on his return.

Rev. W. C. Hilliard called at this office Thursday. He had been up to see the opening of Galloway College.

There will be no prayer-meeting at First Church Wednesday night. The congregation will join with Winfield Memorial.

Rev. G. S. Sexton, of Texas, formerly of the Little Rock Conference, was a pleasant caller Tuesday. He looks well and strong.

Rev C. Pope has been appointed preacher in charge at Mena. He called yesterday and says he will move his family at once.

President A. C. Millar has been appointed P. E. of the Morrilton District, Arkansas Conference, vice the regular P. E. suspended.

Dr. W. H. Whitsitt is in Europe, consulting the libraries of the leading universities, to secure material for a history of the Baptist Church.

Bishop Candler will speak in behalf of the Twentieth Century Fund at various points in Texas during the first half of October.

A note to the editor from St. Louis states that Rev. R. D. Smart and C. E. Pattillo have both done exceptionally good work in their churches the past year.

Bro. J. B. Adney, of Adona, called and helped us out a little on Monday. He was paid to December, 1899, but another year. We appreciate these helping hands.

Capt. J. M. Levesque, of Vandale, dropped in Monday to pay his subscription a year ahead. We regretted to see him sick, which is something very unusual for him.

Rev's W. D. Matthews is appointed to Montavalle circuit; J. M. Clark to Springfield District; J. F. Pike to Mt Grove, in the Southwest Missouri Conference. They were formerly in Arkansas.

Rev. J. D. Sibert, who lately was transferred from the White River to the Indian Mission Conference, has been transferred this year to the Columbia Conference and stationed at Junction City, Oregon.

F. R. Hill has been transferred from the Southwest Missouri Conference to the Louisville Conference. J. A. Lewis to the Denver Conference, L. R. Jenkins to the Denver Conference, A. C. McPherson to the St. Louis Conference. G. L. Taylor to the Western Conference.

Bro. Douglas Key, a son of Rev. S. S. Key, of the Arkansas Conference, called

Realizing His Danger

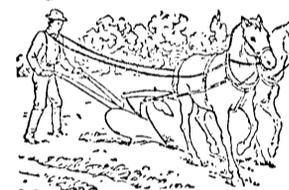
An Intelligent and Progressive Farmer of Jefferson County, New York, Consults Local Physicians—Each One Prescribes for a Different Ailment. All fail to Give Relief.

From the Eagle, Cape Vincent, New York. "When doctors disagree who shall decide?" That doctors do disagree and very frequently, is absolutely true. As an instance of this the Eagle would cite the case of Herbert M. Fish, an intelligent and progressive farmer of the town of Cape Vincent. Mr. Fish makes the following statement.

"In December, 1895, I commenced to lose my appetite and partook of food very sparingly and without relish. Day by day I grew gradually weaker, my strength failed me and I soon found myself completely run down. I consulted with local physicians, each one prescribing for a different ailment, one claiming that I was troubled with an aggravated attack of the grip, another that I had jaundice, and so on. Notwithstanding their treatment I grew gradually worse and almost gave up all hope of every regaining my health. I tried nearly all of the leading patent medicines in use but failed to receive the slightest benefit therefrom. I was low spirited and nervous, and gradually wasting away, being reduced from 155 to less than 123.

"One day when feeling exceedingly low spirited a friend recommended that I give Dr. Williams' Pink Pills for Pale People a trial, stating that he knew of several cases in which they had been extremely beneficial. I shook my head despondingly, but at the earnest solicitation of my wife, I commenced to use them. The result was indeed marvelous.

"My appetite returned, I rested much better and I felt that this wonderful medicine was building up and renewing my system which had become greatly impaired by my long illness. At the end of the tenth box my physical condition was stronger and better than it had been for years and I was a well man. I am a farmer and am now able to perform



Able to Plow.

the most laborious and heavy work without fatigue.

"Many people object to testifying to the merits of medicine which has benefited them. I am glad that I am not of that number. I feel it a duty and a privilege to testify in the strongest language to the merits and efficacy of Dr. Williams' Pink Pills for Pale People, and have reason every day of my life to thank God that I was induced to use them. I firmly believe that they saved my life.

HERBERT M. FISH,
Cape Vincent, N. Y."

Sworn to and subscribed before me this 17th day of November, 1898.

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

Tuesday to bid us good-bye. He has enlisted in the U. S. Army, and will go to the Philippine Islands.

Some of the churches in Bro. Turrentine's district (Pine Bluff) are passing resolutions requesting his return next year. It is hardly proper to publish these resolutions. The Bishop will give the case proper attention.

Rev. Alex Mathews, superannuate, writing from Elm Springs, says: "I am still under treatment and will be for another month. The doctor thinks by that time I may be able to stir out. I have had a long siege of it. Have been confined to my bed and room most of the time since the 15th of January. Since the weather turned cooler I am improving rapidly."

Rev. J. T. Newsom writes from Humboldt, Tenn. Sept. 30th, as follows: "I have been kept from my work for some time on account of sickness, but am glad to say my condition is very much improved, and I will leave this place for Grady, Ark., Monday. Thank God for His goodness to me. I have undergone a very dangerous operation, but He has spared my life. O that I may be more useful in the future than I have been in the past."

Christian Life.

The Riddle of Things That Are.

We walk in a world where no man reads
The riddle of things that are—
From a tiny fern in the valley's heart,
To the light of the largest star—
Yet we know the pressure of life is hard,
And the silence of death is deep,
As we fall and rise on the tangled way
That leads to the gate of sleep.

We know the problem of sin and pain,
And the passions that lead to crime,
Are the mysteries locked from age to age
In the awful vault of time—
Yet we lift our weary feet and strive
Through the mire and mist to grope,
And find a ledge on the mount of Faith,
In the morning land of hope.

—Harper's Weekly.

Why Not Rejoice More?

Every child of God may well rejoice because he has such a Father in heaven. "I have set the Lord always before me; therefore my heart is glad, and my glory rejoiceth." In his presence is fullness of joy. This refers to the experiences of the present life, and then up at his right hand will be the "pleasures forevermore." It is a bad heart that skulks away from a loving Father in sullen distrust and dread. Then, too, what a joy is kindled in our souls when we are brought into full reconciliation with God through the atoning love and mediation of Jesus Christ! The returning prodigal's heart thrills under every kiss of his forgiving Father.

"Earth has a joy unknown in heaven.
The new-born peace of sins forgiven,
Tears of such pure and deep delight,
Ye angels, never dimmed your sight."

—Rev. Theodore L. Cuyler.

Be in Earnest.

A haphazard, free and easy religious life is spiritually about as fruitless and unsatisfactory to the church as no religious profession whatever. Yet thousands of people are living in just this sort of way. Their names are enrolled as members of the church; they are generally found in attendance upon the public services; they are on hand at the socials, excursion parties and other festivities and are usually prominent in purely secular institutions as they are in the house of the Lord. They are not counted bad people in the church itself. In their way they serve a purpose and would be missed should they happen to die or move away. Yet they are utterly without plan or purpose in all that distinguishes them as Christian people. If they have an undercurrent of principle consciously flowing in the direction of full salvation on earth and glory in heaven, it never comes near the surface, is not connected in any way with their daily lives and society never feels the force of it. They read their Bibles, if at all, just as they do the newspaper, for the entertainment which it affords; they listen to preaching as they would to a lecture, with critical ears and loaded tongues; they sing and pray as a matter of course and make the religious life in no respect to differ, save as to the char-

acter of its exercises, from the every-day life which they sustain one toward another. It is mere chance whether they give more attention to sacred things than to secular, all depending upon the season, their own surroundings, or the influence of acquaintances near at hand. They appear to have no preference as to the particular thing which shall at any time engage their faculties and powers. They are like vessels at sea without anchors, driven by winds and tossed. If favoring gales put them into the harbor they are well content; contrariwise, they have no solicitude. There is one text of scripture which they know and are ever ready to quote and that is, "Take no thought for the morrow," but they apply it to conduct rather than to meat and drink.

Such people generally get through the world easily. They have qualities which are respected in modern society. They make no enemies. None can wish them harm. While they live they have friends, and dying, there are plenty to drop the tear of regret and speak mournfully of the departure of "good-hearted people."

But is such a habit of life in accord with God's requirements? Are we not to live for a clearly defined purpose? Should we not have an end in view, a standard of comparison, and constant evidence that we are really making progress? Our Lord, in tender years, went about his Father's business. Satan was powerless to allure him from his course. "Continually doing good" was his occupation, not of chance, but of purpose, and when his work was done, he steadfastly set his face toward Jerusalem to meet death just as dauntlessly as he had confronted the stern realities of life. His was a motive, high and deep and strong, worthy of the holy character which he ever sustained. Christ's followers, like their great exemplar, should be wise enough to know their time and place and duty, so sober enough to be in great earnest, and strong enough to push forward in a career of usefulness to life's latest hour. It is theirs to enjoy the good things of this world, but not to abuse them; their highest enjoyment lies beyond. It is theirs to make others happy, not so much by tickling their ears or pleasing their fancy as by practically teaching them that the only true happiness consists in doing the will of God from the heart. Is there a finer sight on earth than an intelligent, straightforward, diligent and devout Christian? What service is so noble as the service of God? To accomplish in a short lifetime all that heaven assigns to us will engage all our powers and exclude mere listless dreaming or purposeless effort.—Selected.

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption long considered incurable, and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 920 Powers Block, Rochester, N. Y.

WINE OF CARDUI

Woman's Crowning Virtue.

BELTON, Mo., July 27.

For years I suffered terrible pains every month and my doctor told me I could not be cured except by an operation. I felt I could not submit to that and was so despondent I had given up all hopes of a cure. My husband insisted on my trying Wine of Cardui and at last thank God I did try it. Last month I did not have a pain, and did all my work, which I had not done in seven years.

MRS. MINNIE LITTLE.

Wine of Cardui

Modesty is the crowning virtue of American women. It is the trait that all mankind admires. A modest woman is the most pleasing of all created things. Because of this becoming virtue thousands of women prefer to suffer untold miseries rather than confide their troubles to a physician, and to even think of submitting to an examination is revolting. They can't get their own consent to an operation. Wine of Cardui permits sensitive women to retain their modesty. With it they can cure "female troubles" in the quiet of their own rooms. If special treatment is required they can write to the Advisory Department of the Chattanooga Medicine Co., and their letters will be promptly answered by women trained in the cure of womanly weaknesses and irregularities. There should be no hesitation. Delayed treatment means a chronic condition. The longer postponed the harder to cure.

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

A LARGE BOTTLE OF WINE OF CARDUI COSTS \$1.00 AT THE DRUG STORE.

WINE OF CARDUI

THE POLK TRANSFER CO. HANDLE ALL CLASSES OF FREIGHT

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SAFES, MACHINERY, Handled Promptly.

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In the Arkansas Building, Markham and Center Streets.

Pleasant rooms and reasonable prices.

JNO. B. COWPLAND.

309 W. Markham.

BITS OF INFORMATION

about new styles in harness and horse goods of all descriptions can be gleaned from an inspection of our up-to-date stock. Whether it is light or heavy harness, single or double, they are all made from the best Oak Tan leather, trimmed in the latest style, and will stand more wear and tear than you can get from any harness that you can buy. 122 1/2 West 4th St., Little Rock, Ark.

C O KIMBALL

DR. MOFFETT'S TEETHINA

TEETHING POWDERS

A PRETTY MOUTH.

Nothing proves more attractive in man or woman than a mouth filled with well preserved teeth. If you desire this attraction call on

DR. WESLEY SMITH, DENTIST,
CORNER FOURTH & MAIN.

FIRST-CLASS WORK GUARANTEED. MODERATE PRICES.

For the Young People.

A Nursery Echo.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so we have," said his mother. "This house is full of echoes."

"Is it," said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose, but I think the nursery is the best place."

Off ran George, delighted, but as he entered the room he saw that Baby Ned had possession of his new kite, and was proceeding to fly it.

"Put that kite down," he cried, angrily; "you will break it to pieces, you bad boy!"

"Bad boy, bad boy," shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said, soberly, when peace was restored, and George hung his head.

"Oh, is that what you mean, mother?" he asked.

"Yes," she replied, "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think if you will remember this it will make you very careful how you speak."

Later in the day George was playing stage coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out angrily, "that you would go downstairs, you are such a noisy, horrid boy."

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time," and as his mother came in just then they had another little talk about echoes, and both Georgie and the nurse determined to try to make some pleasant ones before the day was over.

When baby Ned's supper came upstairs he was cross, and would not drink his milk, and said that his bread was "sour."

"George," said mother, "now is your chance," and George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened she could not tell which was the laugh and which the echo.—The Parish Visitor.

A Commencement Present.

"Miss Nina is going to graduate in June," announced Annie, as she carefully wiped and put away the last cup. "And I'm to have an invitation all myself. She told me so to-day. Esther is going to have one, too."

Esther and Annie were the two dearest of Miss Nina's little friends. Esther lived in a fine house and wore fine clothes, while

Ann lived with her mother in a tiny cottage, and wore patched gingham aprons.

"Esther is going to give her a beautiful book for a present," Annie finally remarked, wistfully.

Annie's mother was all sympathy at once, but she didn't say anything until the next day.

"Don't people send flowers to the graduates?" she asked, when Annie sat down to help pull out basting-threads.

"Yes," said Annie; "but flowers cost ever so much money, too."

"Not if you raise them yourself. Now I remember that Miss Nina is very fond of sweet peas. I will give you five cents to buy a package of seed, and then, if you take care of them, you can have a beautiful bouquet by the last of June."

Annie ran for the seed catalogue, and, after a half-hour's study of the descriptions, she selected pink sweet peas with white edges.

The next week was a very busy one for the little girl. She got her sweet-pea trench ready, and planted the seed herself. When the first leaves showed above the ground, she put up a stake at each end of the trench, and stretched strings across for the peas to climb on. She gave them plenty of water every day, and they grew marvelously.

She was filled with a dreadful anxiety lest the flowers should not open in time, but, on the 15th of June, the first fluttering beauty came out to dance with the wind. By commencement day the vines were full of flowers.

They did make a beautiful bouquet, and many people turned to look at them as Annie, in her newly ironed white dress, walked along the street to the hall.

She saw Miss Nina sitting on the platform, and began to wonder how she could give her the flowers. Then the orchestra began to play, and after a while Miss Nina arose to speak.

"I want to give her my flowers," whispered Annie to herself.

But the lady that sat nearest heard her, and said: "Go up now and give them to her."

The people were clapping their hands, and Miss Nina was bowing, when Annie reached the platform. A man lifted her up, and she advanced, holding out the flowers.

"Thank you, darling," came in dear Miss Nina's sweet voice.

Then the people applauded more than ever as Miss Nina took the rosy bouquet and kissed the little giver.

Annie told her mother all about it when she came home, and finished up excitedly: "And Miss Nina came and told me that was a beautiful present, and she loves sweet peas better than any other flowers. And I'm so glad I did it."—Sunday School Times.

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Warning Order.

State of Arkansas, } ss.
County of Pulaski.
In the Pulaski Chancery Court.
Emanuel Boone, Jr. et al., Plaintiffs, vs. Thos. J. Abel, guardian, Lucy Abel, et al., Defendants.
The defendants, Thos. J. Abel, guardian, and Lucy Abel, are warned to appear in this Court within thirty days, and answer the complaint of the plaintiffs, Emanuel Boone Jr. et al.

CHAS. M. CONNOR, Clerk.
September 25, 1899
W. J. Terry, Solicitor for Plaintiff.

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Chapter VI. SICKNESS IN THE FAMILY. Hints in nursing that are of more importance than the doctor's prescriptions.

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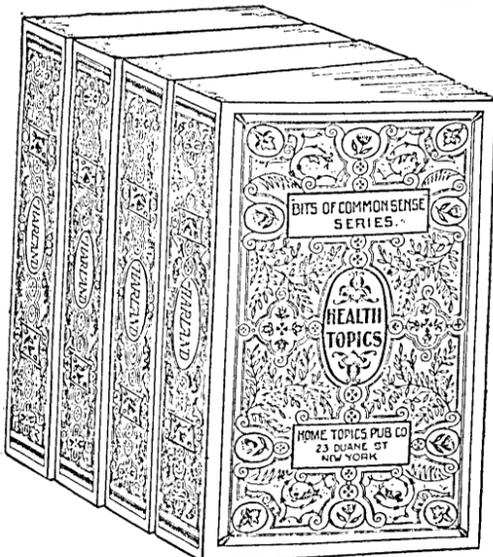
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ARKANSAS

Our Church at Home.

GRAVELLY, ARK.—Last night we closed a meeting at Irons Creek on this charge, after going forward for twelve days. The Lord was with us according to his ancient promise to own and bless and we enjoyed a feast of his love for most of the meeting. There were but eight conversions and five accessions, but there were some eight or ten reclamations, and the church was filled with the power of the love of God. The Christians of the community, regardless of denomination, participated in the services, and the world was deeply interested in the success of the effort and lent a helping hand in the music. A real feast at the Master's table; for which we are glad and give God glory for what he has done for us, and pray a continuation of his presence and power.

J. F. ETCHISON, P. C.

NEW EDINBURG CIRCUIT.—Our fourth quarterly conference was held at Good Hope, in Bradley county, last Saturday and Sunday. Bro. A. Turrentine, our P. E., was with us and at his best. He preached us three master sermons. Our people all love him. This is his second year on the Pine Bluff district. The quarterly conference passed the following resolution:

Resolved, That this, the fourth quarterly conference of the New Edinburg circuit, Pine Bluff district, Little Rock annual conference, does hereby memorialize the bishop of the L. R. Conference, to meet at Fordyce, the 21st of November, 1899, asking him to return Rev. A. Turrentine to us as presiding elder, and this resolution to be a part of our records, and the secretary send the same to the ARKANSAS METHODIST for publication.

We also unanimously asked for the return of our pastor, Bro. D. D. Warlick, who is closing out his second year with us. He has done faithful work and the circuit is in better condition now than it has been for years. The finances are better up than for many years—Hebron having paid out her assessment in full, and two months yet till conference. The whole work bids fair to pay the assessment for P. E. and P. C. in full. This was said by many to be the best quarterly conference they ever attended. Bro. Warlick loves his people and they love him—or, at least all that are trying to be Christians. Every church and circuit has its hypocrites, and if the preacher does his duty they will howl or sulk. But there is not a man, woman or child on this circuit who loves God but would be glad to have Bro. Warlick returned to us. He has cut close to some, dances and other immoral habits, and made it warm for them, and of course they would like a change. Our new church at New Edinburg is being pushed so as to get it done before conference. It will be the best church in all this country. May God bless our coming annual conference and grant each man to

be sent to the place he is most needed. Your brother,

T. J. CLEMENTS.

SMITHVILLE CIRCUIT.—Since I wrote to you last we have had some very hard and sad trials. In my family we have had a great deal of sickness and one death. After eight weeks of intense suffering, our sweet baby boy departed this life, on May 17, for his home with God and the angels. We have all been sick during the year, and I am just now recovering from a hard spell of ten days' fever. I have been very materially hindered from my work during the year on account of sickness in my family, as well as beset by other misfortunes. But notwithstanding all these things, we have had some very gracious revivals. We closed our meeting at Flat Creek a few days ago, which was one of the most remarkable revivals I have ever witnessed. There had not been a meeting at this place for perhaps ten or twelve years, and so the most of the people seemed to be hopeless, so far as accomplishing any real good was concerned, but soon the Holy Spirit began to make bare the mighty arm of Christ to save. Sinners were convicted and penitents most powerfully converted. I think about 15 were converted, nine joined the church; backsliders were reclaimed and a number of old grudges were forever settled. Persons who had not spoken to each other for years met in the altar, shook hands and shouted. It was good to be there. We had no ministerial aid, but we had some much appreciated lay help from Bros Wells and Conner, of Powhatan. We have had some other good meetings. The good Lord greatly blessed and revived the church at old Hopewell. We are beginning to round in the corners for conference, and hope to be able to make, if possible, a better report than we did on the same work last year. We expect to spend the most of our time from now until conference looking after our general collections, ever bearing in mind the claims of the ARKANSAS METHODIST.

W. D. ELLIS

VILONIA, ARK.—We have just closed a wonderful meeting at Cypress Valley, which began September 16 and closed on the 24th. The dear Lord has given us a glorious victory, whereof we are glad. The result was 22 conversions and 23 sanctifications, and 12 additions to the church. The Holy Ghost fell from beginning to end, with convicting, converting and sanctifying power. The host was led by Bro. Henry Sullivan, local preacher, who was filled with the Holy Ghost and preached with power. Bro. Rowland preached two strong and convincing sermons. The singing was led by W. F. Dallas and J. N. Simpson, with Miss Nora Simpson at the organ. The ringing testimonies were so clear and convincing that saints shouted and clapped their hands with joy as never before, for which we give God all the praise through Christ our blessed Redeemer. Saved and under the blood,

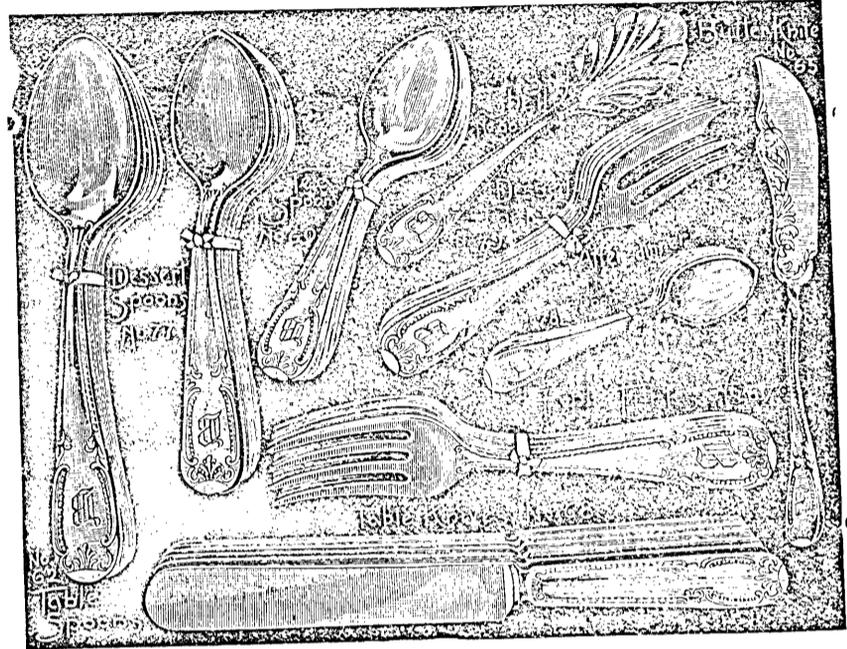
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At Rest.

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

FISACKERLY: Mary Pauline, infant daughter of Rev. T. W. and Sudie Fisackerly, was born August 7, 1897, and died September 26, 1898. From earth to heaven has been transplanted a lovely bud to bloom forever in the paradise of God. How fondly do parental hearts cling to such a flower, yet God is wiser; he knows best, and heaven will be all the more radiant because of the children. May the bereaved parents ever faithfully trust in him who said, "Suffer little children to come unto me and forbid them not."

J. I. MAYNARD.

BANKS: Capt. R. T. One of our oldest and best citizens is gone. He lived as one of us, took part in everything that was for the building up of the church or community. His place at the church was seldom vacant when he was well. He was born at Conway, Ark., Christmas day, 1838; was married to Miss Robertson, of Warren, in 1865. To them were given three children, two of them mourn the death of their father. He succeeded in raising his family. All of them are in the church. For more than ten years he was true to every call of the church. Last winter he had la grippe, which soon developed in consumption. His family carried him through Western Texas, but to no effect. He died at Austin, Texas, August 21, and was buried from our church here the 23d. Father and little one have gone before. The rest are on the way. May they be an unbroken family above. His pastor, R. W. MCKAY.

Fordyce, Ark.

BASS: July 17, 1899, death entered our home and took from us the idol of our household, our darling little baby, Bertha, just two years, four months and nine days old. Oh, what a short sweet life hers was. A brighter and sweeter babe has never gone out of a home than she was. She always had a smile and a kiss for mamma. She had such a good disposition that she won all the hearts of the entire family. She stayed with us just long enough for all our hearts to be broken by her death. Oh, how sad and lonely home is without her. No little tongue to talk to mamma; no little lips to kiss her good night, and no little smiling face to greet grandpapa, aunts, and Uncle John when they come home, but she is now in heaven waiting to meet us all up there with her sweet smiles. We laid her lovely little form by the side of mamma, who preceded her one year and a half, in the Niven cemetery. We all know how mamma rejoiced when she saw Bertha walk through the pearly gate to come to live with her grand-mother forever. May we all live so as to meet mamma and our little darling in heaven, is our prayer.

HER MOTHER AND AUNTIES.

O'BRYANT: Samuel Newton, was born in Laudadell county, Ala., March 15, 1837. There he grew to manhood; was married September 25, 1867, to Sarah Matilda Walker, in his native State. He did not begin to live a religious life until he was 31 years old. In 1868 he was regenerated and at once joined the M. E. Church, South, and during the remaining 31 years of his life lived in the full enjoyment of the communion of the saints, and fellowship of the church. His religion was not formal, nor phlegmatic, but active, warm and progressive. Bro. O'Bryant consecrated all he had to his Lord and Master, and the Holy Spirit saw fit to honor him by calling two of his sons into the ministry of the church, viz., James H., of the Arkansas Conference, and Jesse, of the Indian Mission Conference. Both of these sons are zealous, active and efficient in the

ministry. Bro. O'Bryant made an honest living, laying up treasures not on earth but in heaven. He leaves a loving Christian wife, five sons and one daughter to follow him, he being the first of his family to go. He came to Crawford county in 1870; removed to Johnson county and settled at Coal Hill in 1893, and died in Denning, Franklin county, August 29, 1899. Thus has passed away a good man, faithful to his family, loyal to his country and devoted to his church and his God. His body was laid to rest in the cemetery at Nichol's Chapel, near Altus, under the auspices and in conformity to the ritual of the M. E. Church, South.

I. L. BURROW.

Altus, Ark.

FREEMAN: Samantha Elizabeth Freeman (nee Bridges) was born in Poinsett county, Ark., August 15, 1854. She was married to C. L. Freeman, February 6, 1873; was converted and joined the M. E. Church, South, in the fall of 1874, under the ministry of Rev. T. J. Steele, at Shiloh Church, on Harrisburg circuit, and lived a consistent Christian for a quarter of a century. Her nature was averse to anything like ostentation. In life she was a true friend, a loving wife, a tender mother, a good woman who humbly followed the Savior. She died as she had lived, in faith and in hope of heaven. For eight years, from 1877 to 1884, she shared the joys and trials incident to an itinerant preacher's wife and never complained of the disappointments met with in their many long and difficult moves in the hard weather. It is said by her husband, who survives her, that no people ever had a more trying experience in moving than they realized in crossing Cache bottom in December, 1877, and over the hills in December, 1879. She was a great sufferer, but was always patient and submissive to the will of God. She desired to live to see all of her children grown to manhood and womanhood, but God ordered otherwise. She asked her husband and daughter to be good to little Jennie. She died at Powhatan, August 17, 1899, and we buried her body in Oak Forest cemetery to await the trumpet of God. The deeply stricken family have the profound sympathy of many friends, but they sorrow not as those who have no hope.

J. I. MAYNARD.

INGRUM: Rachel Aretta, eldest daughter of Rev. Oscar Ingrum and wife, was born December 10, 1889, and died August 22, 1899. Bro. Ingrum is one of our local preachers. Death visited his home about a year ago and took away a bright little boy. In referring to this in a sermon this year, Bro. Ingrum said if the Lord had to take away all his family to save him it was all right. The Lord has taken another one and transplanted it on the other side as a tie to allure father and mother on. Aretta would kneel at her bedside and say the Lord's prayer, and then ask God to bless her pastor. Would to God more parents would train their children to pray for their pastors. Aretta wanted to hear Bro. Jernigan preach when he was here on the third round, but did not, and when her papa promised her to carry her to hear him on his fourth round, she said, "I'll never get to hear him." No, no, Aretta will not hear Bro. Jernigan on earth, but thank God she can praise God with the angels and with little brother, and after awhile if papa and mamma, and her brothers and sisters are faithful they can join her where parting will be no more. May the Lord bless and keep the bereaved ones. This is the prayer of their humble pastor,

J. T. SELF.

OUSTER: William H. Ouster was born February 8, 1856, at Fulton, Ark., and closed his earthly career at his home in McNeill, Ark., August 31, 1899. He was the son of Dr. Jacob Ouster, of precious memory, who was one of the pioneer Methodist preachers of Southwest Arkansas. Reared in the atmosphere of a Christian home he was converted in early life and united with the M. E. Church, South, in which communion he lived until called to his reward.

Bro. Ouster was endowed with many

noble traits of character which enabled him to command the respect and confidence of his neighbors, and brought to him a large circle of friends. As a citizen he was upright and public spirited. In his business affairs he was honest, conscientious, and obliging. As a friend and neighbor he was kind and generous, and as a husband and father he was considerate, faithful and affectionate. He was ever a friend to the preacher and many are the favors which these servants of God have received at his brotherly hands. November 26, 1878 he was married to Miss Jenny Levi, of Center Point, Ark. This union was blessed with five children, who with their mother, are now left to mourn the loss of a devoted husband and father. For some weeks he felt that his end was near and we believe that the summons of death did not take him by surprise nor found him unprepared to obey the imperative call. The funeral services were conducted in the Methodist Church at Magnolia, Ark., after which members of the I. O. O. F., followed the remains in solemn procession to the cemetery and committed the body to the grave with the honors of that order. We commend the widow and children to that Friend, who alone is able to sustain them by his grace and bring them at last to the haven of eternal rest.

J. R. HARVEY.

PETERS: Bruce Munro, son of Bro. and Sister David F. Peters, Warsaw, Ark., was born November 20, 1877; departed this life September 6, 1899. He was converted and joined the M. E. Church, South, at Concord, Jacksonville circuit, nine years ago. Bruce had the name of being a good boy and he was true to his name. Amid all the temptations of life he walked in his integrity. In his manner he was quiet and unassuming, and his Christian life was beautiful and consistent, illustrating the teachings and character of Christ. He was sick only a short while, but as the end of life approached and he stood in the twilight of two worlds, he expressed a readiness and a willingness to go, bidding goodbye to everyone present, asking them to meet him in heaven. But while hearts are crushed with bereavement we thank God that he left a glorious testimony that the way was bright and that he was perfectly resigned to the will of his Master. I can only say to the father and mother, brothers and sisters, 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, and God grant that you too may be fully prepared to answer to the same summons that Bruce has answered to, in the prayer of

GEO. WILKINSON.

BIGGERS: Elizabeth W. S. Riddley was born February 27, 1841; she professed religion and joined the M. E. Church, South, at 13 years of age. She lived in four States, but in Arkansas since 1855. She first married J. A. Condit Feb. 24, 1858, by whom she had three children, one living. She next married C. Biggers, August 4, 1864; by him she had eight children, six living. She had great faith in God, often shouting the praise of God. She lived a glorious life. She died a triumphant death, living in the thought of a glorious resurrection and a blessed immortality. She died August 28, 1899. We firmly believe she is exploring the New Jerusalem. While she has bidden farewell to loved ones on earth she is being greeted by loved ones across the chilly waters of death. Ask Bros. Dye, Smith, and Brittain about how she enjoyed religion. We want to meet her in the bright, beautiful beyond.

L. M. CONDITT.

BEARDEN: Lenora Bearden, whose maiden name was Burk, passed away August 12, after suffering untold agonies for some days. She was 19 years old; had been married a few months. She had been a member of our church quite awhile, but had not been consistent all the while. Shortly after her marriage she took part in a dance at her own home. I being her pastor, talked to her privately about breaking her vows. She promised faithfully never to participate in the dance again

or suffer one given at her house. She kept her promise, and I would say to loved ones, and especially to weeping mother, I think you will be safe in looking for Nora where there is no suffering, and where the wicked cease from troubling, and the weary are at rest.

PASTOR.

GOATS: Mildred, daughter of A. J. and E. C. Goats, departed this life August 24, 1899, near Appleton, Ark. She was converted and joined the M. E. Church, South, at 12 years of age. The last four years of her life were lived in great affliction, confined nearly all this time to her bed. There were no means spared to restore her health, but every effort seemed to be futile. I being her pastor, visited her as often as possible, and prayed and talked with her about the blessed home of the soul. When Mildred saw the time approaching near, she called her father and mother, and told them that she must soon leave them and go where sickness and pain could never come. She said, "Father and mother, forgive me, I know you will, for any wrong that I may have done, and especially for not wanting to take medicine when you would bring it to me."

I would say to father, mother, brother and sisters, be faithful and true to God and to the promises you made to Mildred, and after awhile you will see Mildred again.

W. M. TAYLOR.

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Regulates the Liver, Stomach, Bowels and Kidneys.

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

REV. C. O. DAVIS,
Eld. M. E. Church, South,
No. 28, Tatnall St., Atlanta, Ga.

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DR. H. MOZLEY, Atlanta:—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give 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.

R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

A Card.

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

H. A. BEALL.

Clerk Superior Court Randolph County, Ga.

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THE ARKANSAS METHODIST
WEDNESDAY, OCT. 4, 1899
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 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.

U. S. Liquor License

Since our last report, August 26, United States liquor licenses have been issued to the following named persons, up to September 29th:

Adams, A. J., Malt Liquor, Greenway
 Anderson, Chas., Maysville
 Brady, R. C., Aug. 17, Jonesboro
 Beaty, Joe, Emmet
 Brown, Warren E., Madison
 Carl & Carl, S. F. & M. L., Siloam Springs
 Harbert, J. E., Green Forest
 Kralman, Chas., Jenny Lind
 Neel, J. R., Pike City
 Robinson, C. E., Clarksville
 Stibbins, J. C., Levee Camp, Crittenton county, postoffice
 Lambertsville
 Smith & Lowe, Bear
 Spain & Bryant, Paragould
 Valentine, Clarence, Malt Liq., Stamps

During the year we have noticed that licenses to retail liquor were issued to **CLUBS** here and there over the State, and we now give a list of them, as follows:

CLUBS.

- Brooklyn Club, Fayetteville
- Buff City Club, Pine Bluff
- Concordia Association, Little Rock
- Hot Springs B. P. O. No. 380, Hot Springs
- Little Rock Turnverein, Little Rock
- Little Rock Dancing Club, Little Rock
- Quapaw Club, Little Rock
- Southern Club, Hot Springs
- Valhalla Club, Pine Bluff
- Workman's Club, Little Rock

THE CLINE FUND

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

Heretofore reported	\$617.76
Hamburg League, by Rev. W. A. Steele, (on the second year)	15.00
Total	\$632.76

GEO. THORNBURGH, Treas.

Our Church at Home.

MONTICELLO.—We are in the midst of a good meeting. The night has been long and dark, but the day is dawning. We began from our Sunday's service, and we are following the Spirit and He is leading us to victory. Pray for us.
 H. H. WATSON.
 Sept. 29.

MOSS CREEK.—Good news at Moss Creek. Bro. Whitson began on Friday night and closed out on Tuesday night. Three or four conversions, six additions to the church, and a general good feeling in the community. G. W. Denton, Bro. Woody, and the writer all assisted in the preaching.
 JOHN BALL.

MONTICELLO DISTRICT.—I start on my fourth round this week.

Finances coming up in advance of previous years. I think. The revival interest has been good all the year. Bro. Watson is conducting a meeting at Monticello this week, with good success. He made no special arrangements. Is leading the meeting himself. Yours,
 T. D. SCOTT.

W. H. METHENY.—I have held all my protracted meetings. We have not had the success desired or expected, but, thank God, much good has been accomplished; 40 bright conversions, 38 additions, 6 children baptized, 21 backsliders have claimed to be restored. The pleasant association and hearty cooperation of the local preachers have been very helpful to me this year.
 Dardanelle, Sept. 25.

HUMPHREY, ARK.—We have held two meetings since last report. At Crook & Creek we held a week's meeting, resulting in three conversions and three accessions, by baptism and vows. At Sunshine, held about ten days, resulting in eight conversions and six accessions by baptism and vows. Our P. E., Bro. Turrentina, was with us two days. Bros. O. H. Keadle, Coburn, and K. W. Dodson rendered valuable aid. The church was greatly revived at both places. Praise God for working religion.
 A. E. WILSON, P. C.
 Sept. 28

JOHN C. SHIPP.—Our first protracted meeting was held at Mt. Pleasant the first week in August. We had excellent services, one conversion, one reclamation and the church greatly strengthened. On account of sickness with myself and a number of our people, and the extreme hot weather, we did not hold any more protracted services until September 20. We closed our meeting at Fair's Chapel last Sunday. We had some real good services, but no move on the part of the irreligious. We held our mass meeting in connection with the regular services on Sunday, and it truly was a success. We had some good addresses by Revs. E. Z. Sullivan and L. W. Fair on the subject of mission work. Also, a number of our young people read some beautiful essays on the subject of "Go or Send." The nations beyond need your help. At 11 o'clock Rev. B. L. Watson preached a very touching and interesting sermon. We had large attendance, nice behavior; all seemed to enjoy themselves while there and returned to their homes well satisfied with the success of the day. We have one more meeting to hold. Some accessions during the year. Will hold protracted services at Mt. Pleasant and Fair's Chapel again in October. Pray for us.

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Quarterly Meetings.

JONESBORO DISTRICT, fourth round, Jas. F. J. Ruigan, P. E.
 September—St. Francis circuit, 30 and October 1.

October—Boydsville circuit, 1-2; Paragould circuit, 7-8; Paragould station, 8-9; Lorado circuit, 14-15; Trinity circuit, 15-16; Shiloh circuit, 22-23; Blytheville circuit, 23-29; Luxora station, 29-30; Oceola station, 30-31.

November—Golden Lake circuit, 5-6; Buffalo Island circuit, 8-9; Marked Tree circuit, 11-12; Big Bay circuit, 12-13; Crawfordville circuit, 18-19; Marlon circuit, 19-20; Nettleton and North Jonesboro station, 24; Cherry Valley, 25-26; Harrisburg, 26-27; Jonesboro, 28.

BATESVILLE DISTRICT, fourth round, (in part) A. E. Holloway, P. E.

October—Mt. View circuit at Pleasant Hill, 28-29.

November—Salem circuit at Pleasant Valley, 4-5; Viola circuit at Hickory Grove, 8; Camp circuit at Bethel, 11-12; Ash Flat circuit at Hickory Flat, 12-13; Calamine circuit at Shady Grove, 18-19; Sulphur Rock circuit at Lebanon, 19-20.

MONTICELLO DISTRICT, fourth round, T. D. Scott, P. E.

September—Hamburg and Portland, 30 and Oct. 1.

October—Star City, 7-8; Warren, 14, 15; Hamburg circuit, Bethel, 21-22; Lacy, 22-23; Tillar, Newton's Chapel, 21-22; Arkansas City, 28-29; Dermott, 29-30.

November—Palestine, Parson's Chapel, 4-5; Berea, Beech Creek, 11-12; Bartholomew, Parkdale, 12-13; Mt. Pleasant, Rock Springs, 18-19; Monticello, 19-20.

Carriola and Grady will be held in the week to suit the convenience of all.

To the Ex-Confederates of Arkansas, Texas, Missouri and the Indian Territory:

On October tenth next a monument, dedicated to the ex-Confederates buried there, will be unveiled at Van Buren, Ark. There lie buried in that cemetery soldiers of the "Lost Cause" from the above three states and the Indian Territory. The monument is a splendid work of art and the procurement of funds to erect the same has been the ambition for several years past of the local chapter of the United Daughters of the Confederacy, and now that they see the fruition of their endeavor at hand they invite all the ex-Confederates far and near to assist them in its dedication ceremonies. Reduced rates are being secured for the occasion over the different railroads, and the city of Van Buren has taken the matter up and raised a good-sized fund for the entertainment of visitors. A grand parade and other attractions for the day and fireworks at night have been arranged for. Everyone is most cordially invited.

Notice.

The annual meeting of the Pine Bluff District W. H. M. Society will meet in Pine Bluff Nov. 9th to 11th.

MRS. WM. H. DAVIS,
 District Sec'y.

Warning Order.

State of Arkansas)
 County of Pulaski) ss.
 In the Pulaski Chancery Court.
 A. E. Weaver, Plaintiff, vs. Mary H. Weaver, Defendant.
 The defendant, Mary H. Weaver, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, A. E. Weaver, September 27, 1899. CHAS. M. CONNOR, Clerk.
 John Barrow, Solicitor for plaintiff.

School Books.

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