

Arkansas Methodist.

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THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES
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NOTICE.

The Editorial Committee of the
ARKANSAS METHODIST is called to
meet at the METHODIST office, No-
vember 1st, at 2 p. m.

News and Notes.

THE PROPORTION OF SOLDIERS TO
civilians in France is 1 to 15, in
Germany 1 to 17, in Great Britain
1 to 72, in the United States, 1 to
791.

THE STATE BOARD OF CHARITIES
has resolved to erect temporary
buildings for the Deaf Mute Insti-
tute on the site of the former
building. It is expected that the
school will be opened in this build-
ing in January.

THE NEW YORK CHRISTIAN AD-
vocate says: "Of the million and a
half of the people of Vienna, one
hundred and twenty thousand are
Jews—less than one in ten; yet, of
four thousand physicians in the city
more than one half are Jews; of
the one thousand lawyers six hun-
dred and fifty are Jews; and the
majority of the medical professors
that have placed Vienna in medical
science at the head of the cities of
the world are Jews, while the
greater part of the daily newspa-
pers and the bulk of the trade,
wholesale and retail, are controlled
by Jews.

PROF. WILCOX, OF THE CORNELL
University, in a recent speech be-
fore the Social Science Association
at Saratoga, stated that of the

Negroes in the Southern States,
twenty-nine out of every 100,000
are in jail; but of those in the
Northern States sixty-nine out of
every 100,000 are in jail. His con-
clusion was that crime is far more
prevalent among the Negroes in
the North than in the South.

This conclusion may be wrong,
inspite of the figures presented.
Our observation leads us to believe
that small thefts, to which the
Negroes are so much addicted, are
much more apt to be punished in
the North than in the South. In
many places in the South the whites
regard it as useless to try to raise
fruit or poultry, because the Ne-
groes steal them. The Southern
people endure passively a great
deal of lawless conduct on the part
of the Negroes which Northern peo-
ple would punish.

JUST AS THE FALL SESSION OF
the schools was ready to open the
Spaulding Institute, of Muskogee,
I. T., took fire and was totally con-
sumed, value of property \$40,000,
insurance \$10,000. About the
same time the Culpepper-Shannon
College, Lebanon Mo., burned,
value \$75,000; no insurance. A
few days later our Deaf Mute
School at Little Rock burned,
valued \$200,000; no insurance.
The fire at Muskogee is reported to
have originated in the art room
from a boy's cigarette; that at Leb-
anon from a defective flue; origin of
the fire at Little Rock, doubtful. All
these fires suggest the importance
of insurance. Insurance compan-
ies are great equalizers. The for-
tunate are made to pay the losses
of the unfortunate. Some tell us
that insurance is for the rich, and
the people in cities. But in the
loss of the three institutions named
we see the fallacy of this argu-
ment. The people must now take
directly from their pockets the
money to rebuild these schools.
The people of the State must be
taxed to rebuild the institution
which we have lost.

As the Case Stands With the Boers.

THE BOERS, OR FARMERS, ARE A
Dutch people who settled in a
South African Colony of Great
Britain. In 1834, when the British
Government abolished slavery
throughout its dominion the Boers,

aggrieved at the small compensa-
tion allowed them for their slaves,
emigrated into the wilderness,
across the Vaal River, and so the
Transvaal State was formed. Here
they gathered strength, and added
to their territory by conquest of
the native African tribes. Distur-
bances arose between the Boers
and the British Colonies, and in
1852 a convention was formed be-
tween Great Britain and the Trans-
vaal guarantying to the Boers the
privilege of managing their own
affairs without interference of the
Government, under certain restric-
tions. The Boers were not to re-
establish slavery or form alliances
with native tribes. This arrange-
ment was reiterated in '54. But the
Boers were almost without govern-
ment and were constantly engaged in
cruel wars with the natives, there-
by endangering, also, the peace of
other colonies. The gold mines at
Leydenburg, meantime, had in-
duced many English people to set-
tle there, and their safety was im-
periled. In 1877 the Transvaal
was annexed to Great Britain by a
simple act of the British Commis-
sioner at the Cape, approved by the
Colonial Secretary in England. The
Boers protested against this and
in 1880 proclaimed their inde-
pendence, and gained a decisive
victory over the British troops then
in the country. Mr. Gladstone be-
ing Premier and opposed to expan-
sion, peace was made on terms
which allowed self-government to
the Transvaal, but under the suz-
erainty of the British Crown. This
was in 1881. This was con-
firmed in 1884 by an instrument
which denied the Boers right to
conclude treaties with foreign pow-
ers, or to establish slavery, and
provided for just treatment of
strangers entering the Republic,
but said nothing of British suz-
erainty. Since that time the discov-
ery of other gold mines in the
Transvaal has brought into the
country a great number of foreign-
ers or Outlanders. They control
chiefly the mining and mercantile
interests of the country and out-
number the Boers about three to
one. These Outlanders pay the
chief taxes that support the gov-
ernment but have had their rights
retrenched from time to time, un-

til now they are virtually excluded
from all rights, fifteen years resi-
dence and the payment of \$125
be required as a qualification
to vote. For some years, there-
fore, the complaints of British set-
tlers in the Transvaal have been
bitter. The Boers also demand of
them that, in order to citizenship,
they shall foreswear allegiance to
Great Britain; the Outlanders, on
the other hand, declare that this
is unreasonable as the Transvaal is
under British suzerainty. So the
question stands, and this is the
bone of contention. Suzerainty
was named in the convention of
1881, and not in the articles of
1884. The English contend that
because it was not mentioned it was
not repealed, the Boers contend
that since it was not mentioned it
was not continued.

Suzerainty of England is the
question at issue. The Boers are
semi-lawless, brave, and cruel, and
President Kruger is an ideal ruler
for such a people. But England
has not gained sympathy for her
cause or claims in her late parley
with the Transvaal government. The
Boers claim to have offered, as
terms of settlement, five years
franchise for the Outlanders, if
England would surrender claim of
right to interfere in their govern-
ment, and this they declare they
were led to do by advice of Mr.
Green, British agent at Pretoria,
and a reply to the proposition
received from Sir Alfred Milner,
British High Commissioner for
South Africa, which led them to
believe the proposition would be
accepted. But the right to inter-
fere in the government of the
Transvaal Great Britain would not
renounce. Under these conditions
preparations for war are being
made. The Orange Free State has
resolved to make common cause
with the Boers, and it is said many
of the Outlanders will fight on the
side of those who it is claimed
have so grievously oppressed them.
In the last day or two, the under-
standing that the Boers will wait
the attack of the British in their
own country, and that a British
army can not reach them before
the first of December, brings hope
that terms of peace may yet be
agreed upon before actual hostil-
ities are begun.

The Nation's Curse.

No political issue that may come before us should lead us to forget that the highest good we can confer upon the country is to elevate its morals. The cause of temperance is paramount, when this is considered. Hold to that and work for that, whatever you surrender besides.

Some of the club members are not pleased with the revelations which the METHODIST has been making to the public, and they want to know how we know so much about their business. Well, Paul said of the devil long ago, "We are not ignorant of his devices," and as there have been good men studying the ticks of the devil ever since Paul's day, we should hardly be excusable if we did not know a few of them. When one takes out United States license to sell liquor, the whole United States has a right to know it.

A temperance lecturer was interrupted in his speech by one of his auditors who called out, "The Bible does not favor total abstinence." The speaker grasped a hand Bible which lay on the desk, opened it and read; "Who hath woe? who hath sorrow? who hath babblings? who hath contention? who hath wounds without a cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not upon the wine when it is red; when it giveth its color in the cup; when it moveth itself aright; for at the last it biteth like a serpent and stingeth like an adder." Throwing down the book and lifting up both hands he said, "Good heavens! if the Bible says such things as that about sweet wine, what under heaven would it have said about rot-gut whiskey." The influence was electrical. The answer was overwhelming.

High License Impracticable.

Hon. Lyman E. Knapp, ex-Governor of Alaska, has written an open letter to the senate committee, protesting against the policy of high license for the sale of liquor, which is a provision of the new criminal code as passed by the house. It seems to be assumed, says ex Governor Knapp, that the same means of regulating the sale of liquor which is in force in the District of Columbia will be equally good for Alaska. It is forgotten that the District has an area of only sixty square miles, while Alaska contains 572,000 square miles. The District has a population of 250,000 law-abiding citizens, while the total population of the vast

area of Alaska does not exceed 40,000 people, fully three-fourths of which is in the depths of barbarism or only emerging therefrom. The white population is scattered over the country in little mining camps, exceedingly difficult of access. High license, therefore, will mean the debauching of the 30,000 natives of Alaska, as there is no means of protecting them effectively if liquor is admitted under any form of license. In the mind of ex-Governor Knapp, this policy will mean the ruin of the native races to satisfy the clamor of a few hundred liquor sellers.

Contributed.

A Question.

"Is it necessary for one to become a Christian before becoming a member of the church; or would you advise one who is not a Christian to become a member of the church; or does your denomination hold that a man must become a Christian before he is taken into the church?"—O. P. Miles, Judsonia, Ark.

Ans. The Methodist Church requires, in order to membership, a profession of Christian faith, and the covenant to lead a Christian life—to "Obediently keep God's holy will and commandments." As we can not certainly judge the heart, we accept these tests of Christianity, and by them, though we get a black sheep now and then, we yet secure in the main the most spiritual membership of any church in Christendom.

The Mormon Faith.

The Mormons are new unusually active in making proselytes. The motive that inspires this is to reinforce Mormonism in Utah against the influence of incoming Gentiles and so continue Mormon domination and practices.

In their insidious method of making converts, the Mormons put forward only that part of their faith which they think the hearer will accept. The rest will follow. Corrupt life will support any vileness of creed. The points in the Mormon faith, as given by the United Presbyterian, are:

1. God has a body like an ordinary man.
2. There are many gods.
3. Adam was a god, and the only one with whom they are directly related.
4. Christ was the Son of God only in the same sense that other men are children of their earthly fathers.
5. The Holy Spirit is a man with bodily parts.
6. God was a polygamist, with Mary, Martha and others as his plural wives, who are still his wives in heaven. Adam was a polygamist.
7. All Mormons are sons of

God in the same sense as Christ. Hence, all are equally divine.

8. Polygamy is revelation made to Joseph Smith by God, and therefore right, although the "Book of Mormon" (their Bible) condemns it.

9. Woman is only permitted to enter perfect blessedness through her husband. Hence, to be sure of heaven she may be married (or sealed) to more than one man. Marriages continue in heaven and also unrestricted polygamy.

10. They believe in the Bible (at least, they claim to) as a preliminary revelation, and only as it does not contradict the "Book of Mormon" which is a peculiar revelation to them, and of primary authority.

11. They believe in special revelations, healing power and the gift of prophecy.

12. The Mormons are to be not only the ecclesiastical rulers of the world, but the temporal also. Therefore all nations and rulers not Mormon are enemies, and are to be converted or exterminated.

There are about 200,000 Mormons in Utah and the contiguous states and territories. The number is being constantly increased by immigration from all parts of our own land and many foreign countries. There are about 2,000 missionaries in active service.

The Mormons send out one missionary to about every hundred of their membership, an example to the Christian church. To our reproach, the representatives of ignorance, superstition and impurity send out more missionaries than the church of Jesus Christ.

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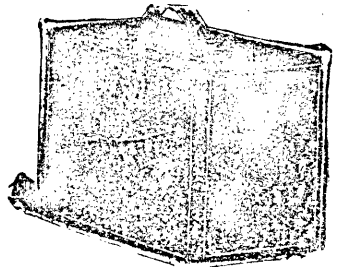
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Washington Letter.

(From our Regular Correspondent.)

The Pan-Presbyterian Alliance, officially designated by the church authorities as the Seventh General Council, met in Washington today, with several hundred delegates present — more than 300 are expected. The following foreign countries are represented: Austria, Hungary, Belgium, East Friesland, France, Germany, Greece, Italy, Russia, Spain, Switzerland, England, Ireland, Scotland, Ceylon, China, Japan, Cape of Good Hope, Orange Free State, South African (The Transvaal) Republic, Natal, Canada, Eastern Australia, Victoria, Queensland, Tasmania, New Zealand, Otago, Southland, Jamaica and New Hebrides. More than 25,000,000 persons owe religious allegiance to this organization, and among the delegates are many men prominent in the work of the church. The report of the committee on statistics shows an increase in membership of more than 200,000 since the last general council, and makes a strong plea for uniformity in divorce laws. A feature of the opening day was a reception by President McKinley, in honor of the council. Dr. G. B. Matthews, of London, General Secretary of the Alliance, gave the following condensed reasons for its existence: "Among the co-workers with John Calvin, at Geneva, was John Knox, who on returning to his own country, organized the Scottish Church on the Presbyterian basis, for the system of which we are indebted mainly to the labors of Zwingli, the great reformer in Zurich, who took its leading features from the Church of Rome. The Reformed Church in each European country came very soon under the absolute control of the king, and had no such freedom of action as exists among us, the result being that those churches soon decayed in life and activity. The object of the Presbyterian Alliance was to bring these churches into friendly relationship with one another, to make them understand that they belonged to one church." Dr. Tennis S. Hamlin, gave the following definition of Presbyterianism: "Contrary to the common opinion, Presbyterianism is primarily and fundamentally not a system of doctrine, but a scheme of church politics. As the name says, it is a church of 'elders'; that is, of government by 'elders', as distinct from bishops on the one hand, or from the whole congregation on the other. It is neither a true democracy, like Congregationalism, nor a monarchy and aristocracy like the Papacy, but a republic, wherein the people delegate certain powers to chosen men, reserving all undelimited powers to themselves. Elders may teach, or teach and rule, or rule only, but all are on a par, and all are representatives of the people, and accountable to them."

The Christian Endeavorers of the country, numbering three and

a quarter millions, have taken up the fight against Roberts, the polygamist elected to Congress from Utah, and the petition they are circulating is properly drawn. It does not ask that Roberts be denied the seat to which he has been elected, but that the House exercise the constitutional right to expel obnoxious members by a concurring vote of two-thirds, to expel him as soon as he takes his seat; and, in order to prevent a recurrence of such a disgrace, the petition asks for the adoption of a Constitutional amendment making polygamy and polygamous cohabitation, under whatsoever guise or pretence, a crime punishable by disfranchisement and disqualification to hold office.

Miss Jennie Smith, known all over the country as "the railroad evangelist", has come to Washington to live. She is a welcome recruit to the missionary workers of the city, most of whom she has worked with, either here or in other places.

The announcement that Archbishop Chappelle, of New Orleans, who is Apostolic Delegate for Cuba and Porto Rico, had been made Apostolic Delegate for the Philippines, and the talk in official circles, in Washington, of the influences of the Catholic Church in the Philippines being thrown to the U. S., as the result of a recent interview between President McKinley and Cardinal Gibbons, are not reassuring indications to those who believe that the future welfare of the Philippines depends upon the introduction of religious freedom on the islands. If the influence of the Catholic Church in the Philippines is to be used in behalf of the U. S. authorities or there solely in the interest of a restoration of peace and law and order, without any bargaining concerning future Catholic power on the islands, well and good; if it is to be used as the result of a bargain, it is neither well nor good. I do not go so far as to make the positive assertion that there has been any bargaining on the part of this government, but in matters of this kind the only thing one has to judge by is the past. History records no instance of the Roman Catholic Church using its influence on behalf of any government without demanding something in return. The Protestants of the U. S. cannot watch this matter too closely. When it comes to political intrigues, the Catholic Church is a dangerous foe.

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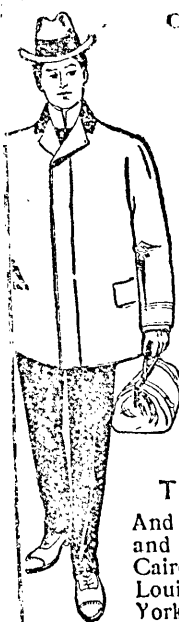
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The Money Cry.

W. C. DAVIDSON.

Money seems to be absorbing attention. It is the cry of the hour. Its echo rebounds from two hemispheres. Money, money, money! Preachers want more money, missions need more money, education must have more money. Money is "sine qua non." We hear it from the pulpit, we read it in the newspapers, the atmosphere is charged with it, and the "financial agent" has asked for it and begged for it until he must feel, figuratively if not literally, "financially embarrassed." He is neither "taxgatherer", "publican" or "sinner", but he shares as much odium if not so much money. As the Jew shunned the very presence of the publican, so the people disdain to meet the "financial agent" on the street, and pass by on the other side.

Well, the church does need more money; but so do the rank and file of her membership. In the cities and larger towns are men of means, and in the country a few, very few, who are able to contribute—some of them large sums—to the higher institutions of the church. But how the most of our people among the laborers and farmers get money to pay their taxes, their doctor's bills, their church fees, etc., and provide themselves and families with a comfortable living, without going in debt, is a problem we are unable to solve. The truth is, they are forced to go in debt. The country is full of mortgaged horses, and mortgaged cattle, and mortgaged crops, and mortgaged homes. Yet, because the people do not respond readily to appeals to aid worthy institutions of the church, they are often stigmatized as a stingy people. And some of them are stingy. But it would be more humane and in better taste to say the people are poor. Day labor is cheap, and those who follow such employment are numerous. The great majority of our people are farmers who find it laborious and difficult to raise the products of the farm, and still more difficult to convert these products into money. One of the most substantial farmers of this section said to me recently that he had sustained on his potato crop a net loss of seventy-five dollars. A few days later another told me he had sustained on the same kind of a crop a net loss of eighty dollars. And as for realizing clear money, at present prices, from cotton, which is the staple product of much of our land, that is almost an utter impossibility. In view of these facts, should we not deal tenderly with the people on the all engrossing question of money, and be patient with their poverty?

I heard Bishop Keener once remark, "It is nothing for any man to give ten dollars to the cause of missions." But men have big ideas. With many men this would be quite a small, insignificant gift. But with the man of average ability, such a sum would simply be

impossible, should he contribute in like proportion to every other department of the church. More plausible it is to insist that each member of the church can contribute the sum of one dollar to the cause of education as "a twentieth century thank-offering." And yet when the other institutions of the church lay tribute for an equal amount (and they could hardly ask for less) upon the meager resources of the toiler, he has more than a trifle to meet. We make here no allusion to ministerial support, incidental expenses, and numerous other objects for which "the money cry" is often heard during the year. All these departments call for their quota, and while a single amount seems comparatively nothing to raise, when put with all the rest it swells the lump till a poor man does creditably well to meet the demand.

It must be admitted, however, that many comparatively poor people pay too little to the cause of religion. For this class we have no defense to make. They have no excuse. The duty to pay is as binding as the duty to pray. And in the economy of God's government to pay is as much a blessing as to pray, and Paul even says "it is more blessed to give than to receive." Still, the church receives a more liberal support to-day than in former years, unless history has misinformed us. But the law of our nature is, the more we get the more we want, and the cry is, "more money". Let us beware lest "the love of money" should become to us "the root of all evil", and greed take the place of gratitude.

I would not raise an untimely alarm; I speak the convictions of an honest heart. As there is utility and power in money, there is likewise danger and ruin in it. Through the love of money and of the world, the Established Church lost her Wesley and myriads of Methodists; in like manner the church of Rome lost her Luther and millions of Protestants. Are we any less susceptible by nature to this insidious evil than our fathers were? Then if we are wise we will keep sober and take warning. When our church shall reduce her operations to a moneyed basis, and the love of holiness become the love of money, then Ichabod will be written upon our banners and a sad chapter recorded in the history of Methodism. One of the strongest leaders of our church, Bishop Candler, has foreseen this danger as with a prophet's eye. He says, "let us not push the collections ahead of the revivals." The mission of the church is the salvation of the world, and money is only an incidental. The thought of salvation should never be displaced from the hearts of the people by pecuniary agitations.

And yet is it not a conceded fact that our yearly gatherings in District and especially Annual conferences money has become almost, if not quite, to take precedence of the revivals? In these notable and historic assemblies there is now confessedly but little religious inspiration to preacher or layman. The conference session has of ne-

cessity become largely a routine of business transactions, but the evening hour, the choicest hour for preaching, is, and unnecessarily too, appropriated to a Missionary Anniversary, or a Church Extension mass meeting or Cause of Education. In our District Conferences, we have Sunday-school rallies, Epworth League rallies, and Missionary rallies, but seldom a rally of seekers and workers at the altar. In my candid judgment we should lay more stress upon preaching and religious awakening in these annual meetings. The preachers themselves as well as the people need the strength and zeal which they inspire. And of revival results we have just cause to be ashamed. The number of conversions at the seven sessions of the White River Conference which have been held since I became a member in 1892, I can count on the fingers of a single hand; really I recall only two. And have they been better at our District Conferences? At some only. Why? Because we have emphasized business and money at the expense of religion. "The Gospel," not money, "is the power of God unto salvation to everyone that believeth". We never fail to collect money at our conferences, but we do fail to win souls. Men usually kill the kind of game at which they fire their guns. We do not need less money, but we do need more religion. In some places it is not easy to tell which we do seem to need most—more religion or more money. Both are scarce articles. Lord, give us more religion, more money, and more liberality.

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Dr. Blosser's Catarrh Cure Has Cured More Cases of Catarrh Than Any Other Remedy—Samples Mailed Free.

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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.

Every woman in the land should own Marion Harland's Bits of Common Sense Series, in four volumes. They are offered by us free of charge in our premium offer.

Honest Treatment Merits Success.

Clinton, Mo., Aug. 1, 1899.

DR. BYE,

Dear Sir:—I will state for the benefit of whom it may concern, that last fall there was a lump appeared on my face, between the eye and ear, which in a few months began to grow fast, and I became somewhat alarmed, fearing it was a cancer. I heard of Dr. W. O. Bye, of Kansas City, as a cancer specialist, and I wrote him, describing it; in reply, he said from description it was an epithelioma cancer and advised that I have it treated at once. To better satisfy myself, I went to a physician here of large experience in practice, in whom I had great confidence. Stepping into his office, I said: "Doctor, I have a lump on my face; I wish you would examine it and tell me what you think of it." After examining it, he pronounced it an epithelioma cancer, confirming what Dr. Bye had said. I then wrote to Dr. Bye for a month's home treatment, which he sent with directions, which I followed and I am thankful to say of a truth, I am cured, to all appearance sound and well, and that without pain. There is scarcely a scar left to mark the place, and is over three months since I quit the treatment.

I would advise all similarly afflicted to place their case in the hands of Dr. W. O. Bye, believing he will give you honest treatment.

Respectfully, T. B. RICE.

Persons afflicted will do well to send for free book, giving particulars and prices of oil. Address, DR. BYE, Box 464, Cor. 9th & Broadway, Kansas City, Mo.



QUINN'S MILLINERY OPENING,

Continued this Week.

Oct. 4 & 5.

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

Warning Order.

State of Arkansas ss.
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.

Literary Table.

Reelfoot Lake.

BY C. R. RICE.

This unique sheet of water lies in the extreme northwest corner of Tennessee, and is the largest lake in the State. It is about forty miles long, including the "Narrows," and ten miles wide in the widest place. Cypress swamps, canebrakes, and Indian villages were swallowed up by the earthquake of 1812 to make this body of water. There are a few small islands in the body of the lake, covered with vines and trees, and in my boyhood days inhabited by bears, coons, deer, and wild turkeys. Hunters camped along the banks of these islands, as they did along the shores of the lake, to hunt and trap the various kinds of game that lived on land and water. It was around this lake the celebrated, uncouth, anti-Jackson Davy Crockett, used to hunt. Here he won his fame as a daring bear hunter, and his hunting exploits helped to elect him to Congress once. Others have hunted over the same grounds and waters without growing famous. Their adventures and stories have not been written.

In the shallow portions of the water and about the head of the Narrows are great forests of dead cypress trees, which have been standing there since the formation of the lake. In the biggest of these forests cormorants and blue herons by the thousand build their nests and raise their young. A forest thus inhabited was called "Turkeytown." These towns excelled in fighting, screeching, squaking, squalling, discordant noises. The waters around these towns abounded in catfish, dogfish, black bass, pike, and other game fish. The dogfish is unfit for food. One of these towns would have been a very paradise to Ike Walton. Two men with hooks and lines could soon fill a canoe with bass and pike.

There were some deep open places in the lake clear of stumps and trees. These open waters were called "old fields," and were the winter resort of buffalo and other large fish. In these "fields" the "gigger" did all his winter fishing. In the winter season these waters were covered with ducks, swan, and wild geese. I have seen hundreds of acres of water white and black with these beautiful swimmers. Gunners and canoes would surround them and start them flying back and forth, and down scores of them before they could get out of reach of their murderous shotguns. They were killed for their feathers. A swan would yield a pound of feathers and a skin of snow-white down, worth in those days fifty cents. Many of the picked and skinned bodies of geese and swans found their way into the train oil hoppers. Some of the fish oil was manufactured out of the fat bodies of beasts and birds. But train oil always smelled fishy.

The east side of the lake is over-

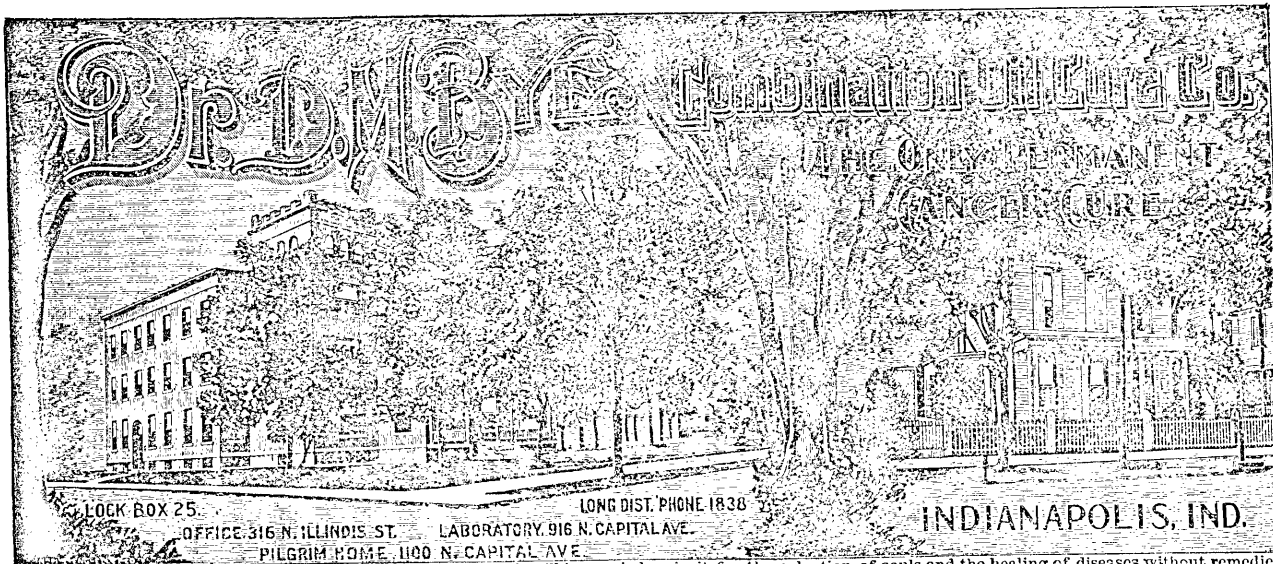
looked by clay hills, say, two hundred feet high. These hills are cracked and seamed with the earthquakes of 1812. The waters which flow out of the sides of these clay hills are strongly impregnated with lime. The west side of the lake is almost bankless, and when it is flooded by the Mississippi River the lowlands are covered with water, and make a perfect paradise for frogs, mosquitoes, and water snakes.

When the writer was a boy the land on either side of the Narrows and the west side of the lake was covered with great forest trees and dense canebrakes. Here such game as black bear, deer, panther, wild cat, and wild turkey abounded. I have had a good many hunting adventures around the lake, and have fished with bob, gig, and hook and line all over its waters. I also formed the acquaintance of many quaint fishermen and hunters, and have heard them tell the stories of their wild adventures around their camp fires. Such hunting grounds and such hunters are no more. Shall we bury them in everlasting silence?—Christian Advocate (New York).

A Great Combination Offer.

Dr. Lambuth offers the American Illustrated Methodist Magazine and Review of Missions one year for \$1.10. I call attention to this offer for the benefit of those who do not take the Review of Missions. To get people into the church is well, but unless we can get them to thinking on lines suggested by the church, our work in getting them in is lost. Among the means for development of Christian character nothing can take the place of our literature; for a man must grow in knowledge as well as grace. Many of our people don't believe in missions because they don't know anything about them. I trust that thousands of our people in Arkansas will take advantage of this combination offer, for both furnish a literature that will do good.

The literature lying around a home is sure to fall into the hands of the children there; from it they



PILGRIM HOME was built for God. A religious work will be carried on in it for the salvation of souls and the healing of diseases without remedies, depending alone on Jesus, who healed all who had faith in His name, as in the Apostles' time. Dr. D. M. Bye claims that after twenty years of success as a specialist for cancers and tumors, the Lord led him to the Oil Cure and for the last eight years the Doctor has been curing all manner of malignant diseases by anointing with oils. The remedy is not only mild and safe, but cures internal as well as external cancers and tumors and gives relief from unceasing pain. Many thousands of bad cases of cancers and tumors have been cured by using Dr. Bye's Oil Treatment and many healed by faith alone. The Doctor has received thousands of good letters from persons cured. Hundreds from ministers and Christian patients are printed in books and papers, which if one will read they will plainly see that surely God's blessing is with the Oil Cure. In the large book there are many half-toned photos showing conditions before and after treatment, which is sent FREE, giving particulars and price of Oil. Its just popularity is shown by the fact that at this time over three thousand patients are taking home treatment. Its great success has caused many counterfeiting imitators, therefore be careful. This country is full of frauds. Note this one thing: Of all the great number who have come to Indianapolis for treatment, not one has yet died on the Doctor's hands; no undertaker has yet received one cent. PRAISE THE LORD. The Doctor firmly believes it won't be long when more persons will be healed at Pilgrim Home by faith alone in Jesus than by oils, yet all have not so great faith and must use the Oil Treatment administered with God's blessing for a cure. Add Dr. D. M. Bye, Lock Box 25, Indianapolis, Ind.

NEW PRICE LIST.

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

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023	Ruby.....	2-3-4x4	Morocco cover, gilt edge, for vest pocket, fine.....	.25	.30
033	Ruby.....	2-3-4x4	Morocco cover, gilt edge, Divinity circuit.....	.45	.50
TESTAMENT AND PSALMS.					
0123	Ruby.....	2-3-4x4	Morocco, gilt edge, for vest pocket.....	.30	.35
0133	Ruby.....	2-3-4x4	Morocco, gilt edge, for vest pocket, Divinity circuit.....	.50	.55
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0502	Pica.....	5-7-8x7-1-2	Morocco, very large print, Divinity circuit.....	2.00	2.10
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013	Pearl.....	3-1-2x5-1-2	Morocco, Divinity circuit.....	1.00	1.05
01310	Minion.....	3-3-4x5-3-4	Cloth, red edges, good plain print.....	.50	.60
01500	Lg Primer	5-7-8x7-1-2	Fine cloth, red edges, large print.....	1.00	1.20
01600	Small Pica	5-3-4x9-3-4	Fine cloth, red edges, very large print.....	1.50	1.75
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MODERATE PRICES.

will form conceptions of life the most lasting. There is no class of men more capable or more willing to give advice as to your home reading than preachers. Consult your pastor before you buy literature this fall for the long winter evenings.

T. D. SCOTT.

Monticello, Ark.

THE AMERICAN ILLUSTRATED MAGAZINE for October has a very agreeable variety of contents, among which we note as especially interesting, "A Sketch of Joel Chandler Harris", by Forest Adair; "Reminiscences of Gilbert Harris and Ephraim E. Wiley", by G. C. Rankin; "The Ministry of Music in the Church", by Albert H. Walker.

"The Illustrated History of Methodism" contains many interesting sketches. Besides these we have "Popular Notes on Science", "Book reviews", "Literary Notes", etc. St. Louis, \$1 00.

THE OPEN COURT for this month is chiefly devoted to a discussion

of the relations between our country and Germany; not political lines exclusively, but in the chief elements and influences of our civilization. The articles show what we have derived from the Father country and how England and the United States are developments of the more ancient Teutonic stock. Discussion of this question is timely and will prove profitable. Open Court Publishing Co., Chicago, \$1.00 a year.

Bro. Maddox, of Rosebud, on receiving one of our Teacher's Bibles, is surprised, like all others who buy them. He writes: "The Bible received all right. Am very much pleased with it; think it is a marvel of cheapness and beauty, and do not see how you can sell such a book for the money."

We have sold a large number of "In His Steps," at the reduced price of 20 cents for paper, and 40 cents for cloth. Order soon if you want one.

GODBEY & THORNBURGH.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

OCTOBER 22, 1899.

Ezra's Journey to Jerusalem.

EZRA VIII. 21-32.

Golden Text.—"The hand of our God is upon all them for good that seek him." (Verse 22.)

Topical Outline—I Fasting and Prayer. (Verses 21-23.) II Care for the Holy Offerings. (Verses 24-32.)

Time.—B. C. 458, about eighty years after the first return under Zerubbabel.

Place.—From Ahava, on the Euphrates, to Jerusalem, a distance of over five hundred miles in a straight line.

It has been about 90 years since Zerubbabel had set out from Babylon with the exiles returning to Jerusalem. We have seen with what glowing hopes they went up, with what anticipations of a glorious future. We have seen also what trials they met, and how after 20 years of long and tedious struggle the faithful few had succeeded in getting the temple built.

It had been about 90 years, we say, since these things were begun, when Ezra the scribe was moved to go from the court of Artaxerxes to aid his brethren at Jerusalem. All the while matters had gone rather for the worse over at Jerusalem. Zerubbabel was dead, of course, and the line of hereditary princes had about lost their influence among the people. Jerusalem was not by any means a populous city. Its walls had never been finished. The nobles among the people were oppressive. The community at large had gradually come to a compromise with their heathen and semi-heathen neighbors, were living on easy terms with them. Intermarriages had become common. The temple services were perfunctory and spiritless. The future afforded no promise; the nation really seemed doomed. Ezra had been a devout student of Hebrew law, felt greatly moved to go to Jerusalem and take hold of matters there. He obtained a commission from the king to do so, gathered about him some thousands of people who were in sympathy with his designs, collected all the treasure he could, including munificent help from the king, got all things ready for his journey of about a thousand miles, and set out.

It was a perilous journey. The desert through which they must go was roamed by wild beasts and wild men. But Ezra had assured the king that the hand of God would be upon them to carry them through, and so declined the guard the king offered, and plunged into the desert. The weeks of desert hardships and of toil and care are passed over in the record. But they got to Jerusalem. Pretty soon Ezra took his place at the head of the nation. The reformation was radical, the processes were drastic. The books of Ezra and Nehemiah will give you an account of what was done.

It may be said of Ezra that he was a second Moses. He revived the law which Moses had given, he brought the people back to it; he is credited with collecting together the Scriptures as a body, so far as they had then been written; he established the system of synagogues so that the people might be taught the word of the Lord; and he bound the yoke of the law upon their necks so that it was not likely to be shaken off. He saved the nation to its future. Had his successors kept to his spirit, modified somewhat, as the rigid spirit of all reformers must be, it would have been well. But while Ezra saved the nation his later followers of purists ossified its heart into Pharisaism.

LOW RATES TO CINCINNATI.

On account of the meeting of the American Christian Missionary Association at Cincinnati, tickets will be sold at one fare round trip, Oct. 12 to 17, inclusive, good returning until Oct. 31. From Arkansas the Louisville & Nashville railroad provides the shortest and quickest line from Memphis to Cincinnati with through sleeping cars. Rev. W. J. Hudspeth, 309 West 14th street, Little Rock, will head the party from that city, and will be pleased to have delegates from other portions of the State join him. Mr. Max Baumgarten, Passenger Agent of the Louisville & Nashville railroad, Memphis, Tenn., will be pleased to furnish any further information that may be desired.

School Books.

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

In His Steps.

This is a very justly popular religious book. We have arranged to sell it at reduced prices, to-wit: 15 cents in paper binding, or cloth, 40 cents. Order at once.

GODBEY & THORNBURGH.

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

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After trying nearly every fountain pen made, we have decided that the Parker pen is the best yet produced, and have secured the agency for it. We will be glad to supply our customers with descriptions of it.

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One dollar and a half sent to us to-day will bring you the complete set of four volumes of the Bits of Common Sense Series by Marion Harland and this paper for a year.

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.

CONSIDER.

If the date on the label of your paper, or on the wrapper, if it is a single package, is incorrect, drop a postal card at once and it will be corrected. Don't go to some one else about it. Don't wait six months or a year, and then say, "I did not get credit." The date on the label is supposed to show exactly to what date you have paid. Sometimes subscribers pay, say in 1899, and claim that they ought to be credited to 1900, when the books in the office show that they were a year behind when they renewed.

What is the use of complaining to the pastor, or anybody else, when a postal card to the business manager will correct all mistakes.

And when you write, be kind. Don't imagine that there is carelessness, or an effort to wrong you.

What would you do if you had 11000 names to keep up with? Now and then a man writes and sometimes a preacher, as if his was the only name on the list.

When you examine the date on your label, if you find you are behind with your subscription, pay up, or write about it if you cannot pay.

We want and need five thousand renewals to January, 1900, in sixty days from this date.

Some owe more than a year—please pay, or write when you will. We need, more than anything else, money—must have money! We have to pay cash for paper, type-setting, postage, and everything else. We cannot do this unless the subscribers pay promptly.

SONG BOOKS.

In ordering song books, always state whether round or shaped notes are wanted. The following prices are for books by mail, post-paid.

New Life, round and shaped, 30c; \$3.60 per dozen.

New Life, No. 2, round and shaped, 30c; \$3.60 per dozen.

Living Songs, round and shaped, 35c; \$4 per dozen.

Triumphant songs, 3 and 4 combined; round only, 35c; \$4 per dozen.

Gospel Grace, 60c; \$6 per dozen.

Calvary and Pentecost, 30c; \$3 per dozen.

Tears and Triumphs, No. 2, round or shaped, boards, 25c each; \$2.80 per dozen; muslin, 20c each; \$2.25 per dozen.

Young People's Hymnal, latest and best, round or shaped, 30c each; \$3.60 per dozen; words only, \$1.25 per dozen.

Hymn Books of the Methodist Episcopal Church, South, 24mo (size 3 1-2 x 5 1-4 inches). Brevier type. Cloth, 25c; sheep, 40c; roan (black leather), embossed, gilt edges, \$1; morocco, extra gilt, gilt edges, \$1.75.

12mo (size 5x7 1-2 inches). Pulpit edition, pica type. Sheep, \$1; roan (black leather), embossed, gilt edges, \$1.50; morocco, extra gilt, gilt edges, \$3.00.

Hymn Book, Annotated Edition, cloth, \$2; turkey morocco, round corners, gilt edges, \$3.

Hymn and tune book, 8vo (size 6x8 1-2 inches). Brevier type. In either round or character notes. Board sides and leather back, 80c; cloth sides and leather back, \$1; morocco, gilt edges, \$2.50.

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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 ^a beginning ^b God created the heaven and the earth.

2. And the earth was ^{without form,} ^{waste} 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} the evening and the morning ^{were 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.

No. 355. Persian Morocco, divinity circuit, leather lined, rounded corners, red under gold edges, \$8.

No. 360. Levant, divinity circuit, calf lined, silk sewed, rounded corners, red under gold edges, \$10.

For sale by GODBEY & THORNBURGH.

Epworth League.

OCTOBER 15, 1899.

Work Where Christ Tells You To.

JOHN XXI:1-8.

The story of the lesson has especial interest in the fact that the narrator seemed to see in this incident of the draught of fishes not merely a miracle but a lesson introductory to the call of Peter, the second time, to apostleship.

In a very intimate and tender way, our Lord approached his disciples at the Sea of Galilee. Of his resurrection they had knowledge. But there was a hiatus in their life plan. They had understood discipleship as it involved obedience to Jesus' will and learning in his school. But now he was no more a companion with them. They could not think of him even as being any longer of this earth. Simon Peter, who had been, in a sense, leader among them, on account, perhaps, of his denial of Jesus in the house of Caiaphas, thought that nothing remained for him but to return to his nets on the Sea of Tiberias. But it is still in evidence of leadership among them that when he said "I go a fishing," they all said "We, also, go with thee."

The simple matter of casting the net on the other side of the ship, at Jesus' word, secured a great multitude of fishes. There could be no cause for this in the judgment of the fishermen. So, often, it was to be with them thereafter. The Lord's leading would not be understood. But they obeyed, and in their obedience attained great success. Fishers of men, these disciples were called to be, with Jesus as their guide. Their own judgment and will could not stand against their Master's word. There was revealed in the incident of the lesson, the omniscience of the head of the church. He knew where the fishes were, or congregated them at his will.

But we are not to forget the authority of the church. It is God's agent. He has ordained it. Not often is a man justified in disregarding the voice of the church. God honors the church as his instrument. When Paul first resolved in his heart to follow Jesus and asked "Lord, what wilt thou have me to do?" he was sent to the church to learn, and old Ananias delivered to him the divine command. Afterward, when God purposed to send Paul to the Gentiles, his spirit moved the church to select and send forth Paul and Bar-

nabas. Any argument for God's guidance in the individual is even a stronger argument for his influence over the whole body of believers in his church.

In the apostolic letters the church is represented as more to be heeded than any one man. Admonish a brother, if he will not hear you, take with you two or three others; if he will not hear them tell it to the church; if the church cast him off let him be unto thee as an heathen man.

It is by the assignment of the church, for the most part, that we have our fields of toil. We should accept them as of the Lord's will and seek to render humble and faithful service.

The order of the church saves us from clash and confusion, and from intrusion on the work of others. The church, also, gathers up the result of our toil, organizes and preserves it. Working without plan one pulls down what another builds, working without organization our work does not abide.

"Given Up"

to die several times, yet I am spared to tell how I was saved," writes Mrs. A. A. Stowe, 237 N. 4th St., San Jose, Cal. "I had valvular heart trouble so severe that I was pronounced 'gone' two different times. The valves of my heart failed to work properly, and circulation was so sluggish that the slightest exertion produced fainting. 'There is no hope' said my physician, so I decided to try Dr. Miles' Heart Cure and the result I consider miraculous. I am satisfied it saved my life."

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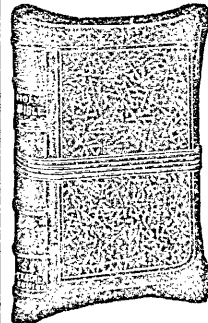
would be quite a curiosity but not as much so as the Afro-American Encyclopedia, which contains over 400 articles, covering every topic of interest to the race, by more than 200 intelligent colored men and women. The unanimous verdict of over 50,000 colored readers is that it is beyond all comparison 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. HALLEY & Co., PUBLISHERS, 345 Public Square, Nashville, Tenn.

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ARKANSAS METHODIST

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

WEDNESDAY, OCT. 11, 1899.

Some people are so sociable that they will never go to heaven unless the crowd goes that way.

Whatever disputes we may have about theories, we desire to see a higher standard of holiness in the church.

If there are mysteries about us, we need not turn agnostics and declare that we know nothing, simply because we do not know everything.

About 125 lots in the city of Fordyce, will be sold on the 26th inst. on liberal terms. The excellent moral tone of the city, the improvements which are being made, the fact that our Little Rock Conference Training School is there, all make Fordyce desirable as a home.

The physician who experiments for new discoveries in medicine, generally tries his new idea on a dog. If some of the theological teachers could test the utility of their theories in some such harmless way it would be far better. Religious people would not so often be led to make fools of themselves under the manipulations of the clerical charlatan.

There is a spiritual bigotry which allies one to no great principles or truths but to pet forms of statement, and senseless shibboleths. It is the more dogged in its dogmatism as its view is the more illogical and confused. It will sacrifice everything in defense of its party. It will sooner pardon falsehood in an adherent than truth in an opponent. When driven from the last support of reason it will claim inspiration, and special direction from God. It will defy the common sense of the world by playing the madman in the face of reason, and when convicted of its folly, finds it has gone to such lengths, that it will persist and die before it will recant.

Making Progress.

Recently we suggested that almost every preacher in the three patronizing conferences in Arkansas could easily send us as many as five new subscribers for the METHODIST before conference. Rev. T. O. Rorie was first to respond with eight subscribers with cash and the promise of more. The next to complete the list was, George W. Logan, next S. S. Key. Many others will soon finish their quota. We have late receipts of new sub-

scribers from Harrell, Keadle, Steel, Hill, Wilson, Gilmore, Bearden, Sage, Sanders, Davis, Self, Raney, Matney, Key, Kloninger, Weems, Rushing, Warlick and Taylor. Others have sent their own subscriptions. A forward movement is being made, and many promise to press it from whose work we have not heard. A general canvass for the church paper will result in great good to the church. J. H. Bradford has sent us more than twenty subscribers during the year.

The above report is only of subscribers for whom cash has been sent in. There are many others for whom the preachers will pay at conference.

What Remedy?

Every week our exchanges bring to us the detail of some terrible tragedy of murder or manslaughter in some part of our State. These cases, so disproportioned to the number of our population, as compared with some other States, give Arkansas an evil reputation abroad, which militates against every interest which good citizens are zealous to promote.

We have not been accustomed to report these crimes—the shame of our commonwealth—in the METHODIST, having long ago, by sufficient evidence, reached the conclusion that no single influence fosters crime so much as familiarizing the mind of youth with it, through the details of the press. The dime novel is a trifle in its baneful influence when set alongside of that far wider influence of a sensational press, which permits no vile deed or horror to pass without minute presentation of every sickening fact and phase.

The tragedy which occurred at Reedsville, Desha county, last week, in which J. J. Bowles, and W. E. Bowles his nephew and ward, killed each other in a quarrel about moving a shed worth no more than \$10, is an example, no worse than most of the cases of killing, related by the papers from week to week. We feel that to a good man, in cool blood, the thought of deliberately killing a friend and relative, or any man, for the whole wealth of Desha county would not be indulged a moment. How comes it then that men, who have been reckoned good citizens and friends, upon the slightest provocation turn instantly to madmen and fiends, give up their lives in the perpetration of a horrid crime, plunge their souls into perdition, and their families into life-long sorrow, disgrace and shame?

The cause of such conduct lies

in an error of training in the home. That error is the indulgence of self-will in the child. An imperious temper will sacrifice everything to itself. One, of such temper, takes his stand and will not back down. The conflict of two such characters exhibits the fierceness of unreasoning beasts. Many speak of such a temper as an infirmity of nature, but it is a fault of education—an education, which, whatever else it gave, neglected to develop that basis of true manhood, self-control.

There is something to be done in restraining such crimes by the better administration of criminal law, but no terror of the law has much force with a madman, who plunges forward to a dreadful deed, with the ferocity of a tiger, and that, too, in the presence of the prison, the gallows and the bottomless pit. The man has lost himself. Reason is dethroned, the beast is unchained.

The chief correction of such horrors, and of much, that, unobserved by the world, disturbs the harmony and happiness of daily life in the home, is to be applied in the nursery and the school room. The man who can, in all conditions, quietly possess himself and speak and act like a man, is the product of wise training. For the type of manhood that shelters and blesses the home, adorns society, and honors the State we rely upon the early training of our children. The parent who brings up a child schooled to be dictatorial and self-willed sets the train for some terrible catastrophe. Before this goes to press the papers report another shooting affray, in which a man was probably killed. Cause, a dispute about a pair of shears.

DeVall's Bluff and Des Arc.

We recently made a visit to the two churches in Rev. F. Hutchison's charge, the one at DeVall's Bluff and the other at Des Arc. We found at the Bluff a thrifty little town, quite animated, hopeful, and progressive. The towns-people have built a beautiful church, which they have given to our denomination. They have also an excellent public school building, in which T. B. Wynn, a graduate of Hendrix College, presides. There is here a very intelligent, genteel, and well disposed community. We were elegantly entertained in the home of J. M. Richardson, and also had the pleasure of dining with the families of Brothers Thweatt and Atkins. An excellent congregation attended the church service Sunday morning and evening.

Monday evening we preached to

a good congregation in a good church at Des Arc, and was a guest in the home of G. W. Edmondson. There is here a good society and a cozy parsonage which seems, for the present, to be of little use, except to make one bachelor preacher feel the more lonely. We thank Bro. Edmondson and Bro. Rison for the fine basket of fish we brought home. Brother Hutchison is in great favor with his people.

Liquified Air.

One of the recent productions of science is liquified air. The steps which led to its production may be thus stated. It had long been known that liquids, or gases, are heated by condensation. It was first supposed that this heat was produced by the condensing process, but later it was proven that no additional heat was created, the existing heat was simply condensed in smaller space. It was also learned that gases or liquids contain a certain amount of heat with which they can not part without changing their forms. Until recently, however, air was supposed to be an exception to this rule. But experiment has proven that air at 312 degrees below zero becomes liquified, first, assuming the form of a mist, then falling in drops like rain. One drop of this liquified air represents 750 times its volume of free atmosphere. It must be expanded 750 times its volume to return to its former state. This expansion may take place very slowly, as a piece of ice evaporating in the sun, or it may be produced so quickly as to create an explosion. So, liquified air is capable of being used in the place of ice, or of steam, powder or dynamite.

One of the wonders of the manufacture of liquified air is, that the air may be so manipulated as to reduce its own heat. This principle was also suggested by what we have learned in reducing the heat of water. If, for example, one pound of water, at freezing point, be mixed with one pound at 100 degrees above freezing, the result will be two pounds 50 degrees above freezing. But if the one pound be actually frozen, the addition of one pound at 100 degrees, so far from giving two pounds at 50 degrees will show that the one pound of heated water was altogether deprived of its heat, and reduced to the freezing point, while one third of the ice still remains unmelted. So, as water in different states may be made to reduce its own temperature, the same can be done with air.

The machinery for producing

liquified air provides a cylinder in which it is first subjected to a pressure of 2,500 pounds to the square inch. Thus compressed it is carried by coils of pipe through cold water to a receiver several feet away, and into this receiver it is discharged through pinholes that the pressure in the pipes may be preserved. As soon as set free in the receiver, the air expands to its former volume, but in the expanding falls in temperature a hundred degrees or more. This represents the heat that has been taken from it by the cold water. From the receiver it now finds free egress in tubes which enclose as a jacket those by which it was conveyed to the receiver. These return it to the condenser, and in its return it does largely the work of reducing the heat of the air in the condensing tubes. The process goes on until, at the temperature of 312 degrees below zero, as stated, the air assumes the form of water. It can now be drawn off and stored, and the speed with which it is allowed to evaporate can be largely controlled. Its appearance is that of water simmering and steaming, or boiling violently, according to the speed of evaporation. In an iron vessel set on a block of ice liquified air boils like water in a hot fire.

The physicists had long tried in vain to reduce certain gases to liquid form by simple pressure. It was later suggested that these gases possessed a certain degree of heat which made it impossible to liquify them unless the heat could be reduced. This has led to those processes of cooling by expansion by which we now produce artificial cold.

Church Notes.

Of the \$20,000,000 which the M. E. Church is attempting to raise for the Twentieth Century Fund, \$2,000,000 are to be used for establishing educational institutions and hospitals in her foreign mission fields.

Dr. Hoss says of Methodism in Tennessee that it numbers in its communion 250,000 members, one for every eight of the population, and more than all the other churches in the State, Catholic and Protestant combined.

The Alabama Christian Advocate has changed to a sixteen page form, and is very beautiful in its new dress.

Vanderbilt University has had a fine opening and expects the best year in her history.

Protracted meetings are in progress at Winfield Memorial, Asbury,

and Hunter Memorial Churches, in this city.

Methodism may not have paid too much attention to bringing in new members, but she has done too little in caring for them after they are in. "Feed my lambs" is a command which the preacher has no right to ignore, even in his anxiety to count new converts.—Raleigh Christian Advocate.

According to the late statistics the churches of the United States are increasing in membership more rapidly than population. The membership in all the churches for 1898, was 27,741,523. This is an increase, during the year, of 862,300, or over 3 per cent. The membership of the Roman Catholic Church is put down at 8,395,178. But this includes the Catholic population. The Methodist Church, communicants of only, 5,808,094; with a gain of 162,196; the Baptist Church comes next with 4,364,427; with a gain of 131,465.

Catholic Education.

The Catholic News says: "Those narrow-minded preachers who never cease telling their equally bigoted congregations that the Catholic Church is the chief foe of education pay no attention, of course, to facts. If they did they would know that the Church fosters education everywhere. She wants her children to get the best intellectual and religious training that it is possible to give. From the earliest times she has been solicitous for their mental welfare."

In the above "everywhere" means only where Protestant influence has forced the Catholic Church to depart, in some measure, from her old policy, adhered to for centuries, of keeping people in ignorance, that they might be more pliant in the hands of her priests. "Everywhere" does not mean Mexico, or Cuba, or the Philippine Islands, or Spain. We venture to say that everywhere Catholicism is dominant, ignorance and vice are especially prevalent.

Hamstring The Palpit.

Under this head the Richmond Christian Advocate prints the following:

At the Itinerant Club in Buffalo, Bishop Vincent, says an exchange, asked that written answers be made to the question, "What Little Things Mar a Minister's Influence?" The answers poured in, some from the pulpit and some from the pew, and the Bishop read as follows: "1. The blues. 2. Idle conversation. 3. Baldheaded buttons. 4. Pulpit tones. 5. Mannerisms. 6. Facial distortions. 7. Odd gestures. 8. Pet phrases. 9. Money-loving disposition. 10. Asking for discounts at stores and other places. 11. Carelessness in word and manner. 12. Unwise conversation with children. 13. Playing tennis, etc. 14. Fishing. 15. Chewing tobacco and preaching too long. 16. Leaving little debts un-

paid. 17. Untidy appearance. 18. The big 'I.' 19. Lack of tidiness. 20. Lack of concentration in his vocation. 21. Evident anxiety in respect to the payment of his salary. 22. Giving the impression that the preacher has nothing to do six days in the week. 23. Too elusive. 24. Too familiar with the people. 25. Being single. 26. Engaging in things of questionable propriety. 27. Asking special favors because he is a preacher. 28. Joking in the pulpit. 29. Foul teeth. 30. Trifling manner outside the pulpit. 31. Too anxious about the opinions of his people in respect to sermons. 32. Lack of method in division of time. 33. Monotonous reading of a dry sermon. 34. Preaching more than thirty minutes. 35. Screeching and screaming. 36. Untrimmed moustache. 37. Gossiping. 38. Fastidiousness. 39. 'Sitting in the seat of the scornful'—the grocery and meat market, the street corner. 40. Failing to preach with the eyes as well as the voice. 41. Using slang. 42. Foolish jesting. 43. Smutty stories. 44. Playing the gallant. 45. Too much regard for a fine horse. 46. Loafing. 47. In announcing the text, naming the verse, chapter and book—an inversion of the true order."

Personal.

We had a call from Rev F. S. H. Johnston Tuesday.

Dr. Hunter preached at Winfield Church several times last week.

Rev. J. Johnson, of Holly Grove, came in to see us last week, on his way to Siloam Springs.

President Dean writes that the Inka Normal Institute, of Inka, Miss., had a good opening.

Rev. H. J. Hays is getting a good hold on the work at Lonoke. His congregation is greatly pleased.

Rev. W. A. Clark, for ten years editor of the Arkansas Baptist and a chief stock holder, has sold out to O. L. Hailey and R. E. Drake.

Dr. M. B. Chapman has been transferred from the Louisville to the Southwest Missouri Conference, and stationed at Troost Avenue.

McKendree Church, Nashville, Tenn. has dispensed with its choir, and has employed a precentor to lead the congregation in song.

Rev. J. P. Lowery was called home from Muskogee, I. T., by the serious sickness of his grandchild. He reports several fine meetings.

Bob Burdette delivered a lecture at Glenwood Park, Tuesday evening, under the auspices of the Young Ladies' Society of First Church.

The attention of the Grand Jury has been called publicly to the violation of the Sunday law, but no report of an indictment has been made. Two men wrote over their names that certain saloons were open on Sunday. Why does the Grand Jury not call them before it? Why not?

A singular coincidence in this city, and among Methodist preachers, was the coming of three little girls about the same time—one each to the homes

The Test of Strength

Is the Test of a Girl's Health.—Physical Weakness Indicates Ill Health—Keep Your Daughter Well and Strong.

From the Journal, Cartersville, Mo.

The first critical period in a woman's life comes at the passing of her girlhood. In many cases out of ten where disease fastens itself upon her it does so at the line of demarcation between girlhood and womanhood. How to preserve the daughter's health—how to ward off disease at this crisis is the problem that confronts every mother of girls. A day of neglect, a little parleying with circumstances, may serve to wreck the daughter's future. Mrs. J. M. Riggs, of Cartersville, Mo., solved this problem.

Many girls are to-day undergoing the ordeal to which Josie Riggs was subjected. Many of them are fighting incipient disease with inadequate weapons. In the light of this fact her experience will be interesting. Josie Riggs is a lovely girl of 17 years. She was the valedictorian of the class of '98 of the Cartersville High School. The story of her illness, and the wonderful effect of three boxes of Dr. Williams' Pink Pills for Pale People upon her case is told by her mother, Mrs. Susie Riggs, as follows:

"My daughter Josie during the winter of 1897-98 suffered a complete break-down in health. She was attending school, was very anxious to graduate with honors, and I think overstudy and exposure were largely responsible for her condition.

"Toward the end of the school year her condition became very serious and alarming. She was thin and pale, had no appetite—in fact, some days barely tasting her food.



"She was so weak that she was unable to walk to the school house, little more than half a mile distant, and had to be conveyed there and back every day, and she had not strength to sweep a floor or to perform the lightest household duties. Those who knew her condition said she was going into a decline.

"Shortly after school closed, on the advice of a neighbor, we began giving her Dr. Williams' Pink Pills for Pale People. The effect on her condition was marvelous. Before she had taken half a box her condition was improved, and she kept on gaining appetite, strength and flesh until she was entirely well.

"She took three boxes of the pills and to-day there is not a healthier, more robust looking girl in Cartersville. She is fleshier and healthier than ever before in her life."

SALLIE RIGGS.

"Subscribed and sworn to before me a Notary Public, this 15th day of October, 1898.

WILLIAM WOLCOTT, Notary Public.

Every mother thoroughly understands the condition of the above case—knows of nature's struggle during this period of her daughter's life, and should know of the greatest aid possible to give her at such time.

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

of Revs. A. O. Evans, W. C. Watson and J. M. Workman. Each proud father at once started a protracted meeting in his church. And all these meetings are going on now.

Mrs. J. G. McAndrews of Bentonville, Ark., was taken to Kansas City and underwent an operation for appendicitis Sept. 26th. She died on the 28th. A noble woman she was indeed, and her death is a great loss to our church at Bentonville. The Editor and Business Manager of the METHODIST extend their sympathies to the bereaved family.

This note from a former member of White River Conference will be of interest:

"Please change my address from Marietta, Indian Territory, to Junction City, Oregon. This is indeed a pleasant and healthful climate. Our conference is small, but we are here to stay. I verily believe the Lord has a need of Southern Methodism on this coast. We need more men. About half of our preachers are from Arkansas. Room for more. Come to see us. Yours,

J. D. SIBERT.

Junction City, Ore., Oct. 2.

Order "Studies in Bible Truths" by Bishop J. C. Keener. \$1.

Christian Life.

Below Deck.

Man's greatest debt is to the invisible. This is true in a physical, common-life sense quite as much as in the realm of the spiritual or ideal. In the Franco-Prussian war much credit was given to the Prussian needle-gun; in the American civil war the names of Dahgren guns and Springfield rifles were conspicuous. In the recent war, it was "the men behind the guns," and now a brave fellow writes from the flag-ship of Manila in behalf of the "men below deck." These are engineers, machinists, oilers, coal-passers, or still others. What were the navy without these heroes, whose place is twenty feet below water line? Every business in life has its men and women "below deck," upon whom success largely depends. Some of them are visible to the eye, but not to the appreciation of the public. They constitute that nobler kind of "submerged tenth" by whom we live, and whom we should keep in sight for their encouragement, if not for our own betterment.—The Sunday-school Times.

Seeking Happiness.

An old lady, who had been all her life crabbed and sour, suddenly became quite the opposite. Being asked the reason of this, she replied: "I have been all my life striving for a contented mind, and finally concluded to sit down contented without it." Like many others, she made the mistake of trying to be happy.

No man yet ever said, "Now, I will sit down and be perfectly happy." Happiness does not come by seeing it, but it is an accompaniment of a certain condition of soul. The only happy man in the world is he who seeks to be right, and does not make happiness his chief aim. He who seeks happiness as his chief object gets nothing, while he who seeks to be right gets that and happiness.

In religion many have no higher object than happiness. They have not been instructed that happiness is not salvation, but the result of salvation. They seek the effects more than the cause. Every preacher and evangelist is bothered with these butterfly seekers, who seek only the sweets of religion, and get neither the one nor the other. The really happy man is the man who is happy, not because he seeks so to be, but because he is determined by the grace of God to be right.—Christian Commonwealth.

Luther the Singer.

Martin Luther was not only a hero whose "words were half battles," but he was, like David, a sweet singer of Israel. Out of the midst of his conflicts and struggles God gave him "songs in the night." "Sorrow," he said, "hath pressed my sweet songs out of me." Mathesius says of Luther: "He sang at his table as well as afterward. Often, when weary and heartsore, he would turn to his

lute and rise up refreshed. Once, during Advent, 1538, when he had the singers at the table with him, and they sang some beautiful pieces, Luther said with deep emotion, 'As our Lord pours out such noble gifts upon us in this life, how glorious will be eternal life! This is only the beginning!' On the 16th of April, as Luther approached Worms, and the old bell towers rose to view, he stood up in his chariot, and began to sing that soul-stirring hymn, 'A Mighty Fortress is Our God.' During that memorable Diet of Augsburg, in 1530, Luther's mental anxiety so overcame his bodily strength that he fainted. When he recovered he said, 'Come, let us defy the devil and praise God by singing the hymn, 'Out of the depths I cry to thee.' That hymn was sung in the cathedral of Wittenberg at Luther's funeral, and that is said to have been the last Protestant hymn sung in the Strasburg Cathedral. It is impossible to estimate how much the hymns of Luther did to advance the cause of the Reformation. History says that the children learned Luther's hymns in the cottage, and masters sang them on the scaffold.—Exchange.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co.,
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Sold by Druggists, 75c.
Hall's Family Pills are the best.

A Genuine Oxford Teachers' Bible, minion type, all helps, post-paid, for only one dollar and twenty-five cents. Don't you want one at that price?

GODBEY & THORNBURGH.

A Good Offer.

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

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

GODBEY & THORNBURGH.

Boils and Pimples Give Warning.

AN UNFAILING SIGN THAT NATURE IS APPEALING FOR HELP.

When Nature is overtaxed, she has her own way of giving notice that assistance is needed. She does not ask for help until it is impossible to get along without it. Boils and pimples are an indication that the system is accumulating impurities which must be gotten rid of; they are an urgent appeal for assistance—a warning that can not safely be ignored.

To neglect to purify the blood at this time means more than the annoyance of painful boils and unsightly pimples. If these impurities are allowed to remain, the system succumbs to any ordinary illness, and is unable to withstand the many ailments which are so prevalent during spring and summer.

Mrs. L. Gentile, 2001 Second Avenue, Seattle, Wash., says: "I was afflicted for a long time with pimples, which were very annoying, as they disfigured my face fearfully. After using many other remedies in vain, S. S. S. promptly and thoroughly cleansed my blood, and now I rejoice in a good complexion, which I never had before."



Capt. W. H. Dunlap, of the A. G. S. R. R., Chattanooga, Tenn., writes:

"Several boils and carbuncles broke out upon me, causing great pain and annoyance. My blood seemed to be in a riotous condition, and nothing I took seemed to do any good. Six bottles of S. S. S. cured me completely and my blood has been perfectly pure ever since."

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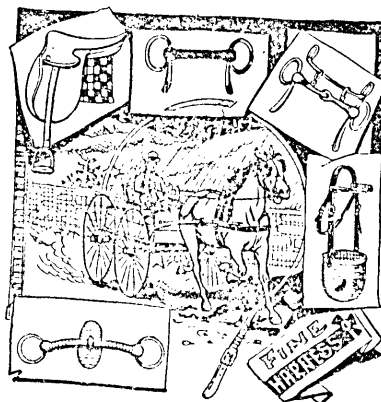
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For the Young People.

"Now I lay,"—repeat it, darling—
 "Lay me," lisped the tiny lips
 Of my daughter, kneeling, bending
 O'er her folded finger tips.
 "Down to sleep"—"To sleep," she murmured,
 And the curly head bent low;
 "I pray the Lord"—I gently added,
 "You can say it all, I know."
 "Pray the Lord"—the sound came faintly,
 Fainter still—"My soul to keep;"
 Then the tired head fairly nodded,
 And the child was fast asleep.
 But the dewy eyes half opened
 When I clasped her to my breast,
 And the dear voice softly whispered,
 "Mamma, God knows all the rest."

Letters From Jack Daw.

The letters of Fred Lark which ran through the weekly issues of the METHODIST for almost a year greatly pleased the young people. They showed us the heart and life of the boy on the farm. Mischievous mixes with good purpose in the life of a boy. The grotesque and pathetic come close together. The lights and shadows of dawning life, but half understood, gleam and gloom on the pathway of youth. Mr. Lark's letters have led us through the forests, on the moonlight hunt for coons and possums, and by the bright creeks where the perch hide under the gnarled roots of the sycamores and the lazy suckers lie at the bottom in the sunlight. On the dunce block in the old school-house, or his coat-tails flying in the wind with the old cow on the jump behind him, Lark has always been entertaining.

I am not of the Lark family, not a bit of kin. The larks fly very high and roost very low. You can see them wheeling in the sunlight, mere specks upon the sky, as they rain down their shrill notes upon us, but at night-fall they drop down in the meadows and couch for the night in the dry grass. Thus the Lark family got the name of being very worthy and very humble. I think they are general favorites. Our family has different habits. Our folks roost high, though they have not had a reputation for keeping high. Some folks fly high and roost low, some trot around on the roads and streets, and over the fields with common folks, but roost high. People may take their choice, but I am not going to go back on our folks. The Larks are a shy sort of folks, but our people are rather fond of company.

One habit especially has distinguished our family; it is the habit of picking up things. The Larks never did accumulate much property, but our family generally manages to get together a good deal of stuff. The Crows are our neighbors and near kin. A good many people call them thieves, and I think they are not popular. I have heard boys often mocking their songs, yet the Crows think themselves very fine singers. They often come together in large crowds to hold meetings, then Pollie Crow often delights us with a solo, and calls forth great applause. I have seen to this for years, and I have never seen a Crow that was not a good singer.

But our people always liked public meetings and conventions, and both they and the Crows often come together and have great debates, about public affairs, and we learn to conduct business in a very dignified manner and to respect each other's opinions.

I have said that our people are thrifty. They gather up a good deal of property. They, also, move about a good deal, emigrating to new countries. So it may be that the young folks will be willing to hear me chat awhile, about my travels, the conventions I have attended, and the curiosities I have picked up. As for that Lark, whom we all liked well enough, I hear he has flown beyond the Rocky Mountains.

JACK DAW.

Broke Up the Stampede.

The cowboy had staked his life on their acting in that way, and was perfectly at peace because of his faith in the success of his plan. In the wild stampede of human life in which we are living, the only safety and peace that can come to us is the assurance that we are doing right, that we are pleasing God, and that our lives are dear to Him since we are doing the work which He has given us to do.

The noontide of life has many trials and temptations peculiar to itself. The full burden of life is on our shoulders. If we are ever to do work worth doing, we feel that we must do it now, and that ere the afternoon shadows come, we must bare our shoulders to carry the heaviest burdens of our lives. We are likely to be lonely in this period of life in many ways. While we were younger, through the morning years, during which we were coming to our maturity, father and mother, and older friends have sympathized with us, relieving us when they could of life's heaviest loads, and cushioning our shoulders always with their sympathy and love.

To the old, too, there is a compensating compassion, and gentleness, which good people always show in Christian lands, to those who are beginning to feel the weakness and infirmity of age. All this the man at noon misses. If he be comforted it must be something different from that which consoles either the youth or the aged. The world seems to feel that it is his hour to give sympathy, not to receive. The strength which has come to him through all the years of youth and growth must now be exerted to the help of his race and time. And in spite of all the good fellowship of life, many a man, many a woman, finds the loneliest time of all their career to be the noon-day of life, when they stand in the sultry heat of life's middle years, seeking bravely to carry the burdens laid upon them.—Union Gospel News.

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 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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A valuable booklet free. Any reader of the METHODIST contemplating the purchase of a piano or organ will receive free, postpaid, upon application, a booklet treating on the piano and organ question. It will prove a valuable guide to parties not fully posted. A postal card with your name and address will secure you one, and if carefully read will make it possible for you to select from the numerous makes a reliable instrument at the proper price and terms. Address at once, "Piano and Organ Guide," ARKANSAS METHODIST, Little Rock, Ark.

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Housekeeping is monotonous, a dull routine, but so is life, and whether either is "good or ill depends on how you take it," Marion Harland says, "It is quite possible to make housekeeping pleasant even to lovers of the beautiful." And while many may doubt, it is but fair to her that they read and digest the remarkable chapter she has written on this subject. See fifth chapter, third volume of her Bits of Common Sense Series.

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Chapter IX. THE INTELLIGENCE OFFICE. Reasons why nothing good can come from one plainly set forth.

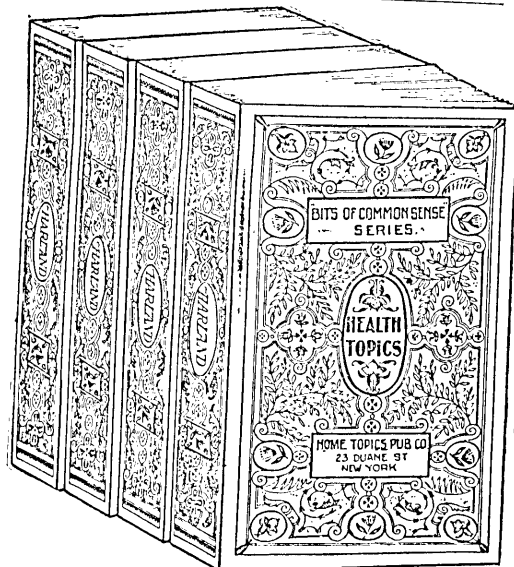
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LITTLE ROCK

ARKANSAS

Our Church at Home.

KINGSLAND CIRCUIT.—We have just closed a fine meeting of two weeks duration at this place. Our work, from a spiritual standpoint, is in good condition. We hope to make a good report at conference.
J. W. WHITE, P. C.

Oct 4.

DEQUEEN.—Our church and parsonage escaped the fire that devastated DeQueen on the night of the 1st inst. For half an hour it was only a question of what moment it would burn, but the wind, in the moment of greatest danger, shifted. The church is now used for a store-room, from which we are issuing rations to the many unfortunates. The loss to the community is great, yet DeQueen will be rebuilt. Only two business houses left out of fifty-five. My people are able to meet the conference demands this year only to a limited degree, and I am spending no time in looking over tailor samples for material for a new suit.
MANVILLE.

BOYDSVILLE CIRCUIT.—We are now closing up our year's work on this circuit. In some respects we have had a good year, while in other respects we have had a comparatively hard year. Have had a great deal of affliction in our home; one of our children is now in bed sick, and has been for nearly a month. But we feel very grateful to God that none of us have died. "Afflictions may try me, they cannot destroy." We are standing on the promises of God.

While we have had to pass through great afflictions, God has blessed our labors in the conversion of eighteen precious souls.

Our fourth quarterly conference has just passed; we had a good financial report, for which we feel grateful—\$111.47. Our presiding elder, Brother Jernigan, was with us. His preaching was sound, spiritual and edifying, especially his sermon on "The work of the Holy Ghost in connection with the conversion of a soul." I wish to say, without reflection on any one, that my association with him in the pulpit and in the homes of my people was more helpful to me than any one with whom I have ever been associated. His sermons, his kind words of comfort, his prayers, his sweet songs touched a tender cord in my heart, and I feel, thank God, that I have been quickened into new life, brought into closer touch with God, and have sweeter fellowship with my Lord, because of my association with him. May God give us more men like him.

W. B. ROE, P. C.

Oct. 5.

CABOT.—A meeting, conducted by Rev. Geo. Sexton, at the Methodist Church in Cabot, was closed last night. It began Sunday, the 24th ult. The preaching during the entire week was splendid, clear and convincing. The Lord has abundantly blessed the labors of the preacher and church, and the results have been glorious. There have been quite a number of conversions, and no doubt many will be added to the church. Brother

Sexton is well known here, as his younger days were spent in this county. He possesses wonderful gifts as a preacher; he seems to feel the message himself, and understands just how to present it. He was once a member of our conference, but is now in the Northwest Texas Conference, where he is loved and appreciated. Our earnest prayer for him is, that God will continue to bless his labors and crown his efforts with success, and give him many souls for his hire. I know I say truly, that he carries with him the warmest love and highest esteem of this entire people.

Our pastor, Bro. Pendergrass, is yet quite feeble, and was unable to attend the service during the meeting, though he is somewhat improved.
M. S.

Cabot, Oct. 2.

PORTIA.—Have just closed a twelve-days meeting at this place. God wonderfully blessed our efforts in the conversion and reclamation of about twenty souls. Eight accessions to our church. Great interest was manifested, and could I have secured some help we would have continued for at least another week. I was so completely worn out that I could preach no longer.

Our church at this place is in a prosperous condition. Have a good Sunday-school and an excellent Epworth League. Our people are devoted and active. Will have a full report at conference.
CHAS. N. CLARK.

Sept. 30.

SOUTH HOT SPRINGS.—On the 4th of October, the writer and his wife had the pleasure of partaking of a sumptuous dinner with Bro. Dillard and family of this place. This was a birthday dinner, given in behalf of Sister Dillard's grandfather, Mathew A. Taylor, who was born in Chester Co., Pennsylvania, Oct. 4 1810. By this you see that he has reached his 89th milestone in life. He moved from Pennsylvania to Illinois where he reared a family of seven children; from Illinois he moved to Missouri, where most of his family died, after which he moved to Arkansas, where he has lived ever since with his daughter, Mrs. E. C. Nelson. He is feeble, but at times he is able to walk a mile or more. He enjoys reading very much, and especially the St. Louis Globe Democrat, to which he has been a regular subscriber for 43 years. He is a member of the Presbyterian Church, and enjoys the comforts of our holy religion. He has two living children and a number of grandchildren to make life cheerful while lingering on the shores of time. May the end of his long life be like a glorious sunset, is the prayer of the writer.

We are beginning a revival in our church; the outlook is encouraging. We are hopeful of making a good report at Conference.

A. M. ROBERTSON.

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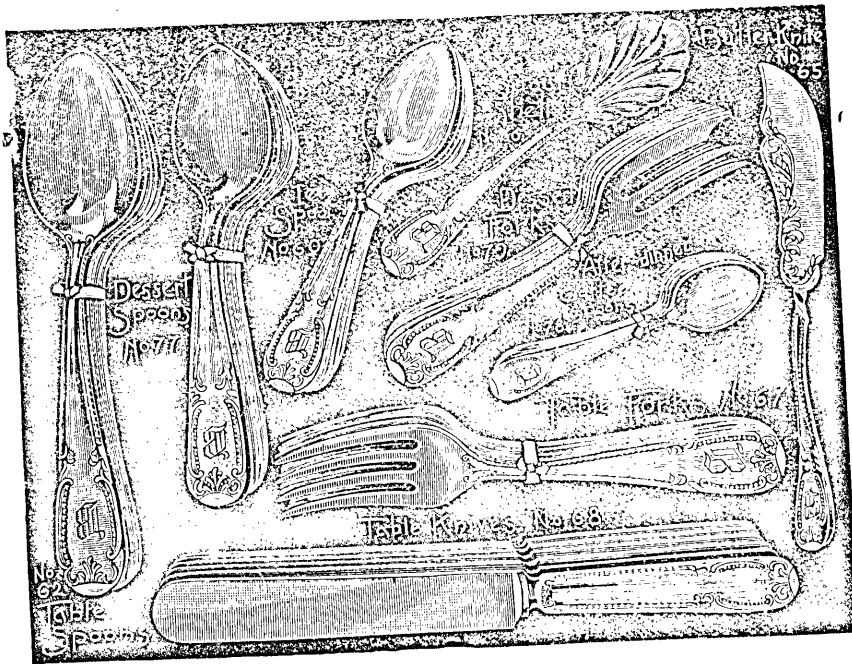
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All of the ware is full regulation size. Dessert-forks are specially designed for cutting and eating pie, and dessert-spoons are proper spoons with which to eat soup.

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To test this silverware use acids or a file. If not found to be plated with the full standard amount of pure coin-silver and the base solid white metal and exactly as described in every other particular we will refund your money and make you a present of the subscription. If returned to us we will replace free of charge any piece of ware damaged in making the test.

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Each piece of this ware (except the knives) engraved free of charge with an initial letter in Old English. Only one letter on a piece. Say what initial you want.

The base of the table-knives is fine steel highly polished. They are first plated with nickel-silver, which is as hard as steel, then plated with 12 penny-weights of coin-silver. The best silver-plated knives on the market.

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- The Methodist 1 year and a Set of 6 Dessert-forks for \$2.50.
- The Methodist 1 year and Sugar-shell and Butter-knife, all for \$2.00.
- The Methodist 1 year and Child's Set (knife, fork and spoon) for \$2.25.

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- Set of 6 Knives given free for a club of 4 new subscribers or 6 renewals.
- Set of 6 Dessert-spoons given free for a club of 2 new subscribers or 4 renewals.
- Set of 6 Dessert-forks given free for a club of 2 new subscribers or 4 renewals.
- Set of 6 After-dinner Coffee-spoons given free for a club of 2 new subscribers or 4 renewals.
- Both Sugar-shell and Butter-knife given free for a club of 1 new subscriber or 2 renewals.
- One Child's Set (knife, fork and spoon) given free for a club of 1 new subscriber or 2 renewals.

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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.

BULL:—Little J. A. Bull, son of Brother (deceased) and Sister Jacob Bull, was born in Miller county, Ark., August 28, 1898, and died September 7, 1899. Little Jacob is gone to be with father and him who said, "Suffer the little child to come unto me and forbid them not, for of such is the kingdom of God." The Lord care for the living and bring them to a happy reunion beyond the skies. F. F. HARRELL. Texarkana, Ark.

BERRY:—Clara Belle, age five months and eleven days, died March 11, 1899. Lena May—age, four years and two months, died June 8, 1899. They now lie asleep in Oakland Cemetery, Little Rock, until the resurrection day. The parents, J. M. and E. L. Berry, have had afflictions thick and fast, but they are not permitting them to drive them away from God. They are trusting him for spiritual strength. J. M. WORKMAN. Little Rock, Ark.

BULL:—Jacob Bull was born in Calhoun county, Ark., 1860; was converted and joined the M. E. Church, South, in 1886. He was married in 1887 to Miss Hanna, daughter of Brother and Sister E. A. Hanna. They had born to them five children, two of whom are dead. Brother Bull died June 16, 1899, with consumption. He was a great sufferer, but patient. At the time of his departure and for some weeks prior, his suffering was intense, but he bore it all with the fortitude of a consecrated Christian, and frequently rejoiced in the hope of the glory of God. May the mercies of God ever rest upon the bereaved wife and children. F. F. HARRELL.

PLUNKETT:—Sarah E. Plunkett (nee Jones) was born in Louisville, Ky., June 17, 1850; came to Arkansas in 1855; married R. D. Plunkett July 10, 1867. She was the mother of nine children, four of whom—Mrs. Annie Gill, Mrs. Will Boone, Ben T. and Ray Plunkett—are living. Two grandchildren—Glennie and Riley Gill—remain as bright lights in the dark cloud of grief in the lives of their mother and grandfather. Sister Plunkett was a good woman and an earnest worker in the Methodist Church, although a member of the Cumberland Presbyterian, some distance away. She has not left the loved ones comfortless; her God sends his Spirit to soothe their troubled hearts. J. M. WORKMAN. Little Rock, Ark.

HARSHAW:—Mrs. Evie Harshaw, daughter of W. I. and H. V. Burks, was born June 20, 1862, near Russellville, Ky.; moved with her parents to Hickory Plains, Ark., in 1875; was married to John R. Harshaw, May 15, 1876; united with the M. E. Church, South, soon after her marriage; died at her home at Hickory Plains, September 11, 1899, after a short illness with congestion. She leaves in sadness a husband, seven children, father and mother, four brothers, a sister, and a host of friends. She was a kind and affectionate wife, a tender and ever patient mother, and a good neighbor. When it was evident that the end was near, she told her husband that she was not afraid to die, and that her only regret was to leave her family. She put her noble life into her family, and now she has gone on before and stands beckoning husband and children to come to her. JOHN H. GLASS. Hickory Plains, Ark.

LAVENDER:—Mrs. Fannie Lavender (nee Holderich) was born in Alabama, February 3, 1831; she moved to Arkansas in 1856, after marrying Robert J. Casey in 1851. One son, W. R. Casey, is the only living descendant of this

marriage. After the death of her first husband, she married Joseph Lavender, in 1865. After his death she found a welcome with her son above mentioned. To him and his family her advice was of value. She possessed that executive power that drew to her the voluntary assistance and love of all who knew her. She was converted at the age of fifteen years, and joined the church. After a useful life, she fell asleep, at 7:30 p. m., August 5, 1899. The suffering of her last days was physical suffering only; her spirit was undisturbed. She was conscious to the last. May the homes and churches of our beloved country be blessed with women of her character. J. M. WORKMAN. Little Rock, Ark.

SIMPSON:—Mrs. Fanny, wife of W. H. Simpson and daughter of H. P. and Margaret Ross, was born in Washington county, Arkansas, December 29, 1856; was married to W. H. Simpson, January 1, 1880; departed this life at her home in Prairie Grove, Ark., September 16, 1899. Her funeral was preached by her pastor and her body laid to rest in the Ross cemetery, amid the tears of many friends and loved ones. Sister Simpson was by nature a very quiet and sweet-spirited lady; she possessed the happy faculty of making every one feel easy and comfortable in her presence; she was careful and faithful as a mother, true and devoted as a companion, diligent in directing the affairs of her home, and a conscientious Christian. She was converted when about fifteen, and joined the M. E. Church, South, of which she remained a consistent member until death. She was blessed with four precious children who, with their father, survive to mourn the loss of their dearest one, and wait with fond desire until God shall call his children home. D. J. WEEMS.

HOLLOWAY:—Mrs. Rebecca E. Holloway (nee Jelke) was born November 6, 1862, and died at her home near Union Church, Woodruff county, Ark., August 1, 1899. On September 30, 1886, she was married to John W. Holloway. To them were born five children, three of whom preceded their mother to the glory land. In August, 1897, she joined the M. E. Church, South, in which she lived a consistent member. After the death of her youngest child, her grief was so great that her reason was dethroned, and in her great anxiety to see her deceased children she put an end to her earthly life by taking strychnine. She was laid to rest in the cemetery at Union Church, after services conducted by Dr. J. E. Godbey and others. A husband, two precious little girls, a dear old mother, and a host of relatives and friends are left to mourn their loss. We believe Sister Holloway has gone where there is no sorrow, pain, or trouble, and where friends meet to part no more. Husband and children, mother, brothers and sisters, so live that when your earthly pilgrimage is ended you may meet on the beautiful plains of glory, where God shall wipe all tears from your eyes. A. F. SKINNER.

HIGGS:—George Edward, was born in Yalobusha county, Miss., January 17, 1875; his parents moved to Arkansas three years later, settling the present place, one mile from Tupelo; he professed religion in 1895, and lived a consistent life, gladly serving the Lord. Early in the year he made known to the writer that he had been called to preach the gospel. At the first quarterly conference he secured recommendation to the district conference for license to preach, but as his circumstances were such as to make it impossible for him to apply himself to the prescribed course of study, he failed in his examination; he never murmured, but returned to his home determined to make another effort. God bless him! He is now happy, with a crown as the reward of his faithfulness. He was the Sunday-school superintendent at Tupelo, in which capacity he did good work for his Master. His absence will be keenly felt by all; the Christian forces in Tupelo have been weakened, and yet we will do as best we can that which God has given us to do, expecting at some time in the future to join him in heaven. A loving son and

brother he was; now a saint in glory everlasting. Mother, sisters, brother, do not weep, for you will see Edward again. Blessed are the dead which die in the Lord from henceforth. K. R. DURHAM.

Tupelo, Ark.

CLINTON:—James Birtie Clinton, son of W. W. and E. F. Clinton, was born January 12, 1879. He died on Spring Mountain, Yell county, Ark., September 7, 1899. He was converted at Piggah, in August 1898 under the ministry of S. S. Key. He never attached himself to any church, but lived a consistent exemplary life till the day of his death. His health began to fail several months before he died. These weary months of deep affliction were spent at a health resort up in the pure air and healthful waters of Spring Mountain. But these beautiful hopeful advantages, together with the constant painstaking care of a skillful physician, the loving and tender care of a devoted father, mother, brother and sisters and the anxiety of a large circle of friends could not arrest the rapid march of the stealthy enemy who had seized with unrelenting grasp upon the life powers of this dear young man. The question comes to nearly every heart, Why has the Lord removed one so full of promise right in the beginning of vigorous manhood? We can only answer "Now we see through a glass darkly." Birtie's very last words were "I am ready to meet my God in peace. I want all my folks to meet me in Heaven." The funeral was preached by the writer to a very large concourse of people at New Hope and his remains laid to rest in the beautiful cemetery near the church. God bless the sorrowing ones. W. H. METHENY.

Dardanelle, Ark.

POSEY:—Francis Randolph Posey, was born in Grant county, Arkansas, October 25, 1818, and died at his home, in said county, May 25, 1899. He was the oldest of eleven children born to Francis and Sarah L. Posey, and was the third of them to be called away, his death occurring thirty-eight years after the second death in the family. On the 24th day of September, 1876, he was happily married to Miss Johnnie Monte, in the county of his birth. To them eight children were born, and both wife and children were left to miss a devoted husband and a tender father. Besides these, he also left surviving him his father and mother, five sisters and three brothers. To him death came so suddenly from congestion that no time was given after the fatal attack to give verbal testimony in regard to his preparation for a future state, but we look back to the testimony of his life, and can say truly that a good man has gone to obtain his reward. He was a loving husband, ever giving to his wife the same chivalric devotion that he had given to her in the days of his courtship. His tenderness as a father was such as to win the love of his children. As a citizen and member of society, he was above reproach. In his later years, through faith and regeneration his life became "hid with Christ in God." Sorrowful though his death was to his family, their weeping is not as though they were weeping without hope, and they have the assurance, if they live right, of a happy meeting beyond the grave. T. B. MORTON.

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THE ARKANSAS METHODIST

WEDNESDAY, OCT. 11, 1899.

GEO. THORNBURGH, Business Mgr.

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

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Circulation, 11,600 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.

Our Church at Home.

AUGUSTA.—The Lord is most wonderfully pouring out his Spirit on Augusta. Our meeting commenced last Sunday, and is conducted by Rev. John B. Andrews, and Bro. E. G. Philips to lead the singing. We have had a hard fight but God gave us the victory last night and tonight; five bright happy conversions last night and about twelve tonight, all of whom were converted at the altar. None of them had to be told that they had religion, but voluntarily rose from their knees, and told it themselves. Glory to God for his saving power, and for the baptism of the Holy Spirit, that filled the hearts of all his people and made them shout his praises. The whole town is stirred from center to circumference, and quite a number of the leading men of the town are seeking the Lord. The meeting will continue for eight or ten days yet, and at its close I will write the final results. Glory to God, I am so happy in Jesus tonight.

S. L. COCHRAN.

Oct. 7.

ROCKY COMFORT CIRCUIT.—This work embraces over one-half of Little River county. The uplands are above the average. Red River bottom is as rich as any in Arkansas. The corn crop is good this year, cotton making about one-half crop.

We have had a sickly year. Many people have died in the county. My family have been sick a great deal. Chills and fever, and bilious fever.

Conference is near at hand. I am not satisfied with the year's work, but will have to close up and report. We have had seventy-one accessions to date, and a few to be received yet before conference; have expended about \$200 on the parsonage; have one church house in course of erection, at Winthrop, and another projected at Wallace school-house. Collections and salary will be considerably in advance of former years. With such a corps of local preachers as the Cannon boys, Barnett, and Patterson, and such noble laymen as Jesse DeLoney and others, if a preacher fails he ought to fail.

Our town, New Rocky Comfort, continues to grow. About one year old, it has twenty business houses, including two drug stores, livery stable, printing office, hotel, and quite a number of nice residences. The fact is being demonstrated by its citizens and business men, that a town can prosper and

build up without saloons. We have two lots secured; erected a shed 30x50 feet, under which we have been preaching some, and contemplate building a house of worship as soon as we see our way to succeed. We have sent four girls and two young men from Rocky to Arkadelphia Methodist College. One young man, Rev. J. L. Cannon, has gone to Georgetown University, and one of our young ladies has gone to Columbus, Ark., to attend school. All these are members of our Sunday-school, Epworth League, church and prayer-meeting. We miss them so much.

We have sent up over twenty subscribers to the METHODIST this year, and hope to secure more before conference.

J. H. BRADFORD, P. C.
Sept. 28.

In Sorrow.

DR. GOBBEY:—On last Wednesday our oldest sister, Mrs. Mary Arnold, of Searcy, was called home. She is the only child that my parents have ever given up, and she leaving six motherless children—one an infant of six months—makes the trial much the harder. But, ever remembering her triumphant death and having faith in Him who said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," we submissively say, "Blessed Savior, thy will be done."

W. P. TALKINGTON.

Paragould, Oct. 6.

Notice.

Members of the Little Rock Conference: We will be ready in a few days to assign the preachers and delegates to their homes. If any of you expect to bring your wife, please let me know at once. If any preacher does not expect to come, please write.

I am sorry to say that there have been a few cases of scarlet fever. There are only two cases now that we know of. Every precaution has been taken to stop it. We hope there will be no more. Please write me if you are coming to conference (preacher or layman), and as soon as you are assigned a home we will write you where it is.

R. W. MCKAY.

THE CLINE FUND.

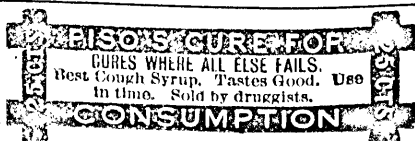
I have received from Epworth Leagues for the support of Bro. Cline, our missionary to China, the following since last report:

Heretofore reported.....	\$632.76
Helena Epworth League, by Rev. W. B. Ricks.....	10.00
Jonesboro First Church League, by Mrs. Hawthorne.....	9.00
(\$3 of which is on second year.)	
Total.....	\$651.76

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Bishop Duncan.—"I cordially commend your recent book on 'Scriptural Sanctification' to our preachers and people; especially to those who are unsettled in their views as to what the Word of God teaches on the vital doctrine of Sanctification. I doubt not every reader will be profited. May it have a wide circulation unto the glory of the truth!"

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