

Arkansas Methodist.

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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E. Church, South, in Arkansas.

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to the Editor, but all letters on business to Godbey
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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

CAPTAIN DREYFUS WILL SPEND
the winter in Egypt.

BRANSON'S SERMONS—\$1—SEND
orders. The profits go to Gallo-
way College.

PATRICK O'BRIEN HAS BEEN ex-
pelled for saying Secretary Cham-
berlain is no better than a murder-
er.

OVER \$7,600 WAS SUBSCRIBED BY
the members of the Holston Con-
ference for the Twentieth Century
Fund.

GENERALS LAWTON AND YOUNG
began a forward movement
against the Philipinos on the 9th,
with about 3,000 men. They were
to go to San Isidoro, which was
selected as their base of operations
in the north.

A BROTHER TELLS US TO STOP
his paper, giving as a reason the
fact that his preacher has sum-
moned him to trial for signing a
petition for a saloon. He holds
the METHODIST in part responsi-
ble. Well, we shall ever oppose
the saloon and ever teach that no
Christian should sign saloon li-
cense.

THE ENGLISH CHARGE-DE-AR-
fairs presented to our Secretary
Hay on the 20th inst. Great Brit-
ain's acceptance of the "Modus Vi-
vendi" proposed by the
United States for composing

present difficulties between
American and British sub-
jects in Alaska. This "Modus
Vivendi" or method of living, or
proceeding, will guide the citizens
and the administration of the two
nations until the boundary ques-
tion is settled.

DURING THE PAST WEEK THE
Boers have pushed across the bor-
ders of Natal with the hope of cap-
turing the British garrisons be-
fore reinforcements can reach them.
A hot engagement near Glencoe on the 20th resulted in the
defeat of about 4,000 Boers who
were preparing to attack that post.
It is reported that on Sunday, the
20th, the Boers returned with
about 9,000 men and another bat-
tle was fought. This report is not
confirmed at this writing, 24th.
There have been engagements
at Dundee and Elanslaagte. The
British have suffered consid-
erable loss.

CONSIDERABLE INTEREST HAS
been taken by American sailors and
citizens generally in the yacht race
between the Columbia and the
Shamrock. In the early days of
her reign, Queen Victoria, with a
view, no doubt, of sustaining and
farther developing the prestige of
Great Britain as mistress of the
sea, offered a prize of a silver cup
to the fastest sailing vessel in the
world. Forty years ago Ameri-
ca won the cup and to the chagrin
of England has held it against re-
peated contests of English-
men to recover it. The
English yacht Shamrock was
defeated by the Columbia, so
that America still holds the cup.

We recollect the rhymes which
celebrated the victory won forty-
eight years ago.

Yankee doodle had a craft,
A rather tidy clipper,
And he challenged while they laughed
The Britisher to whip her.

The whole yacht squadron she outsped,
And that on their own water,
Of all the lot she went ahead
And they came no where after.

THERE IS YET \$35,000 TO SE-
cure to complete the bonus of
\$100,000 necessary on the part of
Little Rock for securing the pro-
posed Arkansas Northern railroad.
The feeling is that this money must

be raised. Not only will the bene-
fits to this city be far more than is
represented in this bonus, but it
becomes the people of the capital
city to take an interest in devel-
oping all parts of the State.

WE HAVE MANY NOTES FROM
the brethren, promising good col-
lections for the METHODIST at Con-
ference.

IT IS NOW ESTIMATED THAT THE
cotton crop of the South, this year,
can not exceed 9,000,000 bales.

Washington Letter.

(From our Regular Correspondent.)

Washingtonians are proud of the
extraordinary growth of the Young
Mens' Christian Association which
everybody recognizes as a power-
ful factor for the betterment of
the community by influencing for
good the young men of the city.
How great this growth has been
may be judged from the following
extract from the report of the sec-
retary made at the annual meet-
ing held this week: "On January 1,
the total membership of the Asso-
ciation was 164. On March 31,
six weeks after the occupancy of
the new building, it had grown to
929. On September 30 it was 1,510,
and up to five o'clock today (Octo-
ber 16) it had reached the splen-
did mark of 1,660. When we en-
tered the building, 390 lockers suf-
ficed for the members desiring to
use the gymnasium. Today 830
were in use, and more will be im-
mediately installed to meet the de-
mand." The officers, prominent
business and professional men, who
have brought about this gratifying
condition, were naturally re-elected
for the coming year, during which
everything points to a continuation
of the growth of the Association.
The Y. M. C. A. has staggered un-
der a series of misfortunes, includ-
ing two fires, for some years, but
it has at last emerged into the sun-
light of prosperity and bids fair to
stay there.

This week the Commissioner of
Indian affairs heard a second pro-
test from a delegation of Creek In-
dians against the enforcement of
the Dawes treaty and the Curtis
Act in Indian Territory. Commis-
sioner Jones heard the delegation
patiently and then informed them
that what they asked could only be
done by Congress.

Miss Florence Maskell, who has
been a missionary in India for eleven
years and who is now on a leave
of absence, is spending a few days
in Washington, addressed a large

audience, in Metropolitan M. E.
Church, Monday evening, talking
mostly of the customs, habits and
dress of the people among whom
she had been doing missionary
work, and of her personal experi-
ences. She said that the Moham-
medans were very careful about
whom their wives associated with,
which is by no means a fault, and
told of some more or less amusing
experiences she had had in getting
audiences with them. After get-
ting acquainted with one of them,
the wife of an official, she asked
the official to allow his wife to visit
her and after much coaxing and a
solemn promise that no male eyes
should be allowed to see her, the
Mohammedan consented.

The Central Union Mission cele-
brated its fifteenth anniversary this
week, with services at the E. Street
Baptist Church in the morning, at
the Mission in the afternoon, and
at the First Congressional Church
in the evening. At the first ser-
vice Dr. J. J. Muir, pastor of the
Church, preached a home mission-
ary sermon, his theme being "Je-
sus and the Masses", and his text—
Mathew ix: 36—"But when He saw
the multitude He was moved with
compassion on them because they
fainted and were scattered abroad
as sheep having no shepherd." The
sermon was a strong plea for
increased zeal in carrying the Gos-
pel to the masses. He said, "Human-
ity can never be studied at a long
range. The masses are now not
reached by the Gospel. The fringes
of the multitude are reached,
perhaps, but not the great body.
The Central Union Mission repre-
sents all the evangelical churches
in Washington; it is an agent of
the churches and dependent upon
them for support, both in workers
and means. The fifteen years of
this mission through straightened
conditions and enlarged life there
has been a prayerful regard for the
mission by the churches. The mis-
sion has had its perplexities and its
perils, and has been embarrassed by
conditions, but it closes the year
with thankfulness to God and the
churches, whose servant it is.
Help, so far as is consistent with
absolute church engagements, the
mission in its up-hill and frequent-
ly discouraging toil. Prove in a
way that you possess the compas-
sion and concern of Jesus for the
masses, for their salvation by the
grace and the power of God." The
afternoon meeting was addressed
by Dr. H. R. Naylor, Dr. J. G.
Butler, and Dr. J. T. Kelly, and
the evening meeting by Dr. S. H.
Greene, Dr. J. J. Muir, Dr. J. J.
Heisse, Dr. Alexander Mackay-
Smith, Dr. Wallace Ratcliffe, and
Dr. S. M. Newman.

The Nation's Curse.

Billy Byrd's Saloon.

"TO WHOM IT MAY CONCERN.—Know Ye that by the payment of one thousand two hundred and eighty-eight dollars, and in compliance with the laws of the commonwealth and city of Little Rock, I am permitted to retail intoxicating liquors at my place of business, 202 West Second street. To the wives who have a drunkard for a husband, or a friend who is unfortunately dissipated, I say emphatically, give me notice in person of such case or cases, in which you are interested and all such shall be excluded from drinking at my bar. Let mothers, fathers, sisters, and brothers do likewise, and their request shall be regarded. I pay a heavy tax for the privilege of selling liquor and I want it distinctly understood that I have no desire to sell to drunkards, minors, or to the poor or destitute. I much prefer that they save their money and put it where it will do the most good to their families. There are men of honor, and men of money, who can afford it, and it is with these I desire to trade. I would say to those who trade with me, and can afford it, come and you will be treated in a courteous and gentlemanly manner, and furnished the purest of liquors. Very respectfully,

BILLY BYRD."

The foregoing is copied from the back of Mr. Byrd's card. His picture and place of business being on the front. A good text is here given us from which to discuss the saloon question in its various aspects and we are minded to use it. The card represents the only plea that a liquor dealer can offer to justify his trade before the public. The State has provided for such business—has legalized it—and Mr. Byrd has complied with the State law. He has a license from the State of Arkansas and the city of Little Rock.

If the liquor trade is an evil, Mr. Byrd would suggest that the State is the chief sinner. If families are pauperized, individual character debased, men of good natural gifts made loafers and criminals, homes ruined, trusting, loving wives and innocent, helpless children made victims of a man's dishonor and downfall, "hold the State responsible."

But one can not pause at this array of evils. One man has, in a sudden heat, killed his best friend; another has hewn his own wife to pieces with an ax; another has taken his helpless babe, held it against the wall with his left hand, and with a pistol in his right blown its brains out. Such are the records of the daily papers renewed and lengthened through all the days of the year and charged to intoxicat-

ing drinks. Charge them to the State.

Nor can we stop here. The corruption of politics and of the administration of law which comes through the saloon retards the moral progress of the whole nation and sheds a blight upon all the best aspirations of generous youth, by shaking their faith in all claims of unselfish devotion to the public weal, and in all personal integrity. Hold the State responsible.

Yes it is the State that allows all this. It is the enactment of her legislature that provides for it. The municipality of Little Rock which, also, has the right of prohibiting the sale of liquor within its limits, has, by vote of the citizens, granted license to the saloons.

How can we vote to license that which we publicly condemn? How can we publicly condemn that which is licensed by our vote? Has the man who warns his son to shun the saloons helped, by his own vote, to establish the saloon? Is there any basis upon which we can make consistent war against intemperance and sustain the agencies which produce intemperance? Has not every saloon-keeper in Little Rock, and elsewhere, a right to hold up his license in the face of every public gathering, and in answer to every censure, and say: "Here is the license you have given me." May he not say, "My character can not be below the average character of your citizens, since the majority of your citizens, by their own free will and choice, say this saloon shall be opened."

It is no longer a question of right or of personal liberty, this question of license. The right to control buying and selling, where the interest of the public is concerned, is freely accorded to the State, and to this all the courts agree. The right to prohibit manufacture and sale of liquors in the State is not questioned. The right to prohibit sale of liquor in a township or county involves the right to prohibit the sale of liquor in the State or Nation. The right to prohibit is not questioned. The plea of expediency is urged. We shall consider this plea in our next paper.

If the Baby is Cutting Teeth

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

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

It Saves the Boys.

The best argument I have found in Maine for prohibition was by an editor of a paper in Portland, that was for political reasons, mildly opposed to it. I had a conversation with him that ran something like this:

"Where were you born?"

"In a little village about sixty miles from Bangor."

"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly; there was a vast amount of drunkenness, and consequent disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rumshops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age."

"Then?"

"Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life?"

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

That is all there is in it. If the boys of this country are not exposed to the infernalism, the men are very sure not to be. This man and his schoolmates were saved from rum by the fact that they could not get it until they were old enough to know better. Few men are drunkards who know not the poison till after they are twenty-one. It is the youth, whiskey and beer men want.—North American Review.

The Criminal Maker.

Major Knox, a Governor of one of her Majesty's prisons for twenty-five years, spoke at a meeting not long ago in the Rochester Diocese, and said that during the last four years four cases of murder had come before him; and in three out of the four, the crime was directly due to intoxicating drink.

The gallant officer also said that to the fifty-two prisons in England, 150,000 persons were sent every year; but he added that 100,000 of those prisoners would never have gone to prison at all if it were not for drink.

Drink is no respecter of persons. He said he had had in his charge in prison, army officers, clergymen, barristers, solicitors, and members of every profession, excepting that of a doctor. He strongly urged those who had never felt the temptation of drink to show their thankfulness by trying to save those who were afflicted with the curse.

In addition to what Major Knox said, I think the boys and girls ought to know that when prisoners are in prison they have no intoxicating drink allowed to them at all. Men who have said they could not possibly give up drinking have sometimes found themselves in prison, and then, quite shut off from drink, they have

found that they became more healthy, and generally left prison heavier in weight than when they went in. If we were all teetotalers, more than half the prisons might be pulled down.—Christian Guardian.

Carrol D. Wright, President of the American Statistical Association, says: "Every dollar received from the liquor traffic costs the government \$21."

\$100 Reward \$100.

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

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CONSUMPTION

Contributed.

The Money Question.

This title would, in a secular paper, be taken to mean what it does not, but in the ARKANSAS METHODIST, where the questions pertaining to the church are so often discussed, the purpose is seen at a glance.

Just before conference every preacher has his hands full of work, and feels the need of his pockets full of money, but let us not for a moment think the church has undertaken too much and that our people are paying too much to the Lord. But few are paying the tenth, and that few constitute our very happiest and most useful people. While president of a college, a young man asked me what it be wise for him to sell what he had and spend it all in going to school. I answered him by saying I had, in my work, found hundreds of people regretting lost opportunities, wishing they had life to live over that they might go to school more, and that I had found none who had gone too much. Likewise have I seen many people who had lived long, useful, and inoffensive lives, devoted to God, paying out money at every turn, sacrificing much and often. I have yet to hear one of this class say, at the end, "I have too much invested in Church buildings, missions, Christian colleges, pastors' salaries." Never heard one say, "I have invested too heavily for God."

A prominent officer in this State last year said, just before he passed over the river, "I have lived on the small side of things." Every pastor has heard men say: "My assessments are too heavy." "Just a few of us here have the burden to bear." "If all would do as I do." And it is a fact that some do pay shamefully little. The man who pays his bills is the man who makes it possible for the merchant to sell, the doctor to practice, the teacher to teach. In fact, he is the man who runs the machinery of the world. That for which we suffer is to successfully teach others to join this class.

Is it not a fact that we are "just playing at our religion"? Our faith is not "as a grain of mustard seed". How many of us offer to God "the first of all the fruit of the earth"? Our farmers, mechanics, merchants, lawyers, doctors, teachers, preachers, our men and our women are playing the character of Ananias and Sapphira by the thousands. Tonight, before beginning to write this article, I heard one of the pastors in this city preach, and while this preacher was standing in his pulpit the people of this city paid out more money at the door of the opera house to hear a negro minstrel show than will be paid to this pastor, whom I heard, for his entire year's preaching in this city.

Shame on the man who thinks the church is paying too much for anything of a spiritual nature.

This city has seven white and two colored churches. These churches,

plus what was paid by every church for every purpose within the radius of mercantile trade, did not pay, all told, last year, as much as six thousand dollars. Yet this city paid, last year, more than thirty thousand dollars for tobacco. Yes, thirty thousand dollars paid out and gone, while at least four of the six thousand paid to the churches was paid out at home, only changed hands. And these are tame figures compared to a whiskey town.

The Lord has selected true men to represent him all over Arkansas, and the great army of Methodist preachers now "getting ready for conference" attracts the attention of every patriotic spirit.

We might show the very "littleness" (you will pardon the word) of what we are doing by some other things, but as the pastors are better paid than any other of her claimants, let's see how much too much the people are paying. Take the Little Rock Conference for last year: The average salary paid her pastors is \$393.84. Now take off a few of the best paying stations and we have ninety preachers in this conference who are paid an average salary of \$277.67.

Soon these men of God will come together at the conference to take work another year, knowing that they could make more working at a saw-mill, clerking, plowing or hiring their horses to drummers.

As long as we teach our boys to pay ten cents a day for cigarettes, and to pay a copper on Sunday to the Sunday-school; as long as our business men live in palaces and worship in barns; as long as our boys and girls are taught in cheap schools by cheap teachers with cheap brains and dwarfed spirits; as long as our churches are filled with finery Sunday-morning and empty Wednesday night, I am going to cry: "Pay out your money; pay till you feel it, then pay till you can't feel it." Build and endow Christian colleges. Pay your pastors. Build and furnish parsonages.

When you lie down at night look back over the entire field and see if you have spent as much for God as for luxuries. Brother, I would hate to go before God having spent more for liquor, and tobacco, and for fun than for the church. Get up at the hour of midnight and write a check for some college. Take the money out of your pocket and donate it to God. Take a mule from the barn yard and donate him to God.

Sell some of that surplus land and give every cent of it to God. God's holy prophet told the poor woman to divide the meal. She did as told and prospered. Many a Methodist would have said: "Most holy prophet, I will give thee the bran of this meal, provided you give me a ham, and then publish my generosity."

Suppose God were to issue the demand to you: "Pay what thou owest." How much would you have left?

Take your stand at the death bed, or if you please at the gates of the Holy City, and the very first

one who enters there who paid out too much of his money on earth for God and for good, let me know, and I grant you all you may claim on "the little side of things." Fraternally,

J. S. HAWKINS.

SUCCESS—WORTH KNOWING.

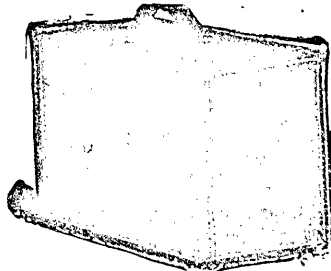
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Chapel Organ For Sale.

We have a new church organ which we will sell cheap. It will be sent in walnut or oak case, as preferred. It has 3 sets of reeds, and divided octave coupler, 8 stops, 2 knee swells and grand organ attachment. Height, 48 inches; length, 43 inches; width, 22 inches; weight, 300 pounds. Has fancy back. The action is mouse proof. The price is \$80. We will sell it for \$50, cash.

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M. G. NEWSOM.

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

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

M. G. NEWSOM, Paragould, Ark.

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Origin of the Baptists.

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

GODBEY & THORNBURGH.

Mormonism.

We have only four copies of "Mormonism Exposed," a one dollar book, which we are selling at fifty cents, prepaid. The first four orders will be filled and then no more.

GODBEY & THORNBURGH.

Contributed.

The Nail Hit on the Head.

Bro. B. F. Watson, in his article in the METHODIST of Oct. 18, under the caption, "The Bed Near the Church," hits a square lick, and makes a suggestion that should be carefully considered, specially by our presiding elders. These beloveds, good men, have much to do with the formation of charges and should never allow, if they can prevent, and they usually can, a church organized to accommodate a few, when it is not for the general good, and must be of short duration or remain a babe and forever be nursed.

My opinion is, that the reformation we need is a rearrangement of our circuits. Give a preacher at least four good appointments, and he can do something and have something to do with. To see a good, faithful, efficient pastor pulling and pushing, both team and driver—and wagon thrown in—an all-round and all-things man at a work in which there is nothing to develop—no future, no workers, is as pitiful and pitiable as to see an all-round, good, up-to-date charge with an inefficient, non-adapted, and unadaptable pastor on it. Our districts are not too large, but they have too many charges in them. At least some do. Make our circuits strong and man them with strong men, and you will have done much for our country charges and Methodism. It may be said that we would not have enough works to go around. My only answer to this would be, if we have no-account works and no-account preachers—I am reflecting upon no one—discontinue the one and dispose of the other, for you can never build up Methodism with either. Remember, I am saying nothing of preachers' attainments or those on hard works, except that you give them a chance; but I mean such a class, if there be such, the presiding elder knows, that can not be used.

A greater mistake could not be made, as I see it, than to build a church and organize a congregation in sight of an old and well established church, simply to gratify an element that is disaffected or disgruntled, or laboring under a false modesty, or cheap vanity. Better tone down your main church and let them do a little Home Mission work. Some churches thus organized, with possibly every member in sight of a good church where there are vacant seats, would have the pastor paid out of the Mission fund. Imagine a pastor taking a collection for Home Missions from people who possibly live five miles from church, to be appropriated to help pay a preacher for people who live just a few blocks from a good church where they would always be welcome. Monumental folly this; but it has been done. Let us be more judicious with the people's money.—rather, the Lord's money.

M. M. SMITH.

We are making a careful pruning of our subscription lists and cutting off all who are not actual, live, bona fide subscribers. We

ask the preachers to help us. Look over the lists we send, and write us of all who should be dropped.

Our Church at Home.

OAK HILL CIRCUIT.—We have had glorious revivals at most of our churches on Oak Hill this year. Last Saturday and Sunday was our fourth quarterly conference. Our beloved presiding elder, Brother Thomas, was with us, looking after the interests of the church. We had one of the most spiritual quarterly conferences I most ever attended.

Oct. 23 F. E. DODSON.

DEWITT CIRCUIT.—We have had a good year and plenty of work; have been engaged in our own little field most all the time. I spent part of one week at old Shiloh, helping Brother B. F. Scott in a meeting. We had a good meeting. I find Brother Scott in favor with all his people, and he has drawn the people to him all over his work. I also helped Brother Davis, on the Gillett work, in some of his meetings. Brother Davis has also done a faithful year's work; but then I suppose they will be heard from at conference for themselves.

We are working hard to have a good report of our own at conference. We have had good meetings this year; no great outburst, but meetings that have resulted in good to the church.

In many respects we feel that God has blessed our labors this year, more than any other year past; and to God be all the praise for what of success has come to our work; and God bless these good people, who have so gladly given us of the things of life, and supplied our wants, while we have been about our Master's work.

God bless the METHODIST: we hope to meet you at conference.

J. R. DICKERSON.

PLUMMERVILLE C'T—I wrote a brief note concerning my charge soon after entering upon my pastoral duties here. My first impression was that we were in the midst of a good people. It is no longer an impression, but an indisputable fact. Our people have given convincing proof that they value him "who bringeth good tidings, that publisheth peace." The circuit is compact—five appointments, easily accessible; the farthest may be reached in a two hours' drive. The exercise required to meet the appointments has been an advantage to my health, so that for years I have

not enjoyed better health than I have had for the last three months. Our charge has suffered heavy loss in membership. Some of our best workers have been dismissed by certificate. Have not had a large number of accessions. In our meeting here I was assisted by our good Brother Hayes, of Morrilton. One of our local preachers has given a hundred dollars to the Educational Fund. I am getting ready for that "awful day"—the fifteenth of November—and for that most awful day "when the roll is called up yonder."

J. M. WILLIAMS.

TURNER CIRCUIT.—I have held a revival on Coffee Creek, where the Baptists and Campbellites have occupied for years. I also organized a Methodist Church and have been receiving new members every appointment since, and now we have about 17 or 18 members there. We have had a wonderful revival at Turner, which resulted in 55 conversions, 50 accessions to our church, and 14 infants baptized. As to the number of reclamations, we would say, almost the entire church. Oh! what a change in Turner circuit. Rev. W. H. Evans was with me two weeks, and did excellent work in the pulpit and in the homes of our people, always holding the pastor between him and the people. Last Sunday I had a fine crowd of young converts. We have two prayer-meetings a week; young men's prayer-meeting Wednesday night, and general prayer-meeting Sunday night; also, an excellent Sunday-school.

I have, in the bounds of my work, about 25 young converts of the very best material, who are always willing and will pray in public when called on.

Last Friday night, after I had gone to bed, an unusual noise was heard at the front gate, and before my wife could realize what, or who they were, sixteen or eighteen young converts came flocking in, each one bearing a load. Meat, flour, Irish and sweet potatoes, butter, molasses, sugar, and coffee. God bless our noble people on Turner circuit. Turner has been in the background long enough, and by the grace of God we are coming to the front. We are just now getting well acquainted with our people, and if there is a jar between the pastor and people I have not heard of it. The preacher who may be appointed to serve this circuit another year, need not be afraid of starving.

N. W. WOMACK, P. C.

Read

What they say about Dr. Brooks' Scriptural Sanctification.

Midland Methodist, Nashville, Tenn.:—"In both object and methods it is transparently honest, the author neither 'walking in craftiness nor handling the word of God

A Badly Sprained Arm.

HOUSTON, TEX.

DR. RADWAY & Co.—Dear Sirs: August 25th last I had a badly sprained arm. After using six different (what were called) remedies, I never got relief till I used Radway's Ready Relief, which eased the pain at once and cured me in two days. My father, who is 56 years old, says: "Radway's Ready Relief and Radway's Pills are the best of all medicines." We keep them in the house the year round. Respectfully,

THOS. HANSBROUGH, Special Police, City Hall.



A Cure for all Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation.

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Frostbites, Chilblains, Headaches, Toothaches, Asthma, Difficult Breathing.

Cures the worst pains in from one to twenty minutes. Not one hour after reading this need any one suffer with pain. Sold by Druggists.

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deceitfully.' In combatting adverse opinions there is breadth, there is tolerance, a spirit of brotherliness that can not fail to win the good opinion of every unprejudiced reader. No fair-minded man will fail to accord him a high place as a vigorous writer and a conscientious Christian gentleman."

Pentecostal Herald, Louisville, Kentucky.—"One of the very best books that has appeared. It is candid, fair, and strong. The book will do good."

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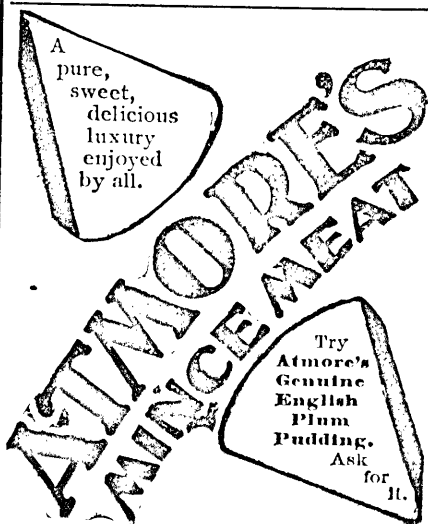
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Hot Springs—Mrs. J. N. Hawley.
Monticello—Mrs. J. E. Erwin.
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Report of Woman's Home Mission Society, Second Quarter, 1899.

Publication of the following reports was necessarily delayed.

—[Ed.]

TREASURER'S REPORT.

Asbury Adults: Dues.....	\$ 3 70
Special.....	1 75
Contingent.....	85
Educational.....	5 00
Rev. James Thomas, Patron Sunbeams, dues.....	1 40
Arkadelphia Adults: Dues....	4 40
London Cottage.....	1 45
Special.....	1 00
Contingent.....	1 00
Church work.....	15 03
Relief of needy.....	10 00
Altheimer, 1st and 2d quarters: Dues.....	7 50
Contingent.....	2 50
Melissa Baker.....	1 00
Local missions.....	15 00
Local supplies.....	8 00
London Cottage, 1st quarter, by Mrs. W. H. Davis, left out of print by mistake,	10 00
Benton: Dues.....	1 60
Baby mites.....	50
Baby Roll members.....	1 00
Local church.....	3 40
Camden: Dues.....	3 00
Central, Hot Springs: Dues....	3 00
Station parsonage.....	54 25
DeQueen: Dues.....	7 40
Baby Roll.....	75
Local church.....	105 92
Dewitt Juveniles, dues.....	45
DeWitt Adults, dues.....	90
Fordyce, 1st and 2nd quarters: Dues.....	6 00
Baby Roll.....	75
Local church.....	2 25
Local supplies.....	15 00
Relief of needy.....	25 00
First Church, Little Rock, dues: Mite Boxes.....	14 90
Contingent.....	1 34
Station parsonage.....	7 85
Local church.....	18 00
Relief of needy.....	64 00
Mrs. W. C. Ratcliffe, to Educational Fund, in honor of W. C. Ratcliffe.....	21 10
First Church Juveniles, Little Mission Band, dues.....	5 00
This is both For. & Home Miss. Aux., dividing their dues equally.	2 00
Hamburgh, dues.....	9 50
Hope, dues.....	1 60
London Cottage.....	5 00
Hunter Memorial, dues.....	3 80
Local church.....	28 15
Junction City, dues.....	1 00
Station parsonage.....	65
Lockesburg, dues.....	3 50
Circuit parsonage.....	25 00
Monticello, dues.....	2 00

Magnolia, dues.....	5 60
Baby Roll.....	25
Station parsonage.....	2 50
Malvern Hill, Hot Springs, dues: Station parsonage.....	5 25
Local mission.....	7 75
Relief of needy.....	2 05
Malvern, dues.....	9 30
Melissa Baker.....	6 05
London School.....	1 00
Conference contingent.....	3 00
Local contingent.....	2 12
Station parsonage.....	3 45
Local church.....	11 33
Local mission.....	20 45
Garments for poor, 13.	1 50
Pine Bluff, dues.....	4 50
St. Charles Juv. DeWitt Ct. dues: Stephens, dues.....	45
Swan Lake, B. F. Wilson, dues: Baby Roll.....	2 20
Contingent.....	4 15
Sherrill, dues.....	50
Contingent.....	35
Local church.....	2 20
South Hot Springs, dues.....	65
Winfield, dues.....	45 60
London Cottage.....	4 45
Caddo Cottage, 1 T.....	3 00
Local mission.....	10 00
Garments for poor, 14.	7 00
	44 60

DISBURSED.

For Pub. Min. Annual Meeting \$	42 90
Distribution of Minutes and incidentals.....	15 00
Postage on literature.....	3 00
One other check has been given out during the quarter, but has not been receipted nor returned to the bank.	

If voucher work reported here be found to differ from that of the Corresponding Secretary, let it be remembered by the reader that the Treasurer reports as reported to her, and the Corresponding Secretary does the same. We wish we could persuade you to send all reports to both of us, that they might bear the stamp of business capability, at least.

MRS. S. H. THOMPSON,
Treas. L. R. Conf.

CORRESPONDING SECRETARY'S REPORT.

Total number adult auxiliaries.....	31
Total number adult members.....	450
Total number young people and juvenile auxiliaries.....	12
Total number Y P and Juv members.....	175
Total number members in Conf.....	625
Number of meetings held during qr.....	95
Average attendance during qr.....	277
Total number life members.....	7
Total number on Baby Roll.....	30
Number of members on Baby Roll added during the quarter.....	3
Number subs to "Our Homes".....	235
Number taking Home Mission Reading Course.....	118
Number adult mite boxes in use.....	57
Number baby mite boxes in use.....	55
Number pledged to proportionate and systematic giving for local work.....	206
Number leaflets distributed.....	1154
Number annual reports distributed.....	100
Number Dist. Sec's reporting Q'tly.....	4
Number visits to sick and strangers.....	980
Number visits to corrective or benevolent institutions.....	13
Number cottage prayer meetings or Bible readings held.....	42
Number of garments distributed in good order.....	234
Number needy relieved.....	103

Considering the fact that the above statistics represent work accomplished by about only one-half of our auxiliaries, we have reason to feel encouraged. And what may we hope for and expect when all work together for our Lord and Master; letting it be known, for our mutual help as well as the encouragement of our sisters throughout Southern Methodism. Our reports are only a record of deeds done by earnest Christian women, who are striving to help

build up God's kingdom. Their names are not known here, but are surely recorded in the Lamb's Book of Life.

During this quarter auxiliaries were organized at Rocky Comfort, Okolona, and St. Charles, and five others were re-organized.

Of the thirty-five older organizations, reports were received from twenty-one, leaving fourteen not heard from. We trust the silent ones have been at work and will send reports for two quarters by Dec. 1.

I would be glad if each corresponding secretary would state clearly when members are pledged to systematic and proportionate giving for our connectional work. A large number of our members have adopted this method for local work, and a number of them might set aside a regular offering (besides dues) for the connectional, if urged to do so. Let the president of every auxiliary present this subject carefully, and something will be done.

We are gaining new subscribers to "Our Homes," but are losing a number by our failure to secure renewals. Let us look well to this, for we need our paper and should put it into every family.

One-half of our fiscal year is gone. Shall not the remaining half be marked by an increase in good works and growth in spiritual things? Sincerely,

MRS. W. H. PEMBERTON,
Conf. Cor. Sec'y L. R. Conf.

Notice.

To the Preachers in the Little Rock Conference:—Dear Brethren and Co-workers.—At the last session of our An. Conf., at the earnest solicitation of the W. F. M. S. of this Conf., through their President, Nov. 5, 1899, 11 o'clock service was the time set apart for each preacher throughout the conference to preach a sermon on this department of our church. (See p. 16, 45th L. R. Conf. Minutes) God grant that through this unanimity of action on the part of the leaders of Zion's hosts many disinterested women in our church may be awakened to their duty in the great work of saving the world of heathendom. Looking for and praying that much and lasting good will come from this concert of action on the part of the ministry of our conference, I remain, most sincerely,

MRS. JAS. THOMAS,
Cor. Sec'y W. F. M. S.

Programme for Public Meeting of the W. F. M. S. of the Little Rock Conference, to be rendered Nov. 5, 1899. "Christ alone can save the world, but Christ can not save the world alone."

1. Hymn 446, Hymn and Tune Book.
2. Scripture lessons—Malachi iii. 8—14, read in concert; 2 Cor. viii. 1—12, read alternately.
3. Hymn 447. What is the connection between these hymns and the Scripture readings?
4. Prayer. (Pray especially that the morning's sermon will awaken greater zeal in this cause.)
5. Original Paper: "The

Women are Handicapped.

Too Frequent Illness Debars Them From a Successful Career in the Business World—How it May be Overcome.

From the Free Press, Detroit, Mich.

The greatest drawback to-day with women that work in the stores and factories is, that they do not take the right care of their health. Business men frequently say they can't depend on women because they are ill too often. If every young woman would take the right care of herself this complaint would never be heard.

Mrs. C. W. Mansfield, of 58 Farrar Street, Detroit, Mich., is a business woman and a successful one too. Employing many young women and having years of experience in the business world she is in position to speak of women who earn a livelihood.

"For years," she says, "I suffered in silence and was so worn out at night that I could not sleep. I visited a female specialist who said I had a complication of ailments peculiar to women. I could not find relief from her remedies and had tried so many kinds of medicine that I had given up all hope of ever getting better."

"I was given a box of Dr. Williams' Pink Pills for Pale People, by a young lady in my employ. The first box gave me much relief and I was able to rest at night for the first time in many months."

"I then bought more pills and think I must have used a dozen boxes in my own case, but have given away to suffering women double that amount. Without a doubt these pills are a good medicine for they cured me, and have cured several people to my knowledge."

"I think that if you should ask any of the druggists of Detroit, who are the best buyers of Dr. Williams' Pink Pills for Pale People, they would say the young women."

"These pills certainly build up the nervous system and many a young woman owes her life to them."

"As a business woman I am pleased to recommend them as they did more for me than any physician and I can give Dr. Williams' Pink Pills for Pale People credit for my general good health to-day."

No discovery of modern times has proved such a boon to women as Dr. Williams' Pink Pills for Pale People. Acting directly on the blood and nerves, invigorating the body, regulating the functions, they restore the strength and health to the exhausted woman when every effort of the physician proves unavailing.

For the growing girl they are of the utmost benefit, for the mother indispensable, for every woman invaluable.

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

Work at Home Reviewed "Bring out the number of members and amount paid per capita in the L. R. Conference. Show remedies for the hindrances to the work. 6. Music; Solo, Duett, or a Hymn.

7. Original Paper: "The work in the Field Reviewed: (a) China, (b) Mexico, (c) Brazil, (d) Korea, (e) Santiago, Cuba. Five papers instead of one may be used under this head; if so, intersperse music between each paper.

8. Paper: "The Twentieth Century Fund."

9. Music.

10. Collection.

11. Coronation, Hymn 132.

12. Benediction.

I would suggest for you to have a good music committee, where practicable, who will get up some excellent music for this occasion.

There are more "points," in the four volumes presented to each new subscriber than a porcupine presents to his enemies.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

NOVEMBER 5, 1899.

Nehemiah's Prayer.

NEHEMIAH I.

Golden Text.—"Prosper, I pray thee, thy servant this day." (Verse 11.)

Time.—B. C. 446 or 445. Place.—The royal palace in Shushan.

Zerubbabel led the returning Exiles from Babylon to Jerusalem in the year B. C. 536. The national movement which he and they inaugurated with such high hopes had almost spent itself when Ezra the Scribe went up to Jerusalem with a new contingent, a contingent of zealots, in the year B. C. 459. In our last lesson we saw something of the reform movements for which Ezra was responsible. Great as were the results of Ezra's work, they would have been meager and most likely short-lived had it not been for the intervention of yet another man—a very great man he was. That man was Nehemiah. For Ezra was a religionist and a reformer in the sphere of religion. Thirteen years after he had gone to Jerusalem matters were again in a bad way—his reformation had not yet reached the circumference of affairs, was indeed in danger of being entirely overborne by the course of things outside the Temple. The walls of the city had never yet been rebuilt; or, if so, had again been largely demolished; there was general disorder, robbery, murder, kidnapping of Jews by the unfriendly tribes around; even the Temple itself was falling into decay. The Lord's vineyard had no hedge about it, and everything was demoralized accordingly. What was most needed for the situation was a strong man of affairs, a real statesman who could grasp the situation and was not afraid to act. And God had just such a man still among the children of the captivity down at the court of Persia. It was Nehemiah, a young Jew, between 20 and 30 years of age, cupbearer to Artaxerxes Longimanus. His office as cupbearer brought him into very close touch with the king. He was also in favor with the king. Upon being informed of the condition of things at Jerusalem, he was greatly moved, and he besought his royal master to grant him a commission that he might go to Jerusalem and straighten out affairs there. The commission was given, and so in the year B. C. 446, ninety years after the Return, (I see that by some confusion of dates, I put down in last week's lesson the going up of Ezra at this time, whereas it was 13 years earlier) Nehemiah went to Jerusalem with power to do whatever was necessary. He spent twelve years there in the service of his nation. He must be put down as one of the great patriots of history. He left a place of wealth and luxury

A Very Bad Cancer of the Cheek Cured in One Month's Time.

Dallas, Tex., June 18, 1899. Dr. Bye, Kansas City, Mo.

Dear Sir:—I have delayed writing to you longer than I intended doing. I did not want you to consider me ungrateful for I feel under many obligations to you for the cure of my face. The second application did the work all right.

With respect I remain yours truly, LUCY ROBERTS. Cor. Harwood & Cedar Springs Avenue.

Send for a book mailed free, giving particulars and price of oils Address DR. BYE, KANSAS CITY, Mo. (Cut this out and send it to some suffering one).

to undertake a most arduous task which was not without its perils. He maintained himself and his retinue while he was acting as governor, and kept open house, where he dispensed a princely hospitality. Today's lesson will show the spirit in which he enters upon his work.

Do You Sell Books?

We have a good crop everywhere in Arkansas. The lumber business is better than for many years. The building of the new railroads is putting a great deal of money in circulation. There will be no better time for preachers and general agents to sell books than this fall and winter. We are able to make as good terms with agents as any house anywhere. Make application to us for what you want. GODFREY & THORNBURGH.

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.

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.

GODFREY & THORNBURGH.

32,000

27,000

Copies of Mrs. Thornburgh's Catechism for little children have been sold in about five years, and we have just had a new edition of 5,000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who has been for many years a Sunday-school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, or, 40c per dozen.

ARKANSAS METHODIST, Little Rock, Ark.

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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.

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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 1-2x 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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LITTLE ROCK, : ARKANSAS.

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,} 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.

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

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

Epworth League.

OCTOBER 29, 1899.

Giving, a Measure of Love.

MARK XII. 41-44.

The especial subject which the League is supposed to consider, in its meeting to-day, is "Systematic and proportionate giving"; and, certainly, a more important subject could not be presented to young Christians.

This writer, when about eighteen years of age, had his attention called to this matter. These were the arguments presented: All public interests have a claim upon every individual, and he is in honor bound to consider and accept his proportionate part of public burdens. We are all citizens of the commonwealth, and all the affairs of the State—the maintenance of its laws, the support of its public institutions, its asylums and schools; the building of its roads, and many other things which are necessary for the good of all the people—must be paid for by the State. This payment the State secures by a tax, supposed to be uniform, according to means, levied on all the citizens. The tax is a fixed and proportionate amount, regularly collected: Proportionate and regular giving, then, is the law of the State, and we see no other way by which the interest of all the people in the State can be served. For special causes men have organized many associations and lodges. All these must have their uniform fees, which they must collect regularly. Every one who joins a lodge understands that the dues must be regularly paid.

Now the work of the church, which to the mind of every true Christian must appear to be of the highest importance to the public good, makes large claims on us for money. How else shall churches be built, ministers supported, the gospel sent abroad? In the church, organized by God's direction, in the olden time, the law required the giving of the tithe or tenth of all the yearly gross income of all the members for the support of the church.

Under the Christian dispensation the motives for giving are even greater than under the old. Those old Jews thought not to go beyond sustaining their home church, so to speak. This was an institution bestowing its benefits upon them and their children, and which they were bound to sustain. But to make a conquest of the world for the Lord Jehovah was

not in their minds. But the first command to the disciples of Jesus, and the perpetual watchword of the church is "Go" "Go into all the world and preach the gospel to every creature." This is our marching order; so that upon all Christian hearts must rest the two-fold burden of sustaining the gospel at home, and sending it abroad. Larger liberality is to be expected under the New Dispensation than under the old.

According to Christian ideas, a free heart-service is alone pleasing to God. We ought to be above the requirements of an outward law, to compel us to duty. But we should be a law unto ourselves, not having freedom from law. Our consciences should make us more liberal, more consistent, more faithful in this matter of giving to the Lord, than the Jew was under the old law.

It was by such reflections as these, that the writer of this lesson was led to fix, in boyhood, a rule of giving, which he has observed through life. It is a thing every Christian is called to do. We know some who always give a tenth of their gross income. We know some who give more. It seems that an earnest Christian could hardly have a good conscience in doing less.

Let us bring before us the picture presented in our lesson. Jesus sits over against the treasury and observes how the people cast in to it the offerings of the Lord. Jesus is still observant of our gifts and offerings. He is still seeking the liberal and cheerful giver. "Giving is a test of love." You can not think of it otherwise. The devotion of the heart to God is in the freedom with which it surrenders worldly things to him. Profession of Christian devotion, not backed by liberal giving, according to one's means, we are bound to regard as shallow, thoughtless, and even hypocritical.

The example which the Saviour commended was the widow who gave all she had. In such a case two mites are more acceptable to God than shekels or talents. But let it be remembered that it was not the two mites, but the largeness of the gift in proportion to means, which won the Lord's approval. The two mites become, in this picture, the symbol of a full heart service, and unhesitating faith, and a boundless liberality.

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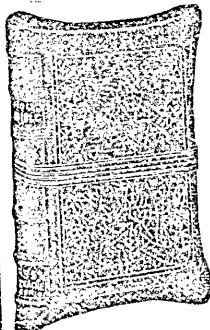
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GODBEY & THORNBURGH,

Little Rock, Ark.

ARKANSAS METHODIST

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

WEDNESDAY, OCT. 25, 1899.

A man's earnestness is judged, not by the noise he makes, but by the work he does.

The membership of our conference in Brazil is 2,336; gain this year, 335.

The editor of "The Texas Advocate" thinks it was not in good form for Drs. Pritchett and Tigert, who are connectional officers, to take part in the debates on the Barbee and Smith case. That view is held by many.

This age is not less distinguished for its progress than for its superstition. The new discoveries and inventions constantly appearing, the wonderful unfolding of the secrets of nature which is constantly going on, create a disposition to credulity unknown before. And so every charlatan and trickster has his chance and every wild theorist can get a following.

We have read with deep interest the letter of Bishop Hendrix—"A Winter Railroad Journey of Fifteen Hundred Miles in Brazil"—published in the Christian Advocate of October 12. Other letters will follow. We regret that our space will not allow us to publish them. They show that our mission work is being blessed of God in Brazil. The church has made good gain there the last year.

I remember that almost the entire gain of the M. E. Church last year was in her foreign mission fields. The same measure of consecration, faith, and unity exhibited by our missionaries, when realized at home, will solve the question whether our progress in winning souls to Christ be checked or not.

The matter of crowding our churches too close together, which Rev. B. F. Watson considered in an article recently, and which Rev. M. M. Smith considers further in this issue, is of great importance. Our young men, especially, are inclined to please everybody, and to have respect to the opinions of old members. Many a community is allowed by this sort of accommodation to break itself into fragments, and destroy itself religiously. Often petty rivalries are the first cause of these divisions, and are almost sure to be the result of them. There could be no more profitable theme to discuss at a district conference than this. We trust the brethren will not let the subject die until an impression is

made on all our people which will result in consolidating appointments in many places, and preventing such ruinous divisions in the future.

The editor of the Richmond Advocate seldom misses the mark. But doesn't he miss it in this:

"Even disagreeable people have their mission in the world. For instance, it helps us to realize the value of time when a good brother, who doesn't believe he has anything 'special to say,' gets up to say it."

It seems to us that the matter turns out just the opposite of what is here suggested. The speaker realizes no value in the time he spends in his talk, and the hearers realize no value in the time they spend listening. If the time has any value at all, both parties fail to realize it.

A Custom to Condemn.

One of the preachers of the Arkansas Conference, in a private letter to the Editor, reports a custom prevalent in his section of the country, which is not only very foolish but very detrimental. It is that of assembling, on Sundays, at the burying grounds to pass the day. Lunch is brought and flowers to lay on the graves, and the whole community, young and old, thus spend their Sabbaths. These gatherings are advertised extensively, and hundreds of people attend. For each Sunday a different place of meeting is named, and so the people go round to all the graveyards in the country. The writer says that the regular church services are abandoned during almost the entire summer as the result of this foolish movement.

We respect the feeling which brings a bereaved heart to visit, from time to time, the grave of the loved and lost. But in such a case, the sincerity of grief is marked by the desire to be alone. The sweet memories of the past, the meditations upon the life to come, and the sacredness of sorrow require solitude. Nothing can be farther from refined sentiment than making a public picnic around the graves of dead relatives.

It is an unnatural custom, not suggested either by true sorrow of bereavement or true respect for the memory of the dead. It would be hard to explain such a custom, from any feeling that bereavement could suggest, to a cultivated mind, and it appears that its chief support must come, not from any such source, but from a desire upon the part of a careless crowd to make an excuse for a free assembly and a social day. But, aside from this,

surely this is not the way for a Christian to spend the Sabbath. The attempt to save such assemblies from the charge of Sabbath desecration, by some pretense of religious service, will sometimes be made. But the church is the place for all true worshipers on the Lord's day—the church, to which alone all the people are indebted for whatever of religious faith or sentiment is maintained in the land. There is not a devout Christian in the land who is not indebted to the church for his religious faith and experience, and it is to the church he must look to maintain religious faith and example. The preachers and church members should stand by the church and condemn this Sabbath desecration.

Why They Fail.

It is strange that so many churches claim to have a great desire for a revival and make such desperate efforts for a revival, and yet do not revive, but collapse. They have preaching, singing and prayer for two or three weeks, and quit exhausted, and have had no revival.

Now, I say all this comes from going about the thing the wrong way. Any church can have a revival, if the members want it, if they will only go at it right. Here is the way to do it: Let all the members who want a revival, (1) revive their reading of God's word, (2) revive their private prayers, (3) revive the family altar, (4) revive their love of the brethren, (5) revive their effort to lead unconverted people to Christ, (6) revive the spirit of forbearance and forgiveness toward those who injure them, (7) revive their attention to all the public means of grace. This is a straight-forward, common sense way to a revival, and if the members of the church will take this practical way a revival is sure to follow.

Branson's Sermons.

We have a good supply of Rev. A. M. R. Branson's Sermons in stock. He desires us to say that the entire proceeds of sale, less commission, will go to Galloway College. The book ought to have a good sale.

Bishop Chas. B. Galloway has this to say of Rev. A. M. R. Branson's book: "Have read several of the sermons to profit. I can commend their chaste and dignified style, the wise selection of subjects treated, and the earnest evangelical purpose which pulsates in every glowing sentence. The circulation of the book will do good."

Price, one dollar. Order from the author, Jonesboro, Ark., or Godbey & Thornburgh, Little Rock, Ark.

Don't Blame the Hoe.

REV. W. P. WHALEY.

Taught by the voice of centuries, he stands
Amid his field and looks up to the sky.
With the fulness of ages in his face,
And in his figure, shapely, tall and strong,
The health and manliness of honest work.
Proud that he is a brother to the man
Who rules the state, or pens his higher thoughts
In epics, he names o'er his ancestry
Of kings and gladdens at the prospect
Of power for himself or child somewhere
Adown the vista of succeeding years.
He is not "dead to rapture," nor desponds,
Though lords and kings may sit above him,
For he's an honest man, and therefore king.

He has no word of censure for the hoe—
The humble tool of his honest labor—
It beads the sweat upon his manly face,
But in this sweat he eats his daily bread

And keeps inviolate a sacred law.
This is the man "the Lord God made
and gave

To have dominion over sea and land;
To trace the stars and search the heavens
for power;

To feel the passion for eternity."
This is "the Dream He dreamed who
shaped the suns

And pillared the blue firmament with
light."

Labor degrades nor brutalizes man;
But idleness does, and man's dissipation.

These "loosen and let down the brutal
jaw;"

These "slant back" the beastly, repulsive
brow;

'Tis these "blow out the light within
the brain,"

And make man a mean "brother to the
ox."

A "slave" to drink and passion, what to
him

Are noble thoughts, pure life, God's
commandments,

The world's weal or woe? He cares
nor reckons

But for the hellish means to damn
himself.

Down all the road, wide and steep, unto
hell,

There is no Thing more horrible than
this—

More "tongued" with fire for self-con-
demnation—

"More filled with signs and portents
for the soul"—

"More fraught with menace" to the
whole round world.

Benton, Ark., Sept. 1.

Notice.

The St. Louis, Iron Mountain, and Cotton Belt railroads will give the rate of one and one-third fare for the round trip on the certificate plan for those attending the Little Rock Conference, at Fordyce, Nov. 22nd. Tickets may be purchased on Monday 20th, and will be limited till Tuesday 28th. Have written for rates on other railroads, but have not secured special rates.

W. A. STEEL.

Hamburg, Ark.

Preachers' Meeting.

The preachers' meeting convened at First Church, Tuesday at 10 a. m., Rev. Jas. Thomas in the chair. Present, Workman, Watson, Glass, Richardson, Evans, Christie, Pipkin and Godbey.

After the opening exercises Bro. Thomas stated that some progress had been made toward organizing a city mission work, but plans were not yet complete.

He, Bro. Thomas, said he spent the Sunday with Bro. F. E. Dodson, on Oak Hill circuit. He said he found a beautiful church and manifestations of taste and progress. Bro. Dodson is doing noble work.

Bro. Christie had fine congregations last Sunday at both services and received four members by certificate.

Bro. Glass had full congregations. He administered the sacrament, baptized and received five into the church. He says the Lord has blessed the labors of the year.

Bro. Evans reported good work in Sunday-school. One hundred and fifty at his league. Twenty-eight additions was the result of his revival effort. Four received at Sunday service.

Bro. Watson had a very gracious spiritual uplift as the result of his special efforts. Eight persons were received into the church last Sunday. The financial state is good. Bro. Ricks rendered excellent service.

Bro. Workman reported eight additions last Sunday. The special services were very profitable to the church. The Sunday-school is very fine, averaging more than a hundred.

Bro. Richardson had assisted in the meeting at Asbury. He was pleased with the spirit of the church. He thought the outlook excellent.

Bro. Thompson said there were good congregations at First Church.

Bro. Godbey reported fine congregations at Dardanelle, and that Bro. Sherman is doing an excellent work.

A report was made from Bro. Huchison that he was in a protracted service at DeVall's Bluff, and that there were fourteen converts to date. The presiding elder reported that at date he was sure the following charges will bring up all the general claims. First Church, Winfield, Hunter Memorial, Mabelvale, Austin, Lonoke, Carlisle, Maumelle. Some others he thinks will pay out.

The preachers are full of hope, and in excellent spirit. Rev. L. B. Hawley called in near the close of the meeting.

A Preacher's Discovery.

Rev. J. W. Blosser, M. D., who has for many years made a specialty of catarrhal diseases, has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, Asthma, Catarrhal Deafness, etc. It is a penetrating, healing, smoke vapor that goes directly to every affected spot, destroys the germs of the disease and heals the mucous membrane. Any sufferer who will address Dr. J. W. Blosser & Son, 102 Broad Street, Atlanta, Georgia, will receive, post paid, a three days trial treatment free.

Notice.

To the Preachers of the Little Rock Conference:—As the year closes, let every preacher do his best to raise his entire assessment for conference claimants. There is great need in the homes of our dear old men, and we must supply them. If every preacher will bring up his full amount, we will have no lack. He that is short one dollar will cause just that much embarrassment to the Joint Board, and just that much privation in the homes of those depending upon us. Don't fail. Do your full duty. And there will be no lack. I do not believe there is a charge in the conference that will not pay up in full, if the matter is properly presented. Try it faithfully, and see what the result will be. Lovingly,

LEWIS B. HAWLEY,
Chairman J. B. F.

Little Rock Conference and W. M. Society.

A broad door will be opened for enlargement of our Societies, on the 1st Sunday in November, that being the day given to our special work by the pulpits of our Conference, through grant of request from our Annual Meeting. May the theme be unbroken, and every altar filled with fire from above. A swell of missionary zeal is belting the church. Nations are showing an unquenchable thirst for "living water." Christ is radiating from afar, and the Holy Spirit is touching hearts, that scarce are able to discern the heavenly source. Knowledge is on the wing. God's Holy Book is alive with saving power while, with renewed love, our Lord repeats the great command to "go" with His truth that the world may be saved.

May our dear preachers, from Little Rock to the sweeping circumference of the conference, realize the presence of their Lord and King. May the congregations catch the Macedonian cry, and give earnest heed thereto. It is hoped that each auxiliary will hold an open meeting, in afternoon or evening of same day. Let children and young people join in song and recitation, while all lend service to make the occasion accepted "in His name." Let worship be sealed with gifts unto the Lord, ourselves first, then all we have to His glory.

LOU. A. HOTCHKISS, Pres.

Notice.

Sixth Annual Convention, United Daughters of the Confederacy and Unveiling of the Winnie Davis Monument, Richmond, Va., Nov. 7th-11th, 1899.

For this occasion the Southern Railway will sell round trip tickets November 5 & 6, good to return November 14th, at one fare for the round trip.

The Southern Railway has been designated by the Sarah L. W. Chapter of Memphis, and also by the entire Arkansas Division, as the official route to Richmond. Sleepers will be run through from Memphis to Richmond without change on train leaving Memphis at 8 00 P. M., November 5th, under personal supervision. An elegant observation and cafe car—meals served a-la-carte—accompanies this train east of Chattanooga. Round trip ticket from Memphis \$22 50. Chapters located at intermediate points will take this train en route. These rates are open to members and visitors as well as delegates.

Persons desiring sleeper reservations are earnestly requested to communicate as early as possible with any one of the undersigned, who will give prompt attention to this as well as to any other matters connected with this movement. R. D. Nesbit, Depot Ticket Agent, L. M. DeSausure, City Pass & Tkt. Agt., C. A. DeSausure, Division Pass. Agt., Memphis Tenn.

Among Our Exchanges

The "Wesleyan Christian Advocate" says the craze of novel reading is a disease of people with empty heads. We suggest that the disease grows from bad to worse because the more they read the emptier their heads become.

The editor of the "St Louis Advocate" likes not our advice about sitting still," regarding the war claim. Well, when one is compelled to wait, he might as well take a seat. But every one to his liking. Our confrere has never been accustomed to sit down long anywhere.

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.

GODBEY & THORNBURGH.

FOUNTAIN PENS

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

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

GODBEY & THORNBURGH.

Personal.

Rev. F. E. Dodson was a caller Monday.

Rev. Stonewall Anderson was in the city on business last week.

Revs J. H. Glass and Harry Hays were pleasant callers Monday.

Rev. J. M. G. Douglass was in the city this week, arranging for his daughter to attend the business college.

Twin babies, both girls, took up their residence at the Okolona parsonage with Brother and Sister Dean, on the 21st.

Bros. Robbins, Nee, and Anderson, from Fulton, were callers Tuesday. They are in attendance upon the Grand Lodge.

Rev. J. R. Oason came up Monday, thinking it was the day for the meeting of the Orphans Home Trustees. Wednesday is the day.

Rev. Wm. Sherman was in our office Thursday. He told us of a victory won by the people of Dardanelle in keeping out the saloon from that city.

"1874-1899. Mr. and Mrs. John W. Glenn, at home, Friday evening, November 3, at half-past seven." The Editor sends his compliments.

Rev. W. F. Lloyd has been transferred from Northwest Texas Conference to the Louisville Conference and stationed at Walnut Street, Louisville.

Rev. E. F. Wilson writes from Oregon, that he was returned to Medford, and is much pleased. He reads the METHODIST as a letter from home every week.

Rev. E. R. Steel returned last Thursday from Arkadelphia, where he had been assisting Rev. J. R. Moore in a protracted meeting. The blessing of God had been upon the effort. The meeting is continued.

Rev. W. M. Taylor writes:—"My father died in great peace the 7th of this month, at his home in Franklin county, near Ozark. I was called in time to reach him from my work on Appleton circuit 15 or 16 hours before his death."

NOTICE.

Batesville District. Special quarterly meetings. A. E. Holloway, P. E. November: Evening Shade and Melbourne at Evening Shade 7 p. m., 22; Evening Shade circuit at Mexville 10 a. m., 23; Cedar Grove circuit at Oak Grove 11 a. m., 24; Jamestown circuit at Alderbrook 2 p. m., 24; West Batesville circuit at Central Avenue 3 p. m., 25; Batesville station, 7 p. m., 27; Cushman circuit at Cushman, 11 a. m., 27.

For Sick Headache

TAKE HORSFORD'S ACID PHOSPHATE

Dr. H. J. Wells, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

Warning Order.

State of Arkansas, County of Pulaski, In the Pulaski Chancery Court. Julia Bradley, Plaintiff, vs. John Bradley, Defendant. The defendant, John Bradley, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Julia Bradley. CHAS. M. CONNOR, Clerk. By WILLIE H. BASS, D. C. October 16 1899. MARSHALL & COFFMAN, Solicitors for Plaintiff.

Christian Life.

Every preacher fails with a back-slidden church.

What many Christians need is to shorten their creeds and lengthen their list of duties.

There is need that the hearer prepare to hear as the preacher prepares to preach.

On the fly leaf of a good woman's bible is written, "Put any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie but the one which binds me to thy service and to thy heart."

Cornelius Vanderbilt, whose death the papers have chronicled, was reckoned to have owned a fortune of \$100,000,000 or more. Yet he was an humble Christian, and used his means in behalf of religion and philanthropy.

"The ideal of church life is to be found in the 'family church,' so called, in which the congregation is made up of associated Christian families. The congregation made up of isolated individuals is a necessity of modern social and economic conditions, but those conditions are not necessarily just or healthful. A wise father or mother prizes the opportunity of bringing up his household in the wholesome atmosphere of a family church.—Watchman.

Back to the Old Path.

The class-meeting is said to be dying. If so, it may be because it has been made too narrow rather than from loss of spirituality. It was a meeting of spiritual culture, but it was much besides that. It began as a financial expedient, and the spiritual culture developed incidentally. And it may be questioned whether the study of the society's needs, and of ways of helpfulness to members, was not more important than even the study of the subjective personal experiences of the members.

Would it not be better to revert to the original type? Would not the class-meeting be more attractive and useful if it were broadened to include not only personal religious emotion and contemplation, but the interests of the class and church members as well? Class meeting is dull, members say; we say the same things over and over; we have not a new experience every week. Better meet together, pray together, speak if we have something to relate of experience, and then, under a wise leader, give the hour to considering how we can help in church work—who of the members need our aid, what boy might be brought into the Sunday-school, what family gathered into the congregation, not seeking to know or tell how bad somebody is, study to lead him to salvation; someone is discouraged and tempted—how can we help him? The stewards are in financial distress, why not make the class an instrument as of old for their help? When thus the

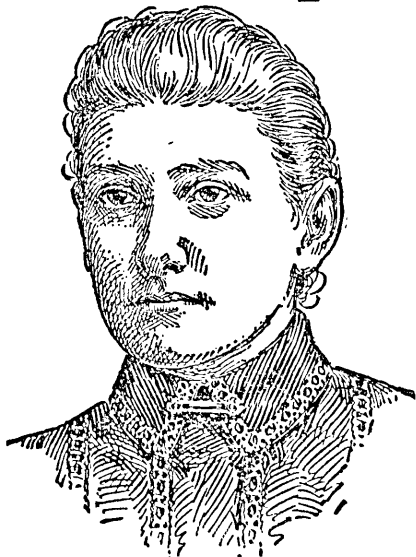
class is made a season of prayer and contribution for the church, the Sunday-school and the church, the Sunday-school and the congregation, it will no longer be monotonous or fruitless. Better use the old means than build so much new machinery—brotherhoods, Leagues, orders, societies. The old is better.—Zion's Herald.

The Way to Victory.

In a lonely valley in Switzerland a small band of patriots once marched against an invading force ten times their strength. They found themselves one day at the head of a narrow pass, confronted by a solid wall of spears. They made assault, but that bristling line remained unbroken. Time after time they were driven back decimated with hopeless slaughter. The forlorn hope rallied for the last time. As they charged, their leader suddenly advanced before them with outstretched arms, and every spear for three or four yards of the line was buried in his body. He fell dead. But he prepared a way for his followers. Through the open breach, over his dead body, they rushed to victory, and won the freedom of their country.

So the Lord Jesus went before his people, the captain of our salvation, sheathing the weapons of death and judgment in Himself and preparing a place for us with His dead body. Well for us that not only He went away, but that He went by way of the cross.—Professor Drummond.

No Hope



for you, said four different physicians, but I still had sufficient left to try Dr. Miles' New Heart Cure, as it was highly recommended to me. I had suffered for years with heart trouble; so bad was my case I was given up to die several times. Had severe palpitation, short breath and much pain about the heart, fluttering and smothering spells, but Dr. Miles' Heart Cure gave me prompt relief and finally a permanent cure.

Mrs. J. L. Taylor, Owensboro, Ky.

DR. MILES' Heart Cure

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

RAW AS BEEF FROM ECZEMA!

No Torture Equal to the Itching and Burning of This Fearful Disease.

Eczema—which is more than skin-deep, and can not be reached by local applications of ointments, salves, etc., applied to the surface. The disease itself, the real cause of the trouble, is in the blood, although all suffering is produced through the skin; the only way to reach the disease, therefore, is through the blood.

Mr. Phil T. Jones, of Mixersville, Ind., writes:

"I had Eczema thirty years, and after a great deal of treatment my leg was so raw and sore that it gave me constant pain. It finally broke into a running sore, and began to spread and grow worse. For the past five or six years I have suffered untold agony and had given up all hope of ever being free from the disease, as I have been treated by some of the best physicians and have taken many blood medicines, all in vain. With little faith left I began to take S. S. S., and it apparently made the Eczema worse, but I knew that this was the way the remedy got rid of the poison. Continuing S. S. S., the sore healed up entirely, the skin became clear and smooth, and I was cured perfectly."

Eczema is an obstinate disease and can not be cured by a remedy which is only a tonic. Swift's Specific—

S. S. S. FOR THE BLOOD

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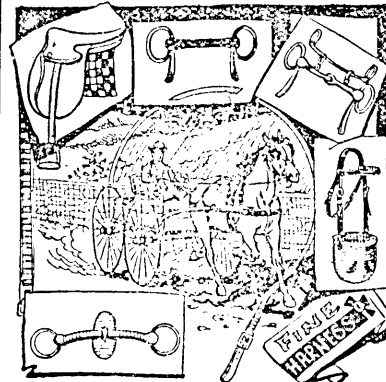
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For the Young People.

To the Children.

Mrs. Belle Herriot, of this city, sent us the story for the children about the little girl lost in the woods. We missed putting her name to the story because it was on a separate slip. Mr. Herriot knew the little girl. The children have been interested in the story, and we hope Mrs. Herriot will write again. Fred Lark will also write again, and tell our young readers of his trip to Oregon. Jack Daw will allow us to break his series of letters now and then by publishing something from other writers.—[Ed.]

Lights and Shadows in the Life of Jack Daw.

THE OLD NEST.

I have said our family roosted in cliffs. A quarter of a mile from the cliffs of Clifty Creek, in the State of Kentucky, stood the home of my grandfather, on my mother's side. The old homestead fell to my mother and there some years of my early boyhood were spent.

My grandfather was a typical pioneer. He came to Kentucky when it was a wilderness, and bought, or entered, I do not know which, a large tract of land.

The old house in which we afterward lived had five rooms, and was built of logs and weather-boarded. The weather-boarding was just for style, as it did not add one particle to the warmth of the thick and closely pointed walls. Even in my boyhood, thirty-years after the house was built, it was considered a fine house for that section.

I mention the weather-boarding to tell you how it was made. I suppose there was not a saw-mill in a hundred miles of the place. The plank was sawed in what was called a sawpit. Men dug a pit in the ground six feet deep, three feet wide, probably twelve long. Over this they put two stout pieces of timber and rolled on them the log to be sawed. Two men took a whip-saw, such as you have seen used for sawing off logs. One got down in the pit under the log, the other stood on the log, and so they drew the saw up and down. We have mills in Arkansas which cut thirty million feet of lumber in a year. Think of the time when men had to make plank in a sawpit.

I was once at the State House in the City of Richmond, Va. I found that it had been built at so early a day that it had no sawed lumber in it. The walls were of brick which had been brought to this country from England and were five feet thick, and the timbers were all hewn out with an ax. The people of Richmond are proud of their old State House.

My grandfather had little use of his land, save to give farms to his children, for nothing could be

sold from the farm. He did not care much for farming, though he had a great orchard of choice apple and peach trees and sheds for cattle and sheep. Grandfather built two mills on Clifty Creek, making almost all the machinery himself. One mill was for making powder and flax-seed oil, and one-half a mile above it, up the Creek, was the mill for grinding corn and wheat. People then cut wheat with a cradle, beat it out with flails, or tramped it out with horses. I was down in Mexico some years ago, and saw the Mexicans work with their wheat. They cut it with knives, or reap hooks, and tread it out with goats. They build up a circle of lattice work, making the ground smooth and hard within. There they spread down the wheat, and then drive in a flock of goats and shut the door. One man stands within, in the centre, with a fork to turn the wheat and prod the goats. The women and children stand on the outside and shake their bonnets, aprons, and hats, and hiss and halloo to scare the goats and keep them on the jump, and so the things go tearing round for dear life. It is funny to see them.

While the Mexican is working that way, the wheat farmer of California drives into his field of thousands of acres a great machine with sixteen horses hitched to it, and the machine cuts, threshes, winnows, and sacks the wheat, sewing up the sacks and dropping them on the ground.

Save for the creek with its bluffs which bounded the old farm on the north, affording, in some places, rich bottoms, the farm of which I have spoken spread out on what was called the Flats, covered with a magnificent growth of chestnut and poplar. We made rails of the chestnut trees. They had such stately, smooth stems, and split so easily, that no farmer would use oak when he had chestnut for rails. We made rails in the fall, when the chestnuts were ripe. For the children it was a merry time. The workmen felled the great trees, loaded with their rich, brown fruit, and we youngsters put in the day with bag and basket gathering our winter store.

JACK DAW.

The Sly Old Cat.

A lady who has a small menagerie of pets remarked the other day: "I have come to the conclusion that the cleverest and sylest animal in the world is the cat. They are cautious and suspicious, and, while a dog can be taught implicit obedience, you can never get more than eye service from a cat. I own a very intelligent specimen. Though he is old enough to be more dignified, he has a mania for playing with and pulling at anything that flutters in the wind, whether it be curtain or plant or ribbon, and his sharp claws do very destructive work. When I am present I have only to say "Roger" in a quietly reproving tone, and he stops his mischief at once, but I see daily many proofs that he takes advantage of the turning of my back. He is for-

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bidden to go into the parlor, and never enters it while I am in the house, and were it not for the presence of black cat's hairs on my soft cushions I might fancy Roger a model of obedience. One day as I approached my house I saw Roger on the parlor window sill, viewing the passers-by with much interest. He did not see me until I tapped on the window-pane with my umbrella, and then he disappeared like a flash. He was up stairs before I opened the front door, and when I went to my room there he was, stretched upon the hearth rug, apparently in the deep slumber of innocence. I gave him a slap as a slight punishment, and he opened his eyes and gazed at me in mild surprise, as if to say, What's the matter with you? He evidently wanted to persuade me that I had been the victim of an optical illusion. No human being could have done a cleverer piece of acting."—Humane Alliance.

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Our Church at Home.

A GREAT REVIVAL.—Our great revival in Augusta closed last Tuesday morning at ten o'clock, with one of the most wonderful baptisms of the Holy Spirit that I ever witnessed. Seven bright and happy conversions; among them was Captain Alex Jones, Judge Carl Lee, our county clerk, and his son Elmo, who is our city attorney and mayor. The house was filled with the divine presence, and many of the saints of God shouted the praises of the Most High. We have had fully one hundred professions of religion, and that of the very best people of Augusta, and of all ages from ten to sixty years old.

Nearly all the leading business men of the town have given their hearts to God, and an overwhelming majority of the young men and young ladies have done likewise. One young bar-tender in a saloon was happily converted, and immediately resigned his position, and yesterday he was employed to work in a large mercantile store. Last Sunday I received a class of fifty-two of the best material of the town into the church, and I now have the names of twenty more to receive next Sunday, with perhaps a dozen more who have not given their names. The meeting is all the talk of the town, and the ladies have organized a woman's prayer meeting, and twenty-five or thirty of them now lead in prayer. We also reorganized our Epworth League Tuesday night, with fifty enthusiastic members, and the young men are getting up a Y. M. C. A., and will soon have a room rented and nicely furnished, where they will hold their meetings. The meeting was conducted by Rev John B. Andrews and Prof. E. G. Phillips, and I unhesitatingly say, that no pastor will ever regret inviting these truly consecrated servants of God to assist him in holding his meetings. Bro. Andrews is a plain, practical, Holy Ghost preacher, and does not shun to declare the whole counsel of God. He believes in the old mourner's bench, and calls sinners to kneel at the same, where they give their hearts to God, and are made to rejoice on account of the consciousness of sins forgiven. Bro. Phillips is not only one of the sweetest singers and leaders of a choir that I ever saw, but he is one of the most successful altar workers I ever saw, and is instrumental in leading many penitents to an acceptance of Christ. These men of God have no sensational methods in getting persons into the church—no signing of cards, nor urging the people to hold up their hands, with a promise to lead a better life. Most gladly and cheerfully, I recommend them to my brother pastors who need help in their revival work. They left here Tuesday evening for Mammoth Spring to assist the pastors in a meeting there, which commenced Wednesday night. May the Holy Spirit give them a great victory there.

My church here has been lifted up to a higher plain than ever before, and with the additional ma-

terial—as well as spiritual—strength that she has received, amounting to over one hundred thousand dollars, ought to be, and will be, one of the best appointments in the conference. Every claim this year will be met in full, by the meeting of the Annual Conference; and as a very small token of our appreciation of the services of these servants of God, we gave them two hundred and forty-six dollars and some cents. Glory to God; pastor and his people are all happy.

S. L. COCHRAN.

Augusta, Oct. 20.

LA CROSSE CIRCUIT.—Our fourth quarterly conference has come and gone.

Bro. Holloway, our P. E., has the love of all who know him. He preached two excellent sermons. This charge lies in and north of the track of the hail storm. Crops were cut short by the hail storm. We have had a great deal of sickness, and it has greatly hindered our revival work. We have had but few conversions. It gives us pain when we see so many sinners unsaved. But having done our best, we feel clear and leave the result with God.

We have many good people and they love the church. Some of our stewards say that they will bring up their finances. As they can pay their preacher in produce, they can easily pay out if they try. Very few have any money, as they have not sold their cotton. We want to get a list of subscribers for the ARKANSAS METHODIST.

F. R. NOE.

BUCKNER CIRCUIT.—Some things are sometimes said to be out of season and yet are always in order.

On last night we were in bed, just beginning to doze, when we heard the soft, sweet strains of music right near our door. We have been shut in for two weeks, on account of protracted illness, and this company of young ladies and girls sang and played: "Tis so sweet to trust in Jesus." Then assured us of the sweet, abiding presence of the Master, in our afflictions, by the beautiful song, "Never Alone." But the thing

somewhat out of season and yet so appropriate was an all-round good pounding of a variety of nice things most likely to be needed after a protracted illness. The music was good, but this good pounding found in the hall after the company left was better. God bless those so thoughtful and kind. It is not our first. We were pounded shortly after we were married, and ever since we have received a few pounds occasionally. We have had a good year. About 40 conversions, making a total last year and this of 160, with over 100 net gain in membership. The Lord has been very good to us. This is our first illness of any note since we came to Buckner. We hope to be out again soon.

Your brother in Christ,
J. J. MELLARD.

Oct. 12.

MORRILLTON.—We are just at the close of a very successful protracted meeting in our church, conducted by our pastor's old Georgia friend, J. B. Culpepper, and two sons—Marvin and Burk.

There has been quite a number of conversions and reclamations and I feel sure that the good accomplished will tell in eternity. A more detailed report later from Bro. Hayes. Truly,

J. B. O'NEAL.

"Nine drunkards out of ten were started on their downward career by their mother's frying pan. It gave them dyspepsia and literally drove them to drink." So says a modern writer on sociology. By subscribing now you get free of charge the four volumes by Marion Harland, which will teach you good cooking and home management. The set is included in our premium offers.

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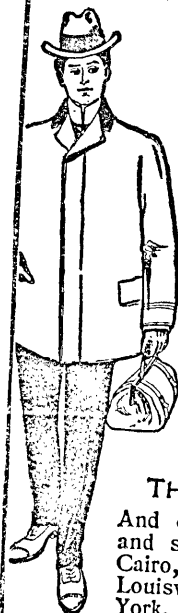
Warning Order.

State of Arkansas) ss.
County of Pulaski)
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.

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.

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Chapter IV. HOW TO SAVE TIME. Little things that help tired hands and feet in the routine of housekeeping.

Chapter V. FINE ART IN "DRUDGERY." How peeling potatoes and washing dishes may be made a pleasure.

Chapter VI. SPRING HOUSE CLEANING. How it may be made less of a nuisance than the comic papers represent it.

Chapter VII. WANTED—A CHANGE. Why servants do not stay, and why mistresses are not satisfied with them.

Chapter VIII. WHERE THE SHOE PINCHES. How it depends upon the head of the house what the servants will be.

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

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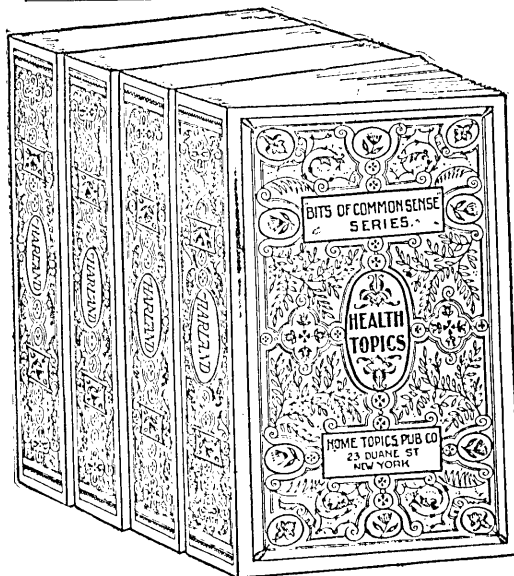
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Missions.

Notes From Our Mission Fields.

The Island of Cuba is without a Protestant church building. Eight hundred miles, or more, in length and one hundred in breadth, with a population of a million and a half, —this beautiful gem of the ocean, whose mountain peaks, just across the Florida Channel, are almost in sight of our shores, is without a single church building in which the pure Word of God is preached.

Rev. W. H. Penney, of Cienfuegos, writes: "A large class of Cuba's population are intelligent, refined, and cultivated: they are desiring and pleading for the Gospel, and it is needless to say they will not be attracted to our work as long as we carry it on in an ex-cape, store or dwelling."

Bishop Candler has recently made a ringing appeal for contributions for houses of worship for Havana and other places in Cuba. The missionaries on the field most heartily concur in this action, and are hoping and praying that every Methodist from Virginia to California will feel it his individual duty to respond to this call.

Rev. H. B. Someillan, our pastor in Santiago de Cuba, has been passing through deep waters. His wife and four children have been ill with yellow fever. One of his daughters had a very serious time. At last report they were all greatly improved. In referring to the fever prospect, he says: "We are here to fight for our King, and we feel confident that all will be well. Praise the Lord! The yellow fever situation is greatly improved, but I think there will be some cases this month, and possibly until the middle of November."

The church should offer unceasing prayer for our brethren in the foreign fields, not only that God may bless and use them, but that they may have physical health and strength for the work whereunto they are sent.

Bishop Hendrix reached Kansas City from Brazil, Sept. 27th, after an absence of more than three months. He was profoundly impressed with the spirit of devotion to Christ and the growing purpose of self support manifest among our Brazilian members. The contribution of \$10,300 for the Twentieth Century Fund was a remarkable piece of giving. Nothing like it has ever occurred in any of our mission fields. The entire membership in Brazil is less than 2500; this makes the offering average over \$4 per individual. If the home church should give in like proportion the total Twentieth Century Fund would amount to more than \$6,000,000.

The conference, which was well attended, was notable not only on account of the liberal giving but because of the revival services in connection with the conference sessions. There were a number of conversions and accessions to the church as the result of these services. The membership reported —2,327—shows a net increase of 325.

Our territory in Brazil includes

chiefly the three principal states of the country—Rio de Janeiro, San Paulo, Minas. In these, Bishop Hendrix says, "We have set before us a great and effectual door, without any adversaries."

The eighth session of the Japan Mission Conference was held in Osaka, the second largest city in the empire, August 31 - September 2. Rev. B. W. Waters was elected president, Bishop Wilson being in America. The attendance was full and the reports showed a general advance. There was an increase of sixty members, which brings the total to six hundred and sixty-six. The financial statistics show a gratifying increase in the departments, especially in all amounts contributed for missions and support of the ministry.

Brother King, presiding elder of the Mexico District, writes us that our new house of worship in the City of Mexico is progressing nicely. It is being built of stone, and will be both solid and beautiful. The City of Mexico, from the time Cortez invaded the halls of the Montezumas, down to the present day has been famous for its large and costly structures,—its massive cathedrals and its beautiful churches. It is eminently fit and proper that the only church structure which we have in the chief city in the Republic should be one that should be a representative in its character and every way worthy of the church and denomination it represents.

Rev. W. E. Towson and family, of the Japan Mission, are still detained in the United States. They had purposed sailing from San Francisco the last of August, but Mrs. Towson was compelled to undergo a severe operation, during the summer, from the effect of which she has not yet recovered. They are now tarrying while she regains her strength. As she is constantly improving, they hope to sail before the close of the year.

Each of the three Oriental missions is re-enforced by one missionary. We wish we could write by ten. It should be so! The church will have to reach the point where she will send her sons and daughters by the tens and twenties at a time if she is to do the great work her ascended Lord committed to her hands.

Rev. Joseph Whiteside, of Alabama, recently a member of the Montana Conference, sailed with Dr. Lambuth, in August, for China. He was able to attend the Japan Mission Conference, enroute, and reach his new field before the assembling of his conference.

Rev. J. R. Mooso, wife and child, of Asheville, North Carolina, sailed ten days later for Korea. They were due in Seoul, the capital of the country, about the 20th of last month.

Both of these brethren have been in regular conference work for several years, and go out with the highest recommendations of those who know them best as men fitted in heart and mind for the great work to which they believe the Holy Spirit has called them.

Miss Maud Bonnel, of Muskogee, Indian Territory, but recently of

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Prof. W. H. PEEKE, F.D., 4 Cedar St., N.Y.

Peabody Normal School, Nashville, Tennessee, is to sail the 9th of November, for Kobe, Japan. She is under appointment to the Bible Department of the Lambuth Training School for young women. This is a very responsible position and it is one for which Miss Bonnel seems peculiarly fitted both by her qualifications, natural and acquired, and by her previous experience.

Let us pray, pray earnestly for these new missionaries and for all the other missionaries of our church. They are our representatives and it is our duty not only to give our means to help carry on the work they are doing, but to plead earnestly that God will guide, guard, and bless them in their new field of effort, making them a blessing to many.

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Steel Wire Picket Fence,
Woven Galvanized,
Woven Galvanized,
Woven Galvanized,
Woven Galvanized,
Wire Farm Fence,
Wire Farm Fence,
Wire Farm Fence,
Wire Farm Fence,
Etc., Etc., Etc., Etc.,
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Same Old Stand.

At Rest.

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

BLAIR:—Gladys Annie, infant daughter of Brother and Sister J. E. Blair, of Redfield, Arkansas, aged 10 months and nine days. This bright little sunbeam was sent to gladden their home for a few short months, then God called it home, there to await and welcome its now sorrowing parents and friends to the bright land where parting shall be no more. We are not as those who are without hope. O. J. BEARDSLEE.
Pine Bluff, Ark.

SMITH:—Marion G., son of James A. and Mary E. Smith, was born October 2, 1894, and died September 28, 1899. He was a very affectionate little boy; to know him was to love him; he was the idol of the family. He leaves, to mourn his death, father, mother, four sisters, one brother, and a host of relatives and friends; but their loss is his gain. May they be enabled to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."
J. D. SORRELLS, P. C.
Bright Star, Ark.

RUTLEDGE:—Although very feeble, it was our sad duty to pay the last tribute of respect to the memory of Sister Mary A. Rutledge, who died September 2, 1899, aged 63 years. She was converted at an early age, and for many years lived a true Christian life. She was the mother of ten children, one of whom, Rev. J. D. Rutledge, is a member of the White River Conference. In her last hours Sister Rutledge was wonderfully borne up by a living faith in God. A large number of friends and relatives followed her remains to Providence cemetery, near Gainesville, where her body was laid away to await the trump of God.
L. C. CRAIG.
Gainesville, Ark.

SNUGGS:—Mrs. Effie, wife of E. D. Snuggs, aged 32 years, died August 8, 1899. She was converted and joined the Methodist Church, August 2, 1882. She was married to Mr. E. D. Snuggs, November 26, 1885, which union God blessed with four children. Sister Snuggs was true to her church; to her preacher, and to her religion; she was a devoted wife and a fond mother and next to God her family and their happiness was uppermost in her heart. She left a host of friends, who weep with her bereaved husband and children. God grant to them the comfort which can only come through religion. I would not say, dry your tears; Christ himself sanctified the tears of sorrow with his own tears, when he wept with the sisters of Lazarus. Fly, then to rest in Jesus and trust him for comfort.
J. R. DICKERSON.

HODGES:—R. R. Hodges was born January 25, 1846, in Kentucky; moved to Arkansas in 1882; died October 2, 1899; was converted and joined the Methodist Church, South, in 1860, in which communion he lived until called to his reward. Brother Hodges was endowed with many noble traits of character. He was called by the Holy Ghost to exhort. He was very charitable, and as a citizen upright and public-spirited; as a business man, honest, conscientious and obliging; as a husband and father, faithful and affectionate. He loved his church, and was the preacher's friend; his home was the preacher's home. The summons did not surprise him nor find him unprepared; he told his family that he was going home. May God bless the bereaved wife and children, uphold and comfort the mother, whose day of life is far spent, and as she nears the setting sun may the flood-gate of eternal joy be opened to her heart and the current of redeeming love flow in, until her soul is taken above to meet her husband in the beautiful city where "cometh no night."
E. N. BICKLEY.

NELSON:—Ruth, daughter of W. H. and Queen E. Nelson, was born in Stone county, Arkansas, March 31, 1890, and died November 16, 1898, in Mountain View, Arkansas. She was a lovely child; everybody that knew her loved her. She was a regular attendant at Sunday-school, and was an obedient child to her parents and teachers. She died with slow fever, after an illness of several weeks. She was anxious to join the church, and often asked her parents how old she must be to join. I dedicated her to God by baptism a short while before she passed away. Jesus says, "Suffer the little children to come unto me, for of such is the kingdom of heaven." Dear bereaved ones, so live that you may meet your loved one where sorrow is no more, and all is peace and joy and love.
S. W. REGISTER.

Cushman, Ark.
FULKS:—Sister Melvina Fulks (nee Griffin) was born March the 10th 1854 in the State of Tennessee and moved to Arkansas in 1862; professed religion and joined the M. E. Church, South, in 1867; in which she lived a consistent life until her death which took place March the 7th 1899 at Barren Fork, Arkansas. She leaves a husband and one daughter and two little grandsons to mourn their loss. Sister Fulks was an exemplary Christian and was buried at Barren Fork cemetery March the 8th. Bro. J. J. Alexander officiating. I was not acquainted with Sister Fulks, just having come to the work a short while before she died. She was a good Christian woman, so say her neighbors. May God bless her husband and daughter and grandchildren and son-in-law and a surviving sister, is the prayer of her pastor.
S. W. REGISTER.

Cushman, Ark.
SWAN:—Nora E. Swan was born July 31, 1891, and died, with congestion of the brain, August 30, 1899. Another precious jewel has been gathered to adorn the crown of our Redeemer. Little Nora was one of the brightest and sweetest spirited little girls I ever met. She was converted on the night of July 30, 1899, and the following Sunday she joined the Methodist Church. As I baptized her and received her into the church, I thought, "What possibilities lie before this young soldier of the cross. What victories for Jesus!" But our lofty hopes were soon blighted, and our rejoicing was turned into mourning, for "Death at her portals came to knock," and she answered, "My spirit longs to flee away and be at rest." With aching hearts we followed her to the tomb. We point the bereaved parents to Him who dries the mourner's tears, and bid them seek consolation in his promises. Jesus doeth all things well. Trust him.
J. W. HARPER.

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DOUTHIT:—Sarah Douthit (nee Alherty) was born, April, 1825, in North Carolina; moved to Arkansas, and settled near Evansville, Washington county, in 1838; was married to Thomas Douthit about the year 1842; professed faith in Christ at a very early age; joined the M. E. Church, but at the division she and her faithful husband cast their lots with the Church South, in which they lived faithful to God and the church to the end. Many worn prophets of the Lord have rested under their friendly roof. As a wife Sister Douthit was kind and affectionate; as a mother, tender and watchful; as a neighbor, perhaps there were none better. To her and her companion were born six boys and two girls. There are many grandchildren and several great-grandchildren. May they emulate the example of this sainted woman. Sister Douthit ceased from her labors and entered into her reward June 11, 1899.
J. P. HUMPHREYS.
Boonsboro, Ark.

ROLLOW:—Brother Arch Rollow was born in Fredericksburg, Va., in 1831; moved to Quitman, Ark., with his parents in early life, where they lived until 1872, when he moved with his brother to Dover. He was married to Miss Maggie Price September 14, 1876; professed faith in Christ in early life, and joined the Methodist Church, South, in which he lived a consistent Christian life until his death, September 27, 1899. His funeral was preached by his pastor, to a large congregation, and his body laid to rest in the North Dover cemetery. He leaves to mourn his absence, a loving wife and two sons, two brothers, quite a number of relatives, and a host of friends. He was an affectionate husband, a fond father, a consistent Christian. Weep not, bereaved, your loved one has joined the white-robed throng beyond the river. May God bring you all to meet husband and father in that bright world above, is the prayer of your pastor.
G. W. O. DAVIS.

SORRELLS:—Nancy K. Sorrells (nee Brooks) was born March 15, 1810, in Bedford county, Tenn.; professed faith in Christ and joined the M. E. Church at the age of eleven years; was married to Andrew E. Sorrells, in 1827; moved to Mississippi in 1836, and to Arkansas 1847, settling near Holly Springs, where they lived and reared a large family. Their home was a place where God was honored. Many a traveling preacher has rested at their home and partaken of their hospitality. Bro. Sorrells passed away many years ago, loved and respected, for he was a good man. Sister Sorrells died at the home of her son, W. L. Sorrells, Sept. 23, 1899, at the advanced age of 89 years and some months. She was a member of the church about 78 years. She was a good and true woman. It was my privilege to visit her a few days before the end came and in speaking of the near approach of death, I suggested that she was ready. A smile came over her face as she answered "Yes, that is the best of all, ready." She leaves four children and many grand- and great-grandchildren to follow on. May God bless them, is the prayer of their pastor,
GEO. W. LOGAN.

COOPER:—Henry C. Cooper was born in Hot Spring county, Ark., October 19, 1866, professed religion and joined the M. E. Church, South, in 1883, died of that dread disease consumption April 1, 1899, leaving a wife and two children, Marion and Mamie, an aged father and stepmother, four brothers and two sisters to mourn his death. Clay, as he was usually called, suffered much and long, but endured his afflictions with patience, never heard to murmur at his misfortune but always saying the good Lord's will be done. He was rational to the end. Just a short time before the end came he called for his youngest brother who is not religious, and asked him to kneel down by his bed and then called on the writer to lead in prayer. His object for this was doubtless that he might witness the conversion of his brother before he left the shores of time for his glorious reward in Heaven, but failed to witness the desire of his heart. May the Lord grant that it may yet result in his salvation. Bro. Cooper was a good man, a loyal member of the

church, an affectionate husband and father. May God's grace sustain his bereaved wife and children.
J. J. MENEFEY.

Lono, Ark.

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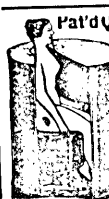
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THE ARKANSAS METHODIST

WEDNESDAY, OCT. 25, 1899.

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Married.

McGAHAN-VANDYKE—Oct. 1st, 1899, at the home of the bride, Mabelvale, Ark., Mr. J. B. McGahan and Miss Lizzie Vandyke, Rev. W. W. Christie officiating.

ARNEL-STINNETT—Sept. 24, '99, At the home of the bride's father, Mr. John Stinnett, Ree, Ark., Mr. James Arnel to Miss Cora L. Stinnett, Rev. T. J. Taylor officiating.

SMITH-RICHARDSON—Sept. 27, 1899, at Chapel Springs, Ark., Mr. L. A. Smith, of Princeton, to Miss Mollie Richardson, of Holly Springs, Ark., Rev. G. W. Logan officiating.

MARTIN-KEITH—At the residence of the bride's parents, Sept. 27, 1899, Mr. W. A. Martin, of Spring Hill, La., to Miss Ada Keith, of Searman, Ark., Rev. J. J. Mellard officiating.

CHAPMAN-OATES—Sept. 25, '99, at the residence of the bride's parents, Hope, Ark., Mr. Charles S. Chapman, of Shreveport, La., to Mrs. Ninette H. Oates, Rev. J. R. Sanders officiating.

NEEDHAM-ISHMEL—At the residence of Mr. Harrison Ishmel, Aug. 7, 1899, Mr. J. P. Needham to Miss Elmira Ishmel, both of Craighead county, Ark., Rev. A. C. Griffin officiating.

CHEEK-TAPPEY—Sunday, Oct. 1, 1899, at the residence of Rev. J. R. Sherwood, near Pine Bluff, Mr. Ed Cheek and Miss Ida Tappey, all of Pine Bluff, Ark., Rev. J. R. Sherwood officiating.

COOPER-BOX—Sept. 12, 1899, at 8 p. m., at the residence of the bride's father, in Drew county, Ark., Dr. Cooper and Miss Ida Box, all of Drew county, Rev. S. W. Raney officiating.

FULKS-HENNIGAN—At Central Avenue Church, West Batesville, Sept. 28, 1899, Mr. James Fulks, of Barren Fork, to Mrs. Addie Hennigan, of Cushman, Ark., Rev. F. M. Smith officiating.

PYE-HEARON—Oct. 18, 1899, at the residence of the bride's brother, Prof. R. A. Heaton, Hope, Ark., Mr. Edward L. Pye, of Eldorado, and Miss Cora E. Heaton, Rev. J. R. Sanders officiating.

PERCER-COTHAM—At the residence of Mrs. Sallie Cotham, in Drew county, Ark., Oct. 5, 1899, at 11 a. m., Mr. David Percer and Miss Esther Cotham, of Monticello—Rev. S. W. Raney officiating.

ROOKS-HOLMES—At the Methodist Church, Harrisburg, Ark., at 8:30 p. m. Sept. 20, 1899, by



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Rev. A. C. Griffin, assisted by Rev. E. N. Bickley, Mr. J. W. Rooks to Miss Julia Holmes, both of Harrisburg, Ark.

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Gloria silk umbrellas, steel rods and silver and fancy trimmed handles, regular price \$1.25. Special sale price only..... 79c

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Warning Order.

State of Arkansas, County of Pulaski, ss.

In the Pulaski Chancery Court. Daisy Milton, Plaintiff, vs. Henry Milton Defendant.

The defendant, Henry Milton, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Daisy Milton.

October 7, 1899. CHAS. M. CONNOR, Clerk.

S. A. Jones, Solicitor for plaintiff.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 15th day of August A. D. 1899, in a certain cause (No. 6330), then pending therein between Mechanics Building & Loan Association of Little Rock, Arkansas, complainant, and Bruno Bodeman, Ellen M. Bodeman, George Armstrong and Lula Armstrong, defendants, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski County Court House, in which said Court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Wednesday, the 8th day of November, A. D. 1899, the following described real estate, to-wit: Lot Seven (7) in Block Nine (9) in C. O. Kimball & Bodeman's Addition to the City of Little Rock, in Pulaski county, Arkansas.

TERMS OF SALE: On a credit of three months, the purchaser being required to execute bond with approved security, bearing interest at the rate of nine per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 18th day of October, A. D. 1899.

CHAS. M. CONNOR, Commissioner in Chancery. Ratcliffe & Fletcher, Solicitors for Plaintiff.