

Arkansas Methodist.

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GEO. THORNBURGH, Business M'gr.

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News and Notes.

THE PUBLISHERS OF THIS PAPER
must have \$3,000 in the next sixty
days. Send us all, or a part
of what you owe us and the money
will be obtained.

AT THE CLOSE OF BISHOP GAL-
loway's address before the Tennes-
see Conference, last week, over
\$8,000 was raised for the Twen-
tieth Century Fund.

OUR BUSINESS MANAGER, MR.
Thornburgh, will be at the Arkan-
sas Conference at Springdale, with
the accounts of the preachers, and
with the books to credit the sub-
scriptions which they may bring
up.

A CITY MISSION WORK FOR LIT-
tle Rock has been inaugurated by
the preachers. It is put into the
hands of R. K. Richardson. We
regret that the report of the meet-
ing was not received at this office
in time for publication this week.
Our people will meet Bro. Richard-
son in his work. He is duly ac-
credited. Help him.

OUR ST. LOUIS CONFREERE BADE
us look out and expect to hear it
thunder when the Tennessee Con-
ference should be held. We look-
ed and listened, and all was still.
The Tennessee Conference is past.
The reports show no suggestion of
complaint being entered to the
passage of the character of Dr.
Barbee, and no mention of the war
claim or a special session of the

General Conference. "Their
strength is to sit still."

AN ARTICLE IN AN EXCHANGE
tells how Circuit Judge Bilbro, of
Marshall county, Ala., opens his
courts with prayer. How could he
do otherwise as a Christian man,
and Grand Master Mason taught
and teaching that we should not
enter upon any important work
without invoking the guidance of
Almighty God. Our Legislatures
are opened with prayer. We in-
voke the guidance of God in mak-
ing the laws, why not then in ad-
ministering the laws?

IT APPEARS THAT THE PHILIP-
pino leaders are trying to sell out.
Gen. Otis reports that he has had
an offer from Gen. Pio del Pilar to
refrain from attacking Manila for
\$50,000; to surrender himself and
force for \$250,000, or to procure
the surrender of Aguinaldo and
the end of the rebellion for \$500,-
000. If that represents the pa-
triotism of those Filipino leaders
we shall all agree that self-govern-
ment for such a people is prepos-
terous. Doubtless if this offer
were accepted the generals would
hasten to comply and divide the re-
ward among them. We shall cer-
tainly have to spend more than ten
times the money asked in our pros-
ecution of the war, but Otis very
properly declined to trade. The
Filipinos must learn that rules of
honor among Americans are some-
what different from the code of
the Spaniards.

THAT OUR READERS MAY UNDER-
stand the present situation of the
British and Transvaal forces in the
absence of a map, we will state
that the Transvaal lies wholly in-
land, being separated from the
coast by the Portuguese possessions
and Zululand on the east, and on
the southeast by Natal, a British
colony. The Orange Free State—
also wholly inland—lies on the
south; and, west of the Transvaal,
is Bechuanaland, under British
protection. A railroad from Port
Natal, passing through that colony
enters the Transvaal; another from
Cape town, Cape Colony, passes up
through Bechuanaland, along the

Transvaal's western border. Brit-
ish garrisons are stationed on this
road, at Mafeking and Kimberly,
and on the road through Natal,
near the southeast border of the
Transvaal, British forces were
stationed at Glenco, Dundee and
Ladysmith. The plan of the
Boers has been, by prompt action,
to capture these stations and de-
feat the standing army of the Brit-
ish, before reinforcements could be
sent to them. In this they seem
likely to succeed. On the west they
have possession of the railroad
and have cut off Mafeking and
Kimberly from outside communi-
cations, and invested these garri-
sons. Cecil Rhodes, the uncrown-
ed king of South Africa, is at Kim-
berly. There is no man whom the
Boers so much desire to capture.
On the other road the British
forces have been driven back upon
Ladysmith, forty miles to the
south, where the greater part of
the Natal army, numbering 12,000
is now besieged by about 17,000
Boers. So far the Boers have
made good progress in their plan
and seem likely to wipe out the
standing army of England in South
Africa before General Buller can
reach the field, although the Boers'
hope is in numbers, for they have
not shown themselves superior to
their foes, in the many engage-
ments which have occurred.

It is one of the marvels of this
age that we read in our evening
papers of the conflicts which took
place during the day in South Af-
rica. The British report a heavy
engagement at Ladysmith on the
30th, in which the Boers were
beaten back. Mafeking and Kim-
berly are still holding out.

A squadron of the Eighteenth
Hussars has been captured by the
Boers.

Gen. Symons, who commanded
the British at Glenco, died of his
wounds and was buried at Dundee
on the 24th. Gen. Joubert, the Boer
commander, sent a message of con-
dolence to Mrs. Symons.

The British Parliament convened
in special session, voted \$50,000,
000 for immediate needs of the
war. The body was then pro-
rogued to Jan. 15th.

The eyes of the newspaper cor-
respondent will soon be turned to

the British army of invasion under
Gen. Buller. It consists of twen-
ty-six thousand men with the
colors, twenty-one thousand more
being held as reserves. The work
of transporting these to the Cape
and marching them to the scene
of action will require some weeks.
It is assumed that they will ad-
vance in two divisions along the
railroad lines already named, while
possibly a third division may ad-
vance between them through the
Orange Free State. Great Britain
has also fitted out a formidable fly-
ing squadron, presumably to sug-
gest to the powers of Europe that
she is ready to deal with any of
them that may interfere with her
affairs.

LATER: Dispatches have been
received, stating that 2,000 British
soldiers, sent out from Ladysmith
on the 30th, were captured by the
Boers.

Washington Letter.

(From our Regular Correspondent.)

State Department officials say
they have no official knowledge of
any concerted action to be taken
by European powers to stop the
war in South Africa, and that con-
sequently there is no foundation
whatever for publications which
have been made as to contemplat-
ed action by this government.

The presence in Washington,
and at the White House, of Arch-
bishop Chappelle, Apostolic Dele-
gate to the Philippines for the pur-
pose of using his influence with
the Filipinos to aid in bringing
about peace, has aroused much in-
terest, which has been intensified
by a letter published over the sig-
nature of the Archbishop. It has
so far been impossible to ascertain
the nature of the conference be-
tween the Archbishop and Presi-
dent McKinley, of which the lat-
ter mentioned said: "I see the
press of the country said that the
object of my visit to the White
House was to protest against the
looting and desecration of the
Churches in the Philippines.
This was not the case. As to the
looting and desecrating of these
churches, I am informed by a per-
son whose word I cannot doubt
that this looting was not done by
our American soldiers, but by the
insurgents and the Chinese."

The Nation's Curse.

Billy Byrd's Saloon.

No. 2.

EXPEDIENCE OF LICENSE.

We consider the expedience of license. The plea is that the suppression is impossible, and control is the only alternative.

Is suppression impossible? For near forty years the State of Maine has been a prohibition State. The result has been such that there is not the least disposition on the part of the people of that State to return to license. For several years the State of Kansas has been a prohibition State. I speak from personal knowledge, in stating that the result has been an immense diminution of the liquors sold in that State, and that every year strengthens the sentiment among the people that prohibition is best.

The plea that prohibition laws do not entirely prevent the use of intoxicating liquors, can not be more valid against prohibiting sale of liquor, than a similar argument would be against prohibiting theft. No law entirely obliterates the evil against which it is directed, but no reasonable man would repeal the law upon that ground. Under such argument every law would fall.

No one who knows the awful thralldom of intemperance expects the confirmed sot to be shut off, effectually, from the deathful cup. Prohibition is not for the man who will hide a jug in the stable or pig sty and drink its contents secretly, or for a fellow who will take the chance of two years in the penitentiary to sell a jug of whiskey, rather than do honest work for a living. Such men regard no law, as such. They are, in their character, lawless and dangerous men. They respect nothing but force. But these very men are the product of the saloon. They multiply when the saloon prospers. Prohibition leaves us to deal with these characters still, but the effect of prohibition is to diminish and to remove such people. If prohibition were established in Arkansas there would be many outlaws to deal with—far more than exist in Maine or Kansas. But steady maintenance of prohibition would slowly remove this wreck of the saloon.

There is a wreckage; the result of the saloon which it would require generations to obliterate. When we throw a dam across the stream we find out its strength. All the illicit selling of liquors and false swearing with which we have to deal when we begin to enforce

prohibition, are but the fruit inherited from the old regime of license.

The plea that prohibition cannot be made effectual, is chiefly from the saloon-keepers, and in our counties where prohibition is established they are doing all they can to make it ineffectual. The plea does not come from a source to suggest sincerity, or to entitle it to respect. It is from those who do not want prohibition to succeed that we hear the constant cry that it cannot. This cry is only the defiance of the liquor fiend who says, "you cannot put me down."

It seems to us that it is always expedient to stand upon a great principle, and battle for its establishment. No man is so hardy as to deny that the use of intoxicating liquors, as a beverage, does incalculable evil. To oppose the use of intoxicating liquors as a beverage, then, seems to be required of every good citizen. Can this be done by voting for license? Shall we war against this evil, or despair of removing it?

If even the fact were established that the evil of intemperance could never be abolished, would a good man cease to oppose it? Let us say that lying, theft, and murder will never be entirely abolished; shall a man, therefore, cease to oppose lying, theft, and murder?

The victory is great even in establishing such prohibition as we have under our local option laws. The boot-legger and blind tiger man do a very pitiful business. They do not sell the fourth part of the liquors which the saloons would sell. They have a few jugs and bottles and hold themselves in readiness to skip out between the suns. We have not found them growing rich, building fine houses and buying bottom farms. They are a contemptible, worthless set, and their character and the manner of their business help to make drinking contemptible in the sight of all the young as linked only with baseness, outlawry and degradation.

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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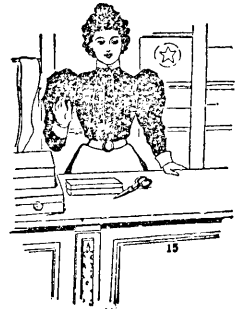
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WINE OF CARDUI

WOMEN WHO WORK.

St. Louis, Mo., Aug. 12.
Though only 19 years old, I suffered from pains and female troubles two years. Last spring I got so bad I had to quit work. I had to support myself, and could not afford a high-priced doctor. I got one bottle of Wine of Cardui and that made me feel better. Have now used several bottles and am well. My mother used the Wine for Change of Life and was greatly relieved.

MISS MARGARET WALSH.



Wine of Cardui

Many girls and women find it necessary to earn their own living in various kinds of employment. Their work is often so hard and confining that the health breaks down. Their delicate constitutions are unfitted for tiresome tasks. Weakness nearly always makes its appearance in the peculiarly delicate womanly organs. Constant standing on the feet, and coming and going at the beck of a superintendent or foreman, induces falling of the womb, leucorrhoea, headache and backache. The pay of women workers is often so notoriously small that when sickness comes they have no money to engage skillful physicians. To them Wine of Cardui is truly a blessing. It cures them of their ills at a small cost, and they can act as their own physicians. No doctor can do as much for "female troubles" as Wine of Cardui.

Druggists sell Large Bottles for \$1.00.

WINE OF CARDUI

False Pretenses.

It is curious to note how many sorts of false pretenses appear to succeed in this country of ours. The quick-witted, light-fingered gentry appreciate that they can be more successful in the role of respectability, and assume the garb, and, as far as possible, the appearance of gentlemen. Another class solicits assistance or money for this or that which has no existence, or without authority. Still another form, more respectable, but quite as successful in filching from the pocket of the consuming public, is the practice, altogether too common, of the selling of inferior or worthless articles or mixtures under brands or labels which are misleading, or which are imitations of the genuine. This abuse of brands, for it is nothing less, seems to pertain particularly to paints, as there are hundreds of mixtures of barytes (which is worthless), whiting and zinc offered and sold under the brand of the principal pigment—White Lead, Pure White Lead, Strictly Pure White Lead, etc., etc. In fact, this practice is so common among the manufacturers and has been in vogue for so long that many of them, undoubtedly honest, possibly believe that a mixture of theirs of any sort is better than the genuine article—White Lead. If so, the query arises, why should they not brand their mixtures correctly? Probably for the reason advanced by one of these who recently objected to legislation intended to correct this misuse of brands on the ground that it was against the interest of consumers, they being prejudiced in favor of White Lead, which he very naturally considered an inferior paint. At sea, sailing under false colors is piracy. Why should not the

same practice in the commercial world upon land be equally unlawful? Why should the above described mixtures be allowed to masquerade under what are imitations of the genuine brands of White Lead and which are intended to deceive the non-expert buyers—the consumers? If these cannot be protected by the honesty of manufacturers and dealers correctly branding their products, they should be by a general law making it imperative that all articles of merchandise shall be correctly represented and so labeled or branded. Until this is done the consumers' only protection seems to lie in making sure that he buys only those brands known to be genuine.

S. A. JOHN.

Chicago, September 15th.

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

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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.

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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.

All pain banished by Dr. Miles' Pain Pills.

Contributed.

Galloway Opening.

This occasion was of unusual moment to the people of Searcy and vicinity, and no doubt to all educational sympathizers of Arkansas, and quite out beyond the precincts of the State it must be that many thousands—especially of Methodist people—will be pleased to know that this college has been splendidly rebuilt and launched again under most encouraging conditions. The great crowd and gathering, Faculty and pupils, with prominent visitors, indicated a day of triumph in the history of this institution. The present Faculty are finished teachers of prepossessing mien—various in appearance, but a unit in cultivation and solicitude for this principal school—denominated by the agent "The Gem of Arkansas Methodism."

President Godden was probably never more fully himself than at the beginning exercises, and in the daily duties of his present grave responsibility. The student body are said to be the best that have ever been present at Galloway College, and considerable for number, the space allotted to the boarding patronage being more than taken at the First Methodist Church in the services of last Sunday.

Among the visitors were Revs. Thomas, Moore and Hilliard, of the Little Rock Conference, and D. J. Weems, of the Arkansas Conference. This last named gentleman and true minister came "a distance" to make this visit, but brought with him a fine delegation of lady pupils, and expressed great pleasure at the general situation. The White River Conference was well in evidence by the presence of several ministers and laymen, and a most elegant company of Searcy's people filled the utmost capacity of the new and ample college chapel. Judge Mitchell, an eminent jurist, delivered a brief but most eloquent and appropriate address. Judge Green, of Searcy, also made excellent and pertinent remarks. Rev. James Thomas, of Little Rock—a leading 20th century worker and patron of the college—delivered himself in language most happy and becoming. Likewise, R. R. Moore, the youthful presiding elder of the Camden District, was interesting and timely in remarks. An immense audience witnessed the services of Sunday, and heard the sermon by Dr. Harris.

Sundry mechanics are still finishing in multiform classes of work upon some parts of the building, but there is space for possession, and very soon the music of construction will have vanished entirely from college regulations. Few colleges ever had a more enthusiastic beginning, and the "Praise God" was most appropriately sung by the great throng from the chapel and rostrum, and hearts not a few said "Amen" to the prayer and benediction.

SPECTATOR.

Who Is Responsible?

GEORGE G. DAVIDSON.

It requires no deep insight to see that our Methodist congregations have departed from some of their old-time customs. In some particulars, this may be well. But in matters of worship it is hurtful. There is a very marked tendency toward degeneracy in the prescribed modes of worship. Without inviting discussion by saying that these are the best modes (and I believe they are), I will say that these are our modes; and, sacred as such, they should be practiced by us and taught to our children.

But to speak pointedly in this connection concerning our prayer, in many of our congregations there is a painful consciousness that the congregation, and even the members of the church have not humbled themselves as the prescribed mode requires. In their culture and refinement they have been losing at this point. The question was asked, a few weeks ago, from one of our pulpits, "Are our colleges responsible, in part, for this? Do our Methodist colleges always lay stress, by precept and example, upon the duty and mode of divine worship?" These questions cause us to reflect. It is true that in many of our schools and colleges (for convenience' sake?) the student body stand through the prayer service, thus educating away, instead of strengthening, that which the church would foster and demand that we practice. This training, as far as it goes, is, at least, open to criticism. And its influence is being felt more, perhaps, than is thought of by the casual observer. Would it not be well to teach as we expect to practice in after life? In a letter from a girl at Galloway College, there is this statement: "The girls are assembled night and morning for chapel service, and Dr. Godden sees that they kneel in prayer." Let Methodism say amen to such teaching. But not in our institutions of learning only, but also in the Sunday-school, we should expect such training. Teachers, and even super-

intendents, fail to urge upon their classes and schools the duty of conformity to the prescribed modes of worship. In many schools the superintendent kneels and prays while the secretary turns the leaves of the register and the teachers fumble the quarterlies to learn the golden text, or to find a memory verse, while the scholars gaze about indifferently. The ministry will never be able to counteract such teaching. But let the teachers take charge of their classes as they come in and help them to engage in the services, and see that they conform to the prescribed modes, and with the help of the superintendent much may be done to remedy many evils that confront us.

But, to go a step farther, even in the homes of many of our people, the children are never gathered around the family altar and taught thus to honor God. Children go out from these homes without a sense of duty in honoring God in the services of the sanctuary. And in this condition church and school are powerless to overcome the defects of neglect and indifference. If parents will not train their children for right service in the church, who shall be charged with this responsibility?

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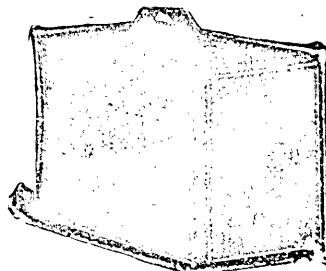
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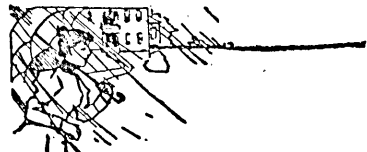
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If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and \$1.00 and we will supply you direct.

L. GERSTLE & CO., Chattanooga, Tenn.

Contributed.

The Hills of Old Saline.

Yielding to the long since formed habit of traveling, with the best traveling companion I ever had seated at my side, we head our buggy for the hills of old Saline.

By the way, this, Oct. 17, is the forty-fifth anniversary of our first buggy ride together, which has proven a sort of extended bridal trip over thirty pastoral charges, and several years of superannuation. In all my pastoral life she has ever said Go; not once, Stay. Heaven reward her for the wonderful help of her life and prayers in all my itinerating as an humble Methodist preacher. We never knew the luxury of a bona fide parsonage, but dwelt in our own hired houses, utilizing once, on the Rock Port circuit, a corn crib for our temporary home. I note, with grateful pleasure, the work of our church now in providing comfortable homes for their pastors.

Our first halt is at Saline crossing, one mile west of Benton. Here was our childhood's home. Here my father, Hon. Charles Caldwell, politically styled in those days, "Old Charley at the wheel," lived from 1840 to 1844, and where in November of the latter year he died, leaving me an orphan indeed; my mother having preceded him seven or eight years. In those days there was a great immigration to Texas, and I have frequently seen here as many as one hundred movers' wagons awaiting transition across this stream, by the slow and tedious process of the old ferryboat. Now a magnificent iron bridge spans the river, besides two railroad bridges. My heart swells with tender emotion as I look over and recall the scenes of my boyhood here; but the iron horse is thundering by and I move on.

At Benton, I must go in and have a hand-shake with my old school chum, by some now styled Col. John L. Hughes, but with us it is, as of yore, simply Jim and John, he being only a few days my junior. We seldom meet, without one or the other mentioning that memorable yellowjacket's nest, which proved the occasion of our both getting a good flogging; we deserved every lick of it. John is a clever, generous, noble hearted man. Dining with him, a day or two following, there was a vacant seat at his hearth; we felt the absence of our long time friend Mrs. Hattie Hughes no little. May the severed tie be reunited where she awaits his coming.

A drive of a few miles brings us to our daughter's—Mrs. Sarah E. Scott. Of course, there is a stir of welcome, and the dear child can only express her joy by warm embraces and flowing tears. We forget the tedium of travel; yes, and I forget my deafness amid the cheer of daughter, son-in-law and grandchildren. A blessed thing it is, this exchanging of visits between parents and children. Some sons-

in-law, not this one, need a good strong gouging on this point.

Words utterly fail me to tell of my feeling—as I sit here this morning, Oct. 20, with bared head, in the old Caldwell family burying ground, beside the sleeping dust of my parents, brothers and sisters, and in a short distance of where I was born. Of a once large family, I am the only survivor. Shall I say that I am alone? In one sense 'tis even so. Yet I trow that in another sense it is not so. True, with mortal eye I see them not, yet by faith I view them near, and surely they are my loved ones still. Cold and comfortless is that philosophy or science, falsely so called, that would tell me here this morning, death is an eternal sleep, that this is the end of human history; my inner soul revolts at the very idea. The gospel of the Son of God floods the whole scene with a light that makes the very grave aglow with immortality. Hear it, earth and heaven: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise." These are God's words.

"And what his mouth in truth hath said His own almighty hand shall do." It was my privilege today, Oct. 22, to worship with the congregation at Salem Camp Ground. I regretted to see here, as is the case almost everywhere now, the absence of the Bible from the Sunday-school. Let the children, if possible, be taught the sacredness of the divine volume. This is not done, cannot be done, by the exclusive use of lesson papers.

A cordial welcome, a very good dinner and a good use of the slate in social conversation made our visit to Bro. Sam'l Scott's most pleasant. Not the least of our enjoyment here was a brief conversation with Bro. Scott, venerable father, now well into the eighties. He has good remembrance of persons and places of special interest to me here. Blessings on all the Scotts, and they are legion in these parts. And now farewell to the hills of dear old Saline and we turn our faces homeward.

J. E. CALDWELL.

The Week of Prayer at Searcy.

The Woman's Home Mission Society of First Church, Searcy, observed the week of prayer, Oct. 9-14. The programs sent out by the Conference Secretary were followed each day. Exercises were led by officers as far as practical, and the other days were given over to competent hands. Each day's programme was a feast of good things, instructive to those wanting to know more about the enterprises of this organization and inspiring to all who thoroughly studied the privileges and opportunities afforded to women for aggressive Christian work. The meetings were deeply spiritual. We all feel that not the least benefit derived from this week of prayer was the spiritual uplift and soul expansion experienced by the individual members. There was, also, a manifest

increase in interest along all lines of work projected by the Society, with good promise of greater zeal in prosecuting the same. Our good Brother Smith was on hand to carry out the pastor's part of the program, Wednesday evening, to the delight of all. If all the pastors in the Searcy District were as true to the interests of the Home Mission Society as is Bro. Smith, there would very soon be a large increase of auxiliaries, and a great revival in the work in the district instead of two Societies now reported. The women also feel that they have a helpful friend to their work in our presiding elder, Brother Williams, who is always ready in prayer or timely talks. We feel specially indebted to the young ladies, Misses Lilly Williams, May Smith, and Eula James, who added greatly to the meetings by beautifully rendered recitations. It is a good omen of our future womanhood when our bright young girls are consecrating their time and talents to the Lord's service. Several valuable additions were made to our membership, and a very creditable thank-offering was made each day.

Now, just a word to the preachers and women of the Searcy District. There are yet a few weeks remaining before the annual conference meets. Will you not use them to organize auxiliaries? It has not been possible for me to make a tour of the district to organize, but I will gladly render all assistance possible in affecting an organization if you will write to me. At the annual meeting at Paragould, in June, only four Societies were reported in the White River Conference, and only one, at that time, in this district. This is the work of the church and belongs to us all. Let us think and pray about it, and see if we have measured up to our responsibility in the matter. The Master's work requireth haste. Let each one do his or her whole duty and the work will be done. Cordially, your sister in the work,
MRS. JOHN C. HARDER,
Dist. Sec., Searcy District.
Oct. 23, 1899.

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.

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CONSUMPTION

Gratefulness.

Warrensburg, Mo., July 4, 1899.

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Literary Table.

A Great Wesley Curio.

BY THE REV. W. H. MEREDITH.

A great volume with a great history has recently come into our possession. It is a folio eighteen by ten and a half inches, and two and three quarter inches thick. It looks like a very old account book, half bound in old calf, and labeled on the back, "Dissertatio: In Librum Jobi." It has five hundred and ninety-nine pages with large margins, and is almost as clean as a last year's book. The paper is excellent in color and strength. The typography is superb. This is the "magnum opus" of the father of the Wesleys. The fact that it is in Latin may account for its never coming into general use. The title-page reads: "Dissertationes in Librum Jobi. Autore, Samuele Wesley, Rectore de Epworth in Diocesi Lincolnensi. Londini. Typis Gulielmi Bowyer; MDCCXXXVI."

Facing this is the author's portrait, with smooth face, skullcap, loose robes, and raised scepter in hand. Posing as Job, he sits in an antique chair under an arch, with portcullis in sight above his head; a desert is beside him, with one pyramid at his back, and another at his side in the distance. Over the gateway is "Job Patriarcha." Then follows a full page of dedicatory matter, showing its dedication to England's reigning queen, Caroline. John Wesley had the pleasant task of presenting a copy to the queen two days before he sailed for Georgia. He found her romping with her maids of honor. She stopped her playing long enough to receive the book from John Wesley's hand with many good words, such as, "It is prettily bound," and smiles, then bowed John Wesley out, who went backward out of her presence, while she went forward and resumed her play. She did not open the book and pretend to read its Latin pages.

On revisiting the Epworth Rectory a few months ago, where for more than twenty-five years this book was being written, we wondered how the poor author could ever raise the money to print it. The list of two hundred and ninety-five subscribers, which includes names of high dignitaries in Church, State, and letters, answers the question. Some subscribed for more than one copy. James Oglethorpe, Esq., is down for seven copies, two in large paper and five in small. Only five hundred copies were printed, three hundred and twenty-two of which were subscribed for, thus securing it financially. The "Prolegomena" occupies six pages. Then follow fifty-three dissertations, filling four hundred and seven pages. The subjects discussed in these may be seen by the titles of the first three and the last three: 1. "Whether the Book of Job Be a True History or a Poetic Parable?" 2. "The Author of the Book;" 3. "The Dramatic Construction of the Book;" 51. "The Recent Mode of Interpreting

Scripture;" 52. "The Faith of Job and Elihu;" 53. "Additions of the Septuagint to the End of Job." After these one hundred and eighty-five pages of critical learning end the volume. In these each separate verse of Job has its Hebrew text illustrated by collations from the Chaldee paraphrase, the Septuagint, the Syriac and Arabic versions, the best Latin, and the English of the Tyndale and King James versions. All variations are pointed out. "It is one of the most complete things of the kind I have ever met with, and must be invaluable to any man who may wish to read the Book of Job critically." Thus wrote Dr Adam Clarke. Six ancient maps and seven full-page plates are interspersed among its pages. The maps are excellent; some of the plates are grotesque, and are evidently the work of apprentice hands. The worst is "The Five Cities of the Plain," which was probably done by amanuensis John Whitelamb. It reminds us of some of Artemus Ward's pictures of Mormonland. The best is that of the beautiful Arab horse owned by Wesley's patron, Lord Oxford, whom he pleased by thus immortalizing his favorite, said to have been the finest in existence.

What a monument to Wesley's learning and patient toil this old book is! About thirty years must have elapsed from the time when he began the work until the first copy reached the subscriber's hands. On February 9, 1709, the rectory was burned to the ground. In the flames—from which John escaped through a window, a bit of the charred wood of which window is before me as I write—went up in smoke the rector's patient work on Job. He had carefully read Job in the Hebrew and Septuagint, collated these versions, and made his own notes and observations. He had also by some means obtained Walton's great "Polyglott Bible," with its nine languages, and had collated from it all he needed on Job, and had greatly increased his own notes and observations. The cruel fire burnt up his precious "Polyglott Bible" and all his manuscript work on Job. Now see what stuff he is made of! After the house is rebuilt he gets another "Polyglott," and sitting down begins the work all over again, which lasted him nearly twenty-five years more before it was given to the press. Pool's "synopsis," Origen's "Hexapla," the Alexandrian and Vatican versions of the Septuagint, and more than a score of other learned authors are added to his literary tools. The library of Lord Milton at Wentworth House is utilized by the author and his son John, who preaches at Wentworth Church to the gratification of the parishioners. Maurice Johnson, Esq., helped him by writing Dissertation 32, on "Job's Jurisprudence." He also contributed one of the maps. Wesley's sons, Samuel, John, and Charles, all faithfully wrought for him in this great work.

Toward the end of his task gout and palsy stopped his writing. Will he give it up? No, he em-

plays as amanuenses John Romley and John Whitelamb until the work is ready for the press. Romley was Wesley's curate. Seven years after the rector's death he was again curate of Epworth, and would not allow John to officiate in the church, but preached at him from the pulpit. In the evening of the same day John preached for the first time, standing "on his father's tombstone, to such a congregation as Epworth had never seen." We should thank this Romley for the familiar picture of this event. Several times after this he treated John Wesley in the same way. This good helper on Job, but hater of John Wesley, became a tippler, a drunkard, and a confirmed lunatic. He died a hard death in 1751, fifteen years after Job was published. John Whitelamb was a Wroot boy whom Romley taught when master of the endowed school there. He recommended him to Samuel Wesley as a good one to take his place on Job. He labored on it for four years, transcribing, designing illustrations, and even engraving some with his own hand. The kind rector fitted him for college, then sent him up to Line In College, where John was a fellow. Between them "poor starveling Johnny" went through college. He became Wesley's curate and son-in-law, for he married his daughter, Mary Wesley. Only one year of wedded bliss was his, for to his great grief his Mary died. Overwhelmed with sorrow, he wanted to go to Georgia. He afterward became rector of his own parish of Wroot. He opened his heart and his church to persecuted John Wesley, much to disgust of the High Church party. He remained true to the Wesleys until July, 1769, when he died. A small stone in Wroot Church-yard reads: "In memory of John Whitelamb, rector of this parish thirty-five years. Buried 29th July, 1769, aged 62 years. Worthy of imitation." He has been written "a Deist." John Wesley called him a backslider, but, notwithstanding he did not accept and preach the "peculiar" doctrines of Wesley, as Southey calls them, yet doubtless he was a devout and useful Christian pastor. As late as 1844 he was remembered by one of his scholars at Wroot, who was present when he was suddenly seized with mortal sickness on his way to church, and who also was present at his great funeral. These were Rector Wesley's helpers in this great undertaking, which,

successfully accomplished, gave the world and the Church this wonderful commentary on the Book of Job. It seems to us strange that no one ever turned it into English for general use. Its Latinity is an illustration of the idea of the times, which did not anticipate the world-wide spread of the English tongue.

Samuel Wesley hoped that this work would enable him to get out from under the incubus of debt which had so long rested upon him. Much injustice has been heaped upon the father of the Wesleys in the matter of his finances. How could he help himself? Though he owns himself a failure as a farmer, yet certainly he must have been a good financier, as the following facts will show. He had a very poor start in the ministry. For the first eleven years of his married pastoral life, after deducting his necessary expenses for the "Board Seal," other ecclesiastical taxes and fees, parsonage furniture and farming tools, and two hundred dollars he paid to keep his poor mother out of the debtors' prison, his total income from his parishes for the first eleven years was only three thousand dollars—an average of seventy-three cents per day. With this he had to meet expenses for food and clothes, the birth of ten children, the burial of five, and the support of a maid-servant and a parish apprentice. At the close of the eleven years he finds himself possessed of a wife, five children, a servant, and a parish apprentice—a household of nine souls and bodies—and a debt of only fifteen hundred dollars. Could the most economic Methodist preacher and wife do better financiering than this? We trow not. It was this fifteen-hundred-dollar debt which embarrassed him for the years while he worked on Job. Doubtless his writings between 1700 and 1736 brought him at least a little income, but Job was to set him free.

With the facts of the years before us we hardly know which most to admire, the patience of Job or the patience and perseverance of his commenorator, the father of the Wesleys.

Lowell, Mass.

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NOVEMBER 12, 1899.

Rebuilding the Walls of Jerusalem.

NEHEMIAH IV. 7-18

Golden Text.—“Watch and pray.” Matt. xxvi. 41.)

Time.—445 B. C.

Place.—The city of Jerusalem.

When Nehemiah got to Jerusalem and looked over the situation, he saw that nothing was so important as the rebuilding of the walls of the city. The community must be separated from the people that surround it; they must be rendered independent of these heathen and semi-heathen neighbors, with whom they had long been on free and easy terms. The Jewish people could not otherwise carry out the ends of their existence, and the very life of the nation was threatened by these alliances. As long as there was no wall, they would be an easy prey to every assailant, and assailants they would surely have from the outside, whenever they should become distinct from the world and insist upon the distinction. But with the wall built, they could go on with their national life and business, and if assailed, would be independent.

This is what the church always needs—God's people are to be separate from the world; a distinction between the two, a distinction so plain that all men can see it, is fundamentally necessary. Any otherwise it will share the fate that threatened the Jewish State of the days of Nehemiah.

But great difficulties were in the way of Nehemiah—are ever in the way of any man who undertakes a work of this sort. Many of the people lacked zeal, and had to be constrained to work. Many said at once that the thing was impossible; many would say that it was useless; many were opposed straight out. Many were very poor, and were unable to devote the time demanded of them, and there were not wanting, as the history shows, men of means who seized upon the opportunity to levy such usury upon these as brought them to utter financial ruin. There was there just such a scene of human nature as may be found almost anywhere when such work has to be done. Let any pastor in this country endeavor seriously to separate his church from the world, and he will find all these types of character, if matters have been running loosely with his people for a good while, as they had been here at Jerusalem.

It ought to be admitted that Zerubbabel and Ezra had been rather rigid constructionists in dealing with the tribes that surrounded the Jews at this time. Some of their measures had been harsh, and we think unnecessary. Specially had the sweeping manner in which they had driven out the heathen wives of Jewish men given offence to these heathen neighbors. And now when Nehemiah came forward with the intention of walling off the

Jews from these people, breaking off all relations with them, it was an insult that deeply stirred them. Sanballat, Tobia and company raised a great howl at the implied superiority over their own people. They organized a conspiracy to stop the work, being aided meantime by the disaffected element within the city. They resorted to almost every scheme possible to frustrate Nehemiah. Being Persian subjects, they did not dare openly attack a man who was doing work by Persian authority, as Nehemiah was, but they did about everything else they could. They schemed against him, they lied on him, they hired false prophets against him, they jeered at him. It took a man of undoubted nerve to go on with the work; but Nehemiah was the man to do it; prudent, brave, and perfectly conscious that he was in the path of duty, he did not mean to be deterred by anything or anybody, and he was not.

The world makes high demands upon the church as to its standard, but if you really get down to business and try to draw a distinction between the church and the world where worldliness has been long tolerated, you will hear from the Sanballat-Tobia crowd; and the methods will be just about what is here detailed.

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

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

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

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

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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} the light from the darkness.
5. And God called the light Day, and the darkness he called Night. And ^{there was} the morning ^{were the first day.}

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Epworth League.

NOVEMBER 5, 1899.

Christ's Missionary Prophecy.

JOHN XII:31-32.

As Jesus approached the time of his death his conversation turned more and more to that event, and he gave various suggestions of its deep significance.

He set forth to his disciples, how self-denial and devotion unto death in a great cause win an immortality of fame and influence. The noblest life which a man attains is that which he reaches after death. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit." A selfish life is an unfruitful life. Death does not end a man's work. It sets the seal upon his character. It removes him beyond change and loss. It removes him from the world's envy and his influence shines out undimmed by a cloud. There is something more for a man to regard than questions of temporal comfort or safety. Life can not be much prolonged at best. All men must die. The only important matter is how they die, and for what they die. There is a lofty confidence expressed in Jesus' words "And I, if I be lifted up, I will draw all men unto me." No teacher ever manifested such confidence that truth and love will conquer the world at last as is here expressed. Jesus had confidence that man can be saved. The misanthrope, who says "I have no faith in men," is not in possession of Christ's spirit, is not in harmony with Christ's work. He is not in harmony with the plan of salvation who does not believe that evil may be overcome with good.

The lifting up of Jesus upon the cross would, in a sense, lift him up in sight of all the world forever. It would place the crown upon his head, of a spiritual dominion. By death Jesus would conquer the prince of this world. That seeming triumph of Satan would be his defeat. When Jesus cried on the cross, "It is finished," there was



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no more for human cunning or hellish hate to do. The hour and power of darkness were past. The struggle was done, and not a word or deed had Jesus left to the world that did not testify of unconquerable love.

The cross of Christ is the proper standpoint from which to view Christ's relation to the world, and our relation to it as Christians. He tasted death for every man. He will draw all men unto him. We see, here, what spirit we must have to enter into Christ's plan and work. "All men", nothing less is the charge given to our hands. In bringing men to Christ nations and races must not bound our efforts or our hopes. The more fully we enter into the idea and effort to save the world the more consistent, symmetrical and strong will be our Christian character and life.

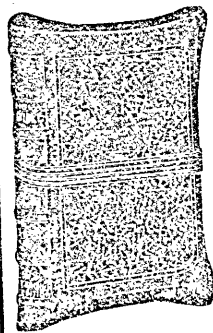
In our time the missionary work is thrown on the church as never before. All the doors are open, and by means of the press and our easy communication among nations, and the strength of the Christian nations to protect their subjects, the missionaries are enabled to enter every field. The church at home should be united in supporting their work.

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- BECAUSE these wonderful narratives are told in language so plain and simple that they are adapted to all readers. The style is concise and fascinating.
- BECAUSE this charming volume is replete with the most valuable lessons from the lives of the great men and women of the Bible.
- BECAUSE the Life and Teachings of Christ and the marvelous events in His history are fully treated. Here is a graphic portrayal of the tragic scenes of the Crucifixion, the Resurrection and triumphant Ascension.
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- BECAUSE it is superbly embellished with about 250 fine engravings, illustrating the Scripture Story from Genesis to Revelation, and the price of this magnificent volume is so low as to bring it within the reach of every family.

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GODBEY & THORNBURGH,

Little Rock, Ark.

ARKANSAS METHODIST

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

WEDNESDAY, NOV. 1, 1899.

A New Book.

THE SON OF MAN. Studies in His Life and Teachings. By Gross Alexander, S. T. D., Professor of New Testament Exegesis in Vanderbilt University. With an introduction by John J. Tigert, D. D., LL. D., Book Editor of Methodist Episcopal Church, South, Nashville, Tenn.; Dallas, Tex. Publishing House of the M. E. Church, South. Barbee & Smith, Agents. 12 mo, cloth, 380 pages. \$1.00

The publication of *Ecce Homo*, forty years ago, gave a new direction to the study of the life of Jesus. The historic method, which characterizes the higher criticism, was pursued by the author of that work, who insisted upon setting aside the doctrines of the theologians and examining, "de novo," every stage and phase of the life and teachings of the Man of Nazareth. There was no theory to be combated, none to be defended. The book claimed to be, as far as is possible in this age, an original investigation by an unbiased seeker after truth. The book was extensively read. Its boldness of method and brilliance of style fascinated its readers, and alarmed the votaries of systematic theology. All sorts of criticisms were evoked. Many champions of orthodoxy buckled on their armour. They thought they saw in the anonymous author the design of a disbeliever to overturn the very foundations of Christianity. The general disposition of Protestant theologians was to regard the work as harmful in its tendency, and the Roman Catholic Church placed it in her "Index Librorum Prohibitorum."

Yet there were many pure and devout Christians who saw, in *Ecce Homo*, new proofs that Jesus is the Christ the son of God, and their hearts were moved to increased fervor of faith and devotion. They had been brought nearer to Jesus in thought and sympathy. There was no harmony in the voices. To sum up the matter, one who listened attentively to all the various sentiments expressed would have concluded that no good book ever did so much harm, and no bad book ever did so much good.

We say the publication of *Ecce Homo* was the beginning of a new method of studying the life of Jesus. That method provoked a storm of criticism forty years ago. It is accepted in the theological schools to-day. The study of the New Testament should not be to defend any system of theology. There is coming in view, more and more,

what we now call "Biblical Theology," which is the setting forth of those truths and doctrines which appear in the law and the prophets, and in the words and acts of the Man of Nazareth.

The new book, whose title page stands at the head of this article, will be read with very deep interest, especially by the preachers of the M. E. Church, South; not simply for the very interesting matter which it contains, but on account of the source from which it emanates.

We are all concerned for the manner of teaching which our young preachers receive in their university course. The method adopted by Dr. Alexander can hardly call forth unfavorable comment, though it should be styled the method of the "higher criticism." That term is made a football by a good many who kick at it with great vehemence without understanding at all what it is they oppose. The method of an earnest student of the life and teachings of Jesus must be, to enter, as a docile disciple, the school of the Master, and, bringing to aid all the circumstances of the time, seek to interpret, without predetermined aim, all the revelations of that wonderful character. Very well expressed is this view by Dr. J. J. Tigert, in his short introduction to the work before us. He says: "A man, not a book, was the origin of supreme divine revelation. The office of the criticism and theology of the New Testament, as applied to the Gospels, is to identify and describe this man; to fix his place in history; to measure, so far as this is possible, his divine altitude on the background of his own times; to trace the course of his thoughts and determine its fundamental categories; to study the sources of the authority and permanency of his teachings; to attain to some comprehension of his unique intimacy with the Father; and to bring home to the hearts of the men of this generation the value which he himself attached to his own life and death."

It may be suggested here, that in this effort to place one's self in the immediate presence of the great Teacher, the impressions which the people of Jesus' time received from him are not to be ignored, and that one should not be altogether indifferent to the opinions of the fathers, and to the results of the studies of eminent Christians and scholars throughout the history of the church. The student of after time may as well claim the right of casting aside our conclusions as a barrier to unprejudiced study as we to deal thus with those who have gone be-

fore us. Yet there is a right method, which is of fundamental importance, and upon which we must insist, even in those whose conclusions claim our regard.

Nor is Dr. Alexander by any means independent of other expositors. His temper is by no means self-assertive. Indeed, he introduces into his work few views or suggestions not found elsewhere. His book is of a class, now becoming numerous, which were not written in defense of theological systems, but with independent, yet devout spirit to learn of the Master. With such works our author shows wide acquaintance, and is certainly not lacking in modest deference to the views of the eminent scholars who have produced them.

Approving of the method of Dr. Alexander in his work, there are, yet, some conclusions which most of his readers, even among theologians, will hesitate to accept. We give, as an instance, his utterance in regard to Jesus' dealing with the Old Testament. He says: "While Jesus recognized the divine revelation of the Old Testament, he recognized, also, the limitations and imperfections of that revelation. While he acknowledged the divine authority—he was conscious of having, himself, a deeper and truer revelation; and, consequently, assumed authority to amplify that earlier revelation, and even to correct and abrogate parts thereof, which did not accord with the deeper knowledge of truth and of God which he possessed."

We like not the term "imperfection" as employed above, as it is evident that it is used in the sense, not of incompleteness, but of incorrectness, and, hence, Jesus assumed authority to "correct." We have all become familiar with the idea of incompleteness in the Old Testament revelation, but hardly with the idea that anything which is a revelation from God, is, in any proper sense, imperfect, as being incorrect, and needing to be corrected. The above quotation is from page 225. That we have not misunderstood or misinterpreted it, will be made evident from another passage on page 228, in which the author says: "And we do not know how many and what other particular parts of the Old Testament he would have corrected as being inadequate, imperfect or erroneous, if occasion had arisen."

A leak in a ship is not dangerous in proportion to its size but according to its place. It strikes us that we are here dealing with a very vital point. If our Vanderbilt theologues are taught that there

are teachings in the Old Testament which are actually erroneous and which Jesus would have "corrected if occasion had arisen," we fear that these same theologues, assuming to understand the spirit of the Master, and to view all things in the broader light of his truth, will, themselves, find occasion arise to point out much false teaching in the Old Testament.

We observe, also, that, in Dr. Alexander's writings, as in the writings of many theologians, now, there is care to say that the Bible "contains a revelation from God," not is a revelation from God; thus giving ground for us to determine for ourselves in what part of the record that revelation appears. It is stated that Jesus abrogated certain teaching of the Bible. That, he did, it appears to us, only in the sense of advancing upon the line of revelation indicated in the Old Testament. So the Mosaic ritual passed when symbols of doctrine were succeeded by clearer expression of the truths symbolized. As to moral principles, even in the matter of divorce, which our author refers to, as an example of teaching which was abrogated, we see a law which distinguished the conduct of the early Jews, and even then, set them in their dealings with their wives above the heathen about them, developed under the clearer light of love to demand a kindlier conduct and higher plain of action. Jesus taught a higher reverence for God and stronger love of one another than the letter of the law seemed to enjoin, and yet, with this higher demand, the vigor of penal administration to enforce these virtues was removed. There is no abrogation of moral obligation, nor correction of moral teachings, though penal administration ceased. God gave the law of divorce to his people. The law of divorce remains. Jesus has set its practical application upon higher grounds. The letter of the Mosaic enactment gave men much latitude. "When a man taketh a wife and marrieth her, then it shall be if she find no favor in his eyes because he findeth some unseemly thing in her, he shall write her a bill of divorcement and send her out of his house, and she may go and be another man's wife." That was certainly better than to be held in bonds to an unloving husband. But Jesus, in his teaching sets love itself on a higher plane, and in the light of that love much which to grosser natures would appear unseemly disappears. He demands such elevation of character that the things which a husband may regard as unseemly in a wife can not be trifles. Such is the sacredness of the rela-

tion and the mutual responsibility which marriage involves that only infidelity to that relation should be held by a husband a thing so unseemly as to justify divorce. The Jewish teachers trifled with the letter of the law. Jesus only set forth its spirit. This is hardly to be called an abrogation. As in respect to moral precepts, carrying them to the affections of the heart, so in respect to divorce he only gave a higher interpretation to the "things unseemly" mentioned in the law of Moses.

Little Rock District Preachers' Meeting.

The preachers' meeting convened at First Church. Revs. Thomas, Titus, Watson, Richardson, Godbey, Evans, Thompson. Bro. Titus led in prayer. Bro. Thomas stated that his duties would likely keep him away from the preachers' meeting the remainder of the time till conference. He desired the preachers to meet and continue their work. He said that he was at Tomberlin last Sunday. He was encouraged by the condition of things, and found the financial report creditable.

Brother Huchison had closed his meeting at DeVall's Bluff, with excellent results.

Brother Watson reported the best congregation at Hunter Memorial that he has had during the year. Sunday-school and Epworth League are very encouraging; many more take part in the prayer-meeting. The stewards think the financial report will be full.

Rev. J. M. Workman sent report of a good service Sunday. One person received into the church. Stewards' meeting Monday night, thought all the finances would be up in full.

Bro. Evans stated that he had the mission meeting for his Sunday-school on Sunday. The meeting was delightful. He especially commended the program prepared by our Publishing House. There were three applications for admission on Sunday.

Bro. Titus reported that he had received five members since last report.

Bro. Thompson reported very profitable Sunday-school exercises, the missionary program being used. Full congregations.

It was reported by Bro. Thomas that a city mission work had been begun. Rev. R. K. Richardson had been elected city missionary.

Bro. Godbey reported that he preached for Bro. Robinson's church, at South Hot Springs, last Sunday. Congregations were good, and the services were spiritual and affective. Three persons declared their purpose to serve God, at the evening service.

S. S. Dickson, Secretary of the Y. M. C. A., spoke of the work of the Association. He desired that arrangement be made for a union meeting of the churches, on the afternoon of November 12, at 3 o'clock.

Methodist Orphanage.

The Trustees of the Methodist Orphanage of Arkansas met at the Arkansas Methodist office October 25. Present: J. R. Cason, Jas. Thomas, and George Thornburgh, of the Little Rock Conference; M. M. Smith, of the White River Conference; F. S. H. Johnston and E. A. Tabor of the Arkansas Conference. Routine business was attended to and necessary steps taken to put the matter properly before the three conferences. Secretary Ricks was kept away by smallpox being at his town.

Notice.

I cannot promise to provide for any one but the preachers, lay-delegates and members of the different boards, unless notified by the 10th of November. If your wife is coming, I must know it. If any of our missionary women are coming, I must know it. If you come by private conveyance, I must know it. Come by rail, if possible. Our town is small and we only have one hotel, so I must know who is coming.

The committees of examination will meet at the following places:—On Admission, in the K. P. Hall; First Year, in the chapel; Third and Fourth years, in the church. The committee and Class of the First Year please meet me Monday, Nov. 20, at 7, P. M. in my study.

R. W. McKAY.

Six Colleges.

Prof. J. F. Draughon has recently established a business college in St. Louis, and purchased the Southern Business College, Ft. Worth, Tex. He already had flourishing business colleges located at Nashville, Tenn; Savannah, Ga; Galveston, and Texarkana, Tex. His course of instruction and facilities for securing positions are strongly indorsed by bankers, merchants, and practical book-keepers. See his Ad. elsewhere in this issue, and write him, at either place, for his catalogue.

CATARRH.—Send 10 cents for box Excelsior Vegetable Liver Pills, and get free a simple and effective home treatment for Catarrh, Catarrhal Headache, Cold in the Head, Hoarseness and Sore Throat. It loosens Phlegm, clears the Head, Throat and Lungs, stops the formation of Scabs in the Nose, and produces free and easy Expectoration. This is doubtless the best remedy for Catarrhal Affections that has ever been tried, and does not cost one cent of money. Address R. L. Vinton, Spartanburg, S. C.

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.

GODBEY & THORNBURGH.

THE CLINE FUND.

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

Heretofore reported.....\$651.76
First Church, Searcy, on 2nd year, by
Rev. M. M. Smith.....25.00

Total.....\$676.76

GEO. THORNBURGH, Treas.

Arkansas Conference Notice.

The Committee and Class of the Second Year will meet at the Methodist Church, at Springdale, at 8 A. M. Nov. 14. The class should come prepared for a written examination. The sermons should be arranged and written with great care.

A. C. MILLAR,
Chairman.

Notice.

White River Conference. Will the presiding elders send me, at once, the names of their lay delegates. Preachers who expect to bring their wives to conference must notify me by Nov. 15th. Nothing can be taken for granted. Write me your wish, and if possible I will oblige you, but don't expect me to anticipate.

M. M. SMITH.

Brother Hopkins Ill.

Our dear Bro. Hopkins, P. C. of Center Point circuit, is now in a very feeble condition. He has not been able for duty for two weeks. His ailment is such as to make it necessary that a surgical operation be performed. He will not be able to be with us at conference. He seems very cheerful and resigned to the Master's will. I ask for him an interest in the prayers of all the brethren.

J. H. STURDY.

Elm Springs, Oct. 26.

Personal.

We had a pleasant call last week from Rev. J. W. Head, of Altus.

The Brooklyn Club which has U. S. license to sell whiskey at Fayetteville is composed of Wm. Taylor. We understand that he is a Negro.

Dr. Beverly Caradine has been engaged as pastor of the Independent Methodist Tabernacle in Chicago, a congregation of second blessingists.

Revs. J. R. Cason, M. M. Smith, F. S. H. Johnston, E. A. Tabor, H. Hanesworth, R. C. Moorehead, G. G. Wilkinson, and S. L. Titus were callers last week.

Rev. O. H. Tucker sent in twelve obituaries at one time last week, and one marriage certificate. At that rate how long will it take to depopulate the country?

Mrs. J. J. McAlmont has returned home, and all missionary money from the Little Rock Conference Woman's Missionary Society should be sent to her at Little Rock.

We have a personal note from the patriarch of the White River Conference, Rev. R. G. Britain. He says: "I

A Strange Custom.

How Centuries ago, St. Vitus' Dance Derived its Name—The Old and New Way of Treating this Disease.

From Republican Traveler, Arkansas City, Kan.

Centuries ago it was believed that by a pilgrimage to some shrine of St. Vitus, persons afflicted by irregular and uncontrollable muscular movements could be cured, and that is how this disease, which usually affects children between five and fifteen years old, came to be called St. Vitus' dance.

The modern way to successfully treat this disease is within reach of every household, as is shown in the following experience of Karl A. Wagner, the eleven-year-old son of George Wagner, 515 9th St., Arkansas City, Kansas.

"Over a year ago," says Mr. Wagner, "my son began to have twitching in his right side, which rapidly became worse. We called in our family physician and he told us that Karl had St. Vitus' dance. For over five months he was under the doctor's care and instead of getting better he continued to fail.



"At last he became so bad that when sitting at the table to his meals we had to strap his right arm to his side to keep him from knocking the dishes off the table. His tongue became so paralyzed that he could talk only in gutturals.

We could not understand a word he said. His right leg hung limp and could be pushed back and forth as if hung on a swivel. He became very thin.

"We had fully made up our mind that the disease could not be cured, and that if Karl lived any length of time, he would become an invalid.

"We had about given up all hope, when one day a lady said to my wife, if you will give him Dr. Williams' Pink Pills for Pale People, they will cure him, as I have a daughter, twelve years old, who has been afflicted in the same way and the pills cured her.

"I sent at once and bought a box of the pills and used them according to directions and before using half of them I noticed a change for the better in his condition, and after using all of the pills, I was so well pleased with the result that I bought two more boxes and by the time he had used five boxes the disease disappeared.

"The cure has been effectual and permanent, and I feel satisfied that no other medicine could have effected such marvelous results. We feel rejoiced over the restoration of our son, and cannot help but feel that Dr. Williams' Pink Pills for Pale People are the most remarkable medicine on the market."

Mrs. Wagner, who was present, fully endorsed all the words of her husband.

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

regard the METHODIST as one of the best of our papers." We are glad to have the good opinion and approval of so good a man.

Rev. A. M. Trajick has been transferred from the Tennessee Conference to the Little Rock Conference, and W. M. Freer to the Arkansas Conference. G. O. Kelly, who has just completed four years at Birmingham, is stationed at Tulip Street Church, Nashville. Dr. D. C. Kelly is returned to the Nashville District. B. F. Haynes is stationed at Trinity.

To our friends who wish to borrow money on farm lands, we call attention to the advertisement on page 12, of J. H. Hollis, this city, representative of The Union Central Life Insurance Co., of Cincinnati. These people have money to make loans from \$500 to \$50,000 on farm lands only, and the loan can be repaid in installments. This plan for repaying the loan makes it very easy on the borrower. If you need money, write or call on Mr. Hollis.

WE WANT FIFTY BOOK AGENTS IN Arkansas, to sell books for us this fall and winter.

GODBEY & THORNBURGH.

Christian Life.

Prize Story on Family Prayer.

My earliest recollection of family prayer is the time when, as a child, I knelt beside my mother while father led in prayer. As the years went by we no more thought of starting to the city, or rushing off to a morning train, without first having family prayer, than we thought of going out to a day's work without breakfast.

I left home at fourteen years of age. My fifteenth year was spent as clerk in a grocery store in a city. My sixteenth and seventeenth years were spent at home, during which time, I think, I was not absent from family prayer.

In harvest time it sometimes happened that grain was left out over night, which was almost dry enough to store, but was allowed to stand in the field because the weather promised to be fine. It occasionally happened that the following morning threatened a storm. Every moment seemed precious, and the thought sometimes came to me, "Why not hurry out immediately after breakfast and let the Bible remain on the shelf for one morning?" The Bible, however, was brought; no time was wasted, but, without any apparent haste, a chapter was read, and all knelt in prayer.

Nothing was ever said of the importance of the family altar. I do not remember hearing the matter discussed in my home, but, somehow, we began to look upon it as part of our daily life. If there was any friction in the household before the "Book" was brought by a young member of the family, it was all gone when we arose from our knees.

For fifteen years I had been away from home, except to make occasional visits, and once to remain a few months. During that fifteen years I had attended college, taught school, took a course in a university, spent three years as a missionary in a foreign field, had encircled the globe, and had been stationed on a circuit in my native land, and one in a sister province. At the close of the fifteen years I had occasion to leave my work for a few days, and to return to my native province on business. The train reached the station half a mile from home, at midnight. Father and mother and the few members of the family, who had not been scattered over the world, had retired and were sound asleep. The doors not being locked, I walked in, took a lamp from the

mantel, lighted it, ate a lunch, and went to bed.

Next morning I was awakened early by the sound of breakfast dishes. Everybody at the table seemed to be exceedingly happy. Had it been otherwise I should have been ashamed to be found in my old home playing the spy. When breakfast was over the Book was brought. I felt a little ashamed to be found lying in bed at prayer time. Without an effort I followed the reading of the chapter which became increasingly interesting as it proceeded. Then the chairs moved and they all knelt. Almost spontaneously I suddenly knelt at my bedside, and joined with the others. The prayer was not by any means stereotyped, but many of the sentences were the same I had heard many times, years before. There was adoration, confession and petition; a prayer was offered for the boys in four different parts of the world. A petition was made, "Reign and rule in our hearts." That petition, in its setting, ascended to the throne of heaven; God was present; the answer came with great power. It was my father's prayer; it was my mother's prayer; it was my prayer; it was the family prayer. I became a child again; I became a man, and went out with renewed vigor, to be a Christian.—Guardian.

There is no prayer that Christian men ought to offer more fervently than this: "Lead us not into temptation." Knowing their own weakness and frailty, they should dread exposure to the assaults of Satan, and implore deliverance from them. Yet when temptation actually comes they should face it boldly and courageously, in the full persuasion that he who has suffered it to come will also provide a way for their escape. To invite a battle with an enemy of souls is fool-hardy, but to fight valiantly when the battle is joined is the highest duty. "Count it all joy when ye fall into divers temptations."—Nashville Christian Advocate.

\$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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RUNNING SORE ON HIS ANKLE.

After Six Years of Intense Suffering, Promptly Cured

By S. S. S.

Obstinate sores and ulcers which refuse to heal under ordinary treatment soon become chronic and deep-seated, and are a sure sign that the entire circulation is in a depraved condition. They are a severe drain upon the system, and are constantly sapping away the vitality. In every case the poison must be eliminated from the blood, and no amount of external treatment can have any effect.

There is no uncertainty about the merits of S. S. S.; every claim made for it is backed up strongly by convincing testimony of those who have been cured by it and know of its virtues by experience.

Mr. L. J. Clark, of Orange Courthouse, Va., writes:

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



S. S. S. FOR THE BLOOD

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

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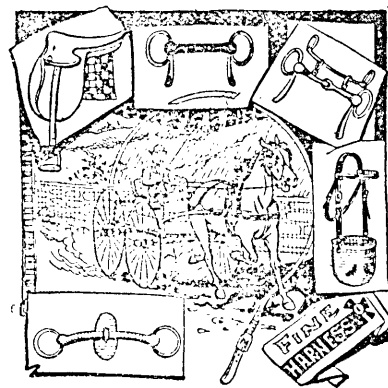
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about new styles in harness and horse goods of all descriptions can be gleaned from an inspection of our up-to-date stock. Whether it is light or heavy harness, single or double, they are all made from the best Oak Tan leather, trimmed in the latest style, and will stand more wear and tear than you can get from any harness that you can buy. 123 124 West 4th St., Little Rock, Ark.

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Aids Digestion, Regulates the Bowels, Makes Teething Easy. TEETHINA Relieves the Bowel Troubles of Children of any Age. Costs Only 25 Cents. Ask Your Druggist for it.

TEETHING POWDERS

For the Young People.

The Somnambulist.

My Uncle Sam was a somnambulist—or sleep-walker. My mother told me some funny stories about him. I have mentioned my grandfather's two mills on Clifty, one a grist mill and the other for making flax-seed oil and powder. Two boys, Sam and Albert, watched the mills at night, both staying at the grist mill, one sleeping while the other worked. But the boy who slept was required to get up at midnight, go down to the oil mill and fill up the mortars with flax-seed, or let down the water gate and stop the mill. It is said that Sam sometimes did this in sleep, getting up at the right time, going down through the woods and crossing the creek on a log, doing all his work and returning without waking.

Many stories are told about sleep-walkers. One of our neighbors had a hired man who sometimes got up in sleep and went to hunt the oxen. He would drive the oxen home and go to bed, and wake up in the morning with his clothes all wet from wading in the dewy grass.

Somnambulists act in a dream, as they would do awake. A dream comes to them in sleep and the thought in their minds makes them get up and do the things which they would do under the same thought if they were awake. Sometimes the sleep-walker has his eyes open and will light a lamp and write a letter, then go back to bed and not know in the morning that he got up at all in the night.

While I am speaking about this, I will explain how some people get to have such faith in dreams. An old lady, whom I knew, whose husband had died some months before, dreamed one night that he had hid a bag of gold in a certain place, and in the morning went and found it there. She thought this very wonderful, and ever after had great faith in dreams. Now this dream of the old lady was only a recollection coming to her in sleep. She believed that some gold had been hid away, and she had searched for it. Now, if, while awake, she had recollected that her husband had given her to understand that it was in a certain place, she would have gone there just as she did, and found it, and would not have thought strange that the recollection had come to her. But the recollection came in sleep, making this true dream, and she thought God had sent her a revelation. To some people old memories often are revived in sleep, and they have dreams which turn out true, just because they are of things which they once knew and had forgotten.

A man was once called on to

pay a sum of money which he believed his father, then dead, had paid long years before. But he could find no papers to prove that the debt had been paid. In his trouble he dreamed that his father came to him and told him that the debt was paid, and that an old lawyer, who had quit business, and was living in the country, could tell him about it. The man went, next day, to see the lawyer, and got from him the proof that the debt was paid. Now, many superstitious people think such things very wonderful. But these dreams are old memories revived. Probably this man's father, when the son was but a boy, had told his family about this business, and so, the son felt sure the debt was paid, but could recollect nothing. But in sleep this recollection came. Some people are more apt to have such dreams than others.

It is believed that an impression once made on the mind is never lost, even when it seems to be forgotten; for even old people have little incidents of their childhood come to mind suddenly, when they have not thought of them for forty years. It is so of myself. Almost every day there come to my mind these memories of little trifles of the long ago.

I think I can show you that you generally hold in mind the thing you say you have forgotten. You tell me of some one, but you have forgotten his name. I try to help you and say: "Jones?" You say "No." "Sanders?" You say "No, that is not it."

I go on repeating names, and you still say "That is not it," but if I strike the name you know it. Then it appears that all the time, when you say you have forgotten the name, you still really know what it is, and can not be imposed upon by another name, and yet you can not speak the name you desire.

I have heard a story about a young man who was a sleep-walker, who was courting a young lady whom he expected to marry—that is, if she would have him—and being very honest he felt he should tell her about this troublesome habit. So he said to her one day, "I must tell you one thing about myself. I can't deceive you, and it may be a very serious objection to marrying me. I am a somnambulist." "Oh!" said the girl, "that's nothing, I am a Presbyterian, and you'll go to my church one Sunday and I'll go to yours the next."

If this chapter does no more good, it will keep the girls who read it from making such a mistake as that.

JACK DAW.

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.

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Our Bible, Chas. Leach Drummond's Addresses and R. A. Torrey. Select Poems.

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Warning Order

State of Arkansas, ss.
County of Pulaski. Court.
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.
CHAS. M. CONNOR, Clerk.
October 7, 1899.
S. A. Jones, Solicitor for plaintiff.

Commissioner's Sale.

Notices 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. 6530), then pending therein between Mechanics' Building & Loan Association of Little Rock, Arkansas, complainant, and Bruno Bodeman, Ellen M. Bodeman, George Armstrong and Lilla 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 of Chancery.
Hatchette & Fletcher, Solicitors for Plaintiff.

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

For Methodist Readers.

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

Bagster Bibles.

We have been asked if we could sell a Bagster Teacher's Bible for \$1.50? We answer yes, we can do better than that. We will mail genuine Bagster Teacher's Bibles at \$1.25 each and pay postage; or, we will send a genuine Oxford Teacher's Bible at the same price. We will send the paper one year and a Bagster or Oxford Teacher's Bible for only \$2.50.

School Books.

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

In His Steps.

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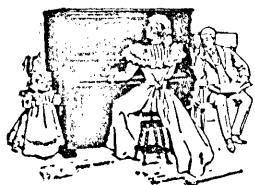
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are sweet-toned and extra well made. Buy of the makers at factory prices. Send for catalog. Williams Organ and Piano Co., 67 Washington St., Chicago.



Our Church at Home.

Jonesboro District.

J. F. JERNIGAN.

Three more quarterly meetings on the home-stretch round have been held—Lorado, Trinity, and Shiloh. These circuits are bounded by and bottomed on fine farming lands. In fact, this Crowley's Ridge is a fine body of land from end to end. A failure in crops is seldom, if ever, known here, and it is the best country for a poor man to get a start in that I know of in Arkansas. More men out of debt, on this ridge, than any place I have ever been in the White River Conference. Yet, in some places, the interest of our Zion languishes for lack of a little aid that is in sight of the situation, if our good men would only see it. I find the impress of John Cowle, John M. Steel, E. M. Baker, C. H. Ellis, G. A. Danally, I. T. Morris, S. L. Cochran, M. M. Smith, J. C. Ritter, Frank Ritter, and W. C. Davidson, as presiding elders, and local preachers not a few, like H. Highfill, R. Diggs, John Porter, D. B. Warren, Thompson, N. W. Farrar, dead, and Jasser Sybert, J. W. Watson, L. J. Birchett, and many others whom I do not now recall; and the long line of dead and living itinerants, to whom this country owes much for its present state of advancement.

Lorado circuit has been served for two years by Bro. W. P. Talkington, who has been faithful, and his work will abide as the years go rolling by. On this work are a number of strong, intelligent laymen, who will not feel justified in letting the finances fall behind. Let Lorado do as heroic work for its deserving and worthy pastor as he has done for it, and the work is done.

Trinity has been served by John Eidson for four years in succession, and they would be glad to have him four more. He has never been out of the Jonesboro District. It means considerable to serve a people four years. The finances are all up and possibly in advance of any year of the four. A parsonage with twenty acres of good land was bought this year, and the new preacher will have a home and enough ground for his hens to scratch, and truck patch.

Shiloh circuit has been served by Bro. A. C. Griffin. A good year's work, and finances all in easy reach. A new parsonage begun, but will hardly be finished by conference; also, a new church and forty acres of land; also, another six acres including a school house falls into our possession, as the result of the personal attention of Bro. G. in looking after these things. His and Bro. Eidson's quarterly conferences were held on Monday morning, and the verdict is that the Monday morning quarterly meeting is not a failure. I did not count the number at Bro. E's, but yesterday morning there were fifty-two grown people at the business meeting at 9 o'clock at old Greedsboro, and a glorious communion service followed.

DYSPEPSIA.

George S. Scally, of 75 Nassau St., New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me, and my rheumatism is gone entirely. I am satisfied if any one so afflicted will give Radway's Pills a trial they will surely cure them. I believe it all comes from the system being out of order—the liver not doing its work."

Radway's Pills

Cure all disorders of the stomach, bowels, kidneys, bladder, dizziness, costiveness, piles, sick headache, female complaints, biliousness, indigestion, constipation, and all disorders of the liver. At druggists or by mail 25c per box. Radway & Co., 55 Elm street, N. Y. Be sure to get "Radway's" and see that the name is on what you buy.

There were a number of old people present. Bless God, it was good to be there. May it be fresh food for you to read it. Amen!

Conference draws near. If I live to get there, it will be six annual conferences that I have attended at Searcy—1874, '78, '87, '89, '93, and '99.

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.

Notice.

The Southern Railway has been designated by the Sarah Low 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.

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-board, but cloth-bound. Hurry up your cash.

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Grip claims victims. Dr. Miles' Restorative Nervine defends them.

THE CELEBRATED OIL CURE.

The Painless Oil Cure for Cancer and Malignant Diseases is becoming famous with wonderful rapidity. People are sending from every quarter of the globe. Hundreds of physicians have seen its efficacious power, and have recommended the Oil Treatment to their patients, because the oils are definite in action, never failing in power, and can be used with perfect safety. When people learn these facts, they see no need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. There is no use applying burning plasters to the flesh and torturing those already made weak from suffering. When it is known that the oils give safe, speedy and certain relief to the most horrible forms of cancer of the breast, face, womb, mouth, and stomach, large tumors, ugly ulcers, fistula, catarrh, terrible skin diseases, etc., and that they are all treated successfully by the application of various forms of simple oils, it would seem strange indeed if any person afflicted with cancer or tumors, or any of the above mentioned diseases would, after knowing the facts, resort to the dreaded knife or burning plaster, which have hitherto been attended with such fatal results. Read the following statement, and think what a blessing the oil cure is to suffering humanity:



M. G. NEWSOM.

I was a victim of cancer. 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 I 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 has no symptoms of returning. I feel indeed grateful to Dr. R. E. Woodard, of Oil Cure fame, and there will always be a warm spot in my heart for him. I would also advise with pleasure the famous Oil Cure to those suffering, for it is a grand success.

M. G. NEWSOM, Paragould, Ark.
The Oil Cure was discovered

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

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Persons wishing to secure this work will please enclose to the undersigned 15 cents, in stamps or otherwise, for each copy.

Address all communications on this subject to

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Gen'l Passenger Agent Southern Railway, Washington, D. C.

Warning Order.

State of Arkansas, } ss.
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 WILL H. BASS, D. C.

October 16, 1899.
MARSHALL & COFFMAN, Solicitors for Plaintiff.

POSITION! Deposit in bank till position is secured, or save notes. Car fare paid; cheap board; enter any time; catalogue free. St. Louis: Nashville, Tenn.; Evansville, Ind.; Galveston, Fort Worth, and Texas, Ark. **DRAGON'S PRACICAL BUSINESS College** STRONGLY endorsed by merchants, bankers, and others. Best patronized in South. Bookkeeping, shorthand, etc., taught by mail. Enter or begin any time. Address (either place) Dragon's College, Dept. D 15.

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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.

THE ARKANSAS METHODIST

WEDNESDAY, NOV. 1, 1899.

GEO THORNBURGH, BUSINESS MAN'GR.
Entered at the postoffice at Little Rock, Ark., as second-class mail matter.

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

Our Church at Home.

REV. W. A. STEEL:—"Our adjourned session of fourth quarterly conference convened last night, and the Board of Stewards reported assessment for P. E. and P. C. paid in full, one month before conference convenes. Hamburg asks to be made a station next year, and wants the next conference."

MORRILLTON.—We have just closed a great meeting in Morrillton. After much thought and prayer, I invited Rev. Jno. B. Culpepper to help me in a meeting. I have known Bro. C. intimately for twenty years. I know him to be one of the most godly men in the church. Fearless and outspoken in his denunciation of all forms of sin, he is as tender in his dealings with sinners as a mother to a wayward son. It seems to me, that he has the clearest insight into the teachings of the Bible of any man I ever knew. He has no hobbies, hence his ministry produces no divisions in the church. Believing with all his soul in the Bible doctrine of perfect love, he is the wisest man I ever knew in leading the church to the attainment of this blessed experience. The church here is a unit in its confidence in him as a teacher and a Christian.

They desire and expect his return to labor with them next year. His two sons, Marvin and Burk, were with him. They are both religious and good workers. Marvin is a fine altar worker. Burk leads the singing. He is a good organizer of the singing force and conducts the music finely.

As a result of the meeting, we had a goodly number of reclamations, conversions, and about thirty-five additions to the church, a few of this number to the Baptist and two or three to Sardis—a country church—in Bro. Williams' circuit.

Morrillton Church is in a healthy, growing condition. I hope and believe I will carry a clean sheet up to conference. This is a delightful pastorate. Conference is at hand—let us all be ready.

W. M. HAYES.

Oct. 20.

CARLISLE.—The Carlisle Sunday-school had their missionary rally the third Sunday in October. The exercises were good. The collection for missions was \$15. The ladies of our church, led by Sisters Sanders and Cornish, deserve much credit for the success of the meeting. Bros. Tulle and Curtice did good service. This is one of the best schools, under the leadership of Brother C. W. Turrentine. At

3 p. m. on the same day I preached at Prairie Long. This little church is three miles south of Carlisle. At this service they paid in full all the conference claims assessed to them. They keep their preacher paid up to date. Who can beat this? This is one of the best little churches I ever saw. We came to Carlisle and began our meeting at 7:30 p. m., and continued it for nine days. The Holy Spirit was present in the first service and continued till we closed the meeting. I have never seen the Holy Spirit come in such power as He did in this meeting. Baptists, Methodists, and all Christians worked for the salvation of our town. Our business men closed their houses at 10:30 a. m. and at 7:30 p. m. for service. This was a great help to our meeting. I wish our men would mix more religion with business. The ladies have just captured the town with their prayer-meeting. There were eight or ten conversions and ten or twelve backsliders reclaimed. Six additions to the church and others to join. The church is on a high plain spiritually, and we are looking for greater things, such as Carlisle has not seen.

At 11 a. m. last Sunday we raised all the general claims assessed to this church. This is truly a good people and know how to make their pastor and family feel at home. Hazen and Carlisle charge will pay out in full. Our itinerant wheel will soon rotate and some of us will drop out of our places and others will drop in. But the brother that drops out at Carlisle and Hazen will be well cared for.

J. A. HENDERSON.

Oct. 25, 1899.

HARDY, ARK.—We are in the midst of a very fine revival at this place; twenty-five have joined the church and more to follow. Rev. W. H. Evans, of Jackson, Tennessee, is with me, and of course is doing most of the work. Brother Evans is efficient and faithful. My circuit is in better condition than ever before. We expect to make a good report at conference.

T. W. FISACKERLY.

MOUNTAIN VIEW CIRCUIT.—We thought our circuit belonged to the Batesville district, but I suppose we do not, as the elder failed to mention us. Our first protracted meeting, which was held at Maxey's Chapel, was a failure, as far as we were able to judge. The second meeting was held at Marcel-la. Here we continued one week. The church was greatly revived. Result; three professions and four additions to the church. Our next meeting was at Optimus, which resulted in three professions and five additions to the church. Next we began a meeting at Pleasant Hill, continued four days. There were no professions, five were received into the church, and more to follow. The next and last meeting for this year was held at Mountain View. Here God gave us a glorious victory. The church was active and did noble work. I was assisted, in this meeting, by Rev. W. E. Webb, who did some splendid preaching. Bro. Wm. H. H. Oyler was also with us a portion of the time, and preached three good



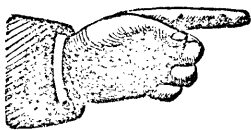
Don't boggle

Boggle—To hesitate, as from doubt or difficulty; to hold back, etc. (Standard Dictionary.)

Boggling doesn't pay, in the matter of Pearl-line. Don't do your washing in a harder way that costs more, when Pearl-line has an easier way that's more economical. The longer you do without Pearl-line, the more loss to you. You can't have any good reason for not using it. If you think you have, let some woman talk to you who knows all about Pearl-line.

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Colors that suit, styles that please,
Prices within reach of all.

JOE P. QUINN DRY GOODS COMPANY,

THIRD & MAIN.

Little Rock,

Arkansas.

sermons. This meeting resulted in six professions and ten additions to the church. During the year we have had thirty-five accessions.

C. H. NEWMAN.

Oct. 12.

CHRISTMAS BOOKS.

We have a list of nice books for presents to children, nicely bound, at moderate prices, as follows:

A Brownie's Adventure, 50c.
Æsop's Fables, 50c.
A Child's Life of Christ, 50c.
Banyan's Pilgrim's Progress, 50c.
Gulliver's Travels, 50c.
A Child's Story of the Bible, 50c.
Æsop's Fables, 30c.
Christmas Stories, 30c.
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Famous Boys, 25c.
Gulliver's Travels, 25c.
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Santa Claus Budget, 25c.
Bible Stories and Pictures, 20c.

Address ARKANSAS METHODIST,
Little Rock, Ark.

Read

What they say about Dr. Brooks' Scriptural Sanctification.

Way of Faith, Columbia, S. C. —"We believe the author's views are thoroughly Wesleyan, and therefore Scriptural. They are presented clearly, calmly, and without the slightest tinge of bitterness."

Florida Christian Advocate.—"It is written in good spirit, and shows extensive reading and much good judgment."

Alabama Christian Advocate.—"The author writes in a truly religious strain. There is no bitter-

ness about him. The book is well worth reading."

Wesleyan Christian Advocate, Atlanta, Ga.—The "Spirit of the book is excellent, and the style is pleasant and inviting. . . . It is on a live subject, and will be read with interest and profit."

Dr. Tigert in Methodist Review.—"This wholesome and winning book has met with a hearty welcome from the Church press and deserves all the good things that have been said of it."

The cheapest Bibles you ever saw. Oxford, divinity circuit, red under gold, No. 04470. \$1.50.

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Missions.

Kobe District.

DEAR BRETHREN:—After an absence of about 13 months in the United States, I reached Japan again last September with my family and was able to take up work once more, being much improved in strength and vigor by the stay in the home land.

Finding myself appointed presiding elder of the District and also preacher in charge of the Kobe circuit, I immediately set to work, and after preparations for living in Kobe had been completed, the work of putting into execution the plans already carefully matured by Brother Waters for new buildings for Lambuth Training School were taken in hand. A fuller account of this is given hereafter. The report of the work of the year to the Kobe circuit is found elsewhere. The usual work of traveling and preaching, holding conferences and looking after the finances and other temporal interests of the District has filled up the time. Special mention may be made of the following:

1. The gain in the membership of the district this year has been gratifying, the total aggregating sixty-four. The whole number of infant baptisms for the year, fifteen.

2. The District Conference met at Mikage May 12th—15th and was a pleasant occasion. The special features of the Conference were, that of public preaching services which were well attended, by people most of whom heard for the first time the gospel message; (2) the visit of Rev. Myama, who made an address on the Temperance movement as carried on in Japan; (3) a special collection for missions which amounted to something more than yen 27,00.

3. Repairs and improvements on the church building in East Osaka have just been completed, by which the comfort and usefulness of the building is increased. The cost of the work was yen—123.77. The money was contributed partly by the congregation, but chiefly by others interested in helping to put the work through. This is at the present our best church building in Japan.

4. By means of a liberal supplement to the funds of the district by the Board of Missions, for use in the city of Kyoto, Brother Meyers was enabled to secure, with the help of President Yoshioka, an arrangement with a property holder in the city by which a house was erected for a mission residence and leased for five years. In this way not only has his home been secured, but the opening of our work in the destitute part of the city. In fact, in the one-half of the city which had been practically untouched by the other missions already operating in Kyoto.

5. Through the enterprising efforts of Brethren Towson and Waters, a good lot had already been secured by lease in the city of Kobe, on which there were two serviceable buildings. These they placed at the service of the mission

for the use of the Lambuth Training School, and by a very satisfactory arrangement the property becomes, after a few years, the property of the mission.

On this lot, and in addition to the two already mentioned, two more buildings, besides an addition to one of the old buildings, have been erected at a cost of yen 423.83, including other repairs on drains, fencing and furnishing. This outlay gives ample accommodations for the work of the Training School, including a suitable home for the ladies in charge, and, as a temporary arrangement, the Palmore Institute, and all on one lot of ground.

KOBE CIRCUIT.

With the help of two student assistants, evangelistic effort has been made throughout the year at five principal points—East Kobe, Mikage, Hinnieji, Kakogawa and Sauda; and with the exception of Kakogawa Sunday-school work has been carried on at all these places, and at Harada Mura where students from the Kwansei Gakuin have been in charge, and at Hirata Mura, at which place Brother Saito has had oversight for some years past.

The East Kobe Sunday-school has been, as before, in charge of Miss Worth and one or two of the students of the Kwansei Gakuin.

We much regret that on account of failure of health Brother Shimokawa was obliged to give up the work at Mikage about two months ago. Since that time Brother Nakamura has been going there on alternate Sundays.

When not engaged with the work of the District, I have given my attention to Himeji, chiefly. On Sunday mornings we have a Bible class in the chapel, which has been faithfully attended by the members and a few of their neighbors. In the afternoon the children's Sunday-school meets from two to three o'clock, and after the Sunday-school the remaining time is given to receiving calls from such as choose to come to talk. These have been for the most part students from the Middle School, who are sometimes accompanied by their instructor in the English language, who was himself some years a student in America.

Mr. Watanabe has rendered valuable assistance in the Himeji chapel work, when I could not be there myself.

On several visits to Himeji, I have taken supplies of scripture portions for distribution among the soldiers garrisoned there. The gift was rarely refused when offered but on the contrary was received willingly and respectfully. Also a number of New Testaments, which were purchased by some friends in Arkansas, have been given away during the year in the same way to people other than soldiers.

Statistics:—Organized churches, 1; members, 27; probationers, 3; received on profession, 2; removals, 4; adult baptisms, 2; Bible classes, 3; students, 12; preaching places, 7; Sunday-schools, 7; Sunday-school teachers, 10; Sunday-school scholars, 146.

Finances:—For the support of

the ministry, yen 17; current expenses, 42.01; for missions, assessed, 7; paid, 8;

Church property:—Church buildings, 1; value, \$500.

Respectfully submitted,
C. B. McSELEY, P. C.
Sept. 1, 1899.

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At Rest.

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

EVANS:—Mrs. M. S., wife of M. K. Evans, was born in 1840, in Georgia; in 1844 moved to Mississippi; professed faith in Christ in 1860, and joined the Methodist Church, South, in 1861; in 1872 removed to Arkansas, where she lived until death, June 15, 1899. She lived a devoted Christian life and bore her afflictions with patience. She was the mother of ten children, three of whom, with her husband, survive to mourn their loss. May God bless and comfort them, is the prayer of their pastor,
H. M. HARRIS.
Hot Springs, Ark.

OSTEIN:—Sister Lucy Ostein was called from labor to reward October 8, 1899 after an illness of only a few days. She had been a member of the Methodist Church for some time, and we can say that another good woman has gone to her mansion above. She leaves a husband, father, brothers and sisters to mourn their loss, besides a host of other relatives and friends. One by one our flock is going over, but thank God they are going to heaven. Cheer up, loved ones, while you and the church militant have sustained a loss, the Father needs her over there.
J. H. McKELVY.

OSTEIN:—Sister Anna Ostein went to her reward October 3, 1899. She had been a member of the Methodist Church, South, for several years, and had lived a consistent life. She leaves a husband and precious children to mourn their loss, but thank God heaven is made brighter. Her last charge to her husband was to live right and bring the children to heaven with him. A good woman is gone to her eternal rest. We will miss her personal presence, but her influence will remain with us. Heart-broken husband and lonely children, stop your weeping, and follow that devoted wife and affectionate mother to the home of the blest.
J. H. McKELVY.

CRANE:—Barbara Anna (nee Tyler) was born April 17, 1846; died October 8, 1898. She was twice married, and was the mother of nine children, two of whom were called home before their mother. She was a good Christian woman, having embraced religion at an early age and joined the Methodist Church, of which she remained a consistent member. She was always in her place at church and Sunday-school. She was a devoted wife and a kind mother; a good neighbor. We all miss her, but our loss is her gain. Do not mourn, dear bereaved ones, but look to God for comfort, and try to meet mother in heaven.
D. I. BUTLER.

BRIGGS:—Mary Nancy Rebecca Briggs, daughter of J. J. and Caroline Briggs, was born June 12, 1882, and died August 25, 1899. She professed faith in Christ September 7, 1882, and soon afterwards united with the Methodist Church, South, and remained a faithful member until death. Mary was the only child, and was greatly loved by her parents. She was a faithful Sunday-school pupil and will be very much missed by her class. Death called her just as she was blooming into womanhood, but her Christian character

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made her life pure, simple, refined and God-like. She was kind and obedient to her parents, and tried to make them happy. The community has lost a model young woman, the church a faithful member, the Sunday-school a zealous worker, and her parents a loving daughter, but God has taken home a precious jewel.
D. F. MONTGOMERY.

RILEY:—Occo, infant daughter of Rev. R. T. and Sister Riley, was born in Dallas county, Ark., March 16, 1898, and died of slow fever October 2, 1899. Oh! how sad for Brother and Sister Riley to see little Occo separated from her little twin brother, Rocco. But God knows best. Your loss is her eternal gain, and a tie to bind you closer to heaven. Ever remember that Jesus hath said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "He shall gather the lambs with his arm, and carry them in his bosom," says the prophet. So little Occo is safely in the arms of Jesus, clasped to his bosom.
J. J. MENEFFEE.
Lono, Ark.

NABORS:—W. C. Nabors was born in Shelby county, Alabama, July 6, 1838, and died in Hempstead county, Arkansas, October 3, 1899. On the morning of October 3, at about two o'clock, Mrs. Nabors was awakened by an unusual struggling noise. Failing to arouse her husband, she hastily got a light and called her son from the next room, but when they came to him they found that he had expired. Brother Nabors lived a consistent member of the Methodist Church, South, the most of his life, so we have reason to believe that he was ready for the sudden change. He leaves a wife and several children to mourn their loss. But the Bible says, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." May the dear bereaved ones meet husband and father on the beautiful plains of glory.
J. A. PARKER.

LOGAN:—Sister Mary J. Logan (nee Gentry) daughter of James M. and Catherine Gentry, was born in Pike county, Arkansas, August 8, 1843; professed faith in Christ and joined the Methodist Church, South, at the age of thirteen years; was married to my brother, Mathew McLane Logan, in the autumn of 1858; departed this life August 28, 1899, at their home near Brownstown, Ark. My brother having been wounded in the war between the States, she was a helpmeet to him indeed. She was a true Christian. She loved the church fervently, and was always ready to work. Her place during a protracted meeting was in the altar. She understood the delicate work of instructing penitents. She leaves a husband and an orphan boy whom they were raising; also, a mother, brothers and sisters, to follow on. But, thank God, they know where to find her. God bless them all, and help them to meet her in the home of the good.
GEORGE W. LOGAN.

Holly Springs, Ark.

GRANTHAM:—C. N. P., was born May 22, 1815, and died in Ashley county, Arkansas, August 31, 1899; was converted when about eighteen years old and united with the Methodist Church, South. He was married to Miss Susie Blandon in 1833. Their married life was short—only about ten months. He married the second time, Miss Rebecca Gilben. To them were born ten children. Five of them preceded him in death. Brother Grantham impressed me as a most beautiful Christian character, quiet and unobtrusive, but firm in faith and devoted in life. Those who knew him best say he was always so and that from his conversion until his death he adorned the profession he made. Both as a citizen and a Mason he stood high in the estimation of his countrymen and brethren. We cherish his memory here, commend his spirit to God who gave it, and consign his body to the tomb. He leaves an aged wife and five children to mourn his departure. Their loss is his eternal gain. He will be greatly missed in the church and community. His friends were many, and they weep to give him up.

To them and all we say, Weep not, we will meet again after awhile. A good life is more eloquent than words. Our brother lived well; his future is assured. May the kind, fatherly hand that led him so long lead his friends and loved ones to a glad reunion in the heavenly land, where death and parting are forever unknown. We laid his body to rest on the hillside near his home. A large congregation was present at the funeral, and saw where we laid him to sleep till Jesus comes.
R. G. ROWLAND.

PRICE:—Mrs. Lena Price was born June 18, 1880; died Sept. 17, 1899. She was most happily converted in childhood; was united in marriage to Prof. J. A. Price, June 12, 1898, the writer officiating. Miss Lena was a very modest girl, a sweet-spirited character; affectionate, kind hearted and true. She always had a kind word and a pleasant smile for every one she met. She was a great admirer of the beautiful, a lover of poetry. She thought on the noble and the sublime. Those who knew her best loved her most. She will be greatly missed in the home, in the choir, and everywhere her bright face has gone. But her face shines more brightly and she sings more sweetly today with the choir above in her heavenly home. She met death calmly, bravely. She said she was ready to go, and gave instructions concerning her little babe, just five weeks old, and also as to her burial. We hope to meet her in glory. The Lord comfort her bereaved husband and loved ones.
J. J. MELLARD.

COOPER:—Isaac Alexander Cooper was born in Hot Spring county, Arkansas, May 1, 1874; professed religion and joined the Methodist Church, South, under the ministry of Rev. J. W. Vantrease in 1890. Alex and his uncle were digging a well, and had reached a distance of thirty odd feet. On the morning of August 9, Alex went into the well first. When about eight feet below the surface, he called to his uncle to draw him out, that there was gas in the well, and fell instantly to the bottom of the well. His uncle, in hope of saving his nephew, asked to be lowered on the same rope; on reaching the same distance, he called to be drawn out, but before it could be done he too was overpowered and fell to the bottom of the well. The two lifeless bodies were taken out with grab-hooks. Oh! what a heart-rending scene this was to the wives of these two unfortunate men. They were buried by the writer at Lowfret cemetery. Alex, as he was familiarly called, for sometime previous to his death felt that he had been called to the ministry. To this call he had decided to respond, but the Lord in his wisdom called him up higher. May God bless the bereaved ones and sustain them.
J. J. MENEFFEE.

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