

Arkansas Methodist.

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

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NO. 47

THE ARKANSAS METHODIST.

Official Organ of the Three Conferences of the M.
E. Church, South, in Arkansas.

EDITORIAL COMMITTEE:

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

Lawless Liberty.

The so-called holiness movement, under self-constituted evangelists and leaders, has developed what was clearly foreseen by those who judged of its results in the light of past experiences. An undue exaltation of the emotional element in religion has always borne baneful fruits. The natural effect is to lead people to accept strong emotion as both revelation and law, and when this tendency is encouraged by the idea that one is so purified by the indwelling Spirit of God it is freed from all restraint. The most extravagant claims to purity become linked to the most startling derelictions in morals. Rev. W. B. Godbey, writing in the Pentecostal Herald, says that he is flooded with letters from both the United States and England upon the subject of divorce. In the higher light which many of the holiness people have attained, they feel called upon to consider what laws should control them in their marriage relations. Instead of stronger restraints in this matter, they plead for larger liberty.

Rev. J. B. Culpepper, in a recent number of the Herald makes these notes from his personal observation:

"I meet preachers—men and women—over the country who have what I call two wives or husbands. Numbers of them are trying to teach the higher life. To me they teach the lower life. Very few of them claim any other ground for divorce than 'incompatibility.'" * * *

It is one of the easiest things ac-

counted for, that men and women roaming at will over the land, away from their homes and the restraints which a knowledge of their State and history imposes, and associating with multitudes of people under the influence of the strongest emotions, develop affinities which they are ready to accept as spiritual and holy.

They feel the slavery of their old bonds and have a desire to be married "in the Lord."

Brother Culpepper very justly says, in the same article:

* * * "If the great holiness movement don't begin to unload a lot of free loveism, which she has shipped, the life-boats will be in great demand in the no distant future."

These quotations we have taken not from the enemies or the prejudiced critics of the holiness movement, but from its leading journal, and it is just to the editors of the Herald to say that they are sending forth warnings to their own people upon this subject, and that their editorial utterances have the right ring.

Read Carefully.

Two or three of our subscribers have written that they did not want us to sue them. They seemed to think we are suing everybody, or about to do so. On August 16, we published a notice which was directed to those who do not pay and who, when we send them a polite notice, pay no attention to us. We are not threatening those who pay nor those who are really not able to pay now. But those who are able to pay and will not, and those who pay no attention to our polite notes, should be made to pay by law. We republish the notice and ask a careful reading of it:

TAKE NOTICE.

We have been putting the accounts of those who do not pay us, and who do not answer our notices, in the hands of attorneys for collection, and we get letters from some such persons asking us to hold up on them and telling us their bad condition. If such letters had been written us in time, we would not, in many instances, have sent the accounts to lawyers. We ask all who have received our notices to please answer and tell

us what they propose, and save us work and themselves annoyance and trouble.

GODBEY & THORNBURGH.

Thanksgiving Proclamation.

A national custom dear to the hearts of the people, calls for the setting apart of one day of each year as an occasion of special thanksgiving to Almighty God for the blessings of the preceding year. This honored observance acquires with time a tenderer significance. It enriches domestic life. It summons the absent children to glad re-union with those they love.

Seldom has this nation had greater cause for profound thanksgiving. No great pestilence has invaded our shores. Liberal employment waits upon labor. Abundant crops have rewarded the efforts of the husbandmen. Increased comforts have come to the home. The national finances have been strengthened, and public credit has been sustained and made firmer. In all branches of industry and trade there has been an unequalled degree of prosperity, while there has been a steady gain in the moral and educational growth of our national character. Churches and schools have flourished. American patriotism has been exalted. Those engaged in maintaining the honor of the flag with such signal success have been in a large degree spared from disaster and disease. An honorable peace has been ratified with a foreign nation with which we were at war, and we are now on friendly relations with every power on earth.

The trust which we have assumed for the benefit of the people of Cuba has been faithfully advanced. There is marked progress toward the restoration of healthy industrial conditions, and under wise sanitary regulations the island has enjoyed unusual exemption from the scourge of fever. The hurricane which swept over our new possession of Porto Rico, destroying the homes and property of the inhabitants, called forth the instant sympathy of the people of the United States, who were swift to respond with generous aid to the sufferers. While the insurrection still continues in the island of Luzon, business is resuming its activity and confidence in the good purposes of the United States is being rapidly established throughout the archipelago.

For these and countless other reasons, I, William McKinley, President of the United States, do hereby name Thursday, the thirtieth day of November, next, as a

day of general thanksgiving and prayer, to be observed as such by all our people of this continent and in our newly acquired islands, as well as by those who may be at sea, or sojourning in foreign lands; and I advise that on this day religious exercises shall be conducted in the churches or meeting places of all denominations, in order that in the social features of the day its real significance may not be lost sight of, but fervent prayers may be offered to the Most High for a continuance of divine guidance, without which man's efforts are vain, and for divine consolation to those whose kindred and friends have sacrificed their lives for country.

I recommend also, that on this day, as far as may be found practicable, labor shall cease from its accustomed toil, and charity abound toward the sick, the needy and the poor.

In witness whereof I have set my hand and caused the seal of the United States to be affixed.

WILLIAM MCKINLEY.

Conference Notices.

White River Conference

The Iron Mt. Railway with its branches, the Cotton Belt, the Choctaw & Memphis, and (I believe) the Memphis & Kansas City R'y will make round-trip rate at one and one-third fare, on the certificate plan, to members, delegates and visitors attending the next session of the White River Annual Conference at Searcy, Ark. Pay full fare going, take ticket agent's receipt for same, and that signed by Conf. Sec. will entitle holder to return at one-third fare.

Z. T. BENNETT.

FOR ADMISSION ON TRIAL.

Examining Committee and candidates for admission on trial will meet in Methodist Church in Searcy, at 9 a. m., Nov. 28.

Z. T. BENNETT.

The Class for Admission on Trial to the White River Annual Conference will meet the examining committee at the Methodist Church, Searcy, at 1 30 p. m., Tuesday, Nov. 28.

FRED LITTLE, Ch'n.

Left home the 15th for the Arkansas Conference. Returned the 18th. Several preachers notified me they would bring their wives. We will accommodate you. Suppose none will do so after the 15. Suppose a number of our brethren will ask to be superannuated, as they are so feeble as to request a home near the church. No brother that is not able to walk all over Searcy is able to do effective work. Your servant, M. M. SMITH.

The Nation's Curse.

Billy Byrd's Saloon.

No. 4.

"There are men of honor and men of money, who can afford it, and it is with these I desire to trade. I would say to those who wish to trade with me and can afford it, come and you will be treated in a courteous and gentlemanly manner and furnished with the purest liquors."—Billy Byrd's business card.

Mr. Byrd makes an open statement to the public. What he has published on his business card is fairly open to public discussion and criticism. We seek to deal with the matter fairly, "with malice toward none and charity to all."

We do not question that there are men of good social and business standing who drink at Mr. Byrd's saloon. Some of these men, we presume, are even members of the church, or of the Young Men's Christian Association—honorable men as the world counts honor.

It is with such men as these Mr. Byrd desires to trade. He is not in the moral reform business, but taking his chances for gain in the business world, in a line of trade which the laws of his country allow. The card is a clear indication that there are many unpleasant things connected with the business which a man, not dead to moral convictions and human sympathies, would like to avoid. Mr. Byrd does not desire to take from helpless women and children their bread, through the weakness or improvidence of husbands and fathers. He does not wish any of his genteel customers to go home intoxicated. The language, "those who desire to trade with me and can afford it," is significant. It says, in effect: "If you gentlemen will spend your money in this way, I invite to you to spend it with me. You will spend it, and somebody will sell you the liquor." Mr. Byrd, for his own part, will say: "I deplore the evils of intemperance, I desire to avoid them as far as can be. But men will drink, and if I do not supply the liquor somebody else will. I am not the cause of any man's drinking, nor could I prevent it if I were to close up."

This argument is sophistical, and yet we must say, in all honesty, it is as sound as the argument of all who claim to favor temperance and yet vote to license the saloon. They tell us intemperance is a crying evil, but say "we cannot abolish it, then let us regulate it the best we can."

Now here is a circle. The saloon

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keeper, standing upon the law as the majority of his fellow countrymen have made the law, insists that he is engaged in an honorable business, from the standpoint of law and public opinion. On the other side of this circle is the voter often claiming to be opposed to the use of intoxicating liquors, as a beverage, but saying, "you can never abolish this by law, moral suasion is your only means. Public sentiment and not law is to be relied on to bring a better state of things." Here is the circle. The voter says, "Rely on public sentiment, not law." The saloon-keeper says: "The law is the expression of public sentiment. Your votes have made the law. This business, therefore, which you have voted shall be carried on, you cannot count dishonorable." The saloon-keeper has the most logical side of the argument and is the more consistent. Public opinion which cannot express itself in law is a very strange sort of thing. What would be thought of the opinion of a parent which still could not express itself in rules and precepts for the guidance of his son? What would be thought of public opinion in regard to theft which yet had no effect in shaping or enforcing laws against stealing?

Develop public opinion against the liquor business; but don't enact laws against it. Was there ever such folly? The saloon-keeper stands upon the laws we make, and says: "As to public opinion, its only definite expression is in this law which is made by a majority of the votes of my fellow citizens." The saloon-keeper is right. Our public opinion about this liquor business is known to the world only in the laws we make.

Oppose the liquor business, but don't vote against it. Pray the

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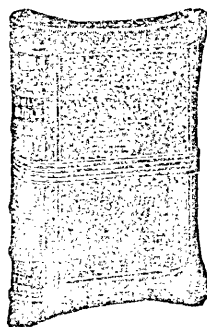
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Lord to remove it from the world, but see to it that you vote to keep it in the world. The Lord pity us for such driveling nonsense. You can't reform men by law, they tell us. True, and you can't cure yellow fever by quarantine, but you can check the spread of it. Laws are not to reform people. Why not abolish all laws? Laws are to shut off and quarantine crime that it may not overflow the land in a flood. Would anybody say that there was any public sentiment against any form of crime where there were no laws against it?

They are right who tell us moral suasion is our weapon against intemperance. But moral suasion which effects no changes in social regulations, business regulations, and above all, in laws, has utterly failed in its suasion. Let us rely upon moral suasion. But it follows as surely as day follows night, that any rising of the tide of public sentiment in respect to temperance will be registered by the gauge of the law. Stricter enactments and more rigorous enforcement of laws against the sale of intoxicants must inevitably mark our progress in temperance reform, if any progress at all shall be made.

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Educational Notes.

Twentieth Century Notes.

Although the entire membership of our church in Brazil is less than 2,400, of which number 400 were added this year, the contribution to the Twentieth Century Fund has already gone beyond \$10,000 or nearly \$5 per member.

If Arkansas Methodists will only do as well, our contribution will be something like \$300,000. Shall the daughter outvie the mother in generous deeds?

At a recent convocation of the University of Chicago, President Hayes is reported to have told the people of Chicago, that he wanted \$7,000,000 more for the University; that he wanted \$2,000,000 very soon and would let them know when he wanted the rest. On the face of it this sounds like cool presumption, but the history of that institution leads us to believe that he will secure it. The people of Chicago know the worth of their great university, and they know that it cannot do the work required of it without equipment and endowment. Methodism of Arkansas has taken it upon herself to raise the modest sum of \$75,000 for higher education. Do the members of this great body realize that almost the very life of higher Christian education as represented by them will depend upon the success of this movement? If we would have a college worthy of the patronage of the youth of the State we must endow it. Failing to do this, we cannot complain if our young leave the State in search of a college worthy of the name.

Bishop Key said: "Brethren, report. Report early and often. Report every time you have anything encouraging on the Twentieth Century Fund." Are the preachers of Arkansas observing this rule? If so, the outlook can hardly be said to be very encouraging. How many of them have ever told the members of their churches about the movement? Have half of the Methodists in this State ever heard of it?

"If we go back to the ancient Persians, we find from Herodotus that their young nobles were taught to ride, to shoot the bow, and to speak the truth, * * * what the young man of today gains from school life is not wholly or primarily what he learns in books. * * * It is, above all, and more than all else, what he carries with him in the way of moral influence—a sense of moral responsibility, a character worth so much fine gold; which he is wholly unconscious that he possesses, because it is part of the general impress of a public school life. A liberal education without this fundamental idea of character-development amounts to nothing. It is not enough to say that it is imperfect; it does not in the true sense exist at all."—President Hadley.

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

Contributed.

Amen Come Slow.

J. A. HOLMES.

DEAR METHODIST:—I listen for the echo of Brother Jernigan's "Amen and Amen" in the White River Conference, but it don't reach us all. We have no objections to McKendree Church, of Nashville, or any other, to engage the services of a competent precentor to lead its congregation in singing. I venture the assertion that he is a good progressive musician, and does not depend on some one to teach him; that he is ready to adopt the sentiment of any good song, if it, in his opinion, meets the demands of this progressive age. His solo singing is not confined to a few pets not found in the hymn book. These are good songs, but do not suit all occasions. I take it that Brother Jernigan is not progressive in the musical department of church work, although he is a good man, and perhaps the reason of his disgust for some of the progressive methods is that he doesn't understand it. It doesn't stand to good reason that because he does not understand and appreciate it that others don't, and it must be condemned. Brother Jernigan is a good singer, and there are times when I like to hear him, and I would hate to see him deprived of the privilege on any occasion. If the precentor and congregation should sing something he had not had opportunity to learn, I don't think he ought to condemn it; but there is that idea with some that they had rather sing than to hear some one else sing. I am a believer in congregational singing and the use of our standard Hymn Book, but I do not believe the progress of our young people should be retarded by the fact of some being present who can't take part, because they are not familiar with the music. We are having an educated ministry (amen); yet there are some who do not believe in it, and why not have an educated choir and congregation? I believe in the song services. The opportunity is here offered by competent persons, and they perhaps are as religious as the preacher and fully competent to be entrusted with this useful and refining part of the service. There is a great power in song, and when you eliminate it from religious gatherings of any sort, you destroy all that is of interest to some people, especially the young. I dare say, if some of the "old time" ministers were to see half a dozen of their sermons in print, that they had preached at different times, they would blush and wonder how it was that they had made no change in them. Let us be progressive and use all the late good songs that Kirkpatrick, Excell, McGranahan, and others, have given us.

Dr. Matthews is a wide awake preacher. He has generally worked with a choir. If he sees it is not best at McKendree, that does not imply that it is not best generally. This thing has grown up under the direction of the preachers. What one has found expedient in one

place, cannot be straightway accepted as a rule for all.

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

To be a good cook—even a great cook—does not require long and arduous study. Cooking a very few dishes perfectly, made Savarin famous for all time. The housekeeper who merely studies Marion Harland's chapter on "The Uses of Eggs" in the last volume on "Cooking Hints" will win the blue ribbon. This is but one of the four volumes given to every new subscriber under our premium offers.

Notice.

The Southern Railway has been designated by the Sarah Law 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. DeSaussure, City Pass. & Tkt. Agt. C. A. DeSaussure, Division Pass. Agt., Memphis Tenn.

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A White Negro!

would be quite a curiosity, but not as much so as the Afro-American Encyclopedia, which contains over 400 articles, covering every topic of interest to the race, by more than 200 intelligent colored men and women. The unanimous verdict of over 50,000 colored readers is that it is beyond all comparison the BEST WORK THE NEGRO HAS PRODUCED. Every colored family wants a copy. Agents are having a harvest of sales, and are getting the LARGEST commissions ever offered. Exclusive territory. Write for terms. J. T. HALEY & CO., PUBLISHERS, 845 Public Square, Nashville, Tenn.

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Contributed.**Jonesboro District.**

Three other annual mile-posts have been passed—Buffalo Island, Marked Tree, and Big Bay. Rev. James Wilson, a supply, and an applicant for admission into the traveling connection, is closing up his first year on the Buffalo Island circuit; his report shows progress on nearly all lines, and a net increase of members; finances considerably in advance of anything for years.

Rev. James T. Seaton has served the Marked Tree charge, and has done a faithful year's work. The salary will quite likely be met, and the collections will be in full. One appointment, Greenwood, has paid \$10 over its share of these interests.

Big Bay has been faithfully served by Bro. J. B. New, who looks after his work carefully, and it shows an advance in nearly all of the items coming under the care of a pastor. He reported the only Woman's Foreign Missionary Society on this round to date, and its president is a boy twelve years old. The society owes much to Miss Smith, of Jonesboro, who is teaching where the society is. May God bless this missionary society, and raise up boys and girls not a few who will do heroic work for Jesus.

Time will not allow the remaining five mile-posts to be passed and reported before our annual meeting, so I will mention them with Crawfordsville and Marion. Crawfordsville circuit has been served by G. C. Davidson for two years, and substantial advancement has been made in all departments of church work, and the people ask to remain a two-wheel station.

Marion circuit has been served by Brother Branson, and this work will make a good report. He is a strong preacher and will carry many good wishes away with him.

Jonesboro will make the report of its life to date. Our splendid church edifice is a living expression of the liberality of our people and the good work of Brother Barrett.

Paragould will make the next best report of its life. Here we have the best parsonage property in the conference. Brother Jeffett's work abides, and will for time to come.

North Jonesboro and Nettleton will make a good report. Here Brother Lindsey has done a commendable year's work, and much good has come to our cause this year in this charge.

Cherry Valley has been faithfully served by Brother T. B. Williamson, and I think a good report is in waiting for us at the fourth quarterly conference.

Lastly comes Harrisburg, where Bro. E. N. Bickley has labored for four years, and it is not saying the wrong thing to say that they would take him back again. Our cause there has made progress, and a \$3,000 church building is planned and will soon be built.

I rejoice that the whole district has made decided gains on church buildings, parsonages, salaries of preachers, conversions, accessions. Sunday-schools, about our own

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for a book mailed free, giving particulars and prices of oil. Address Dr. BYE, Drawer N. Kansas City, Mo. (Cut this out and send to some suffering one.)

held; Leagues, no advance, but a marked uplift in spiritual life. Some advancement in missionary work. As a whole, it is safe to say that our report "for all purposes" this year (not including our twentieth century fund) will reach \$25,000.

With a feeling of deep gratitude and of deeper unworthiness, I humbly record these facts, and shall take them, myself, my brethren, my people, and lay all down at the feet of our Lord and the "powers that be," and say, as one of old: "Here are these things, do as it seemeth best in thy sight." God has been so good to us for two years as a conference. Not a traveling preacher died these two years gone. Our poor, dear, frail superannuates still live to bless us with their rich and ripe experiences, and send messages of love. As I write their faces come in personal review before me, and the long list of preachers' widows and children. God bless them all.

JAS. F. JERNIGAN.

For a Nerve Tonic**USE HORSFORD'S ACID PHOSPHATE.**

Dr. H. M. HARLOW, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

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.

GODBEY & THORNBURGH.

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

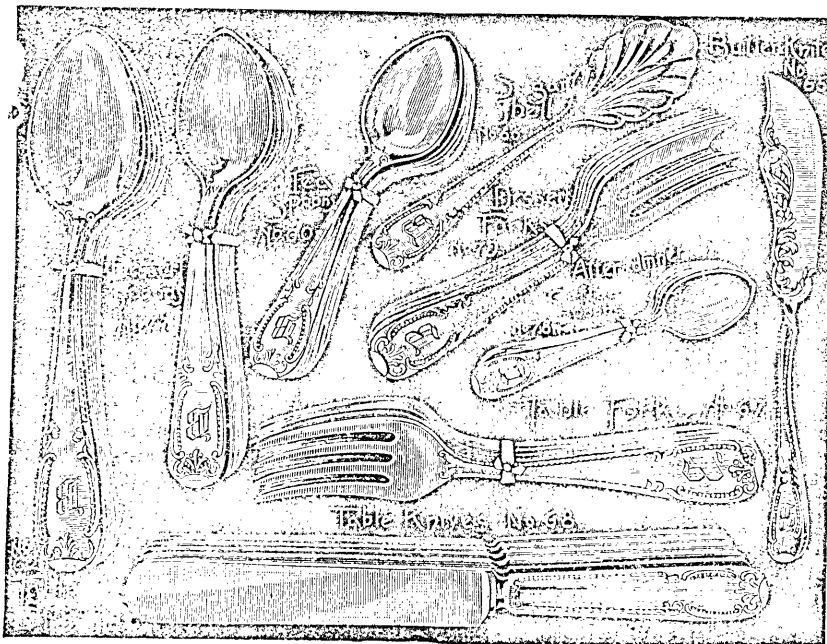
After trying nearly every fountain pen made, we have decided that the Parker pen is the best yet produced, and have secured the agency for it. We will be glad to supply our customers with descriptions of it.

GODBEY & THORNBURGH.

FINE SILVERWARE FREE

The base of this ware is solid nickel-silver metal, and being perfectly white and hard it will never change color, and will wear a lifetime. This ware will not, cannot turn brassy, corrode or rust. We absolutely guarantee that each and every piece of this ware is plated with the full standard amount of pure coin-silver. In beauty and finish it is perfect.

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

Will Stand Any Test.

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

INITIAL LETTER.

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

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

PREMIUM OFFERS.

We will send the ARKANSAS METHODIST one year and the Silverware to any one at the following prices:

- The Methodist 1 year and a Set of 6 Teaspoons for \$2.25.
- The Methodist 1 year and a Set of 6 Forks for \$2.75.
- The Methodist 1 year and a Set of 6 Tablespoons for \$2.75.
- The Methodist 1 year and a Set of 6 Knives for \$3.25.
- The Methodist 1 year and a Set of 6 Coffee-spoons for \$2.25.
- The Methodist 1 year and a Set of 6 Dessert-spoons for \$2.50.
- The Methodist 1 year and a Set of 6 Dessert-forks for \$2.50.
- The Methodist 1 year and Sugar-shell and Butter-knife, all for \$2.00.
- The Methodist 1 year and Child's Set (knife, fork and spoon) for \$2.25.

SILVERWARE FREE.

For Clubs of Subscribers to the METHODIST.

- Set of 6 Teaspoons given free for a club of 2 new subscribers or 3 renewals.
- Set of 6 Forks given free for a club of 3 new subscribers or 4 renewals.
- Set of 6 Tablespoons given free for a club of 3 new subscribers or 4 renewals.
- Set of 6 Knives given free for a club of 4 new subscribers or 6 renewals.
- Set of 6 Dessert-spoons given free for a club of 2 new subscribers or 4 renewals.
- Set of 6 Dessert-forks given free for a club of 2 new subscribers or 4 renewals.
- Set of 6 After-dinner Coffee-spoons given free for a club of 2 new subscribers or 4 renewals.
- Both Sugar-shell and Butter-knife given free for a club of 1 new subscriber or 2 renewals.
- One Child's Set (knife, fork and spoon) given free for a club of 1 new subscriber or 2 renewals.

Postage paid by us in each case. Address,

GODBEY & THORNBURGH,
Little Rock Ark.

Literary Table.

Christianity in Business.

"There is not the least question that as the commercial world is organized and run to-day it is run at a fearful loss along the side of money," writes Rev. Charles M. Sheldon, author of "In His Steps," in the November Ladies' Home Journal. "Even the rules of success that business men lay down do not insure success. Perhaps no age has equaled this for disturbance and unrest and warring interests in the business world. If the principles of Christianity were applied to the whole business world it would cause a shock that for the time being would result in what might indeed prove to be the greatest financial panic of the ages. But out of that result would emerge a new order of buying and selling that would result ultimately in more financial success on the part of more people than the world has ever witnessed. Ultimately love will pay in dollars and cents better than selfishness. On selfish principles the business world to-day does not succeed even in the matter of making money—that is, not for any length of time nor for the masses of the people. Love in business would lose less money, and actually distribute the real earnings of toil among a far greater number of human beings, than is possible now under the present system."

Clara Barton at Santiago.

We had been over two months floating about in the Caribbean Sea, and we landed in this harbor upon the seventeenth day of July, the day of the surrender. It was on Sabbath evening that Admiral Sampson sent me word: 'The mines are lifted from the harbor. All is safe. Will you with the State of Texas proceed, and be the first vessel to approach Santiago? Let us show the people that we have come to help, not to hurt. The first ship of the conquerors' fleet shall take food to the conquered.'

So our black ship started for the narrow entrance. Just then we noticed away off toward the shore a small craft trying to run under the Morro, and enter the harbor. Then we saw her turn suddenly, and run away. We took no notice of it at the time; but the next day we were told that the small boat was a newspaper dispatch boat which had determined to be the first to enter the harbor. Admiral Sampson saw her, and immediately sent an ocean greyhound on her track; hence her precipitate retreat.

On, on we sailed under the great guns of the Morro, past the ruined hulks of the Reina Mercedes and Hobson's Merrimac. The glorious tropic sun was mantling all the hills with gold, and bathing all the valleys in peace. Yet on she rode, a black ship bearing comfort. We looked back to see if Sampson would not come riding up the bay as a conqueror. But still he came not. No craft save that one state-

"COLDS"

Radway's Ready Relief cures and prevents Coughs, Colds, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing.

Radway's Ready Relief is a sure cure for every Pain, Sprain, Bruises, Pains in the Back, Chest or Limbs. It was the first and is the only Pain Remedy that instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the lungs, stomach, bowels or other glands or organs, by one application.

RADWAY'S READY RELIEF

FOR INTERNAL AND EXTERNAL USE.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramos, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhea, Dysentery, Colic, Flatulency, and all internal pains. There is not a remedial agent in the world that will cure Fever and Ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF, sold by Druggists.

RADWAY & CO., 55 Elm Street, NEW YORK.

ly black ship, which carried neither gun nor armor. The great Sierras grew more pale, and yet no coming of any vessel but our own. We reached the dock; we moored. No ships were near. In the city the silence of the deep. No armorelads in sight—only a black ship bearing comfort.

Spontaneously some one on the deck began to sing, "Praise God from whom all blessings flow." The grand old hymn was taken up by the Red Cross staff, by the crew, by every one on board. It showed how full our hearts all were. Then, as if to round it off and make it yet more appropriate, some clear, sweet voice began:

"From Greenland's icy mountains,
From India's coral reef and."

You know the shore formation here is coral, and we sang that hymn with all our souls in it. Then darkness fell, and all was still; the tropic night came on so beautiful and sown with stars. It was a new era in history. So, shall they say to future centuries, did the Americans conquer Santiago. —Clara Barton, in Frank Leslie.

Assertion Without Proof

"The prophecies have already been so fulfilled that we need not be surprised at any moment to hear the trumpet of our Savior roar from the skies, summoning his saints to meet him in the air."

How does he know this is so? It is only with him an opinion. The coming of the Lord has been so befogged by human opinions that one would think the moderns would learn something. But it appears that a new crop of prophetic writers comes up with every generation, asserting with the greatest confidence what they can not prove. William Miller had the thing figured out with the greatest nicety, and asserted with the greatest confidence that Christ would come in 1843, and again in 1844. But the people found him

a false prophet. The Rev. A. J. Gordon declared again and again that he would have no winding sheet, but that Christ would come in his lifetime. He was confident that the prophecies were fulfilled, or so nearly, that the great crisis would occur in his lifetime.

There is one class of people whom that day will not overtake as a thief. Who are they? They are the truly righteous and the holy. All others will be surprised, even the preachers of Adventism.

The writer quoted above, warns his readers not to "tinker with God's word but to believe it as he gives it." What cheap claptrap such a warning is. Do any Adventists teach it as it reads? There is no class of teachers who read their own opinions into God's word more steadily and persistently than those who call themselves Second Adventists, and who figure out the future to a dot, and know exactly when the prophecies are to be fulfilled. We warn our readers to pay close attention to being ready for the Lord's return, for if you get the prophecies all correctly figured out and lose your souls, you will profit nothing. Those who are holy are the only ones who watch for the Lord's return. He is a crank and a fanatic, if not something worse, who tells you that his interpretation of the Bible is God's word, and everybody else's interpretation is a delusion and a snare. —Christian Witness (Boston).

Read.

"Gilderoy" (Rev. R. G. Porter) —"I commend you for the calmness, candor and clearness of your style. This book ought to do good, regardless of the preconceived views of the reader * * * His statements are submitted to the test of Divine Truth. The spirit of a Christian is seen on every page, and in every line and word. Such a book deserves to be commended and circulated."

The Rev. J. P. Barrett, D. D. Norfolk, Va., in Christian Sun. "He writes with as little bias for a theory as any one after whom I have read along this line. * * * He seems to be hunting for the truth rather than trying to bolster up a pet theory."

Dr. E. M. Bounds.—"It is a fine book to those who wish to read a fair, non-extreme, non-partisan discussion of the doctrine of sanctification."

The Rev. R. H. Parker, of Morganton, N. C.—"Whatever your previous convictions, read the book. You will find a spiritual aroma pervading it from lid to lid that exhilarates the soul."

Dr. T. H. B. Anderson, of Missouri.—"A great book. * * * A tropical sun shines upon us from every page."

That is what they say about Dr. Brooks' Scriptural Holiness. Only \$1; address Godbey & Thornburgh, Little Rock, Ark.

Think it over! Four new books on household matters delivered free of any charge and this paper for a year for \$1.50. Have you ever seen anything nearly as good for the money?

NEW LIFE AND HOPE

Is Found in a New Botanical Discovery—The Wonderful Kava-Kava Shrub.

Sufferers from Disorders of the Kidneys and Bladder, Bright's Disease, Rheumatism, Gravel, Pain in the Back, Dropsy, etc., will upon Request be Mailed

A LARGE TRIAL CASE FREE.

Rev. A. C. Darling, Minister of the Gospel under date of May 29th, writes from his home at North Constantia, Oswego county, New York: I have been troubled with Kidney and kindred diseases for sixteen years, and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished, and all that was left me



was a dreary life and certain death. At last I heard of Alkavis, and as a last resort I commenced taking it. At that time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours, (Rev.) A. C. DARLING.

The venerable Mr. Joseph W. Whitten, of Wolfboro, N. H., at eighty-five years of age also testifies to the powers of Alkavis in curing severe Kidney and Bladder Disorders, Dropsy and Rheumatism. Hundreds of others give similar testimony. Many ladies also join in testifying to the wonderful curative powers of Alkavis in Kidney and allied diseases, and other troublesome afflictions peculiar to womanhood, which cannot with propriety be described here.

That you may judge of the value of this Great Discovery for yourself, we will send you one large Case by mail free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, No. 403 Fourth Avenue, New York City.

Methodist Union.

As something is being said about Methodist union, it is well to know about the Dis-union in 1844, and its cause. We have a few copies of Dr. Harrison's splendid book on that subject. We will dispose of what we have at 25 cents per copy.

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.

In His Steps.

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

GODBEY & THORNBURGH,

Contributed.

What of the Arkansas Methodist?

JULIAN C. BROWN, D. D.

The values and benefits of a clean, white and live religious newspaper in a home have been so often exploited by editors, correspondents, Bishops and journalists, generally, that one who would lubricate on the said theme, under a sort of compulsion, feels almost as if he must "thresh over old straw." But I won't! You who read this, stop two minutes and think over all you have ever seen or read or heard about good church papers in the home. Everything true and self-evident which you can recall "along these lines," or "in this connection"—"them's the sentiments" of this scribe, who is indisposed to further assist your feeble memory or to platitudinize.

The 70,000 Methodists of Arkansas want and need and will all finally have an Arkansas Methodist newspaper. It ought to be in every Methodist home where children are born and are growing up. If it is not, we preachers are to blame. If Dr. Godbey had not incontinently "squelched" some of my corruscating productions and thrown some of my brilliant (?) articles into the fire or the wastebasket and otherwise treated me rough, I would most enthusiastically say he is one of the wisest, most conservative, level-headed, and withall, sweet spirited men who ever held down a tripod in Southern Methodist journalism. But, however much incensed I may be, the preachers and sensible people who think out of their brains, insist that his (our) paper is clean and clear and cool and dispassionate; well worthy to go into any sweet home where little children are taught to read and pray. And I guess the preachers and sensible people are right, while the good Editor saved me from a broken back by suppressing my cumulative unwisdom.

This is pertinent. On the Publishing House imbroglio, on the Evangelist question, on the Holiness or Second Blessing theory—in fact, on any vital issue or matter involving the integrity, purity and well-being of the church of God as organized in Methodism, the ARKANSAS METHODIST has stood and still stands second to none in a wise, conservative maintenance of common-sense, true principles and just judgment. And why don't we sustain it better? It is our home, our State paper. In simple fact, it is an educatory, a moral and spiritual enterprise that Godbey & Thornburgh are engaged in. It is a thing to help the preacher, to help the home, and further all church interests. That solid preacher and calm Editor is under no fated compulsion to worry his wits and torture his invention to get out a paper merely for the measly dimes from Methodist purses. Sacred and high and holy is the purpose, the plan and the policy.

Now there are not a few captious critics and chronic complainers.

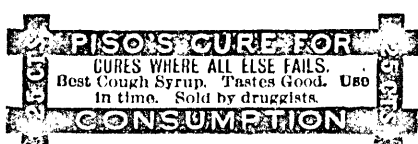
Some don't like so many advertisements and some don't like the nature of those inserted. And many are dead sure they could get out a better paper. They might, for one issue, but the effort would drain them drier than a sucked orange or a fodder field in July. Their "soap factory" would give out in one week. In all probability some of the "kickers" have not built a new sermon or given birth to an original idea in twenty years. No use to argue with those who object to the advertisements. The very objection is proof positive that they have no conception of the necessities involved in the successful running of a newspaper or church paper of any kind.

This great State of ours is on fire with life and action to-day. The enterprise and development are marvelous. We are forging to the front in the sisterhood of States. Our Methodism should keep step to the music, and while men conquer the swamps and the mountains Methodism should conquer the men. Some years ago to say, "I am from Arkansas" created a laugh or a sneer. A Texan once told a now prominent Hot Springs merchant, that Arkansas had only three classes of people—"the poor, the devilish poor, and the poor devils." By our 20th Century contributions—by our fealty to our organ of the three Methodist Conferences—by our loyalty, our zeal and consecration to the risen and ascended Lord, we will yet show what a broad, liberal and aggressive Methodism can do for a whole State full of men, women and children.

I am in a humor to exhort some, but the printer begs me to quit. Will say this, in spite of any protest:—Every drop of red blood in me loves our grand old Methodist doctrines, institutions and agencies; and the prayer of the writer's heart is, that "we may all be one" even as Christ and the Father are one; so that the truth we preach and print may conquer the world. If any better theology or a more soul-saving sort than that printed and preached by the ARKANSAS METHODIST and our universally distributed tramp-gang can be found, it is in order to have it produced. * * * * Now don't let any one 'pitch into me' about this. Godbey & Thornburgh don't pay me a cent for telling the public what a paper we have. I may have to insist that they allow this to be printed, but I will pay the rates gladly, because I want to see my name in the paper, "Scriblerus Scribendi." Every Methodist in Arkansas should have this paper in the house.

Nov. 1.

Common sense is so rare that the four volumes of Marion Harland's Bits of Common Sense Series are worth their weight in silver coin. Our subscribers get them free, by accepting our premium offer.



"Given Up



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

DR. MILES' Heart Cure

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

CONSIDER.

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

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

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

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

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

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

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

YOU HAVE SEEN

The Lucky Curve

PARKER JOINTLESS FOUNTAIN PEN

advertised in the Youth's Companion, Cosmopolitan, Harper's Scribner's, Review of Reviews, Outlook, McClure's, and other well known publications.....

NO Joint to Leak
Screw to Break
Old Fashioned Nozzle

Perfection

PARKER'S PENS seem to "go alone," so smooth and easy is the movement.....

We Are Agents

for the PARKER FOUNTAIN, because it's a good pen, an honest pen, and has the reputation of being the.....

BEST.

GODBEY & THORNBURGH,

LITTLE ROCK, : ARKANSAS.

LINEAR PARALLEL BIBLE.

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

1. In the ^a beginning ^b God created the heaven and the earth.
2. And the earth was ^{without form,} waste and void; and darkness ^{was} upon the face of the deep ^{And the Spirit of God moved upon the face of the waters.}

3. ^{And} God said, ^{Let there be} light: and there was light.

4. And God saw the light, that ^{it was} good: and God divided ^{the} light from the darkness.

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

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

STYLES AND PRICES:

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

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

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

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

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

Epworth League.

NOVEMBER, 21, 1899.

Our Return for the Lord's Benefits.

PSA. CXVI: 12-16.

The faith taught us in the Bible is of an over-watching divine Father, to whose goodness we owe life and all its enjoyments. This is a truth suggested in all the works of nature, which minister either to our need or pleasure. All our capabilities of enjoying God or his works are manifest links by which he has purposed to bind us in relations to himself. Whether we attribute what befalls us in the daily course of life to the immediate guidance of God's hand, or to an order of nature, which he has established, we must still feel that God is dealing with us and we with him in all the experiences of life. Such a faith, devoutly followed, begets within us a sense of companionship with God, in which, as a personality God is ever present in our thoughts; and feelings of gratitude and love to him are as truly experienced as toward any human benefactor. Moreover, we have communion with the very thought of God. As one communes with the mind of one whom he has never seen, in reading a book, or gazing on a picture, or a cathedral, so do devout souls commune with God as they contemplate the glories of the universe.

"Thou art, O God, the life and light
Of all this wondrous world we see.
Its glow by day, its smile by night
Are but reflections caught from thee."

This is not mere sentiment. We must attribute to intelligence everything that is intelligible to us. "He that formed the eye, shall he not see?" The logic here suggested is plain. The thought of seeing and the knowledge of the laws of seeing must belong to him who formed the eye. So every work or creature, great or small—for what we reckon the smallest is as far beyond our power as the greatest—suggests to us some thought of God, reveals some attribute of God; bears us some message from God. Thus the communing with God in nature is no fiction, but an experience of all meditative and devout souls.

In such communing with God one knows his own fellowship with God, or estrangement from him. Setting him ever in our thoughts in his truth, and love, and goodness, we feel his will directing our own lives, and know our own spirit to be in harmony with his will or in rebellion against it.

When our course of life is right

and communion with God becomes a constant happiness, while the mind is ennobled by great thoughts of God, the spiritual nature has loving repose and confidence in Him, and often exultant joy. Beautifully is soul fellowship expressed in David's inimitable pastoral: "The Lord is my shepherd, I shall not want."

Gratitude to God is joy and strength. The life that is under its control is a sanctified life, freed from all sense of bondage. It is not shirking and shirking in the presence of duty; but ever lovingly obeying, and inquiring "What more can I do to glorify God?"

Yet we must not think God is helped by any service of ours. We serve him for our own sakes. He does not need our help. What we call service is not giving to him but taking from him. Love and faith only clear the way whereby his own love and power may flow into our souls. Love and faith prepare the child to receive what the father desires to give. Love and faith are the conditions which God requires in us that he may give himself to us. A father's delight is to see his children receive, eagerly, the instruction and influence which he would give.

"I will pay my vows to the Lord, now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."

The Epworth Leagues of the Holston Conference have undertaken to help the pastors take the regular collections. It is a great benefit to the leaguers and a great relief to the pastors. The labors of the pastors in this work of soul winning are much trammelled by the burden of many collections. To relieve him of this work is to strengthen his hands greatly. The Leaguers of the Holston Conference have shown great results in the past year's work.

If the Baby is Cutting Teeth

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

A Good Offer.

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

GODBEY & THORNBURGH.

S. S. S. GOES TO THE BOTTOM.

Promptly Reaches the Seat
of all Blood Diseases and
Cures the Worst Cases.

In every test made S. S. S. easily demonstrates its superiority over other blood remedies. It matters not how obstinate the case, nor what other treatment or remedies have failed, S. S. S. always promptly reaches and cures any disease where the blood is in any way involved. Everyone who has had experience with blood diseases knows that there are no ailments or troubles so obstinate and difficult to cure. Very few remedies claim to cure such real, deep-seated blood diseases as S. S. S. cures, and none can offer such incontrovertible evidence of merit. S. S. S. is not merely a tonic—it is a cure! It goes down to the very seat of all blood diseases, and gets at the foundation of the very worst cases, and routs the poison from the system. It does not, like other remedies, dry up the poison and hide it from view temporarily, only to break forth again more violently than ever; S. S. S. forces out every trace of taint, and rids the system of it forever.

Mrs. T. W. Lee, Montgomery, Ala., writes: "Some years ago I was inoculated with poison by a nurse who infected my babe with blood taint. I was covered with sores and ulcers from head to foot, and in my great extremity I prayed to die. Several prominent physicians treated me, but all to no purpose. The mercury and potash which they gave me seemed to add fuel to the awful flame which was devouring me. I was advised by friends who had seen wonderful cures made by it, to try Swift's Specific. I improved from the start, as the medicine seemed to go direct to the cause of the trouble and force the poison out. Twenty bottles cured me completely." Swift's Specific—



S. S. S. FOR THE BLOOD

—is the only remedy that is guaranteed purely vegetable, and contains no mercury, potash, arsenic, or any other mineral or chemical. It never fails to cure Cancer, Eczema, Scrofula, Rheumatism, Contagious Blood Poison, Tetters, Boils, Carbuncles, Sores, etc.

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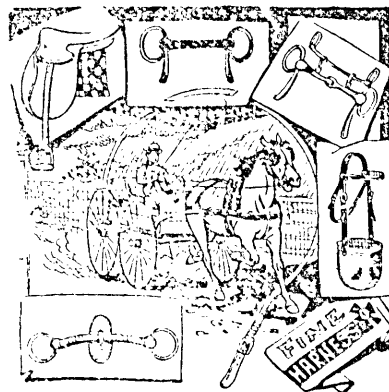
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"HARP OF LIFE"

ARKANSAS METHODIST

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

WEDNESDAY, NOV. 22, 1899.

Arkansas Annual Conference—Sixty-Fourth Session.

November 15th the conference met at Springdale, Bishop C. B. Galloway presiding. The weather was delightful. The preachers, with few exceptions, were present at the opening.

The reading of the scriptures, and "Are we yet alive" sung with spirit by the conference, and prayer by the Bishop began the session. After this, a former assistant secretary—W. H. Metheny—called the roll. Rev. H. Hanesworth was elected secretary. George McGlumphy, J. M. Hughey, J. M. Williams, and W. H. Dyer were nominated by him as assistants, and were elected by the conference. After this the committees were elected, communications from the Publishing House and Board of Missions read and referred, and 15 minutes before 10 a. m. the Bishop launched upon the open sea of conference work by calling Question 20, "Are all the preachers blameless in life and official administration?" The presiding elders and the superannuated preachers were first called. The names passed rapidly. Now and then a superannuate, falling and facing the shadows of the closing day, felt that he must tell something of past labors and trials, or a preacher who has been admonished that he must retire from the work, bids a sad farewell. For in a few years these old veterans will hear the trumpet blow, and sigh that they can fight in the ranks no more; and then when the conference secretary calls the name, it will be said: "Joined the church triumphant."

After the superannuates, the undergraduates were called. The young men just beginning to wield the word call forth especial interest. No meritorious man is kept down in the Methodist Church. The preachers love the cause and glory in every true and efficient man who stands as its representative. Some of the undergraduates had failed to pass their examinations. The fidelity of the committee represented by S. F. Goddard, chairman, is to be commended. It is in the hands of these committees to give a higher tone to our ministry, and this they realize.

One excellent brother failed to pass in his course of study. Eight appointments, widely separated, much sickness requiring special pastoral care, not money enough to afford a permanent boarding place,

were the difficulties in the way of study. It is often thus. Our preachers are expected to be pastors, students, preachers, and live on nothing. An irate mother-in-law said to this writer, on one of his visits: "They must move us from here. The people expect us to live on grasshoppers and catch them ourselves." But in spite of all this, the preachers get to conference and sing "And are we yet alive?"

One brother was starved out. A good preacher, a smart man in some ways, with a marvelous gift for displeasing people—a misfit. Nothing against his moral character, but he can do the church no good as a preacher.

One brother passed on everything but Tigert's Logic. For this shortcoming he was continued in class of the fourth year. We think his brother had the sympathy of all the conference, the Bishop included. Perhaps Dr. Tigert may read these lines, and also be moved to some pity for the young preachers.

The passage of character of preachers in elder's orders proceeds rapidly. Ten names were called in just ten minutes. Routine minute business should be dispatched promptly, that time may be given all questions about which the body may have real need to confer. The address of Rev. C. C. Godden, President of Galloway College, was very effective. Brother Godden is strongly fortified in the love and faith of the church.

Dr. J. D. Barbee made a very satisfactory statement in regard to the condition of the Publishing House. His sermon on Thursday evening was one of great clearness and power.

The Bishop's address on Education, Thursday evening, could scarcely be surpassed. The collection was, in subscriptions, about \$2,500.

Dr. A. C. Millar, President of Hendrix College, addressed the conference Friday morning. The conferences always hear Dr. Millar with interest. He is a worthy representative of a great interest, which is wisely administered and prospering in his lands. There are now three academies under the college, well located, and their fruit will soon appear.

President Hughey was present to represent the Hendrix Academy at Orchard. Its patronage is nearly double that of last year. The presiding elder of the Fayetteville District said there was no better school of its class to be found anywhere.

Rev. F. S. H. Johnston reported that the subscriptions on the Twentieth Century Fund, from the

Arkansas Conference, had been carried up to \$10,000. He said that, whereas, a year ago, we had \$32,000 debt on Galloway College, we now have a building worth twice as much as the old, with a debt of \$20,000, for which there are \$4,000 of available subscriptions, so that \$16,000 is the amount which we must raise for this school in our Twentieth Century Collection. This is the first work to be done. Hendrix College comes next, but we expect to raise for it more money than for Galloway. Endowment and development is the watchword for Hendrix.

Our policy of uniting the church in Arkansas upon something worthy of the church is bearing fruit, and that fruit is unifying, inspiring and strengthening the church. While Bro. Johnston was talking, \$250 was called out for the work. This arrested a good speech, and turned it into a collection. It ran on to more.

RECEIVING THE CLASS.

Bishop Galloway, in receiving the class into full connection, made a very earnest address, of which we make some notes. He said: "It is, first of all, desired that our church shall have a spiritual ministry." The history of our church teaches us that it originated in a protest of the Holy Ghost against the worldliness of the church. The call and commission which the early Methodists felt that they had received of God was to spread scriptural holiness over the lands. In this we see the mind of the Spirit in the movement of Methodism.

Therefore, my brethren, a divine call to the ministry we must hold and require. Your talents, brethren, your education, your social position, must not be pleaded, must not be trusted, must not be trusted by the church; you must have the call of the Holy Ghost.

The fact that you love to preach and that you present truth with force and call forth the approbation of religious audiences, is no proof that you are religious. There is an exhilaration in a mental grasp of truth and in admiring audiences which gives us pleasure. If we seek out in secret opportunity to instruct and lead souls to Christ, we may know that the love of Christ constraineth us.

In regard to being made perfect in love, the Bishop cautioned against strife about terms, and divisions on definitions, and urged that hungering and thirsting after righteousness which aspires ever upward.

As respects loyalty to the church

it involves personal honor. He has taken the vow to teach and obey as the church directs. Duties do not conflict. If a man's conscience calls him to depart from this path, let him surrender to us his credentials and get cut. It disgusts me to the fatiguing of all patience to see men calling themselves Methodist preachers who cannot circulate their own church papers because they are not sound in doctrine, people who invite a roaming evangelist to come and set up a tent by the side of their church to teach their appointed pastor Methodism. Such disparagement of their church and insult to their own pastor are astounding.

HENDRIX AND GALLOWAY COLLEGES.

The Committee on Education of the Arkansas Conference, in respect to these schools, reported as follows:

"We desire to affirm our allegiance to the compact entered into ten years ago with our sister conferences of this State, whereby Hendrix College for our boys and Galloway College for our girls were designated as the only colleges of our church in the State to which our support as a church shall be given."

THE ARKANSAS METHODIST.

Arkansas Conference report:—"The ARKANSAS METHODIST is the organ of the three conferences in Arkansas. It is a welcome visitor to our homes each week, and brings us the notes of victory of the church in the entire State. We heartily commend the efforts of Dr. Godbey to give the church a first-class paper and to put it in the homes of our entire membership in the State. We cordially invite him to visit our charges and pledge our hearty support in behalf of the paper. We urge the preachers to see to it that no other paper supplants the ARKANSAS METHODIST."

"Revs. F. S. H. Johnston, A. C. Millar and H. Hanesworth are nominated for the Editorial Committee of this conference for the ensuing year." Signed,

J. M. HUGHEY,
T. M. JACKSON,
D. N. WEAVER,
U. M. CLIFTON,
G. H. KIMBALL.

Unanimously adopted by the conference.

ORPHAN'S HOME.

In regard to the Orphan's Home, the conference adopted a resolution commending the enterprise of building an Orphan's Home for our church in the State, pledged the support of the conference in

the work, and elected Rev. J. B. Stevenson a trustee of the Orphan's Home from the Arkansas Conference in the place of Rev. F. S. H. Johnston, who resigned because of other duties.

By courtesy of Rev. P. C. Fletcher, we are furnished the following list of

Appointments.

FORT SMITH DISTRICT—S. ANDERSON, P. E.

First Church, O. E. Goddard.
Central Church, George McGlumphy.

City mission, J. H. Glass.
Fort Smith circuit, J. C. Weaver.

Greenwood circuit, J. H. O'Bryant.

Huntington and Jenny Lind, M. N. Waldrip.

Hackett circuit, Eugene Woodruff.

Mansfield circuit, J. J. Galloway.

Charleston circuit, D. N. Weaver.

Paris and Charleston, W. H. Dyer.

Booneville circuit, F. M. Tolleson.

Sugar Grove circuit, L. E. Southard.

Waldron circuit, I. F. Harris.

Authron circuit, J. W. Griffin.

Van Buren Station, J. B. Stevenson.

Alma circuit, J. C. Shipp.

Mulberry circuit, J. M. McAnally.

Van Buren circuit, J. A. Castell.

Missionary Secretary, O. E. Goddard.

DARDANELLE DISTRICT—J. M. CANTRELL, P. E.

Clarksville station, George W. Hill.

Clarksville circuit, J. J. Holland.

Lamar circuit, H. A. Matney.

Altus and Coal Hill, to be supplied.

Ozark station, S. F. Goddard.

Ozark circuit, J. J. Douglas.

Dardanelle station, W. Sherman.

Dardanelle circuit, to be supplied.

Prairie View circuit, W. H. Cloninger.

Danville and Belleville, W. S. Bristow.

Walnut Tree circuit, J. F. Etchison.

Gravelly circuit, J. S. Whitson.

Rover circuit, J. N. Villines.

London and Knoxville, J. F. E. Bates.

Dover circuit, supplied by Mark Limbard.

Ola circuit, B. M. Burrow.

Hartman mission, to be supplied.

President Hiram and Lydia College, I. L. Burrow.

MORRILLTON DISTRICT—A. C. MILLAR, P. E.

Morrillton station, W. M. Hays.

Conway station, F. S. H. Johnston and W. T. Thompson.

Quitman and Goodloe, S. S. Key.

Plummerville circuit, J. M. Williams.

Conway mission, C. H. Gregory.

Mount Vernon circuit, J. E. Dunaway.

Quitman circuit, D. C. Ross.
Perryville circuit, W. M. Taylor.
Clinton circuit, W. K. Biggs.
Springfield circuit, L. A. Campbell.

Martinville circuit, supplied by H. L. Revely.

Morganton mission, supplied by J. C. Floyd.

Russellville station, to be supplied.

Atkins circuit, O. H. Tucker.

Adona, G. L. Horton.

Cleveland mission, G. W. O. Davis.

President Hendrix College, A. C. Millar.

Agent Hendrix College, F. S. H. Johnston.

FAYETTEVILLE DISTRICT—W. F. WILSON, P. E.

Fayetteville station, H. Hanesworth.

Springdale station, W. M. Freer.

Elm Springs circuit, J. W. Head.

Farmington circuit, J. L. Keener.

Prairie Grove circuit, D. J. Weems.

Boonesboro circuit, J. P. Humphreys.

Winslow circuit, J. E. Bryan.

Bentonville station, E. R. Steel.

Bentonville circuit, Z. W. Lindsay.

Rodgers and Oakley's, T. A. Martin.

Center Point circuit, to be supplied.

Gentry, T. M. Jackson.

Siloam Springs, J. R. Maxwell.

Hindsville and Goshen, W. H. Hatfield.

Huntsville, G. B. Griffin.

Brightwater, E. H. Wright.

Cincinnati and Amity, Y. A. Gilmore.

Hendrix Academy, J. M. Hughey.

HARRISON DISTRICT—PIERCE MERRILL, P. E.

Harrison station, W. B. Johnsey.

Belle fonte circuit, J. H. Ruble.

Yellville station, J. W. House.

Yellville circuit, W. W. Noble.

Mountain Home station, R. E. L. Bearden.

Mountain Home circuit, J. S. Hackler.

Valley Springs circuit, J. H. Smith.

Lead Hill circuit, J. T. Gossett.

Eureka Springs station, P. C. Fletcher.

Berryville circuit, W. H. Mothony.

Green Forest circuit, H. A. Armstrong.

Carrollton circuit, A. L. Cline (supply).

King-ton circuit, J. S. Simmons.

Gaither mission, J. H. Cummins.

Principal Yellville Institute, S. R. Twitty.

TRANSFERRED.

W. P. Hamilton and J. B. Winsett to Memphis Conference.

W. E. Sewell to Cuban mission, Florida Conference.

F. A. Lark to Columbia Conference.

D. T. Tartar to Louisville Conference.

E. L. Massey to Indian Mission Conference.

D. H. Groover to North Georgia Conference.

A. O. Evans to Texas, and appointed to Colorado station. He closed out last Sunday at Winfield with a big meeting.

SUMMARY.

Admitted on trial, L. S. Southard, F. M. Tolleson, W. H. Cloninger. Remaining on trial, J. J. Galloway, R. E. L. Bearden, J. M. Hughey, F. A. Lark. Continued in class of the first year, T. H. Wright, S. R. Twitty, J. E. Woodruff, D. S. Tartar, J. F. E. Bates, J. T. Gossett, W. W. Noble. Admitted into full connection, William T. Thompson, B. M. Burrow, General Lee Horton, Marion N. Waldrip. Received by transfer: D. H. Groover, an elder from North Georgia Conference; E. R. Steel, O. H. Tucker, and J. H. Glass, elders from Little Rock Conference; W. M. Freer, elder from Tennessee Conference. Elected deacons: General Lee Horton, Banks M. Burrow, Marion N. Waldrip; William T. Thompson. These were all traveling preachers and were all ordained after the Bishop's sermon Sunday morning. Also, William Hamilton Cloninger, Moses R. Payne, Wm. Tell Martin, R. E. L. Bearden, Wm. Harris and George G. Jackson, local preachers, were elected deacons and all ordained by Bishop Galloway except Bros. Martin and Jackson. J. J. Galloway and G. M. Hughey, local preachers, were elected and ordained elders.

The superannuated are: R. M. Taylor, A. C. Ray, J. Loving, J. Cox, W. R. Gardner, B. Monk, A. Mathes, G. W. Evans, T. A. Graham, F. A. Taff, B. Williams, W. J. Stone, P. B. Hopkins, W. H. Corley, S. F. Dykes.

The supernumeraries are: J. M. Clayton, C. H. Nelson, B. W. Aston.

Located, W. D. White, P. W. Campbell, B. W. Aston.

Died during the year, J. L. Hays, F. A. Taff, Jr.

Rev. P. B. Summers was suspended from the ministry for ten months.

Statistics: Local preachers, 159; members, 21,476; infants baptized, 341; adults, 684; Epworth Leagues, 28; members, 795; Sunday-schools, 190; teachers, 1,444; scholars, 11,908. Assessed for superannuated preachers, \$3,000; collected, \$1,448. Raised for For. Missions, \$2,093.01; for Domestic Missions, \$1,837.95; for Church Extension, \$680.90; Bible Society, \$51; for support of presiding elders, \$3,841.32; for preachers in charge, \$23,316.18; for Bishops, \$351.25; Number of societies, 373; houses of worship, 210; value of churches \$201,130; indebtedness, \$3,752.50. Pastoral

Work and Worry

Wreck the Health of Many a Housewife—The Story of One Woman's Trials and How She Overcame Them.

From the Post, Columbia City, Ind.

The every day drudgery of the housewife is extremely wearing upon her sensitive and frail nature.

Many are prematurely broken down in health, their cherished hopes blasted, their home-life unhappy, because of the constant care and worry of housework.

That home is indeed fortunate in which the wife is in perfect health and able to do her own work, in fact such a home is a rarity.

Mrs. George Heaton, who lives near Columbia City, Ind., says:

"During the early part of the winter of 1896 we had a great deal of sickness in the family, and it being impossible to find a suitable girl to do my housework, I had to do considerable extra. My daughter and two sons were confined to their beds with the grip.



"I had a great many clothes to wash, and I did the washing in the summer kitchen, adjoining our regular one, without any fire. As a result I was attacked with sciatic rheumatism. At first I did not give much heed to it. It kept growing worse, however, and in the course of two or three months I was unable to do any work. By this time my daughter had recovered sufficiently to get along very well with the housework.

"One night my husband was gone from home over night on business, and my daughter being overburdened with work, I concluded to milk the cows, which I did much against her wishes. My limbs were so badly affected that I could hardly get to the barnyard, and my hands and fingers were in such a condition that it was with great difficulty that I used them.

"I was worse than ever after this, and I was confined to my bed for more than ten weeks.

"It seemed that every muscle in my body pained me, and my condition was a critical one. The physician failed to benefit me, and I became discouraged.

"I was prevailed upon to try Dr. Williams' Pink Pills for Pale People, which I did with wonderful results. They began helping me at once, and when I had taken five boxes I was cured.

"My appetite is again good, lost flesh has been restored. I spent the summer in the best of health, and can now do as much work as ever. I have recommended Dr. Williams' Pink Pills for Pale People to a number of my neighbors, who are also using them with satisfactory results."

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

charges, 97; parsonages, 84; value of parsonages, \$37,625; indebtedness, \$942.50. Districts, 5; district parsonages, 4; value, \$3,100; debts, none. Insurance on church property, \$27,650. Premiums paid, \$273.50; loss during year, nothing.

Personal.

J. M. Moore and I. B. Hickman, of the Indian Mission Conference, both formerly of Arkansas, were placed on the superannuated list.

A telegram from Rev. A. H. Williams, of Nov. 21st, says: "My father, Rev. B. Williams, of Arkansas Conference, died this morning." We extend sympathy.

A Good Offer.

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

GODFREY & THORNBURGH.

Christian Life.

To Backsliders.

My soul an exile is
From all the ways of peace.
How awful dark and sad it is,
To feel undone like this.

My sin and unbelief
Have filled me full of pain.
Oh! can I ever find relief?
Oh! can I live again?

I loved thy kingdom Lord,
The house of thine abode,
I used to love to read thy Word,
I lived to praise my God.

Aside I turned from thee,
I wandered far away,
And now as vile as I can be,
I know not how to pray.

Yet in this awful state
I am resolved to try,
Oh! Lord, am I too late, too late:
Must I forever die?

I'm sorry I have sinned,
Myself I do bewail.
Oh! listen to my prayer once more,
Thy love can never fail.

I see there's mercy still,
Thy name I do adore.
I'll shout and sing and do thy will
For saving me once more.

JOSEPH B. DODSON.

Commerce, Mo.

"Whither I Go Ye Know, and the Way Ye Know."

Spiritual mindedness brings spiritual discernment as to the nature of heaven and the only way way thereto. It inaugurates a heaven begun below.

But, rising above all these, heavenly mindedness takes the highest and widest sweep. Its thought, its mind, its motive, its aim, its affection, its conversation in heaven. While willing to remain on earth till all duty is discharged, it plainly sees that "to depart and be with Christ" is far better. Hence it is "in a strait between two, having a desire to depart and be with Christ," but contented to remain in the will of God where it is most needed.

Heavenly mindedness finds its way to heaven in true Christlikeness. It accepts Christ's atonement. It hears and heeds that one authoritative voice, "I am the way." "No man cometh unto the Father but by me."

Here it parts widely, radically, eternally, from legality and self-righteousness. "Without shedding of blood is no remission of sin." Not only the character and example of Christ, but his blood cleanseth from all sin. Not only imitation of Christ, but reproduction of his image are seen to be essential to present and future and eternal salvation.

It accepts Christ as the personal embodiment of all saving truth. It fully believes his all comprehensive claim, "I am the truth." From Him it obtains truth and wisdom in the inner and hidden parts. It assimilates his transparent truthfulness in spirit and word and deed.

It accepts the indwelling Christ as the source of all spiritual and eternal life. It savingly realizes the truth of his comforting declaration, "I am the life." It takes Christ in all his light and love and life.

The departure of Christ to heav-

en brought sorrow to the hearts of the apostles (v 6). But the heavenly minded see in the departure of their best friends not the sorrow of earth, but the pleasing anticipation of heaven, made all the more delightful by the gathering of loved ones in that heavenly land. "Ye sorrow not even as others which have no hope." Sorrow over our future destiny can only come from ignorance or hopelessness, or both. We sorrow either because we are "ignorant concerning them which are asleep," or else because we are hopeless either concerning them or ourselves. Christ's resurrection is the pledge that he will bring those who are asleep in Christ with him. The brightest and most fragrant flowers spring from the grave. Death is the door that admits the Christ-like to be forever with the Lord.—Christian Standard.

Are You Like Him?

Jesus loved and prayed for his enemies. Do you?

He went among the poor and lowly to bring them to God. Do you?

He denied himself comfort and ease that others might find peace to their troubled souls. Do you?

When Jesus met a person or a company of persons, he talked to them of eternal things. Do you?

He that said "for every idle word men should give account to God" never engaged in foolish talking or jesting. Do you?

Jesus said that men should pray everywhere; and he prayed much, often whole nights. Do you?

Jesus was "separate from sinners." Are you?

Jesus was "brought as a lamb before his shearers, dumb and He opened not His mouth," and patiently endured mocking and shame. Do you?

Jesus was so earnest in prayer for a lost world, that he prayed, "being in an agony." Are you?

Christ was holy, harmless and undefiled. Are you?

Jesus had such love for those who crucified Him that He prayed, "Father, forgive them for they know not what they do." Have you?

It is written, "If any man have not the Spirit of Christ, he is none of His."—Revivalist.

A Preacher's Discovery.

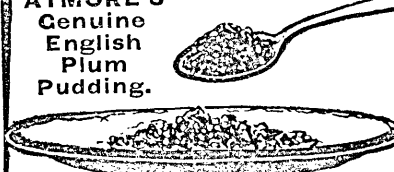
Rev. J. W. Blosser, M. D., who has for many years made a specialty of catarrhal diseases, has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, Asthma, Catarrhal Deafness, etc. It is a penetrating, healing, smoke vapor that goes directly to every affected spot, destroys the germ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

In His Steps.

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

GODBEY & THORNBURGH.

Fill a pie with
**ATMORE'S
MINGE MEAT**
if you want your guests to praise it. Delicate in flavor, rich in substance, clean, pure and fresh. Ask for it. Try
**ATMORE'S
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Pudding.**



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GRANDFATHER'S BIBLE STORIES.

Captivating narrative of the wonderful events related in the Bible. Containing the story of the Creation; Noah and the Flood; Joseph in Egypt; Moses and the Children of Israel; the Judges and Prophets; Daniel and the Captivity; the Life, Teachings and Death of Christ; the Apostles and the Golden Dawn of Christianity, etc.

ADAPTED TO ALL AGES, BUT ESPECIALLY TO THE YOUNG.

EMBELLISHED WITH ABOUT 250 FINE ILLUSTRATIONS.

This work will have an immense sale, for it is the most valuable book of its kind ever published. It has been received with unbounded favor, and we feel that we are offering agents the greatest chance to make money ever presented in the subscription book business.

AGENTS CAN SELL THIS VOLUME FAST FOR THE FOLLOWING REASONS:

- BECAUSE the beautiful stories of the Bible deeply interest both old and young. They are always captivating, and are read with eager delight.
- 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.
- BECAUSE parents everywhere want this most attractive volume to put into the hands of their children. No other work compares with it in value.
- 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.

You can readily see how very comprehensive, valuable and attractive this work is. There is something to fascinate and instruct on every page. It is a book that every person wants, and agents only need to show the canvassing book to get subscribers. The binding is everything that could be desired—elegant, durable and artistic.

QUICK SALES and LARGE PROFITS.

It combines elements of popularity and an immense sale, that have never been surpassed in the book trade. If you want an agency, act at once.

We will send canvassing book and all necessary instructions for prosecuting the business successfully, by mail (postage paid), on receipt of 65 cents; or we will send a sample copy and canvassing book (postage prepaid), on receipt of \$2.50, and territory of your own selection will be assigned you to canvass. You can send us postage stamps for canvassing books.

GODBEY & THORNBURGH,

Little Rock Ark.

For the Young People.

Lights and Shadows in the Life of
Jack Daw.

No. 4.

HUNTING AND FISHING—THE DOG FALL.

Was there ever a boy who lived amid the mountains and wild forests who did not love to hunt and fish? I have heard many a boy say he wished he was an Indian, so that he might live in the woods always; kill wild deer and turkeys, catch trout, ride his pony over the plains, paddle his canoe on the lakes and rivers. Even Tennyson remembered this:

"Iron jointed, supple sinewed,
They should leap and they should run.
Catch the wild goat by the hair and fling their
lances in the sun.
Whistle back the parrot's call,
And leap the rainbows of the brooks.
Not with blinded eyesight poring
Over miserable books.
There, methinks would be enjoyment,
More than in this march of mind.
In the steamship, in the railway,
In the thoughts that shake mankind."

This tendency to wild life is strong in boys. It lures many an one to be a rover, a hunter or trapper; a cow-boy, or even a brigand Indians, who are taken from their wilderness home and educated in our schools and graduated from our colleges often return to savage life. Only a few weeks ago I heard this story from a friend. He said that some years ago, while camping in the territory of one of the wild tribes, there came to his camp an Indian, well dressed, and having all the manners of a cultivated white man. He found, in conversation with him, that he was just returned from one of our eastern colleges, and that his plan was to educate his own people. Some years later he again saw this Indian, but did not know him. He wore a blanket, and leather leggings, and had long hair decked with feathers. He was a leader in his tribe. But the Indian recognized his old acquaintance, and made himself known to the white man. It was easier to drop down to the level of his people than to lift them up. He could get to be a leader if he would only lead in the way they wanted to go.

So, many a boy, who is bright, and ought to make a man of himself, turns out to play the rascal or the fool, because, in that way he can lead the crowd. So the politician accommodates himself to bad men to get their votes. Our Indian was a good politician, but a very sorry excuse for a man.

My uncle Tom was a member of our family. He was a young man, and led us boys in everything. He set traps all over the farm. To make a squirrel trap he took a stout green log, seven or eight feet long, hewed one side flat, put a plank under it to keep the squirrel from scratching out, put a plank on each side to keep bunny from jumping out when he saw the trap coming down, then he set the log with triggers like a figure four. He called this a dead-

fall. We made coops for partridges, and box-traps for rabbits. We got up by daylight and ran to the rabbit traps, and in the evening we went round to the squirrel and bird traps, and always brought home game. I soon learned the trick of taking a rabbit by the head, giving him a swing which would break his neck, at the same time throwing him from me to the ground. One morning I took a rabbit from the trap, gave him the professional swing and threw him twenty feet from me. He got up, staggered, then made me a bow and skipped away. The boys did not soon let me hear the last of my professional swing to break a rabbit's neck.

At night we hunted possums and coons. The woods were full of them. Older boys hunted foxes and deer. The brown forests, the weird light and shadow in the moonlight woods, the distant baying of the dogs and the break-neck rush of all the boys to get first to the game, are still very pleasant memories to Jack Daw. After the game was taken we would sit down on the leaves to rest, and laugh about how Bill fell over the logs in the race, and Jack ran into the briars, and Tom was tripped by the grape vines.

Clifty Creek was always very clear except just after a rain. We fished with a hook then, but when the water cleared, we took an ax with a long handle and killed fish by striking the rocks. If you go to a hole in a clear creek, you will see all the larger fish dart about until they hide under the rocks or roots of trees. A heavy stroke on the rock under which fishes are hiding stuns them, so that they float up to the top of the water and can be caught. Another way was to slip up to the bank and shoot the fish with a bow and arrow. Some of the boys got to be very expert at this, and took much pride in it as a feat of skill.

There was, near our house, a very steep cliff called the Dog Fall. It was so named because the dogs on their raids upon the sheep, at night, often met their death at this place. The sheep would run to this cliff and leap over. It was a dizzy height. At the bottom of the cliff was a thicket covered over with wild vines, making a mat-work on the tops of the bushes. By a long leap the sheep struck upon this net of vines, and protected by their soft wool were seldom hurt; as they continued to struggle they slipped through the vines and dropped on the ground, sometimes with a broken leg, and sometimes they got hung in the thicket, until a passing farmer released them, for a public road ran along the base of the cliff. But the dogs often went over in their chase of the sheep and were killed. The sheep ran to that cliff on purpose and made their leap to reach the vines. The dogs went over in their frantic chase and fell upon the rocks.

Once when my box-trap was down, I ran to it, sure I had a rabbit. I opened it and looked in. What was it? A pole cat. Mercy! I will tell you no more about it.

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

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

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

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

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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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Our Church at Home.

MAUMELLE CHARGE.—My protracted meetings for the year have recently closed. Have received forty-eight into the church; dismissions and deaths, nine. A number of dead names as lost sight of as neglected by former pastors must before conference be expunged from church records. Hence our net gain won't be great. More of our membership will move to W. Little Rock. I will wish them to help build up Asbury. The railroad is nearly completed through here. The camps, as a rule, have been detrimental to public morals; albeit, effort has been made to reach them with the gospel. Two noble fellows have professed and joined the church. The yearly rent system to a big extent in the bottoms makes it a difficult matter to reach the transient population; Albeit, my motto is to reach a people, and the P. E. has helped me in person and by post. Permanent, and not transient, population it takes to build a church, if it be the business of every Christian who is a missionary to bring if possible to Christ every one, whether transient or permanent.

We have two noble local preachers. They are loyal. Have some good members, others not so good. Their pastors wish that they could have done more for the young and old of this country. Our people have just enjoyed the fourth quarterly meeting, the faithful ministrations of the P. E. Have planned to make a good financial report at conference.

JNO. F. TAYLOR.

YELLVILLE.—I have had quite a time with the Campbellites since I have been in this country. I have just gotten through with a debate with Elder J. A. Rose. We discussed five propositions; two on the church question, two on the mode of baptism, and one on infant baptism. I forced him to admit that there was a church in the wilderness, that Christ was in it, that the Holy Spirit was in it, and that it was therefore the church of Christ. Also, that it existed under the Abrahamic covenant, that the covenant extended from Abraham to the day of Pentecost, and that there was not a break in it. That from Abraham to the Pentecost was forty-two generations, and that there were 958 generations yet to come before it could in any sense be said that the covenant was at an end. On baptism, I made him admit that immersion was not dipping, and that dipping was not immersion. That the "divers washings" Paul speaks of were so many baptisms, and that they were performed by effusion.

On infant baptism, I compelled him to admit that children were in the church in the wilderness, that they were included in the Abrahamic covenant, that they were put in the church by an expressed command of God, and that no one was authorized to take them out. Also, that they are subjects of the kingdom now, and are therefore entitled to baptism.

Our church is on top in this country now, and will I think have

A PECULIAR REMEDY.

Something About the New Discovery For Curing Dyspepsia.

(From Mich. Christian Advocate.)

The Rev. F. I. Bell, a highly esteemed minister residing in Weedsport, Cayuga County, New York, in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years except the new remedy called Stuart's Dyspepsia Tablets. Since taking them I have had no distress at all after eating and again after long years can sleep well. Rev. F. I. Bell, Weedsport, N. Y., formerly Idalia, Colo."

Stuart's Dyspepsia Tablets is a remarkable remedy, not only because it is a certain cure for all forms of indigestion, but because it seems to act as thoroughly in old chronic cases of Dyspepsia as well as in mild attacks of indigestion or biliousness. A person has dyspepsia simply because the stomach is overworked, all it wants is a harmless vegetable remedy to digest the food and thus give it the much needed rest.

This is the secret of the success of this peculiar remedy. No matter how weak or how much disordered the digestion may be, Stuart's Dyspepsia Tablets will digest the food whether the stomach works or not. New life and energy is given not only to the stomach but to every organ and nerve in the body.

A trial of this splendid medicine will convince the most skeptical that Dyspepsia and all stomach troubles can be cured. Send for little book on Stomach mailed free by addressing F. A. Stuart Co., Marshall, Mich. So popular has the remedy become that Stuart's Dyspepsia Tablets can now be obtained at any drug store at 50c. per package.

less opposition throughout this portion of Arkansas than it has had heretofore. Amen.

JOHN H. SMITH.

MINERAL CIRCUIT.—As conference is fast approaching, we are winding up our year's work; have had twenty-four conversions and the same added to the church, many backsliders reclaimed, the work in general in fair condition. The abundance of sickness made against us in our meetings. Our collections will not be in full, but ahead of these last two years. The P. C. and the P. E.'s salary will be nearly in full and some small collections have been sent up to Galloway College. All the way round, we have had a good year. The people here at Cato gave us a good pounding at the beginning of the year, which has been continued by the entire work. In the absence of the P. C., his buggy was repainted, and last of all a turkey for thanksgiving. The preacher who is sent to this work will find a parsonage, garden, etc., a good field to cultivate, and generous people to serve.

GEO. WILKINSON.

Cato, Arkansas. Nov. 17.

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 the 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 it returned with seeming new energy, and at once. I next had applied electricity, which proved just as fruitless, and I had begun to almost despair, for the physicians who had been treating me told me that I had cancer and could not possibly get well. I applied to the Oil Cure at Little Rock, Ark., for help, and I thank heaven that I came to them, for I am now a sound man and at home with my family and business, and I would not take anything for the cure.

I have been well now over a year, and the trouble has not recurred, and has no symptoms of returning. I feel indeed grateful to Dr. R. E. Woodard, of Oil Cure fame, and there will always be a warm spot in my heart for him. I would also advise with pleasure the famous Oil Cure to those suffering, for it is a grand success.

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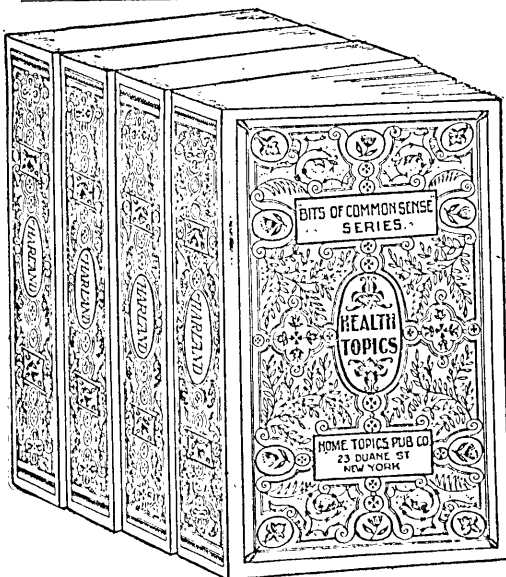
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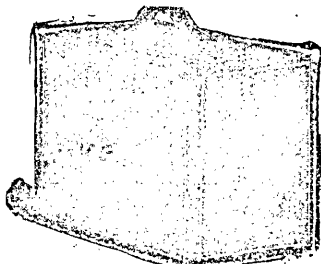


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At Rest.

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.

VIRDEN:—Samuel Wheeler, infant son of Mr. and Mrs. C. T. Virden, died Sept. 11, aged 1 year, 4 months and 18 days. Dear parents be faithful to God and you shall see little Wheeler again. Your pastor, W. M. TAYLOR.

NORWOOD:—John Norwood, born May 3, 1829, died Dec. 17, 1898. He joined the church while young and lived a consistent life. He was a faithful member of Hunter's Chapel, where his funeral was preached by the writer, O. H. TUCKER.

Bryant, Ark.

PICKENS:—Tabitha Jennetta, born in Shelby county, Tenn., January 8, 1874, died near Selma, Ark., Oct. 12, 1899. She joined the church in her girlhood, and was a good woman. A husband and three little boys are left to mourn their loss. May God bless and guide them. A. P. FEW.

Selma, Ark.

KIRBY:—Kirby, infant son of Mr. and Mrs. Fonzo Kirby, died Oct. 15, 1899, aged 5 weeks. We planted the little body in the soil of Texas, to await the resurrection. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." F. F. HARRELL.

Texarkana, Ark.

BAILEY:—Edna Pearl Bailey, born August 28, 1898, died August 3, 1899.

"By thy hands the boon was given;
Thou hast taken but thine own;
Lord of earth and God of heaven,
Evermore, thy will be done."

O. H. TUCKER.

Bryant, Ark.

VANCE:—Gertie May, daughter of W. D. and Mary Vance, died Oct. 17, 1899, aged 12 years, 10 months and 12 days. She was a lovely child, and her presence in the home produced peace and gentleness. Sorrowing ones, be faithful, and in his own good time God will give each of you an abundant entrance into that home where Gertie is. Your pastor, W. M. TAYLOR.

HANKINS-LEAR:—John Henry, infant son of Will and Emma Hankins, died very suddenly, Oct. 5, 1899, aged 15 months and 16 days. His little cousin, Earnest Leon, infant son of James and Anna Lear, survived him just sixteen days, when he, too, was called to be with Jesus. Weep not, dear parents, but let these afflictions draw us nearer to God. W. H. CLONINGER.

SHAULER:—Katie Shauler, born January 26, 1880, died October 13, 1899. She professed faith in Christ and joined the Methodist Church, South, three years ago, and since then has lived an exemplary Christian life; she died a triumphant death. We shall miss her in the Sunday-school and prayer-meeting. Dear mother and sisters, weep not, Katie is sweetly resting in Jesus. ISAAC THOMAS, L. P.

CAMPBELL:—Lucius Monroe, son of R. G. and Louvina Campbell, was born in 1880; professed religion in his thirteenth year, and joined the Methodist Church, South, in 1898; died October 22, 1899, at Little Rock, Ark. He was a loving, obedient son and lived a very religious life. I preached his funeral at Pleasant Valley Church to a large assembly. May heaven's blessing abide with the family. A. C. RAY.

Enders, Ark.

YOUNG:—Mrs. Lillie Young (nee Hart), born December 16, 1886, died at her mother's home August 23, 1899. She professed religion and joined the church at Pleasant Hill in 1884. She was one of our best workers, and will be greatly missed from the church and her family. She suffered much and long, but her death was a triumph.

May God bless and direct her family and friends. O. H. TUCKER.

Bryant, Ark.

WILMOTH:—Mary C. Wilmoth, born March 12, 1856; married July 25, 1878; died Oct. 10, 1899. She was converted at the age of 14 and joined the Methodist Church, South. She lived a devoted life, and died a triumphant death. She suffered for long months without a murmur. She left a husband, five children, many relatives and friends. Dear mourning friends, your companion and mother beckons you heavenward. LEE BEARDEN, P. C.

Lead Hill, Ark.

ROSE:—J. A. Rose, born in Tipton county, Tenn., March 16, 1841, died near Beebe, Ark., Sept. 30, 1899. He professed religion in 1870, and united with the Methodist Church, South. He was a man of sterling piety and his life was a life of faith in the Son of God. He was a man of strong intellect, a true Christian, a loyal citizen, a good husband, a kind father, and has gone to his reward. We laid him to rest in the Antioch cemetery. God bless his afflicted widow and children R. G. BRITTAIN.

CUMMINGS:—Miss Martha Mores Cummings, born in Faulkner county, Ark., May 27, 1883, died in Saline county August 15, 1899; professed religion and joined the church at the age of 8 years. Two weeks before her death she attended our protracted meeting at Marvin, and did faithful service pleading with sinners and raising money for repairs on the church. She said to her friends, "Meet me in heaven. I am not afraid to die. My good mamma will meet me there." How joyous and happy such a death. Surely, it is not all of death to die, nor all of life to live; but after death, heaven!

O. H. TUCKER.

Bryant, Ark.

COCHRAN:—Clarence Cochran, born in Logan county, Ark., January 28, 1880, died Sept. 3, 1899; was converted in a meeting at Booneville in September, 1895, and joined the Methodist Church, South, and remained in her communion and fellowship until removed to the church triumphant. For months he was a constant sufferer with cancer of the stomach, but he patiently endured it. He was always a good boy, obedient to his parents, and charitable to all. We laid him to rest in the Lyles Chapel cemetery, by the side of his mother, to await the resurrection. To the bereaved ones we say, look to Him who hath said, "Lo, I am with you always, even unto the end of the world." D. N. WEAVER, P. C.

MILLER:—Samuel C. Miller, born March 27, 1856, died Oct. 21, 1899; professed religion when a youth, and joined the Methodist Church. He was married, Dec. 21, 1879, to Alice Meadows; their union was blessed with six children, one preceded him to the spirit world. In 1886 he moved to Macey, Ark., and united with New Hope Church, of which he remained a faithful and consistent member. Brother Miller had been in bad health for 18 years; he suffered much, but was patient and was prepared for the summons when it came. Bereaved ones, Jesus can heal all broken hearts and wipe all tears away. Let us turn to him and be ready when the summons comes for us. JAMES WILSON.

Monette, Ark.

BRAZIL:—On the 12th of August last the death angel came to the home of Brother T. A. J. Brazil to execute a summons for little Mattie Ina. Deep sorrow was left in the home, but we believe there was a sweet resignation to the will of Him who sent the summons. Ina was about 19 months old at the time of her death.

Little feet that prattled once about the home
Now are finding golden streets upon which to roam.
Busy hands that trouble made for many other,
Beckon now to heavenly mansions every lover.

L. A. CAMPBELL.

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THE ARKANSAS METHODIST

WEDNESDAY, NOV. 22, 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.

Searcy District Delegates.

In my report of the Searcy District Conference I failed to add the delegates to the annual conference. They are Rev. H. F. Harvey, J. T. Henderson, V. W. Ware and M. B. Johnson.

K. R. DURHAM, Secretary.

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.....\$676.67
Newport League, by Miss Lizzie Gullett.....15.00

Total.....\$691.67

GEO. THORNBURGH, Treas.

The Y. M. C. A. in the Army.

The war department has recently given new recognition of the accuracy of the statement made last year by General Fitzhugh Lee, that the work of the Young Men's Christian Association was helpful in maintaining the morale of the army. The recognition was in the form of a request from the Department to the international committee of the Young Men's Christian Associations that representatives of that organization accompany the regiments being sent to the Philippines, inaugurating on board ship and continuing with the troops such religious and social work as was planned and carried on by the committee's representatives in the Southern camps last year and has since been continued in Cuba, Porto Rico and the Philippines.

The committee recognized the exceptional opportunity presented by the request and immediately planned to take advantage of it. A prompt beginning was made possible by the generosity of a few friends. It is hoped that others will recognize the privilege presented and put in the hands of the committee the funds necessary to enable it to place men on each of the transports sailing during the next sixty days and extend the work to every place where it may be needed. The reports coming to this country of the condition of the army already in the Philippines warrants the belief that such work is greatly needed in order that the men may be restrained from falling victims to the fierce temptations which surround them in army camps in a tropical country and eventually lead them to a personal knowledge of salvation through Jesus Christ.

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contribution is intended to be applied to the work on the transports.

A disastrous fire at Magnolia last week destroyed much property, including our church.

Mince Pie at the Feast.

The Mince Meat that Makes One Thankful for Its Existence.

A Thanksgiving feast without mince pie would be lacking in one of its parts that has long been considered as essential as the turkey or the cranberry sauce. In fact the combination of these three makes the typical Thanksgiving dinner, all the other dishes being a matter of individual taste and choice. The days of home made mince meat are forever departed, except in some primitive communities, and in looking about for something better one naturally thinks of Atmore's Mince Meat, a preparation of the best meat, citron, raisins, and all the other ingredients of good mince meat. It is always fresh and of finest flavor, and is sold ready to put right in the pie. It contains no chemicals to preserve it, nothing enters into it but the purest, most wholesome ingredients. It is a fitting finish to the feast, itself designed to make the feaster thankful that in this day of degenerate and adulterated foods it is still possible to buy such a sensible, satisfying and savory product as Atmore's Mince Meat.

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Warning Order.

State of Arkansas, } ss.
County of Pulaski.
In the Pulaski Chancery Court.
Nannie E. Grant, Plaintiff, vs. Henry A. Grant, Defendant.

The defendant, Henry A. Grant, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Nannie E. Grant.

CHAS. M. CONNOR, Clerk.
By WILL H. BASS, D. C.

November 16, 1899.

E. M. MERRIMAN, Solicitor for Plaintiff.

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