

Arkansas Methodist.

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GEO. THORNBURGH, Manager.

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VOL. XV.

LITTLE ROCK, APRIL 15, 1896.

NO. 16

The Arkansas Methodist, THE OFFICIAL ORGAN —OF THE— THREE CONFERENCES —OF THE— Methodist Episcopal Church, South, in Arkansas.

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South, Are Authorized Agents For This Paper.

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NOTICE.

We must call upon all who are in
arrears to the ARKANSAS METHODIST
to settle their accounts as soon as
possible. Let this one notice suffice.
Pay to the Preacher in Charge, or
send direct to us and get your re-
ceipt. GODBEY & THORNBURGH.

News and Notes.

The Hot Spring county people do
not want Judge Bunn re-elected. He
did not favor the prize-fight. What
have the other counties to say about
it? Will they reward integrity and
honesty?

Up to date out of thirteen counties
the primary elections in five have
chosen sixty-one delegates instruct-
ed for Harrod for Governor, and
eight counties have chosen for Jones,
sending eighty-three delegates.

President Cleveland has appointed
Fitzhugh Lee of Virginia to succeed
Ramon O. Williams as Consul Gen-
eral to Cuba. Williams resigns
from an honorable service of twenty-
two years.

The Woman's Christian Temper-
ance Union for Arkansas is holding
its annual convention in the Hall of
Representatives in this city, Mrs.
Chunn of Cotton Plant presiding.
The sessions will continue daily till
Friday afternoon. The W. C. T. U.
has made a record of noble service
in a great cause, and their work will
have the sympathy of those who un-
derstand them, and who love God
and humanity.

The State of Mississippi has pass-
ed a law making all persons who are

convicted of keeping any sort of
gambling appliance guilty of a fel-
ony. Missouri has had such a law
for years. We have seen it tested
enough to know that it is an im-
provement upon the law which only
makes gambling a misdemeanor.
Arkansas ought to follow the exam-
ple of her sister States.

President Cleveland has prepared
a communication relative to affairs
in Cuba which is to be sent to Mr.
Taylor, American Minister at Mad-
rid, and by him laid before the
Spanish government. The full text
of the communication will not be
given to the public unless reported
from the Spanish capital, but it is
understood that in it the President
deplores the suffering and destruc-
tion of property which is being caused
by the war in Cuba, and expresses
the hope that hostilities may be
speedily brought to an end without
further conflict.

After a heated contest in regard to
the question, the great Universities
of Oxford and Cambridge resolve to
resist the tide of progress, and con-
tinue to exclude women from univer-
sity degrees. Many distinguished
scholars and professors favored their
admission. The rejection, says the
Christian Guardian, of Canada, was
based on the ground: "First, that
the passing of examinations is not
the only, and indeed not the most
important part of the results of uni-
versity life; and, second, that admis-
sion would entirely change the char-
acter of the colleges, inasmuch as
women would, in consequence, be ad-
mitted to all the privileges, such as
fellowships and endowments for re-
search, and would inevitably take a
part in university government." The
women will bide their time and
their victory will come at no distant
day.

There is not a more important
question pending before the people
of Little Rock, than the election of a
Prosecuting Attorney. It is possible
for a man in this office to clear the
moral atmosphere of our city greatly.
The sentiment which is expressed
in the laws, as recorded, is the senti-
ment of the great majority of our
people, for the majority are not cor-
rupt, nor lawless, nor immoral. The
execution of the law should be in
harmony with the sentiment that
makes the law. Indeed, the ques-
tion is solely one of honesty and in-
tegrity in officers of the law. What
we want in the office of Prosecuting
Attorney is a man who has been
tested and who has made a record.
As to promises, no promise can be

more sacred or binding than an offi-
cial oath. A man who has not been
faithful to such obligations should
never be trusted again by honest
men.

Dr. Buckley's Plan.

The sentiment in favor of the re-
moval of the time limit to the pas-
torate grows in the M. E. Church.
It is especially the preachers who
have good stations that favor it, and
the preachers as a body are more in
favor of it than the laity. Dr. Buck-
ley, editor of the New York *Chris-
tian Advocate*, favors a modification
of the rule, which he thus suggests:
"When a Quarterly Conference,
without debate, in the absence of
the pastor, by ballot, shall by a
three-fourths vote of the entire mem-
bership of the Quarterly Conference,
assigning the conditions of the pas-
torate as the ground for the necessity,
request the reappointment of the
pastor whose limit is about to expire,
the Bishop presiding at the next
Conference may return such pastor
for another year, without regard to
the number of years he may have
served already in the charge."

We do not think such a change
would be wise. It would give a
preacher opportunity to manipulate
his Quarterly Conference to secure
his return, and when we remember
that the members of the Quarterly
Conference are elected upon the pas-
tor's nomination, it is easy to see
that one might make up the mem-
bership of the Conference with spe-
cial view to this end. A great deal
of scheming and strife would prob-
ably arise out of such a plan. The
Quarterly Conference must give rea-
sons why they desire a preacher
returned. Reasons can always be
given when desired, and we fancy
that in case Bishops refused to re-
gard the requests thus sent them
there would be ready accusations of
injustice, tyranny, prejudice, or sel-
fish ends.

No-License Association.

The Executive Committee of the
No-License Association of Arkansas
is invested with the power of calling
a convention and of managing the
business of the Association. Dr.
Bennett is the Chairman of the Com-
mittee, but says he is too far in the
interior to attend to it. When he
was elected Chairman he lived in
Little Rock, and could attend to it.
I hope some member of the Commit-
tee will take hold of the matter.

GEO. THORNBURGH,
President.

+ Personal. +

Brother and Sister Bacmaster, of
Illinois, were pleasant callers Mon-
day.

Dr. Z. T. Bennett has gone to the
Epworth League Conference of San
Antonio.

Mrs. J. M. Workman and the
baby boy Thornburgh are visiting at
Walnut Ridge.

Mrs. Baber, of Walnut Ridge, who
has been visiting the family of our
Business Manager, returned home
yesterday.

Bros. McCray and Hunter, of Sa-
line county, are on the Federal
Grand Jury, and do not forget to
come and see us.

The readers of the METHODIST will
do well to give attention to the an-
swers of the three candidates for
Governor, defining their position on
the liquor question.

Miss Clara Barton, who has in
hand the arduous and heroic work
of distributing relief to the Armen-
ians, is sixty-six years of age. She
is one of the most remarkable women
of the age.

Isaac Martin, brother of Mrs.
Thornburgh, wife of our Business
Manager, died at Eureka Springs,
Ark., on the 4th inst. Many friends
will sympathize with Mrs. Thorn-
burgh in this sorrow.

Dr. S. A. Steele was in Little
Rock Sunday last. He addressed
the Epworth Leaguers at Winfield
Memorial Church at 3 p. m. He was
engaged to speak at Palestine, Tex.,
on Monday evening.

We take pleasure in announcing
the election to the Vice-Presidency
of the Nashville College for Young
Ladies of the Rev. W. F. Melton,
late President of the Florida Confer-
ence College, Leesburg, Florida. Mr.
Melton brings to his new position
scholarly attainments, youthful en-
ergy and professional experience.

We have received from Rev. J.
W. Robinson, of the St. Louis Con-
ference, a little pamphlet history of
his golden wedding. How familiar
the kind faces of John W. and his
wife Dorcas, that grace the front
page. We say "God bless them,"
and hundreds of good people will re-
spond Amen. Brother Robinson is
still efficient in the regular ministry,
having charge of the Church at Clay-
ton, St. Louis county.

Contributions.

A DOMINION LETTER.

By Rev. E. Barrass, D. D.

The season of the year has arrived when the various denominations of the Church are preparing to make their reports to the various Conferences and synods. We are hoping that the News of the Churches will be of the most gratifying character, for evangelistic services have been numerous held almost everywhere. Some are afraid that such services have become so numerous that they are less efficient than they were wont to be in days gone by.

Among the schools of learning the Presbyterian Church usually leads off with the commencement seasons. Knox College closed last week. A goodly number Theologues have been sent forth with such honors as their examiners considered them entitled to receive. Only three honorary degrees of D. D. were conferred. Like some other institutions the college is not well endowed, but one endowment association among the graduates has been formed, which it is hoped may be successful in bringing a large sum into the treasury at no distant day.

McGill University, situated in Montreal, has received many munificent gifts from the princely merchants of that city. Recently another, W. C. McDonald, has given \$500,000 to the University for the purpose of providing a building for the study of chemistry, mining and architecture. This brings his gifts to this university up to \$2,000,000. Noble!

The veteran Father Chiniquy, the ex-Catholic Priest, who is more than 90 years of age, is still amazingly vigorous and quite recently he stated that he knew of many members of the priesthood who would come out from Rome if they could only be sure of securing the wherewithal by which they could live. Some think the ex-Father is a little too sanguine, but his statements have so far not been refuted. He further states that there are more than 100 young ministers—all converts from Rome (or sons of converts) with whom I am working and who are working with me in Canada and the New England States, for the conversion of my dear Roman Catholic countrymen.

You will remember how that a few years ago a Roman Catholic Prelate in Montreal ruined one of his people by what he said concerning a journal which the said person conducted. Law suit followed law suit until every court in Canada had disposed the case to the Prelate's advantage, and as the expense of taking the case to the Queen's Privy Counsel in England was more than the persecuted man could bear he went no further. Others, however, have taken up the case and funds are being collected for the purpose of testing the question in the highest court of jurisdiction in the Empire. The money, however, comes in very slowly so that it begins to look as though the case will not be further prosecuted.

A wonderful excitement was created not long ago in a Monastic distillery in the Province of Quebec. For some time there had been strong suspicions that such an institution was really in existence, but to find out the truth was the question. A skillful member of the Excise Department went to the Monastery and sure enough he soon found that the Trappists had become manufacturers of the vile stuff called whisky. If the offenders had been common folk no doubt they would have been called to account,

but, as they belong to The Church, which is all powerful in the locality, to confine such gentlemen (?) behind the bars of a prison might prove a rather unwise experiment, especially as we are on the eve of a general election.

Whatever opinion men may hold ament the Manitoba school question, few will deny that members of the priesthood have not interfered and used all the means in their power to maintain those in authority who would be most likely to award to the Church such a school system in the Northwest as the Hierarchy are most desirous to secure. Whether the minority in Manitoba have grievances or not we do not stop to argue but we do demur that the priesthood should be so conspicuous in every way possible to frustrate the views with whom they may differ. The politicians are greatly to blame. The question might have been amicably settled had all parties so desired, but position was more thought about than the rights of the people. It seems every way likely that Parliament will be dissolved by an expiration of time before the Remedial bill, now before the Legislature, can be adopted.

Among all the delegations that have waited upon Premier Bowell one was desirous to secure a promise that eight hours should be the limit of a day's toil in the government service. Sir Mackenzie assured the gentlemen that his working hours had always been much longer than the number proposed, but that he would "consider the question" and see what could be done.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, D. C., April 8, 1896.

"Love ye one another" might with propriety be adopted as the motto of the combined Washington Christian and moral reform organizations. They all seem to live up to that command when any of them has any special thing to do, by turning in with energy to help make that thing a success. The large and successful public reception given in Cavalry Baptist Sunday-School house, this week, to Mr. W. M. Muller, the new General Secretary of the Y. M. C. A., who comes to the National Capital to undertake the enormous task of raising the money to erect a new building to take the place of the one burned last summer, was the latest instance of this cordial co-operation. Cavalry Church gave the use of the Sunday-School house, and the members of the Christian Endeavor Societies, the Epworth Leagues, the Brotherhood of St. Andrew, and the Brotherhood of Andrew and Phillip were just as prominent in working to make the reception a big success as were the members of the Y. M. C. A., and what is more important they all say that they are going to render Mr. Muller all the aid they can towards that new building. Mr. Muller made an excellent impression upon all who attended the reception. He has had ten years' experience in Y. M. C. A. work, beginning in 1886 at Norwich, Conn., where he was Assistant Secretary. Afterwards he was Secretary at Berwick, Pa., Assistant State Secretary of Pennsylvania, and for five years was secretary of a railroad branch in West Philadelphia, the membership of which he brought up from 200 to 2,100.

The American missionaries in Turkey are again the cause of solicitude on the part of the United States Government, not only on account of the reported imprisonment of Rev. George C. Knapp in a jail in Turkish Armenia, but more par-

ticularly on account of the reported intention of the Turkish government to expel all American missionaries from Asiatic Turkey, and possibly also from European Turkey. But little trouble is anticipated on account of the case of Mr. Knapp. The only question involved is the old one of extra territorial jurisdiction by the United States Legation in Turkey. This right has always been steadfastly maintained by this Government, and although the Turkish government has always interposed obstacles to the exercise of this right, it has invariably ended by conceding the claim, and the officials here believe, although for obvious reasons none of them will consent to be quoted to that effect, that the right will again be conceded in the case of Mr. Knapp. But the proposed expulsion of all of our missionaries is a much more serious matter. Although this Government as a rule has always upheld the right of any government to expel objectionable foreigners from its territories, there is a reason which will give it the right to consistently protest against the expulsion of the American missionaries from Turkey, unless all other missionaries are also expelled. According to private information which has reached Washington one of the objects to be attained by the expulsion of the American Protestant missionaries from Armenia is to leave the field clear for the French Catholic missionaries. That will not be done without earnest resistance on the part of our Government, and that resistance will be based upon the very substantial ground of treaty obligations. France has a treaty with Turkey which explicitly confers the right upon French missionaries to live in Turkey and to carry on their religious work. Our treaty with Turkey does not specifically confer that right upon American missionaries, but it contains the usual "most favored nation" clause, which will enable this Government to claim all the rights extended to the French or to any other nation. Mr. Terrell, our Minister to Turkey, arrived in Washington this week, and has been in daily conference with state department officials. This is considered very fortunate, as Mr. Terrell's knowledge of the present condition of affairs in Turkey makes his advice invaluable just at this time. While I have no official authority for the assertion, there is little doubt that this Government will insist upon the right of the American missionaries to remain in Turkey if those from any other nation are allowed to stay. Of course if all are made to go this Government can say nothing without being inconsistent.

The quarterly meeting of the District of Columbia W. C. T. U. was held today. The exercises began at 9:30 a. m. and lasted until late in the afternoon, the ladies serving a mid-day lunch. In addition to an interesting programme of addresses and music, an exhibition was given of the working of "a model union." The reports submitted show the organization to be in a good condition.

Miss Ruth Marie Sites, whose home is in Washington, and who has recently returned from China, where she has for five years been engaged in missionary work at the Foo Chow conference headquarters, is in demand as a speaker at Church meetings. She spoke this week at a large meeting at Wesley M. E. Chapel and also at the regular monthly meeting of the Christian Endeavor Executive Committee, on her experience in China. She brought a young Chinese woman home with her, and has persuaded her to speak at a meeting to be held in about two weeks.



That hideous and deathly demon of sickness—constipation, is an easy enough thing to cure if you take the right medicine. Constipation is one of the commonest things in the world. It is really one of the most serious things. Fully nine-tenths of all the ordinary sickness of mankind is due to this one cause. If you place an obstruction in the gutter, it will stop the flow of water, and gradually a mass of poisonous, putrefying matter will accumulate. That is exactly what happens in the digestive organs when constipation begins. Poisonous matter accumulates and is forced into the blood. It goes all over the body and causes all sorts of symptoms. A few of these are dizziness, flatulence, heartburn, palpitation, headaches, loss of appetite, loss of sleep, foul breath, distress after eating, biliousness and eruptions of the skin. These things are unpleasant, but they are not serious. The serious things come afterward. Doctor Pierce's Pleasant Pellets are for the cure of constipation. They are tiny, sugar-coated granules, easy to take, mild and efficient in their action. One is a gentle laxative, two a mild cathartic. There is nothing else in the world like them. There is nothing that takes their place. There is nothing "just as good," although lying and unscrupulous druggists may sometimes tell you so for their own profit. Do you want to lose your health so that the druggist can get rich?



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A FREE SILVER PAPER.

A good many subscribers have written to us asking that we arrange for clubbing with some good free silver paper. We have just made an arrangement that we think will delight all such. The Memphis Commercial-Appeal is recognized now as one of the leading papers of the United States. It is large and well-filled with news from all quarters. It is a strong silver paper, favoring the unlimited coinage of silver at 16 to 1. We make this reasonable offer: If anyone who does not take the Methodist nor the Commercial-Appeal will send us \$1.75 we send both papers a year. Any present subscriber to Methodist may send us \$1.75 and we will renew his subscription one year to the Methodist and send him the Commercial-Appeal one year. It is giving the two papers a year for \$1.75 and virtually gives the Commercial-Appeal a year for 25 cents. Those who want a live newsy paper, and especially free silver men, will find this the best clubbing offer we have ever made.

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* Contributed *

HEALING BY FAITH.

In a large adult Bible class, while studying the healing of the paralytic, as recorded in Luke v. 17-26, the ideas and practice of the believers in Faith Cure came up for discussion. The teacher was surprised to find that several intelligent Christians accepted the views of Simpson, Dowie and others that disease is in all cases the result of sin, and that every physical malady can be removed by the prayer of faith. Fearing that there might be others to whom this paper goes who are led astray by these false exponents of the Word, I thought that I would collect in this column the testimony of Paul, the greatest of the apostles, on this subject. If he, an inspired teacher and a worker of miracles, did not believe in prayer as the unfailing panacea for all the ills that flesh is heir to, what right have we to do so?

The passage of Scripture on which faith healers rely is James v. 14. But James wrote his epistle as early as A. D. 45. Paul was in Jerusalem, at a council over which James presided in A. D. 50. (See Acts xv. 13). Paul then knew what James had been inspired to teach in this matter, and, as a loyal Christian, he should have been a faith healer. Whenever he or any one in whom he was interested was sick, he should have summoned the elders of the Church, that their prayers might secure restoration to health. Did Paul do this? Let us see. In A. D. 60 he writes to the Corinthians that he had a thorn in the flesh, and prayed three times for relief. But his prayers were not answered, and he suffered from that thorn as long as he lived. Why did he not get the elders of Ephesus to "pray over him, anointing him with oil in the name of the Lord?"

Again, Paul believed in doctors. Being in feeble health, he took Luke with him on his missionary journeys. Wordsworth, commenting on Col. iv. 14, "Luke the beloved physician, is with me," writes: "This special mention of Luke as the beloved may have been designed by Paul to impart a Christian dignity to the medical profession, which was not held in high repute by the polite nations of antiquity; and to remind its practitioners of the honor and holiness of the medical calling, as ministering to the human body, which had been ennobled and consecrated by the incarnation of Christ. Though special and supernatural gifts of healing were vouchsafed to the Church in those days, even then the ordinary means were not superseded which were provided and bestowed by Almighty God for alleviating the sufferings of humanity, through the art and skill of the physician."

In this Paul obeyed an injunction which we find in one of the Old Testament Apocryphal books: "Honor a physician with the honor due to him for the uses that ye may have of him, for the Lord hath created him; for of the Most High cometh healing." Eccl. xxxviii. 1, 2).

In the year 66, when Luke was with him, Paul wrote to Timothy, doubtless after consulting his beloved physician: "Take a little wine for the stomach's sake, and thine often infirmities." Why did not Paul heal these infirmities by prayer, or tell Timothy to get the elders together that they might heal him with praying and anointing, according to the prescription of James?

The statement in 2 Tim. iv. 20 that Paul left Trophimus sick at Miletus

when he was going to Rome shows that he could not heal just when and where he would, but only when God directed and empowered him to work a miracle. Did he not pray for Trophimus before he left him? Did he not pray in faith? Then, why were not his prayers answered?

Finally we have the case of Epaphroditus: Prof. Hackett, commenting on Phil. ii. 25-30, says: "Epaphroditus was sick nigh unto death, and Paul was distressed on that account. This should not have been if Paul could have cured him as he did others. This shows that the apostles cured the sick and wrought miracles, not by their own power or at their own pleasure."

This case of Epaphroditus appealed very strongly to the sympathetic nature of Paul. His sickness was, no doubt, brought upon him by some special exposure on the journey, as he hastened to minister to the apostle. Yet he was evidently sick a long time, for the Philippians heard of it before his recovery. (See verse 26). And, when at length he was well enough to travel, Paul had to send him "carefully" (verse 28), for though convalescent, he was yet feeble. Why did Paul in this case neglect the injunction of James? Why did he not summon the elders as soon as Epaphroditus came, and have him restored to health?

Paul knew that, though God always hears prayer, he answers it according to his wisdom, and not according to our words. True faith always cries as Christ did in Gethsemane: "Not my will, but thine." It is right to pray for the sick. And it is true that "the prayer of faith shall save the sick." But "faith is the gift of God," and he will inspire the elders with that specific faith which brings healing, unless he sees that the healing in the case will be for the good of the sufferer and for his own glory.—Herald and Presbyterian.

The dyspeptic carries a dreadful load on his back. It seems as if he were really made up of two men. One of them ambitious, brainy and energetic; the other, listless, peevish and without force. The weak man weighs the other one down. The dyspeptic may be able to do pretty good work one day, and the next day because of some little indiscretion in eating, he may be able to do nothing at all. Most cases of dyspepsia start with constipation. Constipation is the cause of nine-tenths of all human sickness. Some of its symptoms are sick and bilious headache, dizziness, sour stomach, loss of appetite, foul breath, windy belchings, heartburn, pain and distress after eating. All these are indicative of derangements of the liver, stomach and bowels, and all are caused by constipation. Dr. Pierce's Pleasant Pellets are the quickest, easiest and most certain cure for this condition. They are not violent in action.

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Of Interest to Students and Teachers

We are making special offers to students and teachers for summer work. Last summer a large number of students and teachers took hold of the work. Among the list there were 23 who made over \$200.00; 57 who won the \$200.00 premium, and 76 who made over \$150.00. Address

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Little Rock

Contributions.

THE LEAGUE AND THE PREACHING SERVICE.

(Read at the Clarksville District League Conference.)

No department of the Church in any sort of sense is inclined to detract from the regular preaching services.

The Gospel is the "power of God unto salvation," and is intended to be the main spring and chief support to all work in the Kingdom of Christ.

The league membership, like all the membership of the Church, needs the Word of Life as proclaimed from the "sacred desk" as a means of grace, and also as a means of information concerning the teachings of divine truth.

As the planets revolve around the sun, so should all Church services and departments of work recognize the direct connection with the regular preaching services of the main congregation, and from this gather strength and momentum to accomplish good and to move successfully in the Divinely appointed "orbit" of the Christian life.

Any factional disposition on the part of the league must be of detriment to every Church movement, and to "fly off at a tangent" must be to work incalculable mischief and to fail utterly to perform the purpose of league organization.

One supreme object of the latest movement of Methodism is to promote "loyalty" to the Church, as well as to improve piety and general usefulness.

To be indifferent to the services of the Church would be to indicate a grave case of disloyalty or hurtful lack of well defined perception in Christian duty.

But not only are we to take advantage of the preaching service and general benefits which come to us through the Church of Christ, but the pworth League, like every other department, is to be a helpful factor in contributing to the efficiency of the regular services of the sanctuary.

This may be done in some commendable sense.

First, by regular attendance of the preaching services. Secret prayer, family worship and various and sundry services of the Church are intended to serve a most important purpose as "side lights" in the kingdom of Christ. But nothing with propriety and safety can be allowed to supplant the preaching of the Word and regular services of the House of God. "I was glad," said the Psalmist, "when they said unto me, let us go into the house of the Lord," and again, "they that wait upon the Lord shall reward their strength."

A second way to aid the preaching services is to talk for it.

Too many people "talk down" the worship of the sanctuary.

The prayers, the songs and congregation with the "preacher himself," as well as the sermon, come in for a measure of criticism and complaint.

Alas for the league member or Church member who will talk down the worship of God.

Said the preacher once on meeting a small congregation, "Let us make a bargain. You go to work and talk up the preaching, and I will do my best to talk up the congregation."

Very soon a splendid congregation heard the Word of Life regularly in that place of worship.

Every league should be "ex-officio" a "hand-shaking" committee at the place of divine worship, and a constant living and walking advertisement of the services of the Church.

Do not expect absolute perfection of

the "preacher in charge." He is human and may not always preach you to the third heaven and do in all things as your notions or judgment would demand, but "stay with him" and the "preaching services" so long as he stays with the work of his ministry and commendably discharges the duties of his office. Your talk or indifference may "make or mar him" so far as his usefulness in your Church is concerned. Support his movements, even though you should not endorse his judgment and plans in all things.

If he is a good man and striving to meet the demands of duty, he is most worthy of your respect and support, and if he should be a man of skill and real ability you cannot do too much to commend his work and aid to swell the numbers who shall hear "the Word" as spoken by him at the regular "preaching services."

A third way to assist is to speak kindly to him of his efforts if he is efficient and faithful in dispensing the Word of life. Even a bishop or the most useful men in the ministry do not dispise a sentence of encouragement if timely spoken. Words "fitly spoken" are greatly helpful even to the most thoughtful and earnest Christian workers.

If he is true it will do him good; if of the class who may be killed by a compliment, the sooner slain the better.

Again, if by any chance the preaching services go wrong and the P. C. falls utterly below the needs and demands of the congregation, in such want a quiet letter to the Bishop or a few sentences to the presiding, whispered in tones of kindness and candor, might greatly, in time, improve the "preaching services" and give profit and tone to the interior movements of the Church.

A fourth way to assist the preaching services is to pray earnestly for the man of God who dispenses the word of life. To a man who ought to be in the pulpit a praying congregation is full half, and sometimes well nigh all, in solving the problem of success so far as the preaching service is concerned.

Pray earnestly at home and upon entering the sanctuary of God, and if gifted at all with a voice for song, "sing with the spirit and the understanding, making melody unto the Lord."

Worship God by thus taking gladly an earnest part in the services of praise and thanksgiving in the hymns of the Church.

A fifth and last way to assist in the "preaching services" would be to aid, with great faithfulness, in the special revival work of the Church.

Be alert and active on such occasions, remembering that the whole movement of the Church to be of greatest value, must culminate in the one supremest of all works, "the seeking and saving of such as are lost."

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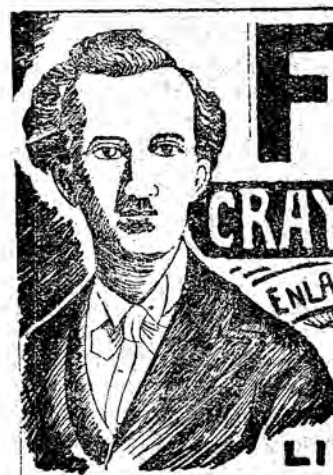
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Literary Table.

ELECTRIC POWER.

Röntgen rays, as one of the topics of the day, is treated in the April issue of *Electric Power* by Mr. Max Osterberg. It is a resume of the whole work up to the present time by Röntgen himself, his predecessors and followers. Being intended for the lay reader, all technicalities are avoided.

Several such articles of general interest, such as the simple description of batteries, some hints on the management of boilers, etc., are of general interest, while the scholarly articles of Dr. Bedell, Mr. Parker and others are continued.

AN OLD ROMAN BATH.

"I went recently," says a correspondent of the *British Weekly*, "to see one of our oldest, most interesting, and perhaps, least known Roman relics in London in the shape of the Roman bath in the Strand. Walking down Strand lane towards the river, you pass the bath on the left. It is open every Saturday free from eleven to twelve o'clock. The bath is in a vaulted chamber about twenty feet long by nine feet broad. The bath itself is only thirteen feet long and six feet wide. It is fed by a perennial spring of exquisitely clear and cold water, which all the digging for sewers and foundations in the neighborhood has failed to intercept or cut off. It bubbles up through a hole in the bottom of the bath. It is supposed to have been made in the time of Titus or Vespasian, during the Roman occupation of Britain, and if so, is a most interesting relic. It is now rented for a term of years by a well known Oxford street shopkeeper, who goes regularly every morning to bathe in its ancient and refreshing waters."

THE AUTHOR OF "TOM BROWN."

Thomas Hughes, who for fourteen years has been one of Her Majesty's Judges in London, who served with distinction in Parliament from 1865 to 1874, and who made a name for himself in English letters, died last week in his seventy-third year. He was a student at Rugby under the famous teacher, Thomas Arnold; he was graduated from Oriel College, Oxford, in 1845; and in addition to the two stories to be named hereafter he wrote a *Life of Alfred the Great*, a *Life of Bishop Fraser*, a *Life of Livingstone*, a remarkable volume on *The Manliness of Christ*, and many tracts and addresses. He has in recent years been an efficient advocate of co-operative schemes for the elevation of labor, and a leader in the antigambling movement in England. While in various respects,—as a tourist, a publicist, a judge, an essayist, a sociological student, a leader in sanitary reforms, and a lecturer,—he made an estimable record, yet he will be chiefly honored as the author of two great books, *Tom Brown's School-Days at Rugby*, and *Tom Brown at Oxford*.

In these works his brain, and heart, and pen found their proper scope and function in the task of depicting the ins and outs of English school life. His own early experiences as a boy at Rugby and a student at Oxford are undoubtedly wrought into the fabric of these two stories, which long ago gave him world-wide fame; but the stories are not simply a series of autobiographical sketches. They afford pictures of boyhood, its reckless, frolicsome, adventurous spirit, its perils and temptations, its defeats and victories, which are not par-

alleled in English literature. Devotion indoors to books and intellectual achievements, and fondness for out-of-door, arduous and exciting sports and games have both been stimulated by the spirit and doings of Tom Brown and his cronies; while at the same time patriotic devotion to England and a courageous ardor in behalf of all the interests and enterprises of the Anglo-Saxon race have been exhaled like a subtle aroma from the pages which tell of the deeds of these school-boys.

The influence of these books in creating and ennobling the ideals of boyhood in the whole English-speaking world can not be estimated. Many of the young men who followed Lord Wolseley in his Egyptian campaign, or who have helped to open up Africa to commerce and Christianity, or who have made their mark in India, or who have risen to high places in Church or state at home, were shaped for their heroic careers in part by the story of Tom Brown. Nay, there have been on this side the sea multitudes of ardent young men who have been trained and inspired in good degree for uncommon achievements by the stories in question. They fought all the harder on both sides in the civil war, at Pittsburg Landing, Vicksburg, and Gettysburg, because they had been taught by Tom Brown and his boy comrades how to be unselfish and chivalrous and manly; how to endure fatigue, and hunger, and hardship, and pain without flinching and without complaining; how to cultivate high ideals of honor, integrity, courage, courtesy, and gentleness, and incorporate them into a well-rounded and well-equipped manhood. To have written two stories which have quickened the pulse, purified the ambitions, and enlarged the horizon of boyhood on both sides of the Atlantic was a task worthy of the fame which has rewarded it. Countless hosts of English and American men may truthfully say:

"We shall forever be in debt to the author of the *Tom Brown* stories. He taught us lessons we can never ignore or forget. We have never seen him, but he bound himself to us in a comradeship that may never be broken when he set before our boyish vision the hopes, the disappointments, the loves and hates, the struggles and depressions, the home ties and the school career of Tom Brown and his fellow students. He has been a master force in aiding us to mould our own manhood into shapeliness, strength and nobility."

We have depicted but one phase of the remarkable work of Thomas Hughes; there is another which demands attention. He has helped to popularize and thereby immortalize the character, the methods, the spirit, and the work of the great teacher, for years the 'Master of Rugby,' Thomas Arnold. Dean Stanley in one of the most remarkable and charming biographies in the English tongue, has written the life of this choice Englishman but this elaborate work is known to and read by only a few, while the picture of the high-strung, self-poised, discerning, strong, gentle, loving man, who knew boys through and through—their faults, foibles, and undeveloped powers,—and who knew likewise how to get hold of them, how to evoke what was best in each one, how to lead them to the Strong One for strength, how to train them into heroic, and devout, and patriotic manhood,—this picture reaches the multitude and is forever ineffaceable. Thomas Hughes has ennobled boyhood everywhere, and at the same time has portrayed 'in his habit, as he lived,' the prince of English teachers.

No common man could have achieved this two-fold task. We may well halt, therefore, for a moment in our hurried

march to doff our hats and do homage to the memory and the work of the dead author of *Tom Brown*. He is one of the men who will not soon be forgotten. In an unusual sense it will remain true of him for ages to come, as his stories continue to be read, and to exert their plastic influence upon each new generation, 'Being dead he yet speaketh.'—*Central Christian Advocate*.

WHY DON'T THEY DO IT?

The Nashville *Christian Advocate* says:

"The liquor business is wholly bad. It has not a single redeeming feature.

There is not one word to be said for it. Nobody that is worth counting dares to approve it. It continues to exist by mere sufferance. Public opinion is more and more inclined to outlaw it. There is not a Southern state in which the majority of white voters would not wipe it out tomorrow."

We believe every word of this, but why don't they do it? Why don't the people wipe out the liquor business?

The answer is the bondage in which men are held to political parties. This bondage puts the balance of power in the hands of a corrupt minority who care nothing for politics at all. They care only for men, and men who will protect them in their own vices.

The party politician reckons that the intelligent, honest voter belongs to a political party; that his political views and theories put him there, and that he will stay there. He is haltered to the post, and will not run away. He will endure a great deal before he will bolt. Therefore the politician looks after the floaters who care for no party and who must be bought or won by pandering to their vices. Thus it is that the vicious population elect the legislators and the administrators of law.

The remedy for this state of things is that good men resolve to elect good men, just as bad men elect bad men. They elect by uniting upon their man without respect to party. Thus it is that they constitute a balance of power for each party to pander to in order to succeed. If the issues in county and municipal elections were made on men, not politics, and good men united on good men as the vicious unite on the corrupt, that honest, temperate majority of which the *Advocate* speaks would soon hold sway over all the land.

Book Notices.

Order any books or magazines noticed in these columns from THE ARKANSAS METHODIST.

An Introduction to the Study of American Literature. By Brander Matthews, A. M., LL. D., Professor of Literature in Columbia College. Cloth, 12mo, 256 pages. Illustrated. New York: American Book Company. \$1.00.

This work is admirably designed to guide, to supplement, and to stimulate the reading of American authors; it is therefore just what is wanted for a text book of literature in our schools. To quote from Prof. W. P. Trent, of the University of the South, "few of us will fail to agree that a book like this of Prof. Matthews' ought to be used with success in every school in the country. * * * It has nothing sectional about it, and, what is perhaps better, it has nothing dull or pedantic. It is a text book written by a man who has a knowledge

of educational needs, and yet it is also the labor of love of a man of letters, who is at the same time a genial humorist."

LITERARY NOTES.

The success of "*Stonepastures*," the story by Eleanor Stuart, a new American writer, recently published by D. Appleton & Co., is taken as a text by a recent writer who holds it up to those who complain that he freshness and promise of recent literature come from English writers, and adds, "Here is a home-grown novelette, concise, vivid, and vigorous."

HOME STUDY.

The above is the title of a magazine for students, issued from Scranton, Pa. It is devoted to mechanics, electricity, architecture, mining, drawing, plumbing, steam engineering, civil engineering, etc.

Students of these branches of science will find this magazine a prompter and teacher of great value. \$1.50 a year.

ALDEN'S LIVING TOPICS CYCLOPEDIA.

John B. Allen, New York.

This work is intended to supplement the cyclopedias. It takes up in alphabetical order the persons, places, subjects, etc., of the day. It will in this way run through the alphabet and then another series will be begun. The size of such a work cannot be estimated. The publishers fix the price at 50 cents for 500 printed pages. The sample copy sent to our table is exceedingly satisfactory. The work will be of great value to those who wish to have at hand ready reference to subjects of current interest.

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The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

THE LOST FOUND.

Lesson for April 19, 1896—Luke 15: 11-24.

Golden Text.—"There is joy in the presence of the angels of God over one sinner that repenteth." (Luke xv. 10.)

Topical Outline.—I. The Wanderer. (Verses 11-16.) II. His Return. (Verses 17-20.) III. How Received. (Verses 20-24.)

Home Readings.

S. The Prodigal Son Luke xv. 11-24.
M. A. Son's Ingratitude. . . 2 Sam. xv. 1-23.
T. A Son's Destruction. . . . xviii. 1-17.
W. A Father's Love xvii. 18-23.
T. God's Fatherly Mercy. . . Ps. ciii. 1-8.
F. Blessedness of Sonship. Rom. viii. 1-18.
S. What Manner of Love . . . 1 John iii.

Memory Verses, 18-20. Reference Word, "Found." Lesson Hymn, No. 293.

Time.—A. D. 30.

Place.—In Perea.

There is a sort of common consent that the parable of the prodigal son is the most beautiful message our Lord ever delivered to men. It has been called the pearl of parables. We protest that some violence has been done by the International Sunday-school Committee in leaving out of the text of today's lesson the part played by the "elder brother." It was this very spirit of the elder brother that called forth this beautiful parable. Read the first two verses of the chapter. Publicans and sinners drew near to Christ to hear Him. The Pharisees and scribes complained that Jesus was entirely too willing to receive them. This is the background of the parable of the prodigal son. The whole of the 15th chapter of Luke is an answer to the charge of undue intimacy with sinners. And such an answer. The lost sheep, the lost piece of money, the prodigal son; read them all.

This is a good place to say that we need especial care to keep from being misled into very superficial views of the meaning of the scriptures by the fragmentary way in which the International lesson system is presenting them. The same remark will apply to all the young people's societies known to the writer. A tidbit method of explanation is pursued, giving many sweet morsels, but at the expense of a broad conception of the meaning of the passage. Not a single writer of the half dozen we have read on today's lesson has pointed out the historic setting of this parable. How can we hope to understand it unless we know what the Savior meant when He uttered it?

These respectable Pharisees and Scribes were the elder brother. They had staid at home, kept near the Heavenly Father; "neither transgressed at any time thy commandment." These poor Publicans and sinners, over whom the Savior was making so much, were the fellows that had left their Father's house; wasted their substance in a shameless and protracted debauch; were now in want, in a far country; degraded to the lowest depths to which a human being could descend; but they were coming to themselves, and returning to their Father's house. Now if God really be a father, how will He receive them? The conduct of the father in the parable was natural, commendable, glorious even. The whole world will approve it; and will join with him in the glad feast over the prodigal's return, let the elder brother do what he may. This is God's attitude toward a poor lost, wand-

Almost ? Distracted ?



DID YOU EVER suffer from real nervousness? When every nerve seemed to quiver with a peculiar, creepy feeling, first in one place, and then another and all seemed finally to concentrate in a writhing jumble in the brain, and you become irritable, fretful and peevish; to be followed by an impotent, weakened condition of the nerve centers, ringing in the ears, and sleepless, miserable nights?

Dr. Miles' Nervine Restores Health.....

Mrs. Eugene Searles, 110 Simonton St., Elkhart, Ind., says: "Nervous troubles had made me nearly insane and physicians were unable to help me. My memory was almost gone and every little thing worried me until I was almost distracted. I really feared I was becoming a maniac. I imagined all sorts of evil things and would cry over nothing. I commenced taking Dr. Miles' Restorative Nervine and four bottles of this wonderful remedy completely cured me, and I am as well now as I ever was."

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ering, degraded, debauched sinner, who returns to His Father. If he has but "come to himself" and would return, his shameless rebellion, his sin, his guilty distance from home, his deep degradation, shall all be forgotten for ever. If he feels like entering his father's house as a slave, that is evidence that God can receive him as a son, take off his rag and put on robes, put a ring on his hand and shoes on his bare feet, as becometh his position. There shall be joy in his father's house, joy among the saints and joy among the angels. What a message is this! Truly the sweetest note in all the music which the heavens have sent to the earth. That penitent prodigal was a more attractive magnet for the father's heart than the correct (?) and frigid elder son. That is a fine saying of Archdeacon Farrar. The penitent tear of one poor sinner is infinitely more dear to the heart of God than the loveless formalism of a thousand Pharisees.

It is not often that the Sunday-school teacher has so good an opportunity to get at the hearts of his scholars as is presented in this lesson. Let it not be lost. Get your own soul full of the spirit of this lesson; press home the truth that we have all wandered very far from God; show the degradation of sin; sound out the blessed invitation; and tell how the Father's great heart yearns for the prodigal's return. May the Holy Spirit bless this lesson to the conversion of many souls in Arkansas.

CHILDREN'S DAY 1896.

I have received from the Secretary of Education, a copy of the programme for Children's Day, 1896. I have examined it carefully and believe it will prove to be as popular as the programme of last year—the best we had ever had to its date. Dr. Bigham requests me to act as Secretary of Education for the Arkan-

sas Conference. I will begin the duties of that office by exhorting all our people to make Children's Day of May, 1896, the grandest rally ever seen in our Southern Methodism of this state. Use the programme. They will be furnished by Godby & Thornburgh.

Jas. A. Anderson.

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We have just had a large lot of splendid S. S. Record and Roll Books made. They contain the roll for 20 classes for a year and a well arranged record for a year, showing every important item of interest to the school. Both Roll and Record in one book. We send them postpaid for only 50 cents. We also have them made with Record only for two years and with Roll only for two years at the same price. Try one and you will be pleased.

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PROF. GRANVILLE GOODLOE, Secretary and Treasurer, Arkadelphia, Ark.

April 19, 1896.

THE SCRIPTURES AS A SOURCE OF INSPIRATION.

Scriptures—Matt. xii. 3, 41, 42; Heb. xi.

The revelation which God has made for our guidance is two-fold in character. (1) A revelation to the mind by signs and wonders, supernatural, or by inspiration in the direct promptings of the utterances of human agents. (2) A revelation in the lives of good men, whereby we see the promptings of the Divine Spirit upon human hearts, and the way in which God has led his servants.

We must remember that much that is contained in the Bible is but a record of the actions of men, examples which are set for our imitation or warning.

The term "inspiration" as used in our lesson heading means only incitement to action. It is from the word of God that we must gather strength of purpose for the issues of life.

Jesus referred the Jews to the examples of the past. To defend himself against the accusation of his enemies he referred them to the conduct of David, who, to relieve himself and his soldiers, did that which was not lawful. He thus showed that no law is properly kept in the letter merely, and that demands and necessities may rise in which the most obedient spirit to the law yet violates the letter of the law. The highest type of godliness is never moulded by cast-iron rules. It is conscious of loving God, and of seeking the supreme good, and finds the spirit a surer guide than the letter. Such Jesus represented as being a law unto themselves.

Jesus finds in the conduct of the Ninevites an example for the people of his time. These heathens, whom the Jews regarded as so desperately wicked, repented at the preaching of Jonas. But a greater than Jonas was come to call the Jews to enter the kingdom of Heaven. The implication was that these Jews were more wicked and hard-hearted than the Ninevites.

Thus often it is. Our prejudices aid us to behold the sins of others in all their villainy; and while we thus condemn others we may be greater sinners ourselves.

The whole chapter of Heb. xi is an array of the illustrious lives and deeds of God's servants. In the light of their example we should be aroused to struggle.

Those who have triumphed in the service of God are our teachers and judges. They come from all walks of life; they represent every station; they have tried every experience.

If we fail men will point to them, men of like passions with ourselves who conquered. Paul arrays before us the great

cloud of witnesses that we may be inspired to "lay aside every weight and the sin which doth so easily beset us and run with patience the race set before us."

No small objection which young folks had to the old-time spring-medicines was their nauseousness. In our day, this objection is removed and Ayer's Sarsaparilla, the most powerful and popular of blood-purifiers, is as pleasant to the palate as a cordial.

Married.

WEDDING BELLS.—There is nothing in the line of Marriage Certificates equal to this. A beautiful book, in white vellum binding, with Marriage Certificate, Record of Guests attending, and beautiful and appropriate pictures and readings. More beautiful, more comprehensive, in better form than any marriage certificate. \$1.50 Godbey & Thornburgh.

Hoag-Corley.

Married at the parsonage of the M. E. Church, South, Russellville, Ark., March 24, 1896, Mr. H. C. Hoag to Miss Virginia Corley, all of Fort Smith, Ark., William Sherman officiating. The bride is a daughter of Rev. W. H. Corley, of the Arkansas Conference.

Brewer-Bruce.

March 30, 1896, at the Cunningham House, Fort Smith, Ark., Mr. J. M. Brewer and Mrs. Alice Bruce, Rev. P. C. Fletcher officiating.

Prather-Wickerham.

March 31, 1896, at the residence of the bride's parents, Fort Smith, Ark., Mr. Thomas J. Prather and Miss Hela Wickerham, Rev. P. C. Fletcher officiating.

Searle-Gunn.

April 6, 1896, at Central Methodist Parsonage, Fort Smith, Ark., Mr. A. A. Searle and Miss Pearl Gunn, Rev. P. C. Fletcher officiating.

Madison-Trot.

Married at the residence of the bride's father on December 22, 1895, Mr. Chas. Madison to Miss Trot, all of Lafayette County, Ark., E. N. Watson, of Fayette County, Ark., officiating.

Wheat-Powell.

Married at the residence of the bride's father on April 8, 1896, Mr. George Wheat, of New Lewisville, to Miss Loula Powell, of Old Lewisville, E. N. Watson officiating.

Hearon-Smith.

At the residence of the bride's father, Mr. James Smith, Mr. R. A. Hearon, of Hope, to Miss Mattie Smith, Rev. W. J. Hearon officiating.

Hale-Chism.

At the Baptist Church in Cleveland, Ark., March 26, 1896, Mr. T. L. Hale to Miss Levonia Chism, Rev. J. S. Williams, of Ozark Circuit, officiating.

Burton-Wyatt.

Married on the 1st day of April, 1896, at the residence of the bride in Boyds-ville, Ark., Mr. W. Z. Burton to Mrs. Maggie Wyatt, all of Clay County, Ark., Rev. T. B. Williamson officiating.

DR. E. SALMON'S HOG CHOLERA REMEDY.

Cures and prevents cholera in hogs and disease in horses, cattle and sheep. Insures health and growth for all young stock. A perfectly safe and superior food for all kinds of stock.

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IMPORTED



Cline's Hog Ranch.

Three and one-half miles east of Benton, Saline County, Ark. Full stock of pigs for sale at \$5 each. Other hog dealers charge for five thoroughbred pigs like mine two and three and four times my price. I keep nothing but first-class stock. I buy my stock of the very best and largest hog farms in America. I fully warrant my stock. I can show pedigree and abstracts. I make pig selling a specialty. I sell nothing over seven weeks old. I have "O. I. C." which means Ohio Improved Chester, and Improved Poland China; and Large English Berkshire. I have three very fine large males—one male for each kind. I shall not crop, but shall keep each kind pure. I am near Iron Mountain railroad, and can ship to all points. My address is Benton, Saline County, Ark. Write me for full particulars. All orders would be faithfully and promptly filled as fast as the pigs arrive at seven weeks old. I attend to the whole business myself in person. Please let me have your orders for pigs.

I am an old Methodist preacher. I have been an itinerant preacher forty years. I am now an old superannuated preacher of Little Rock Conference M. E. Church, South. In my old age I am trying to make a living by selling fine pigs. Should God prosper me in this honest business then every year so long as I may live on earth I would give 10 per cent of my income to the cause of God. Now, let the good people aid this old preacher by buying his fine pigs at less than one-half price.

Refer to Arkansas Methodist and Rev. Thomas H. Ware, Presiding Elder, Little Rock, Ark., and to Rev. Andrew Hunter, D. D., and Hon. Alexander Russell, at Bryant, Ark., and to the following parties at Benton, my home and address: Col. John L. Hughes, A. R. Tomlinson, Lem Kirkpatrick, Postmaster Bennett & Son, Express and Depot Agent Hollomon and the pastors of Baptist and Methodist Churches and the bank. James M. Cline.

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Recently we sold an Epworth Piano to Rev. J. L. Massey, of Huntsville, Texas, formerly of Arkansas Conference. He writes about it as follows: "The Piano came in good time, is a beauty and in every particular gives satisfaction, even delightful. It is equal to many standard pianos that cost twice as much money."

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Mention this paper.

WARNING ORDER.

In Pulaski Chancery Court.
J. A. Cramer, plaintiff, vs. I. M. Cramer, defendant.
The defendant, I. M. Cramer, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, J. A. Cramer.
April 2, 1896. J. H. Paschal, Clerk.
By Chas. M. Connor, D. C.
T. J. Oliphint, solicitor for plaintiff.

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Is a great deal of money; a great many times more than it will cost you to spend Xmas at your old home in the Old States.

The Cotton Belt Route will sell round-trip tickets to the Old States December 20th, 21st and 22d, 1896, at HALF RATES. Through Coaches, clean and comfortable. Free Reclining Chair Cars. Pullman Palace Sleepers. Two trains a day. The direct line and quickest time. Be sure your ticket reads via the Cotton Belt Route.

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ARKANSAS METHODIST.

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

WEDNESDAY, APRIL 15, 1896.

Christian life is not negative. To abstain from sin both in act and affection does not meet its requirements.

Works alone do not constitute a correct measure of devotion to God, but works, from right motives reach the highest point in godliness.

A prayer for missions and missionaries in all our pulpits every Sabbath morning would do more to arouse the church to a conscience upon this matter than all our missionary literature.

"What is needed for an effective ministry," discussed by our most intelligent laymen alone would be a good subject for our district conferences.

There is a cheerful, buoyant life which is often taken for a worldly life; and there is an atra bilious envy that often passes as renunciation of the world.

There are those who think to exhibit the exquisite perfection of their own characters by pointing out the smallest faults in the characters of other people.

AT BATESVILLE.

We spent the last week in March with the good people at Batesville preaching twice a day. Brother Stephenson and wife gave ye editor and wife delightful entertainment at the parsonage, and the people showed us every kindness. A good interest prevailed in the meeting when we came away and some had been led to Christ.

The Church holds Bro. Stephenson's work both as preacher and pastor in high esteem. He loves is people and labors earnestly to lead them to higher experiences.

Brother Fizaekerly is also doing good work in his charge. He has a large and growing congregation. We came home sooner than we expected to do. For a time we shall not be able to go out except it may be for a day or two at a time.

WANTS TO KNOW.

One reader wants to know why we can't have able articles on finance and labor and National politics, instead of revivals at school houses, etc. We answer, this is a religious paper, and a Methodist paper. There are other publications to deal with politics. The great political dailies and such magazines as the North American Review and the Arena will give the brother what he wants. The conversion of sinners is the great matter which the Arkansas Methodist desires to promote; the work it is set to promote. The conversion of sinners in school houses or under brush arbors is a thing more vital to the uplifting of the people and their disenthralment from every sort of evil than any schemes of the politicians. We can elevate the people only by setting the individual upon a higher plane.

No; we shall not cut off the notes from the Churches. Let us have more of them. They are notes of progress and victory from the work in which we are engaged. Let these notes be short and sharp, brief statements of how the work moves, and if they are condensed, the more the better. If our brother akes no interest in notes of revivals we suggest he needs to be converted himself.

HOW SHALL WE PRAY?

A PROBLEM.

Dear Doctor Godbey—We have had several conversations on the subject of prayer. I have found myself unable to acquiesce wholly in your position that prayer cannot disturb the fixity of natural law. I submit the following:

1. God's natural laws by which He governs matter are not more important, and so may fairly be held to be not more inflexible than His moral laws, by which he governs spirit.

2. The penalty attaching to a moral law is set aside in answer to the prayer of a penitent, chiefly on the ground that for the penitent the law has been re-invested with its sanctity and authority. This re-investment gives the right of petition.

3. Why may not the penalty attaching to a natural law be set aside under like considerations? And if so, how can you say that prayer for such a result is "an appeal to God against Himself?"

Please answer either privately or through the paper.

Jas. A. Anderson.

Dear Brother Anderson—I am not averse to discussing the subject you suggest, but the form of your questions indicates some misunderstanding of my views.

I have never, I think, in my sermons or writings taught that prayer may not bring direct answers in the material as well as in the spiritual realm.

If I have said, "Prayer will not set aside the laws of nature" it is because in my conception even a miracle is not a suspension or a reversal of nature's laws.

When I toss a pebble upwards it assumes a motion directly contrary to that which the attraction of gravitation would give it, and yet gravitation is not suspended upon the upward moving pebble. It is that very fact which gives to the upward movement its significance. We see a result which does not imply a suspension of any law, and yet such as physical laws alone, would not, of themselves produce. Hence, the proof appears of the intervention of an agent who does, within the sphere of natural law, what natural law for itself would never do. So God has made nature a pliant machine, providing therein for His especial intervention without setting aside her laws. Only by virtue of the fact that the laws are uniform and never cease to operate is the intervention made manifest and its character as the work of an intelligent agent revealed.

Again, when you say that "the penalty attaching to a moral law is set aside in answer to the prayer of a penitent," we must remember that the penalty of moral law lies, not so much against an act as a state. Any state of estrangement from God, however fair the outward life, is a lost state. It is against the character or state that the sentence of death lies, and it is removed only when that state itself is changed and the moral condition which invoked the sentence no longer exists.

There are no changes in the physical world analogous to this. As respects actions merely the analogy is admitted, but does not sustain your position. One does not escape the result of a moral act by repentance and prayer. If he have wasted privileges a dwarfed development is the result. If in youth he was profligate, repentance does not erase from his constitution the result of that profligacy. I have seen an old man repent and pray, and pass from

death into life; but that did not sweep away the result of any of his acts. His children, once tender and teachable at his knee, were on the way to death, set upon that way by his own hand, and while he turned to the Lord they went on to ruin. So of all the acts of his life. They had gone into history—gone into the past and they bore their fruits. The sentence of death on his own soul was not the result of any one or of all of these acts. It was that sentence which rests upon all carnal states until man is born of the Spirit. Because of the change in his own moral nature this sentence was removed. His acts remained as evil forces still bearing fruit.

As respects the matter directly at issue I would say that I grant the possibility of special intervention in the physical realm. But granting the possibility, why should I set my heart upon such intervention or seek it? Are not the laws of nature wise and good? Are they not God's laws? And as God's laws are they not revelations of His will, to be accepted and regarded? Has He not directed me to seek spiritual good? Is not the very order He has ordained in nature adapted to the highest end of my being? While ignorance may, in the mind of some, separate nature from God, can there be any separation in his though who realizes what is implied in the divine creation and government of the world?

The highest faith, therefore, seems to be that of passive submission, not of helplessness, far less of despair, but of an unflinching trust in Him who is over all? Do I ask God to show me a token of His love, as a wife would say to a husband, "If you love me you will give me a ring." Just as if there were no token of God's love in the general order of things? Confirmed faith asks no token, seeks no assurance. "It is the Lord, let Him do what seemeth Him good."

If God is good to me and gives as a wise and loving Father, why regard one thing in my experience as betokening His love more than another. Goodness has no exemption from suffering. I can see that it should have none, for then piety would be perverted, seeking a carnal aim. There is no affliction which the good have not suffered. Shall I then expect to be exempt from suffering? Dare I say that exemption would in any case be good?

I come back then from these questionings and choose as my highest good in all states repose in God, a repose which is the same in sunshine and in storm. Have I now ceased to pray or do I pray always? Is not that attitude of mind and soul which I preserve toward God the highest prayer as it is the highest faith and trust? Have I ceased to pray because I no longer cry to God only now and then as a terrified child to his father, but repose in Him without outcry when the storm rages.

What you have heard me say, and that which has perplexed you, had this aim—to lift the mind above temporal things. We render faith weak and prepare for it endless perplexities so long as we encourage people to set their hearts upon temporal things and teach them to consider God's favor as shown in these things. "The very hairs of your head are all numbered," are words often quoted by people who tell us that they come to God for relief of every care and pain. But Jesus Himself used this speech with far different meaning—not to give us promise of worldly good, but to lift us quite above the world. For in this very connection He said to His disciples, "Fear not them

that kill and after that have no more that they can do," as if that were nothing at all.

I would not restrain prayer for all things which we desire. All the affairs of daily life a trusting soul refers to God. But it refers them to Him and rests there without repining and without fear, and accepts life's successes and disappointments with an equal mind. A good and dutiful child in its sweet home prefers to the parent many requests which are denied, yet is the child not disturbed by this. It takes the denial as proof of the parents love just as much as the granting. And a good child does not say, "I must have this, and I shall not give up or cease asking till I get it."

There is much incorrect teaching of faith at this point. Some temporal good, as the health of a friend, is fixed upon, and one says: "Ask this of God; take no denial; persist; claim," as if this resting in my own judgment and resolve to have my own way where the proofs of faith. Ah, the highest faith in God is the faith that bears the strain of disappointment.

In the material realm there is much we may desire but nothing that we may desire supremely. There are many things we may ask, but nothing that we may claim.

When I turn to the spiritual realm all is changed. There is my supreme good. That thought is not my thought, but God's; that is His teaching. Since my chief good is there I shall seek it persistently; I shall take no denial, for so God has taught me. When I pray I claim the thing I pray for and will not give it over, for I do not seek uncertainly.

Is it for humility I pray? Then I shall claim it. I shall not say "nevertheless, not as I will, but as Thou wilt," for God's will is known. He has taught me to be humble. Is it for grace to forgive an injury that I pray? I shall not say, "not as I will, but as Thou wilt," for His will is known, and my prayer is for what He has commanded and promised.

It is here that prayer becomes specific and faith, in order to be faith at all, must take no denial. It seeks not uncertainly. It seeks what God has commanded—what God has promised. Not to claim that thing, therefore, is to disobey God, is to disbelieve God.

It is a weak faith which sees God's love only in that which gives temporal comfort. It is an uneducated faith that cherishes an event here and there in life's experience as proof of God's care, as if His care were not equal in all things. There was one who prayed with the blood drops on His brow "Let this cup pass from me" and it passed not; yet had He said "not as I will, but as Thou wilt."

LEAGUE CONVENTION.

The following members of the Executive Committee met in Little Rock on the 9th inst., and fixed the programme for the State Conference in June: Jas. Thomas, J. R. Moore, G. N. Hart, F. S. H. Johnson and Wm. Sherman.

A strong programme was arranged. Bishop Key is expected to be present. Other men away up in the Methodist Church will very likely be on hand a part of the time.

The Conference will be held at Glenwood Park, a delightfully cool and refreshing place.

There will be a sunrise prayer meeting each morning. The Leaguers over the state may rest assured that they will be splendidly entertained.

Begin at once to talk the Conference. June 23 is the date.

Announcements.

For Chief Justice.

We are authorized to announce Judge H. G. Bunn a candidate for re-election to the office of Chief Justice of the Supreme Court, subject to the action of the Democratic party.

We are authorized to announce Judge Edgar E. Bryant, of Sebastian county, as a candidate for the office of Chief Justice of the Supreme Court, subject to the action of the Democratic party.

For Associate Justice.

We are authorized to announce N. W. Norton of Forrest City as a candidate for Associate Justice of the Supreme Court, subject to the action of the Democratic party.

For Secretary of State.

We are authorized to announce R. B. Hogins of Pope county a candidate for the office of Secretary of State, subject to the action of the Democratic party.

We are authorized to announce Thomas W. Newton as a candidate for Secretary of State subject to the action of the Democratic party.

For Auditor.

We are authorized to announce R. W. McFarlane of Sebastian county as a candidate for Auditor of State, subject to the action of the Democratic party.

We are authorized to announce T. C. Monroe of Columbia county as a candidate for Auditor of State, subject to the action of the Democratic party.

We are authorized to announce Clay Sloan of Lawrence county as a candidate for Auditor of State, subject to the action of the Democratic party.

For Circuit Judge.

We are authorized to announce W. A. Compton of Pulaski county as a candidate for Judge of the Second Division of the Circuit Court of the Sixth Judicial District, subject to the action of the Democratic party.

We are authorized to announce Joseph W. Martin of Pulaski county as a candidate for Judge of the Second Division of the Circuit Court of the Sixth Judicial District, subject to the action of the Democratic party.

For Prosecuting Attorney.

We are authorized to announce T. J. Oliphant a candidate for the office of Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic party.

We are authorized to announce J. H. Hamiter a candidate for the office of Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic party.

We are authorized to announce James A. Gay a candidate for the office of Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic party.

For County Treasurer.

We are authorized to announce John B. Cowland a candidate for Treasurer of Pulaski county, subject to the action of the Democratic party.

We are authorized to announce C. H. Whittemore as a candidate for Treasurer for the county of Pulaski, subject to the action of the Democratic party.

For Assessor.

We are authorized to announce S. C. Neel a candidate for Assessor, subject to the action of the Democratic party.

For County Clerk.

We are authorized to announce John Brodie as a candidate for County Clerk of Pulaski county, subject to the action of the Democratic party.

For Circuit Clerk.

We are authorized to announce Horace Dale as a candidate for Clerk of the Circuit Court of Pulaski county, subject to the action of the Democratic party.

For Sheriff.

We are authorized to announce W. H. Booker as a candidate for Sheriff of Pulaski county, subject to the action of the Democratic party.

If you want to know all about Baptism—the mode, the subject and the Scripture on it, send 25 cents for a copy of "The Handbook on Baptism." Godbey & Thornburgh, Little Rock.

Notices.

WHAT OUR CANDIDATES FOR GOVERNOR SAY.

Rev. J. R. Cason sends us the following clipping from the Columbia Banner, with the comment subjoined:

It is important that our people obtain all the information possible in regard to the position of the candidates for Governor respecting the questions here propounded.

Holding the sale of whisky as a beverage to be a great evil under any conditions, men of high moral principles who have the true interest of their fellows at heart will find the place where truce can be made with this great foe. The war cannot cease till complete victory is won.

The following letter was addressed to each of the candidates for Governor: "Dear Sir: You will concede the right of all citizens of the state to inquire of candidates offering for the high and responsible position of Governor, concerning their views on any question of public interest.

We, therefore, respectfully submit for your early reply the following inquiries: 1st. Do you favor the prohibition of the saloon traffic?

2nd. As chief executive would you approve any measure passed by the Legislature for its suppression?"

J. R. Cason,
G. W. Wheatly.

The following answers were returned: Gentlemen: In answer to your two questions, I will say that I am personally opposed to the saloon traffic and in favor of regulating it by the local option law, and as chief executive of the state I would approve measures passed by the Legislature for its suppression.

A. H. Sevier.

Gentlemen: I am in receipt of your letter of this date, in which you ask my answer to these questions:

1st. Do you favor the prohibition of the saloon traffic?

2nd. As chief executive would you approve any measure passed by the Legislature for its suppression?

In reply I will say that I look upon the saloon traffic as one of the very worst evils afflicting our country, and if it were in my power, it should cease absolutely, not only in Arkansas, but everywhere. Should the Legislature pass a bill to suppress it, it would meet my hearty approval as chief executive of the state.

Dan W. Jones.

Reply of Mr. Herrod:

I think our present laws on the whisky question are the best in the Union; they are founded on the great democratic principle of home rule, giving to the people of each community the right to settle the question for themselves as to whether whisky shall be sold in their midst. Until the Federal Government ceases to license the making of whisky I think it unwise to attempt to secure prohibition in Arkansas. I think such a course would result in weakening the present strong sentiment against whisky selling. I believe in education and temperance. Although a poor man, I gave \$900 to aid in building the Methodist and Baptist Colleges in my old home at Conway. When I go to the polls I vote against license, and if I am Governor of Arkansas the laws on this whisky question as to selling without license on Sundays or to minors shall be enforced. In short, I think the present laws on the liquor question are satisfactory, and I shall, if Governor, enforce them.

The intelligent reader will be the judge as to which of the replies to the above inquiries submitted to the candidates while they were at Magnolia, Ark., is a plain and pointed answer and which is like the trap which the negro "sot" to catch the coon both "gwine and comin'."

J. R. Cason.

OUR POLITICAL FUTURE.

Its safety rests upon the purity, honesty and fidelity of the individual citizen to his conviction of right. The importance of party organization is conceded. Party loyalty, under proper restrictions, is commendable. When it exceeds loyalty to principle it becomes the great

est of political evils. The advice to young men "to make party organization the supreme law of political life," is a dangerous doctrine. Such a theory is utterly void of true statesmanship and calculated to create a generation of narrow and dishonest partisans. It is a theory out of which comes the conclusion, "the ends justify the means."

J. R. Cason.

Magnolia, Ark., April 9, 1896.

METHODIST CALENDAR.

Womann's Parsonage and Home Mission Society, Little Rock, June 30.
Epworth League State Convention, Little Rock, June 23.
Newport District Conference, Imboden, June 24.
Monticello District Sunday-school Convention, Tillar, April 23.
Searcy District Conference, Cabot, July 16.
Dardanelle District Epworth League Convention, London, April 29.
Searcy District Epworth League Conference, Augusta, April 24.
Sunday-school Conference Monticello District, Tillar, April 23-26.
Children's Day in all our churches third Sunday in May.
Missionary Mass Meeting of Arkansas Conference, Van Buren, May 26-28.

PREACHERS' MEETING.

The preachers' meeting for Harrison District was held at Mountain Home, March 24-26. Seven of the twelve pastors, one of our superannuated and three local preachers were present. Some of the preachers were absent on account of personal and family afflictions. Our Presiding Elder, Rev. O. H. Tucker, presided, to the delight of all present. His knowledge of parliamentary law, his earnest consecration and excellent spirit make him "a workman that needeth not to be ashamed." The opening sermon was preached by Rev. P. W. Campbell. The sermon was enjoyed by all present, as were the other three sermons of the occasion.

A programme had been prepared and published and about all the leaders in the discussions were present. Methods of doing church work were given and our association and the helpful suggestions will doubtless be of lasting benefit. The people of Mountain Home and their new pastor deserve thanks for their unbounded hospitality.

J. M. Williams, Secretary.

PROGRESS.

Bro. A. S. Scott, P. C. at Junction City, closes a business letter, in which he sends money for new subscriptions, as follows: "I am going to have church and parsonage both by Conference, and in addition 100 or 150 membership. We are just 'flying.' Lumber and blocks on ground for parsonage, and besides this have the well finished and paid for. Will begin work on church next week, I think. Have received thirty-one members since I came here. Town on ly one year old; 1,800 inhabitants; twenty-nine good business houses; one bank; town booming. Salary of Presiding Elder and P. C. in full to date. I'm going to hustle you twenty new subscribers if I can, and I think I can. Come to see us, ye editor and manager."

PROGRAMME.

Of Arkansas Conference. Missionary Mass Meeting at Van Buren, May 26, 27, 28.

TUESDAY.

3:30 p. m.—District Conferences and missionary mass meetings. Discussions by the Presiding Elders present.
4 to 4:30 p. m.—Co-operation of Presiding Elders. Discussion by the pastors present.

8:00.—Sermon on Home Missions by J. E. Godbey, D. D.

WEDNESDAY.

9 a. m.—"Our Home Missions, Their Importance." P. B. Hopkins will lead in a fifteen minutes' discussion. General discussion, thirty minutes.

9:45 a. m.—"The Basis of Our Obligation to Support Home Missions." F. S. H. Johnston, fifteen minutes; general discussion, thirty minutes.

11 a. m.—Sermon, "The Great Commission," J. T. Bagwell.

2:30 p. m.—"Motives to Foreign Mission Work." A. Marston, fifteen min-

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down,

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utes; general discussion, fifteen minutes.
3 p. m.—"Our Own Mission Fields and Missionaries." W. B. Johnsey, fifteen minutes; general discussion, fifteen minutes.

3:30 p. m.—"Missionary Mass Meetings and How to Make Them a Success." D. J. Weems, fifteen minutes; general discussion, fifteen minutes.

4 p. m.—"The Circulation of Missionary Literature." S. Anderson, fifteen minutes; general discussion, fifteen minutes.

4:30 p. m.—"Our Opportunities in China." P. B. Sommers and John W. Head, fifteen minutes each.

8:00 p. m.—Sermon, "The Divine Providence in Missions," J. A. Anderson.

THURSDAY.

8:45 a. m.—Devotional exercises.
9:00 a. m.—"The Pastor as a Student of Missions." William Sherman, fifteen minutes; general discussion, fifteen minutes.

9:30 a. m.—"How to Secure Full Collections, and Why." S. F. Goddard, fifteen minutes; general discussion, fifteen minutes.

10:00 a. m.—"The Holy Spirit in Missions." W. H. W. Burns and B. C. Matthews, fifteen minutes each; general discussion, twenty minutes.

11:00 a. m.—Sermon, "Relation Between Missions and Christian Education," Geo. W. Hill.

2:30 p. m.—"The Woman's Missionary Society—Its History; What It Has Done." W. P. Hamilton, fifteen minutes; general discussion, fifteen minutes.

3:00 p. m.—"Our Obligations to 'Help Those Women.'" E. L. Massey, fifteen minutes; general discussion, fifteen minutes.

4:00 p. m.—"The Reflex Influence of Missions." J. M. Jenkins, twenty minutes; general discussion twenty minutes.

8:00 p. m.—A service of prayer for an increase of the missionary spirit at home and for the Holy Spirit of anointing for workers abroad. Conducted by V. V. Harlan.

Geo. W. Hill,
Wm. Sherman,
O. H. Tucker,
Executive Committee.

CHURCH EXTENSION.

Please allow me to inform the preachers of the Little Rock Conference that I am authorized to receive funds collected for church extension. Yours, etc.,

H. A. Butler.

Treasurer Church Extension Board,
Malvern, Ark.

+ Christian Life. +

ASLEEP IN PRAYER.

A great artist was at one time employed to paint the picture of a very beautiful child. The parents were wealthy. The father an infidel, the mother a Christian. After much study and research it was decided that the picture should show the child asleep in prayer. The artist, of course, must catch the scene from an actual service in which the child should fall asleep during an earnest faithful prayer.

Evening after evening he visited the mother and child in their family worship, the father also being present. At length the opportunity came, and when the mother's sweet petition to God was closed, the child was fast asleep, kneeling by her side. In this position they remained for some time, until released by the artist.

The next evening the great painter visited the family again, but this time his countenance wore a troubled look. Said he:

"I cannot make the picture complete unless the immediate surroundings are shown, and, especially, the mother must be painted."

"The picture shall be complete," said the father, "and you would as well also put the mother in the scene."

Time wore on, and the painting was being developed. Upon visiting the studio on one occasion the father expressed a desire that he might also be painted in the picture in the attitude of praying, kneeling with his wife and child.

"No," said the artist, "it is too late. You would either add to or take from, and that must not be."

"But I shall be obeyed and insist upon accompanying my wife and child in the picture."

"No," said the painter, "it is too late. You would add to or take from, and that shall not be."

"Add to or take from," the man repeated to himself that evening as he heard his wife's prayer.

"Asleep in Prayer," hung long on the walls of the rich man's palace, and again the artist was called, but this time to a Christian home. That evening the father prayed, and even to this day hang upon the walls of the ancient palace two paintings, "Asleep in Prayer," the mother and child, and "Awake in Christ," a group of father and mother and a young lady, while under the picture is this inscription: "You will either add to or take from."—Christian Standard.

THE PALACE OF THE SOUL.

By Rev. F. B. Meyer.

I often have looked at that picture in which one of our modern painters depicts the long red line of soldiers in the fight, and have you noticed how beneath the touch, those faces are lit up so that common ploughboys seem to have a gleam of nobility not their own? I have often seen that in man or woman, and I thought how wonderfully that spirit hides itself in the restraints of our nature.

It is only when you realize the greatness of our ploughboy's nature, when you look upon those girls that walk the streets at night and think of all that is innocent in them, the capacity of affection, with all the nature that lies so ruined behind, but is capable of great sacrifices even to death for those who have not even a kind thought for them; why, we need not go outside ourselves, or there have been times in our own life when beneath the spell of some sin or special consequence there has arisen up this spirit of ours so great, so vast in its capacity that the great God who fills eternity can find a home in it, and the Devil thinks it worth his while to wreck it if he can. In how many cases does one find people devil-possessed, without knowing that they are devil-possessed, for that is the cunning of the Devil to be there but to hide himself. If you knew the Devil was there, you would see that he was exorcised at once, but the cunning is that he is in you and you do not know it. When the strong man keepeth the palace it is in peace.

Some men want me to argue with them as to the personality of the Devil. For this Book answers it, but I would

throw man back to his own consciousness. Sometimes one has been roaming over some good and wholesome theme when all of a sudden there has been flung into your mind some devilish thought, which has set the brain and heart on fire. Whenever those thoughts are flung into my mind they make me sure of the person of the devilish spirit. We are not ignorant of his devices.

You who are not Christians think there is no Devil because there is no need to show himself to you. No wonder you argue there is no Devil, but we who are trying to keep from him forever, we are the people who have the most malignant, malicious, worrying spirit.

When a man says there is no Devil, I generally know where he is. There is no mistaking that he really exists and that he has a good many weapons. The gods of this world, the theater, which I saw people pressing into just now, the billiard table, the public house for those of coarser taste, the race course, the betting ring, etc. The Devil suits himself to his company, and he is armed with just those baits that take with men. "Armed, and he keeps his palace."

Oh, that wonderful touch of Christ when He paints the Devil like a sentinel going backwards and forwards before the man that does not belong to him. He is not his own, Christ died for that man, and by the grace of God, he will have to quit.

When I went to London I took a furnished house and I found the Londoners very suspicious, perhaps with good cause. I found that the owners of this house had put all the pretty things into the top room and locked it up, leaving the rooms very bare indeed. All the house was open but that one room, and yet every time I passed the door it seemed to say to me, You're not trusted, you don't belong here, you're only a lodger. And I felt so, and got a house of my own as quickly as I could. It is my own, and every room says, This is yours. I have met many people who have taken all the pretty things of life, all the happy times, and their pet habits and pleasures, and have put them all into a room to keep, and have said to Jesus, Every room is yours but that one, you must not touch those pretty things, nothing out of that room; you're only a lodger. I want you to give Christ that room, to give Him the key of every room, give Him the master key which opens all. Let your prayer be tonight, Come and live in my soul, hold Thine own against all comers, clean me, keep me, furnish me, replenish me, and grant unto me to know that it is to be tenanted by God the Holy Ghost Himself.—Record of Christian Work.

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CHILDREN'S DAY PROGRAMMES.

The programmes for Children's Day this year have no new songs in them. The songs are all taken from our hymn book and are old. There is no supplement this year. The price is 10 cents per dozen or 50 cents per hundred.

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We can furnish the \$5 self-pronouncing Bible for \$2.60. A choice sewing machine for \$18. Your picture enlarged and framed for \$4. Clarke's Commentaries and many other choice books at rare bargains. Send for a free sample of our paper, The Christian Soldier, containing particulars. A postal card will get it. Pickett Publishing Company, Louisville, Ky.

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Sarsaparilla, and very soon grew better. After using half a dozen bottles I was completely cured, so that I have not had a boil or pimple on any part of my body for the last twelve years. I can cordially recommend Ayer's Sarsaparilla as the very best blood-purifier in existence."—G. T. REINHART, Myersville, Texas.

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for The Young People.

DOTTIE'S GARDEN.

Anna S. Roberts.

I'm glad that Spring-time's coming
When the days are warm,
When the winter-time is over
With its snow and storm;
'Cause papa has promised
That he will make for me
The cutest little garden
That ever you did see.

"And when papa has made it
I'll give it lots of care
And raise the mostest flowers
And give them everywhere.
I'll send you a violet,
A pansy and a rose,
And buttercup and daisy,
And every kind that grows.

"And we must plant some other things,
The kind that's good to eat,
So we can help the poor folks
Who live on our back street.
And when my garden's finished,
You all must come and see
It growing in the little box
Papa has made for me."

—Selected.

THE STOUTEST MAN OF ALL.

Rev. C. L. Goodell.

(Rev. C. L. Goodell was for many years the pastor of the Pilgrim Congregational Church in St. Louis, an acquaintance and friend of the editor of this paper. We are sure our young friends will like his beautiful poem, "The Stoutest Man of All.")

You would not call him mighty—
That old man in the sun—
His head bowed on his bosom,
His life-work nearly done.

But when he swung the sickle
In wheat fields rank and tall,
His neighbors used to call him
"The stoutest man of all."

His flail was always loudest
Upon the threshing floor;
And in the meadow, mowing,
None dared to go before.

He tossed us on his shoulders,
And seemed so strong and tall,
We children always thought him
"The stoutest man of all."

And when the years brought sorrow
And pain, and earthly loss,
He bent without complaining
To lift his heavy cross.

His faith in God was steadfast;
Like Job, he did not fall;
But bravely bore his burdens—
The stoutest man of all.

Though now his sun is setting,
His heart is full of cheer;
He cries, "The morning cometh!
The home land draweth near!"

His arms are round about him,
Who will not let him fall—
The Helper of the helpless,
The Stoutest Man of all!

JACK, THE SOLDIER.

Can't do it. Its against orders. I'm a soldier now," said one newsboy to another.

"Yes, you look like a soldier!" was the mocking reply.

"I am, though, all the same," and Jack straightened himself and looked steadily in Jim's eyes. Jesus is my Captain, and I'm going to do everything on the square after this, 'cause He says so."

"That won't last long," said Jim. "Just wait till you are in bad luck and awful hungry, and you'll look something fast enough."

"No; my Captain says, 'Don't steal,' and I won't. What I can't earn I'll go without, and if I'm likely to steal any time, I'll just call to Him. He's always watchin' to see if any of His soldiers need help, and He's ready with it as soon as they ask it. He'll help me do anything He's told me to do."

Wise Jack! He had learned the secret of a happy, useful life.

FOR INDIGESTION

USE HORSEFORD'S ACID PHOSPHATE.

Dr. A. R. Boyd, Aberdeen, South Dakota, says: "I have used and recommended it in cases of nervous debility, indigestion, and for strengthening the brain."

A SPELLING-BEE.

"I'm going to have a spelling-bee to-night," said Uncle John, "and I'll give a pair of skates to the boy who can best spell 'man.'"

The children turned and stared into one another's eyes.

"Best spell 'man,' Uncle John? Why, there's only one way!" they cried.

"There are all sorts of ways," replied Uncle John. "I leave you to think of it a while."

And he buttoned up his coat, and went away.

"What does he mean?" asked Bob.

"I think it's a joke," said Harry, thoughtfully, "and when Uncle John asks me I'm going to say, 'Why, m-a-n, of course.'"

"It's a conundrum, I know," said Jo; and he leaned his head on his hand, and settled down to think.

Time went on slowly to the puzzled boys for all their fun that day. It seemed as if that after supper-time would never come; but it came at last, and Uncle John came, too, with a shiny skate-runner peeping out of his greatcoat pocket.

Uncle John did not delay; he sat down, and looked straight into Harry's eyes.

"Been a good boy today, Hal?"

"Yes—no," said Harry, flushing. "I did something Aunt Mag told me not to do, because Ned Barnes dared me to. I can't bear a boy to dare me. What's that to do with spelling 'man'?" he added, half to himself.

But Uncle John had turned to Bob:

"Had a good day, my boy?"

"Haven't had fun enough," answered Bob, stoutly. "It's all Jo's fault, too. We boys wanted the pond to ourselves for one day, and we made up our minds that when the girls came we'd clear them off. But Jo, he—"

"I think this is Jo's to tell," interrupted Uncle John. "How was it, boy?"

"Why," said Jo, "I thought the girls had as much right on the pond as the boys. So I spoke to one or two of the bigger boys, and they thought so, too, and we stopped it all. I thought it was mean to treat girls that way."

There came a flash from Uncle John's pocket. The next minute the skates were on Jo's knee.

The spelling-match is over," said Uncle John, "and Jo has won the prize."

Three bewildered faces mutely questioned him.

"Boys," he answer, gravely, "we've been spelling 'man,' not in letters, but in acts. I told you there were different ways, and we've proved it here tonight. Think over it, boys, and see."—Selected.

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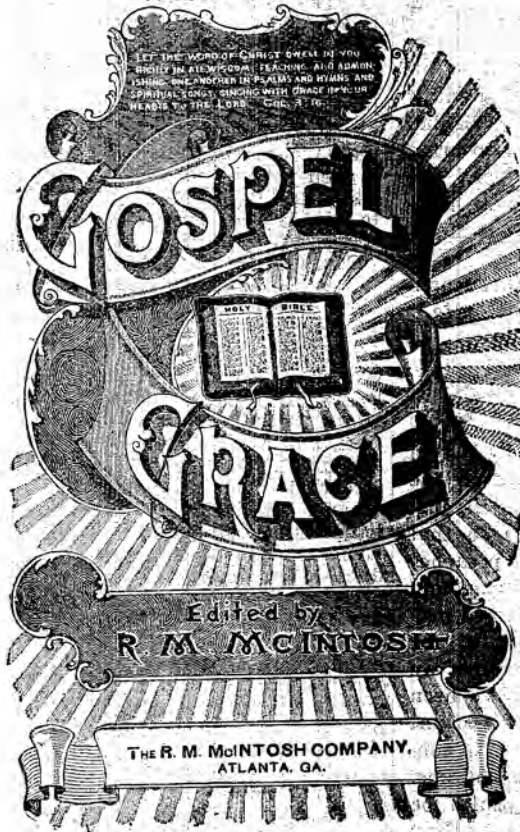
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Our Church at Home.

OMA CIRCUIT.

Perhaps a few dots from this charge may not be out of place. We were appointed to this work by Bishop Haygood, who presided at our last Annual Conference held at Lonoke, Ark. Our people have received us very kindly and provided for our temporal wants in a liberal way. We have some noble and loyal Methodists in the bounds of this charge and we love and appreciate their loyalty, and we are going to try to do them faithful service by the help of the Lord.

Our second Quarterly Conference was held at Grant's Chapel March 23-29. J. A. Sage, our efficient and much loved Presiding Elder, was on hand in due time and looking after all the interests of the Church. Though feeble in body he is strong in spirit and preached two very strong, impressive sermons. His sermon on Sunday on the support of the ministry was a grand effort and was calculated to convince any one that will be convinced that it is right from a Bible standpoint to support the ministry. Bro. Sage is held in high esteem by our people. God bless him in his arduous labors. Bro. L. M. Powell, of Mount Ida Circuit, was also with us and preached two splendid sermons. Our love feast, Sunday morning, was well attended and quite spiritual. We have five Sunday schools and hope to organize others soon. Our Epworth League at Friendship is defunct, but we are going to try to resurrect it again. We are hopeful of organizing one at Caney second Sunday in April. Our finances are badly behind what they should, but we hope to bring up full collections by Conference. The general outlook on this work is hopeful. The interest of the Arkansas Methodist is being looked after.

God bless its Editor and business manager.
J. J. Menifee.
Oma, Ark., April 2, 1896.

SHERRILL CIRCUIT.

Dear Brother Godbey—We now have a nice and convenient parsonage on the Sherrill Circuit, located at Sherrill, just about completed, near enough so that we are living in it. The next preacher will have a good, comfortable home, and will be surrounded by kind hearted people. But the thing most needful for us is a revival of religion. For this we are praying and working. I have been kept close at home this week on account of sickness in my family. There is considerable sickness here in the bottoms. Hope it will give way and health be better. Rev. G. W. Hill, that rustling agent for Hendrix, preached for my people at Altheimer two weeks ago, much to the delight of all that heard him. Come again brother. More anon. Pray for us.
J. W. Harrell.

O. H. TUCKER—HARRISON DISTRICT.

Had a delightful time at second quarterly meeting for Bellefonte Circuit. Good reports; Mount Zion and Bethel ahead. Biggs in favor with all. Will round up a good year's work. Bristow has been hindered by sickness. Omaha Mission is growing—fifteen conversions and accessions. Harrison Station is moving up. Campbell sees and knows everybody and will succeed. Under the leadership of Mr. J. B. Crump the Church house has been repainted, and recovered and will soon be repapered and then new seats added, and then, electric lights, and then some new sermons,

and then, it may be a new P. E. and P. C.

Oakland and Fairview are ahead on the support of the ministry. Griffin has been sick. Will pay his missionary assessments in full. He calls it "pay-day" instead of taking a collection for missions.

Oak Grove and Fairview Churches have been repaired. Rockdale is up on everything. Walter has built a parsonage.

We want two teachers for Yellville Institute for next year. School will open in September.

MONTICELLO DISTRICT.

I have begun my second round. Interest good. Accessions at almost every charge. A new parsonage built at Star City. Improvements on the parsonage at Berea, Lacy and Palestine Circuits. The Church at Monticello repainted and inside repaired. An old debt on the Church at Warren paid. All the preachers except one are well provided for.
T. D. Scott.

Cauthron Circuit.

Editor Methodist: As I have written nothing to the Methodist. I will ask a little space. After Conference, I returned home, made a forty-mile trip across the country horseback. Made my first round before I moved my family here. We landed at the parsonage December 31. The storm period is over, but I want to say we had the usual storm and a steady gale has been blowing toward the parsonage. We found the fencing in very bad repair. Went to work immediately and have succeeded in getting a nice paling fence around the garden by doing the work myself. I feel that we are among a good people. Had no special revival, but some good spiritual services. I have a good church-going people. We are working and praying for a good year. Collections in advance of last year. I send \$5 for the paper. Hope to be able to do more soon. Pray for us.
R. F. Emerson, P. C.

Cauthron, April 7, 1896.

BRIGHT STAR CIRCUIT.

Dear Bro. Godbey: We are moving on very nicely on Bright Star Circuit. While Bright Star Circuit is not giving the light its name indicates yet its rays can be seen, and we think it is shining more and more. Our second Quarterly Conference is over; was held at Munerlin's Chapel April 4. Bro. Evans was on hand and conducted the meeting. Bro. Evans preached two sermons and conducted the Epworth League service, preached Saturday at 11 a. m.; also Sunday 11 a. m., and conducted the League service at 3 p. m. He is esteemed and loved by all. Our quarterly Conference encompassed off quietly and smoothly, without debate or wrangling. We are expecting great things of the Lord on this work this year. Of course the Devil is doing what he can to hinder us, but we keep our eyes on him, and hope by the help of the Lord and the united efforts of God's people, to drive him from his stronghold, and capture this country for Christ. We will try to send the names of some subscribers soon.
W. H. Head, P. C.

April 8, 1896.

KINGSTON CIRCUIT.

Mr. Editor: We are still on the upgrade with good prospects. We have the lot staked off and as soon as the surveyor can come and give a proper description of it the deed will be signed and work will begin in earnest in building a Church house at Shiloh. We will have a beautiful site. Former pastors will possibly be glad to know that the house will be just across the road from old Shiloh. The lot will run seventy yards from southeast to northwest, thirty-five yards from northeast to southwest. We are trying to get plans effected to build a parsonage at Kingston, and I am almost persuaded to say it will be a sure go, for when such men as Brothers Polk Fancher, Polk Boatright, Uncle Thomas Little and a host of others say a thing can and must be, why not say it is going to be?

Had a pleasant time Sunday. Bap-

tized one baby. March 29 I was at Ryker's Chapel in the morning, and after a twelve-mile ride in the afternoon, enjoyed a service at Little's Chapel, conducted by one of our loyal L. P. Revs. George B. Mitchell and J. W. Smalley. Bro. Mitchell opened services by preaching. Bro. Smalley concluded with a good warm exhortation, and shouts were heard in the camp before services closed. The Lord bless these local brethren. We have other L. P.'s, Revs. George D. Fancher, James Willey and that faithful one-armed, no-handed man, Rev. Jesse M. King, born and raised near Clarksville, Ark., but now in Newton County. All five of the brethren have regular appointments and are doing what they can to help bring Kingston Circuit to the front. Quarterage still comes in a little; collections slow. Fraternally,
Henry M. Conger.

HAZEN, ARK.

Editor Methodist: We closed our meeting at Hazen Wednesday night, which we began two and one-half weeks before. Had three accessions by letter, one by conversion. But while the increase was small, the church was greatly revived. Our night congregations were large from first to last, and a general interest was manifested by the people of the town. We organized an Epworth League of twenty-three members, and I think good work was done for the cause of temperance. Bro. E. A. Few was with us for four days and rendered good service. He took a collection for Hendrix College amounting to \$12 or \$13. We began our meeting with a missionary meeting, called for \$72.50; received then and the next day in money and good subscriptions \$74, but a few dollars in money, however.

Our prospects for a good year are most promising. Yours in the work,
W. M. Crowson.
Carlisle, Ark., April 10, 1896.

YELLVILLE STATION.

My appointment does not appear in the minutes of the last Conference, but this is no fault of mine—"not mine to reason why," but mine to "dare," at least if not to "die."

I have no war to make on any one for the omission of my name and charge, for "many a flower blooms to blush unseen and waste its fragrance on the desert air. I rejoice that my name is written on the page white and fair."

I have a good charge as it has been my good fortune to have since I have been an unworthy member of the Conference. I have found the promise true, that if we leave all and follow Christ we shall have an hundred fold now, houses, brethren, sisters and mothers. Such I have found and I think of them almost every day. Some of them have crossed over the river and are resting in the shade of life's tree and others are still in their way. Let us be faithful. We shall meet again. This is an old town and Methodism was planted here in an early day. Here an annual Conference was held by Bishop Keener. It was rather an eventful one as the older members will remember. Our Presiding Elder, Bro. Tucker, is an untiring worker and has endeared himself to all the preachers. I have "side-tracked" and have written enough. The Methodist is good and I hope to help raise your subscription list. J. M. Williams.
Yellville, Ark., April 7, 1896.

DARDANELLE CIRCUIT.

Mr. Editor: It may appear rather late in the year for a field note from Dardanelle Circuit, but we hope you and the readers of your valuable paper will bear with us in our delay. Our Second Quarterly meeting has come and gone. Bro. Summers, our much loved Presiding Elder, was with us and as usual, did some powerful preaching, much to the satisfaction of all who heard him. We had a good turnout. The reports for P. C. and P. E. salary were favorable. While we do not live in the district of storms, financially, yet there has been a pleasant breeze of plenty visiting the home of the pastor, constantly bringing in the substantial of life. We now have well nigh a year's support on hand for which we feel very grateful to the good people for the interest taken in us and ours. Also the Church has taken care in furnishing and repairing the parsonage. We are looking after the impor-

tant work, of furnishing and repairing Church buildings. The spiritual interest of the Church is growing. We decide thus because of large and attentive congregations at the public services, and the manifest interest taken in our stated prayer-meetings, and Sunday-school work. We are hoping, preaching and praying for this to be the year of our life for God and the Church, and for the saving of souls. We have done but little for the Arkansas Methodist to date, but will certainly press its claims upon our people, and thereby be able to send you a list of subscribers soon. Pray for us. Your fellow laborer,
Jno. C. Shipp.

WANTED.

Yellville Institute in the High School for the Harrison District, Arkansas Conference, M. E. Church, South.

There is a good brick building and a fine prospect for a school. Two more teachers are wanted, one for principal. Apply to Rev. O. H. Tucker, P. E. Yellville, Ark.

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Missions.

JAPAN.

The condition of Japan, both intellectually and spiritually, has had distinct illustration in two recent actions of the Diet, as follows:

1. From the Japan Mail of January 13, 1896: "Mr. Chisaka Taxamassa introduced the representation for appropriating a portion of the China indemnity to form a capital fund for primary schools. He said that only within very recent years had one-half of the children of school age been enrolled to attend the primary schools, and, in the case of the lower classes, very few parents indeed could afford to give that advantage to their offspring. * * * Statistics showed that out of every ten men enlisted under the conscription system not more than one could read and write moderately well, and it was plain that men so badly equipped from an educational point of view could scarcely make intelligent soldiers."

2. Reported from the proceedings of the Upper House of the Diet of January 16, 1896, was translated from the Kokumitsu newspaper:

"Recommendation for building Shinto temples in Formosa at national expense, proposed by Mr. Negishi, Prince Tokugawa and thirty-nine other members:

"The secretary having read the recommendation, Mr. Negishi explained as follows:

"Our country mourns the death of Prince Kitashirakawa in the camp of Taiwan (Formosa). Those Princes who die in the war of our country are worshipped as gods. Tomato-dake-no-miko to and Motinago Shino are worshipped in the provinces of Yamato, Echizen, Kii, etc. Therefore we desire to worship the spirit of the late Prince Kitashirakawa, building a principal temple in Taiwan City and a branch temple in Taihoku City in order to make him the god of that local city."

"Mr. Shigeno said: 'In several islands near Taiwan (Formosa) Tensho daijin is worshipped, and, of course, according to custom, Tensho daijin must also be worshipped in Taiwan. Might not Prince Kitashirakawa be worshipped in this temple?'

"Marquis D. opposed, saying: 'There is no precedent for this, and I am opposed to recommending it in this Upper House.'

"Baron S. agreed to the recommendation, saying: 'I heartily agree to this plan. The late Prince had great trouble during the war and finally died in Taiwan. We are very sorry for this. Though his dead body was brought back to Tokyo, his spirit may remain in Taiwan forever. It is quite proper for us to build a temple for him there.'

"The recommendation passed unanimously."

The recommendation was subsequently made in and approved by Lower House, but the Government does not appear to have acted upon it as yet.—Presbyterian.

I have a few more copies of the Minutes of the Little Rock Conference I will send free to those who can use them.

GEO. THORNBURG.

If any of our readers or new subscribers prefer a Bagster Bible to the Oxford, we will put it in the place of the Oxford in our offers.

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* Contributed *

MRS. ELIZABETH A. RHYNE.

Within the compass of a few numerals is expressed all of human, earthly life. The birth and death dates. These form the starting and the outcome so far as human eyes can penetrate. The simple announcement of a birth or the equally simple and common-place announcement of a death day for a fellow-being scarcely causes us to even hesitate as we rush forward, downward or upward in the absorbing race for our own funeral obsequies. The secular press in a four line note at so much per line announces that another mortal has shaken off the mortal coil. The piety and veneration of our religious press furnishes a sort of potter's corner in the deep recesses of the weekly household visitor where the overflowing sorrow of friend and kindred or the kind fraternal sympathy of pastor may place a simple, inornate monument to the unknown dead. Here is placed the newspaper burying ground, the overdone obituary column. How many tear-stained eyes have consulted the columns of the family religious newspaper to catch some word of recognition of the many virtues of the dear one gone to the unreturning bourne, gone forever from mortal sight. I once visited a National Cemetery where the grass and trees and flowers and marble monuments were beautiful, but oh! how many graves were marked with only a pure white slab of marble and on it no name or age or birthplace, only the number of some sick man's bunk in a hospital ward, or it may be a number representing the order in which the dead from the field of carnage were placed in unknown graves. And yet, the upheaved, shell-encircled mound, crowned with massive marble funeral statuary upholding the bronze figure of some brave commander in the fray heralds not forth a purer, truer, more valued avenger of his country's wrongs. The magnificent pedestal is for the commander. The pure white unnamed slab of granite attests the burial plot of the unknown soldier in the ranks who brought glory to his commander, peace to his country, death to himself, and widowhood and orphanage to the far-away loved ones by daring for duty's sake at the blazing cannon's mouth. It is ever thus in human life. I do not question the propriety of thus honoring the famous. It is a comparatively small task to sort out and arrange and schedule in proper solemn form the grandness of the far-famed great, but what pen, save that of God's own recording angel, is equal to the duty of noting the good deeds that fill to the full and overflowing the lives of the unknown great?

Elizabeth Ann Neely was born in Tip-ton County, Tennessee, on December 20, 1831, and came with her parents in early life to Searcy, Arkansas. She there married Rev. John Rhyne, a member of the White River Conference of the Methodist Episcopal Church, South, for many years a veritable giant in the battle for the right. Mrs. Rhyne lived with him until his recent death. They were not long separated. Death came to him as a very messenger of happiness a little more than a year ago, and on December 27, 1895, as we reckon time, Mrs. Rhyne went out into the darkness seeking for the unknown shore, pressing forward unto eternal life. In her early life, by faith and Church connection, she was a Presbyterian, but after her marriage with Brother Rhyne she became a member of the Methodist Church,

of which he was an able minister, and continued in this faith until her death. I have known these good people for nearly twenty years. From boyhood to middle life they have been my neighbors, he a superannuated and disabled minister of the Gospel of Redemption through divine grace and she the helpmeet for him, frail of body but strong of soul, ministering to him in the extremities of age and weakness, his ever constant and faithful wife. No man or woman or child of all her acquaintance ever knew or suspected that evil ever came into her heart, it was so effectually banished from her life. It is an absolute benediction to know such a woman. Such a life of purity, of charity, and loving kindness is as near the angel-type as lives approach "on this side of Jordan's wave."

If the pen-point should be dipped in glory to write the biographies of "The Western Cavaliers," into what should it be dipped to record the sufferings and the sacrifices, the uncomplaining endurance of those noble women who have suffered all the privations of the forced march, the shortness of ration and the starvation of the impoverished military camp, who sit the long night hours through as patient watchers at the wounded soldier's side, but who can receive no new impetus of life from the dash of onset?

Along the whole history of Methodism the biography of every captain high or low should be read as the companion of life of a noble, pure, uncomplaining Christian womanhood. Who in all our Methodism can pay just tribute to the wife of the Methodist preacher? She supports his hands and holds their palms skyward while the Deity listens and the battle rages. Wherever the flag floats she is present to urge on the leaders in the strife. Wherever a Church altar rises or a Church spire pierces the overhanging clouds or the encircling sunlight there are the mute but uncontradicted and unimpeachable witnesses of her faithfulness. She is the High Priestess of the home altar and the hearthstone.

Mrs. Rhyne filled to the full the measure of wifely duty and that too remembering that she was the wife of a Methodist preacher. Can I say more?

For the loving ones who are left behind the transfigured forms of Faith and Hope, clad in the pure white robes of Immortality stand at the tombstones of these dead and show the way to everlasting happiness. JEP. H. EVANS.

THREW AWAY HIS CRUTCH.

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would give it a trial. I began to use it as directed and to my great surprise I began to improve, and at the end of a few courses of treatment I could walk without my crutch, and continued to improve until I had no pain whatever, and I would say to those afflicted with rheumatism, try the Electropoise. Respectfully,

W. P. McCLANAHAN,
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You are welcome to use this for publication if you desire to do so. Wishin you great success, respectfully,

Mrs. Minerva Holt

Luther, Tenn., December 5, 1894.

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Quarterly Meetings

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT.

Thomas H. Ware, P. E.
Winfield Memorial, April 4 and 5; Ma-
blevale, 11 and 12; Des Arc and De
Vall's Bluff, 18 and 19; Barrettsville,
April 25 and 26; Austin, May 2 and 3;
Carlisle and Hazen, May 9 and 10; Hick-
ory Plain, 16 and 17; Asbury, May 23 and
24; Maumelle, May 30 and 31; Tomber-
line, June 6 and 7; Lonoke, June 13 and
14; Oak Hill, June 20 and 21; First
Church, June 27 and 28; England and
Liberty, July 4 and 5.

HOT SPRINGS DISTRICT—Second
round.

April: Qtly meeting for Nathan Circuit,
at Star of the West, 18 and 19; Malvern
Hill, 26 and 27.

May—Mount Ida Circuit, at Black
Springs, 2 and 3; Cherry Hill Circuit,
at Shady Grove, 9 and 10; Cove Circuit,
at —, 16 and 17; Dallas Circuit, at —,
23 and 24; Saline Circuit, at Pine Grove,
30 and 31.

June—Hot Springs Circuit, at Gum
Springs, 13 and 14; Central Avenue, 14
and 15. J. A. Sage, P. E.

MONTICELLO DISTRICT.

Second Round.

T. D. Scott, P. E.

April—Bartholomew Circuit, at Wil-
mot, 4 and 5; Mount Pleasant Circuit,
at Wilmar, 11, 12; Arkansas City Circuit,
at Arkansas City, 18 and 19; Tillar Cir-
cuit, at Tillar, 25 and 26.

May—Lacy Circuit, at Green Hill, 2
and 3; Hamburg, 9 and 10; Carriola
Circuit, at Evergreen, 16 and 17; Berea
Circuit, at Forest Grove, 30 and 31.

June—Star City, at Auburn, 6 and 7;
Palestine Circuit, at Carmel, 13 and 14;
Hamburg Circuit, 20 and 21.

Please publish next week.

T. D. Scott.

WASHINGTON DISTRICT.

W. F. Evans, P. E.

Second round of quarterly meetings:
Spring Hill, April 18 and 19; Center
Point Circuit, April 25 and 26; Chapel
Hill Circuit, April 25 and 26; Genoa Cir-
cuit, May 2 and 3; Washington, May 9
and 10; Lockesburg Circuit, May 9 and
10; De Ann Circuit, May 16 and 17; Hope,
Station, May 17 and 18; Nashville Cir-
cuit, May 23 and 24; Emmett Circuit,
May 23 and 24; Prescott Station, May
30 and 31.

PINE BLUFF DISTRICT—Second
Round—C. C. Godden, P. E.

April—Redfield, 4 and 5; Lake-
side, 11 and 12; First Church,
P. B., 11 and 12; English, 18 and 19;
Sherrill, 21; Gillett, 25 and 26; DeWitt,
28; White River, 30.

May—Little Prairie, 2 and 3; Macon,
9 and 10. Sheridan, 16, 17.

CAMDEN DISTRICT — SECOND
ROUND.

J. R. Moore, P. E.

Stephens and Waldo, April 18 and 19.
Camden Station, April 25 and 26.
Fordyce Station, May 2 and 3.
Camden Circuit, May 9 and 10.
Walnut Hills, May 9 and 10.
Harmony Grove, May 16 and 17.
El Dorado, May 16 and 17.
Louisville, May 24 and 25.
Lisbon, May 30 and 31.
Lapile, May 30 and 31.
Junction City, May 30 and 31.
Bearden and Millville, June 6 and 7.
Hampton, June 13 and 14.
Carolina, June 20 and 21.
Ouachita, June 20 and 21.
Magnolia, June 27 and 28.
Atlanta, June 27 and 28.
Let the pastors prepare written reports
on education.

ARCADELPHIA DISTRICT.

(Horace Jewell, P. E.)

Collegeville circuit, April 18-19.
Bryant circuit, 25-26.
Clark circuit, May, 2-3.
Dalark circuit, May 9-10.
Holly Springs circuit, May 16-17.
Princeton circuit, 23-24.
Gordon circuit, May 30-31.
Okolona circuit, June 6-7.
Lono circuit, June 13-14.
Murfreesboro circuit, June 20-21.
Social Hill circuit, June 27-28.

WHITE RIVER CONFERENCE.

JONESBORO DISTRICT.

Frank Ritter, P. E.

Second round—

April: Qtly meeting at Blytheville,
April 18, 19; Lorado Circuit, April 25,
26; Paragould Station, April 26, 27; St.
Francis Circuit, May 2, 3; Boydsville
Circuit, May 3, 4; Golden Lake Circuit,
May 9, 10; Mainshore Mission, May 16,
17; Jonesboro Station, May 20; Marma-
duke Mission, May 23, 24; Gainsville
Circuit, May 24, 25; Paragould Circuit,
May 30, 31; Shiloh Circuit, June 1;
Brookland Circuit, June 6, 7; Buffalo
Island Circuit, June 13, 14.

SEARCY DISTRICT—

SECOND ROUND.

Henry T. Gregory, P. E.

Ward Mission, April 18 and 19.
Bald Knob Circuit, April 25 and 26.
Argenta Station, May 2 and 3.
Jacksonville Circuit, May 9 and 10.
Mineral Circuit, May 13.
El Paso Circuit, May 16 and 17.
Stony Point, May 23 and 24.
Beebe and West Point, May 30 and
31.
Beebe Circuit, June 6 and 7.
Mount Pisgah Circuit, June 13 and 14.
Auvergne and Weldon, June 20 and 21.
Union and Revel, June 27 and 28.

HELENA DISTRICT.

M. M. Smith, P. E.

Forrest City Station, March 21 and 22;
Marianna Station, March 28 and 29; Hel-
ena Station, April 4 and 5; Brinkley Mis-
sion, April 11 and 12; McCrory and
Wynne, April 18 and 19; Taylor's Creek
Circuit, April 25 and 26; Cotton Plant
Apriland Howell, May 2 and 3; De View
Mission, May 9 and 10; Oak Forrest Cir-
cuit, May 16 and 17; Wheatly Cir-
cuit, May 23 and 24; Hayns Circuit, May
30 and 31; LaGrange Circuit, June 6 and
7; Cypress Ridge Circuit, June 13 and
14; Turner Mission, June 20 and 21; Clar-
endon Circuit, June 27 and 28; Holly
Grove and Marvel, July 4 and 5; Helena
District Conference at Holly Grove, July
2-5.

BATESVILLE DISTRICT.

Jas. F. Jernigan, P. E.

April: Jamestown Circuit, 18, 19;
Cedar Grove, April 25, 26; Richwoods,
May 2, 3; Mt. View, May 9, 10; Mel-
bourne, May 16, 17; Newberg, May 23,
24; Central Mission and Batesville, 30,
31; Inka, June 6, 7; Viola, June 13, 14;
Salem, June 20, 21; Indian Camp, June
27, 28; Ash Flat, July 4, 5; La Crosse,
July 11, 12.

NEWPORT DISTRICT.

S. L. Cochran, P. E.

April—Pocahontas Circuit, 11 and 12;
Silvan Circuit, 18 and 19; Mammoth
Spring and Williford Station, 25 and 26;
May—Portia Circuit, 2 and 3; Walnut
Ridge Station, 3 and 4; Newport Station,
9 and 10; Jacksonport Mission, 16 and 17;
Smithville Circuit, 23 and 24; Black
Rock and Imboden Circuit, 30 and 31;
June—Reyno Circuit, 6 and 7; Corning
and Knobel, 7 and 8; Tuckerman Cir-
cuit, 13 and 14; Clover Bend Mission, 20
and 21; Walnut Hill Mission, 27 and 28.

ARKANSAS CONFERENCE.

Second Round Clarksville District. S.
Key, P. E.

Van Buren City Mission April 18 and
19.
Van Buren Station April 25 and 26.
Ozark Circuit May 9 and 10.

DARDANELLE DISTRICT.

P. B. Summers, P. E.

April: Gravelly Hill Circuit 18 and
19; London Circuit, 25 and 26. May:
Russellville Station, 2 and 3; Dardanelle
station, 9 and 10.

MORRILLTON DISTRICT.

J. E. Bagwell, P. E.

Second round:
April—Morganton Mission, April 4 and
5; Station and Circuit at Mount Pleasant,
April 11 and 12; Mount Vernon Circuit,
at Oakland, April 18 and 19; Springfield,
Circuit, at Springfield, April 25 and 26.
May—Clinton Circuit, at Pisgah, May
2 and 3; Rupert Mission, at Hank's Chap-
el, May 9 and 10; Cleveland Circuit, at
Robertsville, May 16 and 17; Martinville
Circuit, at Hopewell, May 23 and 24.

HARRISON DISTRICT.

O. H. Tucker, P. E.

Second round.
Lone Rock Circuit at Coldwater, 25 and
May—Yellville Station, 2 and 3; Wiley's
Cove at Walnut Grove, 9 and 10; Moun-
tain Home Station, 16 and 17; Yellville
Circuit at Friendship, 23 and 24.

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EUREKA SPRINGS DISTRICT.

P. B. Hopkins, P. E.

Second round:
April—Green Forest, at Zion Hill, 4
and 5; Carrollton, at Sycamore, 11 and
12; Berryville, at Pleasant Ridge, 18
and 19; Gosben, at Gosben, 25 and 26.
May—War Eagle, at Pleasant Ridge
2 and 3; St. Paul, at Bogan's Chapel,
9 and 10; Hackler's Grove, at Villines,
16 and 17; Kingston, at —, 23 and
24.

FORT SMITH DISTRICT.

D. J. Weems, Presiding Elder.

Second Round.
Hackett, Pleasant Valley, April 18 and
19.
Fort Smith, First Church, April 26 and
27.
Paris and Roseville, at Paris, May 2

and 3.

Fort Smith, Central, May 10 and 11.
Canthron, at New Hope, May 16 and
17.
Waldron, at Waldron, May 23 and 24.

FAYETTEVILLE DISTRICT.

V. V. Harlan, P. E.

Pea Ridge Circuit, at Tuck's Chapel
April 18 and 19.
Bentonville April 19 and 20.
Farmington Circuit, at Farmington
April 25 and 26.
Fayetteville May 2 and 3.
Cincinnati Circuit, at — May 9 and
10.
White River Circuit, at — May 16
and 17.
Silom Springs May 23 and 24.
V. V. Harlan, P. E.

25 CTS
PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use
in time. Sold by druggists.
CONSUMPTION
25 CTS



Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

At Rest.

SMITH—Mrs. Eliza Smith was born in the State of Virginia, near 90 years ago. This lady had outlived most all her connection and for some years had been one of Randolph County's paupers. As to her conversion or Church affiliations, I know nothing. I am told by some of the old citizens that early in life she took great interest in the Church. Seldom ever being absent from the regular service. But for ten years or more she had been an invalid, not able at any time to leave her bed. This old lady died on Sunday, April 5, 1896, and on Tuesday the 7, we laid her to rest in hope that she has entered our Father's house—there to live with the good and pure forever. John S. Watson.

JOHNSON—The subject of this sketch Mrs. Mary Johnson, nee Stilwell, departed this life January 11, 1896. She was a Christian in the true sense of the word. She loved the Church and found her greatest pleasure in seeing it prosper. She delighted above all things to talk of Christ and His kingdom. The sweet insense of her devoted life will remain with all who knew her, and especially so with her father, brothers and sisters. She "being dead, yet speaketh." Let us emulate her devoted life in ours.

Her Pastor.

JOHNSON—Nellie Ray, a niece of the above sketch, followed her aunt, March 16. She spent only about four years on earth. She was the youngest and a favorite of all. Her widowed mother, heart-crushed, saw her fond baby moved from the family circle, where she had been the light and joy for four summers, to the cold grave, yet looking up through her tears she could say, "Thy will be done." There will be a grand re-union of loved ones bye and bye.

Thos. O. Owen.

HOE—The subject of this brief sketch, H. O. Hoe, was called from earth April 6, 1896. He was born in Indiana in 1840, where he spent nearly all his life. He came to Stuttgart about a year ago. He was building and expected soon to move his family here. He happened to an accident which in a few days resulted in his death. He united with the Congregational Church twenty-seven years

ago, of which he was a member till death. The writer knew him only as an honest, and hard working man. The heart-broken wife and children in far off Chicago may not see this sketch, but if so, I would say to them, sorrow not, even as others which have no hope." Let us who knew something of his virtues practice them in our lives. Thos. O. Owen.

HUNLEY—E. W. Hunley was born February 22, 1876(and died March 24, 1896. He was the youngest son of E. M. Hunley, of Goodwin, Ark. He was blessed with religious parents, and was trained up to be a dutiful and obedient boy, but he never made any public profession of religion up to the time of his death. But we will sorrow as those who have no hope, for we know the mercy of the dear Lord is very great and it is well with those who sleep in Jesus. May God bless the bereaved father and step-mother and sister and brothers who so sadly mourn their loss. May we all meet in Heaven. T. J. Little, Pastor.

March 31, 1896.

RENRO—Mahuda E. Renfro, nee Birchett, was born in McNara County, Tenn., March 2, 1849, and died in Greene County, Arkansas, March 19, 1896. She was the daughter of the Bro. Dennis Birchett, and a sister of the Rev. Larkin J. Birchett, a local preacher in the Boydville Circuit. She was converted in her girlhood and joined the Methodist Church, South, early in life. She was married to William E. Renfro September 25, 1873. They lived happily together until the 12th of January, 1888, and Bro. Renfro went to God, and now his wife follows him. Eight children then blessed their union, five girls and three boys, all living. Five of them are members of the Church. Sister Renfro was an exemplary member of the Church and the hope of a happy reunion is cherished by the children, especially by the two older girls, all goes to prove that she had trained her children in the way of a Christian life. Truly the works of a good woman do follow. Oh, it is sad to be without a mother but sadder still to be without hope in Christ. But thank God these orphan children have Christ in their hearts, and though mother has gone she still lives in sweet memory, and glad hope of a happy meeting fills their souls. May the good Lord help these sons and daughters to walk in mother's way. Amen. T. B. Williamson.

ALLEN—William, was born in Kentucky December 28, 1824; professed religion and joined the Methodist Church in early life; married Miss L. Vanmeter when about 25 years of age, by which union he became the father of ten children, three of whom are living, seven dead, was married the second time to Mrs. Jane Abbot April 16, 1876, and by this marriage he became the father of four children, one of which is dead.

Bro. Allen moved to Arkansas in 1860, where he continued to reside (except a few months during the war, spent in Mississippi and Louisiana) to the time of his death, which sad event occurred at his home in Monroe County, March 16, 1896. The undersigned preached his funeral the day after his death to a large and appreciative and sorrowing congregation.

He had lived in the community where he died about twenty-five years, and was held in high esteem as an honest, honorable man, and as a true Christian by all who knew him. He had lived to a good old age, stood firm amidst the storms of life, left the imprint of his Christian character upon his children, and a good name with his neighbors. Bro. Allen was never rich in this world's goods but he was rich in grace and will hereafter be rich in glory. Leaves a wife and six children to mourn their loss. His wife seems to have been warned of his death of her companion in a dream in which she claims to have seen beauties indescribable, but glorious. Why may not the Good Father give such visions and revelations?

M. M. Smith.

WILLS—Mamie L. Wills, infant daughter of James and Lillie Wills, died at their home, Marlow, I. T., March 17, 1896, aged 1 year and 6 months.

When Christ calls these little ones to His bosom the hearts of parents ache because of the broken ties. But the same Savior that wept at the tomb of Lazarus sympathizes with them. There are blessing in sorrow to a Christian. They cause us to leap more truly on

the omnipotent arm. When our jewels are taken home it makes Heaven more dear to us. It seems to draw us nearer to Heaven. It will ever cheer these parents to know that two little hands are beckoning them at the beautiful gate. S. F. Goddard.

PAYNE—Died at the residence of his mother in Paragould, Ark., little Ernest Page, aged 6 years, two and one-half months. It is a repetition of the possibilities and fond hopes death is continually robbing us of. It teaches us how utterly vain is our dearest hope. Ernest was possessed of a degree of intelligence that was remarkable for a child of his age, of a temper and an obedient nature in strange contrast with what is generally the result of a love lavishly bestowed. He was a grandchild of the Hon. B. H. Crowley and many fond hopes of mother and grandfather were buried with him. The bereaved family has our sympathy but we know that behind the cloud the sun is shining and the little vacant chair and rusting playthings will be a gentle reminder of that blessed home to which we are all journeying. A Friend.

CLINE—Martha P. F. Cline passed from this to a better country March 19, 1896. She was married to J. M. D. Cline December 25, 1864. Eight children blessed their union; four have passed away. The writer knew Sister Cline but a few weeks. She gave evidence of her saving faith in Christ. In 1877 she joined the M. E. Church, South, and those who knew said "she lived a devoted life."

May the Lord look in great mercy on the bereaved husband and children. God bless the boy. May they live so that they will meet mother in Heaven. Thank God we shall all rise to meet our Lord. S. L. C. Coward.

RHODES—Sunday afternoon, March 29, was fraught with sorrow to Rev. C. B. Rhodes and wife.

Little Frances, the last one of their six children, and the object of their ardent love and pride, had been very ill about two weeks.

Loving ones and friends had prayed for her recovery. Her little voice would be missed at home and in the Sunday-School, but the message of death found even one so young, ripe for eternity, and before the flowers had ushered in her seventh spring mortality put on immortality. As the evening was wearing to a close and the sun seeking his nightly grave, she suddenly looked up and said: "I heard the door-bell ring; go and see who has come."

The Savior who has said, "Suffer little children to come unto me," had rung for Frances and He Himself had come. Her suffering was over and her spirit was one of the children of light. A. Hayes.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c per bottle.

RUNS SO LIGHT.

W. H. Blackwood, of Austin, Ark., to whom we recently sold a Methodist Sewing Machine, writes: "The machine came all right and in perfect order. We are well pleased with it. It runs so light and does such good work. We pronounce it an excellent machine."

SPINAL weakness easily cured by Dr. Miles' Nerve Plasters.

RADWAY'S READY RELIEF

No matter how violent or excruciating the pain the Rheumatic, Bedridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer,

RADWAY'S READY RELIEF

Will Afford Instant Ease.

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

Instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

RADWAY'S READY RELIEF

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Pneumonia, Rheumatism, Neuralgia, Headache, Toothache, Asthma, - Difficult Breathing.

Cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need anyone suffer with pain.

INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, sick headache, diarrhea, colic, flatulency, and all internal pains.

RADWAY'S READY RELIEF.

Price 50c. per Bottle. Sold by all Druggists.

Travel via

The Old Reliable
**LITTLE ROCK
& MEMPHIS R. Y.,**

and Save Time and Money.

Shortest line by two hours to Memphis and the East. Close connections at Memphis for all points. For information and tickets, call at city ticket office, 110 East Markham Street.

Geo. H. Lee, Tkt. Agt

General Ticket Office, 110 1-2 Markham Street (up stairs).

H. W. MORRISON, G. P. Agent,
LITTLE ROCK, ARK.

"Old Friends"
are the best!
Tried Ouita
and are and
True Coal Hill
COAL.

Ouita is a hard anthracite coal for self-feeders, base burners and all kinds of stoves. All sizes.

Coal Hill is a free burner for grates, stoves and ranges. The best and cheapest cooking fuel in the market.

JOHN A. MITCHELL & CO.,

Sole Agents.

120 W. 2nd Street.

ARKANSAS METHODIST.

WEDNESDAY, APRIL 15, 1896.

E. O. THORNBURGH, Business Mgr.

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

Circulation 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

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.

From Printers Ink: "Arkansas Methodist—Published at Little Rock, has a much larger circulation rating than any other newspaper published in the State. This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

NOTICE.

We must call upon all who are in arrears to the Arkansas Methodist to settle their accounts as soon as possible. Let this one notice suffice. Pay to the Preacher in Charge or send to us direct and get your receipt.

Godbey & Thornburgh.

Farm and Fireside.

CARD FROM BROTHER CLINE.

Benton, Ark., March 19, 1896.

Dear Arkansas Methodist: I think it due you that I should thus publicly state that within five days from the time my hog advertisement first appeared in The Arkansas Methodist I received twenty-three letters that had seen my ad in the Arkansas Methodist and all wrote for pigs. At that rate what would be done within one year. I can safely say I think that through my ad in Arkansas that I have put myself in shape to sell thirty pigs within past five days. James M. Cline.

HOUSEHOLD NOTES.

To make marking ink, take one drachm of nitrate of silver, one of gum arabic, one ounce of rain or distilled water, and mix until dissolved.

A few drops of tincture of benzoin in a bowl of water is an admirable tonic for the face. The benzoin whitens the skin and prevents it from wrinkling.

Tincture of myrrh is one of the best things to use as a mouth wash. It hardens the gums, leaves a clean taste in the mouth and a pleasant odor on the breath.

Keep a bowl of oatmeal in the washstand, and after washing the hands dry them in the meal. The skin will be kept white and smooth, and less liable to chaf by this process.

To make an excellent lavender water, take one quart of rectified spirits of wine, two ounces of essential oil of lavender and five drachms of essence of ambergris. Put all the ingredients into a bottle and shake till they mix.

An excellent cologne may be made with half an ounce of oil of lemon, half an ounce of oil of orange, half an ounce of oil of English lavender, half a drachm of neroli and one quart of alcohol. Shake the bottle several times a day for four or five days.

Soap-free bark makes an excellent cleaning fluid for removing spots from men's clothing or any kind of black goods. Put 10 cents worth of powdered bark in one quart of soft water and let to steep for an hour or more. Strain through a fine cloth into a quart jar and add two tablespoonfuls of alcohol to it. Apply with a soft brush.

CHURCH NOTICES.

THE ARKANSAS INTERCOLLEGIATE CONTEST.

This contest will be held at the Capital Theater at Little Rock, April 24, at 8 p. m.

The colleges which will contest for the prize in oratory are: Arkansas Industrial University, Hendrix College, Ouachita College, Arkadelphia College.

This contest of our youth for so dignified an honor ought to enlist the interest of all our good citizens. Let us give the young men a great audience.

THE WASHINGTON DISTRICT CONFERENCE

Has been changed from Chapel Hill to Center Point and will embrace the second Sunday in July. The following are the committees for examination:

Elders' and Deacons' Orders—A. D. Jenkins, J. C. Rhodes and W. T. Locke. For Admission on Trial into the Traveling Connection—J. H. Riffin, F. N. Brown and J. H. Bradford.

For License to Preach—W. A. Steele, J. M. G. Douglass and C. J. Greene. W. F. Evans, P. E.

Prescott, Ark., April 13.—1896.

Dear Bro. Godbey: Please announce through the Methodist that Rev. J. L. Cannon takes the place of Rev. L. R. Barnett on the Rocky Comfort Circuit. I have just held the second Quarterly Conference in the bounds of that work. Bro. Cannon moves off well and we expect great developments on all lines in the bounds of the Rocky Comfort Circuit. Yours, etc. W. F. Evans, P. E.

PROGRAMME

Of the Clarksville District Sunday-School Conference.

To be held at Ozark, May 8 to 10. To be composed of the pastors, superintendents and two delegates from each Sabbath-school in the district. Will meet at the Methodist Church at 3 p. m., May 8, and organize, after which there will be an address of welcome by Walter Clinton Response by A. H. Williams. Essay by the Knoxville school and recitation by the Lamar school.

8 p. m. "Shall This District Sunday-school Conference be a Permanent Organization? If So, What is the Most Suitable Time For It to be Held?" Select reading by Breckenridge school. Essay by Mount Zion school.

2. "The Sunday-school, Its Aims and Object." Discussion opened by S. Anderson. Essay by Granade Chapel school.

SATURDAY, 9 a. m., MAY 9.
3. "Who are Eligible to Membership in a Methodist Sunday-school?" Discussion opened by Dr. T. J. Welsh. Recitation and essay by Clarksville school. Select reading by Coal Hill school.

4. "What Are the Requisites of a Good Superintendent?" Discussion opened by J. W. Head. Paper and recitation by Altus school.

5. "What Are the Requisites of a Good Teacher?" Discussion opened by J. C. Bunch. Recitation and select reading by Gar Creek school.

2 p. m. 1. "What I Know of the Sunday-schools of the Clarksville District," Presiding Elder. Essay and recitation by the Ozark school. Select reading by the Pleasant Grove school.

2. "Chronology of the Bible." Discussion opened by D. D. Warlick. Recitation by the Mulberry school. Essay by the Alma school. Select reading by the Prairie Grove school. Essay by the Dyer school.

3. "How Can We Get the Good From the Use of Our Literature?" Discussion opened by John Taylor. Essay by Ozone school. Recitation by Mountain View school and a recitation by the Van Buren City Mission.

8 p. m. A temperance mass meeting. Discussion opened by S. S. Waters. Recitations by Misses Scottie Jamison, Minnie Key and Mary East.

SUNDAY, 9 A. M., MAY 10.
Sabbath-school, 11 a. m. Preaching by Dr. J. E. Godbey, of Little Rock.

3 p. m. Children's mass meeting.
8 p. m. Promiscuous service and testimonies.

The exercises through the whole pro-

gramme will be interspersed with songs.

Dear Dr. Godbey: Please give this a place in the Methodist and oblige yours, truly,
S. S. Key.

WHEN TRAVELING

Whether on pleasure bent, or business, take on every trip a bottle of Syrup of Figs, as it acts most pleasantly and effectually on the kidneys, liver and bowels, preventing fevers, headaches and other forms of sickness. For sale in 50 cent and \$1 bottles by all leading druggists. Manufactured by the California Fig Syrup Company only.

Searcy, Ark., April 11.

Godbey & Thornburgh, Little Rock:

Dear Brethren: Allow me to congratulate you on the quality of paper this week's Methodist is printed on; also of the make up of the paper. I notice improvements in the paper every week. I hope you may have patronage sufficient to make the paper what you desire it to be. I wish to see it second to none in the church. With as many Methodists as we have in Arkansas it ought to be. Wishing you success in your work, I am sincerely yours,
Henry T. Gregory.

A SLIGHT COLD, IF NEGLECTED, OFTEN ATTACKS THE LUNGS. 'Brown's Bronchial Troches' give immediate and effectual relief.

We have just received a large lot of the premium Oxford Teachers' Bibles. They are the linen lined, morocco cover Divinity Circuit regular \$5 Teachers' Bible. We will send the paper a year and one of the Bibles for \$3, or we will send the Bible to one of our subscribers for \$2.50. Try one. Address
Godbey & Thornburgh.

REV. W. F. VAUGHN,

Harrodsburg, Ky., Presiding Elder Danville District, Methodist Church, writes:

"The Electropoise has cured me of severe rheumatism after two applications, all night each, and is of great benefit to my family in nervous headache. I heartily commend it."

MINISTERS OF THE GOSPEL IN DORSE

Rev. John I. Rodgers, Danville, Ky.—It is a mystery to me, almost a miracle.

Rev. Z. Meek, Catlettsburg, Ky.—I have used the Electropoise for five years, and find it invaluable as a curative agent. Especially is it efficacious in cases of feeble women and delicate children.

Rev. Robert Barrett, Louisville, Ky., Baptist Seminary—Electropoise cured after all other remedies failed.

Rev. W. W. Bruce, Hustonville, Ky.—Electropoise cured opium habit.

Rev. George Means, Covington, Ky.—In one night the Electropoise cured brain congestion and vertigo.

Four months' rent, \$10. Valuable book free

GODBEY & THORNBURGH,
Little Rock, Ark.

Buy all your Books and Sunday School Literature of
Godbey & Thornburgh.

Read our clubbing offer with the Commercial Appeal on 2nd page. It is good for silver men.

Dr. H. D. Reynolds,

Discoverer and Perfecter of the Oil Cure,

By Special Request will Be in Little Rock One Week at the Oil Cure Sanitarium in Consultation with Local Physicians

BEGINNING

Thursday April 2.

THE GOOD THAT MEN DO LIVE AFTER THEM.

Over a year ago Drs. Reynolds located their branch sanitarium in Little Rock, claiming to have discovered a painless oil cure for catarrh, consumption, cancer, lupus, ulcerations, eczema, fistula, piles, diseases of women, and all diseases of the skin and mucous membranes. In looking over their records of all their sanitariums are found over eighteen hundred treated with most satisfactory results. Among them 600 cancers and lupus, eczema 125 cases, catarrh 327 cases, fistula 192 cases, ulcers of leg 85 cases, piles and fissure over 300 cases.

The policy adopted by them is to avoid all notoriety other than to publish testimonials or use references to well known people. They have never used any bombastic advertising so common among the advertising quacks who guarantee to cure every known disease.

They confine their practice to their speciality and depend on honest and faithful services backed by skill and experience.

Their guarantee is the endorsement of the afflicted and the references given for the Arkansas Sanitarium are Arkansas people.

CANCERS AND LUPUS.

W. W. Deckey, Little Rock; Calvin Tucker, Little Rock; Mrs. S. J. Dougherty, Little Rock; Mrs. Eliza Horton, Searcy; B. S. Wise, Pangburn. Fistula, David Duncan, Sleeth; Frank Robinson, Dermott. Fissure and piles, J. A. Love, Searcy; Hon. S. A. Stewart, Cato; S. P. Cansler, Little Rock. Catarrh and bronchitis, H. P. Barber, Searcy; Capt. M. G. Hall, Little Rock; Mrs. Lizzie Brooks, Miss Lily Cuneo, Little Rock.

Ulcerated bowels, Thomas Matthews, Monticello; Mart Hays, Little Rock. Eczema, Maj. Warren M. Anderson, Monticello; W. S. Jeter, Pine Bluff; T. W. Vaughan, Little Rock.

Names of ladies suffering from various diseases of their sex never published but supplied to any sufferers. Additional names in any portion of state for any particular disease will be supplied at office or by mail.

An illustrated work showing the picture and condition of parties and effect of the oils sent free to any address.

Call on or address, Dr. Reynolds, 900 Center street, Little Rock, Ark.

Man'tou Mineral Water

—AND—

Manitou Ginger Champagne,

A Delicious and Refreshing Beverage

C J KRAMER & CO.,

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Don't you need a large print Testament and Psalms? We will send you cloth-bound one, post-paid, for 70 cents, or a fine morocco one for \$1. We pay postage. Godbey & Thornburgh, Little Rock.