Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
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"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES OF THE M. E. CHURCH, SOUTH, IN ARKANSAS.

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

The Cubans have gained some recent victories in Pinar del Rio.

The Greeks have gotten enough of war with the Turks and have asked the powers to interfere. They will accept any terms which the powers dictate.

The preachers of Arkansas are pleased that the same Bishop will hold all the Conferences in the State this fall and Bishop Hendrix will receive a warm welcome when he comes among them.

The Dawe's Commission, appointed by the Federal Government to treat with the five civilized tribes of the Indian Territory, and the commission appointed by the five tribes concluded their treaty at Atkins, I. T., and signed it April 23. It provides for the allotment of lands in severalty to the Indians and the opening of the country to permanent settlement. This we regard as a wise measure.

The Reason the Preacher Was Not Paid.

We have before us a letter from a certain brother in the town of S. to his presiding elder, with which we introduce our subject. Suppressing the names, it is as follows:

"DEAR BROTHER—I did not get to see you yesterday. I wanted to hand you some slips for consideration. I find on the roll of members for each steward as follows: A.'s list, 26; of whom 12 paid, 7 others could have paid and 7 could not. B.'s list, 20 members; 3 paid, 5 others could have paid, 12 could not. C.'s list, 22; 2 paid, 13 could have paid, 7 could not. D.'s list, 31; 8 paid, 10 could have paid, 13 could not. E.'s list, 34; 5 paid, 19 could have paid, 10 could not. F.'s list, 29; 9 paid, 8 could have paid; 12 could not. G.'s list, 24; 9 paid, 5 could have paid, 10 could not. Total, 186; paid, 48; others who could have paid, 72; who could not, 71."

The letter proceeds to say that the failure of 72 members to pay was because the stewards did not look after the collection, but were busy with their own affairs. It also suggests that the 71 who could not pay, needed from the stewards especial instruction and cultivation.

No doubt the above report parallels the case of many churches which yearly come short of paying even the scant assessments made for the preachers. No one questions that the stewards in most charges could collect more than they do, provided they gave the matter more care and time. Yet we are not disposed to hold the stewards alone or chiefly responsible for the shortage.

The 72 persons reported above as ready to pay had they been called on are not excused. No plea could be more pittiful than that the stewards did not call on them. They know their duty, and what they were expected to pay. They had opportunity of paying any day they had the money. The fact that they did not pay and then put up the pittiful excuse that the stewards did not come after the money marks them as shirks and dodgers who do not pay at all unless the stewards corner them and dun it out of them.

No doubt the reporter who wrote the P. E. the above letter deemed that the chief cause of the short collections at S. was the neglect of the stewards. Who are these stewards? They are seven picked men, chosen as the best for the office out of the 186 members. We notice that the name of the reporter is not one of them. Would he make a better steward himself? Then it was an oversight of the preacher who nominates the board not to have given him a chance. Perhaps the preacher, after all, made no mistake. The seven stewards probably pay themselves more than any other twenty members of the church. They are the most liberal payers in the church at S. Besides what they pay they are appointed to collect from the rest. No doubt some of those on their lists grumble so much and pay so little that the stewards prefer paying the amount themselves rather than have the trouble of collecting.

The church at S. is a station, and every member there who wants to pay his preacher has a chance to do it. The members, it is suggested, need educating. They need nothing but a respectable sentiment of honor. It is a shame that a steward should need to call on a single one of them for money. Here is the point where the church must be educated. Right minded church members who purpose to do right, pay their assessments without being asked—missions, church extension, conference claim and all.

If a steward must take his round of a list of members once a quarter to dog out of them what they owe, who will be found to serve as stewards? Yet we come back now to the stewards. They are the best men in the church every where, although so much complained of. They are the truest men to the church in it. They are picked men for their intelligence and devotion to the church. They are better men than those who complain of them, and yet they are often negligent, shamefully negligent. They must stir up the members who neglect to pay; they must corner and dun shirkers, and not let the preacher starve. They have this burden laid on them. We know churches where the members bring their money to the stewards as they do to their grocer. The church at S. does not seem to be of that kind. Indeed, we have some experience ourselves of matters there. There are some church members there who owe us for their church paper and expect us to send a collector after the money and if we don't will make that an excuse for not paying; and if we do they will treat our collector as they treat their own steward, say they will pay some time, but have not the money now, and that will be the last of it. That sort of thing is what wears out stewards. Steward Jones goes out to collect. He calls at A.'s house, and he is not at home. He calls at B.'s and is told that he must call some other time—B. has no money today. The steward knows that either one of these men could pay any week if he would, and it is the duty of each to come forward and pay. Nothing else is square and honorable.

Yet we say the stewards must wrestle with these bad cases, must visit and urge, must go again and again. We are sorry for them. They are the burden-bearers of the church. After all their efforts to get money out of stingy members who dodge them, they often come up at the close of the year, divide the shortage and pay it out of their own pockets.

The first martyr was a steward. The first man who was called to give up his life for the infant church was a man appointed to look after temporal affairs. We do not wonder that he was the first man who lost his life in the service.

The brother who sent us the above letter gave us a text. We doubt if the sermon is just such as he expected. Perhaps he thought we would "larup" the stewards. Well, we must. We must scold and whip the stewards. A teamster stalled in the mire at a place where the street was being mended. One horse at once leaned back in the breeching and refused to pull a a pound. The other horse pulled steadily, but the driver only whiped the horse that pulled. A passer-by said: "Whip the other horse, he is not pulling a bit." The driver said: "I know this team; that horse never did pull abit. If I don't make this old mare pull him and the wagon both out of this, they'l never get out." So dear brethren, stewards in the church, we must whip you some times, for we are compelled to rely upon you to do the pulling in all hard places, and if the P. E. or the P. C. scold sometimes it is only because they rely on you when work has to be done.

Contributed.

Should the Wine Laws be Amended?

Gentlemen of the General Assembly, this among other questions you are called together in extraordinary session to consider: I ask you, while seeking a solution of this vexed question, to do so in the light of certain well authenticated facts, and well recognized principles.

It is a fact, that these gentlemen once enjoyed the immunities they now clamor for, and were deprived of them by the law making power because they abused them. What assurance have you that they will not do so again?

It is a fact, that the manufacturer of native wine from grapes or berries, may sell in quantities of not less than one quart without license, while the manufacturers of whiskey and brandy, are prohibited from selling in quantities of less than five gallons, without license. Thus it is seen that grape growers have a marked advantage over the corn, peach and apple growers.

What more do they want? Are they like the cormorant, ever crying give, give, give, and yet are never satisfied?

It is a fact, that, the records of the criminial courts demonstrate, that the dealers in native wine, so-called, are frequent and flagrant violaters of the law made to regulate their business. No other class of business men are so defiant of law, save saloon men. By every token the saloon keeper; and the dealer in native wine so-called occupy the same level. Both are drunkard-makers. I do not expect men to be made sober by law, but I do most solemnly protes against making them drunk by law. Legal suasion for the drunkard-maker and moral suasion for the drunkard, is the true doctrine. I do not mean to say that all engaged in grape culture are guilty as charged, but as a class in Arkansas, they have been weighed in the balances and found wanting. If they cannot succeed under the present law let them do something else.

It is a fact, that Arkansas, has attained her present commanding position among the sisterhood of States—building her churches, and planting her schools and colleges, with but little, if any real aid from this vaunted agent of prosperity and temperance. And a very considerable number of your constituents are simple enough to believe that without any help from that source we can forge ahead and take our place in the van, and lead the many to yet greater prosperity, and to a much higher and nobler civilization. But to become the most influential, we must become the most sober people.

Once more, it is a fact that our local option laws, have attracted the most desirable class of imigrants, and they have been a prime factor in fostering our schools. Then I would remind you that all parties are agreed as to the soundness of the principle of local self-government.

This principle has been incorporated into your party platforms, and enacted into law, and upheld by the supreme court. This principle is involved in the settlement of this question, for wine made of grapes or berries can be sold now, under existing laws in quantities not less than one quart without license, except in localities where the majority of the voters or adult inhabitants have said they do not want it. Gentlemen will you not remain loyal to this principle and refuse to stifle the voice of the majority and immolate their rights on the alter of Mammon? I am persuaded that you will serve the great body of the people of Arkansas, best by letting the present wine laws severely alone, unless you can strengthen their restrictive features. They talk to us about the prosperity grape culture will bring to the State, but if by this is meant the unrestricted sale of wine, it will prove a delusion and a snare, and poverty and crime will be the result instead.

Let the temperance people of the State arouse themselves, and ply their representatives and senators, with petitions against any change in the temperance laws that will make them less restrictive.

E. L. BEARD.

Holly Springs, Ark.

The pursuit of money tempts many a man to neglect his health, with the result that he soon loses both money and health, and finds himself doomed to an untimely death. A man should remember when he is tempted to over-work himself, neglect his health, and devote insufficient time to eating, resting, and sleeping, that death is the tempter that holds out money as a bait. If a man will take proper care of his health, he will feel like work, and will find that he can do all the work that he cares to do within working hours.

Dr. Pierce's Golden Medical Discovery gets a man into working shape and keeps him there. It invigorates the liver, keeps the digestion in working order, the appetite hearty and keen. It keeps the blood pure and plentiful. It keeps out and drives out impurities and disease-germs. It wards off nervous and wasting diseases. It cures 98 per cent. of all cases of consumption. It is the product of the life-work of an eminent and skillful specialist, Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. Druggists sell it.

Mrs. L. F. Coates, of Blythebourne, Kings Co., N. Y., writes: "Three years ago, I was so sick I could not eat, sleep or walk, for I coughed all day and night. My weight was reduced from 150 to 127 pounds. The first night that I slept for hours at one time, was after I had taken three doses of Dr. Pierce's Golden Medical Discovery. The offensive matter expectorated grew less every day and when I had taken the whole of one bottle I could sleep all night without coughing, and have been well ever since and weigh 178 pounds."

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Monthly Pains cured by Dr. Miles' Pain Pills.

MY MOTHER'S BIBLE STORIES.

Introduced by BISHOP JOHN H. VINCENT, D. D.

Romantic and Wonderful

The stories are told in plain, simple, conversational style, like a mother uses when she sits with her loved ones in her arms by the winter fireside. There are no high-sounding words or intricate sentences, but the language is soft and simple, like that which flows in rythmical accents from the lips of a loving mother, sinking deep into the heart of enraptured listener and leaving their impress for good through all the coming years.

And such stories! In all the world there is nothing that can compare with these marvelous stories of the Bible. They teach us living truths in the garb of the most thrilling and wonderful romances. There is a personal interest in each particular incident that finds a sympathetic echo in every human heart. Though our tastes and desires may be as difierent as the diversified forms of nature, yet each story and each character seems to fit the destiny of the person who reads or hears it as perfectly as if the design had been fashioned upon the lineaments of that individual soul.

An attractive feature of this book will be the pictures in oil colors, copies of the great historical paintings, reproduced by new process, accurately representing the originals in every particular. The book contains nearly 500 large quarto pages, printed from new, large, and beautiful type, forming a volume 7x10 inches in size, and printed on the finest quality of book paper. We have purposely put the prices down "close to cost" so that every family can afford to possess a copy of what we sincerely believe to be the most lovable and desirable book for the young that has ever been published.

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THE YOUNG PEOPLE'S HYMNAL,

Ordered by the General Conference.

Adapted to the Use of

SUNDAY SCHOOLS, EPWORTH LEAGUES, PRAYER MEETINGS AND REVIVALS.

By W. D. KIRKLAND, D. D., JAMES ATKINS, D. D., WM. J. KIRKPATRICK

Contains 208 pages filled with the very choicest songs, both new and old. Competent persons, to whom advance sheets have been submitted, say it is the best collection of songs and music they have seen.

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Godbey & Thornburgh, Little Rock, Ark.

Contributed.

From Louisiana.

BROTHER GODBEY—We write you again from this historic old town away down here in Dixie. The Louisiana Annual Conference of the Methodist Episcopal Church, South, was organized in this town, and in the same church standing now, in 1847. Bishop Soule presided at the organization. This church (ours) is an elegant frame, size about 40x60 and was built of the best material, regardless of cost. It has been painted at different times, and does not look old now. Rev. James Axley, that eccentric old Methodist, was here, so says Dr. Milburn in 1808, and found some young men horse racing on Sunday. Axley began to scold right away, when the young men informed him that the Romish Priest did not condemn it, and that the Priest took part in it himself. Axley replied: "Yes, and you and the priest will all go to hell together."

There is not a mountain in the state, and there is as little elevated ground perhaps as in any other state in all the United States. Consequently much of it is subject to overflow. This, however, is above the devastating flood, and the outlook is favorable for a fine crop and a prosperous year.

The Presiding Elder of this, the Opelousas District, is Henry O. White, and he has formulated and distributed programmes for our District Conference, to be held in Jeannette May 25-28.

SUBJECTS FOR DISCUSSION.

"Spiritual State of the Church."
"Missions in District, W. F. M. S. and W. P. and H. M."
"Sunday-Schools."
"American Bible Society Work, Bible Committees, etc."
"Financial System; Per Cent Paid on Salaries, etc."
"Church Property; Value. Building, etc."
"Q. C. Records."
"Epworth Leagues."
"Church Literature."
"Christian Citizenship."

The leading speaker on each theme is also published.

We were a little surprised last week to read in the ARKANSAS METHODIST, such a wholesale and caustic review of the "Old Man and Its Author." If reviewer knew Beverly Carradine as we know him down here, we do not think he would have used such adjectives as he did. His most severe critics and those most bitterly opposed to his theory of sanctification, who know him well, agree so far as we know, that he experienced all that he claims, and that he is a conscientious and holy man. No sir, he is not seeking the Episcopacy, nor any other honor either in church or state. He is willing to become of "no reputation" and to be accounted the "filth and the offscouring of the earth for Christ's sake." We Methodist preachers all say before ordination that we believe in perfection in this life, and that we are groaning after it, yet when one claims to have experienced it, and boldly commends it to others, he becomes a target and other Methodist preachers shoot at him. We are aware that some of the advocates of sanctification are extravagant and injudicious in their utterances, but all of the extremists and fanatics are not on one side of the question. We believe that Dr. B. Curradine is leading more sinners to Christ, and more Christians into the glorious experience of sanctification in one year than reviewer, or this correspondent, ever did in their lives. But I need not defend Dr. C. as he is well able to defend himself from attacks from all sources. God bless you.

H. ARMSTRONG.

Fort Smith District Conference.

The twenty-eighth session of the Fort Smith District Conference met in the town of Paris at 8 o'clock p.m., April 14, 1897, with Bishop Duncan in the chair. Conference was organized by electing A. C. Brewster, secretary, and W. H. Dyer, assistant secretary. Opening sermond was preached by Rev. B. W. Aston, of Mansfield circuit, from 1 Timothy iv. 2. The sermon was full of good things.

Each preacher from each charge was present and 37 members of the Conference answered to their names, and many others were added during the session. There were about two delegates from each charge and only one charge not represented by at least one delegate. There were quite a number of local preachers and visitors. There were more ladies, wives and daughters of the preachers and delegates, than usual in attendance on District Conference.

A good spiritual feeling prevailed among all who attended, and an uplifting power was felt from the bishop by the brethren. The bishop inspired new zeal among the members and entertained by his own original manner, and preached with great power. A missionary spirit prevailed among all, and they realized, in the words of Bishop Duncan, that "A man can only vindicate his discipleship by faithfulness." "The Master vindicated his interest in us by offering himself a living sacrifice and by dying for us." "No stingy man on the face of the earth ever had living union with Jesus Christ."

The Conference listened with great interest to the sermons of Revs. F. S. H. Johnson and Geo. W. Hill. Among others present were Revs. V. V. Harlan, F. A. Jeffett and G: W. Evans.

Our beloved Presiding Elder, D. J. Weems, looked after all the interests of the church committed to him; and Brother J. A. Williams, pastor of Paris, made all feel happy by providing homes among the good people of Paris, and all were taken care of by that loyal people, for which we return many thanks.

The reports showed growth in spiritual affairs and missions of the church. The next District Conference is to be held at Mansfield. Conference adjourned Friday, April 16.

A. C. BREWSTER,
Secretary.

Greenwood; April 25.

PROGRAMME.

The following is the programme of the Batesville District Preachers Meeting, to be held at Evening Shade, Arkansas, May 26 to 31.

May 26th, 10 a. m. Organization and address by the P. E., on the general state of the work in the district and the outlook.

11 a. m. Opening sermon by T. W. Fisackerly.

EVENING SESSION.

Is Methodism gaining or losing in spiritual power? Paper by W. E. Bishop, followed by T. W. Fisackerly. Discussion.

What are the essentials of a successful pastorate? Paper by W. W. Gibson. Followed by W. E. Hall. Discussion.

SECOND DAY.

"The Pastoral instruction of Children." Paper by I. B. Manley, followed by T. J. Taylor. Discussion.

Our duty in circulating our Church literature, especially our Conference organ. Paper by C. L. Castlebery, followed by R. H. Grissett. Discussion.

EVENING SESSION.

The Epworth League, reasons for a denominational organization for our Methodist young people. Paper by S. H. Babcock, followed by J. S. Brooke. Discussion.

Is there a decline of interest in our Sunday-school work on the part of the ministry and parents. Paper by W. S. Southworth, followed by F. C. Sterling. Discussion.

THIRD DAY.

Ministerial support. Paper by J. S. Brooke. followed by S. W. Register. Discussion.

What are the best methods of raising the collections ordered by the Annual Conference? Paper by F. M. Smith, followed by C. F. Hively. Discussion.

EVENING SESSION.

Are we doing our duty toward the Foreign Missionary? cause Paper by F. R. Noe, followed by S. W. Register. Discussion.

What is our duty as ministers towards the various Missionary societies? Paper by J. G. Parker. Discussion.

FOURTH DAY.

Home Missions. Where should the greater stress be laid, on city work or country districts, and are we standing by our domestic missionaries as we should? Paper by Rev. Bland, followed by Norton. Discussion.

The sphere of the Modern Pulpit. Paper by S. H. Babcock, followed by F. R. Noe. Discussion.

EVENING SESSION.

What is the duty of the Church on the prohibition question? Paper by F. C. Sterling, followed by J. G. Parker. Discussion.

Sunday May 30, 10 a. m. love feast, conducted by F. R. Noe. 11 a. m. sermon by J. S. Brooke.

3 p. m. Children's service conducted by I. B. Manley and F. C. Sterling.

Dear Brethren—We your committee, in submitting the above programme have endeavored to select subjects that will be helpful to ourselves and to those who attend the meeting. Let each one assigned to lead or assist the leader, come fully prepared to discuss the subject assigned to them. But above all let fervent prayers be offered for the baptism of the Holy Ghost on the meeting. Our chief aim should be, to make the meeting a blessing to the town as well as helpful to ourselves.

Committee { S. H. BABCOCK, I. B. MANLEY, F. C. STERLING.

The papers are full of deaths from

Heart Failure

Of course the heart fails to act when a man dies, but "Heart Failure," so called, nine times out of ten is caused by Uric Acid in the blood which the Kidneys fail to remove, and which corrodes the heart until it becomes unable to perform its functions.

Health Officers in many cities very properly refuse to accept "Heart Failure," as a cause of death. It is frequently a sign of ignorance in the physician, or may be given to cover up the real cause.

Warner's Safe Cure

A Medicine with 20 Years of . . Success behind it . .

will remove the poisonous Uric Acid by putting the Kidneys in a healthy condition so that they will naturally eliminate it.

WOOD Thoroughly seasoned wood. All dimensions. Delivered promptly.
JOHN F. CALEF,
Either Phone 1098. At Penitentiary.

Scott's Emulsion

Of Cod-liver Oil, with Hypophosphites, will fill out the sunken cheeks of pale children, and give color to the lips.

It furnishes material for the growth of bone, and food for the brain and nerves. It lays a strong foundation for growth and development.

50c. and $1.00 at all druggists.

Contributed.

The Testimony of Experience.

When a man on whose word I can rely, tells me that after a happy conversion, he did receive a subsequent blessing, which has made him a much happier man, and has secured to him an increased power to do what he believes was right. I am obliged to admit the fact or discredit the witness, but when he goes further and enters in a philisophical discussion, and says that all the native depravity in him was destroyed in him at that time and then he was perfected, I may pause. His statement of the fact is true, but his conclusion drawn from the fact I question. I think one thing is plainly taught by all our experiences, at least there is a concurrence of testimonies to the fact, that renders it as sure as testimony can render it, and that is that there is in every earnest heart after conversion a painful sense of defect and imperfection and I think all consciousness attests that when we review the ground, and reconsecrate ourselves to God and take Christ as our Saviour that there is an uplifting and new spiritual power more or less abiding but none the less real while it last, the many call this second blessing, then others it call reclamation, then others a revival of devotion. This the old Methodist in my boyhood called getting a blessing and this exercise of the soul is often repeated.

When a man says he sought and retained this blessing at a definite time and his life is in accord with his statement, I certainly cannot deny the fact, but when my observation shows me that he has made higher claims to attainment than his life supports then his mere assertion amounts to little. When Dr. Barbee says there is no such thing as a second blessing, and Dr. Caradine says there is one distinct in kind from any other I simply put one assertion against the other and try to find out what each one means. It will not do to try to prove a negative. There may have have been a second blessing of a peculiar kind for Dr. Caradine and none for Dr. Barbee. Dr. Caradine says he secured such a blessing which he says was entire sanctification, I cannot dispute his securement, though I may question his nomenculture. Dr Buckley, I think, honestly believes the Electropoise is a decided fraud, Dr. Du Puy, his former assistant, as honestly believes that the Electropoise did him decided good.

When a man tells me that carrying a potatoe in his pocket did his rheumatism good, I cannot deny it, although if I have no rheumatism I will not carry the potatoe, or if I have I may question the the remedy and refuse to test it,—and when so many people tell me they were helped by seeking a second blessing as a definite experience I cannot deny the fact that they were helped, although I may honestly doubt the truth of their doctrinal statement in explaining why it was necessary. But when a man tells me he was greatly blessed at a holiness meeting, and therefore we should form an association, have a camp meeting and send for Dr. Carradine, he goes a little farther than his experience warrants. I do not doubt his word but I may distrust his judgment.

We do not know the spirit we are of sometimes and it is perhaps our domineering temper which exacts submission to our dogmatic statements. Of one thing we may be sure from experience, we are not infallible and especially in this province of the higher psychologies are we prone to mistake, and that we have changed and changed again our views, and definitions we all know. We are not more confident we are right now that we were when we thought otherwise. When Wesley admits in his plain account that he was abundantly too strong in many of his early statements and to the last while holding tenaciously to the main truth, he was not positively sure that in some of his views he might not have been in error. Lovick Pierce and his son, George, did not agree; Joseph Benson differed from Adam Clarke; Jabez Bunting from the majority of his Conference. These all differed in love, and we must agree to disagree. We cannot coerce conscientious men. We can not make men seek an experience in which they have no faith, nor force men who have an experience to deny their own consciousness. We may rend the church, and we will, if we persist in this intollerance, but we cannot force our measures on an unwilling people. Let us not then, be too anxious to make men speak our language. They may see as we see after a while, or we may see as they see. Of one thing we may be sure, that the more excellent way is the way of patience, forbearance, loving kindness. We are not willing to admit it, but the truth is "now we know in part," "now we see through a glass darkly." In another life we shall know as we are known.

GEO. G. SMITH.

School vacation will soon be here. Some of our young men, young preachers especially, will want to do something during the summer. We have some books with which they can make some money.

GODBEY & THORNBURGH.

Nerves

Are the Telegraph System of the body, extending from the brain to every part of the system.

Nerves are fed by the blood, and are, therefore, like it—weak and tired if the blood is thin, pale, impure—

Nerves are strong and steady, there is no neuralgia, bram is unclouded—if the blood is rich, red and pure.

Nerves find a true friend in Hood's Sarsaparilla, because it makes rich, red blood, gives good appetite and digestion.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. $1.

Hood's Pills cure all Liver Ills and Sick Headache. 25 cents.

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases If you need a medicine you should have the best. Sold by druggists, price 50 cents and $1. You may have a sample bottle and pamphlet both sent free by mail Mention the ARKANSAS METHODIST, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

If the Baby is Cutting Teeth.

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Book Notices.

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THE MISSIONARY HERALD for May gives us a view of the work in the wide field occupied by the American Board with a number of instructive papers on the general subject of missions. The collections of the Board for the first seven months of the current year have fallen $50,000 short of collections for the same time last year.

High School Class Book of Drawing. Boards, 121 pages. Price, 50 cents.

Normal Class Book of Drawing. Boards, 84 pages. Price, 50 cents. By Christine Gordon Sullivan, author of the Eclectic Industrial Drawing. American Book Co., New York, Cincinnatti, and Chicago.

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LAD'S LOVE. S. R. Crockett, D. Appleton and Co., New York.

This is, according to our taste a very poor sort of love story, and we advise our patrons not to waste time in reading it. We do not make it a rule to commend all books sent us, nor to print the notices furnished to hand by the publishers, as we propose to keep good faith with our readers, we write our own book reviews and commend only those books which have merit.

METHODIST REVIEW. May-June William V. Kelly, D. D., editor, New York; Eaton & Mains. $2.50.

This Review, publisaed for the M. E. Church, has been ably conducted for many years past It deals, as a Church review, especially with religicus questions, the ological and ethical.

In the number before us we find a contribution from Bishop E. R. Hendrix of the M. E. Church, South, upon "The Human Body in the Light of Christianity," which is a very valuable article and should inspire those who read it to greater care of this temple of the Holy Ghost.

The article upon the study of Browning by Rev. James Mudge D. D., is in enthusiastic admiration of the great poet. The writer thinks that the study of Browning will prove especially profitable to ministers.

"The Meaning of Prayer," by Prof. John Bigham of DePaw University is a very valuable article as is also the "Permanent and Progressive in Homeletics," by Prof. R. F. Stephenson, Ph. D., of the Ohio Wesleyan University.

The Methodist Review, edited by John J. Tigert D. D., LL. D.

The subjects discussed in the May-June number are:

1. Concerning Lord Tennyson's Knowledge and use of the Bible. By the Rev. George Lester, General Superintendant of the Wesleyan Missions in the Bahama Islands.
2. Edgar Allan Poe. By R. N. Sledd, D. D., of the Virginia Conference.
3. Trevecca College. By Bishop Charles B. Galloway, D. D., LL. D.
4. A Study of Martin Luther as the Creator of the German Language. By Charles R. Foster, M. A., Professor of Latin in McKendree College, Lebanon, Ill.
5. Religion in High Places. By W. H. Withrow, D. D., Editor of Methodist Magazine and Review, Toronto, Canada.
6. The Imaginative Faculty. By M. B. Chapman, D. D., of the Louisville Conference.
7. Theories of Atonement. By the Rev. John H. Witt, of the Memphis Conference.
8. Ants. By Professor H. S. Bradley, Emory College, Oxford, Ga.
9. The making of Methodism: Studiet in the Genesis of Institutions. ix. The Genesis of the General and Annual Conferences (Continued). By the Editor.
10. Editorial Departments.

His Fortunate Grace is the title of a new book by Gertrude Atherton, published by D. Appleton and Co., New York. $1.

The book is a picture, a little overdrawn and satiracle, of the personal make-up of the woman's clubs and societies for intellectual culture and the elevation of society, with the fruits of their romantic zeal, their ideals, their theories and the bustling vehemence of nothing.

The end of all is a romantic style of mind which takes mightily to tittled gentry from Europe, who have learned how to repair the fortunes which their dissipations have wasted by marrying American heiresses. Augusta Forbes, with her airy notions of amelinating the condition of all mankind, does what she can toward it by giving herself and fortune to his "Fortunate Grace," a dissipated, broken down scion of nobility, the Duke of Bosworth.

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SOLD THIRTY-SIX.
The best time I made in making butter was in 58 seconds, temperature was 64, cream was ripe, thick and sour. A grandson of mine, six years of age, made butter in one minute and a quarter from one gallon of cream, temperature and quality of cream same as above named. I sold thirty-six.
J. E. DREISBACH, Carthage, Mo.

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The "Queen" is a success. Mr. Paine says he would not take twenty dollars for it if he could not get another. The butter has come three times in one minute, usually in two minutes or two and a half. Once it was five minutes, which was the longest time. We churn over eleven pounds a week; churn three times a week.
MRS. S. C. PAINE, Orwell, O.

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A. W. COLEMAN, Wilmore, Cambria Co., Pa.

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SOLD SEVENTY-FIVE.
The Queen Butter Maker is O. K., and I have no trouble in getting butter in one and three minutes and have got butter in fifteen seconds and the more you use it the more you can do with it, as it is different from any other churn or machine. You can make more butter and better butter in less time; it does all they claim. I sold seven machines in one day. R. A. E. HANEY, Port Huron, Mich.

SOLD TWELVE.
I traveled four days in my immediate neighborhood last week and have sold twelve "Queens." I have churned five times for different parties; the shortest time was three minutes, the longest time was seven minutes (milk, not cream). Did not have the temperature of the milk right.
W. D. LATTA, University Station, Orange Co., N. C.

Any of our readers who have not investigated the "Queen" should write to the Queen Butter Maker Co., 14 1-2 E. 3rd St., Cincinnati, Ohio.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

MAY 16.

Paul Preaching to the Gentiles.

ACTS XIV. 11-22.

Golden Text—"I have set thee to be a light of the Gentiles." (Acts xiii. 47.)

Topical Outline—I. The Unthinking Multitude. (Verses 11-13.) II. The Orthodox Teachers. (Verses 14-18.) III. Persecuted, but Faithful. (Verses 19-22.)

Time—A. D. 46.

Place—Lystra.

Reference Word—"Gentile."

Lesson Hymn—No. 675.

READINGS FOR THE WEEK.

Preaching to Gentiles, Acts xiv. 11-22.

Restriction Removed, Mark xvi. 15-20.

Heathen Ignorance, Acts xvii. 29, 30.

A Light to the Gentiles, Isa. xiii. 1-6.

Persecution Foretold, Jno. xv. 18-22.

Rejoicing in Affliction, 2 Cor. i. 1-11.

Fellow-heirs, Aph. iii. 1-12.

The Jews of Antioch in Pisisdia had raised such a furor over the fact that Paul and Barnabas admitted the Gentiles of that city to the privileges of the gospel that it became necessary for them to leave that region for a time. They remembered the instruction of the Master, "When they persecute you in one city, flee to another." They did not omit to obey that other injunction to shake off the dust of their feet against such cities.

Having travelled mainly northward since they had left the Island of Cyprus, they now turned their steps to the southeast, and came to Iconium, a town situated on the elevated table land of central Asia Minor. They would find there a contingent of frivolous and trifling Greeks; a number of Romans, chiefly officers of the Roman government, haughty and contemptuous; Jews in some considerable numbers, for they had a synagogue; and some of the older population of the country.

They went into the synagogue on the Sabbath day and delivered their message with great power, so that there were large numbers of converts both among the Jews and among the Greeks. But the Jews who did not believe stirred up opposition to them; they preached boldly on. God confirming their word with signs and wonders. After the lapse of some time, we know not how long, the opposition made an assault upon them and were about to stone them. Seeing that they could stay no longer they fled again, this time still further into the interior. They left the great thoroughfare on which they had travelled from Antioch, along which the great caravans and armies of the time went, and betook themselves into a sort of an out-of-the-way place, Lystra, which lay to the south of Iconium, rather in the foothills of the mountains, probably that they might have the opportunity of preaching the gospel without being hounded down by these Jews whom they where leaving behind. The people there were a rude and superstitious lot, speaking the language of their native province, Lycaonia.

Paul had come in contact with intelligent heathenism before, in every place they had visited, but here he was face to face with backwoods heathenism. The simplicity with which they took up the notion that the gods had come to visit them when Paul had healed a cripple among them is proof of their crudeness. There seems to have been no synagogue of the Jews there, and so but few Jews. You would call it a rather unpromising field, and so it looked; but this missionary by-play of the great apostle, by-play as men would estimate the matter, proved to be a great trip. True he got himself stoned by these same people who a few days before wanted to do him and Barnabas divine honors—hosanna today and crucify him tomorrow, has often been heard in this world, he was dragged out of this city for dead; but they established a church there for all that, and what is more important, he found Timothy there and got him converted to the faith. It was by no means a fruitless missionary trip after all.

When the storm grew so dark that they could stay at Lystra no longer they flew to Derbe, still to the southeast and just over the mountains from Cilicia, Paul's native province. They do not seem to have encountered any opposition at this last place, probably they had at last gotten to a place where there were no Jews. There they preached the gospel.

This brings us to the extreme limit of the first great missionary journey. From this point they go back over their route, confirming and establishing the churches they had planted till they come to Attalia, the seaport of Antioch in Pisidia whence they sail to Antioch in Syria, whence they had gone out. And what a tour was this! What faith, consecration, courage these men had!

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"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline, ¶ 249.

MAY 16, 1897.

PROV. XXII. 1.

To be well esteemed of men is the desire of every generous and honorable man. Every thing must yield to true manliness, for the making of man is the end and the object of all the resources which God has provided for us. The sun shines, and the sea rolls, the winds blow and the harvests grow, the earth exists with all its glories and wonders to make men. We build great institutions of learning and equip them with museums, and cabinets and libraries to make men. The ablest teachers in every department of learning are there to make men. It takes a great deal to make a man. An immense amount of raw material must be worked up to constitute a man.

Solomon refers us to the estimation in which a man is held for what he is in himself. Seperate him from riches, and from all adventitious circumstances that would in any way give him any advantage of mere surroundings and judge him in himself. A good name—an approving judgement is worth more than all else.

But let no one defraud the world by a good name. There is an earnestness of desire for a good name which betrays men and eventually brings them to disgrace. A good opinion which is not well founded can not last long. It is often necessary to stand with the dishonored and condemned at the present if one would be true to principle and stand approved at last. So the divine Saviour was condemed with the wicked that he might be put to the severest test and stand perfect in the world's thought forever. One must not forget to be true and pure in his desire to be thought so.

A good name should be regarded as one of the rewards of good character. We must look then, to character. Character making is the supreme aim through good or evil report.

A good name should be desired because of the love of others rather than the love of one's self. Then there are those who seek their own gain in the good opinions of others for thereby they are able to controle others according to their own will. On the other hand there are those who seek to save and benefit those about them. They are benefactors; like the good man who said "I was eyes so the blind and feet was I to the lame, I was a father to the poor." Let our desires be to win a good name only by true goodness, and that we may truly save others and not make a gain to ourselves of their love and confidence.

Roanoke, Alabama.

My Dear Leaguers.—At Palmetto from where I sent you my last letter, there is not any league. They had one about a year ago, but it died from a complication of diseases—such as spiritual ennui, lack of interest and enthusiasm and a burning desire to do something in the Master's name. They have, however, a young man's prayer meeting, which meets every Sunday afternoon. This prayer meeting is not denominational, but is participated in by all the Christian young men of the place, of which there is quite a number. There is not any religious organization for the young ladies, so I urged them to resucitate the league. They have a noble lot of young people, and could accomplish much good, could they have some intelligent direction and flowing enthusiasm. Let us pray that they may do the right thing.

From Palmetto we went to Grantville, a highly cultured, moral and religious community, which I found principally Methodist. We worked under the auspices of the Methodist ladies at this place, and, notwithstanding the weather was exceedingly inclement, had the most appreciative and responsive audience of our tour to date. I found a league at Grantville, but they are not doing good work. They are doing the best they know how, but are very far short of the great and maguanimous possibilities of league work. They have devotional meetings every other Sunday, but do not follow the topic cards. Indeed, they were without cards. I gave them a few which I had on hand and urged them to order some at once. I think they will do so. They have monthly literary meeting but are not following the reading course. I really think they are giving more attention to this department than any other.

At Hagansville I spent one night with our pastor, Bro. Davies. I found him alive to the interest of our Church and all Church work. He told me they had a league, which was in very good working order. He seemed to be alive to the benefits that may be derived from an active league. Funny to relate, the pastor at Grantville couldn't so much as tell me at what time the devotional meetings were held. These towns are all small and do not have services more than two times a month,—some of them only one time a month, and I cannot think of any thing that would be of greater help to pastor and people under such circumstances than a live, well organized and wisely directed league. I th nk these pastors are dead to the great necessity for leagues in their charges.

Here at Roanoke, Ala., I find our Church has a league which meets two times a month on Sunday afternoons. They do not use the topic cards. Just why they do not I have not learned. I cannot conceive of a league being perfect in work and purpose, that fails to follow the work as outlined by our committee. Surely they cannot gather the same inspiration as comes to those who know that throughout the country are thousands engaged in the same work. I have not yet found a league that is the equal of ours, and I pray every day that you may continue steadfast, working together for good to saint and sinner.

We had a glorious good meeting Sunday. This town has a population of 2,000 and they gave Willie at his Sunday service an audience of fully 500, and at his concert fully 400. At the Baptist and Methodist Sunday-school there were 200 pupils present. Remember this town has not more than 2,000 people, of which 25 per cent. are colored. I would that Brinkley could manifest such interest in religious work. I will not say any thing to you on the lesson for today. Bro. Wilson desired a missionary rally, and I trust you will have one of significant import. God bless you.

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ARKANSAS METHODIST.

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

WEDNESDAY, MAY 12, 1897.

Consistency is not to be condemned if it be consistency of prejudice, bigtory and hate.

The only comfort which many find in affliction is to remember that there are others more miserable than themselves.

The desire to be a great preacher in the estimation of the people has made many an one, charged with the Gospel message, unfaithful in the sight of God.

Preaching in Demonstration of the Spirit.

In the salvation of souls and their purification and enlargement, preaching must always be the most important human agency. The only rival is the press. This lacks personality, one of the two cardinal elements of preaching—the other is truth. Phillips Brooks defines preaching as the communication of truth through personality. Christian truth embodied in a book held in the utmost reverence is not preaching. It lacks the vital element of personality. Truth written across the arches of the sky in letters of flaming fire might inspire sublimity and awe, but it would not attain the purpose of preaching. There can be no substitute for a personal presence endowed with the gift of speech and with the subtle magnetism of an earnest soul fully surrendered to the Holy Spirit as an organ of his suasive power. "On the other hand, if men speak to other men that which they do not claim for truth, if they use their powers of persuasion or entertainment to make other men listen to their speculations, to do their will, or to applaud their cleverness, that is not preaching either. The first lacks personality. The second lacks truth."

It must be evangelical truth—not its pleasant elements only, such as the love of God and the bliss of heaven, but its alarming verities also. The highest style of preaching is the tender yet earnest and courageous proclamation of "the whole counsel of God, sin, retribution, atonement, repentance, faith, pardon, purity, judgment, heaven and hell."

Both of these elements of successful preaching are brought to perfection through the indwelling fullness of the Holy Ghost. What we call "unction"—that contagious, indefinable state of the speaker's sensibilities, combining deep conviction of the truth uttered, strong emotion, religious fervor, and melting tenderness—reaches its climax of persuasive energy only under the inspiration of the Spirit of God. This can never be simulated. Vociferation, boisterousness and physical vehemence are clumsy and disgusting counterfeits of genuine spiritual unction, easily detected by an intelligent audience. The arts of the perfect elocutionist, when completely naturalized, may help, as in the case of Whitefield, to widen and deepen the channel through which the warm, liquid stream of power may flow forth into all hearts, but they can never originate that power. It was a capital offense to counterfeit the "holy anointing oil" (Ex. 30, 33) in the Mosaic dispensation. Can it be a venial sin in the more glorious dispensation of the Spirit to stand up in the name of Christ and pour out upon a multitude of immortal souls needing impulse heavenward a wretched counterfeit unction, a mixture of fine prose rhetoric garnished with scraps of poetry, and seasoned with the grimaces and gestures of an actor? Did not our Lord Jesus have such preachers in view when he said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name cast out demons? And in thy name done many miracles? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Matt. vii. 22, 23.)

Meyer describes the distinguishing feature in these preachers as "an impure, often fanatical, boldness in the faith, which, though enabling them to perform acts of a marvelous nature, yet fails to exercise any influence upon their own moral life in this sort of thing described by Paul in 1 Cor. xiii. 2—and the manifestations of which are to be met with in every age, especially in times of great religious excitement." These solemn words of warning of our Lord should be written in large letters over the study table of every preacher, to be pondered in the preparation of every sermon. They are never read by the writer without awakening him to self-distrust and self-examination. This is especially true since reading again and again Stalkers' fifth lecture of his Yale lectures, 1891, entitled "The Preacher as a False Prophet," in which he shows "that the true prophets had to face the opposition, not of heathens, and not of the openly irreligious among their own countrymen only, but of those who had the name of God in their mouths, and were publicly recognized as his oracles. To us these are now false prophets, because time has found them out, and the Word of God has branded them as they deserve; but in their own day they were regarded as true prophets; and doubtless many of them never dreamed that they were not entitled to the name. They must have been a numerous and powerful body." "This is an appalling fact, that the public representatives of religion should ever have been the worst enemies of religion; but it cannot be denied that even in Christendom, and that not once or twice, the same condition of things has existed."

The question, is my ministry of God's Word in obedience to the Holy Ghost; or is it in the interest of selfish ends? Is of vital importance. It is the question whether I am a false or a true prophet. It is, according to him who is the appointed Judge, the question on which eternal destiny hinges. Hence it would be well to examine such criteria as are at hand to decide this momentous question.

First, the Holy Spirit stands by all the truth that he has inspired. If any vital truth is unaccepted and unpopular, and has largely dropped out of your sermons, you may know that your preaching is not prompted by the Spirit of Truth. You have no valid reason for thinking that your proclamation of such generally accepted truth as you do preach is a proof that you are thus far submissive to the dictation of the Spirit, for you may be actuated by motives entirely impure and selfish. He is not a herald, loyal to his king, who proclaims only such commands as please him, and neglects every disagreeable order. This would be the ruling of every jurist. A young curate in England was asked what were the favorite themes of his preaching. He replied, "Free trade and the pleasant parts of Christanity." He probably uttered some kind of ethical or economical truth in every sermon. Does this prove that the Holy Spirit had anything to do with his preaching? "We ask, how often, with real sadness, whence the remarkable impotence of preaching in our time? It is because we concoct our gospels too much out of the laboratories of our understanding; because we preach too many disquisitions, and look for effects correspondent only with the natural forces exerted."

The Holy Spirit inspires only that ministry which subordinate to Jesus Christ, whom he glorifies. He can not be the soul of that ministry which exalts self above Christ. The Spirit's oneness of nature with him forbids it. There are only two themes of preaching—Christ and self. Most evangelical preachers begin with the exaltation of Christ. But many come to an imperceptible switch from Christ to self, and from that point in their history they use the ministry of the Son of God as a ladder up which they climb to grasp the object of selfish ambition, ecclesiastical promotion, literary excellence, oratory, a college professorship, an editorship, money, social standing, or some other soap-bubble. Many are using the gospel ministry as a stepping-stone to something better, in their estimation. The Holy Ghost does not dwell in stepping-stone preachers. A true minister filled with the Holy Ghost feels a repugnance to a college presidency or professorship and he yields to the call only when he is convinced that he can be more effectively preaching Christ in teaching others to preach. It was this that reconciled Doctor Chalmers to the chair of theology in the Edinburgh University. He came to see "that while many were called to catch and salt fish, some men are called to make salt." [All right, but he must be well seasoned with salt himself.]—Rev. Daniel Steele, D. D.

Church News.

The Methodist Book concern in Pittsburgh was destroyed by fire on the 2nd inst.

The Hunter Memorial Church this city is under roof and will soon be completed.

One of the interesting events of the week was the dedication of the new synagogue B'nai Israel in this city Saturday last. It is a beautiful structure of Roman brick, and is situated on the corner of Fifth street and Broadway. Its architecture Romanesque. Dr. Wise, of Cincinnati and Dr. Samfield of Memphis assisted by the pastor Rabi Rubenstine conducted the dedication services.

The Wesleyan Christian Advocate announces that July 7, it will appear in sixteen page form and calls upon its subscribers and agents to come to its aid in meeting the additional expense thus incurred.

The Volunteers of America.

The Volunteers of America celebrated their first anniversary in March. The progress which they have made is remarkable. They begin their second year with 160 posts and 500 commissioned officers and with 3,000 members of their auxiliary or "Defenders League."

Every month half a million of people hear an earnest gospel through their out-door and in-door meetings.

Besides the regular gospel and relief work done at the posts, Mrs. Ballington Booth is conducting a wonderful mission in the State prisions in New York, Massachusetts, New Jersey and California/ More than 1,200 of the prisioners have been converted and have joined the Volunteers Prisoner's League. She is also establishing homes to which they can go when released and where they can receive aid in obtaining work.

In the Northwest territory under the commander of Brig. Gen'l. Fielding, there are now 60 posts and 170 commissioned officers. About 800 conversions were reported from these posts during March.

During the past winter the Chicago posts fed 14,398 hungry people, lodged 9,206, gave away 5,186 garments, 30 tons of coal and 1,055 loaves of bread. They also distributed hundreds of dollars worth of groceries, shoes and medicine to the worthy poor

Besides this last Summer, they gave a free picnic to 15,000 poor childred and afterward a thanksgiving dinner to 1,200 news-boys and a Christmas dinner to 7,000 hungry men.

In this work, so much like the Master's, they desire the help of all the good people. Any contributions can be addressed to Commander Ballington Booth, 34 Union Square, New York, or to Brigadier General Fielding, Atwood Bldg., Chicago.

Personal.

We had a pleasant call from Dr. Dye Monday.

Dr. S. A. Steele is traveling and lecturing in California, and his work is highly commended.

Admiral Meade, one of the best known American naval officers, died on the 4th inst. at Washington, D. C.

It does us good to see in the Texas Christian Advocate of April 1 an excellent picture of our old friend J. S. McKinnon, formerly of St. Louis, now a ranchman at Toby, Tex. At Amphion he established a Sunday-school and was chiefly instrumental in building up a good church, and now he is engaged in like work at Tobey. A good man—there is no higher title.

NOTICE.

All who expect to attend the Epworth League and Sunday-School Conference of the Fort Smith District will please notify me at once. Homes will be provided for all who will notify us of their coming

Fraternally,
JAS. H. O'BRYANT.
Lavaca, Ark.

Make It Unanimous.

The Hunter Memorial enterprise may not need a word of encouragement from Alabama, and yet a grateful "son in the gospel" would speed the work. Dear Dr. Hunter is so loved and honored by me that I rejhice to hear his name mentioned in such connection. Let all the people so unite that a monument worthy his memory may go up in the capital of your great state. I hope to get a brick into the structure and be permitted to worship at its altar. Success to the enterprise. Yours truly,

M. H. WELLS.
Courtland, Ala.

THE HARRISON DISTRICT CONFERENCE

Meets at Valley Springs June 30 and July 1, 4. The following named committees will please be in readiness for work:

Examination for License to Preach—J. W. Griffin, J. M. Williams, J. A. Castell.

For Admission on Trial—W. K. Biggs, C. H. Culpepper, T. M. Jackson.

For Ordination—J. H. Cummins, B. Monk, D. H. Grooms.

The candidates will meet the committees on Tuesday at 2 p. m. June 29. Wednesday will be local preachers' day; Thursday, Sunday-schools and Epworth League; Friday, missions, with a missionary mass meeting at 8 p. m.

The opening sermon will be preached by Rev. J. A. Castell, June 30, 8 p. m.

O. H. TUCKER, P. E.

A NOTE.

BERRYVILLE, ARK., May 7.
DEAR DR. GODBEY:

Kindly publish in the METHODIST the enclosed clipping from "Our Brother in Red," organ of the Indian Mission Conference. The man referred to is now "tramping" it through our Conference. Let the brethren look out for him. I have been in communication with both Brother Pope, who subscribes the article, and his presid ng elder, and they aver that the man, Thompson, is a fraud, and worse.

W. DEAN WHITE.

NOTICE TO INDIAN MISSION CONFERENCE PREACHERS.

There is one Ben F. Thompson, who claims to be a Methodist preacher, and an Evangelist, who is going the rounds in this section of the country. I take this method to warn all our preachers to have nothing to do with him. I have the evidence in my possession to prove that he is an unclean, unsafe man. "A word to the wise is suffic.ent."

S. L. POPE.
Oak Lodge, I. T.

GALLOWAY FEMALE COLLEGE.

Commencement sermon by Bishop J S. Key Sunday, May 30, 11 a.m., annual missionary sermon by Rev. O. E. Goddard same evening at 8 o'clock, literary address by Rev. C, E. Patillo, of First Church at Little Rock, on Tuesday morning, June 2.

Episcopal Visitations, 1897-98.

FIRST DISTRICT—BISHOP KEENER.

Oct. 20. Tennessee Conference, Shelbyville, Tenn.
Nov. 17. North Alabama Conf., Florence, Ala.
Dec. 1. Alabama Conference, Union Springs, Alabama.
Dec. 9. Florida Conference, Tampa, Fla.

SECOND DISTRICT—BISHOP WILSON.

Sept. 15. Kentucky Conference, Mt. Sterling, Ky.
Sept. 22. Louisville Conference, Henderson, Ky.
Sept. 29. St. Louis Conference, Doniphan, Mo.
Nov. 10. Indian Mission Conference, Muscogee, I. T.
Nov. 24. North Mississippi Conference, Oxford, Miss.
Dec. 2. Mississippi Conference, Jackson, Miss.
Mar. 24, '98. Baltimore Conference, Hinton, W. Va.

THIRD DISTRICT—BISHOP GRANBERRY.

Nov. 3. North Texas Conference, Dallas Tex.
Nov. 10. Northwest Texas Conference, Weatherford, Tex.
Nov. 24. West Texas Conference, Cuero, Tex.
Dec. 1. Texas Conference, Bryan, Tex.
Dec. 8. East Texas Conference, Palestine, Tex.

FOURTH DISTRICT—BISHOP HARGROVE.

Aug. 19. Montana Conference, Bozeman, Mont.
Aug. 26. East Columbia Conference, Oaksdale, Wash.
Sept. 9. Columbia Conference, Roseburg, Oreg.
Sept. 22. Pacific Conference, Oakland, Cal.
Sept. 30. Los Angeles Conference, Los Angeles, Cal.
Dec. 1. North Carolina Conference, Raleigh, N. C.

FIFTH DISTRICT—BISHOP DUNCAN.

Sept. 30. New Mexico Conference, El Paso, Tex.
Oct. 7. Northwest Mex. Miss. Conf., City of Mexico.
Oct. 14. Central Mexico Mission Conference, City of Mexico.
Out. 28. Mexican Border Mission Conference, Saltillo, Mexico.
Nov. 4. German Mission Conference, Bartlett, Texas.
Dec. 8. South Carolina Conf., Florence, S. C.

SIXTH DISTRICT—BISHOP GALLOWAY.

July 22. Brazil Mission Conference, Rio de Janeiro
Nov. 10. Memphis Conference, Trenton, Tenn.
Nov. 24. North Georgia Conference, Athens, Ga.

SEVENTH DISTRICT—BISHOP HENDRIX.

Sept. 16. Western Conference, Council Grove, Kan.
Sept. 22. China Mission Conference, Shanghai, China.
Sept. 29. Japan Mission Conference, Matsuyama, Japan.
Oct. 6. Korean Mission, Seoul, Korea.
Nov. 17. Arkansas Conference, Ozark, Ark.
Nov. 24. White River Conference, Newport, Ark.
Dec. 1. Little Rock Conference, Pine Bluff, Ark.
Dec. 16. Louisiana Conference, Crowley, La.

EIGHTH DISTRICT—BISHOP KEY.

Sept. 8. Western Virginia Conference, Parkersburg, W. Va.
Sept. 16. Illinois Conference, Murphysboro, Ill.
Oct. 6. Holston Conference, Bristol, Tenn.
Nov. 17. Western North Carolina Conference, Asheville, N. C.
Dec. 1. South Georgia Conference, Savannah, Ga

NINTH DISTRICT—BISHOP FITZGERALD.

Aug. 19. Denver Conference, Walsenburg, Col.
Sept. 1. Missouri Conference, Albany, Mo.
Sept. 22. Southwest Missouri Conf., Slater, Mo.
Nov. 10. Virginia Conference, Danville, Va.

CHANGE.

Please announce change in Fort Smith district Sunday school and Epworth League conference from May 27-29 to June 2-4.

D. J. WEEMS.

A new Sunday school has been organized in Southwest Little Rock, known as Boulevard Sunday school, H. J. Miller superintendent. It starts off well.

ARKADELPHIA, ARK., May 10.

THE COMMENCEMENT OF ARKADELPHIA METHODIST COLLEGE

Will be from June 4th to 8th.

June 6, 11 a.m., commencement sermon, Rev. R. D. Smart, of Memphis; 8 p.m., missionary sermon, Rev. J. R. Moore, P. E.

June 8, address to graduates, Rev. W. F. Evans, Washington district.

All friends of the school cordially invited. Respectfully,

G. C. JONES.

For Ladies and Children's Hosiery, go to Quinn's.

The Pine Bluff District Conference will convene in DeWitt, Monday, July 5, 8 p.m. Rev. Jno. F. Carr will preach the opening sermon, after which the Lord's supper will be administered. As a matter of economy of both time and money, we will hold no District Epworth League or Sunday-school Conference this year. But these great interests will be duly discussed and seriously considered at DeWitt. At least two days will be devoted to them. A programme giving topics and speakers will appear later. All Sunday-schools and Leagues are earnestly urged to send at least one delegate each.

The well-known hospitality of DeWitt is a guarantee of ample accommodation for all. We hope to get half fare over the Cotton Belt Railroad and Stuttgart and Gillett Railroad.

JNO. H. DYE, P. E.
Pine Bluff, April 22.

HALL'S Vegetable Sicilian HAIR RENEWER.

The best hair grower, color restorer, dandruff eradicator, scalp cleanser, falling hair and baldness preventer and curer known to science. A fine hair dressing. Physicians recommend it. R. P. Hall & Co., Props., Nashua, N.H. Sold by all Druggists.

Attention Leaguers.

Helena District, Epworth League Coeference Clarendone, Arkansas, May 18-20, 1897.

The Epworth League Conference of the Helena District will convene in Clarendone, Tuesday night, May 18, and continue until Thursday, the 20th.

All Leaguers expecting to be present will, at once, notify Rev. R. C. Morehead, Clarendone, Arkansas.

The programme appeared in the ARKANSAS METHODIST of a recent issue.

Reduced rates on the railroads can be secured. Get a certificate of paying full fare going. We want every pastoral charge represented.

Be sure to bring a written report of your year's work.

JOEL E. WYNNE, President,
Helena District Epworth League.
Forrest City, Ark., May 5, 1897.

The District Epworth League Conference of Morrilton district will meet in annual session at Conway on May 28-30. All Leagues are requested to send as full delegation as possible.

A delegate is allowed for every ten members and fractional part thereof; all visitors will be welcomed. We hope to procure one or two men of prominence to address the Conference. Let us have a large attendance that the interests of the league may be strengthened.

Those expecting to attend should send their names to Mrs. Gist, Conway, Ark.

MACK JENKINS, Pres.

The best place to buy your laces and embroideries is at Quinn's.

Fancy Rustle Skirting, Light weight, just received at Quinn's.

Christian Life.

A Prayer for the Spirit.

The prayers I make will then be sweet indeed,
If Thou the Spirit give by which I pray,
My unassisted heart is barren clay,
That of its native self can nothing feed.
Of good and pious work Thou art the seed
That quickens only where Thou say'st it may.
Unless Thou show to us Thine own true way
No man can find it. Father, Thou must lead!
Do Thou, then, breathe those thoughts into my mind
By which such virtue may in me be bred,
That in Thy holy footsteps I may tread.
The fetters of my tongue do Thou unbind,
That I may have the power to sing of Thee,
And sound Thy praises everlastingly.

—Michael Angelo.

The Lesson of the Cross.

A poor woman suffering from deep affliction was given the cross with its little purple ribbon by a devoted member of the King's Daughters. The meaning of the initials was not explained. In puzzling over them she read them in this order, "I. N. H.," and through her grief, found this message, "Iron nails hurt." It was the sympathy of a suffering Savior for which her heart was longing, and through the little emblem came the assurance of another's deeper pain and loving sacrifice.—Selected.

Soul Winning.

"He that winneth souls is wise."

Winning souls is more important than doctrinal controversy. The preaching that converts is doctrinal enough. There are some professed Christians who will controvert our doctrine, but never try to lead a soul to Christ.

The supreme need of the church is not machinery, but Holy Ghost power. The successful physician must make a correct diagnosis in order to affect a cure. It is no less true of the church. Humanity is sin-sick. A church that is spirit-filled winneth souls. Can anything be more desirable than soul winning? The God-man speaks concerning the reclamation of that lost sheep.

'Tis not for man to trifle,
Life is brief,
And sin is here.

Sensationalism has about run its race. The old story is good enough for me. JOHN TILLAR.

Tillar, Ark.

Fullness of Blessing.

The reality of what God has done for us while we were yet unreconciled may surely be our warrant for the reality of what He will do for us now that reconciliation has been effected. The love that was manifested in Him that died for our sins is exerted in Him that even now liveth for our justification. Christ is the same whether His love be shown in dying for us or in living for us; it is but one Spirit under a different administration. "Reach hither," then, He may still say to many a cold and doubting disciple, "thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing."

The Christian name and profession is, to a mere professor, something which he carries about with him, because he does not know what else to make of it. Perhaps at some future time he means to make good these title-deeds, to claim the citizenship they confer; at any rate, they may lie beside him dormant. He leaves them alone for the present. But there is many a sincere Christian among us whose position is far more trying and inconsistent, for to him this holy name and profession is not a change of goodly raiment laid by because unsuited to his actual wear. He is bidden to the wedding; he is called to the battle; he knows that garments are provided for the guests, armor for the soldiers; yet in this there is less satisfaction than might have been expected. He does not move about in his new apparel with ease and freedom; he asks himself if it was made for him; he knows that he does not fill his armor; he will not let go his sword, but he does not use it freely; even his wealth embarrasses him, for while he is haunted by an uneasy consciousness of its responsibilities, he is a little soothed by the actual reality of its enjoyment.

What advantage is there in being a Christian? Is our Lord to be among us only as a mighty man that cannot save? I sometimes suspect that much of our feebleness of spirit may be traced to a secret reservation of the heart. We are not minded to serve God with our whole hearts, and therefore dare not look to Him to bless and help us in our whole lives. We seem to look upon His promises as things reserved either for extraordinary Christians, or for ordinary ones perhaps on extraordinary occasions—for seasons of distress and difficulty—those great waterfloods in which we all, as if instinctively, turn to God as to a place to flee unto. Yet show me the Christian who believes in and lives by every word which comes from the mouth of God, who expects to be answered in his prayers, to be aided in his deeds, to be strengthened in his conflicts by the Saviour in whose person he is accepted; who, in the simplest affairs of everyday life does God's bidding because in His word He has so commanded, and expects His help because He has promised it, and I will show you one, like St. Stephen, full of faith and of power—a Christian man or woman who, in Christ, is and has all things.—A Present Heaven.

For Seasickness

Use Horsford's Acid Phosphate.

Dr. J. FOURNESS-BRICE, of S. S Teutonic, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent seasickness."

We solicit your orders

for Cook, Gas and Gasoline Stoves, Refrigerators, Screen Doors and Windows.

FONES BROS. HARDWARE CO.

FROM BALTIMORE.

The Maryland Construction Company, of Baltimore City, Building the Baltimore Belt Railroad, North avenue and Oak street, Baltimore, Md., Nov. 19, 1895.—Electrolibration Company, No. 1122 Broadway, New York, N. Y.—Gentlemen: On Oct. 23 last, you will remember, I sent you a check and order for an Electropoise. Since that time I have applied the instrument to my ankle ten times. Previous to that time life was held lightly by me, not being considered worth living under such a condition of suffering as fell to my lot. My friends know and rejoice in the change effected in me, presumably by the use of the Electropoise. I no longer starve myself, but have a ravenous appetite, a good digestion, and if my friends are to be believed, a cheerful countenance, but this is all aside from my main purpose in writing, which is to order two more of your instruments, with book of directions, etc., of course, for which you will find enclosed my check for $50.

Please send as soon as possible, as one of my friends wants to die or thinks he does, and I want to show him that life is altogether worth living, in company with the Electropoise.

He will not be hard to convinced as he saw me every day before I owned an Electropoise, and he sees me every day since. The argument is unanswerable. Yours truly,

JOHN B. BATT.

Price $10. Godbey & Thornburgh, Little Rock, Ark.

On a red hot day Hires Rootbeer stands between you and the distressing effects of the heat.

HIRES Rootbeer

cools the blood, tones the stomach, invigorates the body, fully satisfies the thirst. A delicious, sparkling, temperance drink of the highest medicinal value.

Made only by The Charles E. Hires Co., Phila. A package makes 5 gallons. Sold everywhere.

DYSPEPSIA, INDIGESTION, HEART-BURN, and all Stomach Troubles quickly relieved and cured by FLORAPLEXION. Sample bottle free by mail. Every drop is worth its weight in gold when you need it. Address Franklin Hart, 92 John St., New York.

EPWORTH ORGANS & PIANOS

For Homes and Churches. No Agents. Shipped direct at factory prices. SENT ON TRIAL—no money wanted until instrument arrives in good order and is found as represented. *Catalogue Free* if you mention name and address of your Pastor as reference. Williams Organ & Piano Co., Methodist Book Concern Bldg., 57 Washington St., Chicago.

WE NEED A PIANO.

FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

Ask questions of the dealer before buying—ask him if he buys them and if so does he pay cash for them, or does he handle instruments on consignment.

On the face of it there is no doubt about the dealer who pays cash for his goods. He buys the better quality for the least money, does not have to represent an instrument above its real grade to make his profit and his patrons secure the greatest advantage.

The dealer who buys pianos and organs on time or on consignment has to pay for the accomodation and those who buy of him pay every cent of that extra cost. As all dealers require a lease or notes for payments, find out if he sends them out in settlement for instruments or uses them as collateral! In either of these cases their going into the hands of third parties may offset any agreement regarding extension or failure of contract as third parties holding notes often show that they are "innocent holders."—Buy from a firm who will not trade with your notes.

WHAT INSTRUMENT?

There are many excellent pianos and organs now being manufactured, among which there are such a variety of handsome cases and finishes, the tone and touch of which leave nothing to be desired, the and individual taste can be suited to a nicety. For the reason that there are so many fine instruments it is also true that there are many times as many pianos and organs which are practically not worth buying. To obviate the possibility of getting an inferior instrument, if you do not wish to risk your own judgment, confine your dealing with a wellknown and reliable firm, and one whose financial standing insures protection on their guarantees. Then the purchaser runs no risk. We'd like to have you ask us questions about our ability, capital, methods of business, guarantees and any other question pertaining to pianos and organs.—Ask any of our thousands of customers about us! We are proud of the record.—43 years continuous business and satisfaction given to patrons.

Hollenberg Music Co.,

317 MAIN ST., LITTLE ROCK, ARK.

3 BARGAINS IN TEACHERS' BIBLES

Bagster's Comprehensive Teachers' Bible contains the Old and New Testaments, with new and revised helps to Bible study; a new concordance and an index Bible atlas, with fourteen maps, minion type; size of page, 5 1-2x8 1-2 inches; bound in seal grain leather, divinity circuit (overlapping edges with rubber band), round corners, gold edges; price, postpaid, $2.00.

Holman Self-Pronouncing Bible; minion type; contains all modern teachers' helps, maps, etc.; bound in morocco, linen lined, divinity circuit (overlapping edges with rubber band) Price, postpaid, $2.25.

Holman's Pronouncing Large Type Bible contains the Old and New Testaments, with complete helps to the study of the Bible, with many illustrations and maps. Burgeois type; bound in seal grain leather, divinity circuit (overlapping edges with rubber band) round corners and gold edges. Price, postpaid, $3.50.

These Bibles are remarkably cheap at these prices. Send us your order, and you will thank us for furnishing such bargains. GODBEY & THORNTURGH, Little Rock, Ark.

For the Young People.

"Tiss Me Dood Night."

"Pease mamma, pease, tiss me Dood Night."
My blue eyed love with sunny curls
Stood pleading, 'tween her sobs and tears.
I said, "I can't kiss naughty girls."

I led her to her snowy cot,
"Pease, mamma, pease," she sobbed again,
"I won't be naughty any more."
I left her, all her pleadings vain.

I had been reared in Spartan school,
And deemed it duty to controle
With rigid rule, nor even knew
That Love with love should sway the soul.

I heard her sob, my Mother heart
With yearning filled to sooth and cheer,
Yet I refrained, and in her sleep
My Baby still lay sobbing there.

'Twas midnight, when I felt a touch—
A fevered hand lay on my brow.
My white-robed baby pleaded still,
"Pease, mamma, pease, I tan't s'eep now."

All through that agonizing night
Delirious she moaned in pain,
The little broken heart still pled
For kisses that I gave in vain.

At dawn the Angels hovered near:
She nestled close, an I smiled, and said,
"I won't be naughty any more."
And in my arms my babe lay—dead.

And I am old; the passing years
Have brought no comfort in their flight,
My heart still hears that sobbing cry,
'Pease, mamma, pease, tiss me Dood Night."
—The Forum.

A Hero.

An act of heroism that is worthy of being chronicled is reported from the British Columbia mining town of Rossland. Two miners working in a hundred-foot shaft of the Young American mine, had filled an iron bucket with ore, and it was being raised to the surface by a man named Jim Hemsworth. The crank which he was turning broke at the elbow and he was knocked down. The cogs failed to hold the load and the bucket was rapidly desending upon the heads of the miners below, when Hemsworth threw himself on the reel and blocked the machine by thrusting his arm into the wheels. His arm was so lacerated that amputation may be necessary. He was released after a few moments, and when asked whether he was much hurt, replied: "What is the difference, so long as I saved the boys?"—Messenger and Visitor,

The President as a Match-Maker.

The president has shown a great interest in the love affairs of a young man from Ohio, and has has taken a role in a romance which does credit both to his heart and head. The young man referred to may be called Jones for purpose of identification, and he may be located at Cincinnati, although he has a different name and lives in another place. Shortly before the inauguration Jones called on the President at Canton to pay his respects, and to his embarrassment Major McKinley inquired, how he was getting on with his love affair. Jones dodged the question, but the major pinned him down, and finally extracted from his reluctant lips a confession that he had not been able to persuade the young lady in the case to accept his heart and hand, although he yet hoped to do so. Jones explained that his prospects were not very alluring, and that love in a cottage had no attractions for the young lady he desired for his wife.

"Do you think she would like to live abroad for a little while?" asked the president.

"I wouldn't wonder," said Jones. "Although I have never discussed that subject with her, I imagine she is like most young ladies, and that she would enjoy seeing foreign lands."

"Well," said Major McKinley, "if you think it will do any good, you tell her that I will give you a consular appointment as a wedding present. Pick out eight or ten places in Europe that you think would suit her, and when I take up consular matters I will nominate you for one of them."

Jones thanked Major McKinley warmly, and has since informed him that he is to be married early in June.—New York Tribune.

Miss Maggie Hannah

DANVILLE, ILL.

Long Suffering from Headache Cured by Dr. Miles' Restorative Nervine

HEADACHES are the bane of woman's life. Frequently relieved but seldom permanently cured, the ultimate result is continual misery. Miss Maggie Hannah, 521 Chestnut St., Danville, Ill., says in June 1896: "I cannot add to my testimony of last year except that I am well and strong. Two years ago I had such a pain in my head that I ate nothing, was desperately nervous and could not sleep. Other complications peculiar to my sex set in, and our physician called another in consultation. They decided I had consumption and must die. I commenced taking Dr. Miles' Restorative Nervine and the second night obtained the first nights real sleep in four weeks. I know that Dr. Miles' Restorative Nervine saved my life.

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Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health, grapple with and neutralize the impurities, driving them completely out of the system.

Radway's Pills

Have long been acknowledged to be the Best Cure for

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PERFECT DIGESTION will be accomplished by taking Radway's Pills. By their Anti-Bilious properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These pills in doses from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills, taken daily by those subject to bilious pains and torpidity of the liver, will keep the system regular and secure healthy digestion.

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Conference Collection Cards.

The preacher in charge should begin eaaly to raise his Conference collections. The card system has been used successfully by many pastors. We have the cards printed for members to subscribe to these funds. We send them postpaid at 50 cents per 100.

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To Sunday-schools.

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.

GODBEY & THORNBURGH,
Little Rock, Ark.

Cured Him.

MASON VALLEY, ARK., Jan. 31.
Godbey & Thornburgh, Little Rock, Ark:

I received the "Electropoise" which I ordered some time since. I commenced using it for "hip joint disease." After six days' treatment I was able to go where I pleased.

I had been suffering with a pain in my hip. The doctors said it was "Sciatic Rheumatism" and that they could do me no good. I have used it once or twice since, an hour or two at a time. Am now about cured. I am very thankful for what it has done for me. I would not do without it.

I remain, yours truly,
W. H. MASON, SR.
February 3, 1897.

80 Cents. Send on your order We will sell you the Methodist Hymn and Tune Book (boards) at 80c. Reduced from $1. Send on your orders.

Godbey & Thornburgh.

Our Church at Home.

MAMMOTH SPRINGS.

On Sunday last, May 2nd, I preached at Willowford both morning and night to good congregations. At the close of the sermon at eleven o'clock I solemnized the rites of matrimony between Dr. G. H. Myers and Mrs. Mary J. Hail of Williford. Following the marriage ceremony, I baptised the infant daughter of Sister Annie Hall, grand child of Sister Hail.

We are preparing to observe Children's Day, and will use the prepared programme.

Have held no protracted services as yet, but expect to do so soon. The outlook is hopeful.

N. E. SKINNER.

Mammoth Springs, Ark.

ROCKY COMFORT, ARK.

DEAR METHODIST:—As you are aware, it's some trouble and worry to pack up and move. But I think we are recovering from the wounds inflicted by our recent move, which occured May 5, 1897.

Notwithstanding the trouble and unpleasantness of moving, it sometimes terminates in pleasure and profit. Within an hour after reaching our destiny, the necessaries of life began to flow in. Among the rest we received an invation from Dr. F. T. Savage for supper and breakfast, which was gladly accepted. Sunday is "Childrens Day," here. We pray for a profitable time.

F. F. HARRELL P. C.

EDNA, TEXAS.

My Dear Editor.—I have received many letters from brethren and friends, asking about the country. This, Jackson county is an old county but has been a stock country but is being sold out very rapidly for farms, and is a fine farming country; produces fine corn, cotton, oats and all kinds of vegatables. Some kinds of fruit do well, pears, plumbs, grapes. Land is worth from $8 to $12 per acre. The health is very good—not as some places in Texas; yet good. We have good Churches and schools. This country is filling up very fast. A good lumber yard would do well here. I am in fine health and able for hard work, and my Church is in very good condition. Have received sixty in the Church since Conference.

J. A. BIGGS.

JONESBORO STATION.

We have just closed a revival meeting in which there were fifty eight professions of religion and fifty accessions to our Church. I don't think I have seen the Church more alive to its duty and more anxious fot the salvation of sinners. One day service was given to the women of the Foreign Missionary Society to hold their regular monthly meetings, and we found the same anxiety and enthusiasm for the salvation of the heathen. Bros. Frank Ritter and John Eidson assisted me in the meeting. All praise and honor be unto the Lord for the prosperity of His cause in our midst,

W. B. RICKS.

NOTE FROM G B. GRIFFIN.

The dark clouds are hanging over us. Six weeks ago one of our horses died, and this morning our last one is sick. Five weeks ago my wife was taken sick; and of course I did not fill my appointments. Bro. Lee Bearden, who is in Yellville institute and will be at the next conference for admission on trial, has kept up my work. The second week of my wife's sickness I received a letter from the wife of Dr. H. L. Griffin, of St. James, Stone county, Ark., stating that he was sick with typhoid fever, and he wanted me to come and stay a week or two with him. The same day my wife did not look like she could live. I wrote to his wife that if my wife got so I could leave her I would come, but she did not, and in answer to my letter told his wife to write me to come at once if possible. The 27th of April I received the sad news that on the 25th he passed from labor to reward. He was a member of our church. Four years ago I made a visit to his home and he was a good faithful member. Two years ago I met him for the last time on earth at the bed of our sick mother, who is still confined to her room waiting for the angels to come for her. God take care of his wife and little children.

Bro. Godbey, and all who read this, pray for my dear wife and for her recovery.

These are the darkest days of my ministry. But the Lord do s all things for our good. Our people have been good to us in our affliction. God bless them.

G. B. GRIFFIN.

WHAT WE INHERIT

We are not to blame for. We can not be held responsible for the dispositions and tendencies which we derive from our ancestors, nor are we responsible for the germs of disease which may manifest themselves in our blood as a heritage from former generations. But we are responsible if we allow these germs to develop into serious diseases which will impair our usefulness and destroy our happiness. We are responsible if we transmit to our descendants the disease germs which it is possible for us to eradicate by the use of Hood's Sarsaparilla, the one true blood purifier. This medicine has power to make rich, red blood and establish perfect health in place of disease.

Read Quinn's adv.

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St. Louis Southwestern Railway. Office of General Passenger and Ticket Agent. St Louis April 21st, 1897.

All Agents:

I understand from newspaper clippings that a Mr. H. T. Statti and a Mr. N. J. McArthur are travelling around through Arkansas and Texas, representing themselves as being connected with the Cotton Belt Route, as Special Advertising Agents, claiming that the Cotton Belt Route proposes to issue a folder descriptive of the territory, and that they are soliciting advertisements and write-ups for this folder in the name of the Cotton Belt Route.

This is to advise that the gentlemen referred to have no connection whatever with this Company. This Company does not propose to issue any such folder as intimated by them, and disclaims any responsibility whatever for any of their acts in such matter.

Please notify the public accordingly.

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SHATTERED.

The Precarious Condition of Professor A. H. Nye.

A Prominent Iowa Educator's Painful Experience as Related by Him to a Newspaper Man.

From the Gazette, Cedar Falls, Iowa.

The la grippe, that dread disease that had such a run throughout this country three and four years since, left many who were previously in robust health with shattered constitutions and seemingly confirmed invalids.

Prof. A. H. Nye, living at No. 2500 Olive Street, Cedar Falls, Iowa, was among the number left by the disease in a precarious condition, his nervous system shattered, and with a general debility of his entire system; no strength, feet and limbs swollen, in fact, he was almost helpless. Prof. Nye is a native of New York State, having come west in 1886—a healthy, robust man. He is a school teacher by profession, having served as county superintendent of schools of this (Black Hawk) county, several terms, and he has the respect of all with whom he comes in contact. His helpless condition called forth the sympathy of the entire community. He tried the best medical skill procurable, and spent most of his ready means in the vain endeavor to recover his health, and had about given up completely discouraged He had stopped taking treatment, being fully convinced in his own mind that there was no help for him, and that he would have to spend the balance of his days as an invalid, a burden to family and friends. Some one who had heard of Dr. Williams' Pink Pills, spoke to him about them and urged his giving them a trial. His poor success with eminent physicians made him skeptical and he had no faith in what was called proprietary medicine, and would not listen to this advice for some days. The friend being persistent, however, and having faith in the Pink Pills, would not let up until he had finally prevailed upon the sufferer to send for a box, which he reluctantly did, and after receiving them decided to give them a fair trial. The first box relieved him in a surprising manner; yet he was not convinced that it was the medicine that helped him, but the weather had turned pleasant, and did not send for a further supply until he was again about as bad as before taking the pills. Then he concluded he would make another trial, and took three boxes, and today he is nearly if not as quite as well as before the attack of la grippe. It is needless to state he cannot say to much for Dr. Williams' Pink Pills for Pale People, for people who have been left in poor health from la grippe or any other cause. Any one wishing to test the validity of this letter can write Mr. Nye, No. 2500 Olive Street, Cedar Falls, Iowa, and he will cheerfully recommend the medicine, and state his condition before and after using.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female, and all diseases resulting from vitiated humors in the blood. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for $2.50, (they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

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Woman's Missionary Society, Arkansas Conference.

DEAR SISTERS—Please be prompt in sending your yearly report of auxiliary and juvenile society to Mrs. V. V. Harlan, Clarksville, Ark., and also to your district secretary. Collect all dues for the year just past. Do not forget the contingent fund, which is 20 cents per member for the year. Let us make a clean record this time.

Do not fail to send a delegate from your auxiliary and juvenile society. We suffer great loss each year by not having a full delegation.

Observe May 28 as a day of fasting and prayer for a great forward movement in our woman's foreign missionary work.

MRS. O. H. TUCKER, Pres.
Yellville, Ark., May 6.

Auto-Biography—Bible Woman.

ANNUAL MEETING—W. F. M. S., LITTLE ROCK CONFERENCE.

Our dear Sister Marshall has just received from press her auto-biography, completed in her 84th year. It comes in neat compact form, and will be read with interest, as well for the merit of its pages, as for the beautifully instructive experiences drawn from the spiritual forces pervading her long and useful life. As an Arkansas book it commends itself to our general readers. Educators will enjoy incidents of her early teaching at Fayetteville, she being at that time the second lady teacher in the state. As for religious influence it begins end ends with the sweetest spirit of obedience, and has already been blessed of God in the reclamation of one immortal soul. May the last work of our beloved sister's life be far reaching and full of sheaves! She gave her young life to the master, and in age he is her strength and chiefest joy. Let us every one gladden her heart by accepting her "sunset offering," purchasing the work of her hands and inducing others to do likewise. The baok is only 75 cents. Address Mrs. A. J. Marshall, Camden, Ark.

The "Conference Auxiliary" grows, but not nearly so fast as the need of God's word among souls abiding in the region and shadow of death. How long will we be satisfied to hold to ourselves all the sunshine of a Savior's love, while he waits that each one put forth a hand to press aside the darkness, and give to the world the fullness of his love.

Sister Donelson, of Pastorio, sends names of Mrs. J. L. Eaton and her daughter, Miss Mollie, with accompanying dollars. How lovely for mother and daughter to join in sending glad tidings to mothers and daughters whose heart breaks because they know not God. Blessings on their active Christian faith and ready work. These dear sisters take our "Woman's Advocate" and moved with compassion toward the heathen they readily acquiesce in service to spread the knowledge of Jesus and his love. Many thanks to Sister Donelson for helpful co-operation. May great grace abound towards "Jones' Chapel," the church of her childhood, sacred to the memory of her father, long since gone to reward.

As has been announced by our corresponding secretary, our annual meeting will convene in Pine Bluff on June 16, opening with sermon by Bro. Goddard, of Monticello, on the evening of that day. Bro. Cline, of Hendrix College, will preach our annual sermon, and we are hoping to have our presiding elder and the local pastors with us, as well as other brethren who may conveniently attend. I ask that every auxiliary be careful to have a representative equipped with full report and with heart alive to the quickening inspiration of the "world for Christ." The young people and children are expected to come with gladness and song. This is the master's work, dear sisters. Shall he be present with us, and shall we be willing that he look upon us and judge our faithfulness? More anon.

In full hope of gospel triumph.
LOU A. HOTCHKISS.

300 TEACHERS: SUMMER NORMALS.

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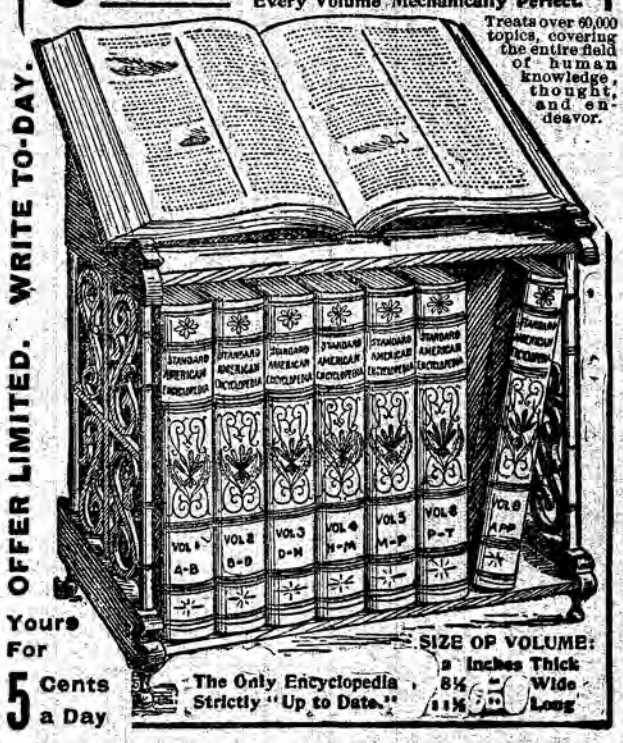

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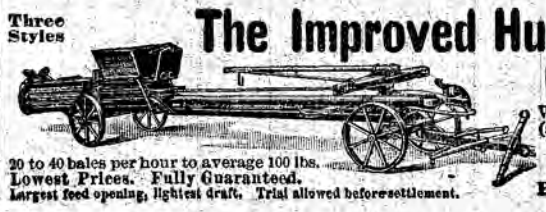

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May: Perryville circuit at Dixie, 1, 2; Aplin mission at Pleasant Grove, 8, 9; Ada circuit at Ada, 15, 16; Morrillton station, 22, 23; Clinton circuit, 29, 30.

June: Cleveland circuit, 5,6; Martinville circuit, 12, 13.

CLARKSVILLE DISTRICT—2nd round, V. V. Harlan, P. E.

April: Dyer circuit at Riverside, 3, 4; Ozark, 10, 11; Lamar and Knoxville at Knoxville, 17, 18; Coal Hill at Hartman, 24, 25.

May: Ozark circuit at Lone Elm, 1, 2; Ozone mission at Woods Mountain, 8, 9; Clarksville circuit at Mt. Olive, 15, 16; Altus circuit at Granade's Chapel, 22, 23.

FT. SMITH DISTRICT—Second Round, D. J. Weems, P. E.

April: Charleston at Charleston, 2, Caulksville at Beula, 3, 4, Sugar Grove at Lick Creek, 10, 11, Paris and Roseville at Paris, 15, 18, Ft. Smith circuit at Spring Hill, 24, 25.

May: Hackett at Hackett, 1, 2, Ft. Smith, First Church, 8, 10, Ft. Smith, Central, 8, 10, Park mission at White Church, 22, 23, Cauthron mission at New Prospect, 25, Waldron at Mt. Pleasant, 29, 30.

Dardanelle District—Third Round, S. S. Key, P. E.

May: Prairie View circuit at Dublin, 15, 16; Dover circuit at Mt. Zion, 29, 30.

June: Danvill circuit at Spring Creek 5, 6; Dardanelle circuit at Cardin's Bottom, 12, 13; Atkins circuit at Bell's Chapel, 19, 20; London circuit at Rushing school house, 26, 27.

July: Rover circuit at Briggsville, 3, 4; Gravelly Hill circuit at Gravelly Hill 7, two o'clock p. m., Walnut Tree circuit at New Prospect, 17, 18; Russellville station. 24, 25.

July and August—Dardanelle station. July 31, August 1.

EUREKA SPRINGS DISTRICT—Third Round, P. B. Hopkins, P. E.

May: Eureka Springs, 30, 31.

June: King's River mission at Pleasant Ridge, 5, 6, War Eagle, at Mt. Zion, 26, 27.

July: Green Forrest, at Rule, 3, 4, Hindsville at Pleasant Home, 9, 10, Huntsville at Arbor, 17, 18, Berryville at Berryvill, 24, 25.

HARRISON DISTRICT—3rd Round, O. H. Tucker, P. E.

May: Yellville station, 23, 24.

June: Yellville circuit at Friendship, 5, 6; Lone Rock mission at Martin Springs, 12, 13; Marshall mission at Big Flat, 19, 20; Bellefonte circuit at Cross Roads, 26, 27.

July: Omaha mission at Oregon Flat, 10, 11; Lead Hill circuit at Protem, Mo., 17, 18; Mountain Home circuit at Wesley's Chapel, 24, 25; Mountain Home station, 25, 26; Valley Springs circuit at King's Prairie, 30, 31.

August: Harrison station, 1, 2; Wiley's Cove at McGuire's Chapel, 7, 8.

FAYETTEVILLE DISTRICT—3rd round, A. H. Williams, P. E.

May: Bentonville station, 29, 30.

June: Centre Point circuit, 5, 6; Elm Springs circuit, 12, 13; Rogers station, 19, 20; Pea Ridge circuit, 26, 27.

July: Springdale station, 10, 11; Prairie Grove circuit 17, 18; Fayetteville station, 24, 25; Boonsboro circuit, 31, August 1.

August: Farmington, 7, 8; Cincinnati, 14, 15; Gravett, 21, 22; Winslow, 28, 29.

September: Springtown, 4, 5.

NEWPORT DISTRICT—Second round, S. L. Cochran, P. E.

April: Walnut Ridge and Pocahontas station, 3, 4; Imboden circuit, 10, 11; Black Rock circuit, 17, 18; Alicia circuit, 24, 25.

May: Jacksonport mission, 1, 2; Newport station, 8, 9; Tuckerman circuit, 15, 16; Reyno circuit, 22, 23; Corning circuit, 29, 30.

June: Pocahontas circuit 5, 6; Siloam circuit, 12, 13; Sedgwick mission, 19,20; Walnut Hill mission, 26, 27.

JONESBORO DISTRICT—Second Round, Frank Ritter, P. E.

April: Shiloh circuit, 3, 4; Marion circuit, 10, 11; Vanndale circuit, 14; Harrisburgh circuit, 15; Lorado circuit, 17, 18; Osceola circuit, 17, 18; Cotton Belt mission, 21; Gainesville circuit, 24, 25; Osceola station, 24, 25.

May: Big Bay mission, 1, 2; Golden Lake circuit, 1, 2; Buffalo Island circuit, 8, 9.

Helena District, Second round. M. M. Smith, P. E.

May: Clarendon station, 1, 2; Cypress Ridge circuit, 8, 9; Brinkley mission, 15, 16; Wheatly circuit, 22, 23; Jericho mission, 30, 31.

June: L'Auguille mission, 5, 6.

LITTLE ROCK CONFERENCE.

HOT SPRINGS DISTRICT—2nd Round—J. A. Sage, P. E.

April: Oma circuit, 3, 4; Mt. Ida, 10, 11; Amity circuit, 17, 18; Mena station, 24, 25.

May: Cherry Hill circuit, 1, 2; South Hot Springs, 8, 9; Malvern Hill, 15, 16; New Liberty circuit, 22, 23; Saline circuit, 30, 31.

CAMDEN DISTRICT—Second Round, J R. Moore, P. E.

March: Fordyce 6, 8, Stephens and Waldo 13, 14, Cargile 20, 21, Camden ct 27, 28.

April: ElDorado 3, 4, Magnolia 10, 11, Lapile ct 17, 18, Atlanta ct 14, 25.

May: Stamps and Buckner 1, 2, Lisbon ct 8, 9, New Lewisville 15, 16, Bearden ct 22, 23, Hampton ct 29, 30.

June: Camden station 5, 6, Harmony Grove ct 12, 13, Genoa ct 19, 20, Ouachita ct 26, 27.

LITTLE ROCK DISTRICT—2nd Round, Thomas H. Ware, P. E.

April: Winfield Memorial, 3, 4, Lonoke, 10. 11, Hazen, 17, 18, Mablevale, 24, 25.

May: Le Favre Memorial, 1, 2, Liberty, 8. 9, Hickory Plain, 15, 16, Des Arc and DeValls Bluff, 22, 23,. Tomberlin, 29, 30.

June: Austin, 5, 6, Maumelle, 12, 13, Carslile, 19, 20, Oak Hill, 26, 27.

July: First Church, 3, 4.

PINE BLUFF DISTRICT—Second Round—Jno. H. Dye, P. E.

April: White River, 1; Gillett, 3, 4; Little Prairie, 6; Humphrey, 10, 11; Riverside, 12; Lakeside, 14; First Church, 16; Redfield, 17, 18; Kingsland, 27; Rowell, 29.

May: Rison, 1, 2; Sheridan, 8, 9; English, 11; Sherrill, 13.

ARKADELPHIA DISTRICT—2nd Round—Horace Jewell, P. E.

April: Alexander circuit, 3, 4; Bryant circuit, 10, 11; Benton station, 17, 18; Lono circuit, 24, 25.

May: Gurdon circuit, 4, 2; Okolona circuit, 8, 9; Clark circuit, 15, 16; Social Hill, 22, 23; Dalark circuit, 29, 30.

June: Princeton circuit, 5, 6; Holly Springs circuit, 12, 13; Murfreesboro circuit, 19, 20; Antoine circuit, 19, 20.

Prescott District—Third Round, W. F. Evans, P. E.

June: Hope, 5,6; Center Point, 12, 13; Washington, 19, 20; Chapel Hill, 26, 27.

July: Locksburg, 3, 4; Fulton, 3, 4; District Conference, 7, 11; Carolina, 17, 18; Nashville, 24, 25; Mineral Springs, 31, August 1.

August: Rocky Comfort, 7, 8; Richmond, 14, 15; Emmet, 21, 22; DeAnne, 28, 29.

September: Prescott, 4, 5; Bright Star, 11, 12.

Monticello District.—Second Round, T. D. Scott, P E.

April.—Monticello, 3, 4; Warren 10, 11; Hamburgh and Portland at Portland, 17, 18; Batholomew circuit at Wilmot, 24, 25.

May.—Arkansas City, 1, 2; Mt. Pleasant circuit at Wilmar, 8, 9; Berea ct. at Bethel, 15, 16; Lacy circuit at Prairie Chapel, 22, 23; Tillar circuit at Collins, 29, 30.

June.—Grady circuit at Dumas, 5, 6; Cariola circuit at Lake Village 12, 13; Paleistine circuit at Paleistine 19, 20; Hamburg circuit at Antioc, 26, 27.

July.—Star City circuit at Mt. Tabor, 3, 4.

WHITE RIVER CONFERENCE.

SEARCY DISTRICT—Second Round, Henry T. Gregory, P. E.

April—Argenta station, 3-4; West Searcy circuit, 10-11; Searcy station, 11-12; Union and Revel circuit, 17-18; Jacksonville circuit, 24-25.

May—Ward mission, 1-2; Stony Point circuit, 5; ElPaso circuit, 12; Beebe circuit, 15-16; Mineral circuit, 22-23; Beebe and West Point, 29-30.

BATESVILLE DISTRICT—Third Round, J. S. Brooke, P. E.

May: Ash Flat, 24; Calamine, 29, 30.

June: Sulphur Rock, 5, 6; Oil Trough, 10; Cedar Grove, 12, 13; Richwoods, 19, 20; Mountain View, 26, 27.

July: Jamestowe, 3, 4; Cushman, 10, 11; Central Avenue, 24, 25; Batesville Station, 25, 26; La Crosse, 31, August 1.

August: Melbourne, 4; Newburg, 7, 8; Iuka, 14,15; Viola, 18; Indian Camp, 21, 22; Salem, 28, 29; Evening Shade, 31.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, **Free** and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address,
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WARNING ORDER.

Della Jorgeson, Plaintiff, vs. Neal P. Jorgeson, Defendant, in the Pulaski Chancery Court.

The Defendant, Neal P. Jorgeson, is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, Della Jorgeson.

J. H. PASCHAL, Clerk.
April 19, 1897. By CHAS. M. CONNOR, D. C.
J. H. Hamiter, Sol. for Plaintiff.

$200.00 IN GOLD GIVEN.

Special Interest to Students and Teachers.

International News and Book Company, Baltimore, Md., make a most liberal offer of $200.00 in gold, for selling 200 copies of "Gems of Religious Thought," by Talmage, or "Talks to Children About Jesus." These books are among the most popular ever published. One agent sold 21 in 2 days, another 55 the first week. Freight paid, credit given. A few general agents wanted on salary. A splendid opportunity for teachers and students to make money during their summer vacation. Write them immediately.

COMMISSIONER'S SALE.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 11th day of July, A. D. 1896, in a certain cause (No. 5190), then pending therein between Lula Rose, H. K. Duncan, et al., complainants, and Mary A. Barnes, defendant, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski County Court House, in which said court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Tuesday, the 25th day of May, A. D. 1897, the following described real estate, to-wit: Part of the southwest quarter of the southwest quarter of section thirty-one (31), township one (1) north, in range eleven (11) west, being that part of said tract of land that lies between a ten-acre strip on the north of said tract, and a ten (10) acre strip on the south side of said tract, and the place now occupied by said Mary A. Barnes, containing seventeen and one-half (17 1-2) acres, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute note with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 1st day of May A.D. 1897.

J. H. PASCHAL,
Commissioner in Chancery.

Dr. Miles' NERVE PLASTERS cure RHEUMATISM, WEAK BACKS. At druggists, only 25c.

MAKE MONEY EASY.

This spring I have been making lots of money selling dish washers. The manufacturers are splendid people to work for, and they gave me instructions how to start to work for I was an inexperienced woman and did not know how to sell anything. My husband was injured in a runaway several weeks ago and is still unable to do any work, I have been making $37 a week selling the dish washers and still attend to the housework. Every woman is delighted with the invention and buys one after seeing it work. You wash and dry the dishes in less time than it takes to tell it, and not touch the water with your hands. Every woman appreciates this as they dislike to have their hands rough and red, which necessarily comes from putting their hands into greasy water. If those who want to make money easy will write to Dep't K 5, of the Iron City Dish Washer Co., Station A, Pittsburg, Pa., that firm will also start them in business. A READER.

The Old Men and Women do Bless Him.

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer and other malignant diseases. Out of this number a great many old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, they send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. D. M. BYE, Indianapolia, Ind. [If not afflicted, cut this out and send it to some suffering one.]

GLORY—GLORY TO GOD.

Dr. D. M. Bye, Indianapolis, Ind.:

Dear Friend and Brother:—I write to thank you for saving my life. I am now seventy-six years old; have had cancer for over twenty years. For the last six years it has been very bad; it was on my nose and in my right eye. Many physicians treated me; I was treated last by an old doctor who claimed to cure cancer, but I got worse. My nose was eat nearly off. I was afraid to wipe my nose for fear I would wipe the end of it off. My nose and face had swollen so that I could not see; my sufferings were so intense that I was compelled to go to bed, as I thought to die in despair Some friend sent me the Religious Herald, published in Richmond, Va. Rev. H. H. Butler, who lives near me and who has visited me and given me much spiritual comfort during my sufferings, gave me your book, "The Message of Hope," saying while there was life there was hope. He wrote to you for me; you sent the oils and I used them and began to improve immediately, and it was not long before my nose began to heal nicely. The great sore under my eye healed up and I am well now. Glory—Glory to God. I am now living and those terrible sores are gone. I can't find language to express my gratitude to you, dear Dr. Bye, for what you have done for me. I wish every one suffering knew of your oil cure. God bless you. Yours in grateful remembrance,
JESSE BALLARD, Suffolk, Va.

Suffolk, Va, May 8, 1895.

Dear Dr. Bye:—You have made one of the most wonderful cures in the case of Bro. Jesse Ballard I ever knew. He was at death's door; now he is well.
REV. H. H. BUTLER.

Lock the Door

Before the horse is stolen. Purify, enrich and vitalize your blood and build up your physical system before disease attacks you and serious sickness comes. Hood's Sarsaparilla will make you strong and vigorous and will expel from your blood all impurities and germs of disease. Take Hood's Sarsaparilla now.

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SITUATIONS are more easily obtained by our graduates than others, because the course is thorough and the school is well known. For particulars and a handsome illustrated catalogue address,
Bryant & Stratton Business College, Louisville, Ky.

At Rest.

RAY—Otto Ray was born in Saline county, December 15, 1893. After an affliction of ten months he died December 24, 1896. He may not return to his loved ones, but they, like David, may go to him. This fact and it is well with the child should consol the parents.

PASTOR.

April 29, 1897.

ELLIS—Martha Ellis was born in Clay county, Ark , February 7, 1883, and died October 5, 1896, was converted and joined the Methodist Church last July under the ministry of her uncle, Larkin J. Birchett. Martha was a good girl. Her conversion was bright and clear, and she bade fair to make an active, useful member of the church. But our heavenly Father knows best, and takes these lambs and lays them in his breast. She is not lost, but gone before. Look up father, mother, brothers and sisters, Martha waits to welcome you up yonder. Oh, what a singing you may all have when you meet on the happy golden shore.

T. B. WILLIAMSON.

BEARD—Mrs. Hannah Beard went to heaven from her humble home in Garland County, December 3, 1896. She was a good woman and member of the New Salem Methodist Church. The community and pastor are deprived, the former of a good member and the latter of a friend. The church is richer above upon the entrance of this representative there. Her age was about 60, with about 27 in the church.

Her husband, Rev. A. N. Beard, survives her. May the Lord deal tenderly with his aged servant, and more than fill the vacancy made in his heart and home, and ere long a happy meeting with the departed above.

Cordially,

JNO F. TAYLOR.

April 27. 1897.

MONROE—Sister Lela E. Monroe was born in Landerdale county, Tenn., September 29, 1867; professed religion at the age of 14 years, joined the M. E. Church, South, at a revival held by Brother A. I. Waldron, in Crawford county, in 1881; was married to Mr. A. J. Pratt November 18, 1894, living a consistent Christian and devoted wife until September 25, 1896, when she departed this life in the full triumph of thh Christian faith. Thus passed away one of the good women of earth, leaving a husband and an innocent baby.

May this will of Providence redown to the conversion and salvation of the husband, and at last on the other side make an unbroken family, with her father and mother, brothers and sisters, who still survive her.

G. W. ATKINS, Her Pastor.

Alabama Advocate please copy.

TURRENTINE—We are sad and our home appears lonely because George, our oldest son, is no more. He was taken violently ill Tuesday evening, April 20, and died the following Sunday morning at 6:40. George was in his 21st year, having been an invalid most of his life. He has been a great sufferer, but now his suffering is gone, and he is at rest. We miss him so much, he was so trustful and gentle. We are trusting in Him who says, "All things work together for good to them that love Him." The people here have shown us every possible kindness and material assistance.

May the God whose grace sustains us at all times, bless them with all spiritual grace and material benefit.

Yours truly,

A. TURRENTINE.

Warren, Ark., April 29.

[Brother Turrentine and the family have our sympathy.—ED.]

RICHMOND—Francis C. Richmond was born in Macon county, Tenn., June 1, 1829. She was married to John M. Richmond in 1854; professed faith in Jesus in 1853 and joined the Missionary Baptist Church in 1864; moved to Kentucky in 1863, thence to Missouri in 1870, thence to Arkansas in 1873, and died at her home in Salem April 20, 1897, aged 67 years, 10 months and 19 days.

On her arrival in Arkansas she cast her lot with the Shady Grove congregation, and afterwards moved her membership to the First Baptist Church of Salem, where she lived a consistent member until death. She was a devoted and an affectionate companion. As a mother she was the center of attraction for all her children. By her industry and frugality she assisted largely in providing a living. While she was devoted to the doctrines and usages of her church, she was broad enough in her opinions to discover purity and virtue in the preachers and members of other denominations, and she received gladly the visits of all orthodox ministers. She leaves an aged husband and six children to mourn her death. It is hoped that all of them may prepare to meet their loved one in heaven.

F. R. NOE.

BURFORD—At the request of the family of our deceased brother, Daniel C. Burford, I write of his death, which occurred the first day of this month, under sad and peculiar circumstances. While engaged in his mercantile business he went into the street to look at some country produce and was kicked by a mule, which resulted in his death. Brother Burford was converted and joined the church at the age of 20, and continued his relation to the church until he was called away, being at the time of his death a member of the Lakeside Church, in Pine Bluff, Ark. He was 42 years of age at his death. He was a man of many good impulses, wonderful energy, and as a business man was true to every obligation, not allowing himself to make many debts and paying them promptly on time. He leaves a wife and five children to mourn the loss of a kind husband and loving father. Dying as he did, he was not permitted to leave any testimony of his last experience, but we leave him in the hands of a gracious and merciful Saviour, who "doeth all th ngs well."

JOHN F. CARR.

Pine Bluff, Ark., April 24.

RENFRO—Hannah Belle, was born in Clay county, Ark., August 29, 1878, and died March 31. 1897 She was converted and joined the Methodist Church in August, 1889, under the ministry of Rev. P. B. Wallis. For nearly seven weeks this fair young girl suffered with slow fever, but through all these long days and nights of suffering she seemed resigned. She often spoke of her departure, which she knew was at hand, gave directions about her burial and what she wanted done after her death Her father died some years ago and her mothef died one year ago. That left her the care of her younger brothers and sisters. Standing by the coffin of her mother she renewed her covenant with God, and there most earnestly prayed that God would help her to do her duty toward the children. She said on her death bed that not a day has passed since that she had not gone to God for direction, and said to another sister, "Now, you must take the care, and it will take a great deal of prayer for you, but God will help you." She was one of the most consecrated Christians I ever knew, and her influence was felt wherever she was known. She delighted to sing the praises of the blessed Christ, and often asked the watchers by her sick bed to sing. The song with the chorus, "Death is Only a Dream," was one of her favorites, and we sang it frequently for her, and no doubt she now realizes the truthfulness of the words.

She has gone from among us, but oh, what a blessed assurance is ours she will wake with a glad smile from her dream, and if the brothers and sisters of this dear girl will fulfill the promise they made, and heed the admonition she gave them while on her death bed, you will meet her in the glad morning of the resurrection.

May the good Father help these bereaved ones to live so as to have a part in that glad day. Amen and amen.

T. B. WILLIAMSON.

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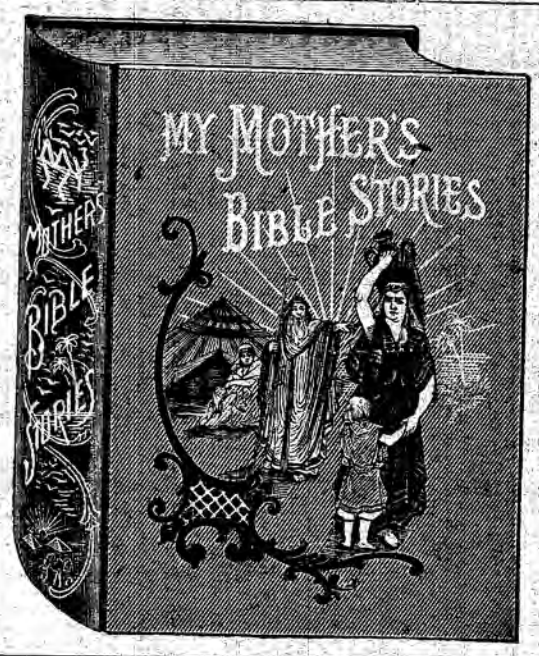

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MAPS—Maps have been revised and brought down to January, 1895. Index is now furnished with them.

HELPS—In these valuable Helps, covering nearly two thousand subjects, will be found all the features which have made them so popular in the past, and in addition, an endless amount of new matter including a Concordance on a new and improved plan.

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GODBEY & THORNBURGH.
Little Rock, Ark.

THE ARKANSAS METHODIST.

WEDNESDAY, MAY 12, 1897.

GEO. THORNBURGH, Business Mgr.

Entered at the Postoffice 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 "Printer's 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."

An Important Decision.

THE COURT DECIDES THAT HIRES ROOT BEER MUST NOT BE IMITATED.

It is doubtful if any modern commodity, excepting money, has been counterfeited more than Hires Rootbee, its wide popularity and immense sale having proved an irresistible attraction for the unscrupulous imitator.

Justice is beginning to realize that the public must be protected from such practices as is evinced by the decision just rendered by Judges Finletter and Gordon in Philadelphia, court of common pleas No. 3, restraining Geo. A. Hires, a namesake of Mr. Charles E. Hires, from manufacturing and selling a preparation under the name of Hires Rootbeer. In giving their decision the judges said:

"Whether this case be considered as one of infringement of a trade mark or as a stimulation intended and likely to deceive the public, the evidence is most conclusively with the plaintiff.

It is established that an article of commerce known as "Hires Rootbeer," by a long and costly method of advertisement, has attained a trade mark and value peculiar to itself. The sales have reached an extraordinary yearly volume, and the article is known to consumers and merchants by the designation of "Hires Rootbeer," and often and perhaps as commonly by the name of "Hires" alone. The shape and color of the cartons, as well as the general typography and substance of the printed matter thereon, and the shape of the bottles have also been peculiar to the article made by the plaintiff, and have served to give it commercial distinction and identity.

The respondent Hires, a kinsman of the plaintiff, availing himself of the sameness of family name is about to manufacture and place on the market for sale a root beer which in all the externals of physical preparation and presentation is so nearly an approach to the plaintiff's commodity that, but for the use of the christian or surname of the respondent Hires, it might be termed a complete reproduction of the plaintiff's preparation and device. The carton, its color, the substance of the printed matter, the bottle, the indicating designation of title, all—while slightly varying from the plaintiff's device—make up a trade commodity which, except to the sophisticated or closely inquisitive, would be taken to be a like article to the plaintiff's.

It is not necessary now to pass upon the question of how far a family name may be the subject of a trade mark so as to exclude from its use others who lawfully bear it. The use of the family name in the present case only increases—most potently increases—the conjoined force and effect of respondent's other devices in working the deceptive simulation.

All cases of this character must depend upon their own facts and circumstances.

Actual fraudulent intent can never be inferred from anything outside of the case itself.

The testimony in the case now before us, we think, makes it indubitably clear that the respondents' purpose—their sole and only purpose—was to fabricate an article of trade which in shape, color, designation of name and general appearance resembled the plaintiff's article, and thereby deceive and mislead the public and purchasers generally.

It is impossible to come to any other conclusion but that this was the main intent of the respondents.

But for the fortuitous identity of family name, it is clear that the respondent would never have embarked in this proposed commercial venture, and the evidence shows that their studied purpose was to copy as close to the appearance and name of plaintiff's article as possible, and preserve similarity while yet presenting minor differences.

We find, therefore, upon the evidence now presented, that the allegations of the plaintiff's bill are established and that the temporary injunction prayed for should be awarded.

Therefore, let preliminary injunction be continued against George A. Hires, and issue against Joseph H. Ingersoll and Robert C. Ingersoll, and against them and any of them trading as George A. Hires and Company."

HAIR HUMORS

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