

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Manager.

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OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
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News and Notes.

The tariff bill is being discussed by the Senate point by point, and passed. The Democrats will make no especial effort to obstruct its passage, and the work will probably be finished early in July.

The overflow of the Rio Grande river, at El Paso, Texas, on the 27th ult. Swept away 500 homes and left more than 2,000, people destitute. It is said that the main channel of the river is so changed that when the flood subsides, six blocks of the city of El Paso will be transferred to the Mexico side.

The Sultan is not easily managed by the powers. He has shown more strength in war than they had expected. His shrewdness in diplomacy was well known. He has remarkable tact at treating the ambassadors politely and yet pursuing his own way. As yet he shows no disposition to relinquish his claims on Thessaly.

California is still the Golden State. The output of the yellow metal from its mines for 1896 was \$17,181,962, a gain of nearly \$2,000,000, or 12 per cent., over the previous year, and of \$3,600,000, or 26.5 per cent. over the yield of 1894. The California mining district are all old with the exception of the Randsburgh, but that they contain enough treasure to keep her miners busy for scores of years is positively known, and the chances are that they are practically inexhaustible.—Central Methodist.

Governor Stevens of Missouri, has placed the care of one of the State Lunatic Asylums, that at

Fulton, under care of homeopathic doctors. The Association of Physicians of Missouri, of the allopathic school, passed resolutions condemning his action in strong terms. They say:

"We have learned with profound regret that the Chief Executive of the State of Missouri has taken it upon himself to displace the medical profession without just cause or provocation from the management of the oldest and largest asylum in this State, and to place it in the hands of persons who neither by experience nor scientific training have fitted themselves to assume the responsible duties which their positions entail."

The State of Missouri has three insane asylums, besides the great asylum at St. Louis. There are brainy and educated men in the homeopathic school. It is fare that they have a chance in the treatment of the insane. The allopaths have the other two asylums and can compare results with the homeopaths. Their protest is premature. Perhaps after fare test there may be no grounds for it. Beside, such tests of the claims of homeopathy have been made in other States and to the advantage of the homeopaths.

National Arbitration.

The National Committee on Arbitration has issued a circular in which they deplore the action of the United States Senate in rejecting the arbitration treaty, and believing that the moral sentiment of our people is in favor of such a treaty with England call upon those who mould or represent public opinion to continue an earnest advocacy of such a treaty. The circular says:

To our fellow-citizens, accordingly, we make renewed and confident appeal. The wise advocacy of the great cause should be everywhere maintained. The effort should still be not only for arbitration as fit occasion may arise, but also for a proper and permanent system of arbitration between this country and Great Britain. Such a result would be the most influential step toward the adoption of arbitration by all civilized nations. It remains, therefore, for patriotic citizens unitedly to labor until, with the sanction of our National Senate, the intelligent will of the people shall be embodied in a just

and comprehensive treaty for the accomplishment of that end.

Chinese Rights League.

A Chinese Equal Rights League has been organized with headquarters at Chicago. Wong Chin Foo, president; Tom Yuen, secretary; Yu Wing, Chinese secretary; Wong Ku, treasurer. The object of the league is to secure removal of the laws which discriminate against Chinese, that they may be treated as other foreigners and admitted to citizenship on the same conditions. It would be hard to assign any valid reason why the Chinese should not have among us the same rights as other foreigners. The organization of the above named League for securing such rights is itself a proof that "John Chinaman" is not slow to adopt the methods of the "Melican" man.

This is from a circular sent out by Wong:

In 1882 an outrageous law was smuggled into congress and hastily passed and almost as hastily signed by the then president of the United States, Hon. Benj. Harrison. By that single stroke of his pen, the rights and liberties of nearly a quarter of a million lawful and industrious citizens of the United States were swept away—arbitrarily and unconditionally for all time to come. Prior to the passage of this outrageous and almost revolutionary act of Congressman Geary, of California, educated and patriotic Chinamen were admitted and received into citizenship in every state of the Union and in all the federal courts of the United States, the same as other aliens, and there was never any question raised as to race disqualifications, and none whatsoever contained in the constitution of the United States. But Mr. Geary saw fit to interpret it differently, and said that "the yellow is not a color as black is a color," therefore the Chinese being yellow (which I most decidedly object) is not included in the constitution or the Declaration of Independence. That is the Hon. Mr. Geary's private opinion. But his peculiar persuasive methods prevailed upon his colleagues in congress, and seeing the Chinamen had no representative to properly oppose it, the bill was passed with considerable surprise at the time.

We have never for a moment thought that that law was to be actually carried out and to the letter, until many of us in recent years made frantic efforts to become citizens. We know that was not the

will of the majority of the people, because it is so utterly un-American and the most notable fact is that not one among a thousand citizens have ever heard of such a law being in existence, and have always wondered why intelligent and patriotic English-speaking Chinamen do not become voters.

Now we appeal to you, fellow-citizens, to assist us in our coming struggle for our just rights for the repeal of that monstrous law preventing us from becoming citizens, and restore to us the sovereign rights we once enjoyed, which are now held by every other race who come here. There are now over 500 naturalized Chinese scattered over the country who were admitted prior to 1882, and more than 40,000 American-born Chinese within the past thirty-five years, and 90 per cent. of the latter and their families have never known any other home than the United States, nor have they ever seen China. Yet, under the existing laws, these loyal and patriotic citizens of the United States are termed Chinamen, and told to look to the Emperor of China as their protector, and Peking as their seat of government. What a great wrong! what an outrage! and not a man or woman for all these long years has uttered a word of protest. Besides these there are fully 50,000 old Chinese residents who have been here from ten to forty years. Their financial and social interests are all in the United States, and have learned to love this country better than they did the old. They have acquired American ideas and habits which has rendered their residence in China almost impossible.

To use the language of Henry the XVIII we think Wong "has the right sow by the ear."

We have before us incontrovertible evidence that one W. H. Layson, of California, is trying to sell degrees—D. D., and LL D.,—to be given by the Central Normal School, Waddy Kentucky. The charge of twenty or twenty-five dollars, payable in monthly installments is, ostensible, for the diploma and not the degree. A number of preachers in California have either been written to by Layson, or approached in person with this proposition. It has justly aroused great indignation in that section, since the question of merit seems not to enter into the consideration, the evident object of Layson being revenue. The desire to worthily win a degree is a noble one; to purchase one, like a hat, degrades both the man and the title. The Central Normal School should wash its hands of this man Layson.—Central Methodist.

Contributed.

Profession.

DEAR DR. GODBEY—Your article on "Perfection" in THE METHODIST of April 14 has some statements in it which I think are calculated to mislead unthinking minds. For instance, you said: "Nothing is more manifest than that Jesus discouraged profession." To prove the statement you quoted Matt. vii, 21: "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven."

I cannot believe that Christ aimed to discourage a profession of religion by this saying. That he did aim to discourage a false profession I well know, but I cannot believe that he aimed to discourage a true profession. His saying, "Not every one" does not imply that all who testify are hypocrites. Some of them must be all right, or he would have said, all who say unto me Lord, Lord, shall not enter into the kingdom of heaven. Because our Lord said that some who testify are not going to get into heaven, it does not imply that he thereby discouraged a profession. There are passages of Scripture, which not only show that he did not discourage a true profession, but that he demands it of us. "Whosoever, therefore, shall confess me before men, I will confess him before my Father which is in heaven. But whosoever shall deny me before men, I will also deny him before my Father which is in heaven." Matt. x, 32, 33; Mark viii, 38; Luke ix, 26. I do not see how any one can, in the face of these Scriptures, honestly claim that Christ discouraged a profession of discipleship. If he did not, then is it not sad for one leading men to charge him with it. There are other Scriptures which show that it is right to make a true profession.

St. Paul says: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x, 10. That every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. ii, 2. "Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God." I Timothy ii, 8. Christ said: "Ye shall be witnesses unto me." Acts i, 8. Testimony is one of the means by which a Christian is to overcome the enemy of his soul. "And they overcame him by the blood of the lamb and by the word of their testimony." Rev. xii, 11. How could Christ discourage the use of one of the means by which we are to overcome the enemy of our soul. If Christ discouraged a profession of discipleship, then he must have been pleased with the denial of Peter. But Christ was displeased with it, and, therefore, Peter greatly sinned in denying his Lord. Christ wanted Peter to confess him before the mob, and prayed that he might have courage to do so.

If we are regenerated or sanctified he wants us to testify to the fact before this wicked and adulterous generation. We have many young people in our church who claim to be regenerated, but they are timid. They do not wish to stand up in prayer or class meeting and testify. Shall their pastor tell them that Christ discouraged a profession of discipleship, and, therefore, it is not required of them. Would it not be detrimental to their souls for him to do so? If their pastor should not do it, should their editor? He may be just a boy, you are an old veteran of the cross; therefore, the people will be inclined to believe you before they will him. If God requires their souls at his hands he will also require them at yours. Perhaps you will say their testimony is to be given in what they can do and not in what they may say. I believe in works. I think works and profession should go together. They are both Scriptural.

You quoted Matt. vii, 21, and in the next verse Christ says: "Many will say to me in that day Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works? And in thy name have cast out devils? And then will I profess unto them. I never knew you, depart from me, ye that work iniquity. If casting one into hell after he had prophesied cast out devils and done many wonderful works is not discouraging good works, then I don't see how the statement in the preceding verse can be to discourage a profession. There are many passages of Scripture which might be quoted by some to prove that the Bible discourages good works. Take for instance, the Scripture that shows salvation to be by grace. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the holy ghost." Titus iii, 5; Eph. ii, 8; Gal. iii, 21. "Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing." I Cor. xiii, 3. These and many other passages might be quoted to prove that the Bible discourages good works. Neither does it discourage a true profession. These Scriptures do prove that any one who trusts only in a practical religion is bound for hell, though the church to which he belongs may exalt him to the sky.

In your paper of April 21, page 8, there is this assertion: "The only reason which any man can have for deeming himself perfect is that he has reached his own ideal." I know of no one who claims to be perfect in anything but love. This the Bible teaches as an experience. Now is there no other way of knowing when we are perfect in love, but by a merely reaching an ideal of the grace? Does not this view exclude the testimony of God's spirit? If a soul reaches any state of grace does not God's spirit testify to the fact. Rom. viii, 16; Heb. x, 15. If God testifies to a soul that it is perfect,

has it not another and greater reason for deeming itself perfect in love, then a merely reaching an idea of perfection? Salvation is offered to man on conditions, can he ever know when he has met these conditions and know when he is saved without the witness of God's spirit? This testimony is not included in man reaching his ideal of salvation. Man may reach his ideal of salvation without meeting the conditions of it. In that case he would not have the testimony of God's spirit and would not be saved. The Hindoo or Mohammedan is a stranger to grace, and yet he may reach his ideal of salvation. If the testimony of God's spirit is not included in man's ideal of salvation, then whoever meets the conditions of salvation and receives the spirit of God testifying to the fact has another and greater reason for deeming himself in possession of a grace than a merely reaching an ideal of it. David said: "I am holy." Psalm lxxvi, 2. If reaching an ideal of holiness was the only reason for deeming himself so then the Hindoo or Mohammedan who reaches his ideal has as good a right to deem himself holy as David had. God said of Abel, Asa and Job that they were perfect. Heb. xi, 4; I Chron. xv, 17; Job i, 8. God saying they were perfect gave them a divine right for deeming themselves so. Job used this right. He testified to his friends that he was righteous. Job xxxiv, 5. I cannot see why all who receive the grace of perfect love should not do



The newlywed couple step through the door of the future. They pass from the happy, thoughtless present into an avenue of possibilities. The future is what they make it—what their health makes it—happy or miserable—a success or failure—full of the love

and brightness and joyfulness of mutual love and helpfulness, and healthy, rosy, rollicking children, or, tortured with pain and sickness and mutual fault-finding and dependence, and lacking the binding tie of healthy, happy offspring. A world depends upon the young wife. If she has taken proper care of herself and is healthy in a womanly way, the probabilities are all in favor of a happy home filled with the music of childish laughter. Too many young women neglect to take care of their womanly selves. They shrink from the distasteful "examinations" and "local treatment" upon which most physicians insist. There is no need for this.

Dr. Pierce's Favorite Prescription acts directly on the important and delicate organs concerned in wifehood and motherhood. It makes them strong and healthy. It allays inflammation, heals ulceration, soothes pain and gives the tortured nerves rest and tone. It prepares for wifehood and maternity. Taken during the expectant period, it banishes discomfort and makes the coming of baby easy and comparatively painless. It insures the new-comer's health and an ample supply of natural nourishment. Over 90,000 women have testified to its merits. Druggists who offer substitutes aim to get a few pennies extra profit.

Dr. Pierce's great book, "Common Sense Medical Adviser," would prevent more than half the sickness in any family. It gives the best advice for curing common ailments without a doctor. It tells all about anatomy and physiology and the origin of life, and is the most valuable, practical medical work ever printed. A free copy in paper covers sent for 21 one-cent stamps to pay cost of mailing only. World's Dispensary Medical Association, Buffalo, N. Y. For cloth-bound, 31 stamps.

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Fifty cents per bottle. Sold by Druggists, Be sure to get RADWAY'S.

likewise. Your brother in Christ, E. N. PITTS.

Imboden, Ark., May 6.

We are fully agreed with Bro. Pitts that the Lord never meant to discount true witness for his cause. But the church in his day and in every age since has put its witness in mere talk rather than deeds, and Jesus checked the former and urged the latter kind of testimony. If a lot of merchants should come out in an especial circular to tell they were honest men it is likely they would be more distrusted than any others.

It must be understood that testimony in word is of value only upon needful occasions. Simon Peter was a boastful professor among his brethren, and denied his Lord in the presence of foes. His Lord reproved both his boasting and his denial. A testimony which espouses the cause of Jesus when assailed and which even subjects the witness to loss or harm is very precious. But nothing is less becoming Christians than to try who can brag most among themselves.

As to the rest we say confidently that neither heathen nor Christian can in the practice of duty go beyond his knowledge of duty or live above his ideal. We also say that God requires not of any a thing impossible. These are self-evident truths in regard to which there is no place for argument. Last of all we say that while some of God's servants were called perfect by the sacred writers they did not pronounce themselves perfect. Job said: "If I say I am pure that will prove me perverse. There are applications of Scripture in the above article which we do not recognize as correct, but these general statements must suffice.—[Ed.]

Contributed.

Who Shall Be Elected Bishops?

Who shall be elected bishops at the next general Conference?

This is a question that is now being asked all over the Church. It is perfectly proper that it should be discussed. The office of bishop is, with our Chuach, one of great power and responsibility. Theoretically we believe in two orders in our ministry by divine warrant, deacons and elders. But if there be but two orders (jure divino,) we believe that we have divine warrant to make as many more as the Church may need; that the polity of the New Testament is not an iron-bound arrangement throughout but yields to the great law of expediency and permits the creation of any office that may be found needful in the prosecution of the work of the Kingdom. And after all the debating that we have had in the Church about two orders and three orders in the ministry, it remains true that by every token we have made our episcopacy an order. We had a perfect right to do, if it suited us, and we have a right to hold it so till the end of time, if it suits us. Where God has left us at liberty we may stand fast in the same. But whatever may be our theories about the episcopacy, practically the office is the hub of our itinerant wheel, and upon its general soundness depends the peace and progress of the Church, unless we should change our whole economy.

This is our reason for saying that it is eminently proper that the question should be discussed. It ought to be discussed calmly and prayerfully. There is no place here for the tricks of the politician for unholy combinations in any quarter, but the opinion of the Church ought to be chrystalized, if not as to the men who are to be elected, at least as to the kind of men who are to be inducted into such sacred responsibilities. The church ought not to proceed unadvisedly in so greas a matter.

The kind of men needed in our episcopacy at this time is to be determined by certain general principles and by the present status of our episcopacy and of our Church generally. It is not simply a question of mere ability to fill the office. There are some sorts of men who ought not to be elected bishop no matter what shining talents they have. There are some that ought not to be elected because they are most needed in the places they now fill, and they will do the Church better service there than they will in the episcopacy. For one I do not believe in the practice of robbing every place in the Church for this office, important as the office is. I believe we are carried this practice full far enough. There are also some men who fill or might fill, well other places who ought not to be put into the bishopric because they are not the kind of men needed there at this time, if their type is ever needed.

The position of our episcopacy puts a heavy strain upon the weakness of human nature. Not every

man ought to be expected to stand it. When a man is made a bishop in the Southern Methodist Church great power is put at once into his hand—such power as makes it next to impossible for one of the rank and file of our itinerancy to make head in life if their power is directed against him. It is all right enough as long as the power is rightly used, but not every man knows how to use it. Again, not every man can gracefully stand the great prominence that attaches to our episcopacy. He must face great audiences almost continually in all parts of this country, he must perform great functions in other regions as well. The conscienceless and convictionless secular press deems it a duty to its readers to puff the bishop, and that continually. The Church press considered as a whole is often obsequious. A great many of the preachers and as great a proportion of the laity regard him as an oracle. It is out of all taste to criticize anything he says or does. Some of my readers will think I am going too far right here and now even to mention these things. But will any man dare to say that they are not substantially true? And if they are true, is it not also true that they do put an immense strain upon the human nature of a man who has been elevated to the bishopric, so great a strain that nothing but the right type of a man to begin with together with great grace can be expected to stand it as he ought, to stand it?

Is it any wonder that we hear now and then a grievous complaint against some bishop as being arbitrary; and if we put men into the episcopacy who by nature are disposed to be despotic, is it any wonder if the place develops an arbitrary disposition? And are there no men in the Methodist ministry who are predisposed to despotism?

That we have never had a fallen bishop is one of the glories of Methodist history. Still, with all becoming reverence toward the bishops who are dead and toward those who still live, would it not be too much to say that none of them have ever suffered a decline or real brotherliness by being exalted to their high position? We could name several of the members of our present college of bishops whom no amount of power, continued for any length of time, could affect thus. But we are very greatly mistaken if one or two others are not far less brotherly than they when elected. I hope the editor will not cut out that last sentence. Let it stand as a just and a legitimate criticism of servants of the Methodist public. With the spirit of anarchy that has manifested it-

self in some quarters of the Church I have no sympathy; but we have as a Church gone far enough in the direction of a mitered hierarchy. While we have made our episcopacy an order, we must not get away from the fact that it is a mere prudential arrangement that confers no class privileges no social distinctions which we are bound to regard and no rights that are not defined by law. The same reverence ought to be accorded one of our bishops that is accorded any other elder in authority in our Church: no more, no less.

In determining, therefore, the men who are to be put into the episcopacy at the next general Conference, this evident tendency in our Zion ought to be duly weighed. We need able men, we need broad men, we need spiritual men, as always; we no less need men who will carry into the work of their high office the spirit of an unfailing brotherliness, men to whom the companionship of their brethren of lower degree is as congenial as that of their peers, men who really love the preachers as preachers when they come to preside over them and make their appointments.

JAMES A. ANDERSON.

Married.

MCCANN-DAVIS. May 22, 1897, P. H. McCann to Mrs. Malinda Davis, at the residence of the bride, W. D. Ellis officiating.

WILSON-DICKINSON—At the Methodist church in Bearden, Ark., May 5, 1897. Mr. Eugene B. Wilson and Miss Linnie Dickin- son. Rev. J. H. Bradford officiating.

BAIN-ABBOTT—At the residence of Mrs. S. S. Motes at Portland, Ark., March 24, 1897. Mr. R. J. Bain and Miss Edna Abbott both of Portland, Ark. W. A. Steel officiating.

HICKS-GEAN—April 28, at the residence of the bride's parents, in Sheridan, Mr. Andrew M. Hicks, and Miss Fannie G. Gear. Rev. O. H. Keadle officiating. All of Sheridan, Arkansas.

CANFIELD-RILEY—At the residence of the bride's father April 27, 1897, by Rev. J. L. Johnson. Rev. F. R. Canfield, P. C., of Carolina circuit to Miss Mary A. Riley of Buena Vista, Ark.

WILLIAMS-KEADLE—April 17, 1897, Mr. Van H. Williams and Miss Jurelia Keadle, daughter of Rev. O. H. Keadle of the Little Rock Conference. Mr. Williams

For Mothers!

THE discomforts and dangers of child-birth can be almost entirely avoided. Wine of Cardui relieves expectant mothers. It gives tone to the genital organs, and puts them in condition to do their work perfectly. That makes pregnancy less painful, shortens labor and hastens recovery after child-birth. It helps a woman bear strong healthy children.



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has also brought happiness to thousands of homes barren for years. A few doses often brings joy to loving hearts that long for a darling baby. No woman should neglect to try it for this trouble. It cures nine cases out of ten. All druggists sell Wine of Cardui. \$1.00 per bottle.

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Mrs. LOUISA HALE, of Jefferson, Ga., says: "When I first took Wine of Cardui we had been married three years, but could not have any children. Nine months later I had a fine girl baby."

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is a young lawyer, the son of Col. J. S. Williams who is also a lawyer of long standing at Sheridan. The young couple have located at Princeton, Ark., where Mr. Williams has opened up a law office.

WAINWRIGHT-SMITH—At the residence of the bride's father Mr. N. Smith, at South Bend, Ark., April 21, 1897. Miss Lillie Mae Smith to Mr. John J. Wainwright. Rev. L. M. Powell officiating.

PARNELL-HUDSON—In Camden Ark., April 27, 1897, at the residence of M. A. Elliott, Esq., by Rev. C. H. Maury, Mr. Eugene M. Parnell, of Little Rock, Ark., and Miss Cora Belle Hudson, of Camden, Ark.

CHASE-NOE—FRANKS-BURGESS—At the Methodist church in Salem, Ark., May 5, 1897, at 8:30 p. m. in the presence of a crowded audience Mr. H. Chase to Miss Maude Noe, eldest daughter of Rev. F. R. Noe of the White River Conference of Salem, Arkansas. Rev. J. S. Brooke officiating.

At the same time and place Mr. I. L. Franks, editor of the Viola Ledger and eldest son of Rev. T. J. Franks of Viola, Ark., to Miss Nevada V. Burgess of Salem, Ark. Rev. F. R. Noe officiating. The above marriages will be an event long to be remembered by the people of Salem, Ark. The arrangements were well made and carried out in such a manner as to form an attractive and interesting service.

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emulsion the world over. There is not a man, woman or child who is run down, or emaciated, or has weak lungs, that Scott's Emulsion will not benefit. When you ask for it you will likely be told by the druggist that he has an emulsion "just as good." It is not true. No emulsion is as good.

50c. and \$1.00 at all druggists.

Contributed.

INCONSISTENCIES.

WILL BRO. H. ARMSTRONG RECONCILE THEM?

In THE ARKANSAS METHODIST of May 12 Bro. Armstrong gives some notice to Dr. J. H. Riggins' article on "The Old Man and Its Author," which occurred in THE METHODIST of April 21. He seems to think that the doctor deals rather harshly with and possibly misjudges Dr. Carradine, "the author" of the "Old Man." I do not rise to defend Dr. Riggins. He is fully able to defend himself, and usually thinks before he speaks and has the reputation of speaking the truth and dealing fairly and honestly with his brethren. But there is certainly inconsistency somewhere, either in "the author of the 'Old Man'" or his sincerity.

Bro. Armstrong says that Dr. Carradine's "severest 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."

I never saw or heard Dr. Carradine, but the above quotation is in exact harmony with the high estimation I have always placed upon him. I have regarded him as one of the truest and purest of good men, though I have never held to his theory of sanctification.

Can Bro. Armstrong reconcile such a sublime and holy charpeter with such a statement as this?

"Shades of Wesley!" What would he think to-day if he saw his preachers turned out of pulpits and located, discounted and ridiculed for believing in, obtaining and preaching this very grace and experience, which he says Methodists were chiefly raised up to propagate."

Now, I ask was any Methodist preacher at any time ever "turned out" of any Methodist "pulpit" or "located" for "believing in obtaining or preaching" any theory of sanctification? Was not Methodism raised up to "spread Scriptural holiness over the land? Has she ever surrendered her charter or lost her motto, or has any one anywhere ever been censured for preaching holiness or professing the experience under any theory? If so, I have not heard of it, and should it be true it will not be difficult to produce the instances, and if not true the "Author of the Old Man" knows it. Then why should he make such a statement. To cry persecution would be no answer to this question.

Can we reconcile such statements with the exalted character we have attributed to the "Author of the Old Man."

Can Bro. Armstrong reconcile the arparent inconsistencies?

M. M. SMITH.

Brinkley, Ark., May 21.

For one dollar, you may buy a bottle of Ayer's Sarsaparilla, which, if taken in time, and according to directions, may save a great many dollars in doctors' bills, and thus exemplify the truth of the old maxim, "Prevention is better than cure."

A Statement in Regard to the Presidency of Galloway College.

DOCTOR GODBEY—In THE ARKANSAS METHODIST of the 19th inst. you published a communication from President Godden, in which he uses the following language: "If the board of trustees had selected the peerless Hinemon, the earnest Pope, the rugged Bennett, or either of the other gentlemen who were aspirants for the high office it would have been agreeable to me," etc.

I am very sure that I am not super-sensitive. Yet, in view of my attitude towards Galloway College, I deem it proper to request you to publish the following statements: Several members of the board and some other kind friends were generous enough to say that they thought I could satisfactorily discharge the duties of this responsible position, but I stated to each of them that I was not a candidate for the position. The board met at 11 o'clock in the morning, and after several hours of deliberation and consultation they passed a resolution requesting me to come before them. In response to this request I met the board at 8 o'clock, having arrived from Pine Bluff on the afternoon train. As I remember, the following gentlemen were present: Judge W. C. Ratcliffe, Maj. H. A. Butler, President C. C. Godden and Bros. James Thomas, A. O. Evans, — Jernigan, F. A. Jeffett, "Stonewall" Anderson, H. H. Watson, J. H. Dye and John M. McCain.

Judge Ratcliffe said in substance: Bro. Hinemon, the board has sent for you for the purpose of ascertaining if you will submit a proposition relative to the presidency of Galloway College.

To this I replied: I am not a candidate for the presidency of Galloway College and have no proposition whatever to submit; and in making this statement I wish to say to the board that I do not decline to make a proposition because of any lack of appreciation of the exalted honors and arduous duties that come to one who holds this position, but simply because I have no proposition to present to you." This is the extent of my connection with the meeting referred to, and I trust that none of my friends will class me in the list of defeated aspirants for the presidency of Galloway.

I wish to extend my grateful acknowledgements to Dr. Godden for his kind and complimentary mention of my name. Though I have spent fifteen years in the management of public and private schools, and though I am a teacher by profession I shrink from the heavy responsibility necessarily imposed upon one who undertakes to direct the interests and mould the policy of one of our largest educational institutions.

My sincerest good wishes are with Galloway College. May the coming year be the best and brightest in her history!

Yours fraternally, —

J. H. HINEMON.

Pine Bluff, Ark., May 22.

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The letter of Sister Billings should be read by all suffering ones. So many women are dying of this terrible disease. Reader, cut this out and send it to any similarly afflicted. For free book, giving price of the Oil and particulars, address Dr. Bye, Indianapolis, Ind.

WEST BRIDGEWATER, MASS.,
December 28, 1895.

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

DEAR DOCTOR—It is with a heart of gratitude to you and to the Dear Father above that I have the pleasure of informing you of the entire removal of that cancerous growth, which had for six years been preying on my system. When I commenced your treatment on June 6 the hard bench on my left breast could scarcely be covered by a pint bowl, my body was much bloated, and I could only take liquid or the softest of solid food. On December 6 the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says, "It is wonderful!" My neighbors say, "It seems a miracle!" Words cannot express my gratitude, but I will, whenever and wherever I may, proclaim the good news.

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Literary Table.

TENNYSON.

BY CHRISTOPHER P. CRANCH.

His brows were circled by a wreath of bays—
The symbol of the bard's well-earned renown—
Upon his head more regal than the crown
Of kings. For he, by his immortal lays,
Is king among the poets of these days.
And far and wide, where'er our mother tongue
Is known, his winged lines are read and sung;
In crowded cities and in green by-ways.

What could his country give that he had not?
Fame, wealth, love's best companionship he had;
And—blown across the seas—no lonely spot
Of our far West but felt the effluence glad
Borne to our hearts as from ethereal fire,
In the rich music of his English lyre.

How grand he would have stood had he declined
The needless coronet he donned, as though
Its gilt could heighten his proud aureole's glow.
But downward he has stepped, a seat to find,
Not with the lords of that imperial king
Whose simple manhood, fed by love and truth,
Found, far from m' narch's courts, perennial youth
In the ideal gardens of the mind;

But in a throng of blank nobilities,
And outward fellowship of lip and eye,
Of forms and ceremonial courtesies.
"Thou art become as one of us!" they cry.
Another shape than thine must now be won.
Son of the morning, how thy beams are shorn!
--From the Independent.
Cambridge, Mass.

Tennyson's "In Memoriam"—No. I.

Farrar in his "Critical History of Free Thought" selects these poems, Milton's "Paradise Lost," Pope's "Essay on Man," and Tennyson's "In Memoriam," as productions of which he says, "The contrast will exhibit at once the change which has taken place in the literary spirit and standard of judgment; and the correspondence of the change with fluctuations in the predominant philosophy of the time." Of Milton he says: "His philosophy is Hebrew. He hesitates not to interpret the Divine counsels; but it is by the supposed light of revelation. Doubt is unknown to him." With Pope, "The soul feels chilled with the desolation of a universe wherein it cannot reach forth by prayer to a loving Father. Scripture is displaced by Science, Doubt has passed into Unbelief." Farrar says, "If now we turn to the work consecrated by the great living poet to the memory of his early friends, we find ourselves in contact with a meditative soul, separated from the age just named by a complete intellectual chasm; whose

spiritual perceptions reflect a philosophy which expresses the sorrows and doubts of a cultivated mind of the present day, 'Perplex in faith but not in deeds.'"

Tennyson's poem is an elegy; the occasion of it being the untimely death of his gifted young friend, Arthur Henry Hallam in 1833, though the poem was not published until 1850, during which period of seventeen years, as Genung says, "While the age was becoming aware of its deepest spiritual problems, the poem also was progressing point by point toward completion." Young Hallam was not only the intimate friend and companion of the Poet to such a degree that he might have applied to him the expression used by Horace of Virgil, "Animæ dimidium meæ" but was to have become allied to Tennyson's family by marriage with his sister. To this the Poet alludes in LXXXIII,

"For now the day was drawing on,
When thou should'st link thy life with one
Of mine own house, and boys of thine
Had habited 'Uncle' on my knee;
But that remorseless iron hour,
Made cypress of her orange-flower
Despair of Hope, and Earth of thee."

John P. Genung, to whose interesting "Study of Tennyson's In Memoriam," just published by Houghton, Mifflin & Co., we confess a large indebtedness, says of this youthful companionship: "It would be of interest if we could transport ourselves back to the Poet's college days, and be silent listeners at a symposium of that select conversazione society known in Cambridge as the 'Apostles,' where such young men as Alfred Tennyson, Arthur Henry Hallam, Richard, afterwards Archbishop, Trench, Frederick Denison Maurice and Arthur Helps, used to meet together and discuss the highest ideals of life."

Though the poem was published in 1850 portions were intercalated at later periods as the part numbered lix. in 1851, in the fourth edition and the one number xxxix. in the edition of 1872-3.

Tennyson is one of the several distinguished names in nineteenth century literature, and especially in its poetry, whose writings bear a decidedly theological cast and deal subjectively with the profoundest themes of thought and faith. So as to the purpose of "In Memoriam" Genung well observes, "It is as giving form and vividness to the deeper theological truths, which in its time every thinking man was striving to connect with his every-day experiences, that 'In Memoriam' betrays its greater and ultimate purpose. The occasion fits itself to the task, as being a universal experience—hereavement. But be reavement, with the love it awakens with the immediate look into the mystery beyond death, is the directest way to the ground truths concerning God and immortality." Under a stress and storm of grief the soul is shaken, doubts arise, and faith with its rest and sense of security is regained only after a struggle. This conflict the poem finely depicts. The doubts however are the questionings under sore pressure of a soul true in all

its deeper instincts to truth and God

"Crying in the Night"

like Job yet knowing that somehow there will be light to chase away the darkness. Of his friend Hallam's conflict with doubts and final victory the Poet writes in xcv,

"He fought his doubts, and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them; thus he came at length
To find a stronger faith his own;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone."

Of doubts arising from deep intellectual questioning Farrar says, "A conscientious mind will learn the practical lesson of exercising the most careful self-examination in reference to its doubts, and especially will use the utmost caution not to communicate them needlessly to others. The Hebrew Psalmist, instead of telling his painful misgivings, harbored them in God's presence until he found the solution. Psalm lxxiii." And it was because he had found the solution of all his questions about divine providence, and with firmly established faith could begin the Psalm with the shout of restored confidence, ringing out like a bugle note clear and strong, "Truly God is good to Israel," that the Psalmist ventures to record his foolish questionings as a warning to others. So our Poet fought out the battle in his own mind and heart and after years of meditation and experience gives us the history of his doubts and fears because he can give the introduction,

"Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

Thou wilt not leave us in the dust;
Thou madest man he knows not why;
He thinks he was not made to die;
And Thou hast made him; Thou art just.

Thou seemest human and divine,
The highest, holiest manhood Thou;
Our wills are ours, we know not how;
Our wills are ours, to make them thine.

Forgive my grief for one removed
Thy creature, whom I found so fair;
I trust he lives in Thee, and then
I find him worthier to be loved."

How this faith—rest of the erstwhile "tempest-tossed soul"—recalls to mind Virgil's beautiful description of the fair and peaceful haven where Aeneas' storm-tossed and endangered vessels and mariners find a sweet repose, and the latter secure, recount the perils passed.

Book Notices.

STORIES OF MISSOURI.—By John Musick. American Book Company, New York. 80 cents.

This book tells the story of the discovery and early settlement of Missouri, the romance of its early history the wonderful developments of later years. The history is condensed, graphic and can not fail to interest old and young while it imparts instruction which every Missourian especially should be ashamed not to possess.

A Brief Latin Grammar, by W. D. Mooney, A. M. American Book Co., New York, Chicago, Cincinnati. \$1.00.

So far as we have been able to examine this work we have found it very systematic, condensed and practical. We heartily recommend it.

PROGRESSIVE THOUGHT for May has contributions on "The Atonement," "The Religion of Art," "The Great Apostasy," "Baptism for the Remission of Sins," "Demand for Greater Spirituality in the Church," "What is Evolution?" These articles are from Methodist, Baptist, Presbyterian and Campbellite preachers of ability. \$1.50. H. F. Smith, Gallatin, Mo.

THE REVIEW OF MISSIONS of our Church for June opens with a very strong and very touching appeal for the Women of China, by Miss Laura Haygood. "Life Among the Lepers," by Lila Watt is a story of Christian consecration unsurpassed. Rev. Griffith John, D. D., of Han Kow, writes of the work in Central China. "The Universal Note in the Mission Command" is from the Missionary Record by Rev. John Reid, M. A. Rev. J. R. Mood of San Luis Potosi writes of Ministerial Education in Mexico. The trials and joys of the foreign missionary are told by Rev. James Perkins of the Madura mission; the article is from the Missionary Herald. "Home Mission Reminiscences" is from Church at Home and Abroad, by Rev. Thos. J. Weeks.

This number contains also the report of the May meeting of our Board of Missions, and reports from our mission fields. \$1 a year.

THE TREASURY of Religious Thought for June honors the Diamond Jubilee of Queen Victoria by an illustrated article of mingled prose and verse, taken in part from the utterances ten years ago at her Golden Jubilee. The leading article is a full illustrated account of the noble, practical christian work of Hampton Institute. The frontispiece of the number is the portrait of Rev. J. H. Whitehead, of Passaic, N. J., who furnishes an able sermon on Love a Vital Necessity, which is followed by a sermon by Dr. David Gregg, on Christ Bearing His Cross. The departure of The Pastor in his Work contains an able Study of Biography, by Rev. R. Osgood Morse. Prof. G. H. Schodde writes on The Protestant Church in Russia; Prof. T. W. Hunt on Edmund Spenser; Rev. G. B. F. Hallock, D. D., gives the Prayer Meeting suggestions for the month. There is an interesting article on Sunday-school Reform by F. F. Belsey, and the minor departments are maintained with the usual strength and fullness.

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JUNE 6, 1897.

Sins of the Tongue.

JAMES III. 1-13.

Golden Text:—"Keep thy tongue from evil, and thy lips from speaking guile." (Ps. xxxiv. 13.)

Topical Outline:—I. Against Arrogant Speaking. (Verses 1-5.) II. Control of the Tongue. (Verses 6-12.) III. Who Is a Wise Man? (Verse 13.) Time:—A. D. 61 or 62. Place:—Jerusalem.

REACTIONS FOR THE WEEK.

Sins of the Tongue, Jas. iii. 1-13.
Christ our Master, Matt. xxiii. 7-10.
Things Which Defile, xv. 16-20.
David's Prayer, Ps. cxi. 1-4.
Power of the Tongue, lxxiii. 8-10.
Fruits of the Heart, Matt. xii. 35-37.
Paul's Advice, Phil. iv. 8, 9.
Reference Word, "Tongue."
Lesson Hymn, No. 578.

We are still in the Epistle of James. The "Gospel of Common Sense" nowhere evinces more common sense than in this passage about the control of the tongue. If these sayings had occurred in the writings of some Greek philosopher, they would have been famous throughout the world.

The first suggestion of the lesson is that we should not be forward to teach, seeing that the teachers carry great responsibility and that we would thus place ourselves in position to make mistakes, and so receive the greater condemnation. We are apt enough to offend anyway, we do all often offend, and we must remember when we are seeking to assume the responsibility of much talking that we are dealing with a very dangerous enemy—the tongue.

The tongue is the last member of the human body to be brought under control, so much so that you may say of a man who has been able to do this that he is able to control the whole body. Who of us does not know that this is true? Alas, we have learned it by many mortifying experiences! We have formed and broken many good resolutions at this very point.

James compares the tongue to bits put in horses' mouths, and to helms of ships. The bit is a very small thing compared to the horse, and the helm is a very small thing compared to the ship; yet the bit controls the horse, and the helm controls the ship, though it be driven of fierce winds. So the tongue is a little member of the body, but it defileth the whole body and setteth on fire the course of nature. Every earnest minded man knows that when under provocation he turns his tongue loose he takes fire all over. His speech at such times reacts upon him; if he was angry before, he is far angrier now. He finds his tongue

worse than a wild beast. If he is trying to be a good man, when his anger cools, he is ashamed, and he forthwith resolves that the next time he is provoked he will not say anything. Happy for him if early in life he finds out the truth of the statement here made, that the tongue can no man tame. Only divine grace can do that. Happy for him also if he learns that the tongue uncontrolled by grace is full of deadly poison, that it destroys the peace of homes, dissolves the bonds of friendship and embitters all the life of its unfortunate owner, or rather the one owned by it.

Sin has perverted sadly God's best gifts to men. What a gift is the power of speech! How immensely it differentiates us from all other types of the animal kingdom! And then what music the human tongue can make! It has enraptured the ears and moved the hearts of listening thousands. What power there is in its burning eloquence! It has stirred men to deeds of heroism in all the ages. How gentle the lullaby of a mother's voice! How beautiful the praises and the prayers of the saints! And yet this same tongue which does all these noble and inspiring things is made by sin the instrument of cursing, of reviling, of coarse and lowflung conversation, blackguardism, of blasphemy. Surely an evil spirit has entered into man, and he needs the power of the Son of Man to cast him out. And it is no use for a man of this sort to make any boast of his being a good man, he is not. If any man among you seem to be religious, and brideth not his tongue, that man's religion is vain, is the statement of this same apostle, in another place.

Now then, James would say, who is a wise man among you, competent to teach? Let him be known by a good and prudent conversation.

Sometimes the most careful women are the most careless. Many a woman bundles herself up, to keep out sickness—when she is neglecting the worst sickness that can come to a woman. She allows a slight disorder to become worse, to slowly sap her vitality. The little pain and the other slight indications of trouble seem to her unimportant. She goes on, with increasing suffering, until life itself becomes a drag. Nervousness, "sinking spells," digestive disturbances, and fifty other complications may arise from the derangement of the organs distinctly feminine. Over thirty years ago, the need for a reliable remedy for so-called "female complaints" was recognized by Dr. R. V. Pierce, then, as now, chief consulting physician to the World's Dispensary and Invalids' Hotel, at Buffalo, N. Y. He prepared Dr. Pierce's Favorite Prescription, the most wonderfully effective remedy that has ever been used for such maladies.

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JUNE 6, 1897.

Plain Words for Everybody.

Prov. xxvi, 20.

The book of Proverbs is full of terse sayings in criticism of the common ways of men, and the ordinary experiences of life. The author was a master of satire, and no writer in the world's history could shoot folly on the wing better than he.

The tattler has provoked many an epithet from the prudent, and many an inward course from men of meek aspect and patient behavior. The tale-bearer is a pest—a nuisance to be abated in any society. Every community rejoices to get rid of such. An innocent and even kindly speech is often made fuel to kindle strife by the tale-bearer. That which your neighbor would have heard with kindly pleasure, as the liberty of true friendship, if spoken to himself directly, stirs him with suspicion when reported to him by the sinister mischief-maker. The change of tone may be everything in a speech. Many a man has told his best friend face to face that he was a "rascal." But such speeches have a very different meaning in the mouth of the tale-bearer.

St. James has many things to say of the tongue—that it is a fire; that it can't be controlled with a bridle; can't be tamed, and is worse than a wild beast. The mule can be held in, and every sort of wild beast tamed, but the tongue can no man tame.

There is a story told of Esop, that his master sent him to buy food for a feast, telling him to bring home the best thing in the market. Esop brought home nothing but tongues. His master was angry, but Esop insisted that the tongue was the best thing in the world. "The tongue," says he, speaks truth, knits friendship, whispers love, makes law, teaches wisdom."

Then said the master: "Go and

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get the worst thing in the world." Esop again brought home nothing but tongues, and said: "When I reflected I said that there is nothing so bad as the tongue, for by it falsehood is set forth, anger kindled, friendships broken, seditions fostered, peace and faith destroyed."

Dear Leaguer, remember that your tongue is destined to be either the best thing or the worst thing in your possession.

But a tattler is easily managed. He is a coward and sneak, as well as a meddling rascal. If your ear is ready he will pour any amount of vile stuff into it, but just let him know that he is talking to the wrong man and you will be rid of him at once and forever; and here another of Solomon's sayings serves us: "As the north wind driveth away the rain so doth an angry countenance a back-biting tongue."

We have heard of an unlettered preacher, who sometimes made mistakes in reading his text. On one occasion his text was about those who bring in "damnable heresies," but he read it "damnable hear-says." So he struck out and pictured the tattlers of the neighborhood, running from house to house, reporting "damnable hear-says." It is said to have been a very profitable sermon for that community.

My dear friend, in whatever community you live, as a good Epworth Leaguer, set yourself against tale-bearing and the circulation of "damnable hear-says." reports. Study the Sunday school lesson on the same subject this week.

DEAFNESS CANNOT BE CURED.

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever: nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of Deafness [caused by catarrh] that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O.
Sold by druggists, 75c.

The \$5.00 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only \$2.00, or the large print \$6 one for \$2.25. Here is a chance to get a fine divinity circuit teacher's Bible for about half its worth.

GODBEY & THORNBURGH.

All druggists sell Dr. Miles' Nerve Plasters.

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 fire-side. 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 different 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.

We want men and women

to introduce this great work everywhere. Previous experience not necessary. All we ask is sincerity and faithfulness. A demand exists in every family, so anybody can sell this book. You show it, and the book does the rest. Write for terms to

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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.

CONFERENCE COLLECTION CARDS—To raise 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 sharply reduce stock, we offer unprecedented values. Fine Organs, formerly bringing \$75, now \$47.50. Used Organs from \$15. Don't fail to write at once for catalogue. The Lyon & Healy Organs have been before the public for nearly one-third of a century and their quality is beyond question.

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715 Main St.,
LITTLE ROCK, ARK.

ARKANSAS METHODIST.

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

WEDNESDAY, JUNE 2, 1897.

At Prescott.

Since our State Preacher's Institute has been suspended the idea of holding a District Preacher's Institute has been brought forward and tested by Rev. W. F. Evans, presiding elder of Prescott district, Little Rock Conference. For a district meeting there would be little expense of travel, little difficulty of entertainment, and the town where the Institute was held would have the benefit of a protracted meeting and also of a discussion of the various features of our Church polity.

Prescott was favored with the District Institute, the time from May 24 to 26.

The members of the district attended, all but Rev. W. T. Lock of Center Point. Our dear Brother J. R. Dickerson was present, but his heart was sad. His dear wife had been called to her reward. He had the deep sympathy of the brethren but seemed alone among them.

From abroad—Revs. H. D. McKinnon, James Thomas, and this writer attended.

The work of the Institute opened Monday evening by an address upon the "Rise and Progress of Methodism" in which the speaker gave, in hasty outline, the great facts from which the nature and the spirit of the Methodist movement is to be judged. He showed that the Methodist societies in England for fifty years were not organized as a Church and that a Methodist at that time might also be an Episcopalian, a Dissenter, or a Moravian. The Methodist Episcopal Church of America, organized 1784, was the first organization of the Methodism as a Church, and is the only Church organization formed with Wesley's consent and under his hand, and it has proven itself by far the most efficient of all Methodist organizations, having in its membership ten times the membership of the English Wesleyans.

This writer had been assigned the duty of lecturing on Part 1st of Watson's Institutes and on the Preparation and Delivery of Sermons, Rev. C. O. Rorie on Church Government and Discipline, Dr. J. H. Riffin, on Methodist Church History, Rev. J. M. G. Douglass on Baptism.

We heard during our stay sermons from Rev. J. H. Glass, and James Thomas. An excellent

spirit prevailed, and the Institute instruction was much enjoyed. We returned on Wednesday evening. The regular work of the Institute closed with a sermon from Rev. T. O. Rorie, Friday evening.

The sermons preached were very earnest and a revival, for which Dr. Riffin was earnestly praying, seemed in prospect.

We visited the presiding elder's home in his new district parsonage. In these times of cheap material and labor, and in the midst of the pine lumber region \$1,200, builds a beautiful house. So the district parsonage is a nice commodious house with beautiful grounds. Our home during our stay was with the family of Bro. White, an elect layman. The drought was exceedingly severe on Washington district last summer, and there is scarcely any money. The preachers are doing well. The crops are now promising and all things are hopeful.

What is the Church For?

The Church is to save men. That is the one thing which must prompt all its plans, and inspire all its work. To that result all its teachings and all its social influences should tend.

According to the views of Methodists salvation is an experience. It is not the acceptance simply of a doctrine, nor is it secured through the sacraments of the Church, nor is it of works alone. It is an experience of a renewed heart, of a regeneration by the Holy Ghost. It turns men to spiritual things. It is therefore an experience, and such an experience as is reached through repentance and faith.

In Methodism therefore conversion is distinctly marked as the beginning of a new life—new in its affections, aims, conduct. The Church which has no longer conversions of this sort is no longer a Church of Christ. The eloquence of the preacher, the social standing of the members is nothing to be regarded if the Church has ceased to have conversions of sinners at her altar.

Preachers are to be measured not by the salaries they receive but by the souls which they win.

We may try to build up the Church with grand music, fine preaching, social influence, wealth, but nothing draws the people like the conversions of souls. The people at large still have the idea that a Church is to save men, and the Church which does not do it is discredited in all her claims and pretensions, and so far as the cause of Christianity is concerned her doors had better be closed.

Now is the time to help us, Brethren, with the C-A-S-H.

Preaching.

There are two styles of preaching, one is to the subject, the other is to the congregation. A sermon may be logical, may present with force a Scripture subject, but not be a sermon to profit the hearers. We have some so-called great preachers, whose great sermons draw crowds upon occasions, but would empty the churches in a regular ministry.

It is well if the preacher has a great mind; he should especially have a great soul. The love of Christ and of the people are essential. The loving pastor gets his Sunday theme from the needs of his people. He comes to the pulpit with a message for them, which his love and care prompt him to deliver. There may be but little of the thought of his text in his sermon, but the hearers see that they are in it, and that it is to them a message from a loving heart of one who has faith in God.

The preacher who knows his people, helps them in their need, comforts them in their sorrow, and to whom they come with open hearts for counsel, such a preacher will draw in the pulpit, and the drawing power will never cease.

One simply cannot be a negligent pastor and a successful preacher.

People hear a preacher not simply as the representative of the doctrine of Christ, but as the representative of Christ himself. Humility, faith, zeal and undoubted consecration to the Master's service must all come to the preacher's aid if he would lead men to Christ, and one who in his ministry leads souls to Christ will always have hearers. After all, nothing attracts like genuine religion.

Mormonism a Snare.

The origin of Mormonism was a palpable fraud. The book of Mormon, as a divine revelation, is arrant nonsense; Joe Smith was a polygamist; this sect he established were polygamists; their general character was licentious and treacherous; and yet Rev. B. W. Dodson, B. A., of Cedar Hill, Tenn., deems it worth while to write a serious article to prove that the book of Mormon is not a revelation from heaven, and our great church organ, the Nashville Advocate, deems it wise to publish the same. All this seems strange and ludicrous to a man who knows Mormonism and its history. And yet Mormonism now has its representatives in every state and its missionaries in distant lands. In one of the Eastern states, an exchange says, they have a hundred missionaries at work. They are not at work in vain. Their

doctrine of miracles, anointing for the sick, faith healing, direct revelations from God, all fall in harmony with a fanaticism which has always had a hold upon the uneducated, and we have known this type of people to leave the Methodists and join the Mormons. Indeed, we know a good many Methodists whom the Mormons are likely to catch whenever they come along.

A short time ago a leading Methodist preacher thought proper to undertake to correct us for refusing, at a conference, as chairman of the committee on worship, to send a preacher to the Mormon church on Sunday, thus recognizing them in church relations.

If anybody wants a true story of Mormonism and of Mormon life at Salt Lake, when the Saints had their order way, we can furnish such a story, written by a man we know, who only knows how to tell the simple truth, an Englishman who was converted in England and went to Mt. Zion and was made a Mormon priest, and knows whereof he writes. We will send Bro. Dodson or any one else the book for \$1.

We regret that we have not been able to attend some of the Epworth League conferences, to which we had earnest and cordial invitation. The chief difficulty has been our lack of the power of ubiquity—ability to be in all places at the same time. We have reports from the state president, James Thomas, of a most gratifying development of the league work, in which we greatly rejoice. We have received from many of the league meetings very excellent papers, with request to publish. If the writers and senders are content to have these papers filed and used in whole or part as we may have space, many of them will be published between this time and the next year's meeting. But at this time, and for some time to come, matter will claim our attention which demands immediate publication.

Church Notes.

Brother Few has had an excellent meeting at South Hot Springs.

The friends of Hendrix College are especially gratified the prospects of that institution.

The round trip ticket to Toronto from Little Rock, to the Epworth League assembly will cost \$29.95 and will be good for a month.

The Baptist Battle Flag has been removed from St. Louis to Springfield, Missouri, and the name

changed to American Baptist Flag.

Brother Broke writes: "Our preacher's meeting at Evening Shade is very successful. Sorry none of you are with us. God bless you and your interests."

There was a large Union Epworth League meeting at Winfield Church this city, last Sunday. There were about 300 present and great earnestness and spiritual zeal were manifest.

Both the Epworth League and the Sunday-school Conferences for Searcy district were interesting occasions. Brother Gregory is not sparing any effort to fulfill his duties as a presiding elder.

The meeting at Lake Side Pine Bluff is still going with increased interest. Bro. Sanders, the pastor, is doing most of the preaching. The sun rise prayer meetings are well attended and full of interest.

The Bishops of the Methodist Episcopal Church have appointed the following Commission on Federation in compliance with the action of the last General Conference: Bishops—S. M. Merrill, Chicago, Ill., W. X. Ninde, Detroit, Mich.; J. N. Fitzgerald, St. Louis, Mo. Ministers—J. F. Goucher, Baltimore, Md.; R. J. Cooke, Chattanooga, Tenn.; H. G. Jackson, Chicago, Ill. Laymen—R. T. Miller, Covington, Ky.; T. B. Sweet, Topeka, Kan.; T. H. Murray, Clearfield, Pa.

Notices.

EUREKA SPRINGS DISTRICT CONFERENCE.

Conference will convene at Berryville July 22, at 8:30 o'clock a.m. Conference sermons at 11 o'clock by Rev. J. P. Humphreys.

COMMITTEES.

For License to Preach—J. P. Humphreys, H. A. Matney and G. G. Jackson.

For Admission on Trial and re-Admission—D. C. Ros, J. R. Maxwell and H. A. Armstrong.

Deacons' Orders—T. E. Doran, R. W. Goodelock and W. D. White.

Elders' Orders—F. J. Reynolds, H. M. Conger and W. B. Hart.

Pastors will please see that their quarterly conference journals are at district conference.

Preaching and the sacrament of the Lord's supper Wednesday night.

P. B. HOPKINS, P. E.

Rev. E. M. Pipkin, of the Little Rock Conference, has perfected arrangements for opening a girls' school in this city next fall. He has secured the large and well located Hornibrook house for the purpose. He has about completed arrangements for a first-class corps

of teachers and everything will be done to make it a school of high order. A fuller announcement will be made soon.

HENDRIX COLLEGE COMMENCEMENT PROGRAMME.

Sunday, June 13, at 11 a.m.—Sermon by Rev. J. J. Tigert, D.D.; 8 p.m. Y. M. C. A. sermon—By Rev. S. H. Babcock.

Monday, June 14, at 2 p.m.—Annual meeting trustees.

Monday and Tuesday—Contests and anniversaries.

Wednesday, June 16, at 10 a.m.—Graduating exercises; address of literary societies, J. E. Godbey, D.D.

Little Rock District Conference will convene at Mt. Tabor June 30, at 8:30 a.m.

Will the recording stewards and preachers in charge see to it that their quarterly conference journals are present?

Committees of Examination for License to Preach—James Thomas, R. L. Wozencraft, R. N. Ross.

Deacons' Orders—M. W. Manville, B. F. Scott, J. R. Rushing.

Elders' Orders—C. E. Patillo, W. M. Crowson, W. J. Hearon.

THOS. H. WARE, P. E.

TO THE LOCAL CHAPTERS OF THE STATE.

The two dollars due by each chapter to the state work is coming in slowly. Let each League president send to Miss Lula Hale, 1914 Louisiana street, secretary and treasurer, the amount at once. We are moving slowly in the matter of carrying out the suggestions of Rev. J. R. Moore, our former state president, in the establishing of a summer Chautauqua for the Leaguers of the state. If we can succeed in our plans, won't it be grand to meet in camp next summer?

Let on to Toronto be the cry from now till July 12, 1897. Arkansas should have at least 250 Leaguers and friends for this great convention. JAMES THOMAS.

IMPORTANT NOTICE.

Allow me to give notice to the brethren who subscribed at the last session of our annual conference to the support of Rev. W. H. W. Burns that while some have paid many have not. Bro. Burns is confined to his bed and with a large family dependent on him. He very much needs and must have what we have promised him. Please, dear brethren, respond at once. Send money to me, as Bro. Dyer requests me to receive it, and your subscriptions are now in my hands. Let us be prompt about this. Also any one who would like to make a thank offering could not do better than to send a liberal contribution to this worthy and afflicted brother. He lives here at Van Buren. Fraternally,

J. B. STEVENSON.

LEAGUES OF WHITE RIVER CONFERENCE HEAR!

There is an annual assessment of two dollars (\$2.) on each chapter of the Epworth League in Ar-

The Pill that Will.

"The pill that will," implies the pills that won't. Their name is legion. The name of "the pill that will" is Ayer's Cathartic Pill. It is a pill to rely on. Properly used it will cure constipation, biliousness, sick headache, and the other ills that result from torpid liver. Ayer's pills are not designed to spur the liver into a momentary activity, leaving it in yet more incapable condition after the immediate effect is past. They are compounded with the purpose of toning up the entire system, removing the obstructing conditions, and putting the liver into proper relations with the rest of the organs for natural co-operation. The record of Ayer's Pills during the half century they have been in public use establishes their great and permanent value in all liver affections.

Ayer's Cathartic Pills.

for the expenses of the State organization. Pres. Thomas, informs me that not a cent of this assessment for this year has been received from the Leagues of the White River Conference, and requests me to urge the payment of the \$2 at once, as the State organization is in great need of money. Let every League in the Conference heed this call and see that the \$2 is sent at once to the Treas. Miss Lula Hale, 1914 Louisiana St., Little Rock, Ark.

W. B. RICKS.
V. P., W. R. Conf.
Jonesboro, Ark., May 29.

Galloway Commencement.

We were at the closing exercises of Galloway Female College. There is no room for report in this issue. The occasion had all the usual commencement interest.

The Board of trustees it is understood have satisfactorily arranged as to finances. All are pleased with Bro. Godden's work.

The address of Rev. C. E. Patillo, to the graduating class was a fine effort.

The following resolution was read by Judge Ratcliffe, president of the board of trustees and adopted by a rising vote of the house.

"Whereas, Dr. J. H. Dye has tendered his resignation as president of the college, which has been accepted,—and whereas also we recognize the fact that he has done a great work for the college in his untiring efforts to procure patronage, and in adding to and improving the premises, and putting the college on a competitive basis with the best institutions of its kind within the bounds of the Methodist Episcopal Church South.—Therefore be it resolved:—

That we part with Dr. Dye with regret and deprecate the circumstances that necessitate his resignation.

That we extend to him our best wishes for his welfare and success in any undertaking in which he may engage, and pray the blessings

of God upon him and his estimable family.

J. R. CASON,
F. P. LAWS.

Personal.

Bro. Scarborough of Dadanella was a caller yesterday.

Dr. Dye is making a very active agent for Galloway College. His heart is still in the school.

Professor Cline of Hendrix College has been appointed missionary to China and will labor at Soochow.

The Editor and his wife went over to Searcy on Monday to attend the commencement of Galloway College.

Rev. C. M. Hawkins preached the commencement sermon for the Missouri State University last Sunday.

Professor J. M. Hawley of Hendrix College made us a visit Saturday on his way to Galloway College commencement.

President McKinley and wife with some of the Cabinet officers are expected to be at the Nashville Exposition June 12.

A note from Rev. S. Anderson, and one also from D. J. Weems, informs us that Rev. V. V. Harlan is sick, but improving.

Ona Melton, an Arkansas boy, known to many people in Little Rock is still in the Spanish military prison at Havana.

Bishop E. R. Hendrix preached in the Calvary Baptist Church at Kansas City, Sunday 23 ult. Last week he went to Dallas, Texas.

Dr. Southerland of the Methodist Church of Canada has been asked to deliver a course of theological lectures at the Vanderbilt University.

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

GODBEY & THORNBURGH.

Christian Life.

"His Beautiful Way."

BY EMMA HERRICK WEED.

He might have set the apple on the bough,
Without the rose white coronal of May,
The corn in rows, the clusters on the vine,
Without the season's alchemy divine,
But it was not his way.

He might have stood the cedars on the hills,
The strong night watchmen by the sounding sea,
Without the tardy growth from slender spires,
To the crowded heads against the sunset fires,
But other plans had he.

He might have placed his children on a height,
Strong men for God, his mission to fulfil;
Without the upward climb, the baffled flight,
The halting step, slow mounting toward the light—
But such was not his will.

It pleased him that in nature or in grace,
Seed-germ or soul, toward him should all things
grow;

Reaching, aspiring, from beginnings small,
Till the sweet day when Christ is all in all,
And we his will shall know.

—Christian Church.

Moody's Tribute to Drummond.

D. L. Moody in Record of Christian Work.

It sometimes happens that a man in giving to the world the truths that have most influenced his life unconsciously writes the truest kind of a character sketch. This was so in the case of Henry Drummond, and no words of mine can better describe his life or character than these in which he has presented to us, "The Greatest Things in the World." Some men take an occasional journey into the 13th of Corinthians, but Henry Drummond lived there constantly, appropriating its blessings and exemplifying its teachings. As you read what he terms the analysis of love, you find that all its ingredients were interwoven in his daily life, making him one of the most lovable men I have ever known. Was it courtesy you looked for? He was a perfect gentleman. Was it kindness? He was always preferring another. Was it humanity? He was simple and not courting favor. It could be said of him truthfully, as it was said of the early Apostles, "that men took knowledge of him, that he had been with Jesus;"

He was with love and kindness only shown to those who were his close friends. His face was an index to his inner life. It was genial and kind, and made him like his Master, a favorite with children. He could be the profound philosopher or the learned theologian, but I know he preferred to be the simple friend of children and youth. Never have I known a man who, in my opinion, lived nearer the Master or sought to do his will more fully.

I well remember our first meeting in Edinburgh, twenty-five years ago. He was still a divinity student in the university, but he generously gave himself to aiding me in every possible way. There was nothing that he would not undertake to do to help spread the evangelistic work among his friends in the university, and later on he began special meetings for young men in various towns in great Britain. The friendship thus begun has been strengthening ever

since, not only by his lovable nature but by the great blessing God has used him to be in my own life.

Never have I heard Henry Drummond utter one unkind or harsh word of criticism against any one. He was a man who was filled with love for his fellowmen, because he knew by experience something of the love for Christ. He was one of the easiest men with whom to work, for he thought more of the common object than of aught else.

Peace, Perfect Peace.

Peace, yea perfect peace! What a heaven lies within! All gleaming with a heavenly light even in the midnight of this world of care! We cannot enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while the tempest is raging, or the sea bird rest on the wave when the storm is mixing earth and sky. The more the conscience is enlightened, the more surely will it forbid peace so long as sin remain, for its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if he did not punish me for my sins. Because of this deep-seated conviction, that great Gospel truth, "The blood of Jesus Christ, His Son, cleanseth us from all sin," became a heavenly message sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just, and the justifier of him which believeth." To me the glorious doctrine of substitution was a well in a desert; and it is so still. I believe it with my whole soul. An honest man, if he be in debt, will always be in trouble until the liability is removed; but when his debt is paid, he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace. —C. H. Spurgeon.

A Prayer for Them that Be in Poverty

They that are snared and entangled in the extreme penury of things needful for the body cannot set their minds upon Thee, O Lord, as they ought to do; but when they be disappointed of the things which they do so mightily desire, their hearts are cast down and quail for excess of grief. Have pity upon them, therefore, O merciful Father and relieve their misery though Thy incredible riches, that by Thy removing of their urgent necessity they may rise up to Thee in mind. Thou, O Lord, providest enough for all men with Thy most liberal and bountiful hand; but whereas Thy gifts are, in respect of Thy goodness and free favor, made common to all men, we (though our naughtiness, niggardship, and distrust), do make them private and peculiar. Correct Thou the thing which our iniquity hath

put out of order; let Thy goodness supply that which our niggardliness hath plucked away. Give Thou meat to the hungry and drink to the thirsty; comfort Thou the sorrowful; cheer Thou up the dismayed; strengthen Thou the weak; deliver Thou them that are prisoners, and give Thou hope and courage to them that are out of heart.

O Father of all mercies, have compassion of so great misery. O Fountain of all good things and of all blessing, wash Thou away these so sundry, so manifold, and so great miseries of ours with one drop of the water of Thy mercy, for Thine only Son our Lord and Saviour Jesus Christ's sake. Amen. —The Private Prayers of Queen Elizabeth.

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, Prof. J. A. LAWRENCE, 88 Warren St., New York.

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A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine **free** and post-paid. You run no risk and save Doctors' bills. Good Agents wanted. Address EGYPTIAN DRUG CO. New York.

"A QUESTION IN BAPTIST HISTORY."

By William H. Whitsett, D. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book.

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CONSUMPTION

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 accommodation 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.

PHOTOGRAPHIC MATERIAL
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ROCHESTER OPTICAL CO.

CAMERAS, \$5 UPWARD.

ARTISTS' TUBE COLORS
AND BRUSHES.

SEND FOR CATALOGUE.

JOHN A. JUNGKIND, PHARMACIST

812 Main St.

For the Young People.

Jennie and Nellie.

Have you heard about the two friends, Jennie and Nellie, whose home is in one of the police stations in New York city?

Jennie is a South American monkey and Nellie is a terrier dog.

Jennie is a prisoner. And it is altogether likely that she will remain so all her life. She is tied to a chain ten feet long, and this chain represents Jennie's limit of freedom.

I am sorry to inform you that Jennie is a thief. Her story is quickly told: When she first came to the station house she had entire liberty. She climbed fences and visited the neighbors; but after a time it was discovered that when Jennie went home something was missing. Last summer she stole all the raisins out of a rice pudding set on a window-sill to cool. The neighbors complained of the disappearance of small articles, and Jennie was caught with a hand mirror in her possession. Since then she has been fastened by a ten-foot chain. She moved about, and she and Nellie have very delightful times together.—The Morning Star.

Conspicuous President.

Of all our American presidents there are four who stand out conspicuously above the rest as representing four distinct types, each very characteristic and very national, and each differing essentially from the other. In Washington we see the highest type of the colonial American, developed wholly under the influence of English traditions. Washington is, in fact, in his tone and temper, his point of view, and his ideals, the representative upon American soil of the English gentleman and statesman, though with a difference that makes him an entirely American; and his immediate successors in the presidency did not very far depart from the standards that were his. Even Jefferson, with all his radicalism, must be grouped in the same class; for, as is the case with most Americans, his radicalism, startling as it seemed to the Federalists of his time, was only superficial; and when one thinks of him as strolling through the stately halls of Monticello, a landed proprietor, his cellars stored with rare old wines, his library filled with choicest books, patronizing the arts and sciences, and having his wants supplied by a retinue of slaves, he is readily seen to have been the true patrician whose democracy was in large part an intellectual assumption, just as the political theories of the great Whig dukes in England is found, upon analysis, to differ in no fundamental point from the conservatism of the Tory magnates. Jackson was the first New Man to arise in our government's history; and he represents the rough frontiersman, the fighter, the man who faced both nature and the savage in a successful battle for the mastery of the West. His election marks an epoch in our history, a break in the traditions

that bound us closely to English influence; and he is the first of the American presidents to stand firmly and almost fiercely upon the rock of national individuality. Lincoln, again, is in another type—the type of the Western provincial, a later growth than the frontiersman, with some of the frontiersman's traits, but more subtle, more open to new influences, more closely in touch with the resources of an older civilization, much more a man of thought and somewhat less a man of action.

Mr. Cleveland, when he first became known to the nation at the time of his candidacy for the governorship of New York in 1882, typified a fourth and still a different kind of personality. In him was seen the modern American who lives in cities and represents a stratum of the population that is every year becoming more and more numerous with the increase of the urban element. He was a type of the practical, everyday, usual citizen of moderate means and no very marked ambitions, a blend of the business man and the small professional person, one who knocks about with his fellows in a give-and-take sort of way, blunt, hard-headed, having a good digestion, and a brusque, unimaginative readiness to take a hand in whatever is going on.—The Bookman.

Papa Out in the Rain.

One of the most touching incidents we have read for a long time is given in the Easter number of The Watchword. Hard indeed must be the heart that is not moved by the pathos of the dear child's pitiful cry: "Papa out in 'e rain; papa out in 'e rain; papa tum home." This was the piteous lament of a sweet little girl, as the rain beat against the window of a sorrow-darkened home that stood upon the hill side. Papa had been accustomed to come home from the mill regularly. One day he came home earlier than usual, and the next morning he was too sick to go to work. Typhoid fever soon did its work. The father was carried forth from the home never to come in the door again. A few days after the funeral a driving rain beat against the house all the long, dismal afternoon and evening. The heart-crushed mother held the little girl in her arms as she said, "Papa out in 'e rain; papa out in 'e rain," and appealingly wondered why papa did not come home. A few days later the mother climbed the hill to the cemetery, with the little girl, showed her the new mound, and told her that her papa was there. The little girl sat down by the grave and lovingly repeated, "Dear papa, dear papa."

Have You Smoked Too Much?

Take Horsford's Acid Phosphate.

It will relieve the depression caused thereby; quiet the nerves and induce refreshing sleep.

We need every dollar we can get now to help us through a long dull season. Brother, if you can do so, send us a remittance at once.

DANIEL MYERS,

OF PENNSYLVANIA.
A Living Object Lesson for Dr. Miles' New Heart Cure.



HEART DISEASE is curable. "For over forty years," writes Daniel Myers of Two Taverns, Pa., on Aug. 10, 1896. "I suffered with heart disease. First a slight palpitation, gradually growing worse. Then shortness of breath, sleeplessness, smothering sensations and much pain in the region of the heart alarmed me and I consulted a physician. Receiving no benefit I tried others and a number of remedies, spending a large amount of money, but finally became so bad that it was unsafe for me to leave home. I commenced using Dr. Miles' Heart Cure two years ago. For eighteen months I have been well. Although 72 years of age I can go where I wish and I sleep all night and wake up as cheerful as a babe and completely rested."

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants.
DR. MILES MEDICAL CO., Elkhart, Ind.

Every ingredient in Hires Rootbeer is health giving. The blood is improved, the nerves soothed, the stomach benefited by this delicious beverage.

HIRES
Rootbeer

Quenches the thirst, tickles the palate; full of snap, sparkle and effervescence. A temperance drink for everybody.

Made only by The Charles E. Hires Co., Philadelphia.
A package makes five gallons.

DROPSY TREATED FREE. Positively Cured with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. Drs. Green & Sons Specialists Atlanta, Ga.

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FONES BROS. HARDWARE CO.

TESTIMONY.

I have used the Electropoise for cancer, and my wife for female trouble and catarrh in the head with great benefit in both cases, and we are both simple enough to think that a persistent use will cure us.
S. SMITH.

College City, Cal., Dec. 30, '95.

I had not used the Electropoise more than two months before I was greatly relieved of liver trouble and female complaint.

MRS. J. T. HUCKABA.

Tecumseh, Ok., Jan. 8, '96.

I am feeling much better now than I have for years. The Electropoise is our only doctor, and we have used it for various diseases in our own family, and several of our neighbors have used it very successfully. Mrs. J. E. CAMPBELL, Napton, Mo., Jan. 8, '96.

The Electropoise has cured our son of appendicitis after five doctors had pronounced his case as hopeless. MR. AND MRS. J. W. WELCH, 1429 Campbell St., Kansas City. March 20, 1896.

I can endorse all that I have ever read or heard about the Electropoise. My mother is 65 years old and had been troubled with sick headache for twenty-five years. The Electropoise cured her. It also cured her of rheumatism.

EMMET WELLINGTON,

Pueblo, Colo, Jan. 4, 1896.

Price \$10.

GODBEY & THORNBURGH, Little Rock, Arkansas.

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.

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 and with Roll only at the same price. Try one and you will be pleased.

GODFREY & THORNBURGH,

Our Church at Home.

REVIVAL AT GREENWOOD.

We have just closed a seventeen days meeting at Greenwood. Rev. E. A. Tabor was with us and did the preaching. Great crowds filled the church and heard him with much interest. The meeting has been of inestimable value to the community. Many of our people have been moved to a fuller consecration and to greater activity in the Christian work.

W. H. DYER, Pastor.
Greenwood, Ark., May 24.

HALL AND ALDERSON DEBATE.

We will do our best to furnish entertainment to preachers who may wish to attend debate at Magnesia Springs, beginning July 13. Let those who expect to come please write me at once. We very much regret that we have no arrangement for entertainment of preachers' wives. We can feed them, but cannot furnish lodging. So if any desire to bring more than themselves write for special arrangements.

J. R. CASON.
Magnolia, Ark., May 27.

DYER CIRCUIT.

The programme for children's day was well rendered at Dyer on last Sunday. Collection amounting to \$5 was taken. Our work is in good condition. Over \$100 collected up to date for improving churches and parsonage. This circuit is above the average on church buildings, as we own six churches, three of them as neat churches as you will find anywhere. The church at Dyer is not finished yet, but we have \$31.50 in hand, and hope to get it completed by conference. We paid the last of our indebtedness, amounting to \$45.50, yesterday. Spiritually, our people are above an average. Some good, old-fashioned, loyal Methodists are on the work. They know how to take care of a boy preacher. Our church at Rudy is on a higher plain than last year. Mountain View is still progressing, while Riverside, Shiloh and Oak Bower are good points. We are praying, working and trusting for a tidal wave of salvation to roll over us, submerging sin and uncleanness, making us as white as snow. Pray for us.

M. N. WALDRIP, P. C.
Dyer, Ark., May 21.

A NEW WORK.

DEAR DR. GODBEY—Allow me to say through the columns of THE METHODIST something about our little work which we have formed north of McCrory. We have received nine members since we began our new year's work. Last Sunday was our children's day services. The entire programme was well rendered by our Sunday school; also some beautiful recitations were added. An original paper on "Man" was read by James Miller, which was very good. Mrs. Carrie Ridgway also read an original paper on "Woman," which was most excellent. We have an excellent Sunday school at each of our appointments. I wish to say just at this time, that we are making arrangements to have a campmeeting at Fakes' Chapel, five miles north

of McCrory, beginning August 1. We have made arrangements to build a large shelter, about 80x100 feet. Rev. W. H. Evans has kindly consented to do the preaching. We are expecting from 4,000 to 5,000 people to attend. We have a beautiful grove, which will give room for a great many camps. Preachers from other charges will be taken care of. I make this announcement now so preachers who desire to attend may arrange their protracted meetings so as to give them a chance to come and join us in this great work of soul-saving. Brethren have asked me by letter how much money I promised Wild Bill in order to secure his services. Answer: Not one dollar. Pray for us. We are all for Christ.

N. W. WOMACK.
DeView, Ark., May 22.

SOUTH HOT SPRINGS.

Our meeting at South Hot Springs Methodist Church closed on the first Sunday in May, after running four weeks. We had a glorious meeting, the Lord be praised. About twenty professions of conversion and several the great blessing of perfect love. We had twenty-one candidates for membership, seventeen have been received.

Our second quarterly conference was held on the 10th. Reports showed finances quite up to last year same date, and thirty-four accessions up to date this year.

J. R. Loyd, Joseph Watkins, Dr. C. R. Maxwell and W. D. Patton were elected delegates to district conference, with A. R. Carrington and N. A. Williams alternates.

Rev. E. G. Kilgore, the evangelist, is assisting Bro. Moore at Central Methodist Church in a revival meeting. Moore is in high spirits, and the general outlook is good for a great meeting. Bro. Mellard, of Patton circuit, is here recuperating after a spell of slow fever, the guest of Bro. Sage, his presiding elder. Yours in Christ,

B. A. FEW.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see samples of the beautiful fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail you samples of fruit and complete directions to any of your readers for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc. I am going to work at once to catch the spring trade.

FRANCIS CASEY, St. Louis, Mo.

SCHOOLS--COLLEGES Supplied with competent teachers. Families with governesses. Teachers aided in securing positions. Send a stamp for Application Blank. Williamette Teachers' Exchange, Nashville, Tenn.

THE PINE BLUFF DISTRICT CONFERENCE

will convene in DeWitt, Ark., July 5 next, 8 p.m. The opening sermon will be preached by Rev. John T. Carr, after which the sacrament of the Lord's supper will be administered.

COMMITTEES OF EXAMINATION.

For License to Preach—Revs. A. M. Robertson, John R. Jones and J. J. Bont.

For Admission on Trial—Revs. A. D. Keadle, L. M. Daley and W. W. Christer.

For Deacons' and Elders' Orders—Revs. John R. Sanders, John F. Carr and A. O. Evans.

Thursday, the 8th, will be utilized as

EPWORTH LEAGUE DAY.

Sunrise prayer meeting at 5:30 a.m. Thursday, 8th.

8:30. Devotional exercises.

9. Short reports by delegates of their respective leagues' work.

DISCUSSIONS.

10. Epworth Leagues and responsibility of Epworth Leaguers—G. N. Hart.

11. Epworth League—Sermon—By Rev. A. O. Evans.

2:30. Model League—Lead by Rev. T. D. Owen.

3:30. Can Leagues be successfully operated on circuits?—By Rev. J. W. White.

EVENING SESSION.

8. Devotional exercises.

8:30. Address—Voluntary movements, the secret of success—By F. M. Hudson.

DISCUSSION.

9. Address by Mrs. G. E. Cameron.

9:15. Testimony and love feast.

The preachers are kindly urged to send list of delegates at once to Rev. G. E. Cameron, P. C. We hope to an once soon reduced rates over the Cotton Belt and Arkansas River railroads. Let all come praying for a glorious outpouring of the Holy Spirit. Bro. Cameron and his people are praying for a glorious revival.

JOHN H. DYE, P. E.

Stolen.

A large dark bay horse about sixteen hands high, heavy mane and tail, little white in forehead or snip on left nostril extending little way up head; paces under saddle; has a rough, curly place on shoulder opposite mane, not very plain.

J. D. SIBERT, P. C.
Tuckerman, Ark.

Warning Order.

In the Pulaski Chancery Court.

E. M. Harrison, Plaintiff, vs. J. J. Harrison, Defendant.
The defendant J. J. Harrison is warned to appear in this court within thirty days, and answer the complaint of the plaintiff E. M. Harrison.
June 1, 1897.
By James Paschal, D. C.

A. J. Newman, Sol for plaintiff.

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.

Pain has no show with Dr. Miles' Pain Pills.

TEACHERS OR SCHOOLS Needing the aid of a reliable and efficient Teachers' Agency, will find it to their interest to correspond with

CLAUDE J. BELL,

Proprietor Southwestern Teachers' Agency,
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LINE REVERSIBLE COLLARS and CUFFS.

Are Not to be Washed.

Made of fine cloth in all styles. When soiled, reverse, wear again, then discard. Ten collars or five pairs of cuffs for 25 cents. They look and fit better than any other kind.

ASK THE DEALERS FOR THEM.
If not found at the stores send six cents for sample collar and cuffs, naming style and size. A trial invariably results in continued use.
N. JABINE, M. M. COHN & CO.,
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all points in the Great Southwest.

Rates, Maps, time tables and all information regarding a trip in any direct on will be cheerfully furnished on application to any agent of the Company.

J. A. EDSON, General Superintendent
TEXAS.

Warning Order.

In Pulaski Circuit Court.

Jacob Blass, Plaintiff, vs. Benson Murray, Defendant.

The defendant Benson Murray is warned to appear in this court within thirty days, and answer the complaint of the plaintiff Jacob Blass.
May 28, 1897.
H. G. DALE, Clerk.
John J. Montgomery, Atty. ad litem.

Warning Order.

In the Pulaski Chancery Court.

L. W. Cherry et al., Plaintiffs, vs. A. G. Rogers and Amanda A. Rogers, Defendants.

The defendants, A. G. Rogers and Amanda A. Rogers, are warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, L. W. Cherry et al.

May 31, 1897.
J. H. PASCHAL, Clerk.
By CHAS. M. CONNOR, D. C.
Carroll & Pemberton, Sols. for Plffs.

Missions.

These are very encouraging reports from our new mission in Corea, under care of Dr. Reid. The Epworth Leagues of Missouri support this mission.

ACTION OF THE BOARD OF MISSIONS.

The Board of Missions met on the morning of the 6th in the Mission Rooms. The Bishops were all present and made hopeful reports of all our mission fields. All the members were present except Dr. Morton, J. H. Riggin, T. G. Weaver, C. W. Carter, and W. D. Kirkland, deceased. Dr. Kirkland's place was filled by the election of A. J. Stokes, of South Carolina. The reports were, all things considered, most gratifying. The collections from all sources for foreign missions were \$244,462.97, an increase above last year of more than \$7,000; for domestic missions, \$133,947.96; for Woman's Foreign Mission Board, \$81,916.34; and Parsonage and Home Mission Society, \$18,000—making, all told, \$478,327.27.

The board appropriated \$200,000 for the ensuing year, as follows:

Brazil Mission Conference.....	\$ 31,200
China Mission Conference.....	28,529
Japan Mission Conference.....	30,543
Central Mexico Conference.....	21,377
Mexican Border Conference.....	14,000
Northwest Mexican Conference.....	11,250
Indian Mission Conference.....	14,988
Pacific Conference.....	2,300
Los Angeles Conference.....	4,092
Columbia Conference.....	2,630
East Columbia Conference.....	2,630
Denver Conference.....	4,529
Montana Conference.....	3,231
Western Conference.....	1,593
New Mexico Conference.....	4,176
Florida Conference.....	1,880
German Mission Conference.....	2,268
Incidentals.....	16,000
Total.....	\$198,476

The assessment remains as heretofore, at \$350,000. Of this amount the Texas Conferences are assessed as follows:

East Texas Conference.....	\$ 4,550
North Texas Conference.....	10,600
Northwest Texas Conference.....	10,600
Texas Conference.....	5,550
West Texas Conference.....	4,000
German Mission Conference.....	2,000
Total.....	\$ 37,300

Reports from foreign fields show as follows: China—Missionaries, 14; wives of missionaries, 11; native traveling preachers, 13; native local preachers and other helpers, 22; members, 713—increase, 109; probationers, 1,119; Sunday-schools, 20; officers, 113; scholars, 1,493; Epworth Leagues, 7; members, 276; church buildings and organized Churches, 12; self-supporting, 2; parsonages, 16; value of churches and parsonages, \$40,806. This is only our Church; the whole Christian force in China is 1,324 missionaries, not including the wives of missionaries; native preachers and helpers, 3,250; stations and out-stations, 1,206; organized Churches, 706; self-supporting Churches, 137; Church members, 55,093; contributed by the Churches for the support of the work, \$36,450. Japan has of our Church: Missionaries, 20; wives of missionaries, 15; native traveling preachers, 11; native local preachers and helpers, 31; members, 542—increase 28; probationers, 82; Sunday-schools, 66; officers and teachers, 74; scholars, 1,565; Epworth Leagues, 1; 40; organized Churches, 12, with 8 church buildings; two Churches self-supporting;

value of churches and parsonages, \$12,849. Corea, our youngest mission, has but two missionaries and their wives and four members. The Brazil, Central Mexico, Mexican Border and Northwest Mexican Conferences have: Foreign missionaries, 21; wives of missionaries, 21; native traveling preachers, 75; native local preachers and other helpers, 57; members, 7,497—increase, 769; Sunday-schools, 151; scholars 4,415; Epworth Leagues, 27; members, 847; organized Churches, 140; self-supporting Churches, 5; church buildings, 70; parsonages, 31; value of churches and parsonages, \$126,005. These are but few of the statistics; they do not include our German work, Indian work, Western work and work among the Cubans of Florida. They will encourage or discourage us just as we look at them. If we look through pessimistic eyes, they will discourage us. If we look at them in the light of the atonement and through the promises of God, and we have faith in those promises, they will be big with hope and encouragement.

The totals of all the above fields are: Foreign missionaries and missionaries' wives, 106; native traveling preachers, 99; native local preachers and helpers, 110; members, 8,756—increase, 906; probationers, 1,201. We ought to do more the ensuing year than in any other year of our history. Our workers everywhere are calling loudly for help. "The nations call from sea to sea." Hundreds of qualified and consecrated men and women are ready to go. O that the Church would arouse and with prayers and faith and money say: Go, ye messengers of God!

Like the beams of morning fly!
Take the wonder-working rod,
Wave the banner-cross on high!
Where th' aspirant minaret
Gleams along the morning skies,
Wave it till the crescent set
And the 'star of Jacob' rise.

—J. T. SMITH, in Texas Christian Advocate.

Brush the hair daily through to the scalp, and occasionally apply Hall's Hair Renewer, and a luxuriant head of hair will be maintained of a natural hue.

The Newest.

We have found what thousands of our subscribers want. A beautiful Sunday school teachers' Bible, with large new type.

Heretofore self-pronouncing Bibles (at low prices), have been in minion type, too small for many readers.

Description: Morocco cover, over-lapping edges, round corners, gilt edges, complete references, exhaustive helps to study of Bible, subject index, concordance and maps. Catalogue price of this book \$6.

Our offer: THE METHODIST one year (renewal or new subscribers) and Bible \$3.

Six new cash subscribers gets Bible free.

Remit by money order or registered letter.

Address THE ARKANSAS METHODIST, Little Rock, Ark.

Woman's Work.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

General officers: Miss Belle Bennett, president, Richmond, Ky.; Mrs. G. P. Kendrick, treasurer, Louisville, Ky.; Mrs. R. K. Hargrove, secretary, Nashville, Tenn.; Miss Helm, editor of "Our Homes," Nashville, Tenn.; Mrs. W. W. Pemberton, corresponding secretary Little Rock Conference Society, Little Rock, Ark.

ANNUAL MEETING.

Dear Co-Workers of the W. F. M. S., Little Rock Conference:

Our annual meeting convenes June 16 at Pine Bluff. When you purchase your ticket at your starting point secure a certificate from the agent, showing that you have paid full fare to Pine Bluff. This will enable you to get a one-third rate on return ticket. Don't fail to attend to this. I have secured one and one-third rates over all the railroads in our conference to this meeting. Now, if you will only carry out instruction you will have no trouble in getting the reduction. Send your names at once to Mrs. R. H. M. Mills, Pine Bluff, so that she may provide for your entertainment while at the meeting. Be sure to arrive in time Wednesday to hear the opening sermon by Rev. O. E. Goddard. This will be a great treat, and none should lose this opportunity of hearing our returned missionary of the parent board. The annual address of our president will be delivered on Thursday evening after the addresses of welcome and responses. The district secretary of the Camden district, Mrs. S. O. Couch, will respond to the address of welcome by Mrs. R. H. M. Mills. We, as a conference secretary, are rejoiced at the prospect of meeting Sister Couch in our annual session, as it has never been our pleasure to have her with us before.

The welcome addresses and responses of the Young People's and Juvenile Societies will also come on Thursday evening.

The programme committee feel that they are very fortunate in securing Rev. John Cline to preach the annual sermon on Sunday at 11 o'clock. As he is so soon to sail for foreign fields, we feel that it will be a grand opportunity for re-encouraging missionary enthusiasm throughout our entire conference. We will have a great and good time if the delegates will come up to our meeting charged with the love of Christ. Let us all pray to this end. We have many good things in store to be given by various delegates.

You will hear from me next week from Birmingham. Pray for me. Most sincerely,

Mrs. JAMES THOMAS.

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Fones Bros. Hardware Co.
Little Rock, Ark.

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Will sell direct to you. No middlemen—For we feel that \$25 or \$50 is just as good to our customers these times as to give it to an agent. Don't you think so? We are also exclusive dealers in HARDMAN, VOSSE & SONS, BRIGGS, RICHMOND MAJESTIC and SINGER Pianos, MASON-HAMLIN, PACKARD and O. K. HOUCK & Co. Organs.

Pianos or Organs on trial if desired. Second-hand instruments taken in exchange. No advance for easy payments. Handle everything known in music. Write for more facts. Catalogue, Prices, etc., free.

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Quarterly Meetings.

NEWPORT DISTRICT—Third round, S. L. Jochran, P. E.

July: Mammoth Spring and Williford, 3, 4; Portia circuit, 10, 11; Walnut Ridge and Pocahontas station, 17, 18; Imboden circuit, 24, 25; Black Rock circuit, 31, August 1.

August: Alicia circuit, 7, 8; Jacksonport mission, 13, 14; Newport station, 15, 16; Tuckerman circuit, 21, 22; Ryno circuit, 28, 29; Corning circuit, 29, 30.

September: Siloam circuit, 4, 5; Pocahontas circuit 5, 6; Sedgwick mission, 10, 11; Walnut Hill mission, 11, 12.

HELENA DISTRICT—Third Round, M. M. Smith, P. E.

June: McCrory and Wynne, 12, 13; DeView mission, 19, 20; Taylor's Creek circuit, 26, 27.

July: Forrest City station, 3, 4; Cotton Plant and Howell, 10, 11; Haynes circuit, 17, 18; Marianna station, 24, 25; Oak Forrest circuit, 26, 27.

August: LaGrange circuit, 1, 2; Helena station, 7, 8; Turner mission, 9, 10; Holly Grove circuit, 14, 15; Cypress Ridge circuit, 21, 22; Clarendone station, 28, 29.

September: Brinkley mission, 1, 2; Wheatley circuit, 4, 5; Jericho mission, 6, 7; L'Anquille mission, 8, 9.

Helena District Conference at Cotton Plant July 8-11. Opening sermon by Rev. W. M. Wilson July 7, at 8 p. m.

SEARCY DISTRICT—Third Round, H. T. Gregory, P. E.

June: Augusta station, 5, 6; Auvergne and Weldon, 12, 13; Argenta station, 19, 20; Searcy station, 26, 27.

July: West Searcy circuit, 3, 4; Marion and Revel, 10, 11; Jacksonville circuit, 24, 25; Ward mission, 31.

August: Ward mission, 1; El Paso circuit, 7, 8; Stony Point circuit, 14, 15; Beebe circuit, 21, 22; Mineral circuit, 28, 29.

September: Beebe and West Point, 4, 5; Bald Knob circuit, 11, 12; Mt. Pisgah circuit 13, 19.

FORT SMITH DISTRICT—Third Round, D. J. Weems, P. E.

June: Boonville at Wesley's chapel, 5, 6; Greenwood at Washburn, 12, 13; Huntington and Jenny Lind at Jenny Lind, 19, 21; Mansfield at Hartford, 26, 27.

July: Caulksville at Shaver, 3, 4; Ft. Smith at First Church, 11, 12; Hackett at Union, 17, 18; Charleston at Pleasant Ridge, 24, 25; Sugar Grove at Belva, 31.

August: Sugar Grove at Belva, 1; Paris and Roseville at Roseville, 7, 8; Fort Smith circuit at Spring Hill, 14, 15; Fort Smith Central, 15, 16; Waldron at Square Rock, 21, 22; Park at Blansett, 24; Cathron at New Hope, 28, 29.

PROGRAMME.

Programme of the Epworth League Convention, Fayetteville district to be held at Springdale, July 1st to 3rd.

July 1st, 10 a. m. Opening exercise, A. H. Williams.

10:30. Organization.

11 to 12. Paper on the design of the Epworth League, by Miss Luttie Corley, of Bentonville, discussed by J. W. House, and J. M. C. Hamilton.

AFTERNOON.

2:30. Devotional services by Rev. Hatfield.

2:45. Paper on the History of the League Movements, by William Roshenberry, Fayetteville, discussed by A. Marston, Silom Springs.

3:15. Paper on the three Departments. First Devotional department, represented by Rogers League.

Second Literary department, paper by Mrs. J. O. McBride, rep-

resentative of the Siloms Springs League.

Third Charity and Help department, paper by Edwin Jackson, representing the Bentonville League. Each of the papers to be discussed.

EVENING.

8: Devotional services, Rev. Smith, Farmington.

8:15. Address of Welcome, Rev. T. A. Martin, response by Rev. George McGlumphy of Rogers.

8:45. Addressed by the State President, Rev. James Thomas, Little Rock.

FRIDAY.

8 a. m. Opening services, Rev. I. F. Harris, Prairie Grove.

8:15. Reports from Leagues.

10 a. m. A paper, on the League as a factor in Church work, by Miss Lillie Chandler, Springdale, Ark. Discussed by C. R. Bruce, Siloam Springs, and James Venable, Elm Springs.

10:30. How to organize a League John Ganaway, Ft. Smith, Ark.

11. Qualification for League workers paper, Miss Jennie McCormack, Prairie Grove. Discussed by Rev. Y. A. Gilmore, Elm Springs, and others.

AFTERNOON.

2:30. Devotional exercises, Rev. W. B. Johnsey, Rogers, Ark.

2:45. A paper on the International League at Toronto, by Miss Dora Gregg, discussed by Harry Hust, Bentonville and others.

3 p. m. Junior work, by the Junior League at Springdale, Ark.

EVENING.

8. Opening exercises, Hugh Lee, Pea Ridge, Ark.

8:15. Recitation on a Missionary subject, Miss Hattie Williams, Fayetteville, Ark.

9. Leagues and Mission paper, James Croxdale, Gravette. Discussed by Rev. H. Haynesworth, Fayetteville and Rev. F. S. H. Johnston, Ft. Smith, Ark.

Closing consecration service by Rev. J. M. C. Hamilton.

Each League in the district is requested to send at least four delegates, or as many will come and all league workers are invited. And the pastors are requested to appoint delegates from all Churches having no League, in order that we young people may be represented. Epworth League Com.

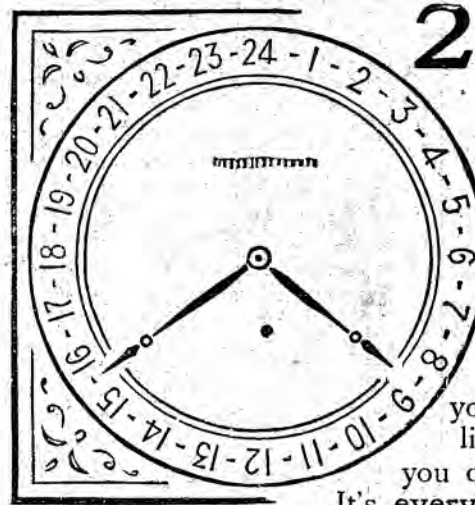
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Thousands of people are in this condition. They are not sick and yet they are by no means well. A single bottle of Hood's Sarsaparilla would do them a world of good. It would tone the stomach, create an appetite, purify and enrich the blood, and give wonderful vigor and vitality. Now is the time to take it.

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Adapted to the Use of

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Godbey & Thornburgh,

Little Rock, Ark.

At Rest.

SKINNER—Bro. Z. T. Skinner was born in South Carolina July 16, 1820. He was converted and joined the Methodist Church, South, in early life. Bro. Skinner was an old-time Methodist, loved God and his church. He came to this state twenty-nine years ago, and lived near Austin since. He was one of our best members at Austin. For many years the people looked to Bro. Skinner as a leader in church. He died at his home near Austin January 13, 1897. Sister Skinner closing out their business left to live with relatives in South Carolina, but had been there only one week till the summons came and she went to meet her husband. They are gone, but we know where to find them.
J. A. HENDERSON.

JONES—W. J. Sones died on the 10th of May, 1897. He was 74 years of age. He was reared in Madison county, Tennessee. He had been a member of the M. E. Church, South, quite a number of years; fact is, he was raised in the church, his father being a Methodist local preacher of the old type of years ago. He was a local preacher when I was a little boy. Brother Jones was a good man, full of zeal and energy. He has served in the capacity of steward in the bounds of this circuit when I was in charge. The old soldier is discharged and gone to his reward. He leaves an aged wife and four sons and daughter to mourn the loss of a husband and father. Thus we pass away one by one until we will soon all be gone.
A. C. RAY.

FREELAND—May 18, 1897, Mrs. R. C. Freeland, after a long and painful illness with that dread disease consumption. Sister Freeland was a consistent member of the M. E. Church, South, and made a profession of religion in early life. Her death was a triumph over suffering and sin. As her pastor I visited her frequently during her sickness. She freely expressed herself as being ready for her change, and when the end came she was fully conscious and left this world clasping her hands for joy. Truly the righteous die well. She was a devoted wife, a loving mother, a kind friend and a consecrated Christian. She leaves a husband, two daughters and a son and a host of friends. The funeral services will be held by her pastor the second Sunday in July at New Hope Church, where her membership was. Look up sorrowing ones to him "that doeth all things well." Yes, she is gone, but thank the Lord all her sufferings are over. My grace is sufficient, sayeth the Lord.
S. C. VINSON, JR.,
P. O. Atkins Circuit.
Russellville, Ark., May 20.

ROGERS—The family of Bro. Ira P. Rogers, of Hatton, Ark., are greatly bereaved. Thrice within a few short weeks the Angel of Death has visited their home, taking first on March 26, 1897, their baby, Nettie, and on March 28 her twin brother, Charlie, and on April 10, 1897, their mother went on to join her precious children in the better land. The children were born at Chapel Hill, Ark., May 7, 1895, and were the idols of their home. Sister Henrietta A. Rogers (nee Mellard) was born in Sumpter county, Alabama, February 6, 1858. When quite young she came with her parents to Ashley county, Arkansas, where she grew to womanhood, and on December 8, 1878, was married to Ira P. Rogers, who with four children is now left to mourn the loss of a faithful and loving wife and mother. Sister Rogers was converted in childhood and joined the M. E. Church, South, in which she lived a consistent and useful member until transferred to the church triumphant. The writer only met her a few times, but he was deeply impressed with the gentleness and sweetness of her spirit and the strength and purity of her Christian character. Her house was ever the preachers' home, and many of them will feel when they read this notice of her death that they have lost one of their best friends. She was a sister to Rev. J. J. Mellard, the present pastor of Hatton circuit, and felt great joy in having her brother in her home this

year. She has left behind her the influence of a pure and unselfish life, and we have no doubt is waiting for her loved ones in the heavenly home. God help them and us to meet her there at the end of the journey.
J. A. SAGE.

SHAW—Rev. John Tillman Shaw was born in Dover, Pope county, Ark., April 11, 1879. He was the oldest son of the late Rev. F. J. Shaw, of the Little Rock Conference. He was converted at 12 years of age and joined the M. E. Church, South, and ever after maintained his Christian integrity. He was licensed to preach in the spring of 1892 by the quarterly conference of Palestine circuit, Monticello district, A. O. Evans, P. E. Soon after he entered the Pordyce Training School, where he energetically pursued his studies for a term. In 1874 he supplied Old River circuit. In the fall of this year he was admitted on trial in the Little Rock Conference at Prescott and was returned to Old River (now Altheimer) circuit. He did a faithful year's work. In the fall of 1895 he was sent to Nathan circuit, Arkadelphia district, but after entering zealously upon his work was changed to Humphrey circuit, Pine Bluff district, that he might care for his invalid father. He labored against great difficulties this year, but was faithful and in a measure successful. In the fall of 1896 he was sent to Little Prairie mission, where he began well, but on the second Sunday in April he was taken down with pneumonia and only lived a few days. On the morning of April 16, at 2 o'clock he quietly passed to the home beyond. His ministry was one of toil and sacrifice, yet he labored with great joy. Just before his death, while in an unconscious state, he opened services and conducted a love feast and asked the blessing as if at the table, and then fell asleep in Jesus. He leaves a wife, one child, a brother, four sisters and a host of friends behind. Affectionately,
A. M. SHAW.

ANDERSON—Resolutions of respect concerning the death of Sister Lizzie Anderson:

To the Superintendent and Members of the Methodist Sunday-School at Jacksonport, Ark.:

We, the committee appointed to draft resolutions of condolence concerning the death of Sister Lizzie Anderson, who died Sunday morning, May 2, 1897, beg leave to submit the following report:

Whereas, The hand of the Lord has entered our school and taken from us one of our beloved teachers, Sister Lizzie Anderson; and

Whereas, By her death our school has suffered a great loss, and the Church has lost one of her most efficient members, and the community has had taken from it one that was a favorite with all, and one who carried sunshine and gladness into the hearts of those with whom she associated; and

Whereas, The family is bowed down with grief and sorrow at their great loss; therefore, be it

Resolved, First, That we, as a Sunday School, bow in humble submission to God, thanking Him for her bright presence with us so long, and asking His blessings upon her gracious influence remaining. Sister Lizzie was earnestly devoted to the Sunday-School work, always present with good lessons, and greatly interested in her class of little ones, of which she was the teacher, and by her sweet disposition she won the love and respect of the entire school. Her attendance could be always relied upon by the superintendent and pastor. We furthermore pray that grace may be given the family in their bereavement, and each of the school, that we may all follow her to glory.

Second. That these resolutions be spread upon the Sunday-School Record and be published in the Jackson County Herald and ARKANSAS METHODIST, and that a copy be furnished the family of the deceased. Respectfully,

F. W. PEARSON,
M. B. WILLIAMS,
MRS. L. GRANT,
Committee.

Jacksonport, Ark., May 9.

That Hood's Sarsaparilla purifies the blood and relieves a vast amount of suffering is not a theory but a well known fact.

A 13-Year-Old Child Paralyzed

It was Caused by a Nervous Affection, and Rendered One Arm Lifeless

From the Times, Paola, Kansas.

A happy family is that of Mr. James McKinney, of Hillsdale, Kansas, on whom a Times reporter recently called. His business with these people was to learn the facts for his paper of the cure of their thirteen-year-old daughter from a case of nervous prostration, and the fact were learned from Mrs. McKinney herself, who quickly told the following story:

"The first perceptible result of her extreme nervousness was apparent in a halting step of the child in her right limb," said the mother, "and a physician was called in to attend her. No apparent change coming, another doctor was called in to attend her. She continued to grow worse, although we thought the doctors helped her, until lost the use entirely of her right arm, which hung listless and apparently lifeless by her side.

"The physicians finally told us," continued Mrs. McKinney, "that Mary would outgrow it in time, but by accident my husband picked up a circular in his shop, which so highly recommended Dr. Williams' Pink Pills for Pale People, that we concluded to try them. Mr. McKinney procured a box at Grimes' drug store in Paola, and we began by giving Mary a half pill at a time and gradually increasing to one pill at a time, and before we had used one box we could see they were doing her good. This was one year ago. She had been suffering at that time for four years, under the doctors, and we were so encouraged over the good effects of Dr. Williams' Pink Pills, that we continued to use them, and the child started to school again and has been able to at-

tend school ever since, gradually getting stronger and in better health all the time as you now see her, and we don't notice the old trouble any more.

"Yes, we are always ready and willing to recommend Dr. Williams' Pink Pills, and do so all the time, to our friends," replied Mrs. McKinney to our question: and, continuing, she said: "We do not know what the doctors called Mary's affliction, but we took it to be something like paralysis or St. Vitus' dance, and we became very much alarmed about her.

"Our local physician," she says, "now tells us that Dr. Williams' Pink Pills are as good a thing as we could use: and while Mary is apparently well, she has occasional attacks of nervous headache, and then she says: 'Mamma, I must take another Pink Pill,' so you see she has great faith in them, but does not like to have us talk about her late affliction."

Mr. McKinney is as much or more enthusiastic over the great benefit done his daughter through the use of these pills. He said: "Nothing too good can be said of Dr. Williams' Pink Pills—they are a great medicine."

Dr. Williams' Pink Pills for Pale People are now given to the public as an unfailing blood builder and nerve restorer, curing all forms of weakness arising from a watery condition of the blood or shattered nerves. The pills are sold by all dealers, or will be sent post paid 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 Company, Schenectady, N. Y.

One Man's Money is as good as another's,
but one man often gets more for it than another does.

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THE ARKANSAS METHODIST.

WEDNESDAY, JUNE 2, 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."

Annual Convention.

The following call for a state Sunday school convention was issued:

LITTLE ROCK, ARK., May 26.

To the Superintendents and Sunday School Workers of Arkansas:

In pursuance of the will of the executive committee, in conjunction with the president and secretaries of the Arkansas State Sunday School Association, a state convention has been called to meet at Ozark, in the county of Franklin, convening on Friday, September 3, at 3 o'clock, closing on Sunday evening, September 5, 1897.

A cordial invitation has been extended by the hospitable people of this quiet town, noted for its practical piety and moral proclivities, as well as hospitality, and located near the center of one the best organized counties, it is a fitting selection for the assemblage of the Sunday school workers of the state, where they may imbibe freely of the enthusiasm which has perpetuated such efficient Sunday school organizations in the northwestern portion of the state.

There being comparatively few well organized counties in the state, the executive committee decides that it is impracticable that the state convention should be a body delegated exclusively by county conventions, and further believe that the lethargy existing, peculiar to this state, respecting a united effort in behalf of the common cause by all Christian denominations, precludes the propriety of technical representation, and it is the earnest desire of the committee that every Sunday school in the state have representation. Where there are no county organizations the superintendents of the county should by concert of action see that the schools of the county are in some way represented.

Where organizations exist they will be expected to send a rousing delegation, and it is suggested that the delegates be divided equally between male and female. Every good Sunday school worker is invited, but only delegates can expect entertainment. The basis of representation is fixed at two for each school, but it may be changed by the convention.

The importance of this meeting cannot be too greatly magnified, and we earnestly beg of you to send your best workers, and send them in the interest of Christian brother-

RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalps, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston.

"How to Produce Soft, White Hands," free.

ITCHING HUMORS Instantly relieved by CUTICURA REMEDIES.

hood. In union there is strength. Let us counsel together "for where n counsel is the people fall, but in the multitude of counsel there is safety."

As early as possible determine who your delegates shall be, and at once notify Prof. H. A. Nickell, Ozark who is corresponding secretary, giving him names, etc.

In brotherly love we are fraternally yours,

D. L. BOURLAND, Pres.

B. W. GREEN,

Chairman Executive Committee State Sunday School Association.

If the Baby is Cutting Teeth.

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

Toronto Convention

July 15 to 18.

EPWORTH LEAGUERS will be only one night on the road between St. Louis and Toronto, by taking the famous noonday train, "Knickerbocker Special," the finest and fastest train from St. Louis to the East, via Indianapolis, Cleveland, Buffalo and Niagara Falls.

This beautiful train leaves St. Louis Union Station every day at 12 o'clock noon, via Big Four Route.

This gives people a half-day in St. Louis for sight-seeing, a delightful afternoon ride to Indianapolis, reaching Buffalo next morning at 6:15 for breakfast. Frequent trains run to Niagara Falls and Lewiston, where steamers run across Lake Ontario to Toronto. Passengers desiring lake ride from Cleveland to Buffalo can leave St. Louis at 8:25 p.m., reach Cleveland on 7 p.m. steamer, arriving Buffalo 7:30 a.m.

Further information will be furnished with the greatest pleasure by A. J. Whitehead, T. P. A., Big Four Route, Dallas, Tex., or Wm. P. Deppe, A. G. P. A., St. Louis, Mo.

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Lowest Prices. Fully Guaranteed.
Largest feed opening, lightest draft. Trial allowed before settlement.

The Historical Military Drama

"FALL OF THE ALAMO"

Will be Put on at

West End Park, Little Rock,
Monday and Tuesday Nights, June 7 and 8

By the Military Companies in the City assisted by the Uniform Rank Knights of Pythias, details from Fort Logan H. Roots and the First Regiment Band. Showing the Siege, Attack and Surrender of the Alamo by Santa Anna and his Mexican Troops. Everything Historically Correct. Commencing at 8:30 p. m.

Admission, 25 cents. Children, 15 cents.

Half Rates on Railroads for this Occasion.

QUINN'S FIRE SALE

Last week was a grand success, and the people of Little Rock saved many dollars there.

THIS WEEK QUINN'S will have



A GRAND CLEARANCE SALE!

—OF—

ALL SUMMER GOODS.

If you want to save money, go there.

THE JOE P. QUINN DRY GOODS COMPANY.

300, 302, 304 Main St.,

LITTLE ROCK,

ARKANSAS.

NEW SONG BOOK!

The publishers are to issue about the last of July or first of August, the new song book,

"TEARS AND TRIUMPHS, NO. 2."

BY L. L. PICKETT AND M. W. KNAPP.

The many ardent friends of the old book (which has gone beyond 100,000 and is yet selling right along) will want this new book. It will contain 200 songs or more, and there is not an inferior piece in it. We confidently expect it to capture the people by thousands. The authors tell us they have depended on the Lord for wisdom and guidance in its preparation. He has blessed them and there are some glorious things in the book. Such songs as "Alone with Jesus," "Lost on the Mountains," "At the Cross of my Lord," "It is Burning Still Today," Mrs. Rousefell's "Consecration," and Bro. Carradine's new song "The Wanderer," will stir the hearts of those who sing them. The authors have drawn on such men as Hoffman, Bryant, Sweeney, Ogden, Kirkpatrick, Kieffer, McIntosh, Tillman, Lorenz, Lincoln, Blake, Street, Black, Perkins, Rankin, and many others for choice music and hymns. While there are many books on the market, we look for an immense run on this. Already people are calling for it, and recently a gentleman heard a few of the songs in manuscript and heartily pronounced them worth separately the price of the book.

THE PRICE will be 25 cents. To all who will send us \$1.50 now, cash or stamps, we will send the ARKANSAS METHODIST a year and will send a copy of the book when ready. So you can now secure this choice book of 200 songs for nothing in connection with a year's subscription to this paper. Address

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Little Rock, Ark.