Arkansas Methodist.

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VOL. XVI. LITTLE ROCK, JULY 28, 1897. NO. 30

THE ARKANSAS METHODIST.

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

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

A Great League Meeting at Toronto, Canada.

RECEPTION ARRANGEMENTS.

The arrangements for the reception of visitors were well nigh perfect. The delegate coming, let us say from east or west via Buffalo, went by observation train along by Niagara Falls, changed to a comfortable steamer at Lewiston on the Niagara river, and after a forty-mile sail across Lake Ontario, landed at Toronto wharf, not, however, until the custom house official had made a cursory examination of his baggage. It was reported on one boat that the mere announcement that the owner of the baggage was a league delegate was a sufficient guarantee to satisfy the Argus-eyed official of the absence of contraband articles, but the writer did not try the effect of magic words, so that he cannot speak from experience.

On our arrival at the wharf the reception committee was at hand to point out the car to the headquarters at the armory, and at the same time a circular was put into our hands giving some practical pointers, chief of which was, "don't put United States stamps on your letters." But in spite of this last caution the postoffice authorities consigned to the dead letter department many documents bearing stamps with George Washington's. instead of Queen Victoria's, features thereon.

Reaching the headquarters at the armory we found friends in charge of a large number of booths, who dispensed information of various kinds with an ease and a dispatch as pleasing as it was surprising. One feature of especial note was the system of registering by which, three or four states being assigned to a booth, the location of delegates and visitors became a mere matter of reference.

The strong sentiment manifested throughout the convention in favor of arbitration and against war was touched on by Bishop Fitzgerald in the following words:

"Among the things for which we are praying one is that the time may hasten when the nations shall learn war no more. We are praying and hoping for a Christendom that will be worthy of the name. The heathen world cannot be expected to receive the gospel of Christ, of the Prince of Peace, from nations who go to them with bloody hands. We are hoping and praying for arbitration as the substitute for trickery, bullying and blood-shedding. War b tween Christian nations ought to be impossible. Cannibalism on the Congo is not more diabolical than would be war between us on the St. Lawrence or anywhere else. We do not expect to escape invasion—such invasion as these Epworth Leaguers are now making on Canada—an invasion under the banner of our king, with holy song and prayer, the watchword passing along the marching lines: 'The world for Christ.' When you get ready to invade us in the same way, come. We will be ready for you."

The most promising feature of the Epworth League just now is the amazing and constant progress made by the Juniors, who have now about 6,000 chapters, and somewhere near 350,000 members. Many of these chapters are being trained and instructed in a skillful way by gifted teachers. Indeed the work which these heads of Junior chapters are doing is not infrequently of a superior sort, supplementing the instruction given in the home and the Sunday-school most effectively.

The next International Epworth League convention will be held in 1899 in Indianapolis. Omaha and Seattle both made a strong representation of their claims, but Indianapolis finally won.—Central Christian Advocate.

Bro. Thomas Talks.

Rev. Dr. Thomas, of Little Rock, Ark., said that, looking back over the history of the church in his district and the great men that had represented it, it was with a considerable amount of embarrassment that he undertook to perform the duty which was alloted to him, viz: to represent the Methodist Episcopal Church, South, at this convention. This embarrassment, he said, was increased when he looked and saw the famous church dignitaries about him, and beside that realized his youthfulness. He felt proud, however, he said, to speak for one of the most progressive districts of Methodism in all America. He thanked the mayor and Dr. Briggs for their warm words of welcome. One of the most gratifying signs of the times, he continued, was that Methodist doctrines were getting now better understood than ever before—understood to be a personal warfare against sin and non-interference with creeds. We who live in a district of unrestrained oratory find that other religious bodies have many things in common with us, and good fellowship was promoted by the realization of this fact. In fact, he humorously added, this good fellowship was such that Methodists and Campbellites were beginning to lie down together and to love each other—a sign of the millennium.

The line, he said, which separated divisions of Methodism was largely imaginary, and he hoped would soon be altogether obliterated. [Applause.]

Addressing his brethren of the queen's land, Dr. Thomas expressed his acknowledgements for the Canadians who had come from the land of Dixie, red hot from their own altar fires, and had done them good. He then referred with pleasure to the attitude taken some years ago by Toronto to Col. Ingersoll, and expressed his sense of rejoicing at the continual growth of Christian fellowship, and declared that he looked forward to the day which would not only unite the two great countries, but would also unite Methodism in one grand whole. He rejoiced at the development of interest in Christian work among the young people. The greatest men and closest observers had expressed their astonishment that Methodism had not discovered and utilized this great power a hundred years before This was the third international meeting of the league. What a power for the harnessing of young manhood and young womanhood against the evils of life and of the world they were. They would solve many problems which in the past a brave ministry had proved unable to solve, especially in the larger and more influential circles.

The great promise of this new movement was Dr. Thomas' next subject. It was going to swing old Methodism back into its pioneer power and purity; when it got back there, with the larger powers and fields which the present unfolds, what a power it will be! Nothing can withstand it. It promised to make Methodists soul-winners. It promised to break down social caste. It promised to give momentum to missionary work. It promised to give to the church of the future working men and women. It promised to make clear the line of demarcation between the church and the world, and Dr. Thomas amused his audience and illustrated his point, that it is hard sometimes to tell whether the church is trying to save the world or the world to catch the church, by telling of a negro who, while fishing, was dragged into the water by a monster catfish, both being drowned, and a fellow-negro moralized theron: "I wonder if dis nigger went catfishing or dis catfish went niggering." The movement, he continued, promised an organization which would advance the interests of Methodism, without apologizing. "And we need it, too." [Applause] In the evening of the century, with the disturbed social conditions prevailing, they needed something to give Methodism a new child of promise. In eloquent terms, the speaker told of the birth of the new society. While material science had made such strides, the Niagara of young Methodism had remained unharnessed. But it was harnessed now, and would be an agency by which the church would carry the gospel to waste places. Then, in a vigorous peroration, he pictured the width of the opportunity presented to the young Methodism of the continent. They of the South were glad to be here; they did not often get so far away from home. They enjoyed the proffered hospitality of Toronto, and would bear in their hearts its streets its boulevards, its churches, its halls, its homes, its people; and they would long remember this convention. They came to give it the best that was in them, and to take away all they could hold. And he hoped to see the day when there would be solemnized the marriage of the two Methodist Churches of the republic with the Methodism of the queen's land to act as administrator. [Applause].—Arkansas Democrat.

The wheat crop of the United States for this year is expected to reach 550,000,000 bushels, which is a 100,000,000 more than the crop of last year, and yet there has been in the last two weeks a strong advance in the price of wheat, owing it is claimed to shortness of the crop in France, Germany, South Russia and the Argentine Republic.

Contributed.

The Sphere of the Modern Pulpit.

No. I.

The word modern ought to be left out of this title. The sphere of the pulpit is the same in all ages and under all conditions. It has one object, the salvation of men; one message, "The glad tidings of great joy to all people;" one book, the Bible and one person, the Christ, our Redeemer and Lord. This is the circuit in which the pulpit is to move; this its range from its begining until now and will be. The object, the message, the book, the person remains the same among all people, in all ages, unto the end of the world. Hence, in this connection, it seems to be out of place to talk of the ancient pulpit and the modern pulpit. The pulpit has one work to do every where and every when, that is, to save the people. Peter and Paul, Augustine and Chrysostom, Masselon and Feneon, Calvin and Knox, Luther and Melanthon, Hooker and Howe, Smith and Barrow, Wesley and Whitfield, Asbury and McKendree, Paine and Pierce, McTyere and Marvin all preached from the same book, substantially the same message, for the same end. Any effort to substitute other books and other literature for the Bible, or any other message than that of salvation through Christ or any other end than that of saving the people from sin through the gift of God which is eternal life will serve only to weaken and destroy the influence of the pulpit. This is God's plan and purpose, inflexible and eternal, to save men who believe through the foolishness of preaching.

There are two great primary questions which demand the earnest and continuous attention of every preacher of the gospel; viz, What is God's message? And how can I best proclaim it? These two questions each preacher must answer for himself. No man can answer them for him. Each man must draw God's message to the world through him directly from the Bible itself. The sermons of other men, however excellent, are not yours in any true sense and you cannot make them so, though you commit each word of these sermons to memory. These sermons represent God's message to the world through the men who elaborated them by patient thought and made them fresh and strong and golden by bringing them up from deep mines of a rich experience. However helpful they may be to us such sermons of Howe, Wesley, Brooks, Bushnell, Robertson and thousands of others that we might mention, as statesments of doctrine, as models of expression, as inspiration to noble achievement and holy living, they are not ours to preach and we cannot make them so. As preachers we must not memorize sermons, but make them. We dare not appropriate the sermonic creation of others and strive to palm them off as our own; we must be creators in this line ourselves. I make bold to say that a man who cannot make a sermon has no right to preach one. If he has not intellectual vision enough to see a sermon in the Bible, a spiritual affinity for the truth to rejoice in it when seen, and power of expression to put it into words when seen and felt, then it seems to be clear that such a man has not the first and chief qualification to be a minister of the gospel.

More than this, books of outlines of sermons are not to be used or thought of as an expedient to shorten the process of pulpit preparation. The same rule holds good here as in the case of the sermons of others. A sermon must be the product of the individual preaching it. But it seems to me that we as preachers ought to consider it as one of the first duties of our high calling to know how to make a sermon from start to finish. It is our duty to use everything accessable—sermons, outlines, anything that will help to furnish us with ideas and tools with which to work; but to make them substitutes for work, for individual effort is in the highest degree reprehensible, both on account of the immorality of the thing and the baleful effect it will have on our own creative powers. The preacher is the interpreter of God's word to the people. His life work is to study to know God's word and how to teach it. This word is a matter of revelation. It is none of his business to go outside of the revelation for his message. What is herein contained is enough to call into exercise all the powers of his brain and to stimulate him to the most potent and contineous thought. He can afford to be a man of one book—that is to say, whatever books he may study, the purpose will be to help to the understanding and mastery of the one book. It contains God's message to the world and it cannot be found anywhere else. The Bible makes it own impression upon each mind. Each man draws the same Gospel from the same book; but there is an individuality of expression peculiar to each man which makes it impossible for any man to express that gospel like any other man. It will be our wisdom then, as it is also our duty, each man for himself to get God's message to him for others direct from the Bible guided by the Spirit of God. It is a most damning sin "To handle the word of God deceitfully; but by manifestation of the truth we must commend ourselves to every man's conscience in the sight of God." We as preachers cannot be too profoundly convinced that we cannot travel without the circle of revelation for our message to the people; that we must know that revelation for ourselves; and be able to formulate in plain, forcible and persuasive speech these oracles of God.

S. H. Babcock.

In all the wide range of human sorrow there is no more pitiful tragedy than that of the death of a mother at childbirth. It cuts off a life just at the moment when it has achieved its grandest duty and at the very outset of its greatest happiness. It leaves a helpless, motherless babe to the care of strangers who have no blood interest in its welfare. Kind as a Sister of Charity or a nurse may be, they cannot replace the loving ministrations of a mother. This ever recurring tragedy could be avoided if women would but learn the vital importance of caring for the health and vigor of the delicate organs that bear the burdens of maternity. The woman who neglects weakness and disease of these organs is unfitted for motherhood and it only holds out to her the certainty of agonizing pain and possible death.

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A good, practical home medical work is the best friend and adviser a young wife can have. Dr. Pierce's Common Sense Medical Adviser is such a book. It contains 1008 pages and 300 illustrations. Several chapters are devoted to the reproductive physiology of women and facts that every wife and mother should know. Over a million women possess copies of it. A new edition is ready and will be given away absolutely FREE. If you want a paper-covered copy send 21 one-cent stamps, to cover the cost of mailing *only*, to the World's Dispensary Medical Association, Buffalo, N. Y. Send 31 stamps for cloth-bound copy.

It is your duty as well as privilege to look young as long as you can. One way to do so is by dressing your hair with Ayer's Hair Vigor. It causes the hair to retain its color and fullness to a late period of life, and keeps the scalp in good, healthy condition.

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The Collapse of Nineveh Station.

A. H. GODBEY.

The story of the failure of the great revival at Nineveh is very instructive, and though very familiar, may be often retold to advantage.

When the Rev. Dr. Jonah was transferred from the Samaria Conference to the Assyria Conference, and appointed to Nineveh station, quite a tempest was raised. I am not positive as to the reason of Jonah's refusing the appointment, though the Assyria Conference was generally regarded as a very hard field. Jonah we learn could not regard it as a perfectly hopeless one, though he would have been glad to consider it so. Nineveh was the most important point in the Conference, the Hub of eastern culture, and its people were not disposed to regard the prophets of the west as men of very marked ability. It may be that some accounts of their ill treatment of his brethren, and some supercilious remarks concerning "giraffes" had reached Jonah's ears. Be that as it may, Jonah refused to go. It seems he decided to locate and go upon an evangelizing trip down about Tarshish. He took a rear berth in a sleeper and started. The first disadvantage he found, in leaving the regular work, was that he had to pay full fare. For awhile, however, all things seemed to promise smooth sailing. But a man of Jonah's temper makes trouble anywhere and his companions in the journey quickly found it advisable to get rid of him.

This enterprise of Jonah's resulted in his getting a whaling, and caused him to conclude that the regular itinerancy, with all its trials, was preferable to the ups and downs of sporadic evangelism. So he availed himself of the still open place at Nineveh.

There is no question as to Jonah's oratorical capacity, or as to his brilliant and fervid rhetoric. He seems to have been a hard student, who employed his odd moments in planning and composing spontaneous outbursts for great occasions. One specimen of his style has been left us: it purports to be a prayer or psalm of deliverance. As it is put in the past tense, it seems in the depths of his distress he was thinking what a wonderful commemorative ode he could give to the public should he ever get out of his scrape. There is no question as to its literary excellence, and there is little doubt that Jonah's imprecatory invocations were the most striking and elegant that had ever been offered to the Ninevite audience.

He gave evidence of unusual native ability. Reaching the city, tired and much out of temper, he still attracted marked attention. Partly, perhaps, by his unconventional bold western style. He was promptly endorsed by the chief notables of the place, including the king himself. To go to hear Jonah's strange tirades was for the time the correct thing to do in the fashionable circles of the city. A spasm of reform seized the people. Thousands turned over a new leaf. They doubtless shook hands on it all around. The oldest inhabitants pronounced it to be the greatest revival in the history of the place. But it was a superficial estimate of the case.

There is something peculiarly impressive in the silence of the record as to the ultimate results of the meeting. It is only from other sources that we learn of the destruction of the city no great length of time thereafter. A genuine revival of such apparent magnitude should have produced far more lasting effects. It ought in reality to have revolutionized the entire east. But it was a fearful failure; and it behooves us to consider well the cause of it, that we may learn "how not to do it."

"Preach the preaching that I bid thee." There is no evidence that he did so. He preached destruction from start to finish. But it is plain that no words of repentance fell from his lips. It seems independently to have occurred to the king of Nineveh as a possible method of averting the impending disaster. Jonah used his position merely to utter dire threats in the guise of religion, and to give those Ninevites a piece of his mind for their abusive treatment of his brethren; and he took great comfort in this abusive liberty. No love for sinners, no anxiety for their salvation, no gentle pleading with them to forsake their follies fell from his lips. The people merely heard that ruin was at hand in language and style so vivid that a most remarkable scare resulted. They were stampeded into the church, but not into religious principles As regards the substance of Jonah's preaching, they could not but feel the truth of it; while it begot no love of truth, no hatred of evil, no love for him through whom the warning came. How could it produce love? he had none for them. He could go when he pleased; take care for himself. The uncouth westerner was not welcome in their homes. His purse was emptied soon, and he had to leave his hotel and take quarters in a little shed in the eastern suburbs.

Jonah had great gifts, but he was a small man; unspeakably small in all that goes to constitute genuine manhood. Not having money enough to get out of town, he lounged in his shed and sated the bitterness of his soul in picturing to himself the certain ruin of the stingy place. It was his only satisfaction for a time. And when he learned his expectations would not be realized, it made him wish he were dead.

Sad to relate, Jonah is but the first on record of a long line of prophets of the Lord who have gone unwillingly to difficult fields, and felt in their hearts they would rather see the people be lost than see them saved. Many a later prophet has had the impudence to carry his personal prejudices to the very throne of God in complaint. One who can actually find fault with the Lord because he is merciful has sunk to a depth of which none but God has any adequate conception. Jonah is but one out of many prophets and people also, however, who care more for a miserable pumpkin vine than for the salvation of half a million heathen souls. What can God accomplish through such agents? Like produces like is his law. There was no particle of love or charity in Jonah. How should he arouse it in others? There was no hatred of evil; it reigned within him; he merely hated a lot of sinners. He cared not to see them saved; how should he make them care? He would rather have died. Malice, hatred, implacable revenge swayed him.

Such is the lesson of this strange book. Would God that all His prophets could learn it! There was no revival at Nineveh. A heartless prophet went to a heartless people and created a heartless stir. When the scare was over the work was gone. The attempted revival was a failure, because Jonah was a failure.

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NOTE.—Dr. Beaty stands high in Cincinnati as a specialist physician and Christian gentleman, and we believe him to be worthy of patronage.

Arkansas Woman's College.

The advertisement of the Arkansas Woman's College appears in this issue of the METHODIST. The aims of this school commend it to the people of our city and state. There is a wide field of usefulness in the capital city of our state for a high grade school whose character shall be a positive Christian force in the intellectual moulding of our girls. Not only is the Bible to be used in the daily devotions of the school, but it is to be studied as literature in the college classes and historically through out the school course, the text used being Moulton's "Modern Readers' Bible."

The course of study bears comparison with any of our Southern schools in breadth and thoroughness, some of the text-books being introduced for the first time in our Arkansas schools. The English parallel studies in the Latin and Greek courses are to be especially commended as throwing light upon the life of the Greek and Roman. French, German and Spanish are taught by a gentleman who not only speaks them fluently, but is conversant with the best of the literature of those languages.

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Rev. E. M. Pipkin, president of the school, is an alumnus of Vanderbilt University and is known all over the state, having been for seven years the Superintendent of the American Bible Society.

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

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Entirely Well.

St. Paul, July 1, 1897.

I was very much worn out and it was almost impossible for me to do anything. The medicines I took did not seem to do me any good and I was advised to try Hood's Sarsaparilla. In a short time after I began taking it I felt 50 per cent better. I now consider myself entirely well.

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GODBEY & THORNBURGH.

Contributed.

Returned From Toronto.

I think it will be interesting to our people to hear some facts about the great Epworth League Convention, and while I shall not attempt to make a full report, I will refer to such thiugs as impressed me most.

We made a good start at the rally gathering at Little Rock—every one at the train promptly Tuesday morning and a happy day to St. Louis followed. All our party, composed of about ninety, in our private coaches, was indeed a congenial band. I being the feeble one, they petted me all day and made no demands upon me because of the office I hold—brought me cool ice water to my seat, and at all the stations along the line in Arkansas where our Leaguers joined us, young and old greeted me heartily. That gave me much joy—and another joy followed when Sisters Mills, Dills, and Pitts spread a magnificent dinner that they had prepared at home, and insisted upon my partaking of it with them. We arrived in the grand new Union Depot at St. Louis on time Tuesday evening, and proceeded immediately on our way to Toledo. Here opened up a grand new feature of the trip. The blue waters of Lake Erie lay before us, and we took the steamer for Buffalo, via Put-in-Bay and Cleveland. From Buffalo we proceeded by trolley car to Niagara Falls, one of the greatest natural wonders of the world. These cars leave every seven minutes, make the trip of twenty-five miles through a beautiful country in one hour and thirty minutes. They receive their electric power from the Falls. We did not stop at the Falls going, but had a fine view as we passed on to Lewiston, seven miles below, where we took the boat over Lake Ontario for Toronto.

The trip from the Falls to Lewiston is one of the most magnificent and most sublime that one can imagine—with the cars running almost at the water's edge, the raging Rip Raps on one side of us rolling their turbulent waters, while on either side of the river rise high mountains, on the summit of each is a railroad—one Canadian, the other American.

This statement covers some of the most pleasant features of our journey to Toronto. But let us go back to Toledo and bring up a few features of a different nature. On arriving at the steamer at Toledo, it was found that we had several cases of sickness. Bro. Z. T. Bennett was leader of the "sick band," but he wants it distinctly understood that it was not sea-sickness. I had a lot of medicines and antidotes for the little troubles that beset travelers and they selected me doctor for the day. When the steamer was nearly out of sight of land, with only the tops of a few trees to be seen, the rumor came that there had been a bad rain, hail and wind storm the day before and the remark was incidentally made that "Lake Erie was treacherous," and about that time a cloud burst suddenly upon us with heavy rain and considerable wind. Whereupon, a brother ran to me, saying: "Oh! Bro. Hart, if I had known it was going to be this way, I would have staid at home." I replied that as circumstances were not favorable and the walking on the water not good, he had better not start right back, and he decided that the steamer was the best thing to stick to.

There was one thing that none of we Arkansas folks liked: too many uninvited guests joined our party and there were entirely too many people going the same way and to the same place at the same time. They crowed us out of our seats on our boat, took our staterooms; they took our breakfast, they took our dinner, they took our supper and made us wait until the last table. It was very much crowded all the way, but when we reached Toronto there was room for all and every man had a chair, a supper and a bed. When thirty thousand had accepted these comforts, the newspapers cried out: "Plenty more homes—apply at the armory."

I took no side trips and visited no places merely for sight-seeing in the sity of Toronto, but I saw a grander sight in all the vast congregations gathered in the magnificent buildings erected to God's honor and glory. And the spiritual inspiration was more uplifting and more joyous than anything else could possibly have been.

One thing impressed me most forcibly, that Canada is a Christian country. They have good laws, enforced by honest men. I was very much impressed the first evening when I reached my room where the committee located me. Just before entering I requested of the landlady the key to my room door. She was surprised and said they never used keys, had no use for them, as there was never a robbery heard of in any one's home, unless it be at a time when some circus or show from the United States was traveling through the country, and then their good officers of the law catch the offenders, put them in a prison they never in the world forget. I said I felt perfectly safe, left the door unlocked and the windows and blinds wide open. And I wondered afterwards why that was, It was so different to the U. S., where we have to lock doors, bar windows, and keep a shot-gun by the bed, to protect us from petty thieves and robberies of all kinds. I am sure I have found the secret of the difference: Canada is governed by Christian sentiment. Christianity has the power, and it is exerted in the enforcement of good, honest laws; and the offices, municipal and Dominian, are filled by God-fearing, religious men. We have some honest officers in the United States, but a great many meaner and viler than the criminals they would arrest. Here is the work for the League to do in the States. Take a decided stand and march in one united grand army against the non-enforcement of the good laws of the government.

TORONTO DOTS.

Bro. Jas. Thomas had a big job heading the Arkansas delegation.

Jim Dickinson made himself very popular on the trip, especially with the new girls.

Bro. James Thomas made a grand speech for the M. E. Church, South, in response to the addresses of welcome.

Bro. Hemphill, the great singer of Texas, who was with us at Little Rock last year, made a decided hit singing "Never Alone."

Bro. J. M. Tuller, of Carlisle, Ark., proved his true Christian character by his kindly aid in caring for the sick on the steamer. He proves his faith in Christ by his works.

Yours, "All for Christ,"
G. N. HART.

Pine Bluff, July 24.

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Washington & Lee University.

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Literary Table.

Washington Letter.

(From our Regular Correspondent.)

"My country right and an alliance with the world to set all wrongs right," was declared by Dr. Tennis S. Hamlin, in a strong sermon on "Christianity and International Relations" to be the motto of patriotism, cosmopolitanism and Christianity. In the course of the sermon, he said: "Christianity is commonly thought of as a method of salvation for the individual from sin and the results of sin. It is this primarily and fundamentally. It is further thought of as regulating the relations between members of the same household. It does this, not only ethically, but also spiritually, where it has free course, making the family religious as well as pure and peaceable. It is further thought of as controlling the conduct of the subjects toward government or of citizens in a free state. Of late it has been still further thought of as at least capable of settling those vexed and complicated questions known as sociological. There remains a great sphere for Christianity in which, thus far, it has been but little applied—the conduct of international relations. Monarchs are spoken of as Christian or un-Christian, but the allusion is to their personal, not their official character or conduct. We make this distinction and tolerate or condone political acts which done by the same men in private life would consign them to ignominy and oblivion. Christian standards are, however, making themselves felt in this sphere, and the corrupting notion that vices of the man must not be charged against the official is steadily giving away. But as between sovereign States, Christian principles have thus far been but sparingly applied. Both personal and public honor may at some time be required to give and take blows, and the conviction that this will not be evaded gives validity to all intervening processes. But force is a last resort."

How to reach those who make a practice of going on Sunday excursions during the warm months has long been a problem with those engaged in evangelistic work in Washington. The Salvation Army has pointed out one way to partially solve this problem. With a band of forty the Salvation Army followed the holiday excursionists on Monday to a well-known excursion resort, and held three well attended meetings. If the idea worked well on a holiday it may work well on Sundays, and the holding of missionary meetings at excursion resorts in the vicinity of the city on Sundays may open the way to reaching some people who are not otherwise reached by Christian workers. Should this idea turn out to be good, it would not be the first time that the once ridiculed Salvation Army has pointed the way to more efficient methods of Christian work.

The question of the serving of intoxicants at the official entertainments given by the President has been quite unexpectedly brought forward by the publication of the statement that at the reception recently given to the delegates to the International Postal Congress at the White House, intoxicants were served the guests who desired them, and further, that wine would be served at all the State dinners at the White House during this administration. President and Mrs. McKinley never serve wine on their private dinner table, but, according to the publication referred to, the President feels that he has no right to deprive his official guests of what they have been accustomed to having. There has been much talk about this, and while the temperance people have not been harsh in their criticisms they have plainly stated their disappointment The remarks of Mrs. S. D. LaFetra, Superintendent of the Department of Christian Citizenship of the World's W. C. T. U., probably fairly represents the temperance people when she said on this subject: "I understand very well that President McKinley offers wine because he desires to be generous and hospitable. Custom controls him in the matter. But our nation stands high enough to be independent in such things—high enough to be able to afford to set a good example. The President and Mrs. McKinley ought to ignore the customs of foreign countries—countries which have nothing to do with us or with our customs or habits. Mrs. McKinley is a charming and good woman, and her husband is a member of the Church. The people look to them for an example. I must say that I am disappointed."

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Warning Order.

In the Pulaski Chancery Court,

Mary Krause, Plaintiff, vs. Frederika Suess, et al., Defendant.

The defendant, Frederika Suess, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff.

June 22, 1897. J H PASCHAL, Clerk.
Morris M. Cohn, Sol. for plaintiff.

Warning Order.

In the Pulaski Chancery Court.

Mrs. Kate Hickey, Plaintiff
vs. (6751)
I. J. Pearcy, et al., Defendants.

The defendants, unknown heirs of Mrs. Lee Pearcy, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff. J. H. PASCHAL, Clerk,

June 11th, 1897. By James Paschal, D. C.
Dodge, Johnson, Carroll & Pemberton, Solicitors for plaintiff.

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

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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 apendicitis 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.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

AUGUST 1, 1897.

Paul's Ministry in Corinth.

ACTS XVIII. 1-11.

Golden Text: "Other foundation can no man lay than that is laid, which is Jesus Christ." I. Cor. iii. 11.

Topical Outline: I Paul labors with his own hands (verses 1-3). II Preaches Christ to Jews and Greeks (verses 4-8). III. Encouraged by a Vision (verses 9-11).

Time: A. D. 53.

Place: Corinth.

READINGS FOR THE WEEK.

Paul at Corinth, Acts xviii. 2-11.
Persecution, xviii. 12-21.
Epistle to Corinthians, I. Cor. i. 1-10.
One Message, ii. 1-8.
A Voluntary Worker, ix. 13-23.
A Faithful Minister, II. Cor. vi. 1-13.
Warning to Rejecters, Luke x. 8-16.

Reference Word, "Work."
Lesson Hymn, No. 101.

This lesson is an account of the founding of the Corinthian church by Paul. Corinth was situated on the isthmus of the same name connecting the Peloponnesus with Central Greece. It was, say about the center of the Mediterranean Sea, and was, therefore, the center of its commerce. It had been the seat of great wealth for ages. It had been destroyed by the Romans in B. C. 146, but had been rebuilt by Julius Cæsar just one hundred years later, and became the capital city of the Roman province of Achaia. It was rebuilt as a Roman colony—a number of Roman citizens, under a grant of privileges, establishing themselves there. This was just about one hundred years before the time of our lesson. During this hundred years the city had regained all she had lost in the overthrow, and was now a proud, luxurious and sinful commercial metropolis. Besides the Roman colonists there were naturally enough many Greeks from the surrounding country: there were the traffickers from all the nations round about the Mediterranean; there were Jews, of course. There was wealth and refinement and Greek learning, mingled with Greek effeminacy and pagan debauchery—an epitome of the civilized world at that time. It was a hard field for gospel work. But it was a great center, in communication with the East and the West, and, true to his policy, Paul laid seige to this place. It was the first city in which he tarried for any considerable length of time since he had entered upon missionary work. He spent a year and a half here, at his own cost, laboring at tent-making, with Aquila and Priscilla, for a livelihood, and preaching the Word of God. His first labors were bestowed, as usual with him, on his own countrymen, the Jews, but when they raised a disturbance and sought to get him banished from the city, he turned to the Gentiles. His situation was far from a pleasant one. In writing to this Church afterwards he says that he was with them in weakness and in fear and with much trembling. It was the case of a man with two or three humble companions trying to stem the mighty torrents of the world as they swept through that wicked city. And he did it, planting a flourishing Church there. He tells us also in the First Epistle to the Corinthians how he did his work among them. He preached the plain, simple gospel of Christ and him crucified, relying solely upon that. What an opportunity Paul had in that city to have had "evenings with the poets." I dare say he would have "drawn" in a manner to have pleased the most "advanced" of his "official board", had he resorted to such methods. It would pay some preachers of more modern times to look at that man, standing there amid a world of corruption, busting business, luxury and wealth, humbly and manfully challenging it all, "not with excellency of speech or with words of man's wisdom," but with simple reliance upon the power of the Spirit operating through an honestly preached story of the Cross.

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AUGUST 1, 1897.

Paul a Man of Prayer.

ACTS IX. 6, 11.

When we speak of prayer we come to the core of religion.

What we call religion is but a scheme of morality planned in reference to our fellow men alone, unless the thought of God and our relation to God is its controling motive. It must have reference to the here or the hereafter. If it have reference to the spiritual life and what God has revealed then mind and heart must be turned toward Him. To know His will and to receive His guidance must be the supreme desire. The turning of the desires toward God, and the expectation of help at His hand constitute true prayer. It is the bond of vital connection with God. True faith in Him and desire to serve Him are evidenced by prayer. We can not love one of whom we do not think, nor can we love one with whom we desire no communication. A prayerless religion is a dead religion—a form, a fashion only.

Paul was never without faith in God. He was strictly taught in the Jewish religion. He was, after the Jewish idea, devout. He purposed to serve God. He aimed to give his life to the cause of religion. In his need and perplexity he cried to God. In this he obeyed the teaching of his past life and the prompting of his heart. He placed himself under the divine guidance.

Paul's education, under the Jewish doctors, had not been in vain. There were truths lying outside the scope of that education which were vital, but it had also grounded in him vital truths. A prayerful man who calls upon God in his hours of bewilderment and trouble will not be left to walk in darkness.

It is well that our lesson committee in directing us to Paul's prayerfulness have shown us how, from the beginning, he was a man of prayer, even before he was numbered with the apostles. God made a special revelation to the persecuting Saul of Tarsus, as he sent a special revelation to Cornelius. "Behold he prayeth." That is the language in which heaven recognizes the man who is ready for heavenly guidance.

Prayer is often conceived of as a wild struggle in the soul's paroxysm of terror. Prayer may, indeed, be wild and clamorous, but it may be also as peaceful as an infant's slumber. A child who stands in the midst of a burning building may cry frantically for help and when rescued fall asleep in the mother's arms. It is the same faith which prompts the wild cry and brings afterwards the sweet repose.

The daily prayer of a well regulated Christian life should be like the peaceful trust of a child in its home. "The Lord is my Shepherd I shall not want." There are those who unwisely seek to goad us to more effectual prayer, and bid us agonize in our devotions. But it would be strange if a father should say to his son who asked for bread; "My son, agonize in this petition."

If our faith is strong and our clasp upon the divine hand is secure we will be strong and peaceful even amid stormy scenes. We are commanded to rejoice evermore and pray without ceasing. We shall therefore conclude that the spirit of true prayer is the spirit of rejoicing, and that the soul which pursues its way peacefully resting in God every hour is the soul that constantly and acceptably prays. Taylor has beautifully said: "Prayer is the evenness of our recollections, the peace of our spirits, the rest of our cares, the calm of our tempest. And he who prays with a troubled and discomposed spirit is like a man who retires into a battle to meditate, and sets up his closet in the outquarters of an army, and chooses a frontier garrison to be visionary in.

Let us cultivate that constant looking to God and that trust in Him which is day and night a voiceless but effectual prayer rising to God and testifying of our sense of safety in his care like the breathings of an infant in the mother's bosom.

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Mrs. ROZENA LEWIS, of Ocnaville, Texas, says: "I was troubled at monthly intervals with terrible pains in my head and back, but have been entirely relieved by Wine of Cardui."

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ARKANSAS METHODIST.

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

WEDNESDAY, JULY 28, 1897.

There are methods of manipulating a crowd, but there is no method of manipulating the Holy Ghost.

One says "What the Church needs to-day is leaders." It is evident that many think so and are doing what they can to supply the place.

Uniformity of method in doing things is suggestive of perfunctory work and suggests dead mechanism rather than earnest and independent life.

We have been asked who prepares the Epworth League studies for the ARKANSAS METHODIST. The editor has prepared all the lessons that have appeared in the paper except one.

He that would have friends must show himself friendly, yet there are some situations in which men are treated with especial difference because of their crabbedness, on the same principle that one pets a bear.

Method is the most popular substitute for brains. A few men of great minds or great souls achieve great results. Gaping observers, moved by ambition for renown, try to do it that way and study the methods of success. They make themselves apes and parrots.

For sometime Dr. Pierce, editor of the Texas Christian Advocate, has served as presiding elder of the Dallas district. Bishop Granberry has relieved the editor of the burden he had borne so well and appointed in his stead Dr. J. H. McLean, late president of the Southwestern University.

Twenty thousand Epworth Leaguers were at the opening of the Conference at Toronto, about twenty-five thousand Christian Endeavorers at the convention in San Francisco, and ten thousand members of the Young People's Baptist Union at Chattanooga. There were besides many visitors at these great meetings. But the attendance was not as large at any of these gatherings as was anticipated.

We gave, in last week's METHODIST, reports of five District Conferences. Admirably written in every respect, terse and full of facts. We are really beginning to be proud of the manner in which the METHODIST represents all the work of our Church in Arkansas. The amount of matter sent us from our own field has never allowed much space for clippings or for foreign matter. Many excellent papers have been delayed in publication because of the press upon our columns. We hope that none of our contributors will be discouraged at this but that they will continue to give us their best thoughts carefully written. Let the METHODIST be a medium for diffusing the leaven of faith and consecration and brotherly love over all the State.

In the Northwest.

On the morning of the 13th inst, as the Epworth League gathered at the union depot at Little Rock, full of anticipation of the pleasure of their trip to Toronto, this editor and his wife took the train for Rogers in Northwest Arkansas. The healthfulness of this mountain region and its cooler air invited us, and we both had sore need of rest. Rev. J. B. Johnsey had invited us to make headquarters with him for a season. He met us on our arrival at Rogers and took us to a little, quiet, godly home such as our souls longed for. Here we are, cared for by our dear brother and his dear thoughtful wife, and here we mean to rest as much as we can, preaching on Sundays, editing the paper and canvassing for subscribers to the METHODIST.

We went over to Bentonville on Saturday. Bro. Goddard had made preparation for us. We lodged with the family of Bro. J. G. McAndrews. The intelligence, solidity and thrift of the people of Bentonville are everywhere manifest. The buildings are comfortable, and a good business is done. There is an excellent public school and a college. The old settlers hold the place. The surrounding country is the best we have seen in the state. The land is fertile and the most of it susceptible of tillage. This is the great fruit section of the State. We never saw as many and as fine orchards as are here. Peach and apple trees seem to be peculiarly free from blight and bug and borer. Here are vast orchards which do not show a single blasted twig.

The fruit crop is quite good. Vast quantities of strawberries where sold this spring at a good price. Much is expected of the apple crop, which is now beginning to come into market. There will be a good crop of corn. The late rain which fell from Saturday to Monday will make the corn good in all West Arkansas, and it seems now that every sort of product will reach at least an average yield.

A very fine congregation greeted us at the Methodist Church on Sunday morning. Brother Goddard thinks he has the best people in the State to preach to. The work is pleasant and the preacher beloved. We learned that there was no especial growth of any of the Churches in town. Bro. J. M. C. Hamilton was holding a tent meeting at Center Point, five miles from town. He would have us preach at night. We drove out over an ex ellent road and through a charming sucession of beautiful farms, Bro. Lukens leading the way in his carriage. The congregation at the tent was very large. The meeting had continued more than a week and developed good interest. We know not that our effort aided the revival spirit. No evidence of it appeared. We lodged with Bro. Womack. In the morning we felt sure of a rainy day and beat a retreat to town. But the sun came out and the evening was fine. Brother Hamilton must excuse us for running away. Night spent with the family of G. P. Jackson, and dinner the next day at Dr. Cargile's with a visit in the afternoon to our returned missionary Moses B. Hill, ended our stay at Bentonville. Bro. Hill thinks that his health is improving. He is impatient to return to China —would go next month and pay his own expenses if the board would consent. Often times the hardest task God assigns his servants is to sit down and wait. The flame of holy zeal consumes us in our rest more than in the highest activities. Bro. Hill's heart is in China.

We had the pleasure of meeting at Bentonville the wife and son and two daughters of our old friend and classmate Rev. Jones Hagler of the Southwest Missouri Conference. Sacred and sad memories are lnked with our association with this dear family. God bless them.

Holiness and Happiness.

There is a book mu h read, "The Christian's Secret of a Happy Life." That title is alluring to many. Few books have had a wider sale. We read it with care many years ago. There are many important truths in it, well said. But the tite appeals to a motive that is not what should guide a Christian.

Happiness—There is too much teaching which makes happiness the end of life. The idea is sanctioned by too many pulpits. No doubt that is the happiest life which is in most perfect communion with God; but only those in such communion with God know it. The natural man perceiveth not the things of the spirit. And to those who lead an earthly, sensuous life nothing appears to be happiness but carnal indulgence. To set happiness before them as an aim is to hurry them on in carnal revels.

It is so with the half Christian—the one who has been awakened and moved to some formal and feeble effort to serve God. They catch readily the suggestion, religion should make us happy, and they run into all the fashion and frivolity of the world and say, "We shall have our old pleasures, religion need not make us long faced."

Each one draws his conception of happiness out of his own heart, and if happiness be set forth as an aim each one straightway pursues that particular bubble that allures him.

It is the plea of all the ungodly "We cannot bear the restraint of religion, it takes away our happiness." The plea is just as valid when the formal Christian rejects a higher life, or when a Christian in any stage of growth is urged to go forward. The heart never conceives of happiness above its own affections.

Happiness is, therefore, not a motive to lead us to greater purity or better service. And if it could ever avail to do so, yet would we condem it as a false motive and one which in its dominance must need defeat the whole aim of Christanity. Think of one telling the truth for no reason but that he would be the happier thereby, or a man practicing charity for no other reason. This is to make religion end in selfishness.

The effect of this talking and preaching about happiness is to make men sordid and selfish. There are people in the Church to whom heaven means only their own happiness—the place, where, for them there is to be no more trouble. The soul shall be secure, and as Carpenter says: "Shut in with God, with angels to circle about it, a God to wait on it, and Christ to keep the gate."

Too many Christians are led to deem that happiness is the test of holiness. So they set out to seek happiness, not holiness and obtaining a false happiness, falsely judge that they have attained holiness.

One says "I would be quiet and dismiss my fears" and so he rebukes himself for fearing. He says: "I am saved by faith, not by works; I must believe and rest;" and so he grows more quiet, and contented, the meantime he is less watchful and earnest in his service

than before. Thus do many make progress not in godliness but in vain confidence. And this vain confidence is interpreted into God's inward witness of holiness. They mistake entire repose for entire purity, forgetting that the soul that is at ease in Zion, and under the judgment of God, is as contented with its attainment and its experience as any other.

Paul, who had counted all things loss for Christ, who in labors and sufferings surpassed all his brethren, still did not deem himself to have been made perfect, and Wesley, who judged perfection not to consist in inward peace but a life which fell short in nothing, did not deem that he had attained the perfection which he preached and for which every one is earnestly groaning, so long as he is making progress at all in divine life.

Not happiness but duty is the Christian's true aim. Duty is the test of holiness. Let Christain attainment not be measured by inward content lest presumption be taken for sanctification. If feeling be appealed to in evidence of our relations to God let feeling not begin and end in itself, but test it by the service of God. He who feels at rest and content may be lost in his complacent self-repose. He who feels like giving his means for Christ's cause, loving his enemies, using all opportunities to do good, only tests the indwelling of the Holy Ghost by that work which the Holy Ghost has enjoined.

"He that doeth my commandments," says the Master, "he it is that loveth me."

Attention Epworth Leagures. Helena District.

At our last District League Conference, which was held in Clarendon, the following was passed and made a part of the by-laws:

ARTICLE VI. REVENUE.

An assessment of 50 cents a quarter, two dollars a year, shall be paid by each local chapter for the purpose of defraying expenses necessarily incurred by district officers in their work. This amount is payable quarterly, and shall be sent to the District Secretary on first of January, April, July and October.

The July assessment is now due, and each League is urged to send in their fifty cents to our Treasurer, Miss Etta Carter, Cotton Pla t, Ark., who will send a receipt for the same.

This work cannot be successfully carried on without funds and we hope each League will appreciate this fact.

Also, as your semi-annual elections are held, please report the newly elected officers to me, as I may know who to write to in getting reports.

I would also call the attention of the Leaguers to the State League assessment of two dollars per annum, which Bro. Thomas, our State President, says has not been paid.

My young friends, please attend to the above requests at once.

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

Personal.

Bro. Jewel, of the Arkadelphia district, called Tuesday morning.

Rev. H. L. Gray has retired from the mission field at Soochow, China, for the present at least.

There were from 4,000 to 5,000 Epworth Leaguers at the Conference at Toronto from the Southern Methodist Church.

Bro. J. M. Tuller, of Carlisle, called on his way from Toronto, purchased a teachers' Bible and subscribed for the METHODIST. He reports a fine trip.

Rev. J. S. Hackler writes: "We closed a meeting in Pleasant Valley last night. Continued eight days after the Morrilton District Conference. Results, thirty-three additions to the church The number of conversions unknown."

Rev. F. S. H. Johnson, missionary secretary for the Arkansas Conf rence, is very active and earnest in his work Not only at the District Conference, but at many principal points he has delivered very effective appeals in behalf of foreign missions.

Rev. V. V. Harlan has ever shown indnmitable energy in what ever work was committed to his hand but in justice to himself ought to take a season of rest. So say all his brethren. We hear that he has just yielded to the advice of his friends and gone to Ozone.

Rev. W. B. Johnsey, of the Arkansas Conference, though a supernumerary this year is by no means idle. Last Sunday he filled the pulpit of Brother Goddard at Bentonville and the Sunday before he preached for Brother Johnson at Ft. Smith. At Rogers, also, he has a monthly appointment.

The Christian Index of this city says the official figures show that the Southern Methodists gave for foreign missions the past year, $244,463. The Southern Baptists for the same cause, $125,681.99. The Methodists gave for home missions, $133,948. The Southern Methodist women gave $81,000 to Foreign Missions. The Southern Baptist women gave to the same cause $23,476 - 43 or less than one-third as much as their Methodist sisters.—Wesleyan Christian Advocate.

Dr. Charles Parkhurst, having broken his health in his struggle to reform the politics of New York, and seeing the reform for which he struggled fall so far short of his hopes, has resolved to give his attention wholly to his Church hereafter.

He said on his departure for Europe for a season of rest: "If the temporary impairment of my health is in a measure due to obligations outside of the strict limits of my parish, I want to say that my entire thought this summer will be given to the re-establishment of my health, and that upon my return in the autumn, and so long as I sustain my present relation to this church, my one devotion will be to my pulpit, to the life and work of this church, and to the interests of its families and individual members."

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Episcopal Visitations, 1897-98.

FIRST DISTRICT—BISHOP KEENER.

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

SECOND DISTRICT—BISHOP WILSON.

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

THIRD DISTRICT—BISHOP GRANBERRY.

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

FOURTH DISTRICT—BISHOP HARGROVE.

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

FIFTH DISTRICT—BISHOP DUNCAN.

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

SIXTH DISTRICT--BISHOP GALLOWAY.

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

SEVENTH DISTRICT--BISHOP HENDRIX.

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

EIGHTH DISTRICT--BISHOP KEY.

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

NINTH DISTRICT--BISHOP FITZGERALD.

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

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Same, per hundred, not prepaid.....25 00

Christian Life.

In Disguise.

I met Him today in the wintry street,
The Christ on the cross who died,
All hungered and cold in the wind and sleet,
With bleeding forehead and hand and feet,
And I blindly thrust Him aside.

Had He only come with the crown of thorn,
Or the nail prints ruby-red;
Had the palms that pleaded for alms but worn
Their wounds, I had not put by in scorn
His piteous plea for bread.
But idly now and all in vain
I grieve for the grace gone by,
And muse, "Might He only come again,
I'd pity His plea and ease His pain
And hearken unto His cry."

Nay, nay, for the blind distinguisheth
The King with His robe and crown;
But only the humble eye of faith
Beholdeth Jesus of Nazareth
In the beggar's tattered gown.

I saw Him not in the mendicant,
And I heeded not His cry;
Now Christ in His infinite mercy grant
That the prayer I say in my day of want
Be not in scorn put by.

—British Weekly.

Not Yet Attained.

It will be seen that Charles Wesley, in all his hymns gets no nearer the blessing of perfect love than in one of "earnest hope." The "howling wilderness" on "this side of Jordan" still held him.

Perfect love was never professed by Mr. John Wesley. He was peremptory in his denial of such a profession in the Lloyd's Evening Post; so that while he advocated to the last that there was such an experience, he held it only as an essential doctrine of Methodism. While in the hour of his sublime exit he sang, "I'll praise my Maker while I've breath," he still repeated,

"I the chief of sinners am,
But Jesus died for me."

Bishop Asbury, as late as 1803, says in his diary, "I feel it my duty to speak chiefly on perfection, and, above all, to strive to attain that which I preach."—Bishop Keener, in New Orleans Advocate.

Parental Responsibility

There is nothing that will so quickly promote and result in a genuine religious awakening as to have the thoughts of parents turned toward the spiritual needs of their children. We need a prophet's cry heard in our midst, as coming direct from God, a modern Elijah who shall turn the heart of the fathers of the children. The obligations of parents to their children are clearly laid down in the Old and New Testaments. Neglect on the part of parents brings a curse upon the home and upon society in these days, just as it did in the past. You may start a building and stop it, a course of study and discontinue it, but start a life, as that of a child, and it cannot be stopped, but it can be directed.

Along with that young life comes sin—"born in sin." When a child is born blind, what sympathy; when with consumptive tendencies, what solicitude! Fathers, mothers, shall we not bring our children to the great Physician, that they may be healed? We make great sacrifices for their temporal good, what about their spiritual need? To direct is a parent's duty. What hope of a young man after he has come from under the legal restraint of his father, if those early years have been spent in sin; what hope to change the onsweeping current of twenty-one years of habit!

Some say, "Let my child choose for himself in religious things," then get out and keep out of your child's sight. what about your silent influence! You irreligious, so the child; you indifferent, so the child; on the other hand, you virtuous and upright, so the child. Atheism does not need planting.

Neglect in the garden will produce weeds. Profanity, irreligion, immorality are weeds. Religious truth must be planted and cultivated if the fruit is to grow into holiness, and the "one everlasting life!" "Let pastors do the planting," say some. No. The parents' influence comes first. Home i the "first form" in the school of instruction; the church is the high school to complete the work. Christianity alone gives a place to the children. Heathenism never did; it drowned them, cast them into the fire, put them into the arms of Moloch to be swallowed alive! Jesus came, saying: "Suffer the little children to come unto Me," and He blessed them. Christianity ennobles the life and broadens the character. The boys of today will be the citizens of tomorrow. Upon the training of the youth depends the future of the country. Not on our revenues or territory or climate must we depend, but upon the character of our young people. Upon the morals of the young men of a nation rests the weal or woe of any country. Our greatest danger is the weakness of individual citizenship. It is not high and lofty buildings in the centers of our great cities we need so much as character ennobled by the grace of God—moral character that towers above the ordinary life of men, like the spires of a city church above the business blocks of the street.

Engineers tell us a cannon should be one hundred times heavier than the shot fired from it. So our characters should be one hundred times weightier than our words. If a diamond were placed in your hands to have a sentence engraved on it to be read on "the day of judgment," with what care you would choose that sentence! That child in your care for a few years is that diamond. Heathen mothers bring their babes into the idol's temple, and teach them to pray and bring their offerings and lay them at the idol's feet. Should Christian mothers do less with their children than to train them to worship and love the eternal Father, and bring an offering when they come into His presence in the house of our God?

Christian young men through and through will make Christian citizens; Christian citizens in our municipal councils will stop misrule, and Christian members of congress will cause politics to purify themselves.—Manly Benson, D. D.

A SIMPLE CATARRH CURE.

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Armstrong Springs, Searcy Springs and Sugar Loaf Mountain in White county, Arkansas, are reached by the Iron Mountain route via Kensett. The waters of Searcy are strongly impregnated with sulphur and iron Hotel accommodations are good. Armstrong Springs is situated a few miles west of Searcy, and its waters are unusually valuable on account of the large quantity of lithia they contain, being especially adapted to the cure of indigestion, insomnia, nervousness, kidney and bladder trouble, etc. The accommodations of the hotel and surrounding cottages are of the best, and there are numerous attractions to pass away the time. Sugar Loaf Mountain has several springs of unusual clear, sparkling water of a similar nature to the waters at Armstrong and Searcy Springs. The Iron Mountain route offers reduced rates to these points, and by addressing the Springs direct, any ticket agent of the above line, or H. C. Townsend, G. P. & T. A., St. Louis, Mo, you will be furnished with descriptive pamphlets or circulars giving full information.

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FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

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

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

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

WHAT INSTRUMENT?

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

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For the Young People

"The old-fashioned woman rules her husband, but he does not know it; the 'advanced' woman also rules hers, and he does know it."—Bishop Fitzgerald.

A Royal Kiss.

As a token of great regard for Mrs. Thomas F. Bayard, and of the Bayard management of affairs at the Court of St. James, the queen gave Mrs. B. an affectionate farewell kiss, upon their leaving for America. Royal kisses are not to be shaken down like persimmons in December, and are not so apt to pucker the lips of the receiver.

A Wonderful Bird.

One day a wonderful bird tapped at the window of Mrs. Nansen's home at Christiania. Instantly the window was opened, and the wife of the famous Arctic explorer in another moment covered the little messenger with kisses and caresses.

The carrier-pigeon had been away from the cottage thirty long months, but it had not forgotten the way home. It brought a note from Nansen, stating that all was going well with him and his expedition in the polar regions.

Nansen had fastened a message to the bird and turned it loose.

The frail courier darted out into the blizzardy air. It flew like an arrow over a thousand miles of frozen waste, and then sped foward over another thousand miles of ocean and plains and forests, and one morning entered the window of the waiting mistress, and delivered the message which she had been awaiting so anxiously.

We boast of human pluck, sagacity and endurance; but this loving little carrier-pigeon, in its homeward flight, after an absence of thirty months, accomplished a feat so wonderful that we can only give ourselves up to the amazement and admiration which must overwhelm every one when the marvelous story is told. Mrs. Nansen's pigeon is one of the wonders of the world.—Atlanta Constitution.

A Tonic.

Horsford's Acid Phosphate.

Dr. A. E. CAROUTHERS, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

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.

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P. S. I desire to call especial attention to the fact that Mr. Harold von Mickwitz will be Director of the Conservatory of Music. He was a pupil of Leschetizky, who was also a teacher of Paderewski. He is personally recommended by Leschetizky, Fannie Bloomfield Zeisler and Victor Hearbert.

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The place to buy Ladies Lingerie is at Quinn's ante stock-taking sale.

Our Church at Home

AT PIGGOTT.

We protracted the meeting 8 days after the District Conference closed. We had a revival from the very first service. Opened up the District Conference with a revival. Had 25 or 30 conversions; 23 united with our Church and more to follow. Piggott will be glad when they can have another District Conference. It was the most religious session that I ever attended. Your brother,

A. C. GRIFFIN.

July 20.

PLUMMERVILLE CIRCUIT.

I regretted very much to miss our District Conference at Pleasant Valley, but a severe attack of billious fever kept me away. I am able now to begin a meeting at Hill Creek. We hope to have a good meeting at that place.

We began our meeting at Plummerville the last night in June and continued till July 13th. We had a good meeting. There were nine additions to our Church and the Church was greatly revived. We are praying for great awakenings.

J. M. CANTRELL.

July 24.

OAK FORREST CIRCUIT.

We commenced a revival at Prospect the 11th inst. It was attended with success from the beginning. Rev. N. W. Womack of DeView was with us. He did excellent preaching and also rendered very efficient service in the altar. We will not soon forget him. Thirteen conversions and a general revival in the Church were the results of the meeting. We had a large attendance all through the meeting. We will commence another meeting next Monday. Pray for us.

J. W. HARPER.

Moro, July 23.

PORTIA, ARKANSAS.

Our meeting at Portia closed July 18, after 19 days duration. Oh! we had a grand victory over the powers of darkness; 25 or 30 conversions, the Church wonderfully revived. Some that belong to the Church said they never had any religion before. Seventeen joined the Church, others will follow. Some will join other Churches. Rev. J. D. Sibert, of Tuckerman, and Rev. B. A. Morris, local preacher of this charge, did faithful good work in the meeting. They are men of God, full of faith and the Holy Spirit. There has been 35 or 40 conversions on Portia circuit this year, and 28 additions to the Church. Pray for us.

H. E. MAY, P. C.

BATESVILLE DISTRICT CONFERENCE.

Our 28th session of Batesville District Conference is over. We had a very pleasant and harmonious session, a large attendance, 18 out of 19 preachers in charge being present besides a large number of delegates and visitors.

We appointed some one to represent you and had a committee to present your cause. I appointed a hustling young man to take new subscribers, and one for renewals and collection, but money is so scarce they could not do anything. The matter of fact is we are financially bankrupt on this district, if we do not have good crops.

There was one sad event in connection with our meeting, the oldest child of the Rev. W. W. Gibson of Indian Camp circuit died. and he was called home to the funeral. Our hearts went out in sympathy to him in a resolution of condolence, which was received with much feeling by the Conference. Yours in the work,

J. S. BROOKE.

THE HARRISON DISTRICT CONFERENCE.

The 30th session of the District Conference of the Harrison District, Arkansas Annual Conference, has come and gone.

This session was held at Valley Springs. Bro O. H. Tucker, P. E., was promptly on hand and pushed the work with his usual vigor. Bro. J. W. Griffin, the pastor at Valley Springs, was vigilant in looking after homes for preachers and delegates. All except one of the traveling preachers in the district were present. Also quite a good attendance of local preachers and laymen. From the reports of the pastors, we conclude that M thodism in these parts is making healthy progress.

Bro. F. S. H. Johnston, our Conference missionary secretary, was with us three days and did excellent work in the pulpit and on the Conference floor. Bro. Johnston's visit was a blessing to us all.

The amount of the missionary collection, cash and subscription, was $118.25. Bro. Johnston does not apologize to a congregat on when he takes a collection, but does this a- he would perform any other Christian duty.

Our preachers and delegates go back to their respective works with new light and fresh inspiration along the line of missions especially, and we believe with a stronger faith and more buoyant hope for a large ingathering of souls for the Master before the close of the Conference year. Fraternally,

T. F. ALLBRIGHT, Sec.

Valley Springs, Ark., July 20.

DARDANELLE DISTRICT—Fourth Round, S. S. Key, P. E.

August: Dover circuit at Davis Chapel, 21-22.

September: Danville circuit at Bellville, 4-5; Prairie View circuit at Prairie View, 18-19; Atkins circuit at Atkins, 25-26.

October: Dardanelle circuit at Pisgah, 2-3; Rover circuit at Liberty Grove, 9-10; Gravelly Hill circuit at Blufton, 16-17; Walnut Tree circuit at Geigersville, 23-24; London circuit at London, 30-31.

November: Russellville, 6-7; Dardanelle, 13-14.

Nervous Prostration.

W. T. Hill of Buena Vista, Ouachita county Arkansas says: "The Electropoise cured me of nervous prostration from which I suffered very much. I cannot say too much for it."

A Helpless Farmer.

Wm. Stimpson Stricken with Paralysis of His Lower Limbs---Caused by Overwork

From the New Era, Greensburg, Ind.

Many of our readers may remember an item in this paper a year ago last fall which stated that Mr William Stimpson, a well-to-do farmer, living near Rugby, Ind., had been stricken with paralysis of the lower limbs, and his recovery was doubtful.

The case which was an unusually severe and complicated one has at last been entirely cured, to the utmost surprise and joy of Mr. Stimpson and his family.

Mr. Stimpson was pleased to relate to a reporter the particulars regarding his case, and his subsequent recovery.

"A year ago last fall," began Mr. Stimpson, "I did a large amount of work. My hired help left me in the middle of corn cutting and I finished the fall work myself, doing an unusual large amount of work. I put up several hundred shocks of fodder, and also husked all my corn. To accomplish this I had to work early and late.

"About the first of December, as I was getting my fall work about done, I suffered a stroke of paralysis, which the physician said was brought on by excessive labor. My left limb was entirely helpless and my right limb was fast becoming so. My physician became uneasy, and after attending upon me for a week or so, he brought me a box of Dr. Williams' Pink Pills for Pale People, saying that he had used them with great success in a case very similar to mine where all other remedies had failed. The case in question was that of L. Phillips, of Petersville.

"Abot the time I began taking the second box of these pills a decided change was noticed, and when I had taken two more boxes we discovered that I was actualy getting well. You can probably imagine what a relief and feeling of gladness this was to me, after being confined to my bed for nearly two months. Well, I kept on taking the pills according to directions, until I had consumed nine boxes of them, which completely cured me.

"I am sound and well to-day, with not a sign of the returning affliction and can affirm that Dr. Williams' Pink Pills for Pale People did me a wonderful good and probably saved me from the grave"

To allay all doubt as to the truth of his statement, Mr Stimpson made out the following sworn affidavit:

Rugby, Ind., Feb. 2, 1897.

"This is to certify that I do hereby swear that the foregoing statement is true. William Stimpson."

County Bartholomew } ss.
State Of Indiana }

Sworn to and subscribed before me, a Justice of the Peace, in and for said county in said State.

Abner Norman.
Justice of the Peace.

The New Era was also informed that Mrs. Charles Williams, of the same neighborhood, had been cured of rheumatism, and Heny Johnson, of Hartsville, who was troubled with neuralgia, was also cured by Dr. Williams' Pink Pills. It seems that this remedy is in great demand in that neighborhood.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all form of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50c a box, or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

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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Woman's Parsonage and Home Mission Society.

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A Christian's Missionary Card.

I think that soul-saving is one of the greatest features of Christianity, and as I recall an instance, which occurred a few years ago, I am made to think very earnestly about the importance of missions.

In our community was a number of girls, and out of the number our pastor chose three as missionary girls. He gave them their cards and encouraged them by telling them that there was a prize offered to the one who collected the mos money.

The girls, each eager to win the prize, began working very earnestly, and would go far and near to try to get one more name on their card. They never grew weary nor too timid to ask for money to help send the gospel to those who knew not Christ; but instead they tried to see which one could be first to aid; in other words, it was a race as to who would win the prize.

So it is with our Christian life. When you were converted, my young Christian friends, God gave you a missionary card, and there is a prize offered to those who work earnestly. The missionary card is the names of those whom you have brought to Christ, which are recorded in heaven, and the prize is eternal life beyond this. Are you working for that prize? How many names have you on your card? Are you striving each day to gain one more? I think that I will be safe in saying that many of Go1's missionary girls have never had a name inscribed upon their missionary card. My young Christian friends, let me exhort you to promote the cause of missions, and I understand that a mission field is wherever there is a soul to save, and, therefore, we should not stand idle all the day on the plea that we cannot go to foreign lands to tell the love of God to a dying world, but go to work in your own community. I am very sorry to say that many of us have souls to save in our own homes. God will accept little deeds if you do them in his name and for his cause, just the same as he would great deeds. Don't be too timid to ask sinners to sign God's missionary card. But do as those wise missionary girls, haste quickly and plead with that sinner to sign the card.

If you cannot go to foreign lands you can help to send others by giving money for that cause, and by so doing you would help save a soul.

My young readers, I suggest to you a plan which is very simple and yet very grand. First, you should have an appointed time for prayer each day, and that time I assure you should be very often, and you should not let anything prevent you from praying at your usual time.

Out in the secret grove where no one is present but you and God is the best place to pour out your grief and tell him your desires. And, second, you should have a number of friends whom you wish to be saved the object of each prayer, and if you continue to pray earnestly for those persons God will hear and answer your prayer.

Now, there is not a person, who professes to be a Christian and is true to their profession, who can not do this, and I ask you in the name of Jesus to do this. If you have never made an effort to work for God this is a good, sound foundation to start upon. Select the friends for whom you wish to pray and go to some secret place each day and tell God how you desire to see them saved and he will in time save every one of them if you continue to pray in the right manner. For he hath said: "He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him." Psalm xci, 15.

And fulfillment of God's promises are sure. By so doing you would at the end receive the prize.

LULA EMERSON.

Halstead, Ark.

FROM BALTIMORE.

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

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

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

JOHN B. BATT.

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

? ? ?

Three Great Questions

AND THE GREATEST OF THESE IS THE LAST.

Can YOU afford to let your sons grow to manhood without fitting them in every possible way for life's battles ?

NO! You would be unworthy the sacred name of parent did you do so.

It is generally conceded that a THOROUGH education, under Christian influences is the BEST means of fitting young men for life's work.

Can YOU then afford to give YOUR sons anything but the best—a liberal, comprehensive, thorough, Christian education ?

NO! You can not be so devoid of parental affection as to do that.

WHERE can you send them to obtain THAT kind of an education ?

SEND THEM TO

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THE college for young men, THE college whose chief aim and ambition is to make, not so much profound scholars, as MEN who are men in the fullest sense of the word, men who by their MANLINESS may make their influence felt in Church and State, in the school room and at the counter, at the home fireside and on the street. wherever they may be.

The courses of study are COMPREHENSIVE and LIBERAL. The work is HONEST and THOROUGH. The MORAL INFLUENCES are of the very best. Most of the students are conscientious, Christian young men. The young student is SAFE as the town is FREE from all dens of vice. The health record has been exceptional. The expenses are VERY low considering the GREAT advantages

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Our Church at Home.

CHANGE IN QUARTERLY CONFERENCE

Beebe and West Point, from September 4 and 5 to September 18 and 19. Mt. Pisgah circuit, from September 18 and 19, to September 4 and 5.

HENRY T. GREGORY.

Searcy, Ark., July 20.

BEREA CIRCUIT.

We have just closed a good meeting of six and a half days duration at Magnolia, resulting in sixteen accessions to the Church. The members said that it was the best meeting that had been held at that place for years.

Rev. R. G. Rowland was with us three days and preached six good sermons. He is excellent help in a meeting. He is not only a good preacher but he has power with God in prayer. Our congregations were very large at nearly every service. We closed today with a house full of people. We expect to begin tomorrow at Prairie Grove.

F. P. DOAK.

WALDRON.

We have just held a two weeks meeting here in Waldron in which the Church was greatly revived. I think great good has been accomplished in the Church. There were one or two conversions, some reclaimed, and many blessed. Two accessions to our Church. Bro. E. A. Tabor was with us, and did the preaching. His preaching was earnest and edifying. His general theme was the "Christ life." His object was to show us what it means to be a Christian, and tried to encourage us to live pure godly lives. And I am glad to say, many heard him cheerfully and expressed a determination, and desire, to live the true Christian life, for which we praise the Lord. We can recommend Bro. Tabor to those pastors who have Churches in the ditch and need help to get them out.

J. B. WINSETT, P. C.

Waldron, Ark.

A DAY AT JANSSEN.

On Friday the 2nd, I boarded the north bound passenger for Janssen. Forty minutes run, and I stepped off among the lovely mountains once more, in the thriving little town, on a beautiful plat of country. Here I met my pastor Brother J. J. Mellard, who I was glad to see was improving in health. So much so that he carried me over a good portion of the forty acre lot which the railroad company gave to the Church for a college site, which includes a beautiful elevation overlooking the town. He informed me that they were going to devote ten acres to the college, and sell the remainder for residence lots, a good portion of which was already bargained for on reasonable terms. The object of the gathering was a grand celebration of our national independence. The entertainment was somewhat akin to the world's fair. Everything from large barrels of ice water, down to the most delicate refreshments was to be found on the ground, while Mr. Friend had a large lot of Polk county's specimens of rich ore on exhibition. On the whole, the occasion was grand and entertaining. But more especially the Indian ball play, which many had never witnessed before, this scribe with the number. After it was all over, I was solicited by some of my old parishoners to preach at Cecil's chapel on Sunday at 11 a. m., and also by my pastor to fill his appointment at Hatten at 8 p. m., which I accepted with pleasure. The latter town is also a live little place filled with noble hearted people. I was glad to learn that the preacher and people were in warm sympathy with each other.

H. H. RIDINGS.

CENTRAL AVENUE MISSION.

A meeting of thirty days and nights closed the 5th, with a glorious revival. Thirty-five or more converted or sanctified. The Lord worked wonders—many marvelous works of grace were manifested in raising the most fallen to happy union with God, and destroying the old man of sin in believers' hearts and sanctifying them through and through. Glory to His name! I feel the revival has just begun, for we have a band of workers seeking for the most lost and neglected. Some who have lately begun to live with God are meeting the strong opposition in their homes. It is costing them something to live a Christian; and others who are seeking sanctification are receiving harsh abuse in their homes. But the old time revival is here to stay in spite of stocks, lion's dens, and firey furnaces. Our God is able to deliver us. I am in the push for the salvation of the worse sinners, and the sanctification of Christians as an instantaneous work of grace by faith subsequent to regeneration. Glory to God! Bro.F. C. Sterling, who is seeking entire sanctification spent three days with us, and Bro. L. C. Craig, mighty in spiritual things was with us most of three weeks, and Jesus all the time. I am on the altar of entire consecration, Jesus sanctifies the gift, and I ask every Christian to pray that I may receive the full baptism of the Holy Ghost and fire. Yours,

I. B. MANLY.

Batesville.

AS THE WORK GOES.

The work in Little River county appears to be on the upward move. Bros. Brewer and Harrell are in great favor with their people, and the people have taken within the past year an increased activity and interest in the work. Our work, it is true, might be greatly improved, but we thank God for what has already been done. The people are poor, but Bro. Brewer has men that stand by him, and hold up his hands, while Bro. Harrell has a number of helpers who are faithful and true. Rocky Comfort circuit has six local preachers, five of whom have moved into the circuit within the last two years.

Our Rocky Comfort Sunday-school is, perhaps, one of the best in the state. Our Suprintendent, Bro. Jesse DeLoney, and the untiring Miss Virginia Dollarhide are happy over the success of their labors in this line.

The Epworth League at Rocky Comfort is in a thriving condition. The devotional department, Miss Bertie Schoolfield, president, meets every Sunday afternoon, while the literary department meets once a month. We have a circulating library, and our members, excepting a few, live consistent Christian lives. We look for a grand outpouring of the Holy Spirit in our protracted meetings this year.

The Woman's Parsonage and Home Mission Society, at Richmond with Sister Brewer as president is doing good work. May God bless Bro. Brewer and Bro. Harrell. Yours in Christ,

L. R. BARNETT.

Allene, Ark., July 9.

A man's health is the rope by which he climbs to success. If he can keep his health, he will go on to success. Yet his health is the very thing he neglects more than anything else. It is easier to keep health than to regain it. When a man feels himself running down, when he realizes a loss of vitality and energy, he must call a halt. The strands of his rope are parting rapidly. Dr. Pieree's Golden Medical Discovery has helped thousands of men in just this condition. It makes health; it makes pure, rich blood, it forces out impurities and kills germs. It doesn't make any difference what name you call your trouble by—dyspepsia—kidney disease—rheumatism—consumption—skin disease, the "Golden Medical Discovery" will cure it absolutely. None of these diseases can retain hold on the body when it is filled with rich, pure blood.

Send 21 one-cent stams to cover cost of mailing ONLY, and receive a free copy of Dr. Pierce's Medical Adviser. Address, World's Dispensary Medical Association, Buffalo, N. Y.

SEE ad of LaGrange Female College and be sure to send for CATALOGUE.

All the preachers are delighted with the Young People's Hymnal. 30cents per copy $25 per hundred, sent by mail or express. Send your orders to Godbey & Thornburgh.

The Old Men and Women do Bless Him

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, they send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. D. M. Bye, Box 25, Indianapolis, Ind. (If not afflicted, cut this out and send it to some suffering one).

Warning Order.

In the Pulaski Chancery Court

P. Raleigh & Co, as Agents, Plaintiff,
vs. (5752)
I. J. Pearcy, et al., Defendants,

The defendants, unknown heirs of Mrs. Lee Pearcy, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff. J. H. PASCHAL, Clerk,

June 12th, 1897. By Jas. Paschal, D. C.

Dodge, Johnson, Carroll & Pemberton, Solicitors for Plaintiff.

RADWAY'S READY RELIEF

Pain Cured in an Instant

Let Radway's Ready Relief be used on the first indication of Pain or Uneasiness; if threatened with Disease or Sickness, the Cure will be made before the family doctor would ordinarily reach the house. Cures the worst pains in from one to twenty minutes.

CRIPPLED BY RHEUMATISM.

April 10, 1897.

Dr. Radway & Co.: I have been a sufferer from rheumatism for more than six months. I could not raise my hands to my head or put my hands behind my back or even take off my own shirt. Before I had finished three-fourths of a bottle of Radway's Ready Relief I could use my arms as well as ever. You can see why I have such great faith in your Ready Relief. Yours truly. W. C. BAKER.

Engineer of A. Montelone's Boot & Shoe Factory, 939 Julia Street, New Orleans, La.

A CURE FOR ALL SUMMER COMPLAINTS.

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with the Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure

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

Malaria and its Various Forms Cured and Prevented.

Travelers should always carry a bottle of Radway's Ready Relief with them. A few drops in water will prevent sickness or pains from the change of water. It is better than French brandy or bitters as a stimulant.

Fifty cents per bottle. Sold by Druggists,

☞Be sure to get RADWAY'S.

RADWAY & CO., NEW YORK.

TO NASHVILLE

—FOR THE—

TENNESSEE CENTENNIAL EXPOSITION.

The Little Rock
—AND—
Memphis R. R.

is the shortest, quickest and best.

Round Trip Tickets

Now on sale at the following rates:

$9.45,
$13.00,
$16.35,

According to length of time desired. For full information, call on or address

Geo. H. Lee,

City Ticket Agent, No. 110 East Markham St., Little Rock, Ark.

Warning Order.

In the Pulaski Chancery Court.

J. A. Foster, Plaintiff, vs. P. E. Foster, Defendant.

The defendant, P. E. Foster, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff.

July 9, 1897. J. H. PASCHAL, Clerk.

John D. Shackleford, Solicitor for Plaintiff.

Warning Order.

In the Pulaski Chancery Court.

John D. Shackleford, et al., Plaintiffs, vs. Phillip Deitzgen, et al., Defendants.

The defendants, Phillip Deitzgen and Sophia Deitzgen, are warned to appear in this court within thirty days and answer the complaint of the plaintiffs. J. H. PASCHAL, Clerk.

July 3, 1897.

At Rest.

Resolutions of Respect.

Following are resolutions passed by the Clarksville Epworth League in memory of Miss Maud Miller:

Whereas, God in wisdom and love has seen fit to remove one of our number, we bow in submission, yet deeply deploring our loss. In our short-sighted condition, we cannot understand why this hopeful life was cut short, but we do know God's dealings in Providence are still directed in fatherly love. It is right; Maud was God's child. The bright face, her sweet voice, the loving presence, the willing hands will be greatly missed. Earth is poorer, but, blessed thought! Heaven is richer. The song of praise begun so beautifully on earth will swell the grand chorus of the redeemed. "Blessing and glory and wisdom and thanksgiving and honor and might be unto our God forever."

Resolved, That for her relatives and friends, we offer our heart-felt sympathy, and pray that the Father will not leave them comfortless, but will send the Spirit of Peace. "Amid the tears of grief let Peace keep her silent place, like the rainbow upon the spray of a cataract." "Beloved, think it not strange. May your minds be upon the eternal things, which are not seen, and the God of all comfort, and Father of mercies, help you to look up in this sorrowing hour." In a short time you will see your loved one who awaits your coming on the battlements of glory. The budding flower has been transplanted; the pure petals will unfold perfectly under the direct influence of the sun of righteousness.

Resolved, That we as Leaguers heed the warning Death is sure; life is uncertain. God help us to live nearer Jesus. Fit us for life and prepare us for death.

MRS. E. T. BRINSON,
MRS. MINNIE LASER,
MISS NEWELL FOSTER.

JOHNSON—Mrs Polly E. Johnson (nee Moore) was born April 23, 1827, joined the Church in Guilford county, North Carolina. Married April 30, 1845. Moved from North Carolina to Mississippi in 1842, or '43. Came to Arkansas in 1847. Died April 26, 1897. Sister Johnson came to Nevada county a few years ago and settled near Emmet. Although she had been in this community but a few years, she had made a great many friends by her pious life, and almost unexampled patience in her afflictions. She was a child of affliction and had been for years. During her last illness (and that was several months) her bed room was a good place to learn how patient God's child could be under the hand of sore afflictions. During one of my visits before she got too low I read, sang and prayed with, and for her, and she got very happy. Spoke of her future home, seemed to be anxious to depart and be with the Lord. She lingered for a few weeks and on Sunday evening of the 26 of April her mortal life ceased, her tabernacle was taken down and she crossed the swelling of the Jordan. On Monday evening after the burial service was performed by the writer, her remains were laid to rest in the cemetery near Emmet to wait the resurrection of the dead. She leaves two sons and two daughters to mourn their loss. Be faithful children and you will meet your mother in the blissful regions of immortality.

J. M. G. DOUGLASS.

LEWIS—Brother Charles Lewis died at his home in Union county July 6th 1897. He was born January 24th, 1816, in Chester district, South Carolina. He was married to Mary Ann Chanceller, September 28, 1836, she having died in 1852; he then married Margaret McMillin, Nov, 7, 1856.

Brother Lewis was converted in early life, and joined the M. E. Church, South, and remained a consistent member all his life. He was licensed to exhort in 1850, and was licensed to preach in 1858, and was ordained deacon in 1868, at Warren, Bradley county, Ark. Brother Lewis lived to the good old age of 82 years and six months; his body was consigned to the tomb at Souls chapel, Brother J. M. Rodgers performing the funeral ceremony. Brother Lewis had but a limited education, but what he lacked in education he made up in faithful work, he was always at his post in the Quarterly Conference, ready with his purse to respond to every call of the Church for help in all cases of want. There was no man more true to his cause than he.

He served in the Indian war in Florida, in which he received a severe wound for which he drew a pension until his death. Brother Lewis was true to his preacher, always calling on him as soon as he arrived on his work to find out what he needed first, and was sure to help as far as his ability would allow.

O. F. BOLDING, L. P.

Lapile, Ark.

CHANEY—The messenger of death has entered our home and where happiness once was now sorrow and grief reign. Little Eudora Blanche, born June 6th, 1895, after suffering intense pain for seven weeks with catarrhal fever, passed from this life of pain and sorrow into the bright, beautiful world beyond where Jesus and his angels are, on the 7th of June, 1897, leaving a vacant place in our home never to be filled. Our loving, innocent, playful Blanche is gone, but why do we longer mourn? She has gone home to heaven to await the coming of papa, mamma, and little sister, and her pure, innocent, short life has a blessed influence over our lives to bind us closer together, to help us serve God better, and to draw our minds continually to the glory land where we can meet our darling little Blanche. Her papa and mamma,

J. A. AND M. J. CHANEY.

SMITH—Little Mary Ludie, daughter of Bro. James A. and Mamie E. Smith, was born at their home near Era, Ark., Nov. 12, 1896, and departed this life July 2nd, 1897. Only a few months was this little flower permitted to grow and brighten this home, and God saw fit to take it unto Himself. Bereaved ones, you have entertained angels in this dark hour, and your little darling is yours still, and heaven becomes brighter, sweeter, and nearer than ever before. Be faithful and when Christ comes for you, you will find your little one watching and waiting for papa and mamma. Yours,

W. F. EVANS.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, Ohio.

☞Sold by druggists. 75c.

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 diarrhœa. 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.

Money saved at Quinn's clean-up sale this week.

Pill Clothes.

The good pill has a good coat. The pill coat serves two purposes; it protects the pill, enabling it to retain all its remedial value, and it disguises the taste for the palate. Some pill coats are too heavy; they will not dissolve in the stomach, and the pills they cover pass through the system as harmless as a bread pellet. Other coats are too light, and permit the speedy deterioration of the pill. After 30 years exposure, Ayer's Sugar Coated Pills have been found as effective as if just fresh from the laboratory. It's a good pill with a good coat. Ask your druggist for

Ayer's Cathartic Pills.

More pill particulars in Ayer's Curebook, 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.

What is the Best Paint? This is the question the thrifty house owner is constantly asking. Paint is used to protect from decay incident to exposure to the elements as well as to beautify and renew. The old dingy house so uninviting, almost repulsive, can, by the application of a new surface of paint, be changed into an attraction and delight. Paint is not very expensive when you get the best, but the labor of applying it costly. What then is the best paint for wear? What will best preserve from decay and remain unaffected by exposure?

Paint is or should be composed of the pure linseed oil mixed with certain dry powders or mineral substances called pigments, which experience has shown are best adapted to the purpose. Paint is applied in a liquid state and after exposure to the air becomes hard, or. in common parlance, is said to dry. If the dry powder or pigment was applied alone it would soon rub off. If it was mixed with water the water would dry out and the powder would come off, to the disgust of every one.

What is wanted is a binder which will not only harden and dry but which will embrace the pigment or powder so it cannot be removed. This binding material must be insoluble and practically unaffected by water, else the paint would be washed off the building with the first rain. Pure linseed oil is the best material known. It fulfills the requisite conditions of a binder or vehicle for paint, though popy seed oil is sometimes used with advantage on inside work.

What shall be combined with pure linseed oil to make the Best Paint? The experience of many centuries points to pure white lead. This substance has the faculty of mixing most readily with linseed oil. It assists the oil to dry by combining with it, the oil is rendered waterproof, and the resulting dry film for a long time remains elastic so that it adapts itself readily to expansion and contraction of the surface, without a tendency to scale off. Unless there is moisture present, either on the surface or absorbed in the wood, when the paint is applied, pure white lead paint well rubbed in will stay where it is put.

There are additional reasons why pure white lead is the best pigment. Among others, it has greater capacity than any other substance, therefore hiding the surface better: consequently fewer coats are required. We have said that the cost of paint is not very great but it is the labor of applying it that is expensive. Therefore when you can cover as well with two coats of white lead paint as with three or four coats of other paint, it follows that the lead paint is the cheapest by far. Any substance that is added to white lead, except for the purpose of coloring, diminishes in some way the value of the paint. The substance most commonly added to white lead is barytes and it is added simply because it is cheap and to make weight. Barytes is a powdered rock which is found largely in Virginia, Missouri and other parts of the country. The only protection the buyer has is to insist on having pure white lead, bearing the guaranty of some reputable maker whose brand he can rely upon.

Within the last fifteen or twenty-five years a large demand has been created for Ready Mixed Paints, or paint prepared with oil and drier ready for use, which appeals to the user as a great convenience. Some makes of these appear to give fair satisfaction, but the very general complaint as to their want of durability has caused the whole class to fall somewhat into disrepute. The cause for this is not hard to find. As a matter of fact, most ready mixed paints contain but little white lead, other and cheaper substances, inferior as pigments, being substituted therefor, and in order to enable the paint to dry quickly various driers containing turpentine and benzine are introduced. It is not difficult then to see why such paints so often prove disappointing to the user; nor does the expense stop here, because if he desires to repaint with a pure article and secure the best results the old coats must first be entirely removed.

The moral of all this is, the best is the cheapest in the long run. Better results are obtained, greater durability and satisfaction, besides at the present time the best is actually the cheapest. Any one desiring to use paint can buy absolutely Pure White Lead, under the guaranty of a responsible manufacturer, Pure Linseed Oil, equally guaranted, and pure Colors, and mix them himself ready to use at a no greater cost per gallon than inferior articles, which do not cover nearly so much or so well.

Why then not always buy the best, the very best? J. A. S.

WE WANT 1,000 Agents to handle one of the most popular books of the times: "Touching Incidents and Remarkable Answers to Prayer." It sells to all denominations; to the religious and irreligious. It is a remarkable book. Splendid terms to agents. Write to us at once for terms.

GODBEY & THORNBURGH.

We keep the full course of reading for the Woman's Parsonage and Home Mission Society.

GODBEY & THORNBURGH.

THE ARKANSAS METHODIST.

WEDNESDAY, JULY 28, 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."

Galloway College.

Rev. C. C. Godden is industriously conducting the canvass for Galloway. His efforts will be supplemented during the month of August by those of Miss Steele, the able principal of the college. The prospects for the coming session are most encouraging.

The features that especially commend this school are: (1) The beauty of site, the ornate decorations of a natural landscape kept in fine style. (2) The large and experienced faculty, providing practical and thorough instruction in the following schools, viz: School of English, including Anglo-Saxon, school of modern languages, school of ancient languages, school of mathematics, school of natural science, school of philosophy, school of elocution and physical culture and school of arts, (1) instrumental music, (2) voice culture, (3) drawing, painting, designing, etc. (3) Galloway is distinctively a Christian school. In the employment of teachers, while scholarship is not considered secondary, the character of the person and her moral and religious influence in the school is a matter of the first importance. It is the effort of Galloway's management to put into practical effect the words of our great statesman, Daniel Webster, who said: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, we engrave on those tablets something which brightens into eternity."

A school that can take our daughters and make them vigorous in body, refined in manners, cultured in mind and pure in heart deserves our gratitude and shall receive our support. Such a school is Galloway!

WE WANT 1,000 Agents to handle one of the most popular books of the times: "Touching Incidents and Remarkable Answers to Prayer." It sells to all denominations; to the religious and irreligious. It is a remarkable book. Splendid terms to agents. Write to us at once for terms.

GODBEY & THORNBURGH.

The papers are still full of stories of the wonderful gold find in Alaska. It is reported that the richest mines are in the Klondyke district in British possessions, and that Canada is likely to exclude miners from the United States from that region or impose such licenses and duties as will virtually debar them.

We keep the full course of reading for the Woman's Parsonage and Home Mission Society.

GODBEY & THORNBURGH.

Go to Quinn's clean-up sale.

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. CORP., Sole Props., Boston.
"How to Produce Soft, White Hands," free.

ITCHING HUMORS Instantly relieved by CUTICURA REMEDIES.

MONEY SAVED

—AT—

QUINN'S CLEAN-UP SALE This Week.

THE JOE P. QUINN DRY GOODS COMPANY.

300, 302, 304 Main St.,

LITTLE ROCK, : : ARKANSAS.

SELF-PRONOUNCING TEACHERS' BIBLE.

Unparalleled Demand. Everybody Pleased.

Our standing offer is to refund money where the Book is not satisfactory. Not a single person has yet expressed disappointment. But thousands have been delighted over the Book and rare bargain.

Finely Illustrated. Over 1,300 Pages. Opens Flat at Any Page.

New, Clear-cut Maps. Best Helps for Bible Study. Flexible Leather Binding. This is one of the BEST Bibles published. It is printed from new type. It is Self-Pronouncing. Its extensive Concordance, Subject Index, Gazetteer and Dictionary under one alphabetical plan, called the WORD BOOK. No other helps are so conveniently arranged. In fact, this is the best work of the kind ever offered.

Special Offer to New and Old Subscribers.

TAKE ADVANTAGE OF IT NOW! We cannot tell how long this offer will continue, hence prompt action is necessary if you wish this Book.

FREE! Secure two NEW subscribers, send us their names with $3.00, and we will send you a copy of this popular Bible absolutely FREE, within the next thirty days. CONDITIONS: Any new subscriber to the ARKANSAS METHODIST paying $1.50 for one year in advance, can have this Bible for $1.25 in addition to the regular subscription price. Any subscriber whose subscription is paid to any date in 1897, by remitting a sufficient amount to advance his subscription to January, 1898, can have the Bible for $1.25. Any subscriber now on our list whose subscription is paid to January, 1898, can get it for $1.25. Only one Bible to a subscriber sent at this rate. Extra copies $2.00 each, prepaid. For 25c extra we will send a large print Bible on either proposition.

GODBEY & THORNBURGH,

Little Rock, Ark.