

# Arkansas

# Methodist.

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## THE ARKANSAS METHODIST.

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

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## News and Notes.

In January we received some stamps in an envelope, but there was no letter and not a word as to who from or what was wanted. Some one may think we have treated him with silent contempt, but we can't help it.

One of the most interesting public events of the week was the resignation of the Spanish Minister, de Lome. This was because of a letter which he had written to Senator Camalejas, in which he spoke disrespectfully of President McKinley, characterizing him as "a low politician." The letter, which was meant to be private, became known to the authorities at Washington, and de Lome anticipated his dismissal by a prompt resignation.

For some time past "The New York Voice" has been exposing the debauchery which is allowed among the students of Yale and Princeton. It is represented that the saloon and brothel prosper under the shadow of these great institutions of learning. The "Voice" states that there are sixty-six grog-shops within two squares of the campus and green at Yale, and that of her 250 professors only three vote against licensing these places of dissipation.

Dr. Patton, president of Princeton, resents the criticisms which have come upon him from the press of the Presbyterian Church in regard to the government of that school. He asserts that the church has no power or right to control

the institution. This may be true, but those in charge of colleges and universities must answer at the bar of public opinion for their fidelity in training our youth. The revelations made by the "Voice" will be heeded by thoughtful people, and unless there is a reform, the patronage of the best people will be withdrawn from Princeton and Yale.

### Nashville Notes.

Bishop and Mrs. Hargrove entertained the Junior Theological class Saturday afternoon at their elegant home in West Nashville.

Rev. W. H. Cotton, pastor of West End Church, has been given a vacation by his congregation on account of his ill health. Dr. Cotton will not go to a health resort, but will give his attention, as far as possible, to his pastoral work. He will do no preaching until he is better.

The Epworth Leaguers of Nashville gave a rally at McKendree, Tuesday night, in the interest of the Christian Endeavor Convention, to be held here in July. Chairman Ira Landreth, of the committee of '98, delivered the address of the evening.

Dr. Hirsch, of Chicago, will deliver a lecture in the Vine Street Temple, Tuesday evening. His subject will be "The Dying Century."

Mr. Brockman addressed the Vanderbilt Y. M. C. A. Sunday afternoon in the interest of the Students Volunteer Convention, which will meet in Cleveland, O., February 27. The convention will be attended by 1500 from about 450 colleges of America. Fifty delegates will attend from Nashville.

Dr. Hoss will attend the Students' Convention at Cleveland.

JOHN M. CARR.

Wesley Hall, February 14.

### Correction.

Mr. Editor: I wish to correct a mistake made in the Minutes of the Little Rock Conference. The Minutes say that Emmet circuit paid presiding elder \$279, instead of \$379. Make the correction in the METHODIST, please. Yours in Christ,  
J. M. G. DOUGLASS.

### From the Country of the Chickasaws.

BRO. GODBEY: Perhaps you may shudder with fear or sigh with profound pity when you think of the Indian Territory religiously, but if you could but come into this "wild country" and see God's people going to Sunday school or church on the Sabbath day, you would think well of us. In our little town of not more than 300 inhabitants we have three church organizations. The Southern Methodists number about seventy or eighty, the Baptists and Christians have together over a hundred members.

Of course there is vice and lawlessness here, but no more than are found in other places of good report. With no constable, justice of the peace or any officer except United States appointees, we do well. 'Tis here you find the disappointed of all professions and plans, who have come to a new country to build again the structure that mistakes, or the onward advance of the enemy has wrecked, in loved homes far away and for which the vain tears will start unbidden to soften the wrinkled face of the careworn, unsuccessful man. But among these unfortunates there are men devout and consecrated, yet not understood. In our little town we cannot shoot a gun for fear of hitting a Methodist preacher. There are five preachers, two exhorters, and we have some of the old time shouting meetings nearly every week.

The Indian is conspicuous only by his absence. The land is mostly in possession of Galvanized Indians, or white men who married Indian women. The negro here asserts his right, and the richest men in our surrounding country are Indian negroes. There are not many church buildings here on account of not getting title to land, and that the people are here only for the present. Yet within the cities we find nice buildings of every kind. We can see no licensed saloon, yet the hop ale and patent medicines somehow cause your mind to revert to the licensed saloon as you behold their effects. We also find the vices clothed with religion's cloak. You may hear most any one ask: "Will the nation ever come in?" The full-blood Indians do not object, but it is the adopted and half-breeds that make the objections. It looks sad as we see the Indians being driven back year after year since the first settlers begun to encroach on their land. There is still too much prejudice existing for the complete conversion of the Indian, both in the white man and the red man.

Hargrove College is situated at

Ardmore. President Johnson, with his accomplished corps of teachers, is doing a great work, and the college is the pride of the South Methodists in Chickasaw nation. They are preparing to build an addition to the college. Methodism is on the advance here.

JOE T. McBRIDE.

Springer, I. T.

Honor to Dr. Y. J. Allen.

The report of "The Society for the diffusion of Christian and general knowledge in China," makes this statement in regard to the work of our veteran missionary, Dr. Allen:

"Special mention ought to be made in this report of Rev. Y. J. Allen's indefatigable efforts in behalf of our society. He has lately become the most productive writer in China. The list of our books printed during the year shows that we published of Dr. Allen's works this year alone 189,000 volumes containing 6,540,000 leaves and besides 39,600 volumes of the Wan-Kwuh-Kung-Pao, edited by him, making a total of 228,600 volumes, containing altogether 7,965,600 double pages. We sincerely believe that he is rendering an immense service to China by his literary labors, and to show that we are not alone in this our estimation, we will quote here the words which Rev. Dr. W. A. P. Martin, for many years president of the Tung Wen College in Peking, one of the most experienced and esteemed missionaries in China, recently wrote in a letter to a home paper with regard to Dr. Allen's work. Dr. Martin says: 'Much good as Dr. Allen has done by preaching in former years and by founding a flourishing college, he is now doing vastly more good by his literary labors. A man whose productions are welcomed by the leaders of thought in all parts of the empire would be hiding his light under a bushel if he were to confine himself to a pulpit or a professor's chair. So convinced am I of the importance of the opportunities now presenting themselves that I propose for my remaining days to work on the same lines, contributing my little mite to the formation of a Christian literature.'"

Those members of the Little Rock Conference who subscribed for the "Review of Missions" from me during our last session at Pine Bluff, will please send me their addresses, since their order was lost in the mails and they cannot get their Review without their address.

W. C. WATSON.

Carlisle, Feb. 7.

## Contributed.

## The Supreme Court

## DECISION IN THE GALLOWAY COLLEGE CASE.

Because of its importance as relates to the legal obligation of subscriptions, and as a matter of general interest to the church in Arkansas, we give this week the text of Judge Wood's decision in regard to the subscription of the late T. J. Rogers, for the building of Galloway Female College. We have omitted from the text the citations of law, and some statements of fact not of general interest. The importance of this decision in our church affairs is sufficient apology for its publication at length.

In the supreme court of Arkansas, Jan. 22, 1898. Rogers vs. Galloway Female College.

## OPINION.

Wood J.—This suit was to recover of one T. J. Rogers, \$2,500, the amount of a subscription to the Methodist Episcopal Church, South, alleged to have been given for the purpose of locating, building and maintaining a female college at the town of Searcy. The defense was, that the promise was made on three conditions, viz: (1.) "That three citizens of Searcy, other than himself, should subscribe \$2,500 each. (2.) That an aggregate of not less than \$25,000 should be subscribed by the citizens of Searcy; and (3.) that the college should be located within the then corporate limits of the town of Searcy," neither of which had been performed. Also, (4) that the offer to subscribe was withdrawn before it was accepted; and (5) that there could be no recovery upon the original subscription.

We will consider these in the order they are presented by counsel.

First. Was the subscription upon condition that the college should be located "within the corporate limits of Searcy?"

The chancellor found "that Thos. J. Rogers in his lifetime, to-wit, on or about the 27th of February, 1888; subscribed the sum of two thousand five hundred dollars for the purpose of inducing the location, building and maintaining of a college for the education of females at the town of Searcy, etc."

In the latter part of the year 1887 the Methodist Episcopal Church, South, through its three Annual conferences of the State, appointed a committee "with unrestricted authority, to consider the educational interests of the church in Arkansas and to provide for the establishment of a female college, to be under the patronage of the said conferences." Several towns of the State were spoken of as suitable for the location of such a college and were competitors for it. Among the number was Searcy. A few of its citizens invited Bishop Galloway, who was the presiding bishop of the conferences in

Arkansas, to deliver an address at Searcy, which he did, on Sunday the 26th day of February, 1888. At the close of his address, he gave an opportunity to the people there assembled to subscribe to a fund for the purpose above indicated. Eugene Cypert acted as secretary or recorder, putting down the names of the subscribers and the amounts subscribed. The bishop stated that he "thought a bonus of \$25,000 was necessary," and that while he could not "speak authoritatively for the commission," he "felt sure that bonus would secure the college." Much testimony has been adduced pro and con, upon the question of whether the bishop in making the proposition, and Rogers in accepting it, for a subscription to the location of a college, used the words "in Searcy" or the words "at Searcy." As to what particular word was employed is purely a question of fact. The proof is ample to support the finding of the chancellor, that "at Searcy" was used.

But it is argued that Rogers subscribed upon condition that the college was to be located in Searcy meaning "within the corporate limits," and that such was the contract even if "at" instead of "in" was employed to express it. The proposition at, when used to denote local position, may mean in, on, near by, etc., according to the context, denoting usually a place conceived of as a mere point.

We find nothing in the record to justify the conclusion that the parties to the contract used the word at in any other sense than usually indicated by the term, denoting a place conceived of as a mere geographical point, just as we would say, speaking of the location of a college or some institution, "Hendrix College is located at Conway." "The University at Fayetteville." "We are going to locate a college at Searcy," etc.

But should we concede that at was used by the parties in the sense of in, which is the most that can be claimed for it under the proof, still it does not follow that it means "within the corporate limits."

In Owatona vs. Wilson, 62 Ark., 143, Judge Riddick said: "There may be towns that have overgrown their corporate limits." Generally in speaking of a town as a mere place of geographical location, we have no reference whatever to the corporate limits, but simply use the name of the town as designating the aggregate body of people living in such considerable collection of dwelling houses and in such proximity as to constitute a town, as distinguished from the country. Stand. Dic. "town." For instance, if the bishop did say "We propose to locate a college in Searcy," no one would have been justified in concluding from that language alone, that he meant "within the corporate limits of Searcy" as contradistinguished from that part of the town lying beyond the corporate limits. And it is shown that a large number of the inhabitants of the town dwelt beyond the corporate limits. Such a proposition, however, coming from the committee of the church, would

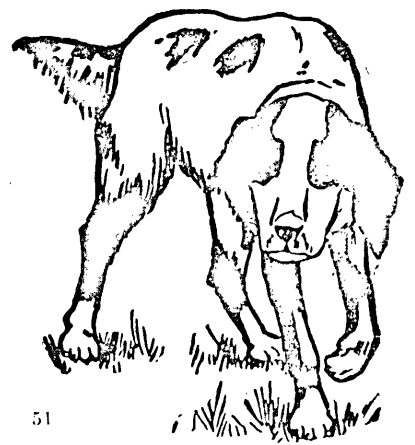
bind it to locate the college in the town of Searcy and not in the country adjacent thereto. In this view of the case, whether or not the college was located in the town or country is a question of fact upon which the finding of the trial court will not be disturbed.

Second. It is contended "that there can be no recovery because Rogers withdrew his offer to subscribe." As soon as Rogers ascertained that the committee, who had been appointed to fix upon the situs for the college, would go beyond the corporate limits to look at locations, he notified members of that committee that they had no power to look at the locations beyond the corporate limits, and he told Mr. Pipkin, who was a member of the committee of the conferences, that he would not "pay a cent" if the college was located out of town. He notified the building committee to the same effect. It may be said, properly, that these were the agencies left in charge by the church committee to carry on the work, in the absence of said committee, until the college should be duly organized and incorporated. So the notice that he did not intend to be bound by his subscription was sufficient. But this notice was not given until after the Monday night meeting when the subscription list was presented to the representatives of the church and accepted by them and the location of the college given to Searcy. The contract between Mr. Rogers and the church as stated, was closed that night. The terms of the contract were that the church, for a valuable consideration moving from the citizens of Searcy, would locate, build and maintain a college there, and that the subscribers in consideration of the performance of these stipulations by the church, would pay to it certain amounts.

The rule as announced by the best text writers and the best adjudications is, that a gratuitous subscription will be considered as only a continuing offer to make a gift, and until accepted by the promisee, and acted upon in such manner as to raise a consideration it may be withdrawn.

"Any benefit accruing to him who makes the promise, or any loss, trouble or disadvantage undergone by, or charge imposed upon him to whom it is made, is a sufficient consideration to sustain a promise."

As soon as the subscription was accepted, the church entered upon the performance of her part of the contract by locating the college at Searcy. This too was the most important part of the contract for the church as well as the subscribers. For it deprived the church of entertaining propositions of donations from other places in the State, however liberal and inviting they may have been, and by the act of locating the college the subscribers got all they were then asking. Furthermore, the church immediately constituted agencies and put them to work to carry out, in good faith, her part of the contract; which these agencies were doing when Rogers concluded that he



One's physical feelings, like the faithful setter, search and point out plainly the fact of disease or health.

If a man is not feeling well and vigorous—if he is losing flesh and vitality, if he is listless, nervous, sleepless, he certainly is not well. The down hill road from health to sickness is smooth and declines rapidly.

At the first intimation of disease, the wise man takes a pure, simple vegetable tonic. It puts his digestion into good active order and that puts the rest of his body in order. The medicine that will do this is a medicine that is good to take in any trouble of the blood, the digestion, or the respiration, no matter how serious it may have become.

The medicine to take is Dr. Pierce's Golden Medical Discovery. It is a remarkable remedy. It cures diseases in a perfectly natural way, without the use of strong drugs. It cures by helping Nature. It has a peculiar tonic effect on the lining membranes of the stomach and bowels. By putting these membranes into healthy condition, stimulating the secretion of the various digestive juices and furnishing to the blood the proper purifying properties, it reaches out over the whole body and drives disease germs before it into the usual excretory channels. It builds up firm muscular flesh, makes the skin and the eyes bright.

Dr. Pierce's Golden Medical Discovery has been found wonderfully efficacious in the treatment of skin diseases—eczema, tetter, erysipelas, salt-rheum—from common pimples or blotches to the worst case of scrofula.

would not be bound by his subscription.

Moreover, this subscription was not an offering to charity, and it was so nothing more than a mere subscription to a public purpose. The presentation of the subscription list, under the circumstances, carried with it the request that the church locate the college at Searcy, and thus deny it to all other places. The granting of this request meant the expenditure of thousands of dollars by the church, and the bestowment upon the subscribers of a real benefit.

Philometh College vs. Hartless, 25 Am. Rep. 511 supra. In Williams vs. Rogan, 59 Texas, the court said: "This is not an ordinary case of a subscription to some charitable or public purpose in which there are no contracting parties except the subscribers. But the subscribers are the parties upon one side and the district conference the party upon the other side. Upon the acceptance of the proposition of the conference the subscribers become bound, as did the conference upon its acceptance of the subscription and agreement to build in accordance with the terms of the subscription. There was then a mutuality of agreement, so that each party had the right to hold the other to a binding agreement, and it became so, previous to, or even without the performance." There is ample warrant in the law, under the facts of this case, for holding Rogers to his subscription without going to the extent of the Texas court, though there is a strong line of cases supporting this

doctrine. *Collier vs. Baptist Ed. Society*, 8 B. Mon. 68; *Troy Academy vs. Nelson*, 24 Vt. 194; *Ladies' Collegiate Inst. vs. French et al*, 16 Gray 196 (cases cited) *Ripley vs. Trustees*, 6 Mo. 382 supra; *Anson on Con.* p. 94, note "(subscriptions.)"

Third. Was the subscription of Rogers upon condition that there should be a full subscription of \$25,000, and if so, was the condition fulfilled?

Bishop Galloway, speaking presumably for the church committee, required a bonus or subscription of \$25,000 as a condition precedent to the location of the college at Searcy. The church, under this proposition, was not bound to locate the college until said amount was subscribed, and upon the authority of *Turner vs. Baker*, 30 Ark. 186, neither were the subscribers, (unless for other reasons) for the stipulations of the contract when entered upon had to be mutually binding upon the respective parties to constitute a valid consideration. Was the \$25,000 subscribed? A subscription list showing that said amount had been subscribed was presented to the committee. True it contained the names of Wilburn and Greer, who, it is said, were not bona fide subscribers of the amounts named for each, and that even reckoning these, the list lacked \$364 of the necessary amount. Greer's subscription was authorized by him, Wilburn's was not. However, the list shows the names of six gentlemen "who gave a written guaranty of balance \$364." When it was ascertained that Wilburn's subscription for \$1,000 was not authorized by him, the six gentlemen who had guaranteed the balance, held themselves bound under the terms of their agreement to make this good, and did so. They were the parties to the agreement "to make up the balance" and must have understood what that meant better than any one else. In the absence of any showing to the contrary, we think their construction of what they were required to do "to make up the balance" (although \$364 was expressly named) should be taken as the true state of the case. Therefore a finding that \$25,000 was subscribed would not be clearly against the preponderance of the evidence.

But should we be mistaken in this, still, the contention could not avail Rogers, for so long as the doctrine of estoppel in pais retains its potency in a court of conscience one will not be heard to deny the existence of a certain state of facts, which he, either in express terms or by conduct, represented as existing, and which he intended to be acted upon by another in a certain way, and which was so acted upon, in good faith, by the other to his detriment.

"The getting up of the subscription was the business of the citizens." The business of the church committee was to locate the college. In the work of "getting up" and perfecting the subscription list, Rogers took a prominent part. He knew, or should have known, (being present) how the alleged subscriptions of Wilburn and Greer

were taken; that the former was by the daughters of Wilburn, and the latter through Mr. Pipkin. At the Monday afternoon meeting he made no objection to and no inquiry concerning the two subscriptions now called in question. But on the contrary, so well satisfied was he that the list met the requirements of the committee as to the \$25,000, and that it would be accepted, he joined in a request to the Bishop to appoint a committee on the location of the college site, and himself proposed how that committee should be constituted. The church committee, some of whom were present at all the meetings, could not have failed to observe that Rogers was a leading spirit in the enterprise. When Professor Rives representing Rogers and all the subscribers presented the list as a subscription list for \$25,000, the church committee had the right to rely upon this representation. There was nothing to give notice that the subscribers present were not acting in the utmost good faith. Rogers was a resident, knew the subscribers, and knew what the committee demanded. The committee "took the subscribers at their word," so to speak, accepted the list as a subscription for \$25,000 and located the college at Searcy, expending thousands of dollars more than the subscription of \$25,000 in its erection and equipment. But that Rogers got what he asked would be enough, under the circumstances, to sweep him from any standing in a court of equity on this contention.

Fourth. Is the subscription of Rogers "void because the condition that four persons should subscribe \$2,500 each, was not complied with?"

It is claimed that G. B. Greer was not a bona fide subscriber for \$2,500. Rogers proposed to be one of four to subscribe \$2,500 each. This was not a condition imposed by the church, but Rogers had the right to, and did make it a condition for binding him. Greer authorized Pipkin to enter his name upon the subscription list for \$2,500. This was done the 26th day of February, 1888. Pipkin says that he told Greer "that the whole matter was hanging on his" (Greer's) decision; that if he would pay the \$2,500 the institution would be located at Searcy, and that Greer said he would not let it fail; to go and put him down for \$2,500. Pipkin further says: "I told him as a gentleman, that if he would pay the \$2,500 and save the institution, that I would do what I could to help him. Nothing was said about any note or release in any respect from the \$2,500," and at that time

no amount was mentioned. This is uncontradicted. About one month after this (March 26) Greer executed his note to cover the subscription; and he says "that he did it upon condition that he was to be one of four to make up \$10,000, with the understanding that \$1,500 was to be collected and paid by Mr. Pipkin and Mr. Jeffett as a credit on his note. They were to canvass the state and get it. He says he was willing to subscribe only \$1,000, and that the note was executed for \$2,500 in order to bind the other three who had subscribed \$2,500 each; that Pipkin signed the note as chairman of the board, and that Yarnell and himself, who were on the board signed it. Yarnell was away and he, Greer, signed his name, having authority to do so." The paper spoken of by Greer as the "note," is as follows: "Received of G. B. Greer fifteen hundred dollars, to be applied to his subscription to the Galloway Female College for twenty-five hundred dollars when collected. (Signed) E. M. Pipkin, President of Board, A. W. Yarnell, G. B. Greer, of Board." Pipkin says he never thought of this being considered a release of Greer on his subscription for \$2,500, that it was not so intended. Yarnell denied that Greer had any authority to sign his name. It is sufficient to say of this so-called release that the proof does not justify the conclusion that it was designed as a release, pro tanto, of Greer's subscription. But if it were so intended it could not have that effect. Pipkin neither as "president of the board," nor as a private individual, had authority to release any of the subscribers from the subscriptions. The authority which the building committee had in the premises, or Pipkin acting for it, and the church, was not to release, but to collect what had been subscribed. Greer's name was by his authority, put upon the subscription list. Any private understanding he might have had with Pipkin, that he (Greer) was not to pay but \$1,000, even if such were the fact, could not operate to defeat his subscription or that of any other subscriber. This so-called release was not taken until a month after Greer's contract with the church had been closed. Pipkin was not representing the church committee when he was soliciting Greer's subscription, nor when Greer instructed him to put his name on the list. Pipkin's commendable energy and enthusiasm led him to make promises on his own behalf to help Greer on his subscription. But, for this, the church was in no wise responsible. Moreover, Greer's subscription for \$2,500 has been fully paid,

which speaks for itself as to whether or not Greer considered himself bound by it.

Where a specific sum is to be raised, and confidential subscriptions are taken from some, not intended to be collected, in order to induce others to subscribe, such fictitious or honorary subscriptions would be a fraud upon the other subscribers, and the latter would not be liable unless after deducting the bogus subscriptions, the required sum had been raised.

But the conduct of the church committee was free from fraud and dissimulation throughout the whole transaction. Again, since this condition was imposed by Rogers, who knew that Greer's subscription was put down by Pipkin, and that it was the last of the four for \$2,500, and since Rogers made no inquiries about it, and was a party to the presentation of the list, in that form to the church committee, thereby representing that same met the requirements of said committee for the location of the college; and since the offering of that list, under the circumstances, could be construed as nothing less than a request from the subscribers for the location of the college, as the committee granted this request, which could not now be undone without irreparable loss to the church and college, the subscribers must not be heard to complain. The church is not complaining of Greer's subscription. Greer is not complaining; and Rogers's complaint on this score is unavailing.

Fifth. The last contention, "That there can be no recovery upon the original subscription" is not well taken.

1. Even if the original contract had merged in the note, as is insisted, still, the note would be binding for reasons already shown. But without an original contract of subscription there could be no recovery at all, and this, as stated supra, was entered into between the church and Rogers Monday night, Feb. 27th, 1888. Although an offer to subscribe was made by Rogers the day before, it did not become binding until the conditions imposed were fully met by the parties and the contract closed.

Nothing was done, or could have been done after that, without the assent of both Rogers and the church, to alter the terms of the contract. The agencies representing the church committee had no authority to vary the terms of the contract. They were constituted for the express purpose of enforcing it as made. If, as appellant argues, the oral or original contract merged in the note, and no parol evidence is admissible to vary its terms, what becomes of the conditions, that \$25,000 was to be subscribed, and that four persons were to subscribe \$2,500 each? etc. The note is as follows: "On consideration of the location, erection and operation by the Methodist Episcopal Church [South] for the State of Arkansas of the state female college of said church in Searcy, Ark., I hereby agree to pay on demand to the building committee to be appointed by said church, the sum of \$2,500." The only conditions prescribed by this instru-

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Of Cod-Liver Oil,  
with Hypophosphites

is the best known preventive to serious lung trouble. It supplies just the kind of needed fat, prevents useless waste of tissue, makes rich blood, and fortifies the body against attack. You should take it at once if you feel weak, have no appetite, or are losing flesh.

See and hear at all druggists.



ment are, the "location, erection and operation by the Methodist Episcopal Church [South] of the state female college of said church in Searcy, Arkansas." That the college has been located, erected and operated is conceded, and Rogers only complains that it was not located "within the corporate limits of Searcy," and that the other conditions, supra, were not complied with. But, none of these being mentioned in the note, if it alone is to be considered as the contract and the basis of the suit, then Rogers' "last estate is worse than his first." For he could only defeat payment of the note by showing that the conditions therein contained had not been complied with. Under this view necessarily various other contentions would pass out. The pleadings and proof show that suit was grounded upon the original contract of subscription entered upon at the time mentioned above.

2. The solemn admission of appellant "that the Galloway Female College as now incorporated, is the institution which was established pursuant to the subscriptions and proposition of Bishop Galloway February 26th and 27th, 1888, answers his contention as to the want of proper parties. The college is the beneficiary of that subscription. It stands in loco ecclesiae as to the right to sue upon it.

3. The reasons designated A. B. C. D. have been already considered except "C." and that was not raised below and seems unimportant.

Upon a careful consideration of this large record, assisted, as we have been, by learned and exhaustive briefs of counsel, we conclude that there is no equity in the answer to the complaint. The church has faithfully performed her part of the contract. She has planted at the town of Searcy an excellent institution of learning, valued at \$60,000, which has been creditably maintained and sustained by the great body of Methodists in the State.

Nor have we discovered any misapprehension of the law applicable to such cases. The decree is therefore in all things affirmed.

#### Letter From Oregon.

Mr. Editor: Ever since your welcome paper has been coming to our home, I have lived partly in Arkansas and partly in Oregon. Both in waking and in sleeping hours, have I visited, in mind, the familiar scenes of dear old Arkansas. It is dear to me. It is my native State. I was born in sight of the rolling waters of her mightiest river. On its bank I spent my childhood, my girlhood, and in sight of its winding waters I was married. My children were born within the bounds of Arkansas. My parents, two sisters, two brothers and a number of other dear relatives, with many, many friends, are sleeping the long sleep there, and in the grave my own little Nellie, our first born, rests with the sainted dead, in the cemetery in Van Buren. Why should I not love Arkansas when all my joys and hopes were with her people for thirty-five years? Last, but

not least, it was there I found that which has sustained and kept me all these years and now cheers me on with bright hopes, "that which the world cannot give or take away." I often ask myself, "where are the friends of my girlhood days? Are they living, or have they passed away? If living, have they, like myself, drifted far away, or are they still living in the old home? Are we so scattered that we shall never see each other again, this side the grave?" How I would enjoy seeing those once-familiar faces, to meet them and talk over other days, and scenes and incidents, that move or lives into intimacies that were too sacred for the outside world. How I would love to visit Fayetteville, Van Buren, Fort Smith, Dover, Russellville, Quitman and other places where I have many relatives and friends, and I hope at no distant day to do so, since railroads have almost annihilated both time and distance. I came west in quest of health and found it in abundance. How different the two climates—the people! Indeed, in almost every line of living there is much difference. We live in the beautiful Williamette Valley, in sight of the snow-capped mountains, Hood, Jefferson, and the Three Sisters.

For variety and grandeur of natural scenery, this region cannot well be surpassed. Nature seems to have bestowed, with a lavishing hand, so that "every prospect pleases." Scenery is not the only attracting feature of this region; pure, vitalizing air, refreshing waters, productive soil, luscious fruits, inviting apples, now still hanging on the trees, flowers blooming everywhere. Our winters are milder than there; we have very much rain, but when the sun shines it seems to be just made, so bright and so full of inspiration. One never grows old here in feeling, but life and buoyancy is characteristic of the old as well as the young. Our people are not homogeneous, having come from all the states, and all civilized nations. Still, there is no friction. We have a fine public school system, but no private schools; a large element of society is finely and highly educated, having drifted west from the regions of colleges and high schools. All churches are represented on this coast; none are very strong, either numerically or spir-

#### A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. MOORE.

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weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It corrects inability to hold urine and smarting in passing it, and promptly overcomes that unpleasant necessity of being compelled to get up many times during the night.

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## Literary Table.

## Washington Letter.

(From our Regular Correspondent.)

It is a coincidence that two Englishmen who have by their work in the cause of religion, although working upon radically different lines, attained a world-wide celebrity, should hold a series of meetings in Washington in the same week. Rev. F. B. Meyer, of London, whose meetings throughout the United States during his tour of the country have attracted wide attention, held four meetings at the First Congregational Church, two in the afternoon and two in the evening, this week. Mr. Meyer's object is the very laudable one of benefiting Christians by keeping up and increasing their interest in the spiritual life, and he is admirably fitted for such a task. His meetings were well attended, and his arguments, tersely and strongly put, were well received, but so far as outward indications go his meetings will be completely overshadowed by the three that are to be held by General William Booth, the founder and head of the Salvation Army, two evening meetings at the New York Avenue Presbyterian Church, and one afternoon meeting at Calvary Baptist Church. General Booth understands the value of the assistance of prominent men in attracting public attention to his meetings. He has secured ex-Secretary of State Foster to preside over his initial meeting, and has invited several hundred men, prominent as Senators, representatives and officials, to attend; but it does not necessarily follow that because his meetings make more noise and attract more public attention that they do more good than the quieter ones held by Mr. Meyer. Apropos of this view, I quote from a sermon of Dr. W. E. Parsons, pastor of the Church of the Reformation: "I am not much of an advocate of the bass drum as an evangelizing agency. We are to have Gen. Booth here in Washington this week, and this may be as good a place as any to say a word about the bass drum religion which he has invented in these latter days. I say 'invented' advisedly and with the full meaning of the word to be attached to it. For the Salvation Army is surely an invention. Gen. Booth is surely an evolution. He began in the Church of England, went over to the Methodists, broke loose from them and organized his army, which is a church, and a philanthropic society, and a brass band, all in one. As a band it does not furnish us a very high grade of music. As a philanthropic association it talks too much of what it is doing. As a church it is organized on lines directly antagonistic to Christ. There are no sacraments to be administered, no doctrinal guarantees, no creed to be believed, no bond of unity save the imperious will of its founder. It is the fashion in some quarters to glorify this work as above the church. The newspapers have taken up the army, helping in the free advertisement of the organization. But

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it is a fad. The whole matter is vastly overestimated from any point of view. The army is an English institution. Most of their exhorters are imported. Most of the dollars they collect are exported. It is as un-American as it is un-Lutheran. In the light of such facts, is it not preposterous for one of our city dailies to claim that Gen. Booth 'stands for the nearest practical approach to the ideals of Christianity yet attained by any religious movement?' To all his noise and spectacular methods of enlisting men and women into his army, I think the Lord says, 'Be still, and know that I am God.' What Christ has said in His day has come true again—'The kingdom of heaven is taken by violence; and the violent take it by force.' "

How many of the numerous persons who love the hymn "Abide With Me, Fast Falls the Evening Tide," know its short but interesting history? Inquiry among personal friends has convinced me that there are so many who do not, that I herewith present it in abbreviated form: The words were written by Rev. Henry Francis Lyte, a Scotch clergyman, born in 1793, and compelled by failing health to give up active pulpit work when he was only fifty years old. Later, although his health was feeble, he responded to a request of his old congregation to temporarily fill his old pulpit. As a result he was quickly compelled to take to his bed, and he never recovered. It was while waiting patiently for the final summons that the Scotch preacher-poet wrote the hymn that today has thousands of admirers in almost every section of the world. In this connection, it occurs to me that the ideal book of hymns would be one that printed a short sketch of the writer of each hymn and of any special incident that may have been connected with its origin, on the page opposite to the hymn. If everybody thought about it as I do, the publisher who would carry out that idea would get wealth as well as thanks.

Dr. Johnston, of the Metropolitan M. E. Church, in a sermon on "The Young Christian and Popular Amusements," said of card-playing, dancing, and theatre-going: "Card-playing is dangerous, because it leads to dangerous practices. Whist and progressive eu-

chre are responsible for more moral degradation and injury than many immoral agencies more commonly cried out against. The dance is an enemy to public morals. Why? Because sex is the secret of the dance. It permits embraces and contact of the person which would be thought shameful at any other time than during a dance. As to the theater, it is the devil's chapel. One-half of the show bills are offensive to common decency. Can you play with fire and not be burned? It is asked, 'Why not reform the theater?' Because it will not stay reformed. There never was a time when the theater was so patronized by church members as the present, and it is getting worse and worse. If you are going to take the name of Christ, do not be a card-playing, theater-going, opera-going Christian. All that sort of Christians could be drowned in the Potomac and the church would not feel one iota of spiritual loss."

Washington, D. C. Feb. 9.

## Book Notices.

The Mormons of To-day. A series of articles from the Christian Herald, prepared by Gen. John Eaton, LL. D., ex-United States minister of education. 10 copies 5 cents. Address John Eaton, Washington, D. C.

Religious Life in U. S. Army. Active Service; or, Gospel Work among the Soldiers of the United States Army, is the title of an octavo pamphlet of 96 pages, just issued by the United States Army Aid Association of New York. It is a work of much general interest on subjects but little known to the religious world. Incidentally, it reveals much of the Barrack-life of the American soldier in the Army of to-day. It can be had, free, by any interested person, by addressing Major John B. Ketchum, 82 Nassau Street, N. Y. City, N. Y.

The Conversion of Children. By Rev. Edward Payson Hammond, M. A., James H. Earle, publisher, Boston. Mass. 5 cents by mail.

We have personal knowledge of Mr. Hammond's great interest in children and his tact in teaching them. He has been an admirable preacher for the little folks. His little work on the conversion of children is a good book for pastors, parents and Sunday-school teachers to read.

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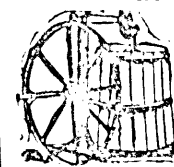
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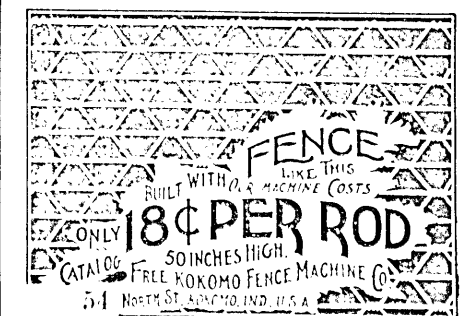
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**The Sunday School.**

PREPARED BY REV. J. A. ANDERSON.

FEBRUARY 20, 1898.

**The Twelve Sent Forth.**

MATTHEW x:2-15.

Golden Text: "Freely ye have received, freely give." (Verse 8.)

Topical Outline: I. The names of the twelve. (Verses 2-4.) II. The mission of the twelve. (Verses 5-15.)

## READINGS FOR THE WEEK.

Raising the dead, Matt. ix:18-26.  
Healing two blind men, Matt. ix:27-31.

Other labors of the Lord, Matt. ix:32-38.

The twelve sent forth, Matt. x:1-15.

Directions to the twelve, Matt. x:16-31.

Prediction and warning, Matt. x:32-42.

Mission of the seventy, Luke x:1-16.

Time: A. D. 29.

Place: Somewhere on one of our Lord's circuits through Galilee.

Reference word, "Sent."

Lesson hymn, No. 488.

Our lesson gives an account of the sending out of the Twelve. The object of our Lord seems to have been two-fold: 1st. He was training these men for their great life work, and this brief tour was designed to afford them an opportunity to try their own hands in the work. If you will follow up the matter, you will see that the apostles got some great lessons out of this experience, and return to their Master with wonder and joy. 2nd. They were sent out, scattered out, that the message of the kingdom might be more speedily proclaimed. If you will follow this up also, you will see that it was this trip of the Twelve that gathered together those enormous multitudes that soon after thronged our Lord. When they concentrated back upon him as the center, each pair, for so they went, brought a contributory stream of people, and the aggregate result was immense. It was a wave of popular enthusiasm, such as he had not yet met, and one which, humanly speaking, it was difficult to control. For when the Master sought to withdraw his apostles from the people into retirement that they might "rest awhile," he could not do it. They went over to the east side of the sea of Galilee, but the people saw where they were going and ran around the north end, thousands of them, and were with them again. This business culminated while they were over there. After the miracle of feeding the five thousand, to such a pitch had their enthusiasm gone, they undertook to seize Jesus and make him a king. It became necessary for him to scatter his crowd, sending his disciples away, and himself going alone into a mountain.

You will notice that so far as the message the apostles were to de-

liver is concerned, it was a very brief one—the mere proclamation of the fact that the kingdom of heaven was at hand. They were not given any charge as to what was involved in their own announcement, they were not to attempt any explanation of the nature of this kingdom—they went as heralds proclaiming the single fact that the kingdom of heaven was at hand. The reason was that they themselves were, at this time, too crude to be entrusted with an explanation of the kingdom—our Lord did not want such notions as they possessed propagated. But they could announce the fact; the future would unfold it.

On the other hand, they received a very broad commission as to the working of miracles and works of beneficence. In this respect their power extended over the whole range of our Lord's own beneficence, even to the casting out of devils and the raising of the dead. The instructions given, except as they were modified in view of the haste with which they were to move and in view of the shortness of their tour, were substantially the instructions under which they were to act in after life, as they are also the instructions by which the messengers of Christ are ever to be governed. So also the encouragements and warnings connected with this transaction are permanent in their validity. It would be well for the people to study this whole chapter, and gather from it what attitude God intends them to hold toward his ministers. And surely the preachers themselves should study it to know what their Lord has to say to them in their relation to the people.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & Co., Toledo, O.

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## Warning Order.

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Ida Lankford, plaintiff, vs. E. N. Lankford, defendant.  
The defendant, E. N. Lankford, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Ida Lankford.  
J. H. PASCHAL, Clerk.  
By JAS. PASCHAL, D. C.

February 9, 1898.

Jno. D. Shackelford, solicitor for plaintiff.

We have been considerably annoyed by the failure of the publishers to supply us with the Stewards Account Book. We have the promise that our orders will be filled very soon. We have sold a large number of them.

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FEBRUARY 20, 1898.

Saved to the Uttermost.

Heb. vii.25; Eph. iii:17-19.

"He is able to save unto the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them."

Salvation is deliverance from sin, and we shall find it profitable to consider only, how, through Jesus, we may be drawn away from an earthly life to one which has spiritual motives and aims.

Jesus is our mediator. God is revealed to us in him. To love him, to trust him, to obey him is to love and trust and obey God. God, in his divine essence and his infinite glory and power is far above our thought, and without the revelation of his will, which he gave in Christ, we should contemplate him with awe and worship in abject terror. Jesus came to show us the Father—to show us that God is a Father, and lead us to love and trust. This is, first of all, the character of his mediation. He presents those thoughts of God which are most fit for beings in our state. He presents that service of God which it is possible for us to render, and so becomes the way and the truth by which we come to God.

But Jesus is our mediator in a still higher sense. The way and the truth may be plain to us; but we have not, by nature, power to walk in the way or obey the truth. We need, not only enlightenment, but power. Accepting Jesus as our guide and submitting ourselves to God through him, we are granted power, by God's grace, to walk in the light.

Now, it is clear, that if a man who is wrecked by his vices, and whom none will trust, shall go to a good and upright man, saying, "I

surrender to you and will only act by your authority and as you teach," that man will be saved from his vicious life so long as he thus lives by faith in his good neighbor. It is also clear that men, who would not trust him for his own sake, will now trust him for the sake of the good man in whom he also trusts. They will say, "He is helpless within himself, but if he keep this covenant to do only as guided by his neighbor, he may now be trusted just as his neighbor is."

This may serve to illustrate mediation and salvation by faith, and acceptance because of the merit of another, now attributed to us through faith. It will also show that, in this process a man is not left in his vices, but raised from them, through the merit of another. Only God goes farther than any good man can go, and gives us "a new heart and a right spirit."

This salvation is to the uttermost. There is no case too hard for God. There is no wretch, however degraded, who may not find pardon and strength through Christ. "In the name of Jesus rise up and walk," Peter said to the helpless man. It has been so said to many a soul, who, at the word, has leaped up to praise the Lord.

Ephesians iii:17-19 instructs us that to be saved by Christ he must possess and control us. The way and the truth he must also be our life. The idea is of will and affection ruled by Christ, so that we attain, not simply outward obedience but inward purity.

"Rooted and grounded in love." This love must be toward all. It cannot be toward God and not toward our neighbor. For God's great purpose, is especially, to bring all men to love one another, and we do not love God if we do not love all that God loves.

The idea of the love of God in us is not of a love born of our own hearts and going out to him, but of his love, placed in us by his Spirit, and flowing out toward men, as it went out from Christ toward men. We are to yield ourselves to be filled with this divine love, and that its height and depth may be revealed through us and and felt by us—that Christ "may dwell in us by faith, and that we may be filled with the fullness of God."

Have You Smoked Too Much?

TAKE HORSFORD'S ACID PHOSPHATE.

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

See adv. "Harp of Life."

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Cure all liver ills, biliousness, headache, sour stomach, indigestion, constipation. They act easily, without pain or gripe. Sold by all druggists. 25 cents. The only Pills to take with Hood's Sarsaparilla.

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In calling attention to this book we offer you the best seller on the American market today. It is absolutely new and fresh from beginning to end. Although complete copies have been from the press only a few weeks, we have already run through the first edition and are on the second. Agents are taking hold of it in all parts of the South. Here is what they say:

F J Robinson, 128 orders in 8 days.  
F R Bennett, 55 orders in 5 days.  
C A Barkley, 26 orders in 2 days.  
G M Grisham, 50 orders in 5 days.  
C C Perry, 46 orders in 6 days.  
Homer Manuel reports \$271.20 profits in 54 days.

**HARP OF LIFE**

Contains 463 pages: printed on beautiful paper, and is illustrated with the author's original and characteristic pictures; is bound in handsome silk cloth and the finest morocco.

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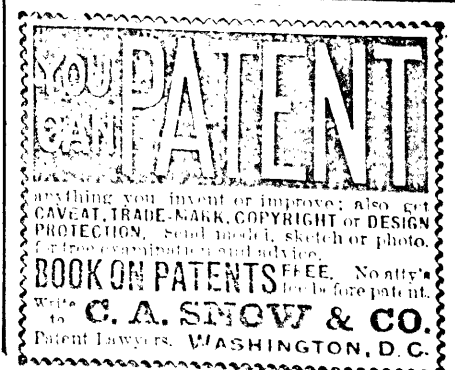
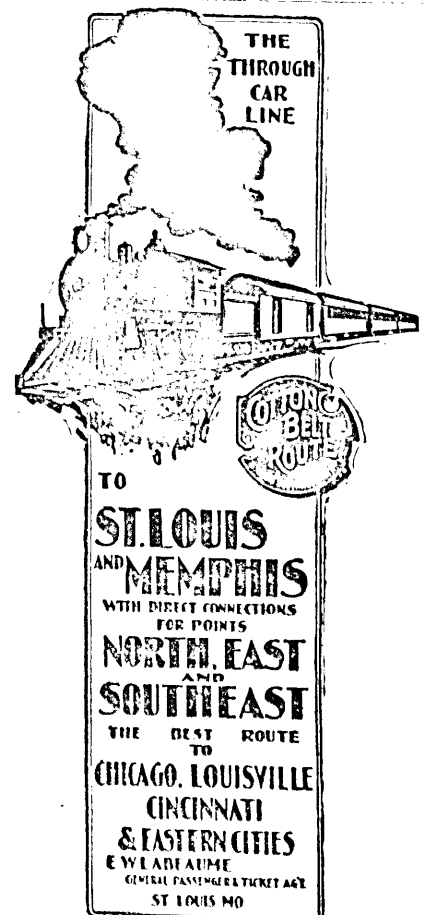
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## ARKANSAS METHODIST

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

WEDNESDAY, FEB. 16, 1898.

You are not able to tell the quality of a man's religion by the label which he himself puts on it.

We received this week, the first number of the "League Worker," a neat little paper devoted to the interest of the Epworth League and Sunday-school of the First M. E. Church, South, Jonesboro, Ark. H. M. Coley, T. J. Ellis, Mrs. J. C. Hawthorne, editors; A. L. Malone, manager.

We have a large number of excellent articles waiting publication in the METHODIST. The writers must be patient. Sometimes, communications come in a flood; sometimes there is drought. However irregularly the grist comes in, the mill grinds steadily, and all passes through at last. We publish but little borrowed matter.

From Monticello.

I write from Monticello. The company of Bro. Ed. Steel made the trip pleasant from Little Rock to Pine Bluff. Bro. Steel is chaplain of our State prison and much interested in behalf of the convicts. But he labors under very great disadvantages, and his heart is burdened with hard problems. Our prison government has absolutely no regard for the moral welfare of the prisoners, save, in the fact, that it provides for them a chaplain. We make this statement with knowledge of the facts. It would cost money to introduce the reforms needed. The state has sought to make money out of her prisoners rather than spend money in their behalf. But there is no justice in mingling en masse whites and negroes, hardened criminals and boys. One crying need is a reform school, for young criminals. We shall open this question in the columns of the METHODIST at some future time.

From Pine Bluff I consulted the exchanges which I had brought along. Our brother editor of the Northwestern Christian Advocate, is troubled and indignant over the appropriation voted to our Publishing House by the house of representatives. He is astonished that the Church, South, has even the audacity to accept the money. Hear him: "The passage of that bill is a deep wrong; it is a dangerous wrong. It is possible to forgive the former enemies of the Union, but it is quite a different matter to grant nearly a quarter of a

million dollars to a church in the South without whose support and impassioned advocacy in home, in church and in prayer-meeting, armed rebellion would have been quite impossible. It is simply a grievous wrong and we are astonished that those former active disunion advocates should now consent to accept the money, much less ask for it."

The Church, South, is here made responsible for the rebellion; by her "impassioned advocacy of armed resistance in the home, in church and in prayer-meeting." This is a new revelation, and comes late.

This writer is the son of a Southern Methodist preacher, brought up in the South, and never in his life heard the rebellion advocated or defended in the church, or by the church.

It is my first visit to this delightful town. Bro. Rorie and Professor Cotham were waiting my arrival at the depot when I came in on Saturday evening, and I have my home at Bro. Cotham's. Sunday was a beautiful day and the congregations at the church were large. There are few congregations of our church in the state in which more intelligence and culture can be found than are manifest here. We have a good church building, a good parsonage and beautiful grounds.

The pastor has won the hearts of the people, and all the church interests are prospering under his hand. The financial claims of the church are promptly and generously met. Sister Rorie has gone to Georgia. She left Thursday, last. Her father had had a paralytic stroke and was expected to die. He is still living at this writing, Monday morning.

The business of Monticello is good. I hear no complaining. Brother Rorie is greatly pleased with his charge and the charge is as well pleased as he. Everything promises a happy and successful year's work.

#### An Inquiry.

"To feed the Church of God, which he hath purchased with his own blood," Acts 20:28. "Even as Christ also loved the Church, and gave himself for it," Eph. 5:25.

Shall we infer from these scriptures that Christ, in some special sense, gave himself for the Church? Was he not made a "propitiation for the sins of the whole world?" Then, in what sense, not applicable to all mankind, did he "give himself," or "purchase with his own blood," the church?

Dear Doctor, will you give us light on these scriptures?

INQUIRER.

Though Christ died for all, yet they alone are his who accept the salvation which he has thus purchased. To the world at large he is a Saviour-provisional, to those

who trust in him a Saviour-actual. "He is the Saviour of all men," but especially of "them that believe." Believers, or his church, are those actually purchased, actually saved, in whom he sees "the travail of his soul," the fruit of his death, the purchase of his blood.—[Ed.]

#### License, For or Against.

##### WHAT WILL THE VOTERS SAY?

##### No. 2.

"Against license" is the temperance ticket, and "for license" is the whiskey ticket. Why is this? Why do whiskey men consent to pay, low license if they can, but high license if they must, to carry on a good business, a business essential to the well being of towns and cities? Is it because of an overflow of philanthropic sentiment which makes them willing and anxious to divide the profits of a remunerative business with needy municipalities? Is it a godly fear that if the people had free whiskey and, by consequence, cheap whiskey, that so much would be consumed as to endanger the morals of the people? Is it because the license system is in such harmony with the fundamental principles of jurisprudence and the plain teachings of the Scriptures that they are willing to pay down their millions to perpetuate that system? Is it because that deep down in their brave and consecrated hearts they are convinced that the golden stream of revenue flowing into the State and Federal treasuries and the stream of red liquor flowing into the stomachs of the people are alike essential to the stability of our government and the prosperity and happiness of the nation? Is it because the brave defenders of human liberty have a natural horror of puritanic and sumptuary laws which take from American citizens their inalienable right to do and to drink what they please? Is it because these proud descendants of Jefferson and Hamilton are determined that this country shall not be stopped in its career of prosperity by the vagaries of temperance fanatics and the rantings of pulpit politicians?

If we can judge from the boastful claims of whiskey advocates, the above represents some of the patriotic reasons why many of our latter day orators are ready to say in the immortal words of John Adams on the adoption of the declaration of independence (slightly changed to suit the evolution of patriotic thought) "all that I am, all that I have, all that I hope for in this life I am now ready to stake upon it; sink or swim, live or die, survive or perish, I am for license. It is my living sentiment and by the blessing of God it shall be my dying sentiment. Whiskey now and whiskey forever."

Under these specious and fallacious pleas the license system has been fixed in our laws and the saloon, like a deadly upas tree, has rooted itself in the soil of our civilization. In the closing years of the nineteenth century we are confronted with the awful fact that

the whiskey party is the strongest party in the United States. Yes, stronger than both the old parties, because it is the ally of both and dominates both. In republican States the whiskey men, republicans and democrats, combine on whiskey men, and in democratic States a like combination is effected. Thus, our State and national legislatures are filled with whiskey advocates. Our towns and cities are controlled in the same way. A non-political organization has become the most powerful political party in the nation, dictating candidates, manipulating elections, determining policies and scattering boodle.

It is also a great money power, representing multiplied millions of capital, every dollar of which is not only consecrated to but concentrated upon the one purpose of perpetuating the license system. This license system is the last stronghold of the whiskey traffic. When this citadel of Satan is taken, the saloon power will have met its doom. This the whiskey men know. Hence they freely put their millions back of a system which legalizes, dignifies and perpetuates under the best conditions, the employment from which they get their gains. The 250,000 saloons in the United States, with the multitudes of men and millions of money employed in the manufacture and sale of intoxicating liquors, are not toys to be handled like children do the playthings of the nursery; but constitute a destroying host more to be feared than were the Goths and Vandals who wasted the fair fields of Italy and sacked the ancient city of Rome.

It is a matter of supreme moment that we look into the legal tenure by which these agencies of ruin have their existence and determine, each man for himself, whether he can become particeps criminis in this slaughter of the people under forms of law.

SIDNEY H. BARCOCK.

Batesville, Ark.

#### Pay, Pray, or Keep Quiet.

DEAR BRO. GODBEY: Please allow me just a little space to relate my experience after about thirteen years' work for the ARKANSAS METHODIST. The METHODIST has been a constant visitor to our home for years, and I have read it from week to week with a good relish. First, because it fed my soul; second, because it belonged to our Arkansas Methodism; Third, because it was paid for. I find in the next place, every one who has kept his paper paid up and read it each week had a kind word for it and the annual price ready with a remark like this: "I can't get along without it." I find another class who read the paper and keep one year in arrears. They think the paper has too much advertising matter, but yet it contains so much good reading matter they can't complain much, and "guess you had better continue the paper." The next class is two years behind, and read but little, except the advertising matter, and they are badly out with the paper, and think it



too high by far, and abuse the editor for continuing the paper, and say ugly things about the preacher for asking for pay for it, and he thinks they have him at least one year too far behind. The next fellow is three, four, five or more years behind, and says, "if I could just get straight with that paper I would never take it again; I don't get it regular, no how, and it contains but little except advertisements and calls for money; I wouldn't give fifty cents a year for it." I am of the opinion every other preacher has had like experience. What do you say, brother? I say, no man who reads the paper and prays for its editor feels that he can afford to do without it. You brethren who are in arrears, please give us a rest until you read more, pray more and pay more. Get your head above the scum of complaint and think of the object of the paper and the amount of good reading matter you get for \$1.50, and read the first and last pages with all the intervening pages except the advertising matter for one month, and then go to your pastor and report.

Yours in hopes.

F.

#### League Convention.

Helena District, Epworth League Convention will convene in Wynne March 1-3, 1898. Each local chapter is expected to send pastor, League president and three delegates. Churches having no League are entitled to one delegate to be appointed by the pastor. We expect the editor of the ARKANSAS METHODIST and other men of prominence. Those who come may expect a good time. We will do all we can to make you feel at home among us.

J. B. McDONALD.

Wynne, Feb. 1, 1898.

#### Death Notice.

Sister Dickson, one of our most consecrated Christian women, died last Sunday morning. The burial service was conducted Monday evening by her former pastor, Rev. J. W. White, in the presence of a large concourse of people after which her remains were laid to rest in the cemetery at Wesley's chapel, to await the resurrection morning. May God bless the bereaved husband, children and relatives.

E. GARRETT.

#### Missionary Anniversary,

Little Rock Conference, March 22-24, 1898, at Arkadelphia.

#### PROGRAM.

Tuesday 22, 7:30 p. m.—Opening sermon, E. R. Steele.

Wednesday 23, 9 a. m.—Religious service 30 minutes, R. R. Moore. 9:30 a. m. Topic, Organized effort 30 minutes, James Thomas. 10 a. m. District conferences and missionary mass-meetings 20 minutes, T. D. Scott. 10:25 a. m. Co-operation of presiding elders 20 minutes, W. F. Evans. 10:50 a. m. Enlistment of pastors 20 minutes, A. Turrentine. 11:15 a. m. Sunday-school and missionary societies 20 minutes, A. O. Evans. General discus-

sion of 10 minutes after the speakers in Nos. 3, 4 and 5.

#### AFTERNOON SESSION.

2 p. m.—Religious service 15 minutes, J. R. Sanders. 2:15 p. m. Missionary literature and its dissemination 30 minutes, R. W. McKay. 2:45 p. m. The missionary preacher, his equipment for service, 30 minutes, Horace Jewell. 3:15 p. m. Ten minute papers on How I reach my people on missions, by J. A. Henderson, W. C. Watson, S. C. Dean, C. J. Green and F. P. Doak. 7:30 p. m. Christian and heathen homes, contrasted—Dr. M. B. Corrigan.

#### THURSDAY, MARCH 24.

9 a. m.—Religious service 30 minutes, H. D. McKinnon. 9:30 a. m. Topic: Financial methods, early collections 20 minutes, T. O. Rorie. 9:50 a. m. Systematic effort 20 minutes, J. H. Glass. 10:10 a. m. How to secure a contribution from every member, 10 minute papers, by W. R. Harrison, T. O. Owen, and H. H. Watson. 10:40 a. m. The cause of missions to be presented on its merits by J. R. Moore. 11:30 a. m. General discussion.

#### AFTERNOON SESSION.

2 p. m.—Religious service 15 minutes, W. P. Whaley. 2:15 p. m. The pulpit and missions, 30 minutes, C. E. Patillo. 2:45 p. m. The call from foreign fields, 30 minutes, J. H. Riffin, D. D. 3:15 p. m. Prayer and praise service, James Thomas. 7:30 p. m. Address by J. E. Godbey, D. D.

#### Personal.

The postoffice of Rev. H. B. Cox is Clarketon, Ark. We published it incorrectly, Charleston.

Bro. Butler, writing from Vinita, I. T., says that Dr. Hunter's preaching at his church a few Sundays ago, was a delight to his people.

Miss Grace Plummer, of Drexel, Mo., is visiting Dr. and Mrs. R. E. Woodard, at 502 1-2 Main street. Miss Plummer is a sister of Mrs. Woodard, of this city.

A private note from the Rev. W. E. Boggs, of San Antonio, Tex., informs us of the sad condition of his dear wife. He says she cannot live much longer. Both to the sick and to the sorrowing we extend our prayers.

Bro. B. L. Jones, of Ozark, called Monday and paid his subscription a year ahead. He was on his way to Omaha as one of the Arkansas Commissioners, and wanted to be in good standing with the METHODIST before he went. I wish the woods were full of such men.

We acknowledge receipt of invitation to the marriage of Mr. George Houston Waring, Jr., to Miss Evangeline Hendrix, daughter of Bishop E. R. Hendrix, of Kansas City, Mo., Tuesday evening, February 22. It would afford us great pleasure to be present. We extend congratulations.

Lieut. Elias Chandler, Sixteenth Infantry, has been relieved from duty at the Arkansas Industrial University, and Lieut. William P. Stone, formerly on duty at the Ouachita Baptist College of this state, will take his place. Lieut. Chandler will ever be remembered at Fayetteville as a most faithful and efficient officer, a Christian and a gentleman.

## A WOMAN'S DEED.

### A BENEFACTRESS WHO IS DOING INCALCULABLE GOOD.

#### Devotes Much of Her Time to the Benefits of Children---How She Helps Them.

From the Evening News, Detroit, Mich.

Mrs. John Tansey, of 130 Baker street, Detroit, Michigan, is one of those women who always know just what to do in all trouble and sickness. One that is a mother to those in distress. To a reporter she said:

"I am the mother of ten children and have raised eight of them. Several years ago we had a serious time with my daughter, which began when she was about sixteen years old. She did not have any serious illness but seemed to gradually waste away. Having never had any consumption in our families, as we come of good old Irish and Scotch descent, we did not think it was that disease. Neither did she have a hacking cough, yet she grew thinner and paler each day. Our doctor called the disease by an odd name which, as I afterward learned, meant lack of blood.

"It is impossible to describe the feelings John and I had as we noticed our daughter slowly passing away from us. As a last resort I was induced to try Dr. Williams' Pink Pills for Pale People, made by the Dr. Williams' Medicine Company, Schenectady, N. Y., which I understood contained in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. Before she had taken half a box, there was a decided change and after three months treatment you would not have recognized

her, as her health was so greatly improved. She gained in flesh rapidly and soon was in perfect health. I have always kept the pills in the house since and have recommended them to every one I could. I have told many mothers about them and they have made some wonderful cures. One of the girls had a young lady friend that came to the house almost every day, and she was a sight. Honestly, she seemed almost transparent. I did not care to have my daughters associate with her, as I was afraid she would drop dead some day when they were out on the street. I recommended and begged her to take Dr. Williams' Pink Pills for Pale People, and told her of their sterling qualities and how the cost was slight, being only 50 cents a box or six boxes for \$2.50, at any druggist's. Finally I induced her to try them.

"They helped her wonderfully, and undoubtedly saved her life. She now recommends them to other young women.

"Every mother in this land should keep these pills in the house, as they are good for many other ailments. I don't believe in doctoring and never spent much money in medicines, but I can recommend Dr. Williams' Pink Pills to every mother that has a daughter just coming into womanhood."

#### North and East.

The favorite line, the Louisville & Nashville Railroad, has increased its already very superior facilities for reaching all points North and East.

The time via Memphis has been materially shortened, the run to Louisville now being made in less than eleven hours. Train leaves Memphis daily at 8.45 p. m. with Sleepers and Coaches through, arriving Louisville 7.35 a. m., Cincinnati 11.41 a. m.

This train also carries through Sleepers to Nashville and connects for Chattanooga, Atlanta and all points Southeast.

Do not start on a trip to the North or East until you have written to Max. Baumgarten, P. A., Memphis, Tenn.

#### ANNOUNCEMENTS.

##### FOR ATTORNEY-GENERAL.

THE METHODIST is authorized to announce Hon. J. B. Baker, of Lard county, a candidate for Attorney-General, subject to the action of the Democratic party.

##### FOR SHERIFF.

THE METHODIST is authorized to announce W. M. Kavanagh as a candidate for reelection to the office of Sheriff of Pulaski county, subject to the action of the Democratic party.

##### FOR STATE TREASURER.

THE METHODIST is authorized to announce Hon. Thos. E. Little, of Sebastian county, a candidate for State Treasurer, subject to the action of the Democratic party.

##### FOR REPRESENTATIVE.

THE METHODIST is authorized to announce William Spaulding a candidate for Representative of Pulaski county, subject to the action of the Democratic party.

#### THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

The Chesapeake and Ohio railway with its connections offers by far the most interesting route to the conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined, the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha river are followed. Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for fifty miles the heights of the Alleghenies are reached, and next comes the Shonandoah Valley, the Blue Ridge mountains and Piedmont section, the most beautiful of the Appalachian valley. After passing through Charlottesville and Gordonsville the route is through the most memorable battle-fields of the civil war, among them, Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manassas and Bull Run.

For complete description of C. & O. route, address C. B. Ryan, A. G. P. A., Cincinnati, Ohio.

AGENTS WANTED. We have a line of Family Bibles and Teachers' Bibles with which agents can make large commissions and rapid sales. Send for terms, to Godbey & Thornburgh, Little Rock, Ark.

## Christian Life.

## Teach Me To Live.

Teach me to live; 'tis easier far to die,  
Sadly and silently to pass away  
On earth; to close the heavy, dark'ning  
eye,  
And waken in the realms of endless  
day.

Teach me that harder lesson how to  
live—  
To serve thee in the darkest paths of  
life;  
Arm me for the conflict now, free vigor  
give,  
And make me more than conqueror  
in the strife.

Teach me to live, my daily cross to  
bear,  
Nor murmur though I bend beneath  
its load;  
Only be with me, let me feel thee near—  
Close round thee my heart's affec-  
tions twine.

Teach me to live; no idler let me be,  
But in thy service heart and hand em-  
ploy!  
Prepared to do thy bidding cheerfully,  
Be this my highest and my holiest  
joy.

Teach me to live, with kindly words to  
all,  
Wearing no cold, repulsive brow or  
gloom;  
Waiting, with cheerful patience, for the  
call  
That summons me unto my heavenly  
home.

## Where Am I Wrong?

IV. Perhaps you are permit-  
ting some known evil. When  
water is left to stand the particles  
of silt betray themselves, as they  
fall one by one to the bottom. So  
if you are quiet you may become  
aware of the presence in your soul  
of permitted evil. Dare to con-  
sider it. Do not avoid the sight  
as the bankrupt avoids his tell-tale  
ledgers, or as the consumptive pa-  
tient the stethoscope. Compel  
yourself quietly to consider what-  
ever evil the Spirit of God discov-  
ers to your soul. It may have  
lurked in the cupboards and clois-  
ters of your being for years, sus-  
pected but unjudged. But what-  
ever it be, and whatever its histo-  
ry, be sure that it has brought the  
shadow over your life which is your  
daily sorrow.

Does your will refuse to relin-  
quish a practice or habit which is  
alien to the will of God?

Do you permit some secret sin to  
have its unhindered way in the  
house of your life?

Do your affections roam unre-  
strained after forbidden objects?

Do you cherish any resentment  
or hatred towards another, to whom  
you refuse to be reconciled?

Is there some injustice, which  
you refuse to forgive, some charge  
which you refuse to pay, some  
wrong which you refuse to confess?

Are you allowing something  
yourself which you would be the  
first to condemn in others, but  
which you argue may be permitted  
in your own case, because of cer-  
tain reasons with which you at-

tempt to smother the remonstran-  
ces of conscience?

In some cases the hindrance to  
conscious blessedness lies not in  
sins, but in weights which hang  
around the soul. Sin is that which  
is always and everywhere wrong;  
but a weight is anything which may  
hinder or impede the Christian  
life, without being positively sin.  
And thus a thing may be a weight  
to one which is not so to another.  
Each must be fully persuaded in  
his own mind. And wherever the  
soul is aware of its life being hin-  
dered by the presence of any one  
thing, then, however harmless in  
itself, and however innocently per-  
mitted by others, there can be no  
alternative, but it must be cast  
aside as the garments of the lads  
when, on the village green, they  
compete for the prize of the wres-  
tler or the race.

F. B. MEYER.

## Is the Yoke Easy?

Why is not my yoke easy and my  
burden light? Perhaps I have not  
got Satan's yoke off yet. What  
can an ox do with two yokes on?

Perhaps I don't pull steady—go  
it by jerks. Steady pressure don't  
hurt so.

Perhaps I don't pull straight.  
I wiggle and wobble, and the  
wrenching hurts.

Perhaps I cross-pull against the  
other fellow. When a fool steer  
gets to cross-pulling he wears him-  
self out and does no good.

Perhaps my yoke is not big  
enough. Weight being equal, a  
broad yoke hurts less than a nar-  
row one.

Perhaps I didn't get the right  
bow, or went to the wrong place  
for it: its too small and chokes me,  
or too big and lets the yoke bump  
all over my shoulders.

Perhaps I want to work in the  
lead, and the Master wants me on  
the off-side.

Perhaps I've got my right bur-  
dens mixed up with one Satan has  
put up for me. Can't carry both.

Perhaps I don't stand up straight.  
Every time I lean any way it  
wrenches me all over.

Perhaps I put it down too often.  
It's more strain to shoulder a load  
than to carry it 200 yards. Better  
keep it on my shoulder and go  
right along.

Perhaps it wasn't packed up  
right at first. I can't carry much  
corn loose, and I don't want a rail  
in a meal-sack. I suppose each  
man ought to have his own bur-  
den put up according to what's in  
it; so yours won't be like mine.

Perhaps I've not lifted it clear  
of the ground, its hitched some-  
where.

Perhaps I try to lift or carry  
with a finger what I ought to take  
hold of with both hands.

Perhaps I didn't get my shoulder  
under it right. Did you ever start  
to mill with too much corn in one  
end of the sack?

A. C. JOHNSON.

Quitman, Ark.

Seekers after gold are often disap-  
pointed. Seekers after health take  
Hood's Sarsaparilla and find it meets  
every expectation.

## Christian Perfection.

Did Mr. Wesley profess Chris-  
tian perfection? He did. Any  
man who speaks of sanctification  
as Mr. Wesley did is regarded as a  
professor of holiness. He says:  
"You have over and over denied  
instantaneous sanctification to me;  
but I have known and taught it  
above these twenty years." Vol. 4  
p. 140. Many years since I saw  
that without holiness no man shall  
see the Lord. I began to follow  
after it and inciting all with whom  
I had any intercourse to do the  
same. Ten years after, God gave  
me a clearer view than I had before  
of the way to attain it, namely: by  
faith in the Son of God. And im-  
mediately I declared to all, 'we are  
saved from sin, we are made holy  
by faith.' This I testified in priv-  
ate, in public, and in print, and  
God confirmed it by a thousand  
witnesses. Vol. 7 p. 38. Did Mr.  
Wesley find opposition in the  
church to the profession of holi-  
ness? He did, and asks the follow-  
ing question: "But is there no way  
to prevent the crosses which usual-  
ly fall on those who speak of be-  
ing thus saved?"

He replies, It seems they can not  
be prevented altogether while so  
much of nature remains even in  
believers. But something might  
be done if the preachers in every  
place would: (1) Talk freely with  
all who speak thus; and (2) Labor  
to prevent the unjust or unkind  
treatment of those in favor of  
whom there is reasonable Proof." Plain Account p. 71.

Happy, O happy would it have  
been for the Church of God, if  
every preacher had followed the  
advice of the great founder of  
Methodism. But, alas: how many,  
instead of laboring to help and pro-  
tect those who have professed holi-  
ness, have sided with their oppos-  
ers, and labored to put down the  
profession of holiness in the  
church.

J. H. CALLAWAY.

Hamburg, Ark.

Almost every man in America  
has some digestive trouble. When  
men meet, the greeting usually is,  
"Well, how are you?" That de-  
velops health talk. The man who  
has no bowel or stomach trouble is  
almost a curiosity. Trouble is  
men take no care of themselves.  
They eat as though they had cop-  
per stomachs and bowels of brass.  
By and by, overworked nature re-  
bels. Then comes headaches,  
nervousness, bad blood, liver and  
kidney troubles. Dr. Pierce's  
Pleasant Pellets furnish help for  
constipation and torpid liver, sick  
and bilious headache, dizziness,  
sour stomach, loss of appetite, in-  
digestion, or dyspepsia, windy  
belchings, "heartburn," pain and  
distress after eating, and kindred  
derangements of the liver, stom-  
ach and bowels. Accept no sub-  
stitute.

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ceived a splendid line of Pulpit  
Bibles which we will sell cheaper  
than ever before. We can send a  
very beautiful morocco, large type,  
Pulpit Bible, prepaid, for \$5.00.  
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PILLS,

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regularity. For the cure of all disorders of the  
Stomach, Liver, Bowels, Kidneys, Bladder, Nerv-  
ous Diseases.

Loss of Appetite,

Sick Headache,

Indigestion,

Dizzy Feelings,

Female Complaints,

Biliousness,

Dyspepsia,

PERFECT DIGESTION will be accomplished  
by taking Radway's Pills. By their ANTI-BIL-  
IOUS properties they stimulate the liver in the  
secretion of the bile and its discharge through the  
biliary ducts. These pills in doses from two to  
four will quickly regulate the action of the liver  
and free the patient from these disorders. One  
or two of Radway's Pills, taken daily by those  
subject to bilious pains and torpidity of the liver,  
will keep the system regular and secure healthy  
digestion.  
Price, 25c per Box. Sold by all Druggists, or  
sent by mail on receipt of the price.  
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22,000

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echism for little children have been  
sold in about four years, and we  
have just had a new edition of 5,000  
copies printed. No similar work  
has met with such universal favor.  
It is a simple, sensible catechism,  
made for children by the mother of  
children, who has been for many  
years a Sunday-school teacher of  
little children. Infant class teach-  
ers approve it at first sight. Send for  
sample copy, or, 40c per dozen.

ARKANSAS METHODIST,  
Little Rock, Ark.

## For the Young People.

## The Sea-Puss.

On certain portions of the coast, the white, rushing waves which precede a storm are called "sea-pussies."

The ocean-cats flitted their fluffy white tails,  
And flecked with salt dewdrops the fisherman's sails,  
And the noise of their fighting flew over the foam,  
Till the mother, leagues off, in the fisherman's home,  
As she watched o'er her little ones, cried:  
"Listen! how  
The sea-puss is screeching! Just hear her me-ow!"

When the ocean-cats shake their fluffy white tails,  
The fisherman trembles and takes in his sails,  
And when on his ear strike their menacing cries,  
Before them the bravest of fishermen flies;  
And he says to his children: "I came home just now,  
For the sea-puss was angry—I heard her me-ow."

So, when the waves whiten, the children's hearts quail,  
And, "Mother," they say, "there's a sea-pussy's tail!"  
For they know, if the ocean-cats sport on the foam,  
Their Father may never get back to his home;  
And a cloud darkens even the baby's bright brow,  
When they shout: "There's the sea-puss! Just hear her me-ow!"  
—Kato Upson Clark, in the Ladies Home Companion.

## A TALE OF PIONEER DAYS.

## CHAPTER II.

## THE TABLES TURNED.

BY REV. ROBT. POYNTER.

Should Thayan's loved ones, said Patrick, ever come into the hands of your pale face brother they shall be cared for. Give them my message. Tell them I crave to see them. Had I known you had such a sister I would have sent her some little token of peace. I crave to see the day when the red man and the white will be at peace. Then I will come, and we will kill the bear, and the panther and the deer. The young Indian would say no more, but took the young man's hand, and placing it upon his nearly healed wound, said: "While the mark stays there Thayan will remember the pale-face Christian," and darted into the woods. After some little while, Pat heard him away in the distance, give back the whoop of good will. Pat had stood transfixed to the spot in deep meditation. He thought, what a gentle child of the forest, and how he would love to know that young being who had so silently been thrust into the hall of memory by the sad but affectionate allusion to her by her tawny brother. At last he

bade farewell to the spot, after making some marks on a large beech tree so that he would know the spot again. Taking up his paddle, he turned the bow of his canoe up the stream and rowed for some distance, his mind truantly running away from everything else, and going out to pursue the phantom of a beautiful young creature somewhere west of the Ohio. Once or twice the deer had sprang away from the bank, almost unnoticed, and several times the turkey had flown away, that would surely have found a place in the hunter's boat, but for the absence of the thought of anything else but a little form somewhere, which he longed to see. At last he awoke from his reverie and exclaimed to himself, "Wake up, Pat, you have something else to think of besides Indians. I have done the best I could, by one of them, and feel a great deal better than to have his scalp dangling at my side. May the Indian's great spirit keep Thayan till he gets home." So, at noon he tied his boat to the bank, and slipped out into the woods to see if he could find something to make a dinner of. He had not gone far when he heard a young turkey not far away, and in a little while he had him in his hand and returned to the bank of the stream where he had left his boat. After carefully priming his faithful rifle so that it would be ready for an emergency, for he knew not when some savage Indian on the war path would be upon him, or the panther or bear would attack him. Every man in those days kept constantly on the watch, and he was considered very stupid that would ever be caught off of his guard. Next day young Patrick reached his home with no unusual incidents to relate, only, that the young Indian was safe from the fury of the vengeful white man. His mother, who was a tender-hearted woman, commended her son for his kindness, and assured him that such chivalry would not go unrewarded. So matters went on quietly for some time. But the next year there was another outbreak by the Indians, who had been outraged by some white traders, who had killed some of their people, and now the settlements had to suffer the consequences. The same tribe to which the young Thayan belonged, the Iriquois was now on the bloody war-path, and many scalps were being taken, and homes were made desolate by the firebrand. The young pale-face was again in the woods in defense of his home and country. After several days of hard marching, his company, which was commanded by one of the sturdy pioneers, had several engagements, coming out victors in every engagement, chasing the Indians far out into the mountains and driving them towards the Ohio river, with terrible loss. Pat was always in the hottest of the fight. One evening, being almost intoxicated with success, the whites were thrown off their guard and led into ambush, where several of their number fell victims to the deadly fire of the Indians. Among these was our noble young Patrick. The whites were so overpowered

that they had to flee without caring for their wounded, and Patrick was left on the field. They supposed he was dead, and so reported. But not so, there was something better in store for our young hero. The God whom he served, as well as his country, was with him, and his precious young life was preserved. Just as a stalwart warrior, was about to take his scalp, a young Indian sprang in and caught the knife. "Ab, he my friend, pale-face," he said, and threw himself on him. Young Pat had received a blow on the head that rendered him unconscious, and for a long time he knew nothing of what was transpiring, but being young the Indians seemed to be easily entreated to spare him, and his young warrior friend now had ample opportunity to return all of his kindness. He was taken off the field and borne away. That night, they, the Indians, crossed the Ohio river and camped safely out of reach of their pursuers. Young Patrick, still unconscious, received the kindest attention possible from his friend of the forest, and after several days of journeying through forests, he was carried into the Indian village, somewhere about where Chillicothe, Ohio, is now situated. For a long time he lay delirious, until one bright day, the sun was shining softly and throwing its rays across the well-carpeted floor of the wigwam where he was lying comfortably, bolstered up on his couch of bear and panther skins. The first recollection of returning consciousness was a keen pain shooting through his head, as if an arrow had penetrated it from some warrior's bow, and upon looking up he saw, to his wonder and surprise, an Indian squaw. He had seen many squaws, but none seemed like that creature, now bending over him with interest and tenderness. All his anxiety was dispersed in a moment. There was the look of a mother's tenderness in her face.

(To be Continued.)

Several hundred different species of bacteria are found in milk. The largest are about the three-hundredth part of an inch, the smallest the twenty-thousandth part of an inch. These bacteria are minute plants. They propagate with wonderful rapidity. Under the microscope they appear to be forests and jungles in the milkpan.

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## LaGrippe,

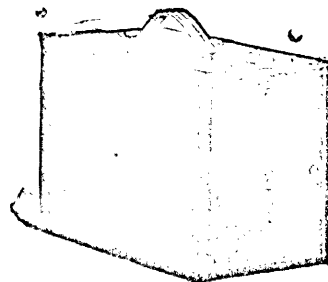
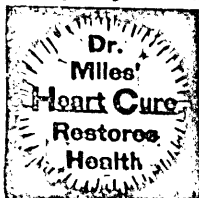
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R. C. C. SHULTS, of Winterset, Iowa, Inventor and manufacturer of Shults' Safety Whiffletree Coupling, writes of Dr. Miles' Heart Cure. "Two years ago an attack of LaGrippe left me with a weak heart. I had run down in flesh to mere skin and bone. I could not sleep lying down for smothering spells; frequent sharp darting pains and palpitation caused a constant fear of sudden death, nothing could induce me to remain away from home over night. My local physician prescribed Dr. Miles' Heart Cure and in a few days I was able to sleep well and the pains gradually lessened, and finally ceased. I reduced the dose, having gained fifteen pounds, and am now feeling better in every way than I have for years."

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LITTLE ROCK, - - ARK.

## Warning Order.

In Pulaski Chancery Court.  
Ike Meisner, plaintiff, vs. Carl Ueborgang and Anna Ueborgang, defendants.

The defendant, Carl Ueborgang, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Ike Meisner.

January 21, 1898.  
J. H. PASCUAL, Clerk.  
Menkus & Menkus, solicitors for plaintiff.

## Warning Order.

State of Arkansas, County of Pulaski,  
Big Rock township.  
Before J. H. Nowlin, J. P., for said township.  
Cazott Bros. & McGhee, plaintiffs,  
vs.  
Boston Poultry and Egg Co., defendant.

The defendant, the Boston Poultry and Egg Company, is hereby warned to appear in this court within 30 days and answer the complaint of the plaintiffs.  
January 22, 1898.  
J. H. NOWLIN, J. P.



## Our Church at Home.

LUKA, ARK.

The people of this little burg gave me a surprise the other night in the way of a pounding. I was surprised because I thought such things as that only happened to married preachers. But of course the gifts were greatly appreciated. May God bless them and may they be repaid many fold for their kindness.

W. R. McALLISTER.

BOONVILLE, ARK.

Dr. Godbey: If you can find space in the METHODIST for a note from the Booneville circuit I will be as brief as possible in wording it. Our first quarterly conference embraced last Saturday and Sunday, 29th and 30th. Our new presiding elder, Rev. S. Anderson, was on hand, full of work and good sermons. He handled the business of the conference like an old hand. He knew what to do and how to do it. His preaching was very instructive and we feel like good results will follow.

Our reports are a few dollars behind first quarter last year. We reported for pastor in charge and presiding elder, \$75.95; domestic missions, \$21.40; conference claimants, \$10.00; delegates' expenses, \$1.50; full. Other purposes, \$19.75. We have twice as much subscribed on all the collections as at same time last year. The spiritual state of the churches only fair, plenty of room for improvement, and we hope to see them build up. Everything is moving off fairly well. Have been kindly received for the second time, and have been pounded. D. N. WEAVER.

Feb. 3, 1898.

HACKLER CIRCUIT.

EDITOR ARKANSAS METHODIST: According to the appointments of Bishop Hendrix, this charge was supplied by H. M. Conger, but Bro. Conger failed to take charge of the work, so the field was left vacant and our presiding elder employed me to take charge of the work for the conference year. We begin the year under many disadvantages, yet we have reasons to be hopeful. We have been very kindly received for the most part. We have often wondered how a preacher felt when he was pounded, but our imagination has turned into reality, for the good people up here in the mountains seem to have resolved that the preacher who ventures in this "neck o' the woods" shall no longer escape the punishment due his profession, and so we have been pounded. Methodists, Baptists and non-professors all united and pounded us unmercifully, but we have been able to meet our appointments and feel about as well as usual. Our first quarterly conference was held the 12th and 13th. About one-third of the official members were present. Our presiding elder (P. B. Hopkins) was with us in his usual pleasant manner. He came up with a real bad case of blues, but the fresh mountain air, the cordiality of our people and some good lively preaching, started him to his next appointment in fine spirits. We always appreciate

our presiding elder's visits. We send you one subscription to the METHODIST; will help you all we can. When we began to write we thought we would give a description of this country, but we will have to leave that for next time. Success to the METHODIST.

W. P. HAMMETT, P. C.  
Compton, Ark., Feb. 7.

## Quarterly Meetings.

N. B.—Henceforth the Quarterly Conference notices will be published but one time. Please clip for future reference.

FORT SMITH DISTRICT, Second Round.  
S. Anderson, P. E.

February—Greenwood circuit at Oak Grove, 26, 27.

March—Huntington and Jenny Lind, at Huntington, 5, 6; Hackett circuit at Bethel, 12, 13; Charleston circuit at Charleston, 19, 20; Mansfield circuit at Hartford, 26, 27.

CLARKSVILLE DISTRICT, Second Round, Wm. Sherman, P. E.

February—Van Buren mission at Chester, 26, 27.

March—Ozark station, 5, 6; Altus circuit at Fairview, 12, 13; Ozark circuit at Pleasant Grove, 19, 20; Van Buren station, 26, 27.

April—Alma circuit at Riverside, 2, 3; Lamar and Knoxville at Lamar, 9, 10; Clarksville circuit at Mt. Olive, 16, 17; Clarksville station, 23, 24; Coal Hill circuit at Bethlehem, 30 and May 1.

May—Ozone mission at Woods Mountain, 7, 8; Mulberry circuit at Oak Bowler, 14, 15.

BATESVILLE DISTRICT, Second Round, Joseph S. Brooke, P. E.

March—Ash Flat circuit, 12, 13; West Batesville mission, 19, 20; Cushman circuit, 26, 27.

April—Evening Shade circuit, 2, 3; Evening Shade and Melbourne station, 3, 4; Jamestown circuit, 9, 10; Cedar Grove mission, 16, 17; Richwoods mission, 20; Mountain View circuit, 23, 24; Sulphur Rock circuit, 30 and May 1.

May—Batesville station, 7, 8; La Crosse circuit, 12; Camp circuit, 14, 15; Salem circuit, 18; Viola circuit, 21, 22.

June—Calamine circuit, 1; Iuka mission, 4, 5; Newburg circuit, 6.

SEARCY DISTRICT, Second Round, S. L. Cochran, P. E.

March—Searcy station, 5, 6; Beebe and West Point at West Point, 12, 13; Augusta station, 19, 20; West Searcy circuit at Harmony, 26, 27.

April—Jacksonville circuit at Cabot, 2, 3; Stony Point circuit at Bethany, 9, 10; Mt. Pisgah circuit at Mt. Pisgah, 16, 17; El Paso circuit at Cypress Valley, 23, 24; Mineral circuit at Mt. Carmel, 30 and May 1.

May—Argenta station, 7, 8; Beebe circuit at the Section, 14, 15; Union and Revil circuit, 21, 22; Auvergne and Weldon circuit, 28, 29.

June—Bald Knob mission, 4, 5.

The P. C.'s will please remember that the discipline requires them to have four written reports at the second quarterly conference, and govern themselves accordingly.

## Something for all the Family

is presented by the Pure Food Co. in another part of this paper. The conditions on which this is done are so liberal that any reader of the ARKANSAS METHODIST can get these presents. This company want their tar soap introduced and sold, and to encourage those who will do it, they offer, free, sewing machines, watches, chairs or book cases to those who accept their terms. We can easily see how a family, with a little effort, may secure all these. If you happen to have all the presents named, they will pay cash and give steady employment the year round for your service.

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BEYMER-BAUMAN } Pittsburgh.  
DAVIS-CHAMBERS } Pittsburgh.  
FAHNESTOCK } Pittsburgh.  
ANCHOR } Cincinnati.  
ECKSTEIN } Cincinnati.  
ATLANTIC } New York.  
BRADLEY } New York.  
BROOKLYN } New York.  
JEWETT } New York.  
ULSTER } New York.  
UNION } New York.  
SOUTHERN } Chicago.  
SHIPMAN } Chicago.  
COLLIER } St. Louis.  
MISSOURI } St. Louis.  
RED SEAL } St. Louis.  
SOUTHERN } St. Louis.  
JOHN T. LEWIS & BROS CO } Philadelphia.  
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## FOR FUN,

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The progressive merchants will inaugurate special sales to make the city long remembered as a profitable trading point.

Make a list of your family's needs, for you will see many good opportunities for economical buying.

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We have what is known as the Devotional Bible, because of the extra large print and light weight, which make it convenient for use at family prayer. We send it post paid, for only \$2.

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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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It costs no more to order Sunday school literature, books, etc., through the Arkansas Book House than from Nashville. Then why not patronize home? Address for anything in the Sunday-school line, Godbey & Thornburgh, Little Rock, Ark.

We are now State Agents for the wonderful book "The Harp of Life," and we want agents in every county to sell it. Large commissions will be paid.

Godbey & Thornburgh.

**THE OPIUM AND MORPHINE HABIT.**  
"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

## Woman's Work.

Susanna Wesley.

Some pictures are so beautiful that that they do not require a magnificent frame, and such a picture is Susanna Wesley.

She was the youngest daughter of Dr. Samuel Ammesley, a distinguished non-conformist minister, who was remarkable for industry and piety in his school days. She was born in 1669 or 1670, and was said to have been her father's favorite child. However this may be, it is certain that they were very companionable, for her education was conducted with great pains by himself, and he encouraged her to do her own thinking.

The result of this was she renounced her father's views and became high church, afterwards marrying an orthodox churchman.

Mrs. Wesley was from her birth a mark of divine favor. She not only had the advantages of birth, position and education, but was also a remarkably beautiful and graceful woman, and when is added to this that greatest of all beauty, that of intellect, we feel that among the famous women of history there is none more brilliant than she.

At twenty she was married to Mr. Samuel Wesley, the rector of Epworth, and was the mother of nineteen children. Of course in such a large family "bereavement followed bereavement." Some of the daughters married badly, then there was poverty to contend with, losses by fire and the general cares of life which must fall to the lot of all.

The children were educated at home on an original plan of their mother. They were intellectual, and each of them possessed more or less poetic talent, which they inherited from their father.

Susanna Wesley had special evenings set apart for the instruction of each child when she would pray and converse with them. We can imagine such a mother talking to her children about the needs of the soul, what constitutes true greatness, the elements of true happiness. Were there more such mothers there would be more such men as John and Charles Wesley. There are a great many women with children who are not mothers in a true sense.

Mrs. Wesley was a model wife and "attended well to the affairs of her household," conducted prayers at home, and when in the absence of the rector was called on by her neighbors to hold meetings for them, found her audiences grow so large that she wrote to her husband asking his advice about dissolving them.

He, in his reply, did not waste any of his valuable time and talent in arguing the question as to whether a woman should preach, but used the means at hand, and the meetings were continued until the dear man's return. Mrs. Wesley was a modest, womanly woman, with no resemblance to the blue stocking variety, and the "new woman" in those days was unheard of. That

omnipotent being to whom an ocean is as a drop of water, who rolled millions of glittering worlds into space, causing them all to be governed by his divine will "is so great that he communicates greatness to the least thing that is done for his service."

Mrs. Wesley was endowed with great force of character a keen, perception of truth and right and the principles that she taught her boys in the rectory at Epworth, her influence, will go on doing good unto all ages. "We do not say how beautiful the sun looks," but we live in the glorious sunshine and grow accustomed to it and are apt to forget and be ungrateful. To be called the "Foundress of Methodism" is a greater honor than to be a queen.

A Methodist is one who "loves God with all his heart, with all his soul, with all his mind and with all his strength." God bless the beautiful and free Methodist Church and its young and lovely daughter, the Epworth League.

M. C. ALLIN.

### Our Indian Work.

REV. J. J. METHVIN.

I have intended to give you news from this field all along, but the work here keeps me busy and measures my fullest capacity. I have been laboring with a difficult question this morning. Up to the present, I have refused to receive an Indian into the church, who had more than one wife. Two years ago an Indian by name, Tsain, professed faith in Christ and wanted to join the church, but two wives barred the way. Ever since, he has continued to come to our services when opportunity afforded; he has children in our school, he helps support the institutions of the church, he listens with the profoundest attention and interest to the preaching or reading of the word, and having cut off all the Indian's superstitions and vices, gives positive evidence of the genuineness of his conversion. His plea is this morning thus: "I married these women in the days of my ignorance, the light had not come to me then. I have children by both women, and to set either aside would work a hardship to the one set aside, and while I have thought of this matter a great deal and prayed, yet I seem to be hedged in and I don't know what to do. But whether you can receive me into the church

or not, I intend to go on in this good way and encourage others to do so, and it may be that the Father in heaven will receive me when my time here is ended." I have never had just such a clear case as this before me and yet so difficult to decide. Usually cases of this kind are very quickly decided, for there is, in most of them, evidence showing the lack of the genuineness of the conversion. In this case I believe the man is converted and would adjust matters if he could. If any one has the wisdom to show how, I am willing to surrender the case to him: for I confess I don't know what to advise. The usual advice I give, is to give up the last wife taken, but support her and her children, but it won't work in this case. Within the last few years the Indians everywhere, nearly, have adopted the "Ghost-dance" religion. They always have a dance in their religion. It seems to be the ritual of their worship. It is a wild performance, and often in jumping around the circle, keeping time with the tom-tom and rattle gourd, and eyes fixed upon the crown feathers in the hands of the "Medicine Man," as he whirls them around in wild gyrations, the worshippers, many of them, become hypnotized and fall prostrate upon the ground, or stand a rigid statue, as it were, for a long while in seeming lifelessness and unconsciousness. When they "come to" they profess to have had a revelation; "Went to heaven, saw their relatives feasting on buffalo, the broad prairies covered with grass like a sea of green, with herds of buffalo, and ponies, and antelope, and deer, as in the days before the white man's foul foot ever invaded their territory. This delusion has spread among all the western tribes, starting in the Northwest in 1890.

Recently one of the Indians who had been deluded by this craze, came to me and said: "I can read some but I cannot understand what I read. I want you to explain to me. I am convinced of the folly of the ghost dance religion. It is hurting our people. I want to be able to teach them and turn them away from this wrong way. Many of them are hungering for the truth. I have been telling them that after all you are right. You have been very plain with us, and you have not tried to deceive us. You have told us straight. It has hurt when it rebuked our sins, but it was straight,

and I see it, and now explain this word to me, so that I may help them into the light." He took the Bible from my table and turned to a number of practical scripture verses or paragraphs, that he had been wrestling with. Since then he has been calling to see me every few days for additional help. May God help me by his spirit to make known the mystery of the gospel to him.

Our congregations here would be an interesting sight to your readers. Yesterday at our little church, for instance, we had in the congregation Whites, Mexicans, Kiowas, Apaches and Caddoes, some in civilized dress, looking like folks, others dressed in Indian paraphernalia, moccasins, beads, paint, buckskin leggings in yellow, ornamented in long fringe of the same material, looking wild and fantastic. Mothers with their papposes, either wrapped in shawls and swung upon their backs, or laced up securely in their baby cradles. It was a unique sight. All sit silent and in the best behavior. An Indian never misbehaves at church. They listen, and much do they get as they listen. They construe rigidly the practical precepts of the Bible and are apt in comparing the life of the teacher or preacher with the purity of the gospel he teaches or preaches. A man must walk straight. They look for the gospel to produce a man or woman in life consistent with its teachings. More anon.

Anadarko, I. T.

### The Work Well-Nigh Done.

It will be a joy to the church to know that the "Missionary Debt," so nobly pledged by our people, is being as promptly paid. It is now reduced to where the entire removal is nigh. The large majority of subscribers have paid, and it only remains for those who have not taken up their pledges to do so, and the debt is no more.

Both the fiscal year and the quadrennium close March 31st; and we are aiming for a clear deck on that day. Help us by sending all unpaid subscriptions to the Treasurer, G. W. Cain, Nashville, Tenn., before the day above mentioned.

We have sent out letters to the pastors in regard to early collections, and the responses to those letters are full of assurance and give such financial hope and promise as we have not known.

While we give thanks for blessing and success, let the whole church pray for the continued prosperity and progress of our Zion.

H. C. MORRISON,

WALTER R. LAMBUTH.

Nashville, Tenn., Feb. 12.

## THE HOME MEDICINE CHEST

CONTAINS TEN GUARANTEED CURES.

Rheumatism. Liver, Colds, Croup, Worms, Headache, Toothache, Cuts and Sores, Cholera.

We send it for one dollar, charges paid. It is what you need. None better at any price. Agents wanted.

HOME REMEDY CO.,  
CHATTANOOGA, TENN.

## Our Church at Home.

ST. FRANCIS, ARK.

Our first quarterly meeting for the St. Francis charge has just passed, at which time and place we had a gracious good meeting. Bro. Davidson was with us. He preached and presided to the satisfaction of all present. We are expecting and looking for a prosperous year.

A. C. GRIFFIN.

Feb. 8, 1898.

NASHVILLE, ARK.

The prospects are good for a successful year on the Nashville circuit this year. In many respects Nashville is the best circuit in the Little Rock Conference. It is compact, the furthest appointment being a little more than an hour's drive. There are no bad streams to cross, no swamps, and the roads are reasonably good all the year round. The people are kind and respectful, and the pastor never fails to enjoy a generous pounding of things too numerous to mention. Under systematic effort the circuit can easily pay \$1000 to a good preacher. We expect to rebuild our house of worship at Nashville this year. As soon as the deed can be arranged, the church will own two very desirable lots in the new town of Nashville, where we will erect a magnificent structure this summer. This has long been needed. Methodism has suffered for many years throughout this country for respectable houses of worship. Nashville is a large trade center, and, therefore, the gateway of Methodism to a large section of country. A great responsibility rests upon us to fairly represent our great church which God has so wonderfully blessed, and some of us are beginning to arouse to a sense of our responsibility and do this much-needed work for Christ.

J. H. GLASS, P. C.

Feb. 4, 1898.

CLARKSVILLE, ARK.

Our first Quarterly Conference has come and gone. Our new presiding elder was with us in the chair. In my judgment he is the right man in the right place, though he came to us in great bereavement and afflictions, having just buried his precious little girl, but he was leaning on the everlasting arm of Him, who doeth all things well. Though it was rainy and muddy, he was present Saturday, but we had no services further than the quarterly conference. Services Sunday at 11 a. m. and 3 p. m., at which time our presiding elder gave us two excellent sermons. It was good to be there. He is not puffed up, and unlike a presiding elder I once heard of who wrote another presiding elder, soon after he had taken charge of a district, that he had the presiding elder harness on and they just fitted him. Our presiding elder is unassuming, only when he thinks duty calls him, then he is fearless, yet kind. Well I suppose we are getting along very well on our circuit, everything considered. We have lost four excellent members of our church since conference. Bro. Cline, of Mt. Zion

class, and Sister Carter and Sister Stouidt, of Breckenridge, and Sister Stallins, of Antioch classes. Oh, may the grace of Him, who said, "Lo I am with you always," sustain the bereaved ones, and may he also raise up others to fill the vacancies in the church by their death. Yours in Christ,

J. N. VILLINES.

Jan. 26, 1898.

If You Wish to be Well

You must fortify your system against the attacks of disease. Your blood must be kept pure, your stomach and digestive organs in order, your appetite good. Hood's Sarsaparilla is the medicine to build you up, purify and enrich your blood and give you strength. It creates an appetite and gives digestive power.

HOOD'S PILLS are the favorite family cathartic, easy to take, easy to operate.

For Rubber Stamps, Stencils, Office Goods, etc., etc., write to Rubber Stamp Works, Little Rock, Ark.

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Manufacturer and Dealer in  
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In the coming season I am offering unequaled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, &c.

No. 0 Single Buggy Harness, Breast C, 1 inch trace, 2 1-2 inch Saddle, \$ 6 50

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No. 00 Single Buggy Harness, Hames, 1 1-8 inch Trace, 3 inch Saddle, 10 25

No. 00 Single Buggy Harness, Hames, 1 1-4 inch Trace, 3 1-2 inch Saddle, 12 50

No. 25 Single Buggy Harness, Single Trace, 1 1-2 inch, 1 1-2 inch Saddle, 15 50

Double Buggy Harness, \$15 to \$25; Wagon Harness, \$15 to \$30; Ladies' Saddles, \$3.75 to \$20; Men's Saddles, \$3.50 to \$20. Orders by mail promptly attended to, and satisfaction guaranteed.

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## SAMANTHA at SARATOGA

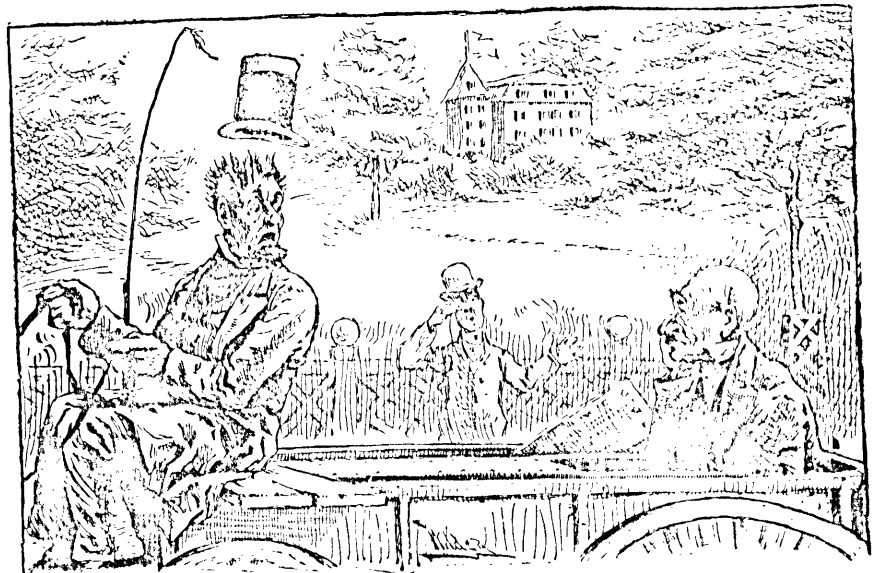
A Copy Free to  
Every Subscriber.

By Josiah Allen's Wife  
(Marietta Holley).

A Copy Free to  
Every Subscriber.

SPECIMEN OF MISS HOLLEY'S HUMOR.

"A few days after this, Josiah Allen came in, and sez he, 'The everlastin' spring is the one for me, Samantha! I believe it will keep me alive for hundreds and hundreds of years.' Sez I, 'I don't believe that, Josiah Allen.' But Josiah kep' on, for he was fearfully excited. Sez he, 'Why, the fellow said, there waz a old man who lived right by the side of this spring, and felt the effects of it inside and out all the time, it wuz so healthy there. Why the old man kep' on a livin', and a livin', till he got to be hundred. And he wuz kinder lazy naturally and he got tired of livin'. He said he was tired of getting up mornin's and dressin' of him, tired of pullin' on his boots and drawin' on his trowsers, and he told his grandson Sam to take him up to Troy and let him die.'



"Well, Sam took him up to Troy, and he died right away, almost. And Sam bein' a good hearted chap, thought it would please the old man to be buried down by the spring, that healthy spot. So he took him back there in a wagon he borrowed. And when he got close to the spring, Sam heard a sithe, and he looked back and there the old gentleman wuz a sittin' up a leanin' his head on his elbow, and he sez, in a sort of a sad way, not mad, but melancholly, 'You hadn't ort to done it, Sam. You hadn't ort to. I'm in now for another hundred years.'

She takes off follies, flirtations, low neck dressing, aduses, pug dogs, tobogganning, etc.

OPINIONS OF NOTED CRITICS: "Exceedingly amusing."—Rose E. Cleveland. "Delicious Humor."—Will Carleton. "So exuberantly funny, we had to sit back and laugh until the tears came."—Witness. "Unquestionably her best."—Detroit Free Press. "Bitterest satire, coated with the sweetest of exhilarating fun."—Bishop Newman

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\$10,000 cash was paid for the copyright of this work, and until recently it was sold at \$2.50, but lately to put it within the reach of everybody it has been published in somewhat cheaper form. It is exquisitely bound in cloth, printed from new type, and on fine paper.

Our Offer

We will (for a limited period), mail, postage paid, a copy of this wonderfully funny book absolutely free to every person sending us \$1.50 for one year's subscription. Old subscribers sending for another year's subscription will also receive the book. If you want it send at once.



## At Rest.

We publish in this department obituaries of our Church members sent us by the preachers. We cannot publish resolutions of Sunday-schools, or Epworth Leagues or Missionary Societies in honor of deceased members. We also require all obituaries to be short.

**MITCHELL:** Mrs. Ella Mitchell, wife of W. W. Mitchell, daughter of Mr. J. L. Eagle, born April 8, 1862, in Lonoke county, Ark., married to W. W. Mitchell March 6, 1883, joined the church in early life, and died January 13, 1898. Sister Mitchell was a pure, good woman. Five sweet, bright little children mourn her loss. Her suffering was long and severe. She did not dread death, but knew it would be her gain. God bless the weeping ones.

D. D. WARLICK.

**MISER:** William Miser was born November 17, 1853; was converted in the year of 1870, and joined the M. E. Church, South, in the same year. He was married to Miss Marietta Pickens January 30, 1878. Bro. Miser has been a great sufferer for two years. He bore his afflictions with Christian fortitude, and all was done for him that could be by loving hands. He has been steward of Brightwater class seven years, and through his untiring efforts we have a good house of worship and it is well furnished. I came to Brightwater December 6, 1897, and found Bro. Miser in his invalid chair, and he said, "Well, you are our preacher. I am proud to meet you." He continued to grow worse until February 3, 1898, when he breathed his last. Truly we can say that a good man has gone. His funeral was preached by the writer to a large crowd of relatives and friends. His body was laid to rest in Pea Ridge Cemetery by the Masonic fraternity to await the resurrection morn.

G. B. GRIFFIN, Pastor.

**McGEE:** John. The subject of this notice was born in Marion county, Ga., October 25, 1834, and died in Union county, Ark., December 18, 1897. He moved with his parents to this state in 1845, where he remained till his death. He was married to Mrs. A. E. Ingram in 1872, by whom he had two children, a son and a daughter. They still survive him. His wife died a few years ago. Soon after his marriage he embraced religion and united with the M. E. Church, South, of which he remained a consistent member till death, always ready to help support all the institutions of his Church. I know that many of the preachers that have served on El Dorado circuit will long remember his hospitable home, for his house was always open to his preacher. The writer has known him from childhood, and can say, of a truth, the community has lost a good man, one that was noted for his honest dealing with his fellowman. His children now have neither father nor mother, but they have the sweet assurance of meeting them "in the sweet bye and bye."

A FRIEND.

**LEE:** The subject of this sketch, Miss Rosa Lee, was born January 16, 1870, and departed this life January 21, 1898, age 28 years and 5 days. She professed religion in her 14th year and at once attached herself to the M. E. Church, South, and remained an acceptable and faithful member of the same the remaining fourteen years of her life. For several months before her sickness and death she was teaching in the Eureka High School at Sapulpa, I. T., which was almost a missionary school, and she did much in teaching the Bible, as well as other books. She had been teaching school in the Indian Territory for three years, and had endeared herself to the people wherever she went. She was confined to her bed seventy-five days with typhoid fever and suffered very much, but was patient, prayerful and triumphant in the end, leaving testimony behind that death was not only a relief from suffering, but a gain to her. Rosa

was of a modest and unassuming disposition, a great lover of music, was always at her place in the choir, in the Sunday-school and Church when at home. She often sang verses of sweet religious songs during her sickness. Booneville, Arkansas, had always been her home. We laid her body away in the Booneville cemetery, surrounded by scores of weeping friends, school-mates and relatives, in a stone's throw of the place of her physical birth and in sight of the place of her spiritual birth. To the bereft ones we would say, look up, for God hath taken Rosa. Be faithful to the end and there will be a reunion some day.

D. N. WEAVER, P. C.

February 3, 1898.

**HARRIS:** Thomas Hubbard Harris was born in Granville county, N. C., July 25, 1838, and died January 26, '98, near Bingen, Ark. He was the son of A. G. and Lucy E. Harris, who came to Arkansas in 1857. Bro. Harris was married to Julia B. Rodgers January 16, 1862, was converted July 30, 1867, and united with the M. E. Church, South, on August 2, following, at old Mt. Tabor in Pike county, under the pastorate of Rev. Alex. Avery. In the death of this man the wife has lost a good and kind husband, and the Church a faithful member. During his last illness, which was long and very painful, he was patient and submitted to the treatment of physicians, and the care of tender hands without a murmur. He had a bright Christian experience, and lived a consistent life every day. About three weeks before his death, while his will was being written, he said, "This is all I have to do," and when asked if he had made preparation to die, he said, "Long ago." His is a noble example to follow. May his loved ones and friends follow him even as he followed Christ.

J. H. GLASS.

**BUNCH:** Ida May, daughter of Henry Bunch, died January 23, near Oak Forest, aged 2 years and 18 days. Her father's affection for her was very strong and it was hard for him to say, "Thy will be done." Her mother preceded her to the spirit land about two years ago, and since that time she had lived with Mr. and Mrs. B. W. Shepard. Few orphans ever have such a home as she had. Bro. and Sister Shepard loved, almost worshipped her. They could not have loved her better had she been their own child. She was the sunshine of their home and so powerful was the hold she had upon their hearts that it seemed as if it would tear them away when she was taken from them. Sorrow, deep as the grave, fills their hearts, but they rebel not against the will of their Lord. A brighter flower than this one never bloomed on earth. But, alas, it only bloomed to fade and die. Her suffering, during her last illness was intense, as she died from diphtheria. But Jesus has taken her now and she will never suffer again.

Her infant soul has fled away  
To live in realms of bliss,  
Where Jesus reigns in endless day,  
And all is righteousness.

J. W. HARPER.

Calamine, Ark., February 3, 1898.

**STINNETT:** Mrs. Eliza Jane Stinnett, daughter of Edward and Elizabeth Pickett, and wife of Judge J. M. Stinnett, was born in Hardin county, Tennessee, September 7, 1830, was converted and joined the Methodist Church when quite young. She was married in 1850 and removed with her husband the same year to Ouachita county, Arkansas, where for forty years she lived. On the 7th day of January, 1898, she left her earthly home for the one prepared for her from the foundation of the world. Her life was given to God and her family. She was the mother of sixteen children and her chief purpose in life was to bring them up to lives of usefulness. Such wives and mothers are the salvation of the country. Mild, quiet, modest, easy tempered, she shrank from publicity. She probably never sat on a rostrum in her life, but she knew the way to the Throne, and was upon intimate terms with the King. She left her impress for good upon all who came within the

range of her influence. The messenger came suddenly. She died of heart failure without a word or moan. But her husband and children entertain no doubt as to where she is. May they form an unbroken family in Heaven.

J. R. MOORE.

Nashville Christian Advocate please copy.

**NEILL:** Gertrude Elizabeth, daughter of Jno. R. and Docie Neill, of Dover, Ark., was born June 28, 1895, and died January 31, 1898. Little Gertrude was sick only about 36 hours, with bronchial pneumonia. The little cheeks all aglow with life, and the little bright eyes that sparkled with delight, when she sweetly talked to parents or friends are gone, and how sad is the home without her. Yet we look by faith beyond life's turbid waters, and anticipate the happy reunion on that bright plain where the smile of God has dried all tears away.

And the sweetest symphony of angel song

Greet the ears of the infant throng,

While they vie around the throne,

And sing, "God has claimed his own."

Oh, may the God of peace sanctify this sorrow to the good of all. Look up, sorrowing ones, she will watch and wait at the crossing near the beautiful gate. May God help you meet her there.

S. C. VINSON.

**BROWN:** Sister Sallie Brown was born in the state of Tennessee April 30, 1843, moved to Cross county, Ark., near Vandale, in early life. When about 22 years of age she was married to A. H. Brown. Two years after she was married she was converted and joined the Methodist Church, in which she lived a Christian life until January 26, 1898, her work was finished and God took her to the land of rest. She suffered several months before her death. We laid her to rest with prayers and tender words by Rev. A. H. Woodard, her old friend and local elder. She leaves a broken hearted husband, one son, two daughters, and many relatives and friends to mourn their loss. Two of her children had preceded her to the glory land. I would say to those dear ones, weep not as those who have no hope, but live faithful to your Christian duties and after awhile we all will meet her in Heaven where there will be no more parting. "Precious in the eyes of the Lord is the death of his saints."

J. M. WILLIAMS, Pastor.

Cherry Valley, Ark., Feb. 5, 1898.

**BRAGG:** Thomas H. Bragg. A good man is a blessing to the world. His prayers are the heritage of all people. Abraham pleaded for Sodom, and as long as he prayed God spared. A good man adds to the good in the world. He is the salt of the earth. His example is uplifting. He is the light of the world. Such a man was Thomas H. Bragg. He was born April 7, 1823, professed religion and united with the Methodist Church at the age of 18, and died January 18, 1898, at the residence of his son, Rev. N. E. Bragg, in the Indian Territory. For many years he resided in Arkansas, and held his membership at Mt. Tabor, on the Austin circuit. He was steward, class-leader, the preacher's friend, an ardent Methodist, a humble Christian, a good neighbor, a faithful husband, a wise father, a patriotic, public spirited citizen. No trumpet heralded his alms, no street corner witnessed his prayers. But the alms were done, the prayers offered, and the Father saw and rewarded. For fifty-seven years he walked with God and God took him. His end was peace.

J. R. MOORE.

**LOCKHART:** Alonzo D. Lockhart was born in Anson county, N. C., October 28, 1819, and died January 17, 1898. He moved from North Carolina while yet a young man to North Mt. Pleasant, Miss. There he was married to Miss Sidney Rhodes in 1842, and moved to Arkansas in 1845. Bro. Lockhart professed religion and joined the Missionary Baptist Church in 1841, and lived in that church until about 1850, when he began to feel the weight of parental responsibility, and felt that his children ought to be baptized. He then joined the M. E. Church, South, and took his

## Free Medicines

To those who suffer from Catarrh, Consumption, Bronchitis, Deafness, Asthma, or any diseases of the Lungs, Nose, Throat and Ear.

This great curative remedy, is known as the Sana-Cera Cure, and has cured hundreds of cases that were pronounced hopeless.—It will cure you.

A Prominent Physician Testifies.



**DR. JAMES KENDALL,** of E. Bonne Terre, Mo., states that he has been a sufferer of Catarrh and Deafness for a great many years, so much so that it seriously interfered with his practice; but after taking the Sana-Cera Cure three months was restored so that he can do any amount of work and can hear better than ever.

**MR. J. H. MARSHALL,** Ex-Postmaster, Bayard, W. Va., writes: "I have suffered from childhood with Catarrh, Indigestion and various complaints, until I became despondent and on the verge of insanity, but thanks to your skillful treatment I am restored to perfect health and feel like a new man."

A Fair and Intelligent Lady Speaks.

**MRS. J. A. DUVALL,**

Warrenton, N. C., says: "Anyone to see me a month ago and see me now would not take me for the same person. Now after three months treatment my Catarrh, Bronchitis and Deafness is cured, and my entire nervous system is restored; I am more fleshy than ever in my life; I verily believe I would have died if it had not been for you, as I was rapidly running into Consumption."

**MR. HENRY BAILEY,** Greensboro, Ind., states that he was subject to Catarrh, Bronchitis, and very deaf for many years. In one month gained 18 pounds, and can now hear the clock tick for the first time in many years.

**MISS LILLIE FRUSH,** a charming young lady of Elwood, Ind., she was thought to be in the last stages of Consumption and was given up as a hopeless case. She says: "Before the end of the first week my cough got better and I began to eat and gain strength. By the end of the first month I gained in weight and now am perfectly well, never felt better nor weighed so much in my life. You can use my name if you choose."

Dr. Beatty guarantees a positive and permanent cure for all the above diseases to those who seek his aid and follow his directions.

Medicine for Three Months Home Treatment Free.

To introduce the Sana-Cera Cure in every community and prove that it cures when all others have failed, Dr. Beatty will for a limited time, prepare sufficient medicine for 3 months treatment free.

Send a description of your trouble, name and P. O. address at once, or write for our "Question Blank," and prompt attention will be given you free. The Sana-Cera Cure is prepared specially to suit each individual patient.

Address Dr. Marshall Beatty.

Dep't B, 125 W. 12th St., Cincinnati, O.

Dr. M. Beatty has an enviable reputation for ability in his profession, and will not promise what he can not carry out. We advise our readers to write to him.—*Christian Standard.*

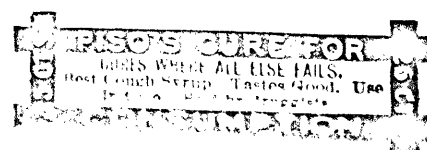
children in with him—was an earnest, faithful member until the Lord called him hence. He died of something like apoplexy—was dead in an hour after he was taken sick. He leaves a bereaved companion, aged and feeble, one son, Bro. C. H. Lockhart, of El Dorado, five daughters, a number of grandchildren and great-grand-children to mourn their loss. The Lord comfort and sustain them, and bring them by his grace, to the home of the good, is the prayer of their pastor,

W. J. ROGERS.

Hillsboro, Ark., January 26, 1898.

If the Baby is Cutting Teeth.

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



## THE ARKANSAS METHODIST.

WEDNESDAY, FEB. 16, 1898.

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."

## The Arkansas Conference Minutes.

DR. GODBEY: It has been said that "figures will not lie," which is true, but they are, in instances, misleading. On page 17 of the Arkansas Conference minutes for 1897 we have the following from the report of Board of Missions:

Districts.	Foreign.	Domestic.
Fayetteville, paid,	\$524 42	\$428 13
Eureka Sp'gs, p'd,	86 28	115 41
Harrison, paid,	131 35	153 50
Fort Smith, paid,	334 97	294 00
Clarksville, paid,	365 45	345 85
Dardanelle, paid,	356 18	209 90
Morrilton, paid,	361 96	291 73

But the "Table of Finance," pages 43, 46, gives on foreign missions:

Morrilton district, increase,	\$210.91.
Harrison district, increase,	\$14.75.
Eureka Springs district, increase,	\$3.81.
Fort Smith district, increase,	\$4.47.
Clarksville district, increase,	\$275.28.
Dardanelle district, decrease,	\$116.72.
Fayetteville district, decrease,	\$280.45.

This is misleading, as will appear below.

These districts paid in 1896, \$151.70, \$135.35, \$84.72, \$393.80, \$269.10, \$387.80, \$809.02.

The deficit in the Fayetteville district is large because the figures of 1896 were large, and they were unusually large during that year because of the splendid work of our noble and ascended Rev. V.

V. Harlan. His district always went to the front, generally in everything, and always on foreign missions. His heart went out to the heathen world, and he longed to be an agent in "sending the light" yet more through all the earth. He was never so great as when from his pulpit he presented invincible arguments for the foreign work. Hence, to a great extent, the good showing of 1896 from the Fayetteville district. Through mistake, however, it is but just to say the woman's work from several charges was also reported during that year, so that the decrease as shown in the table of finance from that district is more imaginary than real, since it is known that the woman's work did well in that district in 1897, and no report of that appears from any charge. So that the Fayetteville district in fact is about as strong upon foreign missions as ever before in its history, and that in the face of a very fine record for eight years past, and it will be seen that the gain was something for conference claimants, and the amount paid for delegates' expenses was quite in excess of any district of the conference. The net gain, too, in the membership was respectably good, even after great revivals had swept the country during the previous year. The year after the revival is often the difficult time.

Our Bro. Hamilton, ordinarily so successful in revival work, found it difficult to duplicate the previous record of revivals in his charge. But he worked manfully, and some gains were made. So also is it difficult to duplicate the financial report when very fine the year previous. But this was more than done in several charges, though less than ordinary at a very few points.

These statements will be excused, since my heart was quite in the work of that district in 1897, and I do not wish the misleading impression to be made, that the Fayetteville district is below the previous record to the sum of \$280.45.

A. H. WILLIAMS.

## Serving two Masters.

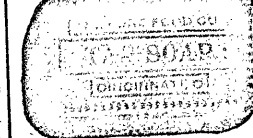
Dr. S. A. Steel in Searcy, had a fair house, so I have been told, delighted, charmed and pleased his hearers. I did not hear him. My reasons for so doing or not doing, were these: 1. I voted for Dr. Steel at our last General Conference for General Secretary of our Epworth League, and to edit a paper for our young people—The League. 2. I have information from the highest source that he is drawing his regular salary from the church, and hence is due it all his time. 3. Dr. Steel so I have been informed, and I think I am correct, came here under an arrangement made with the "Crescent Lyceum Bureau" by the manager of the opera house, and the circulars of this bureau state that he is under its "exclusive control."

Now, I am informed by one who ought to know, that Dr. Steel is a "Loyal Methodist." If I have read the vows of a Methodist preacher correctly, one of the things he is to do is the work which the church or bishop advises, at the

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In the following offers you sell the TAR SOAP for 10 cents a cake and KEEP PREMIUM FOR YOUR TROUBLE. Every cake guaranteed.

WE WILL SEND any Man or Boy a GENUINE AMERICAN LEVER WATCH, guaranteed to be a good timepiece, with a composition Gold case (wears all right and looks like solid gold) and 24 cakes of our celebrated TAR SOAP. Charges paid. To get this BIG BARGAIN send us \$2.40 by Money Order or Registered Letter.

WE WILL SEND anybody a GEM COBBLER ROCKER (made of Oak, Leather Seat) and 48 cakes of our celebrated TAR SOAP. Freight paid. To secure this FINE OFFER send us \$4.80 by Money Order or Registered Letter.

WE WILL SEND anybody 72 cakes of our TAR SOAP and a beautifully DECORATED 56-PIECE TEA SET. Freight paid. To get this lovely TEA SET send us \$7.20 by Money Order or Registered Letter.

WE WILL SEND anybody 144 cakes of our TAR SOAP and a handsome SEWING MACHINE. The Sewing Machine is a Strong, Light Running, Lock-Stitch Machine, well made, handsomely finished, and in every respect equal to the best. Especial care is used in its construction, all running parts being made exact gauge interchangeable. ATTACHMENTS—Ruffler, Tucker, Hemmer Set, four widths and Binder, Thread Cutter. Warranted 5 years. Freight paid by us. To secure this our most LIBERAL OFFER send us by Money Order or Registered Letter \$14.40. Numerous other Premiums to select from.

IF PREFERRED will give Gold Filled Lady's Watch with American movement, guaranteed 10 years, for \$14.40 order of Tar Soap.

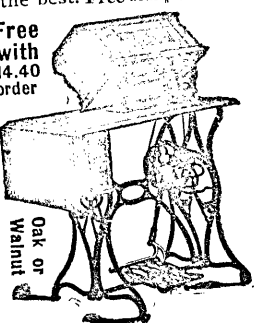
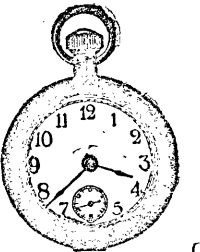
IF INSTEAD OF SENDING US THE MONEY you prefer to give it to your Express Agent or Postmaster have them write us, using following form:

M.....has deposited \$.....with me, for which ship, privilege of examination.....cakes of Tar Soap and Premium named in your advertisement in the.....(P. M. or Ex. Agt sign here).....

On receipt of this we will ship the goods ordered, Express or Freight Prepaid by us. Our Soap gives perfect satisfaction, and Premiums please every one who get them.

(Sample Cake by mail for 8 Cents.)

THE PURE FOOD CO., 222 MAIN STREET, CINCINNATI, OHIO.



times and places judged for the glory of God. I don't think a lecturing bureau or opera house were ever thought of in such sacred vows as the ones a preacher assumes when he promises not to act according to his own will, but as a son in the gospel. Now I am a friend of the little preachers, (doing a big work) serving hard circuits and poor missions for salaries from \$100 to \$150. They are the great forces in Methodism, yet you let one of these poorly paid brethren commence to supplement his meager support by allying himself with a lecturing bureau and contracting with the manager of an opera, and off goes his head. If pruning has to be done let it commence at the top. If great latitude is allowed the teacher don't restrict the pupil. Many of us little fellows are Leaguers, and Dr. Steel is our teacher. There is a saying somewhere like this, "Follow your leader and fear no evil." Can we all do this?

M. M. SMITH.

Searcy, Feb. 12.

Galloway College.

From the Hot Springs News of February 12, 1898.

The writer recently visited Galloway College at Searcy, and while there had ample opportunity to inspect the workings and actual status of that institution. Being a patron of the school and, therefore, personally interested, he made more than a casual examination into its conditions, its management and its methods. The results were exceedingly gratifying. While Galloway has for the past six years held the lead of all the colleges in the State, excepting only the State University, it is now pre-eminently entitled to that distinction. This is due to the splendid management of its new president, Rev. Dr. C. C. Godden. Since he assumed control last year, a vast improvement in all respects has been made. The

system is perfect, the faculty is first-class, the service in every particular is faultless, and the advancement in the work of its pupils is remarkable. The attendance has steadily grown until now there are over two hundred girls in the institution, representing the very best families of the State, and many from other States. There are more than one hundred boarding students in the college. Not only the superior facilities for literary culture, but the pure, moral influences thrown about the young girls just developing their womanly natures, is a blessing to them and one of the crowning features of this school. Dr. and Mrs. Godden are to them as a father and mother. They have not only won the respect and reverence of all these young ladies, but their confidence and love as well. While all this is true, Dr. Godden has put the college on a firm financial standing. He does not owe a dollar on any indebtedness incurred under his administration. He has paid the current operating expenses, paid the faculty salaries promptly, and not only that, but in addition, has paid a considerable sum on the old standing debt which existed when he took charge. We find him to be universally popular with the people of Searcy. He has won their confidence and their good will, and the praise of Galloway under his management, is on all lips in that town. The school could not be in safer hands nor under a better management, nor can parents find a better or safer institution in which to place their daughters.

We will state for the guidance of our preachers, that the Samantha offer does not effect the commission we allow on new subscriptions and renewals. Deduct your commission same as if Samantha was "not in it."

That *Lame Back* can be cured with Dr. Miles' NERVE PLASTER. Only 25c.

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SPEDDY CURE TREATMENT for torturing, disfiguring, itching, burning, and scaly skin and scalp diseases with loss of hair. — Warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and full doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures

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RED ROUGH HANDS Softened and Beautified by CUTICURA SOAP.