

Arkansas Methodist.

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VOL. XVII.

LITTLE ROCK, MARCH 23, 1898.

NO. 12.

THE ARKANSAS METHODIST.

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

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News and Notes.

The laws of New York require parents to send their children to school from the age of eight to the age of twelve years. There is a bill before the legislature to change the term of compulsory education to from six to fourteen.

It is reported that General Pando, who has been leading the campaign against the rebels in the Eastern provinces of Cuba, having been baffled in his design, and seeing no prospect of subduing the insurgents, has ordered an armistice, and is seeking to secure a conference with the rebel generals and the President of the Cuban Republic, in order to make an offer of autonomy which will establish over Cuba a Spanish suzerainty, with \$2,000,000 annual revenue; the Cubans to be pardoned of all political offenses and to become virtually self-governing. It is believed that the Cubans will refuse everything, and stand upon their demand for absolute freedom. The only question with the rebel army has been subsistence. Accustomed to the climate, fighting on their own ground, and knowing every feature of the country, they are able to conquer, entrap or wear out any force Spain may send against them. Cuban independence seems to be a foregone conclusion, in the judgment of the nations that are looking on.

In spite of all the obstacles to be overcome, in spite of the indisposition of the public to co-operate with the railroads to achieve safety, in spite of the high speed

demanded, in spite of the newness of most American railroads, in spite of the almost insuperable mechanical obstacles to be overcome, and in spite of the assaults of legislators desirous of cutting down the revenue of the railroads, it still remains true, according to unquestioned statistics, that fewer lives are lost by railway transportation in proportion to the miles traveled than by wagon travel, horseback travel, elevator travel, bicycle travel, street car travel, ship travel or any other known method of locomotion.—Kansas City Journal.

It appears now that much of the war talk that has characterized the past month has been fostered, of design, by certain newspapers, that exhausted their tact at sensation and misrepresentation. The "New York Journal" and the "New York World" are assigned the chief place among these. The St. Louis Globe Democrat has not been far behind them. These papers have used every art to make the impression upon the public mind that war is inevitable, and to move Congress and the President before a wave of popular feeling. The game is now played out, and these "yellow journals" which were ready to sacrifice the lives of our people, for their own gain, stand marked by the public as unworthy of confidence. They will reap what they have sown. The people will look to some other source for the truth hereafter. We have admired and commended the "Memphis Appeal" in its care to give its readers the truth.

The Chinese government has obtained from England the loan of 100,000,000 yen. Its security is the "liken" and customs of the Chinese government, which will be collected under inspection of English officers. The loan bonds are to be issued at 83 per cent, face value, and will bear 1 1-2 per cent interest, and be redeemed within forty-five years.

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

GODBEY & THORNBURGH.

To the General Conference.

We have not yet told what the General Conference ought to do. Therein our great modesty appears. We have been a little piqued, also, for our own dignity in this matter, for the general conferences, heretofore, have not shown the highest deference to our advice. Yet, once more, O ye lawmakers, "suffer me a little while that I may speak, and after that I have spoken mock on."

(1.) The general conference ought to have, at its opening, as some have already suggested, a season of devotion. But it ought not to fall into a sentimental mood, and, just to avoid a little honest and manly contest of opinions, leave to the Church the same causes of friction which have disturbed it to-day. The harmony of the Church, through the coming years, depends upon wise legislation, and for that are ye chosen, O ye lawmakers.

(2.) The general conference should define, very definitely, the relations of local preachers to the pastor, making them subject to the control of the pastor in any charge where they may desire to labor. It is quite absurd to appoint pastors over our churches, and make them solely responsible for the proper instruction and control of those churches, and yet, leave them helpless, at the mercy of a troop of ecclesiastical freebooters, who claim to act under a commission higher than that of the Church itself.

True brotherly regard, the respect which one Methodist preacher ought to have for another would prevent any preacher, traveling or local, from holding meetings without his brother's charge without his consent. But, since the terms "holiness cranks," and "holiness fighters" are being freely bandied about by Methodist preachers, such brotherly regard cannot, in all cases, be relied on, and, so, a law is essential to make all of our preachers behave toward one another like gentlemen. Let us have it, by all means. Among 6000 local preachers some will always be found who need it, until the millennium come. There is rattling and friction in the ma-

chinery at that point. Let the ball and socket be adjusted.

(3.) Let the general conference remove the limit as to the number of charges that may be put in a district, and let the law on that point remain, otherwise, as it is.

The Jerusalem district has now twenty charges, nine of which are in the city of Jerusalem itself, and supplied by giraffes, who can beat the presiding elder preaching. Let the Jerusalem district take in nine more appointments, out in the hill country of Judea, and let the presiding elder preach like a John the Baptist in these remote and neglected regions, and only hold the quarterly conferences in Jerusalem. Let him hold legal authority as a bishop's assistant, over as much territory as a bishop may see fit to assign him, with the understanding that he shall help in the pulpit where help is needed. We write this with a little mental reservation. It seems the best thing to do, unless the bishop can appoint over the Jerusalem district a presiding elder who can, by mustering all his resources, prepare a sermon at least once a quarter, as good as the average city pastor. But even this preaching is not specially needed in the city, but the voice even of an average presiding elder "crying in the wilderness" would draw the people from all the regions round about.

(4.) Let the general conference elect two bishops. They should be men of strong faith and fervent piety, whose spirit, and power in the word will inspire the hosts of Israel. Such men are in the pastorate. Their power as preachers and their success in soul-winning have kept them there. Let the conference look for them. It may be that a general conference officer might be wisely chosen, yet, we venture to say, that it will be a bad day for Southern Methodism when a general conference office is recognized as a stepping stone to the Episcopacy.

We have not laid out much work for you, O ye lawmakers. If you fail to do even this, which we suggest, we shall probably deem it useless to waste our advice on another general conference.

Contributed.

How Would It Work?

I have just been reading Bro. Glass's field note from Nashville, and it has brought out some thoughts that I have been disposed to elaborate.

There is much disparity in the character of the different works assigned our preachers, yet, it seems sometimes that our brethren in authority never think of these things, but are disposed to demand equal results from all the preachers, regardless of the difference of circumstances and localities. By examination of the minutes, we find there is somewhat of a sameness in amounts assessed throughout the entire conference, and if one of the brethren comes up with his collections, he is applauded, while another is discounted and discouraged if he does not, while the difference in the two works is as great as can be, giving no equality of chance at all. Now, from Bro. Glass's field note we may safely infer that there is a large hearted, noble people at Nashville, who love God and love the Church. Lucky is the preacher who falls into the hands of such a people; and Bro. Glass has done well to mention these facts, so that all the preachers and all the readers of the METHODIST may know what a delightful people he has to serve. And I doubt not that the good people are all in love with Bro. Glass.

The next conclusion that I would come to is, that there is a good degree of spirituality in the bounds of the Nashville circuit, and involuntarily the spirit of prayer goes up from the heart of every Methodist itinerant. God bless Nashville circuit. Already I feel that it would be stepping out into Beulah land to stand for awhile in the midst of such a people, and breathe in the afflatus of spiritual vitality. Talk about your health resorts, there is nothing to the poor, tired, disheartened preacher like the precious spiritual waters flowing from the association of a truly pious and religious people. "Ye are the salt of the earth." It occurs to me, that if there could be such a thing as grading our circuits by the amount of money raised and interest taken on the part of the people in the welfare of the Church, then the reward and blame would rest where they belong, and such good people as those of Nashville and other like works, would find themselves in the front ranks. Let all works, paying less than a certain amount, be ranked as missions, the next higher, third class; the next, second class, and the next, first class, and let the people understand that the blame for their own indifference should no longer rest on the shoulders of the preacher. Likewise, that the reward should not so much be accredited to the preacher, as to the noble people, and there will be something to stimulate the good people of every work to a doubling of their diligence.

I am satisfied it would give a new impetus to the officials and people of the Church everywhere,

and often instead of the P. C. having to push up the people, the people would be after the P. C. pushing him up. How delighted I would be could I once be thrown among a people that would get after me and "whoop me up" for fear the interest of the Church would lag. As matters now stand the people know very well there will be no blame resting upon them, but it has become proverbial that the preacher will catch it when he goes to Conference. Let us hear from the brethren on this matter. It is important.

Very lovingly,
ROBT. H. POYNTER.
Carmel, Ark.

Bro. Fletcher, of Fort Smith, writes:

"The Mormons have been operating in this city for some months past, and it is surprising the progress they have made. The last sermon this writer preached in Central church before it was destroyed was on 'The dangerous and pernicious doctrines of Mormonism.' Two Mormon elders were present and tried to answer me at the conclusion of the sermon, but without success. Now, in a letter to one of their Mormon papers at Salt Lake City, they lay the whole cyclone at my door, God having sent it to punish me. Poor logic indeed, when all the facts show a miraculous escape on the part of the preacher in question."

The Song of the Cradle.



Bye, bye! Hope rises high:
There's a sweet little cradle
hung up in the sky;
A dear little life that is
coming to bless;
Two soft chubby hands
that will pat and caress;
A pure little soul wing-
ing down from above;
A darling to care for, a
baby to love.

In the days when Eve sinned it was written that motherhood should hereafter be accompanied with pain and sorrow; but this curse upon our forefathers has been lightened more and more as mankind have learned to rise superior to many of their sins and mistakes.



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A few days after this, Josiah Allen came in, and sez he, "The everlastin' spring is the Samantha! I believe it will keep me alive for hundreds and hundreds of years." Sez I, "But Josiah kep' on, for he was fearfully excited. Sez he, 'Why, the fellow said, there was healthy there. Why the old man kep' on a livin', and a livin', till he got to be hundred. kinder lazy naturally and he got tired of livin'. He said he was tired of getting up n dressin' of him, tired of pullin' on his boots and drawin' on his trowsers, and he told his gra to take him up to Troy and let him die.'"



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

She takes off follies, flirtations, low neck dressing, dudes, pug dogs, tobogganning, et

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Contributed.

Texas Notes.

BY E. L. ARMSTRONG.

After the flight of winter, one of the warmest remembered by me in thirty years, spring has come, bringing singing birds and sweet flowers, both alike cheering to a poor, shut-in invalid sufferer. The good Lord provides for all his creatures. While dark clouds sometimes obstruct the vision, we know there is sunshine coming. The winter has been a dry one, just enough rain has fallen to bring up and keep the small grain thrifty.

The oil boom grows as time advances in and around our city. More than one hundred oil-producing wells have already been bored. They flow from two to fifty barrels of oil daily. Now and then a duster or dry hole is opened. So far, natural gas in abundance emanates from every well that has been bored. Large tanks have been constructed for the safe storage of the oil, and now a company is about ready to put up a refinery.

Many emigrants from Arkansas have found homes in Texas during the past four or five months, the majority going near the gulf coast, that section being boomed by Northern capitalists just now.

Dr. E. E. Hoss spent a week recently at Georgetown. He came to deliver a course of lectures to the students of the Southwestern University. His lectures were well received and highly appreciated by those who heard them.

It appears that Dr. Edwards, of the Northwestern Advocate, has a full coat of "war paint" on, and was out waving the bloody shirt recently over the damage bill passed by the lower house of congress. Harmony, fraternity and charity are far away from such men as he represents. I was surprised to see the full text of his editorials given by Dr. Haynes in Zion's Outlook. It impressed me that Dr. H. was in sympathy and harmony with Dr. Edwards. Strange that a bitter, resentful spirit should dominate men who set themselves up to defend and propagate holiness. Strange things occur in these latter days, anyhow.

Much has already been said about what the next General Conference ought to do, and with your permission I will say what ought not to be done. We have law enough. No new legislation is needed in the trial of a local preacher. The proposed changes that I have noticed smack strongly of class legislation. No law is needed to regulate evangelists. If they are needed, we cannot repress them. If they are not needed, they will soon pass away. Some of them have done a marvelous work and are still succeeding. Our church is reaping the benefits of their work. As to the proposed increase of pastoral charges in a presiding elder's district, I am decidedly opposed, and believe it would be far better to reduce the number to fifteen than increase indefinitely. A presiding elder with

twenty or forty charges can never know the people nor ascertain their wants. He must rush through from place to place, leaving the impression as he goes, that he is a financial agent and not a preacher of the gospel of peace. In the M. E. Church the presiding elder is called the tax gatherer. A few years ago, in a large western city, I was told by the presiding elder, that he had not preached in the leading church of that city during his term of office. Why? They did not want him. Let me say that in a ministry of forty years, and fourteen of these years spent as a presiding elder, I never heard a layman advocating more pastoral charges in a district. The only advocates for this change coming under my observation have been the station preachers and a few improvident presiding elders clamoring for large salaries. The laity, the bone and sinew of the M. E. Church, South, want more actual work from the presiding elders, and they are ready to pay for it, and willing too. Give us twelve charges to each district, and let each presiding elder be the evangelist of his own field of labor, and two problems will be solved.

The proposition to place a layman from each district in the Bishop's cabinet is a preposterous absurdity. He could only represent his own Quarterly Conference or charge, and would know nothing of the wants of other charges. He would hardly visit any of the charges once, much less all of them quarterly. Mr. Editor, I believe the great need in our approaching General Conference will be a wise, judicious, firm committee on non-concurrence, and then manfully defend their reports. I believe we need four new Bishops, strong in intellect, strong in body, and of undoubted piety. I believe that four are needed in justice to the church and in justice to those godly men so worn by age and disease as to disqualify them for the onerous and constant work expected and demanded of a Bishop. Some say we do not need any new Bishops, and urge our poverty as one reason. To such we would reply: That we now have forty-seven Conferences, one million, five hundred thousand members. In 1866 we had about four hundred and fifty thousand members and six Bishops, and the General Conference elected four additional Bishops. Our church was then in poverty. The effects of the war had almost destroyed the church, yet the Conference gave us four strong men, and the wisdom of the action was never questioned. It is not probable that all of the present number

will live through another quadrennium, and if they do some of them are to all intents now superannuated, and would certainly be relegated to that list were they members of any of our Annual Conferences.

The revival fires are already burning in some sections of Texas. Bro. Winburn, once a member of the Little Rock Conference, now in charge of Killeen and Nollansville, Northwest Texas Conference, reports fifty accessions in a recent meeting. Abe Mulkey will assist Pastor Hay at Mexia next week, and he is to conduct a meeting here in his home city in April.

Our new church will soon be completed. It will cost more than \$20,000, and is said to be a substantial beauty in the way of a church building. Our church schools are all doing well. The attendance of pupils is large, and the management very satisfactory.

The political pot is already seething hot, and a long, exciting canvass seems inevitable.

This letter is growing too lengthy and I will close. If life lasts and my strength holds out, I will write again. I am still held fast in bed by relentless disease. In the heavenly world all will be made clear.

Corsicana, Tex., March 10.

Ruled out by Their own Ruling.

The above is the caption of an article in Zion's Outlook of Feb. 3, written by Rev. F. D. VanValkenburgh, of the Louisiana Conference. He says: "For twenty-five years my name has been called at the Annual Conference session, and the announcement 'nothing against him' until the last session my name was called, the presiding elder, Rev. V. D. Sikpper, made complaint that I had gone into another pastor's work and held a meeting against his and the pastor's protest."

After explanation on my part, my character passed, but several members of the Conference voted against it. Bishop Hendrix made some remarks as to the supposed discourtesy displayed in thus infringing upon another's territory."

But hear him further: "I have charge as pastor of a stretch of country 35 miles long by 30 miles wide, and as I am convinced that the preaching of some men would be liable to render this people dissatisfied with mine, I wish now to protest against Drs. Tigert, Morrison, Barbee or Atkins, or any other member of the Episcopal College, preaching within this scope of country during this Conference year. Let all concerned take due notice and govern themselves accordingly."

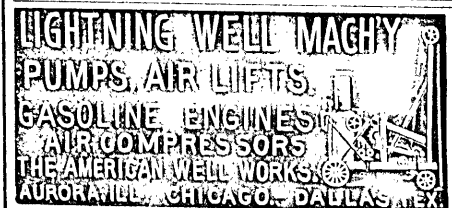
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cordingly." As Wild Bill Evans would say, "Ain't that a sight?" Bro. Van, you were my pastor when I was a boy. And perhaps you don't shoot buckshot at mice, but please answer the following questions through the ARKANSAS METHODIST:

First. The discipline requires the bishop to travel through his district and preach and oversee the spiritual interests of the church? And should one choose to visit your circuit, how would you keep him from preaching there?

Second. Tell me, is retaliation the spirit of the second blessing or work of grace?

Third. Do you claim to be like Christ, who did no sin?

Fourth. If so, see 1 Pet. 2:22 and 23. Who did no sin, neither was guile found in his mouth, who, when he was reviled, reviled not again, when he suffered threatened not, etc.

Tell us if the spirit of retaliation you show in this article, referred to in Zion's Outlook, is showing the meek and humble spirit of the Master?

Please answer an earnest enquirer after the truth.

W. B. Harper, L. P.
Palestine, Ark.

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LICENSE: FOR OR AGAINST.

What Will the Voters Say?

No. 7.

SIDNEY H. BABCOCK.

The word "vicious," in its application to the license system, means a departure from the Bible idea of government, and from that idea as formulated in the Declaration of Independence and the Constitution of the United States. If it is true that the system of license is essentially vicious in its principle, then it can not be justified on any ground. The object of the government of the United States, in all its departments, legislative, executive and judicial, as outlined in the Constitution, is thus expressed in the preamble to that immortal document:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility; provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

It is thus made manifest that all the officers and all the powers of our government are most solemnly bound to carry out each and every specification of the above-mentioned preamble.

It is an indisputable fact, that we have in our midst a compact and powerful organization, the certain and unvarying effect of whose work is to defeat the manifest intent of that preamble in every line and word of it. Every article of the constitution is designed to enforce the manifold purpose of the preamble, and is thus constructively against the liquor traffic, whose only effect is to defeat that purpose.

Our temperance principles have gained many triumphs in the courts of the country. The courts of the States and the Supreme Court of the United States have frequently declared our prohibition laws to be constitutional. It is now a pressing duty upon the friends of temperance, to secure decisions from these courts as to the constitutionality of license laws. There can be little doubt as to what the uniform decision would be. If prohibitory laws are constitutional, then license laws are unconstitutional. If the whisky traffic is of such a nature as to justify government in using all its authority and power to prevent and destroy it, then does that government have no right to use that authority and power to uphold and perpetuate it.

The government whose fundamental purpose is to resist invasion, to put down rebellion, to quarantine against infectious diseases, has, by consequence, no right to open our gates to our foes, to aid and abet rebellions, or to contribute to the spread of pestilence, even though millions of gold be offered as an inducement.

If the whisky traffic is an enemy to the constitution, a menace to our liberties and institutions, and a destroyer of our homes and of our people, then it is virtuous in our government to prohibit and, if possible, destroy it, and, vicious to authorize and defend it. If it would be vicious legislation to authorize the War Department, for the benefit of our foundries, to sell arms to our enemies; or, physicians to sell fever germs and small-pox corpuscles for the benefit of the profession, how much more vicious is it for the government to sell to whisky men the right to debauch, impoverish and murder her citizens. The one offense is as nothing compared with the other. Yellow fever and small-pox are diseases of the body which may be cured; but if not, manhood need not be touched or the hope of immortal life be lost. The saloon wrecks men and nations for time and eternity.

Who can contemplate our present condition without a shudder? Legislators, in the presence of a foe they are unwilling to meet, abdicate their God-given functions and submit to the contingencies of a popular vote a question already settled in the constitution. Municipalities barter for gold the virtue of their daughters and the sobriety and manhood of their sons. State and National governments, for the sake of revenue, make merchandise of the vices of the people. Loocoon, writhing in the coils of the serpent of the sea, is a mythological picture which illustrates, though faintly, a great people in these last days given over to the poisonous bite and deadly embraces of the anaconda of the still.

Ancient kings would throw incorrigible offenders into a furnace of fire; Spartans would doom to early death deformed children; Jews would cause their children to pass through fire to Moloch; Hindoos would sacrifice their children to the gods by throwing them into the sacred waters of the Ganges; South Sea islanders would kill and eat their enemies as a religious duty; but it has been reserved for our nineteenth century civilization to sacrifice on the twin altars of Mammon and Bacchus for money, the brightest offspring of the noblest race upon the earth.

A Christian government, with cool and calculating policy, through successive years, with the accumulating evidence of the infinite evil of the whisky traffic, selling to men the privilege of enriching themselves upon the vices of the people to the peril of our industries, our institutions, and our homes, is a radical and vicious departure from those fundamental principles of government which, if persisted in, can not fail to be a kind of satanic Samson to pull down the temple of our liberties and involve our nation in universal ruin.

The license system brings the State, with all its complex and powerful machinery of government, to bear against the kingdom of our Redeemer and all the sacred interests which that kingdom represents. It is time for good men to

face the situation and act while yet there is hope.

The saloon now dominates our cities. If the tide of population continues to flow to the cities as it has done within the last three decades, the cities will control the nation. When that day comes to pass, as come it will, if there is not a strong counter movement, then will it be written: O America, the beauty of the world, how hast thou fallen!

What is the duty of the hour? Every lover of Christ and the constitution, every man interested in the growth and prosperity of our country; in the happiness and well-being of our citizens; in the stability of our government and progress of our religion, and who intends, as God gives him light and strength, to fight against the hydra headed monster of the saloon, should vote against license.

Batesville, Ark.

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Literary Table.

Washington Letter.

(From our Regular Correspondent.)

Although preparations for war are still very actively going on in the War and Navy Departments, the President and other members of the administration speak more confidently of war being avoided than they did a week ago. There are reasons for this increase of confidence, not the least of which is the preparation for war authorized by that Congressional appropriation. The new Spanish Minister to the United States has declared in the most positive terms that Spain doesn't wish war. If that declaration correctly represents Spain, there will be no war, as it is quite certain that this government does not wish war, with Spain or any other country, and that it will not enter war, except it be necessary for the preservation of National honor.

The attitude of the Christian Americans, was, I think, correctly portrayed in a strong sermon by Dr. Johnston, who still occupies the pulpit of the Metropolitan M. E. Church, although he has been assigned to a Baltimore Church, and Dr. Bristow, of Evansville, Ill., has been appointed pastor of the Metropolitan (Dr. Bristow will not come to Washington until about April 1), from the text: "In the name of our God we will set up our banners?" He said in part: "One thing is certain, we shall not have war unless there is absolute justification of it. The dignity and honor of the nation shall be upheld, and American loyalty and bravery remain untarnished as ever, but the firm and calm attitude of the Chief Executive assures us that neither by prejudice, passion, popular clamor, hysteria, nor ambition, will this nation be involved in a deadly strife. Secure from invasions with inexhaustible wealth, and resources, with a people full of the martial spirit and able to put ten millions of soldiers into the field, and cover the seas with battleships, what have we to fear from a bankrupt nation that cannot even subdue twenty or thirty thousand ragged, ill-fed and poorly-equipped Cuban insurgents? Or from an alliance of France and all the Latin nations against us? 'Come the three corners of the world in arms and we shall shock them!' But this power is controlled by intelligence, patriotism and Christian principle, and only stern duty to humanity and civilization, just relations with our fellowmen, and national honor will lead us to let loose the dogs of war. Desiring and praying for peace, let us hope that the extent and vigor of these war preparations will avert the conflict and assist the cause of peace."

A suggestion made here several days ago, that a marble statue of the late Miss Frances E. Willard be made and erected at the National Capital, in Statuary Hall, in the Capitol building, if the sanction of the authorities can be obtained; otherwise, on some public reservation in this city, has been well re-

ceived by the many Washington friends and admirers of Miss Willard and her work, and if properly pushed could probably be realized. The suggestion was made by a woman and was that only women should subscribe the money to pay for the statue, and that it should be the work of a woman sculptor. There is no statue of a woman in Washington, but that is no reason why there should not be; and surely no woman of our time and nation was more worthy of having her memory perpetuated in marble, as we find in the hearts of thousands who were benefited by her work, than Frances Willard.

Dr. Edward Everett Hale, the distinguished author-preacher, who opened the House of Representatives with prayer one day this week, preached a powerful sermon at All Soul's Church, Sunday, on the infinite love of God. He took his text from five different verses of the Bible, two from Deuteronomy, and one each from St. Matthew, St. Mark and St. Luke, all in practically the same language—"Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might"—language declared by Moses and by the Saviour to be the first and great commandment. Dr. Hale's explanation of the meaning of this commandment was as follows: "Speaking negatively, it means that a man should not love God better in church than he loves him at home; better on Sunday than he loves Him on Monday, better when he is on his knees in prayer than when he is closing a bargain. He must not love Him better when he is reading the Bible and love Him less when he is dancing at an evening party. The texts mean that the whole man is divine. The whole man shall love God in his bodily exercise and bodily enjoyment; in his mental exercise and his mental enjoyment, and in his exercises and enjoyments of his soul as well; in his love, and faith and hope. For his love, in the love of his child, of his sweetheart, of his country, or of his church, or of his wife, shall be wrought in the love of God. God is greater than his country or his friend. But the love of the friend may be as tender as the love of God, and the love of God should be as close as the love of the friend. So of faith. His certainty that right is right belongs to His certainty that God is—I am. Or, reversing this statement. His certainty that God is, strengthens his certainty of honor, truth and justice, or of hope."

It was thoughtful and considerate in Senator Allen to move that the prayer of Chaplain Milburn, in which he referred feelingly to the sudden death of Mrs. Thurston, wife of Senator Thurston, which occurred on a yacht now in Cuban waters, be printed in the Congressional Record. The Chaplain's prayers are not usually printed in the Record.

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A Catholic Priest's Eulogy on Miss Willard.

The Sunday after Miss Willard's death Father Keane made this allusion to her in his public discourse:

"On the first hours of last Friday morning passed from earth one of the purest, most beautiful and beneficent souls of this country, Miss Frances E. Willard. For the larger part of her too short life she had put not only this country, but the whole civilized, aye, and the yet savage, but waiting to be civilized, world deeply in her debt. It were, here, but a little thing if we could only say that her gift of mind, and her literary works have put her among our country's geniuses. It was the impulses of her moral nature, her passion for moral beauty, that is for virtue, her embracing love of human kind, her tireless zeal, her unique persistence in teaching, inculcating and forwarding temperance, purity and goodness in every line, that best showed how highly Heaven had answered her, and how rightly and how immeasurably she claims the respect and the gratitude of us all. Her mind and heart had no rest day or night from planning, prompting and encouraging incentives, ways and means for getting everybody to be good. She lived a life not only without offense that any one could charge, but radiant with signs of Christian graces. And not only did she live a Christian life, but she taught it. She instructed multitudes, multitudes, multitudes and generations in the most essential doctrines of faith. Whilst I have never seen or heard of a word of hers against us Catholics or our creed, I know, and it is notorious, how uniquely active and successful she has been in teaching the duty and worth of temperance and the doctrine of social purity, the equal obligation of chastity for men and women, the doctrine of a white life for two."

Among the historical pictures to appear in the April Scribner, illustrating the "Story of the Revolution" will be Howard Pyle's "Retreat through the Jerseys"—showing Washington and his troops in what Frederick the Great called "The Greatest Campaign of the

Century;" Yohn's "Battle of Princeton," showing the moment when Washington rallied his retreating troops; "The Surprise at Trenton," by Walter Appleton Clarke; and "The Crossing of the Delaware," by G. A. Shipley. The originals of these paintings are attracting great attention wherever they are exhibited throughout the country.

Book Notices.

Fillmore's Gospel Songs, for young peoples' meetings, prayer meetings, revival meetings and Sunday-schools. By Palmer Hartsough and J. H. Fillmore. Board binding, 30 cents; limp muslin, 25 cents. Fillmore Bros., Cincinnati, O., or 40 Bible House, New York.

This is a collection of 200 songs, new in words and music, with about forty pages of familiar gospel songs in the back part. The Fillmores and Mr. Hartsough are widely and favorably known through their musical publications, and this is one of their best. It is a book of songs that will add freshness and vigor to religious meetings of all kinds.

Fillmore's Missionary Songs, for missionary societies and missionary gatherings. Compiled by J. H. Fillmore. Limp muslin, 10 cents. Fillmore Bros., Cincinnati, O., or 40 Bible House, New York.

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Facts That Call for Faith. A series of discourses by Rev. Darig Gregg, D. D., pastor of Lafayette Avenue Presbyterian Church, Brooklyn, New York. E. B. Treat & Co., \$1.

This book is a series of discourses on the following subjects: God, Christ, the Bible, the Church, the Lord's Day, the Testimony of Human Experience, Prayer, Death, Regeneration, Justification, the Resurrection of Christ, Immortality, Christ of Power, Conditions of Receiving the Spirit, Thomas the Sceptic and Christian Character.

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OLTON,

BY W. P. WHALEY.

CHAPTER 1.

"Sae I've begun to scrawl, but whether
In rhyme, or prose, or baith thegither,
Or some hotch-potch that's rightly
neither,

Let time make proof;
But I shall scribble down some blither
Just clean aff-loof."

—BURNS.

At the time of which I write, Olton was a town of about two thousand inhabitants. These figures, it should be remembered, include everything that, by any stretch of the rules, could be counted. When the government official was gathering statistics, the unfortunate mothers didn't know any better than to count in their duds and dudines along with the rest of the family. It is not certain whether the more useful donkeys were included. The town authorities, who were charged with the inspection and correction of the statistician's work, were careful not to cut down the footings, for they had town pride.

Nothing is so objectionable in a town as smallness; and nothing is so small as a fewness of inhabitants. People who care for the reputation, influence, standing and attractiveness of their town, are under obligation to exaggerate when talking of its population. (Exaggerate is a gentle word for people who fight when called liars.)

In this day people hate smallness in everything, except turnip seed and men. The planter does not like to hear his place called a "farm." He likes the large, grand name—"plantation."

Every village calls itself a town; the town claims to be a city; the city thinks itself the metropolis; and the metropolis boasts of itself as the "hub" of religion, learning, fashion, commerce, wealth, vice, population, etc.

It is embarrassing to preachers to report to Conference their small charges—especially circuits and missions. It is perfectly humiliating for the public to know the smallness of our salaries—we are afraid people will think our families have suffered, or that we have not paid our debts. It is such a relief just to hand in our reports to the statistical secretary without reading.

But little people are not troubled about the smallness in themselves. They don't know there is a standard higher than their own, or that it is possible for people to grow taller than they. They are unable to know any better from a consciousness that every place they get in is too small for them. They feel cramped, and demand more room in order to do their best work.

So the countryman moves to the village, the villager to town; the townsman to the city; the citizen to the metropolis; and the metropolitian to—. The circuit preacher

likes to stay in the village; the village preacher "would prefer" a station in some small town; the town preacher casts a "longing, lingering look" toward the city church; and the "star preacher" of "high steeple" feels a call to the episcopacy—but never hears it from the General Conference.

Nobody wants to be a presiding elder, and some foolish persons don't want anybody else to enjoy that honor.

After all, the biggest and best place in this country is—the woods. There is produced the world's food and clothing—and its men. The city only consumes the food and clothing—and the men.

In the country, that which is most important is man. In the city, men are nothing—railroads, factories, business, are everything.

Long ago, an omnipotent curse fell upon a people who forgot manhood and determined to build a city. God is eternally the same. Divine anathemas rest upon some places today, because men are being killed to build a city. How many cities without a man in them so prominent as a brick wall! A citizen's death is noted in a line, and a thousand dollar fire reported in five columns with great headlines in mourning.

Men are not valued except by a "gold standard" or "business qualifications." Intellect and soul are below par, and unmarketable—little need for them in business; and "business" is the only business in a city.

"Here wealth still swells the golden tide,
As busy Trade his labor plies;
Then Architecture's noble pride
Bids elegance and splendor rise."

Railroads are built to "get the trade;" factories are bid for to "draw trade;" wealth is lavished upon school buildings often simply to "help business;" magnificent cathedrals rise often as an expression of mere city pride, or as monuments to "thrift and success in business."

One should not be shocked out of balance if he finds, now and then, in the place and garb of worshippers, one who is really little more than a "money changer." "Should it be thought a thing incredible" that "doves" are sold for a money consideration, and "two sparrows for a farthing."

The heartless, remorseless, devouring insatiate city cries, "Give, give, give!" Old men and widows, young men and maidens, promising boys and blushing girls are crammed down her iron throat to a "business life;" and 'tis few she finally throws upon the dry land undigested—real, living men and women.

(To be continued.)

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

MARCH 27, 1898.

Missionary Leadings.

ACTS XVI. 6-14.

This lesson is one of the most interesting studies in Paul's ministry.

Sent forth to the gentiles, by the church of Antioch in Syria, Paul and Barnabas had gone forth, and preached faith in Christ, as stated in our last lesson, not stressing conformity to the Jewish ritual. They had gone through the island of Paphos to the cities of Perga, Pamphylia, and Antioch in Pisidia, when the strife between Jews and gentiles arose, as noticed last week, with the result that Paul came out plainly in behalf of the gentiles, declaring them accepted of God and made heirs of the covenant by faith in Christ alone. From Antioch in Pisidia they went to Iconium and Lystra and returned to Antioch in Syria, whence they had been sent forth.

Here they found that other Christian teachers were not in harmony with the doctrines they had taught, but declared circumcision and obedience to the Mosaic ritual essential to salvation.

About this question, therefore Paul and Barnabas, and others, went up to consult the disciples at Jerusalem. The result of this conference was, the endorsement of Paul's ministry to the gentiles, and the sending forth of this apostolic pronouncement to the gentile Christians.

"For as much as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying: 'Ye must be circumcised, and keep the law,' to whom we gave no such commandment; it seemed

good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who shall also tell you the same things by mouth. For, it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves ye shall do well. Fare ye well."

Thus established in their work, Paul and Barnabas went forth on their second missionary tour. The scripture now under our study shows that their purpose was to preach in the cities of Asia Minor. But, difficulties arose, and they were made to know that, in the plan they had formed, they had not the leading of the spirit. When they had been hindered from going to Bithynia, for it is said "the Spirit suffered them not," they came to Troas. There a vision of a man of Macedonia appeared to Paul saying, "Come over into Macedonia, and help us." Thus the disciples were turned to the Greek provinces in Europe. They came to Philippi in Macedonia. There their first convert was Lydia, who, at once had her household baptized, and became a helper of the apostles, by entertaining them at her house. She said: "If ye have judged me to be faithful to the Lord, come in to my house and abide there."

Here, many thoughts crowd in upon us. In view of the development of civilization in Europe and the condition of woman in Europe; in view of the fact that the gospel has won its triumphs in Europe, while Asia has remained in heathen night; in view of the long preparation for the conquest of Asia to Christianity and the part woman was to take in it, that vision of Paul at Troas is of immense significance.

We have, here, in Paul's vision the explanation of the vast difference between Europe and Asia during the Christian history. We have also a suggestion of woman's influence in the church, and the manner in which she should aid in forwarding the gospel: (1) In consecrating her own household to the Lord. (2) By her hospitality to the appointed ministers of the word.

Lydia is a type of the faithful Christian women, who, by their purity of life, their faith and prayers, their kindly ministering to the necessities of the saints and their faithfulness to teach their own chil-

dren the faith in Christ, have operated as a silent and unobtrusive force through the centuries, to make the cause of Christ triumph. Out of deference to their modesty, and their desire not to be made conspicuous to the world, the apostle refers to them elsewhere, leaving them unnamed: "Those women that labored with me in the gospel whose names are in the book of life."

CABOT EPWORTH LEAGUE.

Our church is in a flourishing condition. Rev. W. A. Pendergrass, appointed to this charge by the last Annual Conference, has taken hold of the work with much spiritual zeal and energy, and the people are rallying to his support.

Our Sunday-school is larger and better than ever; regular weekly prayer meetings are well attended.

It is claimed by visitors from abroad, that we have not only the largest, but the best, Epworth League in the White River Conference. The growth and spiritual development of our League is largely due to the efforts of our dear brother, L. D. Perry, who has recently moved to Lodi, Ind. Ter. Bro. Perry's efforts were not confined alone to the League, but in every department of church work, whether in his own denomination or with the other churches, his services were felt and appreciated.

The following resolutions were adopted by the League a short time since:

Resolved, first, That this League is deeply indebted to Bro. L. D. Perry for the success which it has attained. As a League, we esteem it a pleasure to extend to Bro. Perry our heartfelt thanks for his interest in our behalf.

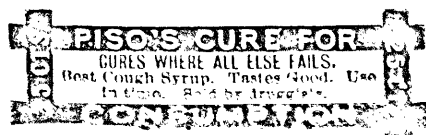
Second, That we shall miss him and his family from our midst, but we feel assured that while his work is not with us, yet he is upholding the cause of Christ with whatever people his lot may be cast.

Third, That it is understood that this token of esteem does not come alone from the Epworth League as Methodists, but from the members of the other churches as well, with whom Bro. Perry labored as faithfully as with his own people.

The above resolutions are only a slight token of the love and esteem felt by the people of Cabot for our brother, and we wish him success, both as to temporal and spiritual matters, wherever his lot may be cast.

G. W. NEWTON,
J. H. JONES,
J. M. NEELEY,
JACK BARNWELL,
W. S. GAUNT,
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ARKANSAS METHODIST

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

WEDNESDAY, MARCH 23, 1898.

Business.

A brother sends us \$3, with thanks for notifying him of his indebtedness. He says: "I had just neglected it. Kept thinking I would go to Little Rock soon but did not get off. I could not do without the METHODIST at all."

Another sends us \$3.15, saying he thanked us for waiting on him so long, and that the 15 cents will pay interest on the delayed payment.

All this is very pleasant and gentlemanly. Our subscribers should know that nobody waits on us. We have never failed to settle with our employees at the end of each week. They would quit us if we did. We buy all our goods at 30 to 60 days credit, which is commercially cash, and we must settle bills when due. Long credit at one end of the line and no credit at all at the other cannot work. Don't wait for any one to ask you for the money. You hurt us and your own church by doing it. Send the money as it falls due.

GODBEY & THORNBURGH.

What is the Cause?

The Methodist Episcopal Church reports a net gain of members for the last decade from 1887 to 1897 as follows, year by year, in even numbers: 60,000, 80,000, 27,000, 102,000, 62,000, 81,000, 157,000, 85,000, 65,000, 19,000.

This last report has aroused much questioning and comment. Is this great denomination, the largest in the United States, having 2,851,000 members, and supposed to be thoroughly evangelical in doctrine and spirit, losing its force? A halt in this great advancing column of the church militant may well cause alarm throughout the whole of Protestant Christendom.

Looking back upon the figures for the last ten years we see a drop of 72,000 in the gains from '94 to '95; 20,000 from '95 to '96; 46,000 from '96 to '97. Another such slump, for the current year, would mean a net loss of 27,000. No wonder the situation creates comment.

We have watched with anxiety our Northern Methodist exchanges for explanations. They make various suggestions. The fluctuation of statistics is mentioned. There is often considerable varia-

tion from year to year for no apparent cause.

True, yet in the aggregate the tide rises at a good rate. But there is no example in this fluctuation of a decline through three consecutive years. But here is an aggregate decline in three years of 138,000, since '94, or as compared with the three years preceding of 131,000. The comparison of any three years in the former figures with the three preceding will show large increase. The order of the last general conference to cut off from the rolls all who had been lost sight of for one year does not explain it, for the decline set in two years previous, and was greatest from '94 to '95.

Some of the editors attribute the decline to the late, independent work of evangelists, and the tendency created in the pastors to look to professional evangelists for revival work—a loss in the main, no matter, though the work of the evangelists themselves be not disparaged, for, an occasional revival here or there will never keep the Church alive, when the evangelical spirit and work have ceased from her regular ministrations. When the great body of the army halts, an occasional successful guerrilla fight, will not avail, even to hold the ground gained.

But the suggestion that a few successful evangelists have made the ministry at large less evangelistic is hardly reasonable. One would look for an opposite result. True evangelistic work ought to quicken the Church and the ministry.

Of the reasons suggested for the decline, that assigned by Dr. Parkhurst, editor of Zion's Herald, has called forth most comment. He lays the decline at the door of the Epworth League.

The League, he claims, has absorbed the activity of the Church, and turned it into social rather than into spiritual channels; and has, indeed, become, with multitudes, a substitute for the Church. The British Weekly is cited, which bears strong testimony to the unfavorable effect of the Christian Endeavor Societies upon Nonconformist Churches in England. This for a sample:

"Nearly all the replies received from Scotland, and the great majority of the replies from Congregationalists, are to the effect that much is that from Churches where the ministers are prominent leaders of Christian Endeavor there are serious complaints from members of the Society is not only not helpful to the Church, but distinctly harmful. What has struck us very much is that their energy has gone too much into that channel, and that the ordinary work of the Church is impoverished. Some leading Baptist ministers are strongly hos-

tile to the movement from experience."

"We are forced," says Zion's Herald, "to the conviction, against our preferences and wishes, that what is said of the Christian Endeavor Society is equally true of the Epworth League among us. It must be reformed and rebuilt into the Church, or it will die of spiritual atrophy."

The Epworth League is very strong in the M. E. Church, numbering 1,650,000. It ought to be a mighty power for good. Let us look at it and ask on what conditions it can be regarded as such a power.

It is not an enlistment of forces. The Leaguers were members of the Church before. They were bound under the vows of the Church. This League movement is only a mobilization of the troops, or meant to be a mobilization. We thought to organize the young people on a war footing. If these societies of young people are strengthened in Christian faith and zeal by this organization there results an increase of power in the Church. If their association and their meetings are suffered to decline to the social plane they are injured and the church weakened.

The Christian Endeavor movement is, as an organization, a wonderful success. Has it borne the expected fruit? Dr. Parkhurst insists that it has not, and that such is the testimony of the churches in which it is best organized. The Presbyterian and Congregational Churches have especially fostered this society. It is notable that those churches have not shown a quickening of activity or increase of power to win souls in the last few years, but their annual gain in membership is also declining.

But we may answer that these organizations are of the Church, by the Church and for the Church. They will follow the trend of movement in the whole body. They will go with the current. If their movement is toward worldliness more than the great mass of the Church, it will prove that we have organized a large body of our church members under a leadership of their own and found it less wise and spiritual than was wielded directly by the pastor under the old order.

But it was expected to give the pastor all the more influence over his Church by this organization. That ought to be the result. There is, in the nature of things, no reason that it should not be. We have known it otherwise. We have seen young men and women who attended balls and theaters, leading the Epworth League. We have also known pastors who gave way for social League entertainments,

even when they were holding, or desired to hold protracted meetings. Such conduct, either of League or pastor will let the Church down upon a merely social basis, and she will be shorn of her power. A ritualistic church will build up on social influences. A Church which struggles to rescue souls from sin and hell disowns and dishonors herself before the world when she turns to such resources of merely worldly influence.

The pastor must control his Epworth League. He must control the whole Church, and if he has not the power of spiritual leadership he is not fit to be a pastor. The League should not be organized if an earnest spiritual leadership cannot be held over it. It was intended to be an arm of power under the pastor's direction; and wise and earnest pastors are making it so.

We hold this to be true, that whatever we organize or permit in the Church in the name of religion should be religious, else we, ourselves lead the way in obliterating all distinction between the Church and the world in the consciences of the people. League meetings should be religious, and League entertainments and Church entertainments should have a positive religious spirit and tone. Nothing weakens the power of the Church more than to accustom our people to meet within the sanctuary for social pastime.

The suggestion of Dr. Parkhurst, that the Epworth League has taken from the spiritual power of the Church, we think is not sustained by the facts. Earnest pastors have found the League a mighty force for good. Where it is not a spiritual force we think that the reason is, that the pastor lacks power to wield it. But Dr. Parkhurst has turned our attention to a vital point. Let us consider and guard it well.

Our Church Literature in Sunday-Schools.

The orders are increasing quarterly for our Sunday-school literature. This is right, get the literature prepared by your own church, or else get that of some other church. It is a reproach to the churches that there are certain institutions and movements which seek to build themselves up on our church prejudices. They think to gain the support of all churches on the ground of representing none of them, and the shame is that they succeed. Such a movement is that which provides what is called "Union Sunday-school literature," for communities where denomina-

tions are mixed and weak. This literature is put out in the name of Christian liberality. But it writes "good angel on the devil's horn." Its real aim is to make money by pandering to denominational strife and rivalry. There is a liberality far more Christian. It is in aiding to build up evangelical churches, whether our own or some other. There is not much Christian unity or liberality in a community, composed of Methodists, Baptist and Presbyterians, who cannot be united in the patronage of any one of these denominations, and can only agree to support a movement which represents no church at all, lest they should really help one another.

Our Methodist literature is for our Methodist schools. If we do not mean to support our own church, let us have the liberality to support somebody's else. If you don't get your own church literature then, get somebody's else. It will be far more consistent and Christian like. Your "Union literature" only testifies to the lack of union among you. Church members, who can only agree in supporting an institution on the ground that it shall represent no church at all if it does not represent their own, have a good deal yet to learn as to the meaning of Christian union.

Besides, if we want liberality, there is nothing so liberal as Methodism. You never heard a Methodist claiming that he alone belonged to "the church." You never heard a Methodist telling other folks that they had never been baptised because the baptism was not after some one particular mode. You never saw a Methodist who did not fellowship all Christians. If you want to be liberal be a Methodist, and remember that your Methodist principles will lead you to support other churches in their work, rather than patronize a concern which represents no church at all.

Church Notes.

Rev. J. M. Workman is having good success in his work at Hunter Memorial.

We heard an excellent sermon at First Church by Rev. C. E. Paillo last Sunday.

A memorial service to Miss Frances E. Willard was held at the First Baptist Church last Sunday at 3 o'clock.

Brother Hearon closed his meeting at Asbury Church last Sunday night. It was every way a profitable meeting. Thirteen were added

to the church. Others will join as the result of the meetings.

We acknowledge receipt of the Walnut Street Methodist, a pretty paper, published in the interest of Walnut Street Methodist Church, Louisville, of which Dr. M. B. Chapman is pastor.

There is many a man in the M. E. Church, South, who will give money liberally to convert a Negro in Africa who never thinks to do anything to convert his own colored stable boy or carriage driver. It is my opinion that the Lord is not going to stand such foolishness.

The good people of Portland have given Bro. W. A. Steele a buggy, and the people of Hamburg gave him a horse and now he goes in "high steeple" style. Well, he deserves it. He says his collections are about all provided for. He has put seventy dollars worth of work on the parsonage, will carpet the church at Portland and rebuild at Hamburg.

The preachers of the St. Louis District will memorialize the General Conference "to lay on the Church an annual assessment of \$150,000 for four consecutive years, beginning July 1, 1898, to endow chairs in the Theological Department of Vanderbilt University." While the Vanderbilts have given \$1,480,000 to the University, the Church as a whole has given only \$75,000.

Among Our Exchanges

A Suggestion.

(Richmond Christian Advocate)
Possibly more heathen would be converted abroad if we did not have such a heathenish way of turning up our noses at the heathen at home.

Godward is Manward.

(North Carolina Christian Advocate)
We move toward God at the same rate of speed that we move from self toward our brother, and vice versa. Fatherhood of God and the brotherhood of man are termini of the same line.

Alarming Decline.

[Peninsula Methodist.]

The remarkable showing of a decline in the annual growth of the Methodist Episcopal Church, as published in the Methodist Year Book for 1898, creates great uneasiness, either as to modes and results of work, or else the manner of counting is sadly defective somewhere. If but 19,000 is shown as the gain in members for 1897, it is but little more than one for each minister of the church, not counting some 14,000 local preachers.

With such condition of affairs, is it not time for humiliation, and immediate resort to the one work of seeking to save souls as the great mission of the church?

Turned Out to Die.

[Central Methodist.]

Lazy preachers—those who read one book a year and preach sermons made when they first began, often accuse the brethren of "turning the old horse out to die" and think the Conference has made a foot ball out of them." Every effect originates in its corresponding cause.

Religiousness Not Religion.

[Florida Christian Advocate.]

Overmuch Religion is irreligious. Any one who destroys health by fasting, or neglects home duties for Church work, or makes people doubt his soundness of mind because of his wild extravagances in religious manifestations has too much of wrong religion and too little of righteousness and Christian temperance.

A Fountain Pen Free.

Since we advertised that we had a few Fountain pens for sale we have had so many calls for them that we concluded to make a special and very liberal proposition on them. We will send a first class guaranteed Fountain pen postpaid, free, to any traveling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50.

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."

27,000

22,000

Copies of Mrs. Thornburgh's Catechism 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 teachers approve it at first sight. Send for sample copy, or, 40c per dozen.

ARKANSAS METHODIST,
Little Rock, Ark.

Headache and Neuralgia cured by Dr. MILES' PAIN PILLS. "One cent a dose."

Personal.

Bro. W. A. Isgrig, of Dixie, called last week.

Hon. N. Y. Wadsworth, of Drew County, was a caller Thursday.

News reaches us of the death of Mrs. Boggs, wife of Rev. W. E. Boggs, formerly of the Little Rock Conference

William Campbell Kelley, son of Dr. D. C. Kelly, died recently in the Klondike. His remains were sent home for interment.

Dr. Andrew Hunter, of the Little Rock Conference, and chairman of the delegation to the General Conference, is in his 85th year.

Mr. Emmet Thornburgh, of West Plains, Mo., is visiting his uncle, Geo. Thornburgh. He has just been on a tour of prospecting through Texas.

Rev. George Muller, the noted preacher of Bristol, England, who has for many years been so conspicuous for his faith and his works, died some two weeks since.

ANNOUNCEMENTS.

FOR ATTORNEY-GENERAL.

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

THE METHODIST is authorized to announce F. M. Goar, of Pulaski county, a candidate for Attorney-General, 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 COMMISSIONER OF THE BUREAU OF MINES, MANUFACTURE AND AGRICULTURE.

THE METHODIST is authorized to announce M. L. DeMalher, of Pulaski county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Frank Hill, of Washington county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Hon. N. Y. Wadsworth, of Drew county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Chas. T. Arnett, of Fulton county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

COMMISSIONER OF STATE LANDS.

THE METHODIST is authorized to announce Col. J. W. Colquitt, of Pulaski county, as a candidate for Commissioner of State Lands, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Hon. W. P. Wooten, of Pope county, as a candidate for Commissioner of State Lands, subject to the action of the Democratic party.

FOR REPRESENTATIVE.

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

FOR SHERIFF.

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

"A QUESTION IN BAPTIST HISTORY."

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

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

Christian Life.

LOVE THYSELF LAST.

In Ella Wheeler Wilcox's new book of verse just issued, we find the following beautiful poem:

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road.
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find a stranger,
Who staggers 'neath his sin and his despair;
Go lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastness above thee
Is filled with spirit forces, strong and pure,
And fervently these fateful friends shall love thee,
Keep thou thy watch o'er others, and endure.

Love thyself last, and oh, such joy shall thrill thee,
As never yet the selfish soul was given.
What ere thy lot, a perfect feast will fill thee,
And earth shall see the anteroom of heaven.

Love thyself last, and thou shall grow in spirit
To see, to hear, to know, and understand
The message of the stars, lo, thou shall hear it,
And all God's joys shall be at thy command.

BUILDING THE HIGHWAY.

Strike the golden spike, master workman, on the way
Humanity is traveling with the traveling of the day.
Strike the spike of gold as struck primeval man
When the highway Godward to travel he began,
When with wealth of unhewn stone he scored the birth of mind,
And the first milestone was set that left the brute behind.
Strike! strike! master workman, on the road to Kingly reign,
Scarce the spike is driven ere thou must strike again,
For the road thou buidest is a road without an end,
Leading where the human effort hope and reason blend.
Through the heart of older evil, the love of brutish strife,
Drive the spike of human progress and a loftier, truer life.
Gird the world, the nations blend, peace and love proclaim.
To evolve a nobler man is God's free destined aim.

Growth in grace is best tested
by growth in usefulness.

Honesty is not religion, but it is
better than the religion of which
many boast.

You shall know the genuineness
of a man's religion by the blessing
which it brings to his own home.

Cold or Hot.

Cold or hot, my friend?
Feel your spiritual pulse and see.
Put the Bible thermometer under
your tongue.

Search your heart and see how
much love for Christ is left there.
If, after such an honest exami-
nation, you find that the tempera-
ture has run low, very low—what
then? Should you quit the Church
and throw up your Christian pro-
fession? No! A thousand times
no! The Holy Spirit's message to
you is, "Be zealous, therefore, and
repent." The only way to repeat
of sin is to quit it. The only way
to warm a chilled frame is not to
throw yourself into a snowbank,
but to hasten to the fire. Come
back to a deserted Saviour! In-
stead of erasing your blurred name

from the church registry, seek a
re-conversion.

Simon Peter's best work was
done after he was re-converted.
Do not stop with lamenting your
neglect of the place of prayer.
Open again the door of devotion,
and go in and throw yourself down
at the Master's feet and cry out:
"I have sinned; I am no more wor-
thy to be called thy servant." Set
up again your altar; and on it lay
the sacrifice of a contrite heart.
At the earliest moment lay hold of
some blood-stirring Christian work;
it will warm you up. It may take
some time to get the blood into
full, free circulation again, and to
recover your lost ground and lost
health. But when you do get a
fresh tide of Christ's love pouring
into your heart, and a fresh glow
of his likeness on your counte-
nance, you will feel as Lazarus
must have felt when he shook off
the grave clothes and leaped into
life again.—Dr. T. L. Cuyler in
Presbyterian.

In the Nineteenth Century!

Some of the news from our great
cities of to-day reads like legends
of the Dark Ages. Right under
the calcium-light of general intel-
ligence, when science is chasing the
shadows of error which for centu-
ries have hung over the great prob-
lems of the physical world, we read
of superstitious tomfoolery that
might have been laughed to scorn
in the days of Socrates and Plato.
The St. Louis Republic of a recent
date, gives an account of the en-
shrinement of another bone of
what purports to be the humerus
of the Saviour's grandmother.
Great crowds of Catholics in New
York are reported kneeling before
this bone in prayer! Just think of
it! And yet there are some poor,
ignorant Methodists who will send
their children to be instructed by
such superstitious dupes!—Texas
Advocate.

STATE OF OHIO, CITY OF TO- } ss.
LEDO, LUCAS COUNTY. }

FRANK J. CHENEY makes oath
that he is the senior partner of the
firm of F. J. Cheney & Co., doing
business in the city of Toledo,
county and state aforesaid, and
that said firm will pay the sum of
ONE HUNDRED DOLLARS for each
and every case of Catarrh that can-
not be cured by the use of HALL'S
CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and sub-
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day of December, A. D., 1886.

{ SEAL } A. W. GLEASON,
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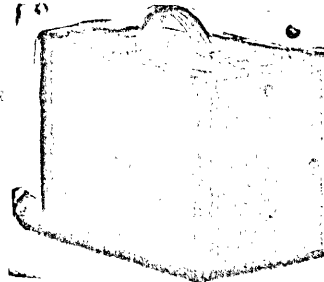
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LITTLE ROCK, - - ARK.

For the Young People.

A TALE OF PIONEER DAYS.

CHAPTER VII.

MAKING SOAP—THE INDIAN VILLAGE
—THE START ON THE HUNT.

BY REV. ROBT. POYNTER.

Six months have rolled around since our young captive found a home in the wigwams and hearts of the Iriquois Indians. His hands have not been idle all these days of captive life, for he has been industriously engaged most of the time. While there he had taught the Indians how to make soap, a thing very much needed in the homes of the Indians. He first made the hopper out of the bark of the Poplar and Lynn, and saved the best ashes from the camp fires, and after digging out a large trough in a log, he filled it up with the lye, and boiled it by means of heated rocks, which was kept constantly very hot in a large log fire, near by, and when the lye was sufficiently boiled, he cast in the fat which had been saved from the bear and deer. After keeping up the boiling of the lye for awhile, he let the mass cool off, and when sufficiently cool to try he found that he had a fine quantity of soap—as any good housewife would wish. It was a great discovery to the Indians, and valued very highly. Patrick also joined in the work of the Indians in dressing the skins of bear, deer and panther. He learned to make breeches and shirts of the panther skin. He had a real hunting jacket of bear skin. His cap of the red fox hide was beautifully decorated with a long trail of eagle feathers. His moccasins were made to fit snugly, and when he came out with all his Indian dress, no chief in all the forest could out shine him in the beauty of his apparel. Other fingers had been busily engaged in the manufacture of this splendid paraphernalia. Laola and Lulela had both assisted from beginning to finish, and Thayan was equally equipped, and they were a magnificent pair of young warriors, and as devoted to each other as brothers.

We have not yet described to our readers the Iriquois village.

Go two days journey up the Scioto river, and just as the sun climbs over the western hills, throwing their shadows back over the vales below, spreading the mantle of darkness over sleepy nature, you will run upon a beautiful village, situated on the western bank of this beautiful little river, just at the foot-hills of a most splendid range—not of mountains, but of a splendid slope of country, gradually ascending, until from its summit the eye may feast on the lovely scenery stretching far out to the west, over broad expanses of prairie and table land, where the buffalo, and deer, and antelope, and game of all sorts could be seen in herd and flock on the plain. Now turning to the south and north, the eye rested on the rich, fertile bottoms of the Scioto

river, where the maize fields could be seen for quite a distance, which were carefully tilled by the squaws and older men, who were considered no longer able to go in the exciting chase or on the bloody war-path. All that was necessary, in those days, to insure a bountiful harvest of Indian maize, was to put the seed in the ground, and with their implements of sharpened bones and horns to keep the rich loam well stirred and the weeds down. It would astonish many of our modern farmers to see what a formidable implement a heavy pair of Buck's horns securely fastened to a beam is, and dragged with the points digging into the ground. A good, big, stout squaw, dragging one of these gougers up and down the rows a few times, leaves the soil in most splendid fix. And thus they cultivated their fields and gathered them in baskets made of split cane, and piled in large heaps on some dry elevation; each pile they covered with bark and skins, so as to keep their crops from year to year. One acre then would produce more than two of the same ground now; so that it was no hard matter for the Indians to have plenty. The village of Iriquois consisted of about 400 wigwams and about 1,000 effective warriors, with some 4,000 inhabitants. The village covered a space of a mile in length, laying parallel with, and overlooking the beautiful Scioto river; thus the wigwams were in rows, making some three streets. The whole village was supplied with water by a succession of lovely springs at the foot of the hill in front, and pouring down from the valleys leading from the back hills. So that, of all the spots on earth for a village or town, this was the most lovely. The chief's house was composed of three wigwams jointly, and was situated back in the second row and nearly in the center of the line, on a slight elevation above the rest. Their meadows were just across the river, and in front of the village, where they could always have their eyes on their ponies. Just in front was a beautiful shoaly ford. That village was only a few miles south of where Chillicothe now stands. It was over these hills and to the southwest that our hunting party expected to take their journey.

Early the morning after the interview between the great chief and Thayan, the old warriors and men of the village were in council with their chief, and their plans matured for the fall hunts. Already the frost had begun to come, which was always the hunting signal with the Indians. After leaving the affairs of the village in the hands of two of the most discreet and skillful old men, and things set in order, the decision was made to take thirty of the most skillful of the young hunters and braves for the hunting expedition. There was a lack of guns and ammunition to arm them all, and some took bows and lances. It was decided, in council, that the White Swan should accompany them, after a solemn pledge, confirmed by smoking the pipe of peace and eating salt by the White Swan and all of the council; first the great

chief, then the White Swan, and the rest of the men of the council.

There was a very interesting spectacle just outside the circle of the council, which was always held around a big fire under the shade of some of the forest trees. Lulela was there, and when she was assured that the White Swan had made the promise and was chosen as one of the party, she flew to carry the news to Laola. The best horses of the herd were selected. The White Swan was mounted on a splendid, young, cream-colored charger, that was beautiful to look at, especially when the great Buffalo robe of many colors was belted on, upon which the tall White Swan was to be seated. The horse was well broken and trained to the hunt, so that the young pale-face had no trouble in the management of his splendid steed, and never rider backed a horse with more grace and beauty than did the White Swan. And how his young heart bounded when he turned his eyes toward the beeches, where the squaws of the village had assembled to see the splendid cavalcade start away on their march.

No chief in all the land presented a more beautiful array than did our young Christian hero, with his long trail of Eagle feathers playing down over his firm, well poised shoulders, and all capapie, in his

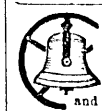
new hunting garb. The noble Thayan was by his side, splendidly mounted on a large black racer, and seeming to vie with his pale-face brother in all the grace and splendor of young forest manhood. They were proud of each other as they marched by the noble Thandanega, leading the fete, with the White Swan to his left and Thayan on the right. The whole village, men and squaws gave them hearty cheers. Thandanega was some 40 years of age, a splendid, noble specimen of forest manhood in every lineament of character, as his after history proved.

It was when the eyes of the White Swan fell upon the lovely form of the beautiful Lulela that his manly bosom heaved with emotion as she cried out, "May the Great Spirit of the pale-face be good to the White Swan."

(To be Continued.)

1898 Bicycles Down to \$5.00.

New 1898 Model Ladies' and Gents' Bicycles are now being sold on easy conditions as low as \$5.00; others outright at \$13.95, and high grade at \$19.95 and \$22.50, to be paid for after received. If you will cut this notice out and send to SEARS, ROEBUCK & Co., Chicago, they will send you their 1898 Bicycle Catalogue and full particulars.



BUCKEYE BELL FOUNDRY
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3.	Ruby.....	3 7-8x4	French Morocco binding, gilt edge, for vest pocket	.30	.35
4.	Ruby.....	2 7-8x4	Divinity circuit, gilt edge, very fine, for vest pocket	.50	.55
TESTAMENTS AND PSALMS.					
5.	Pica.....	5 1-2x8	Cloth, very large print, Holman Self-Pronouncing	1 .00	1 .10
6.	Pica.....	5 1-2x8	Morocco binding, gilt edge, very large print, Holman Self-Pronouncing	1 .50	1 .60
7.	Pica.....	5 1-2x8	Very large print, fine Morocco, gilt edge, Divinity circuit	2 .00	2 .15
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8.	Pearl.....	3 1-2x5 1-2	Nice cloth, red edges	.35	.40
9.	Pearl.....	3 1-2x5 1-2	Morocco, gilt edge, gold title	.50	.55
10.	Pearl.....	3 1-2x5 1-2	French Morocco, Divinity circuit	1 .00	1 .10
11.	Emerald....	4 x5 3-4	Good cloth binding, clear print, Holman Self-Pronouncing	.50	.60
12.	Small Pica	5 3-4x9 1-4	Large print, good cloth, with Family Record	1 .50	1 .75
13.	Small Pica	6 x8 1-2	French Morocco, large print, fine paper, beautiful book with Family Record	2 .00	2 .25

We also have Oxford Teachers' Bibles, from \$1.25 to \$10, and the celebrated Holman Teachers' Self-Pronouncing Bibles. They contain all the helps the Oxfords do, and the words are marked for pronouncing just as in a dictionary, so that you do not have to consult a dictionary while reading these Bibles. They are in seven styles, from \$2 to \$10. We also have a large assortment of Family and Pulpit Bibles, from \$3 to \$12. Send for special catalogue of Teachers, Family or Pulpit Bibles.

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Our Church at Home.

BEEBE, ARK.

Dear Dr: We had 13 accessions yesterday, 12 by certificate and one by restoration or by recovery of membership, as it had been lost. Our congregations hold up to a full house and we hope to soon see an outburst of revival fire and flame that will reconstruct this town. Yours in bonds of love and labor,
JAS. F. JERNIGAN.
March 13, 1898.

VAN BUREN, ARK.

Dear METHODIST: We are commencing a meeting in Van Buren. Rev. John B. Andrews is with me. The singing is led by W. A. Hemphill, of Epworth League fame. Prospects good for a successful meeting. House crowded and people concerned. Let all my friends who read this pray for the success of the services.

Bro. Andrews has been wonderfully blessed of God in other fields. May it be so here. Fraternally,
J. B. STEVENSON.
March 14.

GILLETT, ARK.

Dear Dr. Our first Quarterly Conference has come and gone. Our beloved presiding elder, Bro. Turrentine, was on hand and did some fine preaching for us. His sermon Sunday at eleven o'clock on the mode of Baptism, will long be remembered, by some at least in this country. Men, more than 40 years old, living here in Arkansas, and never heard a sermon on the mode of Baptism delivered by a Methodist preacher, until Bro. Turrentine came. But they have been hearing something. A great noise, may be from the other side of the fence. We only need the distinctive doctrine of Methodism preached from every pulpit in the land to save the land from heresy, because Methodism is Bibleism. If it be anything short of this, we had better give it up. Let us have the truth.
J. W. HARRELL.
March 14, 1898.

WAR EAGLE MISSION.

Dear Brethren: Though our first Quarterly Conference is passed, and the second on hand soon, I hope it is not too late to report our work.

We were received kindly, but with no demonstration. Yet we have learned to love our people, and I believe they love us. There is an upgrade movement on all lines, and this with little friction. Our next report will include one Methodist Sunday-school organized, three prayer meetings and one Union Sunday-school set in motion, and a protracted meeting at War Eagle, which resulted in four conversions, a revival of the church and a great awakening of sinners. This is a wonderful victory in view of the fact that for six years past there is said not to have been a conversion, though most of our pastors, as well as others, tried faithfully. I don't claim the glory, for God prepared the way, and I, perhaps, reaped where others had sown. One man said I was mak-

ing them religious too fast. I told him the faster the better so long as it made men run from sin into the arms of Jesus. I believe it a sad mistake for Christians to throw on all brakes of the car bearing men from hell. Brethren, clear the track, watch for switches, throw off brakes, apply power and let salvation's train speed for Heaven and immortal glory. Preach regeneration, preach sanctification, preach holy living as well as holy dying—in a word, preach a full gospel and men will be saved under our ministry.

The other day we received a token of love from some of our converts and others. It was a pair of shoes for myself and a nice dress for my wife. You all know how we felt. God bless those dear young folks. The people are not doing what they could, but perhaps, as they feel their duty. They have not broad views of their relation to the church.

As this is my first year in the traveling connection, I will doubtless make some mistakes, but by God's help I shall do my best. Of this, I am sure, that I entered the work through the guidings of the Holy Spirit. God is blessing my labors and filling me with fulness of His joy more than ever before. God bless our paper and all the preachers. Your brother in the work,
THOMAS Y. RAGSDALE.
March 13, 1898.

Prairie Grove Institute.

This school was never in a more flourishing condition, nor have a better, harder-working lot of students ever gone in or out of her hall than the present coterie of young men and women. Most of these young people are looking forward to entering our higher institution of learning—mainly the University. The school is duly accredited and its graduates enter "fresh" at the A. I. U. without examination. Brother Weems, the Principal, is a tireless and conscientious worker—a born educator, and is giving universal satisfaction. He bids fair to be what we preachers term a "four-year man," and better. Prairie Grove and vicinity is justly proud of this excellent school, and we believe a still wider field of usefulness yet awaits it.
W. DEAN WHITE.

How to Get Teachers.

Write to J. M. Dewberry, manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

Caution to the Public.

Many imitations of Walter Baker & Co.'s well known chocolate in blue wrappers and yellow labels have been put on the market. The genuine article bears the name of Walter Baker & Co., Limited, Dorchester, Mass., and their trade-mark, "La Belle Chocolatiere," is on every package.

HER FORTUNE.

An Ohio Girl Tells How She Found It. Overheard in the Cars.

Some women, says the Daily Commercial, have found a fortune in their faces, while others have found a fortune in their figures. But more interesting and profitable than the experiences of these, is that of the Ohio girl who actually found a fortune in her ear.

This young lady has been a resident of the Buckeye State for fifteen years. Her present home is in Cincinnati, where she ranks as one of the most successful musicians and voice trainers in the entire west. Her personal attractiveness and unusually vivacious temperament has, combined with her accomplishments, gained for her an enviable social position. To look at her bright, rosy, girlish face, one would suppose that her life had been one of perpetual sunshine, and that she had never known a moment's unhappiness. No one would for an instant surmise that this same girl had for nearly two years been the victim of a tormentor that came near blasting her life and robbing her of her reason. Her life presents one of those cases where present appearances fail to give an insight into past experiences.

It was during an entertainment at the College of Music in which she took part, that she contracted what she then regarded as a slight cold. I took no notice of it at first, said the young lady recently, to a Commercial reporter, but in about a week small red spots appeared on my face and so disfigured me that I lost my pupils, one by one. Their mothers, fearing contagion, did not want them to come in contact with me. A nervous, racking cough robbed me of sleep and appetite, and each of four different physicians who were called in gave a different opinion as to what my trouble was. Eczema, blood poisoning, lung trouble and a complication of disorders were among the results of their diagnoses. My suffering was intense and I began wasting away to a mere shadow. Dreading the solicitude and sympathy which I could plainly read on the faces of my friends, I secretly changed by boarding place. When they found my new address I decided, by the advice of two physicians, to go to a private sanitarium in Indiana. My journey in the cars, continued the young lady, was a terrible ordeal, for, aside from my physical suffering, I saw that, although I wore a veil, the passengers avoided the seats near me, and between my coughing spells I could not but hear that they talked about my hopeless condition and disfigured face.

Besides the horrible skin disease, she's got consumption, and its going to kill her, poor thing. It almost killed my sister, remarked a lady in an audible tone, to her companion across the aisle. I shuddered as I heard my doom pronounced by careless lips, and didn't have enough hope left to pay more than passing notice to the name of the discovery which the lady said had saved her sister's life. I had met with so many disappointments that I almost courted death, and it was a relief to get within the sheltering walls of the sanitarium, and hear the encouraging words of the proprietor and his attendants.

But all my hope vanished when, after eight weeks' treatment, I was asked for the addresses of my relatives and friends. I knew then that these doctors also thought my case hopeless. The mental agony I endured brought my journey on the cars back to me with vivid distinctness, and suddenly the name of the "Discovery" which the talkative passenger mentioned as having saved her sister's life, began ringing in my ears. Somehow I could not drive it from my mind, and by an almost superhuman impulse I was impelled to secretly send a note for a bottle of it, which I took according to directions. The first few days it had no apparent effect on my case, except to relieve my cough somewhat and the soreness on my lungs. The second bottle gave me more strength, and the eruption on my skin began to disappear. I sent out for three more bottles, and by

the time I had taken them I felt almost well. I knew it was against the rule of the Institution for patients to take any medicines except those prescribed there, and I called the chief physician to my room, showed him that I had left his own medicine untouched for weeks, told him that I had broken the rules and taken Dr. Pierce's Golden Medical Discovery, which had saved my life after five different doctors had failed. My cure is a matter of record, and cheerfully consent to its publication as a token of gratitude to Dr. Pierce and his wonderful "Discovery," and in order that other women may be rescued from agonizing suffering and untimely death. I have resumed giving musical lessons, and as you can see with your own eyes, added the young lady to the reporter, my skin is smooth and clear and my health is perfect. If I had not heard those two young women discussing my case in the cars, I would not be here to-day telling you of my wonderful recovery. My hearing that conversation proved a fortune to me.

The above case, reported by the Commercial, is by no means an exceptional one. Many thousands have given their voluntary, written testimony in support of the wonderful curative and new life-giving powers of Dr. Pierce's Golden Medical Discovery. Many of these have asked that their experiences be made public for the benefit of other sufferers.

If, as it sometimes happens in long neglected and seriously-complicated cases, the relief and cure afforded by this great "Discovery" doesn't promptly follow, Dr. Pierce will, upon being advised by letter, send, free of charge, such straightforward, professional advice as will enable any sufferers from similar disease above described, to cure themselves at home, pleasantly and permanently.

Warning Order.

In Pulaski Chancery Court.
I. H. Hollingsworth, plaintiff,
vs.
Elizabeth F. Hollingsworth, defendant.
The defendant, Elizabeth F. Hollingsworth, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, I. H. Hollingsworth.

J. H. PASCHAL, Clerk.
By JAS. PASCHAL, D.C.
February 28, 1898.
Marshall & Coffman, solicitors for plaintiff.

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 Shenandoah 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.

Missions.

Starving to Death.

The Cubans are starving to death. We appeal to our readers for immediate help. The report of the Committee of Investigation sent by the United States Government to make careful inquiry along the coast of Cuba, and in the interior as far as it was possible to go, makes it absolutely certain that hundreds and thousands of these wretched people are perishing for want of food. Our heroic preacher at Havana, Bro. Barredo, writes that the situation could not be worse. His little flock is being ravaged by privation and disease.

Miss Mary Bruce, who is in charge of the work of the Parsonage and Home Mission Society, in Tampa and Key West, has written us that the suffering in both of those places is very great. This being the case, what must be the extent of disease and death on the Island of Cuba where an inhuman policy has forced the concentration of the inhabitants in the town? Cut off from what nature, and the Queen of the Antilles, could so generously bestow, men, and especially women and children are dying from the most dreadful, because the slowest of all tortures—hunger.

Miss Clara Barton, who for so many years has been the leader of the Red Cross Society, has undertaken to see that relief is judiciously applied. Her name is a sufficient guarantee of faithful work. We know what she accomplished in behalf of the Armenians in the very face of Turkish threats and opposition. Over one thousand dollars passed through our hands for distribution in Turkey and Armenia. Shall our Southern people be less liberal in this case? Already several car-loads of provisions have been shipped from the West and sums of money contributed in the cities along the Atlantic coast; but these are still inadequate. Delay is fatal. We must act promptly.

Let funds and offers of provision be sent to Mr. George W. Cain, treasurer of Board of Missions, Nashville, Tenn. We will see that all remittances will be immediately forwarded.

—Editors, "World for Christ," and "Our homes."

Woman's Work.

The Fifth Annual Convention.

W. P. and H. M. Society, convening at Knoxville, Tenn., April 6 to 13, 1898.

To the delegates and visitors:

Please pay special attention to the following notice, because it is only by exact conformity to the requirements of the railroads by every delegate and visitor that reduced rates can be obtained by any.

Certificates of Passenger Associations, Passenger Committees and Lines north of the Ohio and Potomac, and west of the Mississippi Rivers, will not be honored unless

there is a minimum attendance of 100 persons.

Certificates of Southeastern Association, from all points south of the Ohio and Potomac and east of the Mississippi Rivers, will not be honored unless there is a minimum attendance of 50 persons.

The first proposition covering the large territory, of course includes the second. If 100 are not in attendance, should 50 be there, having purchased tickets within the territory of the Southeastern Passenger Association, reduced rates can be obtained. i. e.—if 50 delegates bring standard certificates to show that full fare has been paid to Knoxville, then they can purchase return tickets for one-third fare.

Any parties attending the Convention either from a distance, or near Knoxville, if only for one day, should get a certificate, else, perhaps, the failure of two or three, going short distances, may be the cause of forfeiting this opportunity to get reduced rates for all.

When purchasing tickets, get from the Agent, the authorized standard form, headed "Conditions"—"Excursion Rates on the Certificate Plan," or, if preferred, send at once to me, and I will send the proper form for the Agent's signature when you purchase ticket, as the Southeastern Association has furnished me a supply.

Unlimited tickets can be purchased going to Knoxville, but the delegates must start home within three days after the adjournment of the Convention.

MRS. R. K. HARGROVE,
General Secretary.

Letter From H. B. Somellian.

DEAR DR. LAMBETH: I suppose you are informed of the great distress prevailing among our Cuban people here in Tampa. Many refugees are located here, and many of the cigar factories are closed. The suffering among the unemployed is appalling. We have established three soup-houses from which about 16,000 rations are served weekly. Were it not for this, I am quite certain many would actually starve to death. Many are sick and some have died among them. Our Churches here are doing everything possible to relieve the suffering; but the need is greater than the ability to help. Bed clothing, wearing apparel, shoes, hats and some cash is greatly needed. The latter is used to supply medicine and the needed articles for the sick. The Baptist Mission here and the Congregational are receiving help from all over their connectional territory. I have so far appealed to our Churches in Florida only, and many have responded. We want to do our duty in this charitable movement. The situation is about the same and will continue so for sometime to come. We are depending upon our friends at home and abroad to keep our supply from giving out. The spiritual good that is being done through this charitable work is simply wonderful. Some have been happily converted in our ser-

THE NEW WAY.



WOMEN used to think "female diseases" could only be treated after "local examinations" by physicians. Dread of such treatment kept thousands of modest women silent about their suffering. The introduction of

Wine of Cardui has now demonstrated that nine-tenths of all the cases of menstrual disorders do not require a physician's attention at all. The simple, pure

McELREE'S
Wine of Cardui

taken in the privacy of a woman's own home insures quick relief and speedy cure. Women need not hesitate now. Wine of Cardui requires no humiliating examinations for its adoption. It cures any disease that comes under the head of "female troubles"—disordered menses, falling of the womb, "whites," change of life. It makes women beautiful by making them well. It keeps them young by keeping them healthy. \$1.00 at the drug store.

For advice in cases requiring special directions, address, giving symptoms, the "Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

W. I. ADDISON, M.D., Cary, Miss., says: "I use Wine of Cardui extensively in my practice and find it a most excellent preparation for female troubles."

VICES and there are, in our own Church, about sixteen applicants to be received to full membership. I appeal to every pastor and congregation within the territory of our great M. E. Church, South, for help in this our time of great need. I am sure your noble heart will send up an earnest prayer to the throne in our behalf. May the Lord bless and keep you in my prayer.

Your brother in Jesus,
H. B. SOMELLIAN.
Tampa, Fla., March 8.

Important Notice.

The Annual Convention of the Little Rock Conference Woman's Parsonage and Home Mission Society, will be held in Hot Springs, April 28 to May 2.

The Conference officers, district secretaries and a delegate from each auxiliary is expected to be present at the opening session, Thursday afternoon, April 28.

These authorized delegates should send their names to Mrs. R. R. Moore, Hot Springs, Ark., by April 15, that homes may be secured in good time.

The St. Louis and Iron Mountain, Cotton Belt, Memphis and Little Rock, and Hot Springs railroads have kindly granted reduced rates for delegates and visitors to the Convention.

Through tickets to Hot Springs should be purchased, and a regular certificate receipt for same be secured from railroad agent on starting.

Where through tickets can not

Vegetables

can be raised at a profit, and the yield enlarged, if properly fertilized. Most fertilizers do not contain enough

Potash.

Vegetables need plenty of potash—at least 10%—besides the phosphoric acid and nitrogen.

Write for our books which tell all about fertilizers. They are free.

GERMAN KALI WORKS,
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Wedding Invitations

And announcements, latest styles; fine plate script, \$1 for 100, \$6 for 200, prepaid to any point. Visiting cards, 100 for 75 cents.

Central Printing Co.,

205 West Second St. LITTLE ROCK, ARK.
Mention the Methodist when answering.

be purchased, buy one to Malvern, taking receipt, and at Malvern buy ticket for Hot Springs and take receipt for this as well.

These certificates must be countersigned by the secretary of the Convention before presentation to railroad agent on leaving Hot Springs in order to get return ticket for one-third fare.

MRS. W. H. PEMBERTON,
Corresponding Secretary Little Rock Conference Society.

Annual Meeting.

The W. F. M. S. of White River Conference will hold its annual meeting at Searcy, April 21-26.

It is earnestly desired that every auxiliary be represented. Send names promptly to Miss Bettie Rives, Searcy, Ark.

Be sure to secure certificate of having paid full fare going, as we are trying to arrange for the customary reductions returning.

Dear sisters, let us make this gathering the subject of prayer and thought, that we may plan with intelligence and faith for larger success in our work for Christ.

MRS. J. C. HAWTHORNE,
Pres.
MRS. S. H. BARCOCK,
Recording Secretary.

Weakness and Nervousness.

"I have been taking Hood's Sarsaparilla for weakness of the spine and nervousness, and in a short time it had done me a great deal of good. I cannot recommend Hood's Sarsaparilla too highly. I have never been troubled as much with weakness since taking Hood's." MARY E. LEWIS, E. University Ave., Guthrie, Okla.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

Our Church at Home.

BALD KNOB CIRCUIT.

Our first Quarterly Conference has passed. We had a very good time, one that will not be forgotten by the people of Bald Knob. Bro. Cochran is very much in favor with his people here. After his sermon, preached on Sunday at 11 o'clock, he took up collection for Conference claims, \$34, which is over half of the assessment. I am to collect before Annual Conference. The people have treated me very nicely since I have fallen into their hands, and the prospects for a good year is very good. We ask the prayers of all the brethren.

Our district Conference is to convene at Bald Knob this year, and we are looking forward to a pleasant time. Pray that it may be had. Those who are expecting to bring their wives, please let me know at once. Your brother, very truly,

H. H. HUNT.

March 12, 1898.

MANSFIELD, ARK.

Dear Dr. Godbey: Allow me a short space in the paper, as I have not written a field note since Conference. I write this one under peculiar circumstances. My work is done in the Arkansas Conference. It is with a degree of sadness that I write this morning. I want to say a few words to my friends and brethren of the Arkansas Conference. It is hard to leave you, but I bow in humble submission to the will of Him that doeth all things well. I have given up my work, to which I had been appointed the third year. I had learned to love my people. They were so kind to us in our affliction, also in raising means to send us to a far away country, hoping that I may regain my health. We will start tomorrow for Southern Arizona. I can say to the preacher that follows me on the Cauthron work, "You will never serve a better people." Brethren, I take cars for Phenix, Arizona. I may hear the conductor on the grand old ship of Zion say, "Change cars for Heaven." Praise the Lord, I have a through ticket. If I fall by the way, or soon after I reach my destination, as the poet says, "When the roll is called up yonder, I'll be there." Pray for us. Your brother in Christ,

R. F. EMERSON.

March 10, 1898.

BIG BAY MISSION.

Our work consists of five churches and two wayside appointments. Everything is looking more cheerful now than when I came on the work. The spiritual condition of the work is better. We have three prayer meetings under headway but only one Sunday-school at present, but hope to have more soon. Also, in the way of financial advancement, we have a nice three-room parsonage under headway, and will soon seat our church at Lake City, with a seating capacity of about 300. Also, we are much encouraged over the prospect of building a church at Mosher this year, at a cost of not less than \$500.

I am very sorry that this work is

a mission. It is situated in the well known St. Francis river bottom, a fine rich country; we have within our bounds a number of wealthy farmers and two thriving towns, viz: Lake City and Mosher.

Bay is quite a nice little town, but is not on any boom. And in place of being a mission it should be a banner circuit, and we hope to make a steady move in that direction this year with the help of the Lord and the co-operation of the good people.

I am glad to say, too, that I was warmly received at all of the appointments, and I find more good friends on every round.

Brethren, pray for me, that I, a boy in the cause, may do some faithful work for the Master, and we will sing together, "Praise God from whom all blessings flow."

Yours in Christ,

J. T. SEATON, P. C.
Bay, Ark., March 10, 1898.

HERE AND THERE.

Bro. Godbey: Being detained from my own charge, I had the pleasure yesterday of attending the quarterly conference of Walnut Hill, Rev. Finley being in charge and Rev. Maynard, presiding elder. The cold, inclement weather prevented much interest, the meeting closing at 11 o'clock service. Bro. Maynard preached a good strong edifying sermon and baptized the beautiful child of Bro. Finley. Bro. Maynard is quite acceptable, being pleasant, affable and kind to all. He will be a success on the district. Bro. Finley is doing well, being well received on the Walnut Hill charge. I was truly glad to hear through Bro. Maynard that the preachers generally through the Newport district were well received. I see in last number of N. C. A., Drs. Frank Richardson and Paul Whitehead are cutting out work for our giraffes in church convention May next at Baltimore. The brethren are not agreed exactly as to how much cloth is necessary in order to a proper fit pertaining of the presiding elder. Bro. R. thinks 4 years at a time enough for any one man filling the office, while Bro. W., being a presiding elder 16 years, thinks no radical change necessary. Dr. R. says he has no ax to grind and possibly filled the office, however, he does not say. Bro. W. does not say whether he has any ax to grind or not.

Now, Bro. Godbey—like the distinguished Frank Richardson, this writer has never had, and never will have a cause to log-roll or wire work or seek promotion, and would voluntarily retire before doing such a thing, nor do I accuse any brother doing so, but the larger number of men filling the office of presiding elder, seemingly come to this conclusion: That they can not afford to take a down step from the high and lofty position of presiding elder to that of a circuit or mission work. A first-class station or transfer is just as low as they want to descend. Let the law as indicated by Bro. Richardson be enacted. Let the men filling the places of presiding elder, know that they have no life tenure to the promotion, and should one

man be appointed 4 years consecutively, let him step down and out, and another brother, just as worthy and competent, take his place. There is something about that office, either of honor or money, that makes most of the brethren filling the place loth to give up. Bro. Godbey, the most of the friction respecting our machinery is right here in this office of presiding elder, and the oft appeals from our pulpits, from both presiding elder and preacher in charge in regard to money. People get tired of public collections. Other churches support the ministry as well as we, and as willingly, and yet they seldom take up a collection publicly. I mean their preachers seldom do. Let the stewards do all this sort of thing, mostly privately, taking it out of the preacher's hands, and change up the presiding elder office and we will have less friction, less complaining, more giving and more praying.

J. F. ARMSTRONG.

WALNUT RIDGE.

Mr. Editor: I was deprived of the cherished privilege of attending the last session of our conference, on account of serious malaria trouble which continued some time after the adjournment of conference, and kept me back several weeks from my pastoral work, which, to me, was a greater affliction than the failure to be at the conference. But thank God, impediments have been removed, unfavorable environments have changed, and we are now, and have been for some time, the favored occupants of the neat, cozy parsonage in Walnut Ridge, feeling pretty well adjusted to the new conditions, with work favorably in hand, and with a deep sense of gratitude, we say:

"But out of all the Lord

Hath brought us by his love;

And still he doth His help afford,

And hides our life above."

Our gracious Heavenly Father, who notes the path of the falling sparrow, and numbers the hairs of our heads, has caused the lines to fall to us in pleasant places. We are in the midst of a kind-hearted and generous people, who make us feel that we are indeed at home, among friends where we shall not want for any good thing.

Already they have assured us of the deep interest they feel in our physical wants by a nice "pounding," the significance of which is too familiar to your readers to need an explanation, and which we accept as an earnest of what is to follow. And by this manifestation of their loving regard for our temporal wants we are encouraged to expect of them the greater favor of being remembered by them daily at a throne of grace, that we may be blessed with an abundant supply of the bread of life to strengthen and prepare us for the arduous and responsible duties involved in the relation which we sustain to them as their servants in the Lord. We would assure them of the deep interest we feel in their highest good, and of our remembrance of them in our daily prayers.

And now, with improved health

and increased vigor of mind and heart, and a keener appetite for the work of the Lord and the salvation of lost men, and with a stronger faith stimulated by the prayers and co-operation of an intelligent and appreciative Christian community, I take fresh courage and enter heartily into the spirit of the words of Charles Wesley:

"Let us take up the cross,
Till we the crown obtain,
And gladly reckon all things loss,
So we may Jesus gain."

Our people measure up to a high standard of intelligence, refinement, morality and hospitality. What we need above everything else is a great spiritual awakening. Without strong spiritual life there can be no large measure of success in Christian effort to bring the people to Christ.

We ask the readers of the METHODIST to pray for us, that we may be visited with a mighty revival of spiritual power, and then, and not till then, will we teach transgressors the ways of God, and sinners shall be converted unto Him. Then shall Christ be exalted in the hearts and lives of the people.

J. M. TALKINGTON.

Walnut Ridge, March 1.

When they put a man in jail, he cannot follow his natural inclinations. He cannot eat what he wants to—he is limited to a very frugal diet. Is it not equally true of a dyspeptic? For all of the real enjoyment he gets out of life, he might as well be in jail. He cannot eat what he likes, nor enough. He suffers much, gets little sympathy. At first, perhaps a little heaviness in the stomach, a little sourness, windy belchings and heartburn; headaches and biliousness and a foul taste in the mouth in the morning. Chronic constipation is almost inevitable, and means that the body is holding poisonous, impure matter that should be gotten rid of. The poison is being reabsorbed into the blood and the whole body. Impurity in the blood may lead to almost any disease. Constipation is the start of it all. Dr. Pierce's Pleasant Pellets cure constipation, cure it so it stays cured. No other remedy in the world will do that.

Send 21 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N. Y., and receive Dr. Pierce's 1008 page Common Sense Medical Adviser, illustrated.

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.

CONFERENCE COLLECTION CARDS—To raise conference collections the card system has been used successfully by many pastors. We have the cards printed for members to subscribe to these funds. We send them postpaid at 50 cents per 100.

GODBEY & THORNBURGH.

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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.

LEWIS: Rev. W. D. Lewis, a local preacher, has ceased to labor and to live. After a long and useful life, he has gone to his reward, leaving behind him the fruits of his toil to bless the world, and the heritage of a good name to his bereaved family. He was born in Cornaker county, Ala., October 21, 1819, living there until about 1839, when he moved to Mississippi, but in a year returned to his home in Alabama. In the fall of 1841 he was converted, and soon after joined the Methodist Church. He was married to Miss Elender Dean in January, 1842. More than eleven years ago she went to her reward. During the same year he was licensed to preach and has ever since engaged in this work in some degree. After his marriage he returned to Mississippi and in 1867 he came to Texas, his home having been mostly in Cherokee county, where he closed his pilgrimage. He was ordained deacon in 1858 by Bishop Paine, and was ordained elder in 1868 by Bishop Doggett. He preached his last sermon on his 78th birthday, and soon after was confined with the affliction that ended in his death February 3, 1898. As a supply in the East Texas Conference, he served faithfully for four years, and as a local preacher was useful in the Church. As his pastor, I found him helpful to me and to the work. He lived in faith and died in peace. Four children have preceded him to the world beyond, and five survive to scatter seed in the field of the world. Two boys and three girls remain to comfort each other; and may the comforts of grace be theirs.

V. A. GODFREY.

MURPHY: On the 30th day of December, 1866, Seabrun L. Murphy was born in Marion county, Tennessee. When he was 2 years old he was brought by his parents, John and Dicie Murphy, to Arkansas, in the spring of 1869, and here in the neighborhood of Sulphur Rock, he was brought up, in the midst of a religious and God fearing community. On March 7, 1894, he was married to Miss Hattie Pascoe, a young lady of profound piety and deep religious convictions. A happy choice for a young man of high and noble aspirations. To them no children were born, but they were happy in each other's love and tender care. Her influence over him was of the right kind. It was for God and his glory. In June of 1894, while a revival was being conducted in Sulphur Rock by Rev. F. R. Noe, assisted by Bro. Cantrell, of the Arkansas Conference, Bro. Murphy sought religion, and one day while plowing in the field he gave his heart to God and was happily converted, and rejoiced greatly in his new found peace. He at once joined the Methodist Church, of which he lived an exemplary member and had a happy Christian life. And all the while, but especially during his last illness, he loved to sing:

"How happy are they,
Who their Savior obey,
And have laid up their treasures above."

Till about sixteen months ago Bro. Murphy was very healthy and of exceptional physical vigor. But to the surprise of himself and friends, he took consumption, and all his earthly plans and prospects, bright though they were, were blighted. He sacrificed all he had in quest of health, but in vain, it availed him not. The disease baffled all skill and claimed its prey as its own. He wrestled bravely with the awful monster; but the time was surely coming when the struggle would be over. He must succumb. So, on the 25th day of January, 1898, he peacefully fell asleep. God's grace sustained him, and he was joyous even in the struggle of death. Only one thing agitated his mind, that

was a great desire for the conversion of his irreligious friends.

W. F. WALKER.

Sulphur Rock, Ark.

ARMSTRONG: Mrs. Sarah E. Armstrong, wife of Harrison E. Armstrong, daughter of George F. and Susan McLaughlin, died on December 25, 1897.

Sister Armstrong, as a daughter, was exceptionally good; as a sister, kind and considerate; as an associate, she was worthy of the best in society. Having passed through all the stages of young life without spot or blemish, at the age of 20 she professed faith in Christ and joined the Methodist Episcopal Church, South, in which she lived an exemplary member up to the last. She was married to H. E. Armstrong March 20, 1871, assuming the delicate responsibility of a step-mother as well as a mother, both of which positions she filled as a Christian woman only can without murmuring and complaining. Seven months before her decease she was stricken down with a complication of diseases, and by which she slowly wasted away till the end came. About two days of the last she was unconscious, but on the last day, in the afternoon, waking up suddenly, she called her husband and children about her bed, bade them a kind farewell and gave careful directions as to her burial outfit, all of which was to be plain and simple, then told them she wished to be laid away at Nichol's Chapel, near where she had spent most of her life, where she had held her membership during the whole of her religious life, and then naming the one whom she wanted to preach her funeral sermon she fell back into an unconscious state, in which she remained to the end.

Thus has passed away one of our best women, leaving a family of boys and girls but partly trained for life's duties and trials.

I. L. BURROW.

Altus, Ark., February 15, 1898.

GRANT: Mr. and Mrs. I have just received the sad news of the death of my dear father and mother, A. J. and R. A. Grant, which occurred at the home of my sister, Mrs. Annie Collier, in Pocahontas, Ark. Father died February 25, and mother, March 2, 1898. They were born in Montgomery county, Tenn. Father was born January 16, 1816; mother was born July, 1818; they were married in 1836, and moved to Pocahontas, Ark., from Henderson, Ky., just before the breaking out of the late war. They were never away from each other in life only for a short while, and when it pleased our heavenly Father to take one he suffered them not to be separated then only for a few days. They were both members of the Missionary Baptist Church when they moved to Arkansas, but father never united with any church. After moving here mother joined the M. E. Church, South, and remained in that Church until her death.

O how sad to give them up, and while our hearts are overflowed with grief over our loss of them, we bow submissively to the will of him who doeth all things well. It was the will of our heavenly Father that I was not present with them. How shocked when I received a letter from sister, saying, "Pa was dead," and on the day I received it mother, too, passed away. They were kind, indulgent parents, and generous hearted neighbors, inoffensive, always attending to their own affairs, and bothering no one. They were both hard workers until old age crept upon them and forbade them doing more. For several years they were scarcely able to do anything. Thus our loved parents are gone. We will never see them here again; never shake those poor old hands that have done so much for us; those hands that have brushed away our tears in childhood and smoothed over the rough places for our childish feet to tread. Those hands are now folded and cannot respond to our touch. We can follow them to the brink of the dark river, but they must cross alone. Goodby, dear father and mother, I trust the good Lord to meet you again. An affectionate son,

A. M. GRANT.

PENICH: Little Grover Cleveland Penich was born November 24, 1892, and died February 26, 1898. Though he

was so young, yet he was a great comfort to his parents. Just a few days before his death he was at preaching, and when I called for all the children who wanted to give their lives to Jesus, he was among the first to come. He has now gone to live with Jesus and other loved ones. Dear parents, you will not be separated from him long, be faithful, and you shall meet him again.

R. W. MCKAY.

Fordyce, Ark., March 11, 1898.

WILSON: Bro. J. Edgar Wilson died in Blossom, Tex., February 7, 1898, aged about 25 years. His last illness was brief, but his suffering was intense. He had recently come to Texas from Walnut Ridge, Ark., where he had been engaged in the drug business. He had, in October last, buried his young wife, who was the daughter of Mr. A. C. Phelps, of Walnut Ridge. Up to the time of his wife's death, he had not, for a long time, been in the full enjoyment of religion, but this stroke of divine providence humbled his heart as it had never been before, and he gave himself completely to God, and was happy the few remaining months of his life. Before he was taken sick he wrote his will, seeming to have an impression his course was about finished. This will was found in his trunk after his death, and is a precious document, indeed. One sentence in it is as follows: "Tell all whom I have been a stumbling block to that I found Jesus, and he saved me from all sin." The closing sentence was, "I am happy in Jesus while writing this, and feel that it is only a step across to Jesus and loved ones. Farewell." I talked with him just a few hours before he died, and he said, "All is clear between me and my God; I feel that he saves me from all my sins."

We laid him away beside his young wife at Clover Bend, after having his funeral service in the Methodist Church at Walnut Ridge. According to a request contained in his will, the same songs were sung at his funeral that were sung when his wife was laid away last October. Altogether, it was an exceedingly sad, and yet glorious death and funeral. I shall ever be thankful that it was my privilege to be with him in his last hours, and participate in his funeral services.

R. C. HICKS.

Pastor M. E. Church, South.
Blossom, Tex., February 28, 1898.

DIXON: Isabella, the subject of this sketch was born in Anson county, Ala., February 17, 1849. Moved to Arkansas with her parents when but a child; joined the M. E. Church, South, at the age of 13; was happily married to Mr. J. H. Dixon November 22, 1866. To them were born ten children, who were all reared in the Church and for the Church. Three children preceded her to the grave, little Lizzie, Julia and Virgie; beside them she was laid. She leaves a husband, four daughters and three sons, besides a host of friends to mourn their loss. Indeed, we have lost a friend. Sister Dixon was perfectly devoted to the Church and all her interests. It can be truly said, "hers was a goodly heritage." I, as her pastor for three years, was thrown with her a great deal, and always found her looking on the bright side of life. Her life was one of labor. She ever strove to raise her children for God; indeed, they show it; all are good, faithful and true to the Church. Her sun of life set at the home of her daughter, in Pine Bluff, whither she had gone, February 6, 1898. From there she was taken to Wesley Chapel Cemetery, and laid away to await the redemption of her body.

The writer, her former pastor, preached the funeral sermon, assisted by Bro. E. Garrett. Lovingly,
J. W. WHITE.

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THE ARKANSAS METHODIST.

WEDNESDAY, MARCH 26, 1898.

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Notice.

To the Pastors of the White River Conference.

DEAR BRETHREN: Our general secretaries Morrison and Lambuth are urging early collections for Foreign Missions. It will save the expense of interest. If you can get it this month and send it to Bro. G. W. Cain, Missionary Treasurer, at Nashville Tenn., that much of your work will be done.

Some of our brethren in the Domestic work have applied to me for help but I was not prepared to help them. Please send your Domestic Mission money to me as soon as possible.

F. R. NOE.

To Epworth League Chapters of Arkansas.

Our State Conference meets in Jonesboro June 14-16. It will be one of the finest representative bodies of Leaguers ever assembled in our state. Do not delay electing your delegates, each Chapter is entitled to four and the pastor may be one of the members. Remember the two dollars state dues, which, send at once to Miss Lula Hale, Sec. and Treas., Little Rock. Begin singing the songs in the Young Peoples Hymnal,—this book will be used,—that we may have the best singing of any Conference heretofore. I trust Presiding Elders and Pastors will render all assistance possible in these matters.

JAMES THOMAS.

State Pres.

Little Rock, March 18.

We are making an effort to raise funds to erect a monument at the grave of Uncle Henry Hays. Who wants to give a dollar for this worthy cause. We want as much as sixty dollars. Sixty persons giving one dollar each will make it. I ask especially that the pastors of the Batesville District lay the matter before their congregations, and send the collections to me at Gulley, Ark., or Mrs. Lizzie Craige, Melbourne Ark.

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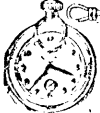
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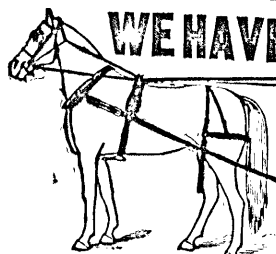
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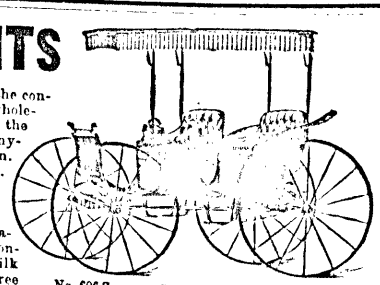
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