

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
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OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

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Missionary Conference.

During the past four years the president of our Conference Board of Missions, Rev. J. R. Moore, has labored to stimulate interest in mission work by an annual meeting in that interest.

From twenty to thirty preachers, and a number of members of the Woman's Missionary Society have attended these meetings. The programmes have been carefully arranged to give as much instruction as possible.

Those who have attended the meetings have always expressed themselves as much profited thereby. It is observed, also, that the conference mission collections have been somewhat stimulated.

The mission conference was held, last week, at Arkadelphia. The attendance was a good average. The President, Brother Moore, and the Secretary, Rev. James Thomas, entered into the work with fervor. The great students' convention at Cleveland had so inspired the secretary that he strengthened us all in his talk. The general sentiment was expressed that the only way to raise money for missions is to lay the case upon the conscience of the church. Another method may raise more money on the spot but will recoil with damage in the end.

It was not deemed best to encourage churches and Sunday-schools to take up special objects, but to trust all to the Mission Board, and give all contributions into the treasury, subject to their disposal.

The Little Rock Conference has contributed but 13 cents per mem-

ber during the past year for foreign missions. They have spent four times that much, no doubt, for tobacco. Is there any real seriousness in our professed zeal for Christ's cause?

The Womans' Parsonage and Home Mission Society gave the Conference a reception at Sister Bodie's on Thursday, from 4 to 6 p. m. There were songs and prayers, and reports of work, social fellowship and refreshments. Truly, a religious entertainment.

President Pope invited the Conference to visit the Arkadelphia Methodist College. The orchestra gave us a delightful entertainment. There are no expressions regarding the college but of confidence and satisfaction. The school is every way worthy the support of the church.

Our home was at Sister Bodie's, where the kindest attentions were shown to myself and wife. A Christian love which will be gratefully remembered.

The Conference adopted resolutions of thanks for the hospitality of the good people, and this to our afflicted Bro. Boggs:

"Whereas, we have heard of the sad bereavement, in the death of his wife, of our brother, Rev. W. E. Boggs, late a member of the Little Rock Conference, now stationed in San Antonio, Texas, an eminent preacher, and a brother dearly beloved, therefore,

Resolved, That this Missionary Conference, of the Little Rock Conference, tender to our afflicted Brother Boggs our loving sympathy and prayers.

J. E. GODBEY,
J. R. MOORE."

At Warren and Monticello.

Dear Dr: I got home to-day from Warren, where I helped Rev. R. A. McClintock four days in his protracted meeting. The first night the weather was bad and there were only 7 present, but as the meeting went on the people filled up the house, and the interest increased at each service. One result of the meeting up to the time I left was the gathering of 9 members into the church, and the most hopeful feature of it is they were children and young people. The pastor is earnest and anxious. The meeting was to be continued.

The church at Monticello is in a

growing state. Every interest of the church is being considered. The P. C.'s salary is being paid. The collections ordered by the Conference are being duly met, and the good women and girls have laid their fair hands on the parsonage and it is being rapidly improved.

The Ladies' Parsonage and Home Mission Society has raised money to place a nice stairway in the hall and to make other much needed improvements. Misses Coley Bell and Maybell Wright were appointed and soon raised money to build several lines of fence about the parsonage lot. But the little girls capped the climax by raising money and placing a fine No. 8 cook stove and other fixtures in the store-room. It was a scene of delight to see a dozen or two of them crowd into the parsonage to-day to see the delivery wagon unload the result of their labors. 'Tis a happy thought that after a while each of these little girls will be a leader in church work in the community in which she lives.

We have had but few additions to the church, but, before this finds its way in print, we will be in the midst of a meeting.

T. O. RORIE.

Nashville Notes.

Dr. Young J. Allen, of China, is spending a few days with friends at Vanderbilt. Last night he talked to the students on the subject of missions. His talk was a comparison of the conditions, from a missionary standpoint, in 1858 and in 1898. He said when he decided to go to China in 1858 he was discouraged in his plans by nearly every one. But he went, and after a voyage of one hundred and ninety days, he reached China, where he was anything but gladly received. Now China is glad to receive every missionary. Dr. Allen spoke of the influence of the Christian press and education in China. Through printed matter many are led to Christ before they even see a missionary; and thousands are studying the Bible in the schools and colleges.

Dr. Allen will visit Vanderbilt again in April. He will attend the General Conference, and while in the United States will deliver missionary addresses and engage in other work to arouse mission interest for China.

Mr. Chas. N. Crittendon, who was mentioned in a previous letter, is now in the city. We had the pleasure of hearing him this morning. No one can hear him without getting a deeper insight into the heart of Christ. Mr. Crittendon

is one of the most remarkable men engaged in religious work in America, but by some he is regarded as a religious crank. A few years ago he was a business man in New York City with an income of \$50,000 per year. Through the death of his little daughter, Florence, he was led to Christ. Almost as soon as he was converted he was asked by an old crippled missionary to go with him down into the slum district of the city to do some mission work. Mr. Crittendon accepted the invitation. He became interested in the work, and after that he often spent all night and day in dark and dirty cellars and attics, telling the message from Christ to the outcast and the fallen. Many times he would spend the night in the missions and on the streets and then at day-break he would go home and with closed blinds sleep a few hours and then go out again for the day, and, perhaps the night. He told us of several conversions which he had seen on the streets at 2 o'clock in the morning, of poor outcasts who never knew what it was to get a friendly word. One day with the old missionary he visited two sick girls, and after having prayed with them, he said: "Nellie, go and sin no more." The question came to his mind, where could she go, for there were no friendly hands stretched out to fallen women. He said that there should be a place for them, and in a few weeks a door was opened for them, which has never since been closed. The house was named "The Florence Crittendon Rescue Home," in memory of his little girl. Through Mr. Crittendon's efforts many such homes have been established, and his life will leave its impress upon American history. He has given up business, and now travels and works all the time. He will hold three services in the city tomorrow. Mr. Crittendon has not been puffed up by the notice which the world has given him, but he is as simple and as plain as a child. The history of his life forcibly illustrates the words, "God moves in a mysterious way His wonders to perform."

Under the supervision of Dr. Lambuth a missionary Conference is now being conducted in Wesley Hall. It opened last night with Dr. Allen's address and will close Monday at noon. The Conference is attended by students from the colleges of the city. Its purpose is to prepare students to do mission work, and to intensify the missionary interest in our churches and Leagues. Dr. Lambuth is assisted by Messrs. Brockman, Mathews and Cobb.

J. M. C.

Saturday, March 26,

Contributed.

OLTON.

CHAPTER II.

BY W. P. WHALEY.

If thou art worn and hard beset
With sorrows, that thou wouldst forget,
If thou wouldst read a lesson, that will
keep
Thy heart from fainting and thy soul
from sleep,
Go to the woods and hills!—No tears
Dim the sweet look that Nature wears.
—Longfellow.

But Olton was not a city in those days—it was a country town. Cheap cottages, with here and there a dwelling of more imposing proportions, straggled along its crooked streets; and gardens, orchards and fields lay irregularly about.

It is said that one of our western cities raises, annually, within its corporate limits, enough corn to meet its demands. Olton was up to this years ago.

It was, as I say, a country town—part country and part town. It was like a bad man with good streaks; or a good man with some failings; or, better still, a Methodist backslider, who has not yet lost all his religion.

There was yet standing an occasional grove of the native forest. Every such grove, in a town or city, is a redeeming feature; but the city is a relentless foe to the native trees. The cruel ax is laid to the root of them; and man-improved switches are ordered from the nursery.

Some people are the same way about religion. They won't have the religion God offers, and which is adapted to the human heart. They reject it, and set out a few puny plants of human morals that generally die for want of attention.

The red brick court house, with a half dozen shadowing oaks, stood in the centre of the business square. Did it ever occur to the reader that there is an intimate relation between business and courts? When men began to accumulate property, they began to have differences; and when they began to have differences, they began the mental manufacture of methods of adjudication. I know it is sometimes gently hinted that some of these law factories are shabby pieces of machinery; but I am prompted to swell with indignation and reply that, anyway, they somehow manage to grind out the laws by which our great nation is governed.

In the age of the patriarchs, men didn't understand the modern processes of law. If Lot and Abraham both claimed a section of land, the matter was settled between themselves; and one quietly moved away and said nothing. If there were counter claims to a well of water, the disputants met, understood each other, made pledges, entered into covenants, and set up stones as witnesses. The good thing about these witnesses was their ability to tell "the truth, the whole truth, and nothing but the

truth," without fear of personal violence. They were hard to bribe.

Half the suits in court could be avoided if the parties were disposed to do right. Honesty, frankness, manliness, will render a verdict more satisfactory to all concerned than can be bribed from courts or tortured from juries. "Brother going to law with brother" is a "monster" vice "seen too oft."

There were churches—white churches—white churches with tall, graceful spires—in different quarters of the town, surrounded with native oaks, beneath which spread a carpet of "living green."

There were bells in these tall spires, bells full of music that broke like a call of heaven upon the holy calm of a Sabbath morning—bells whose mellow tones carried almost the same authority in warning, assuring, and comforting as the threats, promises, and invitations of the Scriptures.

I am sorry the church bell is coming to be considered out of date in some places. It looks too much like trying to silence the Church. It is a painful reminder of the spirit of "good taste" (?) that asks the preacher to cool his ardor, modify his speech, and soften his terms. It seems that the world is very anxious to sleep. It had just a short nap between the Reformation and the Wesleyan revival. Since Wesley and Whitefield shook us and called us, we have been pretty busy; but some seem to be getting drowsy now. They want ease and quiet. A bell jars them, a preacher's zeal startles and annoys them, and an old-time Methodist shout mortifies them, because it is so "indecent" and out of "order." "Could ye not watch with me one hour?"

Of course there was a school house on a hill in the northern limits of town—the "academy," it was called. The first "academy" was a grove near Athens; and Plato was the teacher. Some of his pupils, in spite of the uncomfortable "building," limited "equipment," and "old-time teacher," became fair scholars.

The "academy" at Olton put a few persons on the way that has led them to eminence and scholarship. Two went to congress, one became governor, one wrote a book, several went into business, some became lawyers, some were sent to the state legislature, and the others served "their day and generation" in the penitentiary.

The equipment for schools in those days was teachers. It is doubtful that the colleges of this generation will turn out a larger proportion of justly eminent men, with all their superior advantage in equipment—gymnasium, football team, base-ball nine, etc.

I should be honest enough to confess my belief that this generation might become unprecedently eminent in the science of pugilism if the course of study were not so fatal; but as many of the most promising fall on the field of training, in their utter devotion to this revolutionizing science.

What a pity! If these athletes could only live! How they would

draw the world, gaping in wonder, after them! How they would revolutionize the science of war, and put to shame all the legends of the mythological Titans!

The academy was white, too. I like white. I know it is old fashioned, but I like it. Lots of people like it, too; but they are ashamed to say so, because they don't want to be thought "out of date." It is out of date because it hurt some fellow's eyes, and he started the "fad" of coloring. Most people will follow a fad with "beautiful devotion," but won't stick to a principle.

So our houses are red, blue, green, yellow, etc., but not many white. White is too white now.

It is the fad now to have more or less coloring matter in your religion. Religion "as it is in Christ Jesus" is too religious for "up to daters." A few "old fogies" may take it "just so;" but they are only the "few there be that find it," and must not be allowed to "set the fashion."

So, some take the form without the power; some take the heaven and leave out the hell; and others prefer to take the hell and leave out the heaven. Yet, even in this weak generation, there are some strong ones who take the whole undiluted and unadulterated dose, and live and get along.

But what prodigies they are! The atheist hoots at their foolhardiness; the agnostic is amazed at their simplicity; and the hypocrite wonders how they can go so far with the matter.

(To be continued.)



Fishing for Health.

When a man breaks down with that dread disease, consumption, and recognizes his condition, he starts out to fish for health. He tries this thing and that thing. He consults this doctor and that doctor. He indulges in all kinds of absurd athletic exercises. He tries first one climate and then another. He tries the rest cure and the work cure. He grows steadily worse.

That is the story of most consumptives. Finally, when the consumptive dies, the doctor shrugs his shoulders and pronounces consumption incurable. A thirty years' test of Dr. Pierce's Golden Medical Discovery has demonstrated that it cures 98 per cent. of all cases of consumption, if taken in the earlier stages of the disease, before the lungs are too far wasted. In a consumptive there is a weaker spot than even the lungs. That spot is the stomach. A consumptive never really begins to die until his stomach gives out. The "Golden Medical Discovery" not only braces up the stomach, but acts directly on the lungs, healing them and driving out all impurities. Honest medicine dealers will not urge you to take an inferior substitute.

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Contributed.

Ad Clerum.

A preacher should never be guilty of evil speaking. He should exhort the saints "to speak evil of no man," Titus, 3: 2, "to put away all clamor and evil speaking," Eph. 4: 31, "to refrain the tongue from evil," 1 Peter 3: 10, and such like. Certainly the preacher ought to be an example to the flock. In his conversation with the people he has reason to be guarded above other men, to injure no man's reputation and sow no seeds of strife or ill-will by his careless words of evil speech about those who are absent. But more especially in the pulpit. Here it is his province to inculcate righteousness and expose all wickedness to condemnation, showing the exceeding sinfulness of sin, reproving and rebuking with all authority. But all this should be done, and may be most effectually done without uttering a word of reproach directly against any individual soul. He may hold up the mirror of gospel truth in such way that every sinner may see his own horrid image and blush and shudder and repent. That is the work, not to call other people's attention to the sinner, but to call the sinner's attention to himself. That is the preacher's motive, if his motive be pure. How many examples of this does the ministry of Jesus afford! When surrounded by a clamorous mob of hypocrites insisting upon his judgment on an erring woman he said not one harsh word to them or to her. No, nor one harsh word about them. He simply said: "Let him that is without sin among you cast the first stone," and every one was personally convicted of his own conscience. If he had denounced them, they would only have been angered. He is the most skillful in using the sword of the spirit who can most effectually expose a man to himself without attracting the attention of any one else to the personal picture. The superior excellency of our Lord's method appears in this and in the fact that he could thoroughly awaken a sinner without a word of censure or reproof. "He told me all things that ever I did," said the Samaritan woman, and yet he had not mentioned anything she had ever done with one syllable of reproach or blame. Peter knelt down before him saying, "I am a sinful man, O Lord," but no one else said, he showed up Peter today and exposed all his rascality. Jesus did bitterly denounce those who thought themselves, and were thought by others, to be patterns of righteousness, but they were not so much horrified by this as they were by the kind and tender way in which he preached to publicans and harlots. It was written of him, "He shall not strive nor cry, neither shall any man hear his voice in the street. A bruised reed shall he not break and the smoking flax shall he not quench, till he send forth judgment unto victory, and in his name shall the gentiles trust."

He is our example, and the coun-

sel given to his ministers in his word, is, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness, instructing those that oppose themselves," 2 Tim. 1: 24.

I think a preacher in the pulpit should never indulge in personalities; or, if there be any mention of persons it should be only with commendation and respect. If personal reproof is necessary, it should be privately administered. Blessed is he who has the wisdom and grace to administer reproof so tenderly, lovingly, wisely as to effectually cure and not aggravate the evil. Not only should a preacher in his sermons never mention the name of any one by way of reproach, but, I think he should equally avoid the disrespectful mention of any community or organization of men. He should never speak of Baptists, Presbyterians, Roman Catholics, or other denominations of Christians, as holding such and such of false doctrine, or as having such or such custom or polity which is criticized and censured. It is not in good taste and savors of evil speaking. I never hear a minister of another denomination undertake to speak of Methodists, criticizing them unfavorably at any point, but that he shows ignorance or evil purpose. Whether he designs to do so or not, he mistakes and misrepresents the doctrines, polity and work of the church. Let no Methodist preacher lay himself open to similar charge. So, a preacher should not mention to censure Masons, Odd Fellows, Knights of Pythias, or any other fraternal order. He need not indulge in vituperative speech concerning Mohammedans or Mormons, much less of any Christian body. If false doctrine must be attacked, let the doctrine be examined, tested by the word of God, its falsity or dangerous tendency be pointed out, but let there be no ugly abuse of those who hold and teach it. "Ye do err not knowing the scriptures neither the power of God." Such was our Lord's method with the Sadducees. He did not assail them with vile speech. Yet they retired acknowledging themselves put to silence.

A preacher should never denounce personal sinners, present or absent, either by name or pointing them out in any other way, and call them infamous scoundrels, base hounds, gourd-headed fools, etc. It is in bad taste, savoring not of that sound speech which cannot be condemned. It does not reach and save the persons so reproached; and what other good motive could actuate the preacher?

The preacher ought not to speak in condemnation and bitter censure of the courts of justice, of the leg-

islature, of congress, of the Democratic, Republican, or any other political party, or of individual politicians and party leaders. Especially should he never name in the pulpit, but with respect, any man holding official position in the government. President, governor, judge, mayor, sheriff, congressman, legislator, constable, should be safe from any attack in the pulpit, in either his official or personal character. "Thou shalt not speak evil of the ruler of thy people," Acts 23: 5. They are the unjust who "despise government and are not afraid to speak evil of dignities," 2 Peter 2: 10, and Jude 8. But the Christian minister is to "put them in mind to be subject to principalities and powers, to obey magistrates, to speak evil of no man, to be no brawlers, but gentle, showing all meekness to all men," Titus 3: 1. This cannot be done by reviling public men and representing them as unworthy of all confidence or respect.

The State and its officers ought to protect the church and the ministers of religion. The church and its ministers ought to support the State and the officers of government, by prayer for all that are in authority, by inculcating obedience to magistrates and honor to whom honor is due because of public trusts held in charge.

The State ought not to persecute the church, nor allow the rude mob to assault or insult worshipers or ministers. The church ought not to weaken the authority of the State nor allow the rude mob to insult or traduce the administration of the government or the officers, who represent the same.

The State owes respect to religion and to the church, as the custodian of religion. The church owes equal respect to government, and to the State, as the custodian of government.

The officers of the State owe respect to the ministers of the church. The ministers of the church owe equal respect to the officers of the State.

If the officers of the State do not treat ministers of the gospel with respect, it is a shame. It is an unspeakable shame if the ministers of the church use vile speech in return for good, and while protected and favored by the State, cover the servants of the State with opprobrium and scorn.

It were a shame if the governor of the State, in official documents, should speak of men honored by the church, ministers and official representatives of the church, as thieves and infamous scoundrels. It is much more a shame for authorized ministers of the church, in their official work, to denounce

governors or other men honored by the State as thieves and infamous scoundrels.

Such conduct by preachers of the gospel pleases some people. Such conduct by State officials toward the ministers of the gospel would equally please some people.

As a minister of the gospel, I blush to acknowledge that the officers of the State have been more courteous to ministers of the gospel than ministers of the gospel have been toward officers of the State.

Brethren, I have taken the liberty of showing my opinion.

J. H. RIGGIN.

The Hot Bed.

Mr. Editor: Will you be so kind as to give me a small space in your valuable paper, which is a welcome visitor each week. I have just read Dr. Babcock's article on the "Hot Bed." I want to endorse every word he has said. I agree with him that it is time the church was marshalling her forces against these hot beds of crime and disgrace. But I just want to ask one question. How can we marshal our forces to any great effect, when we have so many members, that are in sympathy with these "hot beds," who will skulk in at the back door and hide behind the screen, and drink down this solution of crime and disgrace? This same member will pay the whiskey men two or three dollars on Saturday and go out to church on Sunday, and nod and snore while the preacher is preaching. And if the preacher takes up a collection for some poor widow woman in distressed circumstances, they will not put in a cent, and go off grumbling about the preacher always calling for money. They don't want the preacher to say anything about whiskey. If he does they are ready to ship him.

They want the church to go in company with the oil mills of hell. We have churches that argue more about the mode of Baptism than they do of sin and whiskey. We hardly ever hear their preachers saying anything about whiskey. Some of their members are like ours; they too will perfume their breath with the extracts of this "hot bed," and go out to church on Sunday, and if some one says anything in his sermon about whiskey, they will go off saying a man's religion ought not to have anything to do with his politics. These very same people who argue that a man's religion has nothing to do with his politics, they have not got enough religion to control their politics. And the church that does not fight sin in all her forms, is not doing her duty.

The church that goes along and allows drunkenness and whiskey, side by side, is dying out, and it ought to die out. The sooner the better for the young people of our land.

Yours truly,
W. F. WAYMAN, L. P.

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Contributed.

LICENSE: FOR OR AGAINST.

What Will the Voters Say?

No. 8.

SIDNEY H. BARCOCK.

The license system is not only vicious in its principle, as I have shown, but is ineffectual as a remedy. The men who proclaim so lustily that "prohibition does not prohibit" would have us believe that license does. Many go so far as to claim that prohibition increases the consumption of whisky and license decreases it. They unblushingly assert that prohibition laws create "blind tigers" and a larger demand for whisky, while license laws bring the saloon under law, decrease the quantity of liquor sold and provide ample revenue.

Men set up this plea for license either because they do or do not know the facts. If they do not know the facts they are themselves deceived; if they know the facts they are trying to deceive others.

There is only one way for a government to fail to reach the results of its own legislation, and that is to fail to enforce its laws. Law is a dead letter in the statute books unless the power enacting gives it life. In all law, however, there is supposed to dwell the potency of the law maker. The government ordaining the law is the life and power of the law.

No law, whether good or bad, whether it refers to great or small matters, has in it the power of self-enforcement. Any law, whether mandatory or prohibitory, is effective to the extent that the executors of law make it so. To say then that "prohibition does not prohibit" is to say in effect that our government is unwilling or unable to enforce these laws. If the government is weaker than the violators of the law, then it is unable to enforce its mandates; if it is any enemy to its regulations then is it unwilling to enforce them.

If the government is both weak and vicious, then is it both unable and unwilling to enforce its own statutes. It is inaccurate and unjust to charge against the law which in itself has no power, a failure which belongs to the executors of the law who have the power. Law is not an agent, or an instrument, but only the rule by which the agents and instruments of government are to be guided. If the government prohibits the manufacture and sale of whisky and the manufacture or sale of whisky continues after the passage of the law, then is it the very height of absurdity to charge up the continuance of the thing to the law which forbade it and not to the agents of the law who were under oath to enforce the law. Instead of repealing our prohibitory laws, which are just, wise, constitutional and scriptural, the people should turn out of office the men, who, by malfeasance, have

deprived the people of their beneficent effects.

As a matter of fact, however, "prohibition does prohibit." Tables of statistics have been compiled over and over again, and they make one uniform proof; viz: that in prohibition districts, whether of states under constitutional prohibition or of counties under local option, the consumption of whiskey, arrests for drunkenness, and all the influences resulting from saloons have been largely diminished. There is nothing more certain than if all the counties of all the states and all the states of the United States, would bring to bear the whole force of the law against the saloon, its power would soon be destroyed.

The same truth which makes prohibitory laws effective as a remedy, makes license laws ineffective as a remedy. In the former case the government throws itself against the saloon, and, in the latter case, throws itself for the saloon. In the one it is prohibition, in the other it is advocacy and maintenance. The law and officers of the law brought against the whisky traffic, outlaws it, degrades it, drives it into its hiding place and hangs a peril about it.

But under the license system the government practically sells to the whiskey men its power and authority. The saloon becomes the child of the law and is entitled to the warmth and nutriment of the maternal bosom. The license system meets the warmest approbation of the whisky men. They fight prohibition with their money, but they pay it down in generous sums for license. They hate the one, but they love the other. According to their own confessions it gives them protection, enlarges their business, and makes them money.

The devil never devised a more effective scheme for the ruin of the race. When he enlisted the government in his conspiracy of ruin and death and seized the sword of state to slaughter earth's millions, he entered upon that wholesale havoc which will never cease until that mighty sword is rescued from his grasp.

There are those who claim that the large revenues derived from license is their justification on economic grounds, whatever may be the moral effect of such laws. They claim that it is the duty of the Church to look after the morals of the people, but of the government to look after its revenues. But if it shall appear that the government in ignoring the question of morals and looking solely at the question of revenue, falls upon a policy which will ultimately bankrupt itself and defeat the work of the Church, then what can be said in vindication of that policy?

The estimated receipts in the year 1890, from liquor licenses to the state and local governments, was estimated at \$24,786,496. But the expenses of the states incurred in arresting, punishing, and caring for its pauper and criminal populations in a penal and charitable way, (by far the greater part of this expense incurred is on account of strong drink,) was the enor-

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

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

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mous sum of \$91,841,480. If a man makes one dollar a day in one line of effort and loses three in another line, it is not accurate to say that he makes one dollar a day, but rather that he loses two dollars. While the government may receive a large sum in the way of license fees, which may go down to the credit side of the liquor account, yet if she spends three or four times that amount, which must go down to the debit side of that account, it is not accurate to say that the government makes so many millions out of the liquor traffic, but that it loses so many millions.

The man who makes one dollar of profit by the sacrifice of three dollars of capital is a fit impersonation of the government in its effort to make money out of the whisky traffic.

The license system has not one thing to commend it to a Christian and patriotic people. In its principle it is vicious, in its operation a failure, and in its result it is destined to debauch, to bankrupt and destroy the nation.

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Literary Table.

Dining With Victoria.

Those persons who have the honor to dine with Queen Victoria receive a note with reads something like this:

The Lord Steward is commanded by Her Imperial Majesty to invite Mr. Carter H. Harrison to dine at Windsor Castle on Saturday, the twenty-seventh of November, eighteen hundred and ninety-seven, at nine o'clock p.m., and remain the night.

Inclosed with the invitation, which is written with a pen in old-fashioned script upon a large card, is a smaller card, which reads:

Paddington Station, 5:10 p.m. Please hand this to the guard.

It is customary and necessary to respond at once to an invitation from the Queen, and all other engagements must be canceled. Nothing but serious illness is considered a sufficient reason for declining to obey her commands, and they are not issued to sick persons. Before the Lord Steward sends out one of these invitations he takes care to ascertain whether the person to whom it is addressed is in England, and able to accept. The proper form for acceptance is:

Mr. Carter H. Harrison accepts with great pleasure the invitation of Her Imperial Majesty to dine at Windsor Castle at nine o'clock on the evening of November twenty-seven.

Upon arriving at Paddington Station at five o'clock on the afternoon of the dinner, the guest presents his card to the station master or one of the guards, and is escorted to a special car bearing the royal coat of arms and furnished with unusual luxuriance. Sometimes when there are a number of guests there is a special train. Men are accompanied by valets and women by maids, and the servants have their own apartments in the car. The ride to Windsor on the quickest trains occupies forty minutes, and usually an hour. The distance is twenty-four miles. Upon arriving there the guests find two or three footmen and other servants. One footman is told off for each guest, takes charge of his luggage, escorts him to his carriage, and looks after him—or her, if it is a woman—until he or she is safely aboard the train for London the next morning. The entire party travels dead-head, and the expense is charged to the Minister of the Household.

The Lord Steward receives the guests as they reach the Castle, and directs them to their apartments, which include a sitting-room, bedroom, a dressing-room and a bath. When the guest is a woman, there is always a maid in attendance. It is not considered proper to leave the room until called for, and the guests amuse themselves as best they can. Her Majesty is the soul of punctuality. She keeps her appointments on the dot, and expects her subjects to do the same. If a guest is ever late, he or she is sentenced to perpetual banishment from the royal presence. No matter what his

rank or influence, he never receives another invitation to the castle, and therefore the attendants are in the habit of admonishing guests as to the necessity of being dressed in time. They have fully two hours and a half after their arrival, and have no excuse for tardiness.

Precisely at 8:45 o'clock a lady-in-waiting calls at the apartments of each woman guest, and a gentleman-in-waiting at those of a man guest, to escort them to the reception room, and present them to each other. Each man is informed by his escort whom he is to have the pleasure of taking to the table, and is properly introduced. He is also shown on a diagram the seat he is to occupy at the table. After these preliminaries are over, the portieres which hide the second reception room are thrown back, to disclose the Lord Steward, in full court dress, with his gorgeous staff of officers, standing beside a stout, red-faced little woman, who sits on the edge of a great gilt chair. By her side are two or three princesses and maids of honor, and often one or more of sons or sons-in-law. The guests then form a procession in the order of their rank, and pass before her majesty, who offers her hand to them and murmurs a few pleasant words. Loyal subjects always kiss the seams upon the back of her white glove, but she does not like to have Americans do so, because she knows that this ancient custom is not in vogue in our country. Therefore, when she withholds her hand from an American guest, it is an act of courtesy rather than a slight. Americans are usually informed in advance by their attendants of this peculiarity, and are prepared for it.

There is no time for conversation. Only a few words are exchanged. Her Majesty usually asks Americans about the health of the president and his wife, and expresses her interest in their welfare. If there has been a notable incident or event in the United States, she may allude to it, for she keeps well informed concerning current events. Sometimes she invites a guest to take a seat beside her, which is a mark of unusual distinction; it was conferred upon Mrs. Grant when she and the General were visiting Windsor some years ago, and upon Mrs. John Hay during the jubilee ceremonies last spring.

When those in the party have all passed in review, they proceed in the same order to the dining-room, and each stands behind his chair until the Queen enters on the arm of one of her sons or sons-in-law, or in their absence, on the arm of a maid of honor. She is always dressed in black or gray. If in black, she wears white gloves. If in gray, black gloves. She carries an ebony gold-headed cane. Usually two East Indian servants in brilliant native costumes follow her, and wait upon her at the table. Before Her Majesty takes her seat, one of the court chaplains says grace. She never sits with her guests, but has a small round table at the end of the room near the door, and seldom has more than one companion, who may be one

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of her daughters, or the senior maid of honor or lady-in-waiting. This is due to Her Majesty's feeble health. She cannot sit through a long dinner, and quietly slips out before the guests have half finished. Nor does she take the food which is served to them. A few plain and simple dishes are provided for her repast—soup, fish, roast beef or mutton, with a salad, and sweets. She drinks no wine, but takes a little Scotch whiskey in apollinaris water. At the main table a long French dinner is served, of ten or twelve courses. There is a waiter for every two persons, and they move with military precision. Their livery is a scarlet dress coat with brass buttons, trimmed with gold lace, blue velvet short trousers with gold braid along the seams, white silk stockings and patent leather shoes with gold buckles. The guests are in court dress, and the gowns of the women must be cut in a certain way. American men and other commoners must wear black swallow-tail coats, white silk low-cut vests, knee breeches, black silk stockings and patent-leather pumps.

The table service is gold plate purchased by George IV. at a cost of several millions of dollars. It is large enough to dine one hundred and twenty persons, but more than forty are seldom invited. It is said that the gold and silver plate in Windsor Castle is worth at least \$10,000,000. Great chests of it are never used. This belongs to the government. The furnishings at Balmoral and Osborne palaces belong to the queen's private estate. Among the decorations which invariably appear upon the table at state dinners are two immense flagons of gold, set with precious stones, which were captured from the Spanish Armada in the time of Queen Elizabeth; and a famous wine cooler which was presented to George IV., and is said to have cost \$35,000, often occupies the center of the table. A peacock made of gold and precious stones is a favorite of the queen. It was made in India, and presented to her on the occasion of her fiftieth anniversary. Another of her favorite ornaments is a tiger's head made of gold, with immense rubies for eyes and diamonds for teeth. It also came from India, and was a Jubilee gift. If Her Majesty is feeling well,

the guests find her in the drawing-room when they retire from the table, and there is usually a program of music for their entertainment, which she thoroughly enjoys. Sometimes she asks a guest to sit by her side, and I know a pretty American girl whose hand she held in her own in an affectionate way for half an hour one evening, and whom she kissed on both cheeks as she retired at the close of the evening. "I hope to see you again, my dear," said the Queen of England and Empress of India. "I shall send for you to spend a day with me very soon, and I want you all to myself." And sure enough she did, and the young damsel was not only with the queen all day, but drove with her in the park, and slept that night in a room adjoining the imperial bedchamber. When the queen retires, the party breaks up. The women may sit and gossip, but the men hurry off to the smoking-room, and are allowed to play billiards and drink Her Majesty's brandy and soda, if they are so inclined.—Chicago Record.

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APRIL 3, 1898.

The Woman of Canaan.

MATTHEW XV. 21-31.

Golden Text: "Then came she and worshipped him, saying, Lord, help me." (Verse 25.)

Topical Outline: I. The healing of the afflicted child. (Verses 21-28.) II. The return to Galilee. (Verses 29-31.)

Time: A. D. 29.

Place: In the territory of Phenicia, of which Tyre and Sidon were the chief cities.

READINGS FOR THE WEEK.

The multitude fed, Matt. xiv. 15-21.

Walking on the waters, xiv. 22-33.

The Pharisees answered, xv. 1-9.

Heart the source of sin, xv. 10-20.

The woman of Canaan, xv. 21-31.

The multitude fed again, xv. 32-39.

The Centurion's servant, viii. 5-13.

Reference Word, "Woman."

Lesson Hymn, No. 398.

Our lesson marks an acute stage of the opposition of the Pharisees to Christ. It became necessary for him to withdraw himself and his disciples for a while from Galilee. It had for sometime already been practically impossible for him to operate in Judea. Since preaching the discourse on the "Bread of Life," recorded in Jno. 6th, to which we alluded in these notes some weeks ago, the Pharisees were especially active. The former part of this chapter indicates that the hierarchy at Jerusalem were now stirred up to such an extent that they were minded to stop him from his work even in distant Galilee. To have continued longer there at this time would have been to have invited a crisis. He who was Lord of the world, and therefore had a right to be and to teach in any part of it, quietly withdrew before the gathering storm of opposition—a storm which he could have managed, had it been expedient to meet it then.

"His hour was not come." He needed still further time to teach his chosen ones the ways of the Kingdom.

Tyre and Sidon are two towns on the coast of the Mediterranean sea, to the northwest of the sea of Galilee. Tyre was some 35 miles away, and Sidon was 20 miles to the north of the former. It was a region of country from which the gentile element was never driven out; the home of Hiram, in the days of Solomon; the home of the widow whom Elijah had helped in his day. In this gentile country the Master would hope to be in quiet and in obscurity for a time away from the harassments of Scribes and Pharisees.

But he could not be hid—no man who has anything in him which the

world needs can be hid. This gentile woman heard of his being in her region; had doubtless heard of his benefactions bestowed at an earlier date upon many of her fellow-countrymen, who had seen him in Galilee, for the gospel narrative informs us that there had been a time when many people from this region, as well as from others, had been "gathered" to him.

The faith of this poor woman was of a striking sort. She had much to overcome in the effort to get her daughter healed by Jesus. Her own prejudice might very naturally stand in her way; when she had overcome that, she might expect to meet the most inveterate race prejudice on the part of Jesus himself, since all Jews were supposed to abominate the whole heathen world. Further, he seemed to be endeavoring to avoid being approached by any one. Again, when she got to him with her plea, he seemed to treat her with the most unfeeling indifference. Lastly, when he did speak to her, it was but to intimate that "heathen dogs" had no part nor lot in his personal ministrations. On the other hand, the woman doubtless knew that he had helped heathen before, as we said above; and no doubt knew that Jesus was by many counted as the Messiah, and so might be counted on to do more than an ordinary Jew. At any rate, her need was desperate, her whole heart went into it and out to him for relief, and she believed that he could relieve her. It was a thoroughly humble and a thoroughly earnest determination to cast everything upon him, let come what would. In spite of the fact that Christ had no personal mission except to Jews, it was a moral impossibility that he should have passed this case by. Jew or no Jew, here was a cry of the human heart such as God never did refuse to hear. It was the genuine heart-throb of a child, getting close to a father's heart. We believe that it was worth the trip of the whole thirteen men, the Master and the Twelve, to this coast, to have set in the gallery of history this picture of faith, we may reverently think it was many times worth it.

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APRIL 10, 1898.

The Resurrection of Jesus.

MARK XVI:1-8.

Golden Text: "Now is Christ risen from the dead, and become the first-fruits of them that slept." (1 Cor. xv. 20).

Topical Outline: I. A mission of love. (Verses 1-4.) II. A great surprise. (Verses 5-6.) III. A glad message. (Verses 7-8.)

Time: Early on Sunday morning, April 9, A. D. 30.

Place: In the garden adjoining the place of the crucifixion.

READINGS FOR THE WEEK.

Honorable burial, Matt. xxvii. 57-60.

A foolish precaution, xxvii. 61-66.

Resurrection of Jesus, Mark xvi. 1-8.

Visit of women, Matt. xxviii. 1-10.

Story of the guard, xxviii. 11-15.

On way to Emmaus, Luke xxiv. 13-35.

Appearance to the Ten, xxiv. 36-48.

Reference Word: "Resurrection."

Lesson Hymn, No. 127.

It is not a vain thing for the Christian world to turn once in every twelve months to the contemplation of the resurrection of Jesus from the dead. For with the fact of the resurrection settled, the whole system of salvation through Christ is settled. It is a point capable of bearing the weight of all the legitimate claims of the gospel. Every Christian ought, therefore, to be perfectly familiar with the evidence of the resurrection of Christ from the dead. If you can have always in mind no other body of evidence that your faith is not a cunningly devised fable, you may at least carry in your mind the few simple details of this great matter.

The assertion of the fact of the resurrection is so out of the ordinary line of anything that we know, or antecedently had a right to expect, that it would demand the most positive proof to render it credible. And happily for us, the resurrection of Jesus is capable of just such proof.

1. We must believe that he was truly dead, or we must believe that his enemies were not competent judges of such a matter, and, further, that Jesus himself practiced a fraud in pretending that he had been dead.

2. The whole bearing of his disciples, of the women, of Joseph and Nicodemus, shows that none expected him to rise from the dead, and the gospel records show that this belief was fastened on them after the most inveterate incredulity on their part had been overcome. The whole narrative also shows that his friends did not feel themselves under any necessity of inventing any story about his resurrection in order to vindicate his claim to the Messiahship. They held to that belief with Jesus in the tomb. They would have been the

last men to have invented the story of his resurrection in order to have vindicated his honor if they had lost faith in his Messiahship by the fact of his death. In that case, they had already lost too much by sticking to him, and they would have now been the first men to have utterly execrated him.

3. The fact that they did not expect him to rise, taken with the vast variety of circumstances under which he was associated with them afterwards, some of them utterly incompatible with "the vision theory," and taken with the fact that these "visions" suddenly ceased after forty days, and taken with the clearness of conviction and the steadiness of purpose with which the apostles maintained their testimony, and taken with the fact that the empty tomb is not explained by it, and taken with the practical results which have followed the preaching of the resurrection—all these things taken together render it absolutely certain that the apostles were not deceived about this matter.

4. To believe, on the other hand, that they were perpetrating an intentional fraud on the world is contradicted by an entire absence of motive; by the entire testimony of their lives and of their deaths as these bear upon the question of their honesty—contradicted, in fact, by everything we know about them, and supported by—nothing at all,—and contradicted again by all the immense practical results that have followed their proclamation of the fact. For, as to this last, who can believe that a lie would or could work such wonders among men?

Here then we rest the case upon the testimony of these witnesses. We are calmly willing to hang our salvation on these facts. If they do not make out a case, it is impossible to establish anything, and it matters not then what any man believes. And yet this is by no means half that might be said, but this is enough.

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APRIL 3, 1898.

The Preciousness of Salvation.

I. PETER 1:18-21.

The value of salvation is here estimated from the God-side.

First we are to think of the provision which God has made for salvation.

Of God's gift of his Son we shall ever have but a vague conception. We might think of a human father giving his son to die for the welfare of a nation. That has often been done. It suggests a love that was broad, a desire for human weal which was ready to take the way to the greatest good. But such a sacrifice is hardly a grief, hardly a sorrow. The greater sorrow would be to refuse it, and so miss the good to others which it brings. But as a testimony of love nothing can surpass such an act, and if the issue be joyfully accepted; if one spring with alacrity to the sacrifice, making the very suffering a joy, the exhibition of love is all the greater.

Nothing can strike our minds with more force than the suffering of Christ, without resentment, recoil or complaint. "Who for the joy that was set before him endured the cross, despising the shame."

We are to measure God's compassion for sinners in this, that his hand was withheld and his justice did not interpose when the sinless one suffered. God views sin not as an offense against him, but as an affliction to us. He is not vindictive. He desires alike the happiness of all his creatures. A human father may have two sons, one of whom he fully approves, another whose conduct he condemns. But he is alike concerned for the real good and happiness of both. He is grieved at his son's sin, not as a

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wrong to himself which he resents, but as a wrong which the son inflicts upon himself and from which he would feign deliver him. So God sets no difference in his regard between the fallen and unfallen son. He gives the immaculate to redeem the sinful. But from this standpoint how terrible does sin appear. What sorrow eternal must it bring when heaven itself is thus moved to avert it. The salvation which is the chief concern of our Creator for us must be worth striving for. Its price is above corruptible things, and we should renounce all corruptible things to attain it. We look upon this salvation as the crowning gift, which God himself bestows upon the victor. To win it we should trample down the world.

The faith and aim of salvation put us in fellowship with God. Our faith in God brings the thought of eternal care and infinite power to our aid in every struggle. Men are made great in aim and deed by faith in God. It is an impulse and inspiration to life for higher than can else be attained.

The power which faith in God brings is not simply a reflex action. There is direct answer in strengthening and guidance which God grants to them who trust them.

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1.	Agate.....	3 1-4x5	For Sunday-schools	\$ 08	\$ 10
2.	Emerald....	4 x5 3-4	Cloth binding, Holman Self-Pronouncing	45	50
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
BIBLES.					
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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BECAUSE parents everywhere want this most attractive volume to put into the hands of their children. No other work compares with it in value.

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GODBEY & THORNBURGH, Little Rock, Ark.

ARKANSAS METHODIST

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

WEDNESDAY, MARCH 30, 1898.

Life can never rise higher than faith.

Godliness has the promise of the life that now is, but the life that now is is not its aim.

When the Church has found out how to convert the rich she will have solved the problem of reaching the poor.

The man who carefully plants and cultivates the trees contributes as much to the Church as the man who shakes off the apples.

There are many people who will never undertake to be religious until you make it to their temporal advantage to do so, yet religion for temporal advantage is hypocrisy.

Not by any profession or fancies of his own will you know that a man is guided of God, but by his deeds, when he manifestly does the work of God.

A Church which is like the Lord, no respecter of persons, and which undertakes to save all the people, will have to work up a great deal of what society calls very poor material.

A study of the Minutes of our Conferences will show that the Church has been declining in the per capita payment for the support of the ministry for the last twenty-five years.

A substantial member of the Church does not mean the one who stands strongest in faith and consecration, but the one who pays most to the preacher's salary. We fear that we do not speak the language of Canaan in this regard.

A Sad Accident.

John W., son of W. P. Hunter and grandson of Dr. Hunter, was suddenly killed by the explosion of the boiler at the mill last Saturday evening, the 19th, at 6 o'clock. General sympathy is felt in the community at Bryant and vicinity, as was shown by the crowd who attended the burial on Monday. The young man was 19 years of age. THE METHODIST joins in sympathy for the family of our brother.

A popular preacher, who loves everybody, and tries to save everybody, gathers a great congregation and adds many to the church; and presently we say, "His work is very superficial. He has loaded up the church with trash." So we send

after him a gloomy, tedious preacher and a negligent pastor. The congregation dwindles; the weak brethren and sisters backslide and only the veterans remain, and we say: "That brother is no revivalist, but how he does trim and purify the church." A church that has stood some preachers for four years is bound to be found as gold tried in the fire.

The Real Need.

The evidence that the onward march of Protestant Christianity in the United States has received some check seems not to be questioned.

We noticed, last week, the decline, for the past three years, in the M. E. Church, with certain comments in regard to the same. Our readers will remember the cry of alarm, uttered last summer, by Mr. Moody, in regard to the weakening of the Presbyterian and Congregational Churches. The Baptist Church is no exception, although her decline is small. The M. E. Church, South, with 1,500,000 members, reports a gain of 40,000 the past year. This is somewhat below her yearly average.

This check in the prosperity of Zion comes at a time when all the denominations are, apparently, best equipped for aggressive movement. The Woman's Missionary Societies, the Parsonage and Home Mission Societies, the Ladies' Aid Societies, the Epworth Leagues, the Christian Endeavor, are all in seeming vigorous life. As organizations within the body of the Church they show healthy growth, while the growth of the Church itself is checked. Is the Church organized too much?

We must answer this question both affirmatively and negatively. When an earnestly spiritual pastor manages the societies good work is done. And we may say that an earnestly spiritual man will manage his Church. His conscience, and sense of responsibility, and his clear convictions of duty will make him a leader, whom Christian people will accept as such, and whom they will gladly follow. For such a man the Church is not too much organized. He will lead like a general and knows how to throw every company into the fight. It has been sarcastically remarked that the Church needs one more society, viz: "a society to convert sinners." That is a hint in the right direction. But we will answer by asserting that a pastor, who feels that to convert sinners is the supreme work of the Church, will know how to infuse his spirit into the Church and

make all its agencies contribute to that end. But such an inspiration from such a leader is the chief need.

From a pastor who thus manages the Church societies we turn to view the pastor who is managed by the societies. That is to-day, the situation in many a Church. For lack of strong convictions of duty a pastor forgets his responsibility to God, and aims only to please the people. He compliments his Church and expects to be complimented in turn. He praises the intelligence, the liberality, the piety of his people, no matter how spiritless and dead they may be. He panders to social aristocracy. He fawns upon wealth. He is the ready servant of all church societies. He proceeds with fear and caution lest he should antagonize some real social force within his range. The Indian Chief, Sitting Bull, had a captain whom he named, "Young Man Afraid of His Horses." That expresses it. The pastor finds, prepared for him, forces well harnessed, but is afraid of his team. He is too weak for the situation, and yet, he may hold the place, be popular, and get his salary. A certain fisherman being asked, "What luck?" said: "Splendid. I have been here three hours, and have not fallen in yet." Just to hold his peace and please the people is considered by many a one a successful pastora'e.

Our conclusion is that we need not go beyond the preachers themselves, to explain the advances or declines which mark the spiritual life of the Church. A fervently spiritual ministry will always save the Church, and nothing else ever will. An earnestly evangelical ministry will always be able to lead the Church to victory. We, as ministers, have the matter of the Church's aggressive force in our own hands.

But if we mean to protect the ministry from secularity, or formalism, or lack of faith and consecration, there are some especial points at which guards must be set.

(1.) We must, in our pulpit utterances and our deliverances through the press, preserve the highest estimate of the sacred calling of the preacher, his obligations, and the fidelity and zeal which become that calling. Such an estimate will prove a safeguard against a hasty and inconsiderate assumption of this high function.

It will prove a stimulus to all who have assumed the duties of the gospel ministry. We must preserve the tone of the ministry by impressing its obligations more

deeply upon the consciences of the preachers.

(2.) We need to guard against a decline of faith and consecration in the licentiates during their studies at the college or university. Those who have opportunity to observe the effect of associating a large number of young preachers at school, with little opportunity for preaching, or any direct religious work, will understand what we mean. A young man feels that he is called to preach. He enters school to prepare for his work. That preparation runs through three or four years. He studies languages, the sciences, and theology. He discusses, with his associates, the characters and careers of men who have become prominent in the Church. The idea of "getting on" takes the place of the idea of winning souls. A burning desire to save souls was the impulse that moved him when he asked for license to preach, and he felt that the ministry was a sacred calling, for which no one could be fitted but by the Holy Ghost. In the fitting which the school seeks to give that higher endowment is in danger to be forgotten. Our young men ought to come from their training in the schools as much advanced in spiritual as in intellectual qualification for their work. It is not often so. Only men of lofty faith and fervent piety should train young preachers for the Church.

(3.) The preachers, in their work, must give more attention to the order of service in the house of God. In some churches the people bow their heads in prayer when they enter the pew, and are reverently silent till the service begins. In others there is talking and laughing as at a picnic till the preacher rises in the pulpit. A successful ministry must begin by inspiring reverence for the house of God, and for all the forms of worship. Our society meetings in the churches have had a good deal to do in bringing this thoughtlessness and irreverence into the services of the sanctuary. We must do what we can to drive it from all our assemblies for worship. If our preaching bears proper fruit we must teach the people reverence for the sanctuary.

We have been sending out duns the past two weeks to our subscribers, and we ask our preachers to call attention to our needs just now, and help us make collections. We especially request information as to subscribers who have removed, and news of those who have died. We wish to get our lists as correct as possible.

CUBAN RELIEF.

MINISTERS' APPEAL.

We, ministers in the city of Little Rock, learn with regret that so feeble a response has been made to Governor Jones' call for aid for Cuban sufferers. We believe the only permanent relief will be the independence of Cuba, and that the intervention of our government will bring that relief. For that intervention we pray.

But something must be done to prevent wholesale starvation. The simplest statement of the facts sicken and horrify us. At first it was thought that the reports made by the Christian Herald were exaggerated, but travelers tell us it is far worse. Senator Proctor would not allow himself to be emotional in his statements, and he said in his speech the other day that imagination could not conceive nor tongue describe the sad situation. Since then Senators Gallinger and Thurston have spoken, the latter from close and minute personal observation. From Senator Thurston's speech we shudder at the following statements:

"Under the inhuman policy of Weyler no less than 400,000 self-supporting, simple, peaceable country people were driven from their homes in the agricultural portions of the Spanish provinces and imprisoned upon the bare waste outside the residence portion of these cities and within the lines of intrenchment established a little way beyond. Their humble homes were burned, their fields laid waste, their implements of husbandry destroyed, their live stock and food supplies for the most part confiscated. Most of the people were old men, women and children. Slow starvation was their inevitable fate. A conservative estimate indicates that 210,000 of these people have already perished from starvation. The government of Spain has never contributed one dollar to house, shelter, feed or provide medical attention for these of its own citizens. Such a spectacle exceeds the scenes of the inferno, as painted by Dante.

There has been no amelioration of the situation except through the charity of the people of the United States. There has been no diminution in the death rate among the reconcentrados, except as the death supply is constantly diminished. There is no relief and no hope, except through the continued charity of the American people until peace has been fully restored in the island.

"If I had my way I would shield the American public even from the photographic reproductions of the awful scenes that I viewed in all their ghastliness.

"The pictures from the American newspapers of the starving reconcentrados are true. They can all be duplicated by the camera. I never saw a more deplorable sight than the reconcentrados of Matanzas. I will never forget to my dying day the hopeless anguish in their despairing eyes. Huddled about their little huts, are raised

no voices to us for alms. Men, women and children stand silent, famishing. Their only appeal comes from their eyes, through which one looks as through an open window into their agonizing souls."

Over twenty thousand Cuban mothers and twenty-five thousand Cuban children starving in a single province! Four hundred thousand starved to death in two years' time!

We are glad that the manhood of Arkansas is willing to enter the lists for freedom's sake. We call on the manhood of Arkansas to send money and food to Cuba for life's sake and human love's sake. Even if there is to be immediate war this aid will be needed. The railroads will take goods and provisions free of charge.

We call on ministers of the gospel to state the case to their people, and we ask humane people, in the name of God, to help. The mayor of each town in the State will gladly serve in forwarding money and supplies.

Colonel George Thornburgh will forward everything sent to Little Rock.

Will not the daily and weekly papers of the State copy this appeal?

J. S. KIRTLEY,
JOHN GASS,
BENJAMIN COX,
D. B. BRUMMITT,
SAMUEL SEMPLE,
S. G. MILLER,
G. G. PARKINSON,
JAMES THOMAS,
C. E. PATTILLO,
J. M. WORKMAN,
J. W. HEARON,
FRANK WHITE,
C. M. WELBORN,
C. P. FOREMAN,
D. I. HOBBS,
J. L. DARSIE,
THOMAS JOHNSON,
(Sec. Y. M. C. A.)

CUBAN CONTRIBUTIONS.

To the people of Little Rock:

The good women of St. Phoebe's Guild of Christ Church, this city, have tendered their services in the collection of money, clothing, etc., for the relief of the starving Cubans. We gratefully accept the noble offer and do authorize the ladies of said society to canvass the city for the purpose named. And we ask the people to kindly aid and cheer the ladies with prompt and liberal responses.

GEO. THORNBURGH,
H. L. REMMEL,
B. W. GREEN,
Committee for Arkansas.

A Good Meeting.

Mr. Editor: I have just closed a very successful protracted meeting at Asbury, running it three weeks, two services a day and sometimes three.

The congregations were large throughout the entire meeting, and several times during the meeting the church was filled to overflowing.

We have had a good meeting, indeed. We were fortunate enough to have Dr. Hunter with us a week. He preached only at the morning

service, and my people enjoyed his preaching very much indeed. How he did help us by his fatherly, yet manly sermons. They have left an echo, calling preacher and people to higher and nobler things.

We also had the great pleasure of having Bro. J. R. Sanders, of Hope, with us a week. Who, sweet spirited, religious and earnest, did us service that we will long remember. The rest of the preaching done during the meeting was done by the pastor.

We have already received nine into the Church, and have five more to receive, making in all fourteen accessions resulting from the meeting, and the Church has been greatly revived and strengthened. In fact, we feel encouraged in our work. We have already received over twenty members this year. We have a splendid Sunday-school, and our Epworth League seems to have taken on new life.

There seems to be an improvement in the finances of the Church. I have never asked my people for anything that they have not responded, willingly and cheerfully. May our friends pray for us, and the good Lord bless us.

W. J. HEARON, P. C.
Little Rock, March 29.

Notice.

The annual meeting of the Woman's Christian Temperance Union convenes at Newport, Ark., April 13-16. Send name of delegates to Mrs. Judge Scarborough, Newport, Ark. A large delegation is desired. John G. Wooley, noted orator and prohibitionist, is to be present. Reduced railroad fare, one and one-third round trip, on the certificate plan. MRS. ERVIE ETHRIDGE, Corresponding Secretary.

Some of our readers complain that the Sunday-school lessons do not appear in our paper far enough ahead of their dates to be studied. To avoid that objection we will publish them a week earlier hereafter. To do so causes two lessons to appear this week.

To Travelers.

The old reliable Louisville & Nashville Railroad has increased its already very superior facilities for reaching all points North and East.

The new train via Memphis is a great success, the run to Louisville being made in less than eleven hours. Train leaves Memphis daily at 8:45 p.m. with sleepers and coaches through, arriving Louisville 7:35 a.m., Cincinnati, 11:41 a.m.

This train also carries through sleepers to Nashville and connects for Chattanooga, Atlanta and all points South-east.

Do not start on a trip to the North or East until you have written to

MAX. BAUMGARTEN, P. A.,
Memphis, Tenn.

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

GODFREY & THORNBURGH.

Personal.

Rev. P. B. Summers called Monday.

Mrs. Baber, of Walnut Ridge, is visiting in the city.

Bros. Roland and Doak, two of the most faithful preachers of Little Rock Conference, were visitors Friday on their way from the Missionary meeting at Arkadelphia.

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.



DOUBT—

There are people here who have their doubts about our modern methods and appliances in dentistry. They would rather pay big prices for old-fashioned, painful dentistry, than to pay moderate prices for painless, perfect work. But our mission is educational and practical. Doubters are becoming fewer every day.

Dr. Andrew T. McMillin,

(with Dr. L. Augspeth)

DENTIST.

Office Open at all Hours. New Telephone 381. Old Telephone 499. Lady always in attendance. Office, Corner Fifth and Main, (Over Bond's Drug Store.)
LITTLE ROCK, : : : ARK.

Christian Life.

Lift Me Up!

Out of myself, dear Lord,
O lift me up!
No more I trust myself in life's dim maze,
Sufficient to myself, in all its devious ways;
I trust no more, but humbly at thy throne
Pray, "Lead me, for I cannot go alone!"

Out of my lonely self,
O lift me up!
Though our hearts with love are running o'er,
Though dear ones fill my lonely home no more,
Though every day I miss the fond caress,
Help me to join in other's happiness.

Out of my doubting self,
O lift me up!
Help me to feel that thou art always near,
E'en though 'tis night, and all around seems drear,
Help me to know that though I cannot see,
It is my father's hand that leadeth me.
—Christian Observer.

Not Lost, but Gone Before.

Say, why should friendship grieve for those
Who safe arrive on Canaan's shore?
Released from all their hurtful foes,
They are not lost—but gone before.

How many painful days on earth
Their fainting spirits numbered o'er!
Now they enjoy a heavenly birth;
They are not lost—but gone before.

Dear is the spot where Christians sleep,
And sweet the strain which angels pour;
O why should we in anguish weep?
They are not lost—but gone before.

Secure from every mortal care,
By sin and sorrow vexed no more,
Eternal happiness they share,
Who are not lost—but gone before.

To Zion's peaceful courts above,
In faith triumphant may we soar,
Embracing in the arms of love,
The friends not lost—but gone before.

On Jordan's banks, where'er we come,
And hear the swelling waters roar,
Father, convey us safely home,
To friends not lost—but gone before.

—Author Unknown.

Not a Good Reason.

How very apt we are to hide behind physical conditions! We cannot be pleasant, we cannot be cheerful, we cannot be trusting because we say we have a good reason for not having any of these virtues, we have so many physical ailments, and no one can be expected to be a sweet, hopeful, helpful Christian, showing the Christ spirit all the time when feeling so out of sorts physically.

Talking with a man in regard to this, said a Christian worker, I urged upon him the need of taking Christ for his personal friend and Savior, and his answer was, "I already am a Christian by name, but my physical troubles are too much for me. I suffer so greatly that I do not think I am called upon to show any of the virtues that Christians ought to show under ordinary circumstances."

Another person said: "I do not believe that God expects me to be a Christian during one of my sick headaches." It is true that we cannot be expected to be the same at all times but we can always show the Christ spirit, even in our sufferings, in our distresses and physical discomforts. As a matter of fact, neglected duties cause delay in Christ's work and hinders others, and we make ourselves disagreeable because we do not

try to carry Christ in our lives, as we should in sickness as well as in health.—Selected.

The Loss of Self.

The nearer one comes to an utter sinking of self in Christian service, yielding all to Christ and for his glory without reserve, the more acceptable that service will be to him. There is room for the closest self-examination at this point on the part of everyone. Am I jealous of my own rather than God's glory in what I undertake? Do I really suffer pain when the discovery is made to me that a form of selfishness still remains? Do I resist God's methods of showing this weakness to me? Am I more anxious to have the hidden evil entirely removed than to make a "fair show in the flesh" before men?

It is pitiful to mark how the choicest talents are sometimes lost to the world by a reluctance to yield all to God and for his glory. Could we measure the true standard as God wishes it to be realized in our Christian activities, we would see occasion, doubtless, for deepest contrition on account of our self-exaltation in what we say and do in his name.—Christian Advocate.

In announcing the removal of the "Holston Methodist" to Nashville and its change of name to the "Midland Methodist," Editor Price wishes the good people of Holston to understand that the "Holston Methodist" is not dead, "but has only left the state of single blessedness and entered upon married life with a changed name."

The old story of Prometheus is a parable. Prometheus was on terms of intimacy with the gods. From them he stole fire and gave it to men. For this sin he was bound to the rocks of Mount Caucasus, and vultures were set upon him. They only ate his liver. This grew again as fast as it was pecked away. Are his sufferings to be imagined?

Take a modern interpretation of the parable. There is no cooking without fire. In cooking and eating the mischief lies. The stomach is overtaken, the bowels become clogged, they cannot dispose of the food that is given them. The impurities back up on the liver. Then come the vultures—the torments of a diseased liver. Dr. Pierce's Golden Medical Discovery is more than equal to the vultures of dyspepsia and its kindred diseases. There is no more need of suffering from dyspepsia than there is of hanging one's self. Sold by all medicine dealers the world over.

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

Godbey & Thornburgh.

HEADACHE cured in 20 minutes by Dr. Miles' PAIN PILLS. "One cent a dose." At druggists.

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National Lead Co., 100 William St., New York.

LET us send you a pamphlet giving information concerning paint—the kind that lasts. It is made from Pure White Lead and Pure Linseed Oil.

Pamphlet also contains samples of colors or shades made with Pure White Lead (see list of brands) and Tinting Colors, and gives full directions for mixing and applying them.

A WONDERFUL OFFER ON A WONDERFUL EDITION OF THE WONDERFUL BOOK.

The two versions in one, the size of one at the price of one.

Our "Combination," Self-Pronouncing Teacher's Bible just out is a combination or blending of the King James and Revised versions. It contains all features of the complete Parallel Bible, but is of no greater size than a teacher's Bible, and it makes a comparison of the two versions most satisfactory by indicating every passage wherein they differ. This is of great interest and value to every Bible student. It also has the popular Self-Pronouncing feature, alone worth the price of a Bible. The standard helps contain a vast amount of Biblical information, and the maps are new and very clear and accurate.

The Self-Pronouncing Sunday-school Teachers' Combination Bible is in many ways a superior aid to Bible study, and the Bible lover that possesses it is to be congratulated. Scholars and students praise it. It is in large, clear type, and on strong fine paper, Morocco, Divinity Circuit, sent postpaid for \$3.50.

We make the remarkable offer to send this book to new subscribers and to paid up subscribers to the ARKANSAS METHODIST for less than half price. We will send the paper a year and the Bible to any new subscriber who will send us \$3. Any present subscriber who will pay up to date and send \$3 will get the Bible and have the date on his paper advanced one year ahead.

We only have one hundred of these Bibles and may not be able to buy them again at the same price, so act promptly.

Godbey & Thornburgh,
LITTLE ROCK, ARK.

There's money in selling our new book
Write Godbey & Thornburgh
about an agency.

"HARP OF LIFE"

For the Young People.

Coming Home To-Day.

(Inserted by Request.)

"Oh! What do you think the angels say?"
Said the children up in heaven,
"There's a dear little girl coming home to-day,
She is almost ready to fly away
From the earth we used to live in;
Let's go and open the gates of pearl,
Open them wide for the new little girl,"
Said the children up in heaven.
"God wanted her here where his little ones meet,"
Said the children up in heaven.
"She shall play with us in the golden street!
She has grown too fair, she has grown too sweet
For the earth we used to live in;
She needs the sunshine, this dear little girl,
That gilds this side of the gates of pearl,"
Said the angels up in heaven.
"So the king called down from the angel's dome,"
Said the children up in heaven;
"My little darling, arise and come
To the place prepared in thy Father's home,
To the home that my children live in."
"Let's go and watch at the gates of pearl,
Ready to welcome the new little girl,"
Said the children up in heaven.
"Far down on the earth do you hear them weep?"
Said the children up in heaven;
"For the dear little girl has gone to sleep!
The shadows fall and the night clouds sweep
O'er the earth we used to live in,
But we'll go and open the gates of pearl;
Oh! why do they weep for the dear little girl?"
Said the children up in heaven.
"Fly away with her quick, O angels dear,"
Said the children up in heaven,
"See—she is coming! Look there! Look there!
At the Jasper light on her sunny hair,
Where the velling clouds are riven!
Ah—hush—hush—hush! all the swift wings fur!
For the king himself at the gates of pearl
Is taking her hand, dear tired little girl,
And leading her into heaven."

A TALE OF PIONEER DAYS.

CHAPTER VIII.

THE HUNT.

BY REV. ROBT. POYNTER.

All the day they traveled to the southwest over some hills, and then out into the undulating lands where the game abounded. As the sun was setting down behind the saffron tinted west, and the owl sent forth his lonely hoot, these weary hunters dismounted in the midst of a beautiful glade, fringed along the bank of a beautiful stream, where there was plenty of water for man and beast. Some fires were soon built, and after the horses were tethered out in the tall, wavy grass, Thayan and the White Swan crept away down the running stream, some two or three hundred yards, and took their stand to await the passage of some wandering specimen of game that they knew would surely be coming that way soon. In a little while they sighted some turkeys coming leisurely up the stream. The White Swan whispered to the Indian to shoot the leader of the gang. In a few moments they were within reach, and the young Indian brought his turkey to the ground, and such a flapping as there was. In a moment every turkey was upon a line overhead. The White Swan selected the finest of the lot, and brought him to the ground. They picked up their game and walked back to the camp, where the others were preparing the repast. After all had eaten

their suppers and had talked for awhile, they spread down their blankets and robes for rest. The White Swan walked a little distance from the rest, and after an absence of some minutes, the chief silently crept after him, actuated by the thought that caution was the better part of prudence, but he soon returned just as silently and said not a word. But from that time forward he never suspected the pale-face of infidelity. He found him at prayer. He simply answered the inquiring look of Thayan, "The White Swan talks with the Great Spirit." And from this time on he seemed to be drawn to this young man of tender years with an ardent affection.

But it would take too much time and space to tell of the young man's exploits and adventures.

For more than two weeks the party continued on the hunt, killing and drying about all the venison and buffalo they could carry into the village.

The chief had witnessed the young pale-face's valor and bravery in the battle, and now he had learned his skill in the hunt and the chase, and in all this time the young captive never went to his robes at night without first invoking the Divine protection upon himself and companions. And many nights he sat until late telling to these dusky sons of the forest the wonderful story of the cross, and tried as best he could to instruct them in the way of truth. Sometimes he would grow eloquent in his delineations of Christ, his death on the cross, his rest in the tomb, and his resurrection, so, that by the time of their return to the village, he was looked upon as almost a Deity among them. Simple, untaught Indians.

(To be Continued.)

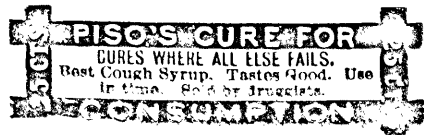
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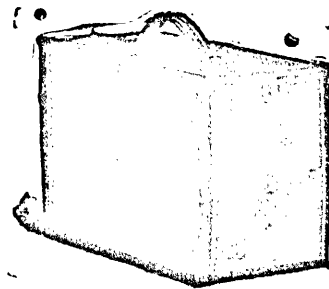
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Our Church at Home.

HOT SPRINGS.

Rev. John B. Culpepper will be here next week and begin a three weeks' meeting. Bros. Sage and Rhodes are attending the missionary mass meeting at Arkadelphia. There are more visitors here this season than for years. All the preachers doing their best. Our people are loyal and true. We are expecting a great meeting under Culpepper. Pray for us.

R. R. MOORE.

March 23.

OZARK CIRCUIT.

Our quarterly meeting is just over. Our P. C., Bro. Taylor, is in much favor with his people. During the past quarter he visited 60 families. Our beloved presiding elder, Wm. Sherman, looked after the interests of the church faithfully and preached two fine sermons, also Bro. S. F. Goddard preached a fine sermon for us Saturday morning.

H. B. FLOYD.

March 22, 1898.

MAUMELLE CIRCUIT.

Dear Dr. Godbey: We are still moving on all right on Maumelle. Last Saturday and Sunday was our first Quarterly Conference. The stewards did not forget their preacher, but made a liberal assessment. Our presiding elder, Bro. Ware, came with his usual zeal looking after the interests of the church, and preached some of the most powerful sermons that ever fell from the lips of man. Pray for us.

F. E. DODSON.

North Point, March 17.

FORREST CITY STATION.

Dear METHODIST: Our work here since Conference has been exceedingly pleasant, and, we trust, profitable also. Have been well provided for by these kind people. We have a beautiful new parsonage, perhaps the prettiest in the White River Conference. About one-third of the Conference year has passed and about the same proportion of the assessment for the support of the ministry has been paid.

We have a large and much scattered membership here, a number of our Methodist families living in the country. I am just finishing up my first round of pastoral visits. Wife has gone with me into most all these homes. Have held prayer wherever it was at all practicable. We have visited a good many poor and sick in and out of our church besides. We hold services with our county prisoners once each month with good results. We have received nine members in the church since Conference. Have also begun an old-fashioned class meeting. Our Sunday-school has increased considerably too.

Our Ladies' Aid Society has done some excellent work. They abandoned church suppers, etc., and fell upon the God-ordained plan of raising money by voluntary contributions, and God has blessed them in their work. In a little

while they have raised over \$75 in cash, and about \$25 in good subscription to pay off a note in the bank against the parsonage. God bless their noble aim and their faithful work.

I have good congregations to preach to all the time. So all goes well at Forrest City. Pray for us.

A. E. HOLLOWAY.

March 22.

ESTHER, ARK.

Dear Dr. Godbey: Our second Quarterly Conference has come and gone with its general routine of business. Our presiding elder was on hand looking well to all the interests of the church. He is a good preacher, a man of strong faith in God, calculated to do much good in this world. Bro. Goddard, of Ozark Station, was in our Conference Saturday, and preached a good sermon Saturday at 11 o'clock, and also gave some good counsel in the Conference.

Our official board was not full on account of rain. The attendance at all the services was small on account of the continued rainfall.

Our reception on the Ozark circuit, especially at the parsonage, was encouraging to us. We are praying for a good spiritual year for the Ozark circuit. We have five appointments with congregations. I am doing all that I can for the circulation of our Methodist literature. Pray for us. Your brother in Christ,

W. M. TAYLOR.

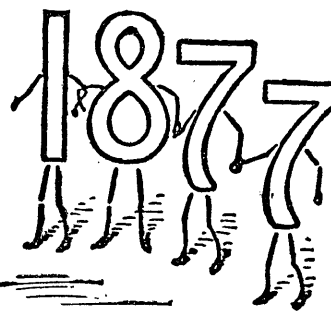
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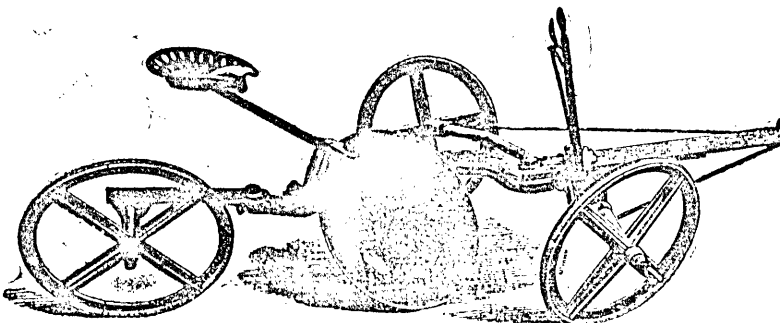
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Very Respectfully,

SAM P. JONES

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Greensboro, N. C., March 19th, 1898.

DEAR SIRS—I consider the Hancock Rotary Disc Plow the plow of the future; because, with the quicker method of improving the soil by legumes, such as cow peas, field peas, etc., the ordinary mouldboard plow cannot run unaided and do good work. With the Hancock Rotary Disc Plow we can gradually or at once add to the depth of our soil; it has the power to break up land that has for generations been trampled under the old system of shallow plowing and return the greater share of the soil toward the bottom of the furrow.

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WEEKLY WORDS FOR WOMAN'S WORK.

A little incident in the sick room of Frances Willard bears a lesson of deep Christian love. While restless and suffering, Anna Gordon sang for her a soothing stanza of an old family altar hymn. Not till by angel bands attended I awake among the blest."

Miss Willard quickly prompted her, "Oh, no, not I, it's we, it's always we. Christianity is we, not I. You know it's our Father, don't forget that." Pressing hard to the eternal shore, her every word was pregnant with vital truth. Her soul enlarged till the world could no longer contain her, and the heavens opened that she might enter into the fullness of Christ, and cast her full armed trophies at the feet of him she served so well. She urged White Ribboners to study the New Testament, saying, "no human being has ever conceived as he should, what that book means by loyalty to Christ."

Let us heed the wise counsel, dear sisters, and treasure her last words as from one who was very Christ-like—loving the world, changing the beautiful W. C. T. U. motto, "For God and home and native land," to "God and home, and every land." Doubtless the Holy Spirit indicted the change, for Christ cannot be honored by a partial harvesting, when all things temporal and spiritual are pressing the recognition of universal brotherhood and Fatherhood. Miss Willard touched and blessed human hearts everywhere. Her life carried great responsibility, her death great triumph. The wide world felt the thrilling announcement of her parting breath of victory—"how beautiful it is to be with God." Shall we thus pass from life to life—from abundant labor to rich reward."

L. A. H.

Notice.

All who expect to attend the annual meeting of the W. P. and H. M. Society, are requested to send their names to Mrs. R. R. Moore as soon as possible, so that we may secure homes for them.

Let special prayer be offered by the ladies of all the societies for a revival of interest in this society all over the conference. Pray much for the coming annual meeting.

R. R. MOORE.

Hot Springs, March 23.

Woman's Parsonage and Home Mission Society.

The Fifth Annual Convention of the Woman's Parsonage and Home Mission Society meets at Knoxville, Tenn., April 6 to 13th. Every Conference Society is expected to send at least one delegate—several are admissible. Reduced rates on the certificate plan have been secured, provided the attendance of delegates and visitors reaches the number required by the railroads. Those expecting to attend should, without delay, notify Mrs. J. E. Chapman, 35 East Fifteenth St., Knoxville, Tenn. Form 14 must be obtained when tickets are purchased.

MRS. R. K. HARGROVE,
General Secretary.

Secretary's Report.

Report of corresponding secretary of Little Rock Conference W. P. and H. M. Society, for fourth quarter of fiscal year, ending March 1, 1898.

Number adult societies, 27; number juvenile societies, 2; number connectional members, 462; number auxiliaries that held every meeting, 13; number members on baby roll, 24; number subscribers to "Our Homes," 175; number taking H. M. reading course, 124; number papers and leaflets distributed, 600; number visits to sick and strangers, 404; number visits to benevolent institutions, 8; number prayer meetings held, 31; number of garments distributed, 256; number boxes sent off, 3; number meetings held, 93; number pledged

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to systematic giving (mainly for local work,) 195. Several auxiliaries not heard from in six months are not counted in this report of membership.

This report shows an improvement over last quarter, although I have received no report from eight auxiliaries.

Some of our corresponding secretaries, doubtless, have good excuses for this delinquency which is rather discouraging to us.

Occasionally one writes that her auxiliary has accomplished so little that she is ashamed to send their report.

An auxiliary that is content to live at a "poor dying rate" gives reason for distress and alarm, and yet any report is better than none.

As we are beginning a new fiscal year, it might be well for our auxiliary officers to carefully review the booklet "Helps," distributed last year.

Our district secretaries and other friends have been at work, and for this quarter new organizations are reported from Woodberry, Bearden, Magnolia, Sherrill, Mena, and Sardis churches.

Sardis has an adult and a juvenile auxiliary with six connectional members in each.

Mena started with thirteen connectional members, and has nearly doubled her number. We have not yet learned the number of connectional members in the others, but good work may be expected from each one.

We are much encouraged by the interest some of our pastors are taking in our work.

Let us plan our year's work at once, and see to it that the apportionment for each quarter be completed. Then we shall hear nothing of the difficulty of collecting "back dues," and we shall have fewer regrets for lost opportunities at the end of the year.

What we accomplish this year depends more upon faithfulness than anything else. Shall not each one of us strive earnestly to do her part? May our faith in God and faith in humanity constrain us to go forward with enthusiasm.

It is important that each auxiliary send an authorized delegate to our annual convention in Hot Springs, April 28. Not one can be spared easily.

Sincerely,
MRS. W. H. PEMBERTON,
Cor. Sec. L. R. Conf. Society.

HEADACHE cured in 20 minutes by Dr. Miles' PAIN PILLS. "One cent a dose." At druggists.

The Press has just prepared maps of Palestine, both in New Testament and Old Testament times, which for quality, accuracy, attractiveness and price, are in advance of anything hitherto published. They include the latest corrections of the Palestine Exploration Society. They show the topography of the country, hills, mountains and valleys being indicated by different shades of color. The political and tribal boundaries are plainly indicated, but not so as to overshadow more important details. All localities mentioned in Sunday-school work are indicated in bold letters, easily read. Unimportant places are purposely omitted. These maps are printed on glazed cloth and mounted on spring rollers, so as to close up instantly when not in use, thus preserving them from soiling. The size will be a little less than 3 x 4 feet. The price of maps, much inferior to these, has usually been \$2 or more, without a spring roller. If mounted on rollers, the cost has usually been nearly doubled. We shall sell them at \$1.50 each, net, postpaid, spring roller and all. The same maps on cloth, unmounted, only \$1 each, net, postpaid.

The New Testament maps will be required during the first half of 1898, and the Old Testament map during the last half of the year, though they can be used for nearly all Bible study.

Every school should have these maps. They add to the interest, the clearness and the reality of all Sunday-school instruction.

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Our Church at Home.

BELLEFRONTE, ARK.

Mr. Editor: Our preacher's meeting is over. It was good to be there; the preaching showed much care in arrangement preparatory to the delivery of sermons on the different topics.

The writer preached one sermon without topic given by presiding elder, and the brother who preached the closing sermon unjustly criticized the theology, calling the writer's name.

We love our presiding elder. he makes himself one of us, except in the pulling of stumps. God bless Bro. Merrill. We hope the meeting will do the people of Lead Hill some good. May the good Lord bless them for the hospitable manner in which they cared for us while with them.

W. K. BIGGS.

CHARLESTON CIRCUIT.

We have not been heard from since Conference through our beloved paper. The P. C. has not done much nor has he been pounded, nevertheless Charleston circuit has done well. I was taken down with fever some ten days after our conference adjourned at Ozark, and was not able to preach or do anything else until the fifth Sunday in January; since that time I have met all my appointments and am now in good health again. Our first Quarterly Conference embraced the second Sunday in December. I was not there, but our P. E. was there, wide-awake, and full of good work. The stewards reported \$40 paid, nearly all in money, and during my sickness the people came with everything we needed, and did not quit when the preacher got well—\$400 assessed for P. C. We need at least three new churches on this work, one at Grand Prairie, another at Charleston, also one between New Prospect and Vesta. May God help us to arise and build this year.

Candidates are numerous. All pulling for office. That's all right, let them come, but may the good Lord deliver us from dead heads and whisky men in our next legislature.

J. M. McANALLY.

MINERAL CIRCUIT.

Bro. Godbey: This circuit is rather picturesque in appearance, made up of mountains and hills, and brooks and dales. There are some fine farms spread out over the country. The people make plenty and their preacher always shares with them in that plenty. The church is not a body, thoroughly consecrated, yet many are struggling for a higher state of religious excellency. I found the work with no prayer meetings, which made me wonder how preachers can run circuits minus prayer meetings. I am trying to organize for general duty and faithful work. We have several isms here, but Methodism prevails. But the nearest nothing of all else is the divine healers. They make some noise, but it's like the devil shearing the hog, a great cry and no wool. They struck Cato recently, and began their healing process, but the Lord did not

seem to be in a healing humor, as no one was cured, and the quintessence of moral quackery left in double quick. The Lord pity the poor, simple, silly, deluded set. The good people of Cato gave a very generous donation, which graced the dining table, both with beauty and profit. Many thanks to these noble friends. Pray for me that the divine approval may rest upon my work. I am working for the METHODIST, and hope it will preach in a thousand new families ere the year closes. Come see me.

R. G. BRITAIN.

CYPRESS RIDGE CIRCUIT.

Our first Quarterly Conference convened in Blackton, Feb. 23-26. We had a very pleasant session. Our reports were not what we would like, but very good considering many things. About 50 per cent of the preacher's salary was paid. Three appointments out of five were represented. We were very sorry that Bro. Dye, our presiding elder, could not be with us. On account of sickness he was hindered, but while he is suffering from the hand of affliction he has our prayers and sympathy. Bro. T. J. Brickell was with us, and preached a soul-stirring sermon. Oh, it was a rich season of grace to our souls. Bro. Brickell is no stranger in Blackton, and has many warm friends here. We are getting along nicely with our people. We have as good a people to serve this year as any preacher in the Helena district. We have had as good Sunday-school at Blackton as there is in this county, but a few who are not members of our church have set in to tear it up by introducing union literature, which I cannot and will not tolerate, and I believe our people are loyal enough to stand by our church. We appreciate the co-operation of our Baptist and Campbellite friends, but we can run a Sunday-school without their assistance. If there is anything that makes me tired, it is to see Methodists so far forget their church vows as to sacrifice their religious rights by compromising with other denominations. God bless our grand old God-built Methodist Church. God bless the METHODIST, its editor and manager. Your brother in Christ,

N. W. WOMACK, P. C.
Blackton, March 19.

Impure Blood in Spring.

This is the almost universal experience. Diminished perspiration during winter, rich foods and close confinement indoors are some of the causes. A good Spring Medicine, like Hood's Sarsaparilla, is absolutely necessary to purify the blood and put the system in a healthy condition at this season.

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SAMANTHA'at SARATOGA

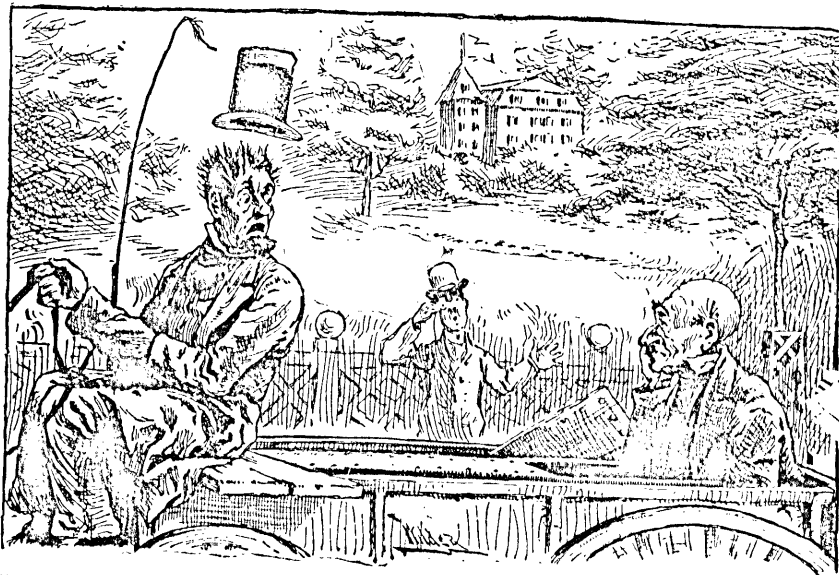
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By Josiah Allen's Wife (Marietta Holley).

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SPECIMEN OF MISS HOLLEY'S HUMOR.

A few days after this, Josiah Allen came in, and sez he, "The everlastin' spring is the one for me—believe that, Josiah Allen." But Josiah kep' on, for he was fearfully excited. Sez he, "Why, the fellow said, there wuz a old man who lived right by the side of this spring, and felt the effects of it inside and out all the time, it wuz so healthy there. Why the old man kep' on a livin', and a livin', till he got to be hundred. And he wuz kinder lazy naturally and he got tired of livin'. He said he was tired of getting up mornin's and 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 hearted chap, thought it would please the old man to be buried down by the spring, that healthy spot. So he took him back there in a wagon he borrowed. And when he got close to the spring, Sam heard a sith, and he looked back and there the old gentleman wuz a sittin' up a leanin' his head on his elbo, and he sez, in a sort of a sad way, not mad, but melancholly, 'You hadn't ort to done it, Sam. You hadn't ort to. I'm in now for another hundred years.'"

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

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

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

At Rest.

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

DAVIS: John Franklin Davis, infant son of Thomas and Anntee Davis, was born March 24, 1897, and died March 15, 1898, after suffering 17 days with pneumonia. Little Frank's stay in this world was short, but very attractive on account of his apparent brilliancy. We would say to Brother and Sister Davis, weep not for Frank, but rather rejoice that you have an angel in heaven. We laid him to rest in the Gar Creek Cemetery, Ozark circuit.

W. M. TAYLOR.

Franklin county, Ark.

CONGER: Chloe, daughter of Rev. Henry M. and Margaret Conger, was born June 17, 1896, and died March 9, 1898, near Denning, Franklin county, Ark. Catarrhal pneumonia preyed upon its tender vitals several weeks; although skillful medical attention and patient watching and nursing were given, yet the unrelenting hand of disease held its grasp until death came and laid its cold hand upon it. Chloe was a beautiful child in form and feature—mentally bright and warmly affectionate. She became the idol of fond parents and peculiarly interesting to all who were attracted by her. Brother and Sister Conger have the warmest sympathy of neighbors and acquaintances, which was manifested by the many who attended the funeral services. Some natural flowers seem so beautiful, charming and delicate that they cannot endure the roughness incident to a day, hence they bloom in the morning and are withered before the hour of noon. Little Chloe was a tender bud, not allowed to bloom on earth, but was transplanted beyond the skies to unfold in the garden of God, where nipping frosts can blacken not, nor winds destroy by their withering blasts, nor fade under the scorching rays of a burning sun, but will rejoice in the brightness of his presence, who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

I. L. BURROW.

Altus, Ark.

RANDALL: A. F. Randall was born in Pickens county, Alabama, October 12, 1873, and died February 23, 1898. Professed religion sometime during the latter part of January, 1898, and on the 5th day of February the writer was summoned by his father to his home, saying that Frank and his sister, who also had professed religion a short time later, desired to join the Church, and have the sacrament of the Lord's supper administered to them. The call was obeyed at once and they were received into the Church and the sacrament administered to them and quite a number of others who were present to witness their reception. Frank, with the rest of the company, seemed to greatly enjoy the occasion. He continued to enjoy religion to the day of his death. Just a few moments before he expired he asked Bro. Fitzhugh, who was waiting on him at the time, if he thought he was dying. Yes, says he, Frank I think you are. Then clapping his hands, he said, "Glory be to God, I will soon be at home." He leaves a father and two loving sisters to mourn his departure, his mother and some sisters having preceded him to the better world. His father, Rev. J. F. Randall, was for 25 years an itinerant preacher of the Alabama Conference, but on account of the ill health of his wife and some of his children, was forced to locate. He has only been in Arkansas about twelve months, and is quite feeble. A few more battles, my brother, and your blessed Master will say, "Come and join your sainted companion and children on the bright eternal shore where your sorrows will all be over." May God's grace sustain

you in your hour of bereavement, is the prayer of your sympathizing pastor, J. J. MENEFFEE.

TUNSTALL: Dr. E. Lee Tunstall, son of H. M. and Lou Tunstall, was born September 14, 1864, in Independence county, Ark., and died at Malden, Mo., February 25, 1898. He made a profession of religion and united with the M. E. Church, South, at the age of twelve years. With the exception of a short time in Texas, and one year at Malden, Mo., his life, as a physician, was spent at Mammoth Spring, Ark. Here, where he was best known, his death is most deeply regretted. As a physician, he was highly esteemed, both for his skill and tender sympathy for the suffering. The poor, as well as the rich, always found in him sympathy and help. As a citizen, he was public spirited and patriotic; as a husband, tender and affectionate; as a man, noble and true; as a Christian, consistent and faithful.

Fully conscious of his very dangerous condition, death did not meet him unawares. He spoke calmly of its approach, and expressed himself as being ready. For the sake of wife and children he would have preferred to live, but if the Lord should order it otherwise he was willing and ready to go. Though taken away at the noonday of life, yet we will not question the justice, wisdom, or love of God. To those who are left behind to mourn his departure: "Let not your heart be troubled, all things shall work together for good to them that love God."

N. E. SKINNER.

Mammoth Spring, Ark.

PARK: Caroline J. Park was born in Tennessee August 2, 1829, married to Matthew Park December 28, 1848; the following August she professed religion and joined the Primitive Baptist Church. She joined the M. E. Church, South, in 1890 at Cabot, where she died February 20, 1898. She was one of that old line of faithful Christians, true to God, kind to her neighbors, devoted to her children, beloved by all. True to the instinct of the Baptists, she often said to her children, "Be good;" those motherly tones still linger in their memory, and they yet speak of it. It was clearly seen that "be good," was still a three fold cord, but cold are mother's lips, never again shall her children hear her loving tones. The most affecting scene was in the silent chamber by the side of the corpse. Having invited all to retire, the children knelt and consecrated themselves to mother's God. Dr. Park of Little Rock, leading the prayer. She was a careful, watchful, devoted mother, blessed with long life to see her babe a grown man. In her death the community loses a safe counsellor, the Church a faithful member, and the family a loving mother. The breach in each will not be repaired. The ties in heaven are stronger, children.

Fold reverently the weary hands
That toiled so long and well,
And while your tears of sorrow fall,
Let sweet thanksgiving swell.

That life work stretching o'er long years

A varied web has been,
With silver strands by sorrow wrought,
And sunny gleams between.

Then gently fold the weary hands,
That toiled so long and well,
The spirit rose to angel bands,
When off earth's mantle fell.

W. A. PENDERGRASS.

Cabot, Ark.

TOLER: Elijah B. Toler, the subject of this sketch, was born in Grant county, Ark., April 21, 1863. In 1876 he was "born again" and joined the M. E. Church, South, at Old Bethlehem Church, in Grant county. On January 2, 1883, he was happily married to Miss Annie Wamble, of Grant county, who with five little children, is left to mourn his absence. In addition to the advantages of a common school education, he attended college at Lexington, Ky. Most of his life was spent in Grant county, sometimes farming and part of the time teaching school in Grant and Hot Spring counties. In 1892 he was

elected sheriff of Grant county, and re-elected in 1894, without any opposition, which is said to be a rare thing in that county, and doubtless the same would have been repeated in 1896, but failing health caused him to decline offering for a third term. In the case of our Brother Toler, we have an exception to the rule, or saying, that, "a man without enemies is a failure." He was not a failure; though in conversation with the writer during his illness last year, he seemed to deplore himself for not being able to do more than he had for the Church. But, as we all know, he loved the Church and pastor, and all good people; and not being an enemy to any one, he was, in return, almost universally esteemed by everybody. His health gradually declined for more than two years, and as his many friends anxiously noted the progress of his decline, it was a common saying, long before his death, that, "We are going to lose the best man of Grant county." He was as tender and affectionate as an infant, yet, when necessary, as brave as a lion, but absolutely incapable of a mean act. He was not demonstrative in his religious life, being reserved naturally. No one who knew him would for one moment question his piety. The writer conversed and prayed with him at different times, and always found him strong in the true faith. Two days before his death he said to his wife that he would be glad to stay with her and the children, but if it was the Lord's will for him to go he was ready, and that he could trust her and the little ones to him who doeth all things well. On October 5, 1897, about one hour before he died, he requested his wife to not weep for him, that he would soon be at rest, for her to be brave, and to raise the little children to not forget him, and that some time in the future they would all meet on the other side of the river.

Thus passed away Elijah B. Toler, one of our best and truest men. Take new courage, my sister, and bravely lead those little ones on towards the radiance of that city where clouds and darkness never gather. Your affectionate husband, and the tender father of your now fatherless little ones will be found waiting their arrival.

O. H. KEADLE.

(A combination of circumstances, including the lateness of receiving the data, and then getting it misplaced, prevented this from appearing earlier.)

O. H. K.

SIKES: Tabitha Locke Sikes died at the family home in Rogers, February 9, 1898. Tabitha Locke was born in Bedford county, Tenn., May 5, 1835. She was married to B. F. Sikes in September, 1850. She was converted and joined the Church in 1851. In 1852 she became a resident of Arkansas. Her name was among those which composed the first roll of the Methodist Church at Rogers.

As a wife, mother and Christian, Tabitha Sikes was worthy of imitation. Her life was quiet, pure and true. She was devoted to the interests of her husband who had won her girlish heart. She made their home the sweetest spot on earth to him. As the years went by many little feet pattered into that home. With all a mother's love she welcomed the little strangers and poured upon them all the wealth of her strong affections. Her constant prayer to God was that she might lead their steps aright. The last request of her pastor was that he would remember her loved ones in prayer.

No pastor could have been more warmly welcomed into a home than was the writer by our departed sister. Her words and very tones showed that the love of God was abiding in her soul. Her last sickness was protracted, yet she bore it all in Christian resignation. She was not fearful of going down into the land of shadows, for she had heard the voice of her Saviour, "Lo, I am with you always," and though her eyes darkened to earthly light, yet, upon them was breaking the radiance of the world of eternal light. The faithful wife, fond mother, true friend, and earnest Christian is gone, yes, gone, but

"How sweet it will be in that beautiful land,
So free from all sorrow and pain,

With songs on our lips and with harps
in our hands
To meet one another again!"

GEORGE MCGLUMPHY.

LaGrippe,

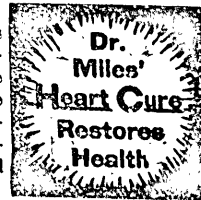
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LITTLE ROCK,

ARK.

THE ARKANSAS METHODIST.

WEDNESDAY, MARCH 30, 1898.

GEO. THORNBURGH, Business Mgr.

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Circulation, 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

From "Printer's Ink": "ARKANSAS METHODIST—published at Little Rock, has a much larger circulation rating than any other newspaper published in the State." This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

Preacher's Meeting.

The Harrison District preacher's meeting was held in Lead Hill, Ark., March 8-10, 1898, Rev. Pierce Merrill, P. E., presiding. The opening sermon was preached on Tuesday evening at 7:30 o'clock by Rev. J. W. House, of Yellville Station.

FIRST DAY.

The first day was devoted to the discussion of several important questions, among which was: "Our obligation to the church and our duty to the young people." Many good things were said on this topic. It was made to appear that no amount of lacrymal speech or emotional outburst could take the place of practical obedience to our church vows, that when we promised to be subject to the discipline of the church, attend upon its ordinances and support its institutions, we became in honor bound to live up to these promises in every particular. Our conclusion was that each member upon whom these vows rest is under binding obligation to support all the institutions of the church, and not choose only such a part of them as may best suit his convenience or please his fancy.

It was agreed that too much attention of the proper kind cannot be given to the children and young people in pastoral work, that all great and permanent reforms must commence with the young people. The fact was developed that each preacher has his own peculiar methods of work in these special departments, that methods amount to but little unless they have the right men behind them, men who understand them and have the cause at heart.

SECOND DAY.

The following questions occupied the time of both sessions for the second day: How shall we best get the interests of our church upon the conscience of our people, and how shall we get our members to attend upon the ordinances and support the institutions of the church? Why do we not raise our (missionary) assessments in full? After a thorough and thoughtful canvass of these questions it appeared that the consensus of opinion in reference to them was that faithful preaching and earnest pastoral work, culminating in a general re-

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FALLING HAIR

vival of pure religion would be a satisfactory solution to all the difficulties involved in them. It was the unanimous opinion of the meeting that only the backslidden in heart either refuse to contribute according as the Lord has prospered them or keep themselves unnecessarily from attending upon all the ordinances of God, and that when people are full of the Holy Ghost they love God, delight in his ordinances and take pleasure in paying liberally of their means to support the church and spread the gospel over the earth.

Able sermons were delivered by House, Smith, Biggs and Jackson. Your scribe also had the pleasure of preaching one sermon during the meeting. Bro. Merrill was with us "as one of the boys"—warm in heart, sympathetic in spirit, able in speech and wise in counsel. The whole occasion was a pleasant one, and I trust profitable to all who had the good fortune to be there.

Very truly,
J. A. CASTEL.

Notice.

The Ex. Com. of the W. F. M. Society Little Rock Conference, met in Little Rock, Ark., March 24, 1898, Mrs. Lou A. Hotchkiss, president, presiding.

The annual meeting of this society will be held in Prescott, Ark., June 8-13, 1898. Program will appear later.

Mrs. C. S. COOPER,
Recording Secretary.

Notice.

The second quarterly meeting for Wynne, and Vann Dale charge, will be held April 9-10, at Vann Dale. At the same time Dr. Andrew Hunter will dedicate our church at Vann Dale. All former pastors are hereby invited to attend and take part. Dr. Hunter will begin a meeting there April 3.

J. B. McDONALD.
Vann Dale, March 28.

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

GODBEY & THORNBURGH.

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