

Arkansas Methodist.

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GEO. THORNBURGH, Manager.

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THE ARKANSAS METHODIST.

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

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News and Notes.

W. C. Brann, editor of the "Iconoclast", Waco, Tex., engaged in a shooting fray with Capt. T. E. Davis, of that city, on the 1st. inst., and received a shot from which he died on the morning of the 2nd.

Brann was a restless, wrathful spirit, who seemed to be in sympathy only with the baser elements in society and to view as hypocrisy the common claims of religion and virtue. He paid to right principles a sentimental devotion while he was an apologist for the lustful and vicious. Whether there was, in the history of the man, some experience which gave an abnormal bias to his mind, or whether he was intent upon playing the part of a sensational journalist, we know not; but, according to our view, a more pernicious and wrong spirited publication than the "Iconoclast" has not appeared in this generation. Distinguished for bravado and recklessness, and glorying in his iconoclastic spirit, none can be surprised at the manner of his death. Capt. Davis died also, on the 2nd inst. at 3 p. m. This is the end of a quarrel which has cost four lives.

Our largest war guns cost, to make them, from \$100,000 to \$150,000 and \$650 a shot in using them. How important then that we only shoot when it is necessary, and that we take good aim.

The Cuban Situation.

The sympathies of the American people are true to the interests of humanity. Since the Cubans began their struggle for liberty Americans have hoped they would succeed. This sympathy of our people has been, to the insurgents, a source of help, not unimportant, in spite of the efforts of our government to suppress it in order that friendly relations to Spain might not be broken. It has, in short, pressed matters to the verge of open war. Congress and the President have held the popular sentiment in check, although, so long as Mr. McKinley has held matters in his own hand there have been a number of men in both houses of Congress who, with demagogical intent, have been loud in their demand for war. These have been aided by many secular journals that have spared neither sensation, exaggeration nor outright lying to inflame the public mind. The greater pressure has thus been brought upon the President whose conservative and dignified course will be recorded to his honor and approved when we view the entire situation and think of it calmly.

In a calm view there are many influences and reasons which oppose war. Among these influences are (1) our own prosperity, the damage that must come to our own business interests, just now beginning to recover from four years of unprecedented depression.

(2) The interest which capitalists of Europe who hold Spanish possessions have in preserving the national credit of Spain. This is an occult but strong force opposing war.

(3) The immense cost of war to us, not alone in money but in blood. The island of Cuba has been a pest-house that has swallowed up near 200,000 Spanish soldiers. To be involved in war about the island of Cuba, at this season of the year, would probably mean to our soldiers, death by pestilence more than in battle, and a visitation of yellow fever at home. As respects the explosion of the "Maine" it is now reckoned to have no especial bearing upon the relations of this government

with Spain. Our own Court of Investigation affirm that the ship was destroyed by an external explosion. This the Spanish Court denies. Unless further facts can be brought to light, fixing the responsibility for the disaster, there is no reason why the matter should not be arbitrated.

Again, the independence of Cuba seems assured already. Two years ago the insurgents would have agreed to purchase the island for \$200,000,000. Perhaps they would have offered \$100,000,000 a year ago. Now they will offer nothing, and accept nothing but recognition of independence.

This is the present state, and in this state matters will stand during the summer. Spain is disposed to give an armistice, at least, to the Cubans, and the rainy season will enforce an armistice. Everything can wait until Fall. If in the Fall an adjustment is not reached, the United States should interpose. Spain has forfeited all right to control Cuba. She has utterly disregarded her former promises to that people. She knows now that she can not conquer the island even if there is no formal intervention on our part. The positive demand by this government that the Cubans be liberated and the assurance that, if it is not done, this government will take a strong hand in the future fray will probably be sufficient to insure an end of the strife before next Winter. If it does not prove so, then with the resumption of active hostilities next Fall, the United States should interpose. Demagogues who court popularity among comparatively ignorant and irresponsible constituents may fulminate their war speeches in Congress and abuse the President. But Mr. McKinley in his vigorous preparation for war, and his effort, at the same time to keep the peace has deserved commendation from all the people of this government of whatsoever party. He has the commendation of the world abroad. The feeling of our people is that Spanish rule in Cuba must end. The great matter now is to end it at the least cost. If the United States goes to war it will not be to defend her national honor but in behalf of

the oppressed, and to vindicate the rights of humanity. That will be far more creditable to her, and far more in harmony with the station and dignity she holds among the nations, than to make any technical plea of insulted national honor.

Let Us Try Again.

The total contribution for foreign missions from the three conferences of our church in Arkansas last year was \$8,540.30. They paid \$5,652.51 for home missions. These collections do not include that which was raised by the Woman's Foreign and the Woman's Home Mission Societies. It represents only our regular conference collections by the preachers, a total of \$14,192.81. We have 80,000 members in the state. We see, therefore, that the payment for missions both at home and abroad, was a little less than eighteen cents per member.

We cannot but feel humiliated in contemplating these figures. They do not represent our ability. Do they represent our interest in this great cause of missions? Have all the people had the cause of missions presented to them? Where is the fault? In looking over the minutes we see that some strong Churches have fallen below their assessments. We also find that some preachers always raise this money wherever they are sent. Some have better methods than others. Is it because they study more about it, care more about it?

I am sure we are all anxious to see a forward movement made. Let us try it this year. But let us especially see to it that we do not neglect the home mission collection. There is an immense amount of mission work demanded of us in the state of Arkansas. The development of the Church here largely depends upon our Conference Missionary Boards. The assessment for home missions ought not to be less than for foreign missions, and the money raised for each ought to be about equal year by year. For both interests we ought to do far better than we have done.

Read our offer on Pilgrim's Progress, 16th page.

Contributed.

OLTON.

CHAPTER III.

BY W. P. WHALEY.

"I have read, in some old marvelous tale,
Some legend strange and vague,
That a midnight host of spectres pale
Besieged the walls of Prague.

"White as a sea-fog, landward bound,
The spectral camp was seen,
And, with a sorrowful, deep sound,
The river flowed between."

—Longfellow.

The straggling cottages of this old town were neat and comfortable. Here and there, an imposing mansion of the old style rose two stories high to the tops of the trees. In the season, the yards bloomed into a thousand brilliant hues, and became paradisaic resorts for butterflies, bees, humming birds and lovers. We may need some of these flower gardens before we get rid of some of Olton's characters.

I love beauty more than the artful simulation of it. Beauty is truth to the core. Art is a skillful lie. Art may make the canvas appear to move with life, but it is no deeper than a spread of colors. The chiseled stone may seem to breathe and blush and speak; but, through and through, it is hard and cold and dead. Art has no life. It is dead.

When God outlines a tree against the horizon, I know that every fibre is tingling with a bounding life. When his hands fashion clay to human likeness, I know there is a beating heart within that rushes a tide of life to every atom.

Art is human, beauty is divine. The beauty of God's work is its truth. The Christian religion is beautiful because it is divine and true.

Yes, I love beauty—a forest of a hundred kinds of trees, in a thousand sizes, and infinite variety—fifty species of birds, of as many brilliant hues, swinging, chirping, calling, wooing, mating, nesting and singing in the trees—the flowers of gentle speech that smile and blush as they look up through the leafy canopy to drink the song of birds and the nectar of stray sunbeams—all in the friendliest community and divinest harmony.

"The green trees whispered low and mild;
It was a sound of joy!
They were my playmates when a child,
And rocked me in their arms so wild!
Still they looked at me and smiled,
As if I were a boy;

"And ever whispered, mild and low,
'Come, be a child once more!
And waved their long arms to and fro,
And beckoned solemnly and slow;
O I could not choose but go
Into the woodlands hoar."

Here, God is "all in all," and all is beautiful. That which makes human life worth living is the animation, flush, peace and power of divine life—Christ in us the hope of glory.

Olton reposed in a peaceful valley with God's watch towers, the hills, circling round the north, and a river, like God's peace, flowing about the south. It was long secure against the "march of pro-

gress," and the siege of a "fast age." At the time of which I write, the merciless moguls thundered on their iron tracks forty miles away. The modest stage coach and the quiet steam boat brought the tidings of the successive victories of an encroaching world. In less time than Israel marched through the wilderness, the world was upon it.

If this old country town was a paradise, its keepers were not all sinless; if you think it was a small heaven, I must tell you that its inhabitants were not all saints nor angels.

Even here, in the good days of "auld lang syne" to which old men now refer when they say "when I was a boy," that "old serpent, the devil," had his den and dark holes leading thereto.

From the way some people talk of the good old times, it seems that the devil is a new comer; but I get the impression from scripture that he got here soon after Adam did; and history shows me his track in the way, and declares that he has wrought industriously all along.

There were sad cases here that give the lie to the modern plea that free liquor made no drunkards and ruined no homes.

However favorable your preconceived judgment of this quiet, pleasant, old town, if you are to know the whole truth, you must be told that the three Churches here found plenty to do—and their weekly confession was, "We acknowledge that we have done many things we should not have done, and left undone many things we should have done."

The Baptists were strenuously defining baptizmo, and having hard work to persuade a respectable number into "the church." Their zeal for "the church," and their yearning for erring man, moved them oft to send a challenge for a polemic. When it was accepted, there was a decided victory for each disputant and the whole community was greatly edified—just as in these days of linguistic combat on the same straw pile.

The Presbyterians were preaching and believing "election," "predestination," and "final perseverance," "according to God's infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness and mercy." It took great talent and hard work to save the elect—their election consisted of wealth and a dilapidated aristocracy. This great Church learned long ago to discern between the elect and the reprobate. It does not waste much time over those whom God has abandoned.

This seems to me to be the modern tendency of the "election" doctrine. A good woman, and a member of the Presbyterian Church in one of our cities, lately pointed out to me the superior dress, and evidences of refinement, and signs of wealth in her church. It was a matter of regret to this good woman that there was not a poor, illiterate, nor unrefined person in the membership—and she said there was no effort nor encouragement to get them. Then she called

my attention to the fact that at the Methodist Church, a few blocks away, the spacious house was crowded with the rich and poor, the learned and unlearned, the high and the low—ushered in indiscriminately, without respect of persons.

It is easy for a large and wealthy Church of any denomination to be caught in this tendency to neglect the poor, illiterate and obscure.

We need to "take heed and beware."

(To be continued.)

Girls who have to stand on their feet most of the time work as hard as any day-laborer yet they do not get what is rightly called exercise. Close, confining, indoor occupation gives no exhilaration to the nervous system nor active circulation to the blood. It wears, tears and drags a woman's life away. The whole physical system grows sluggish and torpid under it.



No wonder so many sales girls and factory girls and housewives suffer from indigestion and constipation and bilious troubles. No wonder they are subject to the diseases of the delicate special organism of their sex. The wonder is rather that they can stand it as well as they do.

But "a poor weak woman," as she is termed, will endure bravely and patiently agonies which a strong man would give way under. The fact is women are more patient than they ought to be under such troubles.

Every woman ought to know that she may obtain the most eminent medical advice free of charge and in absolute confidence and privacy by writing to Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. Occupying this position for thirty years he has had a wider practical experience in the treatment of women's diseases than any other physician in this country. His medicines are world-famous for their astonishing efficacy.

The most perfect remedy ever devised for weak and delicate women is Dr. Pierce's Favorite Prescription. His "Golden Medical Discovery" is the only permanent digestive and nutrient tonic. The two medicines taken alternately, form the most perfect and successful course of treatment ever prescribed for female troubles complicated with a sluggish, overwrought, nervous, diseased constitution. In severe constipation Dr. Pierce's Pleasant Pellets should be occasionally taken with the others. They never gripe.



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A Voice From Searcy.

Bro. Thornburgh: The late visit of "our editor" to Searcy was much appreciated by this people, and the more, accompanied as he was, by his amiable and cultivated companion, Mrs. Godbey.

His remarks at the Galloway College, social calls and pulpit efforts all were perfectly appropriate, and "good to the use of edifying."

His sermons of Sunday were spoken of as among his very best; good preaching too is the rule, and has been, at the First church, this city.

Bros. Jeffett, Dye, Dannelly, Babcock, Pipkin, Jewell, and others, have kept things to high water mark at that interesting place of divine worship, to say nothing of the work done by the presiding elder, visiting brother, present pastor and an occasional bishop, to excel, therefore, Dr. Godbey must needs do some very excellent preaching.

Dr. Steele was denominated the "greatest occasional preacher" ever in Memphis. Bishop Galloway takes the premium to date in Searcy.

Bishop Hendrix, however, is "written up" for the commencement sermon of this 1898, hence, of course, preceding bishops and editors alike may prepare to be equaled, if not excelled, and to accept for a time at least of a vanished glory.

West Searcy church is booked for dedication, the Lord permitting, at that propitious period.

It is said of Dr. C. C. Godden, the superb president of the Galloway College, that he prays well, and on occasions since here, has been known to preach as his eminence in that line would indicate. Ordinarily he devoutly "hears the word" and speaks at the college as the conditions appear to demand, briefly though it would be inferred from his remarks at a recent "entertainment" by the pupils in music. In the fewest statements, "absolute quiet" was requested during the performance, then a short prayer by a visiting pastor, and the exercises began.

Pausing here, I may say that the entertainment in question would have done credit to a great commencement occasion.

It was only, though, such impromptu exercises as occur at intervals at the Galloway College.

Every seat in the chapel was taken; as the large audience dispersed it looked as though a great meeting had been dismissed, except that the considerable company of uniformed young lady pupils remained seated until the throng of people had departed.

The splendid faculty, too, were at home for the evening, and everywhere thoughtfully attentive to the exercises and most respectful to the visiting company present.

The present college building is quite massive, and a gem of architectural convenience. The "annex", too, erected by ex-President Dye, relieves, somewhat, the insuffi-

cient supply of offices, study halls, etc. A great building with ample halls and chapel would even now soon fill up with pupils, making possible to convert the first plant of 92 rooms into a most handsome and appropriate president's house.

This college has made a sublime beginning. Great sacrifices have been made by people and faculty to reach the present climax of excellent success. "None superior to it in all the east," was the language of the great senior Bishop of Southern Methodism. "The faculty makes the school" it has been affirmed, with a measure of truth, and it must also be acknowledged that the local conditions, sympathy, etc., have much to do to make or to mar a great institution of learning, but ample and elegant buildings of course are considered always a most important factor in solving the problem of greatest college success.

Some rich man or lady would do an immense benefaction by endowing Galloway College and paying the debt.

The Searcy people have recorded themselves nobly upon the temple of educational enterprise in Arkansas, and a great "door of opportunity" is still open to these aspiring and aggressive sympathizers with true education, and the same might be said of the Methodist population of the entire State. Hendrix, Quitman, Arkadelphia, and the rest, are well to have been founded. Every good institution of learning, by church or State, contributes materially to the true riches of the commonwealth. "Stars differ in glory," but in all the constellation of Arkansas schools none may be considered to excel in importance and magnitude, the Galloway College, at Searcy.

SPECTATOR.

March 24, 1898.

Is it Right?

Is it right to set an example that is not good?

Is it right to spend money for tobacco that is due the paper you read?

Is it right to spend money for tobacco that justly belongs to your creditor?

Is it right to chew or burn up money in tobacco that is badly needed by wife and children?

Wherein does the habit differ from the habit of the drunkard who spends his wife's hard earnings for strong drink, so far as money is concerned?

Is it right to depend on borrowed tools that could be bought with money spent for tobacco?

Is it right that anyone should let those dependent on them for support go begging and borrowing, when he could avoid it by leaving off tobacco?

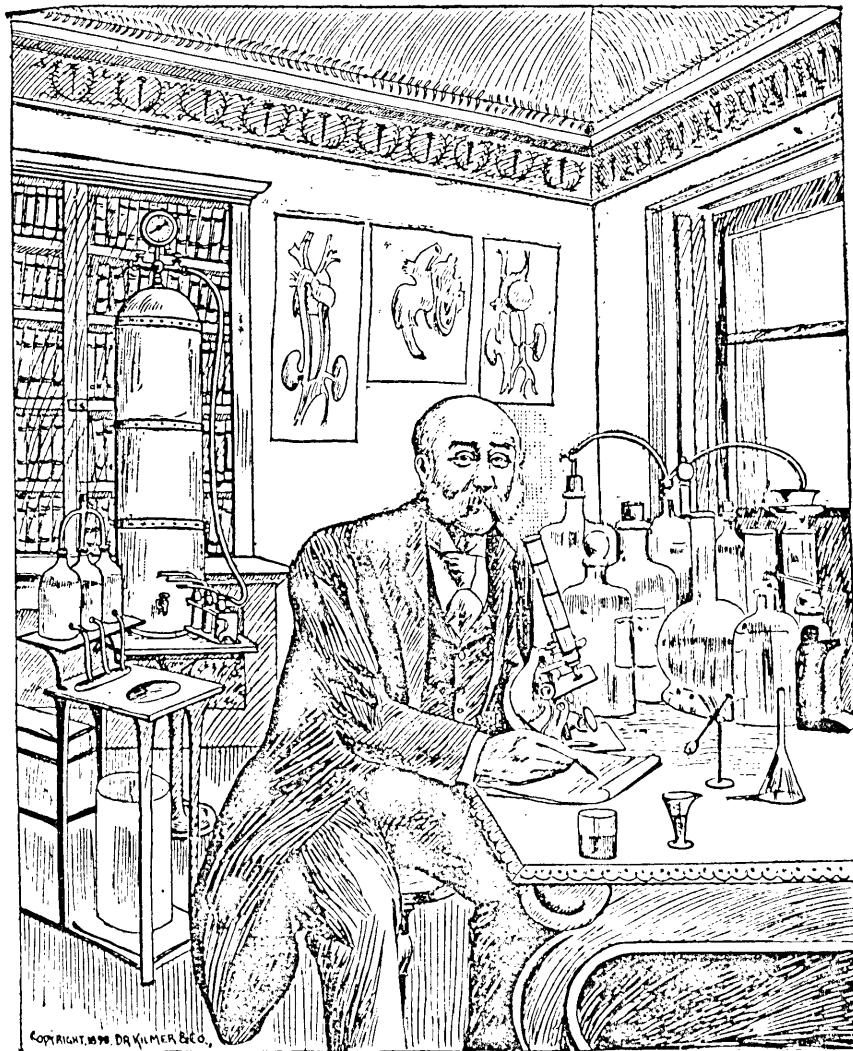
Is it right to eat or drink, chew or smoke anything that we cannot ask God's blessings upon?

Again, is it right to set bad examples?

If not, it must be wrong. The Saviour says if any man will come after me let him deny himself and follow me.

Is it safe to ignore his teachings?

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You May Have a Sample Bottle of the Great Discovery
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As we are by nature subject to many diseases, the only way to guard against all stampedes on our health is to make a study of our own physical self.

If a peculiar pain attacks you, try to locate its origin and discover which organ of the body is sick and in need of attention.

If the kidneys are at fault—and in almost every case in the failing of our health they are—look well to their restoration to health and strength.

They are the great filters of our body, and consequently, the purity of the blood is entirely dependent on their cleansing powers.

If the kidneys are not in a perfectly clean and healthy condition, the blood becomes impregnated with impurities and a decay of the kidneys soon takes place. If your desire to relieve yourself of water increases, and you find it necessary to arise many times during sleeping hours, your kidneys are sick. As they reach a more unhealthy stage, a scalding and irritation takes place as the water flows, and pain or dull ache in the back makes you miserable. If the water, when allowed to remain undisturbed for twenty-four hours, forms a settling or sediment, you are in the grasp of most serious kidney or bladder disorder.

If neglected now the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly.

There is no more serious menace to health and strength than any derangement of the kidneys.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent physician and specialist, and will be found just what is needed in cases of kidney and bladder disorders and Uric Acid troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney disease.

It corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

The mild and the extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures, and is sold by druggists in fifty cent and one dollar bottles.

So universally successful is Swamp-Root in quickly curing even the distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail upon receipt of three two-cent stamps to cover cost of postage on the bottle. The value and success of Swamp-Root are so well known that our readers are advised to write for a sample bottle and to kindly mention the ARKANSAS METHODIST when sending their address to Dr. Kilmer & Co., Binghamton, N. Y.

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LICENSE: FOR OR AGAINST.

What Will the Voters Say?

No. 9.

SIDNEY H. BABCOCK.

Read carefully the extracts from official sources which state the attitude of organized Christianity against the whiskey evil. "Let all our preachers and members abstain from the manufacture and sale of intoxicating liquors to be used as a beverage, from signing petitions for such sale, from becoming bondsmen for any persons, as a condition for obtaining a license, and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality."—M. E. Church, South.

"Resolved, 1. That we regard the liquor traffic as the overshadowing curse of this nation; an enemy to the peace, purity and prosperity of the home, the church and the State. To license this traffic is a sin against God and a crime against humanity. Being morally wrong, it can never become legally right. We believe that the time has fully come when Christians should cease to be indifferent, and should unite their efforts, regardless of previous party affiliations, for its complete suppression."

"2. That in our judgment no Christian can be held innocent, who, when a moral question is at issue, so votes as to be counted against the side of righteousness."

—United Presbyterian Church, "Resolved, That we recognize the sale and use of intoxicating liquors as the greatest evil of the times, and the chief enemy of the social, moral and spiritual well-being of man; and we hold ourselves pledged as Christian Endeavorers to seek the overthrow of this evil at all times and in every lawful way."—Christian Endeavorers.

"That nothing short of constitutional and statutory prohibition of the manufacture and sale of alcoholic liquor as a beverage, by the United States and the several States, will be satisfactory, and to this end we will pray and work."—Cumberland Presbyterian.

"The right, and therefore the wisest and most efficient method of dealing with the traffic in alcoholic liquors for drinking purposes, is its suppression, and we, therefore, also urge those who comprise the church which we represent to endeavor to secure in every State the absolute prohibition of the manufacture and sale of intoxicating liquors as a beverage."—Lutheran.

"Resolved, That we declare ourselves among its (the liquor traffic) most relentless foes, believing that it has no defensible right to exist."—Baptist.

"That the liquor saloon, as it exists to-day in the United States, is the nation's chief school of crime, chief college of corruption in politics, chief source of poverty and

ruined homes, chief menace to our country's future, is the standing enemy of society, and, as such, deserves the condemnation of all good men."—Unitarian.

"We urge our people in the present crisis of the temperance reform in no way, by social habit, or form of legislation, to give respectability to the use or sale of intoxicating drinks, and to affirm their convictions that the safety of our young men and the welfare of the State, demand total abstinence by the individual and prohibition of the Saloon."—Congregational.

"It is the sense of this committee that while it is not the province of the church to dictate to any man how he shall vote, yet, the committee declares that no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy or refuses to put itself on record against the saloon."—Presbyterian.

"In our judgment the saloon is an unmixed evil, full of diabolism, a disgrace to our civilization, the chief corruptor of political action and a continual menace to the order of society and the peace and purity of our homes. Believing as we do that the traffic in intoxicating liquors sustains the relation of efficient cause to the vice of intemperance, we hold that no member of the Methodist Episcopal Church can consistently contribute, by voice vote or influence to the perpetuation and protection of the traffic. We declare before all the world that the church of God ought to be known always and everywhere as the relentless and uncompromising foe of the ungodly business, and that it is the duty of every Christian to wage ceaseless warfare against it.

License laws are the liquor traffic's strongest bulwarks of defense. They are wrong in principle and impotent for good. We are unalterably opposed to the enactment of laws that propose by license, taxing or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We will accept no compromise, but demand the unconditional surrender of the rebellious business. We recommend all members of the Methodist Episcopal Church, who enjoy the elective franchise, to so use the solemn trust as to promote the rescue of our country from the guilt and dishonor brought upon it by a criminal complicity with the liquor traffic."—Methodist Episcopal Church.

I have thus thrown together a few official expressions of several of our leading Protestant denominations. They indicate as clearly as language can indicate anything, that the Protestant churches of America are one in the condemnation of the saloon, and in the purpose to overthrow the license system, by which it is sustained and perpetuated. The thought and purpose of the church so strongly put in resolutions and official deliverances, has never, however, been felt in anything like concerted and persistent action to put that thought and purpose into our laws. The time has come for the church

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." Rev. C. S. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

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to purpose and to accomplish the destruction of the saloon. The church must destroy the saloon or the saloon will destroy the church. The church that will not attempt its destruction has no right to call itself a church. Temperance societies, leagues, unions, etc., have done and are still doing great good. But the saloon iniquity is now such a colossal foe that it is a first duty for our common Christianity, in all denominations, to mass her forces against this citadel of Satan and never give over the struggle until its destruction is accomplished. The law and the gospel, the pulpit and the press, the clergy and the laity, the brotherhood and the sisterhood, young men and maidens, old men and children, should all be brought into ceaseless warfare against our great enemy. One ballot against license from each Christian voter dropped into the ballot box at the next election would tell of the power of Christianity and be the beginning of the end of the legalized saloon.

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Literary Table.

April.

I come, like a hope to a gloomy breast,
With comforting smiles, and tears
Of sympathy for the earth's unrest;
And news that the summer nears,
For the feet of the young year every day
Patter and patter and patter away.

I thrill the world with a strange delight;
The birds sing out with a will,
And the herb-lorn lea is swift bedight
With cowslip and daffodil,
While the rain for an hour or two every day
Patters and patters and patters away.

I sing of love, and my strains console
The wish of the wak'ning mind,
And their echoes roll from soul to soul,
And grow on my murmurous wind;
And hearts with a true love every day
Patter and patter and patter away.

—Bernard Malcolm Ramsay, in the April Pall Mall Magazine.

In Memoriam—Miss Frances E. Willard.

BY MISS MARY B. WILLIAMS.

There's a throb in the heart of the world to-day,
A welling throb of exquisite pain,
There's a hush on the air to be felt for aye,
A mourning hush from a sad refrain—
A refrain from the chant of a solemn song,
A requiem chant filling earth and sky,
From a chorus of voices—a countless throng—
Which echoes back in a sad reply.

O'er the heart came the hush when the echoes
ceased,
The hush of awe that we all must know,
When the soul of a hero has been released—
A hero fighting our common foe;
Then is broken the hush by a throb of pain,
As over the heart the flood tides play,
Like the surge of the waves of the tossing main,
That cover us o'er with blinding spray.

Aye, our leader has fallen, the brave and true,
With armor on and our banner high,
With her face to the foe, leading me and you,
And sisters all from afar and nigh.
Ever faithful, dear spirit, tolling for years,
Undaunted ever and undismayed,
Though her field was the world—the two hemispheres
She joined with love in a grand brigade.

With a love for humanity, strong and pure,
They stand for God and for every land,
For the home—hallowed spot—they dare to endure
The scoffs and the jeers on every hand.
Will they pause or retreat in the strife against
wrong?

Will courage fail in the hour of grief?
Will the enemy gain on the countless throng?
Will God, our Captain, send us relief?

Aye, her words that rang out like a bugle blast,
Will ring on still and forevermore,
And the echoing sound forever will last,
Resounding back from the boundless shore;
And our liberty great will catch up the sounds,
And start to newer and brighter life,
And will summons from Earth's remotest bounds
Her children on to the glorious strife.

Then the pilgrims will come in the years to be,
And kneel beside her lowly green grave;
They will hail her the prophet of all the free,
Who gave her life her brothers to save.
Now, to Thee do we turn, dear Lord, oh, to Thee,
Beneath whose feet even stars are dust,
And we ask that in all Thou wilt ever be,
Through every ill, our stay and our trust.
Sébastopol.

The Sultan's Attitude toward Armenians.

Constantinople, December 11th, 1897.—The Armenian Patriarchate has not yet deemed it expedient to present to the Sultan the memorial which has been in preparation for the last three months, and of which the draft was finally settled by the Council of Koum-Kapou early in October. It is a most humbly-worded document. It makes no mention of reform; that it leaves to the Ambassadors. It only prays

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40 YEARS THE STANDARD.

for pity and relief, victuals for starving widows and orphans, and, temporarily, for families which have lost their occupation, removal of impediments to work and of restrictions which prevent the unemployed from seeking it; and cessation of persecution and terrorism. That is all the memorial asks; but the Armenian elders have no faith in the existence of any desire in high places to find a beneficent solution of the Armenian problem, and are convinced that the malevolent ingenuity of the Palace crew will discover treasonable purpose in the humblest application they may make for the Sultan's compassion, and so they hesitate, fearing to make their position still worse by presenting their piteous appeal for mercy to the magnanimous Ghazi.

It would be easy enough to grant the whole prayer of the modest memorial; and were this boon vouchsafed, the Armenian soreness of heart would quickly heal, the revolutionary committees would be openly disavowed, and normal relations between the Sultan and his Armenian subjects would be re-established. But such is evidently not the purpose of the sovereign whose system gives to current Turkish history its peculiar color. The Armenians sincerely desire the olive branch, and so also do the better sort of educated Turks, and all the commercial and industrial classes, both native and foreign. But, for reasons which I will presently state, I am convinced that the Sultan does not desire reconciliation with the Armenians, and it suits the Sultan's creatures to keep the breach open.

As regards the Sultan, his fear of the Armenian masses has died out, but his vindictive feeling for the terror they have caused him in the past survives.

The effect of the events of the last two years has been to place the Armenians at the mercy of the Sultan, who understands and appreciates the advantages of his position. They are considerably reduced in numbers; there are thousands of helpless widows among them, and tens of thousands of fatherless children; pillage and confiscation have stripped them of the greater part of their belongings, their trades and crafts are broken down, their markets disorganized, and in wide regions there is nothing left

from which a man may earn his bread. Thus a state of helpless indigence exists which only requires a judicious touch, here and there, of administrative handling to give it all the practical value of a massacre. The Sultan knows such to be the Armenian position, and he calmly relishes the vengeance for which it affords opportunity. A few restrictive orders effectually bar recovery, and prolong conditions which the Armenian community can neither mend nor escape, and under which it must be brought to complete exhaustion. Thus, without effort, the Sultan, at his leisure, takes sweet revenge on the Armenians, and at the same time spares himself all the mortification of a distasteful reconciliation.

But there is a reason why such reconciliation would be inconvenient as well as distasteful. Ever since the events of August 21, 1896, Constantinople has been practically under martial law, watched and guarded night and day by innumerable military patrols, cavalry and infantry, and otherwise protected by special police organization. All these safeguards afford great comfort to his Majesty, and the pretext for them is the impending Armenian revolution. In reality these precautionary measures have been taken in view not so much of the Armenians as of the Young Turkey party and the great mass of Mohammedan malcontents. But, from the Hamidian point of view, it would be eminently undesirable that this fact should appear. Consequently the "Armenian Revolution" does good service as a mask for this quasi-state of siege, of which it is the ostensible reason and justification.

That the Hamidian executive should wish to keep the Armenian quarrel alive is easily intelligible. It is a precious and double-acting instrument in their hands, which enables them to extort a large revenue for their own benefit out of the Armenians, and which they can use to quicken the Sultan's fears, and make him docile whenever there is anything to be gained by so doing.

Book Notices.

APRIL MAGAZINES.

What to Eat, published every month at Minneapolis, Minn. An authority upon foods, cooking, table decorations and furnishings. \$1 a year.

The Pall Mall Magazine, edited by Lord Frederic Hamilton, Charing Cross Road, London. New York, Astor Court Building, \$3 a year.

The Pall Mall is an excellent magazine, finely printed, finely illustrated, and filled with substantial matter which will suit the appetite and digestion of people who are mentally well and strong. The table of contents for the April number will verify this statement. Here it is: "Gossip, Dreams, Buffalo Abbey, Pan, the Evolution of Comfort in Railway Traveling, Reflections, King William, Resurrection, an Artist in Antwerp, British Army Types, Rupert of Hentzau, the Record of the Guikhas, Medusa, Good Hunting, April, South London, a Careful Man, Gossamer Threads, Prince Rupert

the Buccaneer, Five Weeks in Jerusalem, From a Cornish Window." Thus history, art, travel, inventions and life in country and city, in its struggles of labor and its revelries amid the scenes of nature are all drawn upon to make a magazine that everyone will read.

The Cosmopolitan—John Brisben Walker, editor. Irvington, N. Y., \$1.

We have often noticed favorably this magazine. It never fails to bring a varied and healthy menu for our mental strengthening. It is a good mirror of the world; its arts, industries, the customs of nations, state of politics, etc.

The Methodist Review—March-April. A bi-monthly journal devoted to Religion and Philosophy, Science and Literature—John J. Tigert, D. D., LL. D., editor, Nashville, Tenn. Barbee & Smith, \$2 a year.

The Review strengthens with the years. Even an editor learns by experience. Whatever his own tastes may be, he needs to study the taste of the reading public. Few men are cosmopolitan, but the educated world is cosmopolitan. The Review recognizes this fact. It is gathering up matter, not simply for preachers and college professors, who like to gnaw bones and crack hard nuts in philosophy and theology, but matter, also, for literary folks, who love the world and the glories of the world, who write of mountains and rivers and birds and men.

Those who build massive temples to science and philosophy should not forget to plant roses and shrubbery in the grounds.

"Camping in a Mill," by Maurice Thompson, "Shakespeare's Precursor in the Dramatic Drama," by Edward W. Bowen, "To-Day's Outlook in Southern Poetry," by Metta Folger, among the heavier articles of the Review, are like flower beds between stone and gravel walks. Some of the preachers will pass them by, but cultivated ladies and gentlemen will take note of them. The Review will be more welcome in the home, for articles like these, and having gotten so many preachers on his mail list Dr. Tigert does well to think of the cultured homes of Methodism, and the educated people in them who love good literature.

1898 Bicycles Down to \$5.00.

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

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

APRIL 17, 1898.

The Transfiguration.

MATTHEW XVII:1-9.

Golden Text: "We beheld his glory, the glory as of the only begotten of the Father." (John 1:14.)

Topical Outline: I. The transfiguration itself, (Verses 1-2.) II. The celestial visitors, (Verses 3-4.) III. The voice out of the cloud, (Verses 5-8.) IV. The charge to secrecy, (Verse 9.)

Time: A. D. 29, and six days after the events just detailed.

Place: On one of the slopes of Mount Hermon, not far from Caesarea Philippi.

READINGS FOR THE WEEK.

The Transfiguration, Matt. xvii.

1-9.

Mark's Version, Mark ix. 2-10.

Luke's Version, Luke ix. 28-36.

The Vision of God, Ex. xxiv. 9-

18.

Disclosure to Moses, xxxiv. 12-

23.

Shining of Moses' Face, xxxiv.

29-35.

Glorified Son of Man, Rev. 1. 10-

20.

Reference Word: "Transfigured."

Lesson Hymn, No. 85.

These lessons from the life of our Lord are of intense interest. We have for the present study the Transfiguration. I will give in a brief way the meaning of this transaction as far as it is understood by us.

The transfiguration took place nearly a year before our Lord's death, and a few weeks after the multitudes deserted his ministry in Galilee. From the moment that the breach between Christ and the people took place, it was evident that the beginning of the end was on hand. He entered then and there on the final stage of his life and of his life work. The shadow of the Cross was on his path. And so it was necessary also to begin to prepare the minds of the disciples for the coming catastrophe. Thus it happened that a few days before the transfiguration, while up in the region of Caesarea Philippi, he had opened to them, with a distinctness hitherto unknown, the fact that he must go to Jerusalem and be delivered up.

We have, then, this situation for the Master himself: Abandoned largely by men, his mission misunderstood, and the shadow of death, at the hands of his nation, upon him. We have the same shadows, more vague, but, for that reason, more oppressive, upon the disciples. The transfiguration was a glorious revelation that was intended to meet the needs of both the Master and the disciples for the time. To our Lord, whose heart had been so saddened by recent events, it came as a fresh revelation of his Father's love; a glorious reminder of the resplendent

glories that awaited him; a renewed testimony that if he was misunderstood on earth, he was well understood in heaven, as the presence and conversation of Moses and Elias about his death showed. To the sad and dimly-amazed disciples the scene would prove an anchorage that no coming storm could wholly break. What they saw and heard there, like our highest and most glorious experiences are to us now, would remain in their minds and hearts in spite of all that might come, and it is very interesting to note that, many years after, Peter appealed to this scene as a sort of a Gibraltar of his personal faith: "We have not followed cunningly devised fables, for we were eyewitnesses of his majesty, and we heard the voice of his Father, coming from the excellent glory and testifying to his divinity, when we were with him in the holy mount," is the substance of Peter's statement, in his second epistle.

If it is asked, Why, if this view of the case is the correct one, did not our Lord take all the disciples up to the scene of the transfiguration? we reply by asking another question: Why do a great many disciples now miss the highest form of blessing from above? We get in religious experience what we are prepared to receive.

There are many other lessons incidentally connected with this subject, but our space will not permit us to detail them here.

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APRIL 10, 1898.

Easter Thanksgiving.

I. PETER 1. 3-5.

Easter Sunday is observed in the Church to commemorate the resurrection of our Lord.

It does not occur on the very day of the year that Jesus rose. Our readers, most of them, understand that it may range through the space of twenty-eight days. It is held on the first Sunday on or after the first full moon which occurs on or after March twenty-first.

The name "Easter" in our English tongue is supposed to be from "Ostern." Among the ancient Germans, "Ostern" was a feast held in the early spring to the heathen goddess Ostara. As Christianity took the place of heathen worship a Christian festival was substituted for a heathen festival.

There are some who think no profit comes to the Church by such anniversaries. Much depends upon how the anniversaries are observed. It were better not to observe Christmas at all than to make it an occasion of worldly mirth. It were better not to observe Easter at all than to make it a day only for the display of flowers and new bonnets, and set aside the ordinary Church services for the performances of godless and irreverent choirs. And yet it may well be celebrated with sacred joy and song.

The great truth of Christ's resurrection may well claim one Sabbath in the year for especial emphasis. And those who use Easter rightly will use it to that end.

The resurrection is the great basic truth upon which the Church rests. The Church itself is proof of the resurrection. If there had been no resurrection there had been no Church. Paul, in his day, was ready to confess his gospel false if Jesus had not risen. "If Christ be not risen then is our preaching vain, and your faith is also vain, yea and we are found false witnesses of God."

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first on this faith, and without it could not have been established at all.

The resurrection is a doctrine peculiar to Christianity. All heathen nations and all heathen religions have held to the immortality of the soul and to life, hereafter, in some form. But the restoration of the body, its redemption from decay, the investing it with immortality is an idea peculiarly Christian.

The manner of the resurrection is not clearly set forth. Some people think that the same matter which we resign in death shall constitute the new body. That we do not know. There is no Bible proof. Paul illustrates the resurrection by the new life which comes from the seed. "Thou sowest not that body which shall be", and yet there is a germ of the future body in the seed.

We do not want a restoration of these bodies as they are. Some are destitute of limb or member. Some are born imperfect and deformed. We look for a perfect body and we do not care about the material God may use to make it.

The resurrection opens a door into the future which sends forth a flood of light. Jesus rose with the same body that was pierced upon the cross. It may be so with all others that there shall be a change to immortality of this corruptible body. No matter. That we shall have bodies, that soul and body shall be perfected and united to make one being, and that heaven shall preserve the memories of earth and renew its fellowships and consummate its hopes are thoughts which make heaven very near, and very real to us.

Peter, who first preached a risen Christ at Pentecost, in our lesson breaks forth in exulting strains over the same blessed, soul-inspiring truth.

Nothing in Christian faith is grander or more inspiring than the thought of the resurrection. Love and hope awake at the word. All buried treasures come back to our thought. All loves are restored. Life renews itself forever, and, beyond this struggle, in which we are daily falling under the all-conquering arm of death; beyond this funeral march to the cold river, we hear their voices beyond shouting: "O death, where is thy sting?" "O grave, where is thy victory?"

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GODBey & THORNBURGH, Little Rock, Ark.

ARKANSAS METHODIST

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

WEDNESDAY, APRIL 6, 1898.

Another View.

We have expressed the opinion that any advance or decline in the spiritual power of the church must be attributed to her ministry. We have indicated certain points at which safe-guards must be set if the spiritual tone of the ministry is preserved.

In this article we note an influence which constantly assails both preachers and people, with the effect to weaken Christian faith and life. We mean the extent to which we are now involved in speculative theology. The speculations with which this age is dealing are not mere fancies, squabbles about baptism or decrees, the right statement of the incarnation or the atonement. The fundamentals of faith are under fire. Inspiration, the inerrancy of the Bible record, the mythological element in the Scriptures, the morality of Old Testament teaching, the faith in miracles are all under discussion, not only in secular magazines, but in theological reviews and church papers. Everywhere there is coming into our literature a tone of agnosticism or of open unbelief and scoffing. This has its effect upon the public faith and conscience.

We need only to look over the field to observe that these questions are confusing some preachers and overthrowing others, while in many orthodox pulpits, speculation in regard to these questions, or discussion of the topics and movements of the times are taking the place of earnest sermons, addressed to the conscience in the name of God and with the claim of divine authority.

There results a weakening of the church in her spiritual power and the force of her appeal to the consciences of men, with a constantly increasing tendency to charges of heresy in the ministry, and growing secularity both in the ministry and the church.

That "Godliness is profitable for the life that now is," is, we may almost say, the general summation of nearly every sermon, now heard in leading churches, and which may claim to be in any sense, a gospel sermon. We seek to be practical. We claim that Christianity is becoming more Christ-like in that the church is ready to surrender to disputers her system of doctrine and plant herself upon the ethics of the Man of Nazareth. But when she has

done this she has surrendered everything which distinguishes her from a social guild or a benevolent society.

This movement has created a counter movement, scarcely less harmful. Men, perceiving the worldly trend of the church have undertaken to arrest the movement by the assertion of a spirituality which is neither grounded in scripture teaching nor sustained by Christian example. Spiritual life is proclaimed as if it were a life of meditation and emotion apart from the business of the world. Lacking evidence in the home, in the store, in business relations, it thinks to reveal itself in high professions and pretensions. A lack of piety on the one hand is opposed by fantastic pietism on the other. One class makes religion consist in duty without faith; the other in faith without duty. The one treats his hands and feet as if he had no soul, the other treats his soul as if he had no hands and feet.

The great peril is, still, that which the preacher must stem. It is the preacher who controls the movement. The preacher must have a mind as well as a conscience. If he would defend the truth he must have some knowledge of the assaults made upon it. We do not advise that preachers refuse to read the works of free-thinkers. They need to keep pace with the literature of their day. Meantime they need to guard their own faith in that strongest of all defenses, experience. One who preaches Christ as a Saviour, should, himself, know his saving power. And if this experience be kept glowing in his heart he will still come to the pulpit with a burning message which will move his hearers.

A weak and egotistical preacher, whose chief aim is popularity and not the conversion of souls, will choose themes in the pulpit to advertise that he has read the latest books and is abreast of the times. He will discuss the whole round of speculative theology to his people. He will give his opinions from the pulpit in regard to all political or social movements, and spiritual life will die out in his own soul if there were ever any spiritual life there to die, and his church will only be a social, or aesthetic, or literary club.

The strength of the gospel has always been, and will always be its experimental tests. So long as God is apprehended as "a present help in time of trouble" faith and prayer will remain. When the looking to God for direct guidance

and help ceases, the church is at best a moral society looking no further than rules and precepts, and Jesus is a dead hero, and not a living Savior.

Amid the influences which the preacher must note, and of which he cannot well afford to be ignorant, he must not forget the central theme of the gospel, "Christ the power of God and the wisdom of God." He must not forget the secret place of power in the closet.

The Minutes of the Conferences.

Brother A. F. Skinner calls attention to discrepancies in the minutes of the White River Conference. His criticism will apply as well to the minutes of other Conferences besides his own.

The form of our statistical tables is chiefly responsible. It seems useless to have the preachers turn in reports and then print different reports. But when the preacher's report of "members last year" does not agree with the already published report in the former minutes, confusion and discrepancy are inevitable. It were better, in our judgment, that the column for "members last year" and "colored members" were both stricken from our form of report. The last is useless, and serves only to run a blank space through our tables, for we have virtually, no colored members, and there is no reason for reporting separately those we have. And as for the other column it is of no value, and worse than valueless. The published present membership of this year, must stand as authority the year following. Then we need not repeat it, nor should we publish a different report. Take it out altogether and let the secretary only show the sum total in the footings, taken from last year's minutes, that we may note the increase or decrease.

True, circuits are changed, and appointments put on or taken off, so that Crab-orchard circuit, as served this year, may not have the same membership at the opening of next year. But only a statement on the Conference floor can explain the matter, for our minutes never give the history of such changes, nor can they, without increased labor and expense.

Brother Skinner is correct in his criticisms, but if the general conference does not give us a better form of report, the difficulties will remain. It is competent for any annual conference to order that the minutes be published as reported without change or reference to those of the year before.

Hope, Ark.

We went down on Saturday, the 26th, to assist Brother Sanders in a protracted meeting at Hope.

We began on Saturday night, under somewhat unfavorable conditions. Sunday and Monday were chilly and murky. But there were good and earnestly attentive congregations. Beyond this there was little visible result of our labor. It was the beginning of a protracted seige, Brother Sanders purposing to continue the meeting two or three weeks. Brother Hawkins, of Prescott, is engaged to assist him.

There is a very intelligent and orderly congregation here, a pleasant people to preach to, surely. But they need more fervor and faith to make them strongly aggressive. They seem to desire a revival, and an advance in spiritual life.

The church building is as good as any we have on the Iron Mountain railroad between Little Rock and Texarkana. The pastor has the hearts of the people. They love him both for his earnest preaching and his kindly pastoral oversight.

Hope is a beautiful town and has a good farming country tributary to it. It is a pleasant station for a preacher.

The blizzard which swept the west, bringing snow and ice, with destruction to fruit and early vegetation reported in this section only by a chilly atmosphere for a couple of days. The gardens are beautiful; corn is up well; oats looking fine, farm work well advanced, roses are blooming in abundance, peas are blooming; radishes, onions and lettuce are on our tables from our own gardens, and still this is March.

Some of our Missouri friends will read this and wish they were in Arkansas.

Church Notes.

NOTES FROM KANSAS CITY.

Pastor has begun a revival at Campbell Street Church. The revival at Brooklyn Avenue has closed with a goodly number of conversions, and the Church greatly strengthened. The pastor, Bro. Boone, did most of the preaching. A successful literary of the Epworth League was held at the Campbell Street Church, Friday evening, last.

The Reading Circle of Central Church League meets in the parlors of the Church to-night.

Dr. C. B. Mitchell, former pastor of the Grand Avenue M. E. Church, but now located in Minneapolis, preached to a large audience of members and friends at that church Sunday night.

S. H. C. BURGIN.

Hunter Memorial Church.

The following final report was made Sunday, March 27, to Rev. J. M. Workman, pastor of Hunter Memorial Church, by Col. Wm. Sparling, chairman of the building committee, showing the Church to be in excellent condition:

Brethren and Sisters—Your building committee, having completed its labors and finished the work assigned to them, beg leave to submit its final report and ask to be discharged. On January 27, 1897, Hunter Memorial M. E. Church, South, first saw the light of day, it being organized on that date with a membership of seven and under the pastoral charge of Rev. K. W. Dodson. On March 20 of the same year the contract for the building of the church was given to Bro. T. F. Campbell for \$2,100, the trustees in the meantime having purchased the lot on which the church now stands from L. W. Cherry for \$750, promising to pay for the same in three annual installments. The hardships encountered during the erection of this edifice by the building committee need not now be rehearsed. The dark side of the picture is turned to the wall as we prefer to gaze only on the brightness of the other side, and if the committee have committed any errors during their tenure of office these errors were not of the heart but of the mind. The conditions which confronted them were not of a favorable character, and the wisdom of proceeding with the completion of the church at one time was questioned, owing to our failure in securing a loan from the church extension board, but these little trials are now over, and we are glad to be able to place the church in the hands of the board of trustees without spot or blemish, and with such small incumbrance as to create no further hardship to its membership. The following is the summary of the income and expenditure in the erection of the church to date:

Income.—Received from real estate donated the church by Mr. LeFevre, \$1,195.00; received from sources which will never be known outside the building committee, \$802.15; mortgage on church property, two years \$1,035.85; personal note, nine months, \$250. Total, \$3,283.

Expenditure.—Church lot \$750; building \$2,100; architect, \$100; expenses to Louisville, Ky., \$25.00; furniture, consisting of organ, chandeliers, gas fixtures, chairs, carpets, etc., \$308. Total, \$3,283.00.

To offset the above mortgage and note the building committee will place in the hands of the board of trustees assets, consisting of notes given by substantial citizens, amounting to \$860, which mature in December next, and in the opinion of the building committee, sufficient of which will be available to meet the personal note when due.

Your committee cannot close its report without thanking the Ladies' Aid of this church for the noble work they have accomplished during the past year by assuming the balance of the debt of the par-

lor organ and purchasing the pulpit of the church. We wish also to kindly thank the Epworth League for assuming the debt of the pipe organ and paying for the same without any hardship to the committee or church membership.

As chairman of the building committee I feel it both my duty and pleasure to publicly thank my colleagues for the valuable aid rendered me during the erection of this church, and were it not for their financial assistance and sympathy this building might not now have been completed.

Our work is now done, and if satisfactory to the membership of this church we will be more than pleased. We have done what we could and what we thought was for the best, and now ask that the building committee be discharged from further labor.

Notice.

To the preachers of the Little Rock Conference—I shall be in Arkansas after June 1st, and spend the summer in assisting my brethren in their meetings. Those who desire my services, will please write me at Vanderbilt University, Nashville, Tenn.

G. E. CAMERON.

Notice.

Please publish the Batesville District Preacher's meeting to be held at Cushman, Ark., May 25-29th. I appoint committee to arrange program as follows: Revs. S. H. Babcock, W. E. Bishop and W. F. Walker. All preachers intending being present, please notify Rev. F. M. Smith, Cushman, Ark.

JOSEPH S. BROOKE, P. E.

Notice.

Those attending the Newport Epworth League District Conference at Black Rock, April 26-29, and the Newport District Conference at Knobel, May 25-31, can get one and one-third rates for round trip, both on the I. M. and K. C., Ft. S. & M. railroads, by securing certificates at your railroad office when purchasing your tickets.

W. B. RICKS,
Newport, Ark., April 4, 1898.

Notice.

To the preachers of the Arkansas Conference—Will those of you who have not yet reported your bishop's fund and delegates' expense money for this year, please do so at once, if possible. General Conference is drawing near, and this money will be needed. I shall make my remittance to Barbee & Smith, April 15th, the last before General Conference.

Respectfully,
ARTHUR MARSTON,
Treas. Joint Board Finance.
Eureka Springs, Ark., April 4.

For that tired feeling you must enrich and purify your blood. Hood's Sarsaparilla is the medicine you need.

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

Take Notice.

At the first Quarterly Conference of the Washington street station, of the Houston District, of the Texas Annual Conference of the M. E. Church, South, held on the 9th day of March, 1898, the Rev. J. P. Childers, a local elder of the M. E. Church, South, was expelled from the ministry and membership of the Church on a charge of gross immorality.

O. T. HOTCHKISS,
P. E. Houston Dist., Texas
Conference.

Houston, Texas, March 30, 1898. It has been reported that Childers is operating as an evangelist in Arkansas. Hence it was thought well to give the above a conspicuous place in the ARKANSAS METHODIST.—[Ed.]

Attention Leaguers.

What do you Leaguers of Arkansas say to undertaking the support of Rev. J. W. Cline in the China Mission? It seems to me that this would be a great inspiration to the League work in our state. The Leagues of Texas, Missouri, Virginia and other states have undertaken work of this kind with very gratifying results. Let us speak of this matter in our Leagues and come to the Conference at Jonesboro determined to lay plans for the support of this noble young man from our own state.

W. B. RICKS,
Newport, Ark., April 4, 1898.

Personal.

Dr. Young J. Allen, our veteran missionary in China, has come to the United States, a delegate to the General Conference.

Rev. R. T. Davis, of Tomberlin Mission, was in our office Wednesday. He is an earnest man, and the mission is prospering under his charge.

We spent last Sunday with Bro. W. W. Christie, traveling in his buggy and preaching at three churches. Brother Christie is putting the Mabelvale circuit upon higher ground.

Rev. F. S. H. Johnston called Tuesday. Good progress is being made in the college subscriptions. The Church at Conway has purchased the lot for their new house of worship.

Our Anglo-Chinese College at Shanghai is in care of Rev. George R. Lohr, while Dr. Parker and wife return to the United States. Mrs. Parker was compelled to come home for medical treatment.

Dr. Y. J. Allen has published, in Chinese, a history of the war between China and Japan, which has a very extensive sale. The Mikado of Japan has received from the author a special copy of this book.

The General Conference delegates—clerical—of the Baltimore Conference, are Collins Denny, Rumsey Smithson, P. H. Whisner and J. A. Kern. Lay—Robert Magruder, E. S. Conrad, P. V. D. Conway, L. J. Williams, J. W. Woods.

J. S. Nicholson, of Amity, writes in a private note: "I want to suggest that

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.

the articles on license, by Rev. S. H. Babcock, be printed in pamphlet and scattered all over the land. Bro. Wilcom, our preacher, is in great love and esteem among us.

We acknowledge receipt of wedding card of our friend John M. Gannaway, of Fort Smith, to Miss Sue Freeman, of that city. They were married last week. Our Epworth Leaguers know Bro. Gannaway, and will join us in congratulations.

Christian Life.

He Is Risen.

BY MOLLIE EUGENIE THOMPSON.

Why should earth mourn,
Or heart be sad?
The Saviour lives—
Be glad! be glad!
He has conquered death,
Made him captive, slave;
Victor is he
O'er sin and the grave,
Worn heart of mortal,
No more be sad;
The Redeemer lives—
Be glad! be glad!

Our load of sins
Was on him laid;
Himself, as our lamb,
Atonement made.
Who left heaven's joys,
Son of Heaven's king,
Came as earth's lowliest
Ransom to bring.
Despairing mortal,
No more be sad;
The Redeemer lives—
Be glad! be glad!

From sealed tomb
Wherein he lay,
God's angels have rolled
The stone away;
Our ascending Lord,
With triumphant power,
Broke for us sin's bonds
In that glad hour.
Bowed heart of mortal,
No more be sad;
The Redeemer lives—
Be glad! be glad!

Love's work for us
On earth then done,
God summoned again
His loved son;
With hosannas loud
Heaven's wide spaces rang;
Welcoming joyfully,
Seraphim sang.
Worn heart of mortal,
No more be sad;
The Messiah lives—
Be glad! be glad!

Enthroned sits he,
But for us pleads,
And with the great judge
He intercedes;
Our divine high priest—
Gracious king, he reigns,
Sing, O ye people, sing
Rapturous strains.
Worn heart of mortal,
No more be sad;
The Messiah reigns—
Be glad! be glad!

Heaven's hosts rejoice
And devils flee;
Creation again
Keeps jubilee,
Singing praises sweet
Saints and men accord,
Singing adoringly
The risen Lord.
Worn heart of mortal,
No more be sad;
The Redeemer lives—
Be glad! be glad!

Cascade, Ark.

Prayer.

Prayer is the breadth of the spirit that is in harmony with God. Learn the conditions of effectual prayer, and conform to them just as you obey laws of gravitation, of electricity, of physical life. Daily see that the life aim is right and high; that the ruling desire of your hearts is toward truth and love; that the will is set with immovable fixedness on righteousness; that the words and deeds of daily life are in the direction of and in harmony with aim, desire, and purpose, and that you trust in the God revealed in Jesus Christ and abiding within you. Rest in Him. Talk to Him. Wait

in silence before Him. Let your whole life of business, of hard labor, of social intercourse, of recreation, of intellectual, artistic, scientific, professional service be in harmony with this doctrine of prayer—this life of prayer.—Bishop Vincent.

Paragraphs.

The Church is not a hospital, but a marching army. No soldier is discharged until death.

If some Christians move as slowly when summoned to the home above, as they do when summoned to duty here below, they will go in a long ways behind the procession.

The distance from earth to heaven may be traveled in a moment. The time is one heart throb, the distance one step. Occasionally we catch the melodies that float from the orchestra of the skies.

To doubt the existence of God and the truth of revelation is an indication of disordered reasoning powers. The doubter needs a mental tonic. A course of common sense is the best.

As the light of the sun is essential to life and growth in the physical kingdom, so is the light of the Son of God essential to life and growth in the spiritual kingdom; he is the life and light of men.

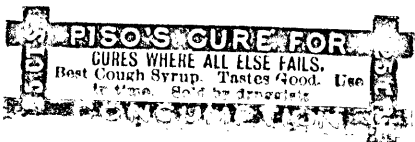
Unrestrained liberty is Anarchy in full blast.

Prudence is the safeguard to virtue and religion. Whosoever goes beyond her bounds does so at the peril of his soul.

THOS. A. MARTIN.

Who does not know women and young girls who are continually in tears? Who always see the dark side? Who have frequent fits of melancholy without any apparent cause? The intelligent physician will know that it is some derangement of the complicated and delicate feminine organs. The young girl suffers, bodily and mentally, in silence. There is undue weariness, unexpected pain, unreasonable tears and fits of temper. Dr. Pierce's Favorite Prescription exerts a wonderful power over woman's delicate organism. It is an invigorating tonic and is specific for the peculiar weaknesses, irregularities and painful derangements of woman. Careless, easy-going doctors frequently treat their women patients for biliousness, nervousness, dyspepsia, liver or kidney troubles, when the real sickness is in the organs distinctly feminine, and no help can come till they are made perfectly strong by the use of Dr. Pierce's Favorite Prescription.

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



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SALEM } Salem, Mass.
CORNELL } Buffalo.
KENTUCKY } Louisville.

MANY of the "mixtures" branded and sold as Pure White Lead contain little if any White Lead, but are zinc and barytes. Barytes is used because it is cheap, not because it has any value as paint.

Protect yourself by using brands which are genuine and made by the old Dutch process. See list of genuine brands.

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

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 post-paid 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.

A TALE OF PIONEER DAYS.

CHAPTER IX.

A GREAT TRUST AND A GREAT TRIAL.

BY REV. ROBT. POYNTER.

It is recorded, in the earlier history of the country, that the Iriquois were the first Indians to embrace the Christian religion.

Many evenings after their return to the Indian town it was Patrick's lot to entertain the Indians with the beautiful story of the cross.

He applied himself to everything that came to hand to while away his time and to serve his friends. Though pining for the old settlements, and to see home and friends again, he was careful never to leave the impression among the Indians that he was tired of them.

Lulela was his almost constant attendant, and even Scioho, who had been so angered, though still jealous, was now on friendly terms, and seemed to think the pale-face a wonderful person. But we must hasten on to the conclusion of the story of this primitive Christian, in whose life we see demonstrated the divine truth, "Lo, I am with you always, even unto the end of the world."

One night the chief sent for the White Swan to come to his wigwam, and after conversing for awhile, he said: "I see the young pale-face looks sad. I fear he is tiring of his home in the woods, and we fear that even the beautiful charm of the princess Lulela will not be able to hold the wings of the White Swan much longer. What says the White Swan?"

"Noble chief, the pale-face will speak truthfully. Could you expect anything else of me, but that I should long to see again my dear Christian mother, and take her and the beautiful sister at home once more to the breast of the White Swan? Yes, noble chief, as often as I have asked the blessing of the Great Spirit upon the noble Thandanega, I have never failed to ask the Great Spirit to let the pale-face see the dear mother at home."

"Yes," said the chief, "the Great Spirit hears the White Swan when he talks; you have done my people good and we are loth to give you up; but you are a child of the Great Spirit, and we cannot stay your steps. But does not the White Swan see that if he leaves us, the beautiful Lulela will sing no more, but will pine and die, and our race will be made sad. Does not the White Swan love the beautiful Lulela? and will he come again if we let him go?"

The young man looked somewhat abashed at this plain speech, and the pointed query of the chief was such as to elicit a positive answer. In a moment the young man raised his eyes from the panther skin at his feet to those of the chief, and though moist with tears of gratitude, they were firm and truthful. He answered, "Noble chief, the pale-face has never lied to you, and I wish to speak the

truth as taught me by my Christian mother and the word of God whom we worship. Yes, I love the beautiful Lulela with an ardent love that binds me as a captive, in the wigwams of the red man with ties a hundred fold stronger than iron chains. But, noble chief, I have never made known to her the fact."

"Ah, the flower of Laola's wigwam," said the chief, reads deeper than you think, and she smiles with contentment to think she has the love of the White Swan. And we knew it would blight the flower of Laola's wigwam if the White Swan should leave to come no more. I want to send a message to the pale faces of the East, and if the White Swan will promise Lulela and Thandanega that he will come again, we will send him out."

The young man could hardly refrain from shouts of joy at the thought of thus being trusted by the great chief, and of once more enjoying his freedom. He could have many times made his escape with safety, but he felt he was under obligations as a truthful man, to remain true to his promise, and trust God to bring about the deliverance according to his own good way. And he, all the time, had an idea that he would be instrumental, in some way, under the direction of God, to do some missionary work among these simple but honest children of the forest. The good chief waved him out of his wigwam with a smile upon his face, to go and tell Laola and the beautiful Lulela, and to make his own arrangements, but to keep the matter from the ears of the tribe. He hastened to the tent of Laola, who seemed to read in the lines of his face that something unusual was about to happen. In a little while the White Swan had told his story, and all were sad in the tent, for they thought it meant his final absence. Lulela had been absolutely quiet during the recital of his anticipated journey. She looked startled and amazed. Her eyes swam in tears, but she would say nothing. After awhile Patrick took her by the hand and led her gently to the seat under the trees, and spoke quietly to her: "Has the beautiful Lulela no word of joy to give the pale-face? Does she not wish him to see his own mother and sister at home?"

"Yes, the White Swan may go, and Lulela will clap her hands though the tears flow from her eyes. She will never see the White Swan again, and sit at his feet and hear him tell the beautiful story of the one who died on the cross. Our tribe were never weary of hearing the White Swan talk, and now he will love us no more."

"Hold, Lulela! I have not told you all. The great chief only consented to my going after promising him that I would come again and make my home with the Iriquois; and five moons will hardly pass until the White Swan will be here again."

She sat silent. Her joy was too great to find expression. She sat mutely and sweetly at his feet. "Oh, White Swan, is it true?"

(To be Continued.)

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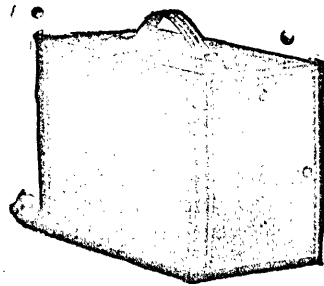
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Our Church at Home.

SMITHVILLE CIRCUIT.

Dear Dr. Godbey: It has been a long time since I have bothered you with any of my scribbling except in a private way, so if you will spare me a little space now, I will afflict you with a few lines for the METHODIST, concerning the progress of Methodism in these parts.

We moved to our new work soon after the adjournment of the White River Conference, and found a large work, but a kinder and more generous hearted people, we think, would be hard to find. This is an old circuit and has been served in time past by men who are now some of our strongest preachers, either as P. C. or P. E., such as R. G. Brittan, G. A. Dannelly, J. H. Dye, and was faithfully served last year by Rev. S. L. Cochran, as P. E. and by Rev. N. E. Pitts as P. C., all of whom have a host of friends in these bounds.

Old Hopewell church house still stands as a monument of J. H. Dye's early ministry. How true it is that the faithful ambassador for God leaves the marks of his works for and faith in God behind him for years to come. These people are loyal to the church and look upon the pastor as filling a place of no small importance. They pray that God may use him as a powerful means of grace in the conversion of their children. We need a sweeping revival of Holy Ghost religion through this country, such as was common in the days of Wesley and Whitfield, and I am sure there is no good reason why we should not have it. God is willing and true Methodism retains her revival power. But I am convinced that this people needs more preaching upon the fundamental doctrine of salvation and less upon a pet theory of holiness.

Our second Quarterly Conference has come and gone, and our beloved presiding elder was on hand looking well after all of the interests of the church. He did us some good preaching and made a fine social impression. He also pleased his congregation by showing them that he had no pet theory to sustain. So far Bro. Maynard has shown himself an untiring worker. He has met a cordial reception, and we predict for him a successful year.

In the way of a pounding we can beat anything that we have heard of yet. Though it was a little departure from custom, it was nevertheless pleasant and highly enjoyed. A few days ago the neighbors made it up to do some necessary work on the parsonage, which is a short distance out in the country; so, early in the morning, the men came, bringing with them meal, flour, meat, turnips, and many other things too numerous to mention, and soon the ladies commenced pouring in, bringing with them great baskets, and buckets, and pails full of cakes, pies, biscuits, cookies, and, in fact, nearly everything that a hungry preacher could think of that is good to eat, and that too already cooked. So when the busy hammer of the working men had hushed and the crowd had

all dispersed to their homes late in the afternoon, we began to look around at what had happened, and I was reminded of Goddard's experience at his first feast in China. We had a new house top, a new yard, and more good things to eat than we had ever had at any one time in our life. And now to add that we were both thankful and full, is not absolutely necessary.

This circuit embraces one of the oldest towns in Northeast Arkansas, viz., Smithville. This is where the business manager of the ARKANSAS METHODIST was reared, so almost every one here both know and love him. We would be so glad to have Bro. Thornburgh visit his old home this year during our revival. We could use him to a good advantage. And Dr. Godbey, if you will come over to this old historic town sometime, we will treat you so kindly and nice that you will almost imagine that you once lived here.

I am sorry to find that there are but comparatively few copies of the ARKANSAS METHODIST taken in the bounds of this work, but we have been receiving a good many sample copies of late, which we have been sowing broadcast, hoping after a few good seasons of grace to reap an abundant harvest of subscribers.

W. D. ELLIS.

W. R. Conf. Minutes.

In the Minutes of the White River Conference of 1897 I find a great many mistakes. In my report from Union and Revell circuit, the stub in my report book shows my report as follows:

White members, 207; the minutes show 206. My report shows total members this year, 207; total members last year, 158; the minutes show total members last year, 245.

I know not how the mistakes were made. I did not make them. The P. C.'s report of 1896 did show a total membership of about 245, but I only reported what I found on the books when I came to the circuit. In looking over the minutes, I find only 20 reports out of eighty-nine that have no discrepancies. That is, by comparing the columns "Total members this year" and "Total members last year," with the columns "Additions on profession of faith," "Additions by certificate and otherwise." I find in the former an increase of only 1,219, and in the latter an increase of 1,553, which makes a discrepancy of 334 members in the Conference. Now, who knows which is correct?

The sixty-nine erroneous reports show discrepancies of from one to 181 members each. There is great carelessness somewhere. Where is it?

A. F. SKINNER.

March 23.

Look! A Stitch in Time

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists, 50c. and \$1 bottles.

Program

For the missionary rally of Searcy District Conference at Bald Knob, Friday, April 29, 1898.

FORENOON.

9. Devotional service, conducted by Rev. A. H. Williams.

9:30. The progress of modern missions in foreign lands, Dr. J. E. Godby, M. M. Smith.

10:30. The individual's missionary obligation, Rev. J. F. Jernigan.

11. A sermon on missions, Rev. W. B. Ricks.

AFTERNOON.

2. Devotional service, conducted by Rev. M. B. Umsted.

2:15. The Church of Christ essentially and necessarily a missionary church, Rev. A. H. Williams.

General discussion.

3. The duty of the church to disseminate missionary literature, Rev. W. B. Ricks.

General discussion.

4. Missionary class meeting. Subject: The baptism of the Holy Ghost, a preparation for missionary work, Rev. A. F. Skinner, and others.

S. L. COCHRAN, P. E.

Quarterly Meetings.

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

MONTICELLO DISTRICT, Second round, T. D. Scott, P. E.

April—Arkansas City, 2-3; Monticello, 9-10; Warren, 16-17; Bartholomew, at Wilnot, 23-24; Palestine at New Carmel, 30 and May 1.

May—Tillar circuit at Mt. Tabor, 7-8; Lacy at Fountain Hill, 14-15; Hamburg circuit at Geddies Chapel, 21-22; Hamburg and Portland at Portland, 28-29.

June—Star City at Tyro, 4-5; Mount Pleasant at Wilmar, 11-12; Berea at Magnolia, 18-19; Lake Village, 25-26.

July—Dumas, 2-3; Grady at Bethel, 9-10.

CAMDEN DISTRICT, second round, J. R. Moore, P. E.

April—Camden station, 8 pm 14; Cargile circuit at Providence, 16-17; El Dorado, 17-18; Junction City, 8 p.m., 18; Atlanta circuit at Mineral Springs, 11 a.m., 19; Bearden circuit at Faustina, 23-24; Harmony Grove at Millville, 24-25; Stephens and Waldo, 30 and May 1.

May—Fordyce, 7-8; Buckner circuit at Philadelphia, 14-15; Genoa circuit at Rondo, 14-15; Hampton circuit at New Hope, 14-15; New Lewisville, 28-29; Magnolia, 28-29.

June—Ouachita circuit at Missouri, 4-5; Camden circuit at Hawkins, 4-5.

Let the pastors prepare written reports on education, and the Conferences elect delegates to District Conferences.

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40,000.....558.00	40,000.....186.00
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A Story of the Battlefield of Chickamauga.

On a stormy night in November about the year 1825 an emigrant from North Carolina on his way to Tennessee camped at an Indian village in North Georgia near where the famous battle of Chickamauga was fought in 1864, on the ground now constituting the Chickamauga-Chattanooga National Military Park.

In this emigrant's family was a girl just approaching womanhood. During the night this girl was attacked with violent pains. An old squaw saw the girl's suffering, detected the cause, retired to her wigwam and selecting some herbs made a tea which was given to the sufferer. Relief from pain followed and the girl's menses appeared for the first time. The grateful mother of the girl begged of the squaw a quantity of the herbs, and among them found some seeds which she planted at her new home in Tennessee. These herbs were raised by this family and their descendants from year to year for several generations and gained a local reputation as a cure for menstrual derangements of women.

In the year 1880 the Chattanooga Medicine Co., manufacturers of Theodor's Black-Draught the great remedy for liver, stomach, bowel and kidney diseases, secured control of the herbs that had descended from stock procured from the squaw and commenced the manufacture from them of what is now known as McEhee's Wine of Cardui. This pure vegetable wine now has a world-wide reputation and has proved to be almost a specific in the cure of all diseases peculiar to women. It is sold extensively in every state and territory of the Union and in some foreign countries, and is enthusiastically endorsed by leading physicians, prominent druggists and chemists and thousands of the best women of America.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

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

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Missions.

Progress in China.

Dr. A. P. Parker, President of our Anglo Chinese College, who is now in this country, in a letter to the Nashville Christian Advocate notes the following facts which must inure to the advantage of Christianity in China.

1. The British loan of \$80,000, 000 to China to pay her war indemnity to Japan. This will increase English influence in the Empire.

"2. The Chinese Government has made an agreement with England that the great Yangtse Valley, with its wealthy and populous provinces, covering an area of 548,000 square miles of the richest part of China, shall never be leased to or in any way allowed to be brought under the control of any foreign power. The real meaning of this is, of course, that if ever the time comes for the partition of China among the foreign powers England shall have prior right to the Yangtse Valley. To this all wellwishers of China will say, Amen.

3. The Chinese Government has agreed that all navigable inland waterways shall be thrown open to foreign steamers on the same terms that are now enjoyed by native craft. This means that on all the rivers, lakes, and canals of China where innumerable native boats ply for traffic, and where steamers, large and small, under native control are being used in constantly increasing numbers in the last few years, foreign-owned steamers, large or small, according to the needs of location, shall be allowed to engage in the carriage of freight and passengers on the same terms as now apply to steamers owned by the natives. Thus another most important step has been taken in more fully opening the country to foreign intercourse. And while the merchants will reap the material benefits of it in a large increase in their trade, missionary work will be much helped by it in the greatly increased facilities for transportation that will thus be afforded.

4. The Chinese Government has entered into an agreement with the British Government to the effect that as long as the trade of Great Britain with China shall exceed that of any other nation the control of the Imperial Maritime Customs shall remain in the hands of the English. This is a very important step in strengthening England's control in China's affairs. As the trade of England with China is about ten times that of any other nation, it is pretty safe to say that no other nation is likely to gain control of the Maritime Customs in the near future.

5. A new treaty port, Yohchow, on the Tungting Lake, in the province of Hunan, has been opened for foreign residence. This is perhaps the most important item from a missionary standpoint in this batch of good news from China; for it means that the most conservative, most antiforeign, most anti-missionary province has at last

been opened to foreign intercourse, and while the merchant may enter with his goods and carry on business there the missionary of the Cross may also go in and preach the gospel to the people."

As a result of all this:

1. England will retain practical control of China's foreign relations.
2. China will not be divided between the European powers.
3. That most anti-missionary province, Hunan, is now open to missionary work.

The Review of Missions.

I desire to call the attention of the readers of the ARKANSAS METHODIST to our "Review of Missions," published monthly at Nashville, Tenn., and especially to the March number. This issue is well illustrated and full of first-class reading matter.

The article entitled "The Neglected Nation" sets forth forcibly the responsibility of Christians in the matter of presenting Christ to the Jews and gives some timely suggestions as to how we might do some telling work in this line.

"The Pastor and Foreign Missions" is one of the strongest and plainest articles I have yet read on this subject. I wish every pastor in Arkansas and the world could read carefully this article and would make a personal matter of it. A mighty awakening on the subject of the salvation of the world would be the result.

"The Commission of a Recovered Life" is well worth reading. It has this striking sentence: "The Saxon has been made by his religion; he has to-day the opportunity, by it, to make the world."

The article on "Missionary Leaflets" is very suggestive and will be helpful to pastors and Christian workers. On third page of cover is a list of leaflets and tracts for free distribution. You would do well to examine this list and send for a number at once.

There are other good articles and some splendid editorials in this issue.

This "Review of Missions" is a high grade periodical. It ought to have a tremendous circulation. No pastor in our church can afford to be without it. The cost is only \$1 per year. On fourth page of cover notice the list of books given as premiums for new subscribers. These books are the very best that have been written on missions. Here is a great opportunity for pastors, Leaguers, Sunday-schools and missionary societies to secure some good books for their libraries. Don't let the opportunity pass by.

W. B. RICKS.

Newport, Ark., March 22.

Farmers Break the Buggy Monopoly.

It is claimed that for years buggy manufacturers have secured exorbitant prices for their goods, but recently, through the combined assistance of the farmers of Iowa, Illinois and other states SEARS, ROEBUCK & Co., of Chicago, have got the price of open buggies down to \$16.50; Top Buggies, \$22.75; Top Surries, \$43.75 and upwards, and they are shipping them in immense numbers direct to farmers in every state. They send an immense Buggy Catalogue free, postpaid, to any one who asks for it. This certainly is a big victory for the farmer, but a severe blow to the carriage manufacturers and dealers.

Woman's Work.

W. P. and H. M. Society.

TREASURERS' REPORT.

Report of Little Rock Conference Treasurer for fourth quarter of fiscal year ending with February 1898.

First Church, Little Rock.—Con. Mem. dues, Adult Aux. \$43.50; Con. Mem. dues, Juvenile Aux., L. W. M. B., 4.32; special amounts L. B. Helm Loan Fund, 3.00; week of prayer offerings, 2.75; private donation of lady members, 15.00; sent by children at Morrilton, 1.00; systematic giving, 9.85; by voucher. Contingent fund, 21.05; work done on station parsonage, 38.85; relief to needy, 41.83. Value of parsonage, \$6.000.

Arkadelphia Adults.—Con. Mem. dues, \$5.45; connectional enterprises, 0.30; mite boxes, 1.00. By voucher: Contingent fund, 2.45; station parsonage, 8.75; local church, 10.75; local mission, 30.00.

Arkadelphia Juveniles.—Con. Mem. dues, \$2.70. Value of station parsonage at Arkadelphia, \$2,000.

England, T. H. Ware.—Dues, \$2.20.

English Auxiliary.—Dues, \$6.55; special offering to connectional enterprise, 20.65.

Concord Auxiliary at Carmel.—Dues, adults, \$1.80; dues, juveniles, 0.80; value of parsonage, 250; work on parsonage, 2.25.

Des Arc.—Dues, \$4.20; station parsonage, by voucher, 10.00; local supplies, by voucher, 5.00.

Benton.—Dues, \$1.20.

Malvern Auxiliary.—Dues, \$3.30; contingent fund, by voucher, 1.90; value of parsonage, 600; spent on district parsonage, 23.90.

Central Church, Hot Springs.—Dues, \$3.10; local charity, by voucher, 15.00; local mission work, 10.00.

Malvern Hill, Hot Springs.—Dues, \$6.90; station parsonage, by voucher, 52.00; charity, by voucher, 41.55; garments, by voucher, 8.00.

South Hot Springs.—Dues, \$2.25.

Prescott Auxiliary, dues, \$5.00; value of parsonage, 800; work on station, by voucher, 25.50, local church, by voucher, 55.00; charity, by voucher, 8.00.

Monticello.—Dues, \$1.40; contingent fund (Conference,) 1.05; value of parsonage, 1200; work on station parsonage, by voucher, 8.00; local mission work, by voucher, 1.00; supplies, local, by voucher, 6.35.

Asbury, Little Rock.—Dues, \$4.20; L. B. Helm Fund, 3.05.

Winfield Memorial, Little Rock.—Supplies sent off, \$15.00; dues, 6.00; local missions, by voucher, 20.00; local supplies, by voucher, 2.00.

Camden.—Dues, \$3.20; L. B. Helm Fund, 2.70; work on station parsonage, by voucher, 40.00; local church work, by voucher, 336.45; value of supplies sent off, by voucher, 12.00; mite boxes, 0.55; local supplies, by voucher, 5.00.

Fordyce.—Dues, \$3.00; local mission work, by voucher, 19.25;

supplies, local, by voucher, 11.75.

Hope.—Dues, \$1.55.

Woodbury.—Dues, 0.65,

Pine Bluff.—Dues, \$8.65, free-will offering, 0.65.

Mena.—Dues, \$2.30; mite boxes, 0.40; contingent fund, by voucher, 0.65; value of parsonage, 300; station parsonage, by voucher, 10.00; local supplies, by voucher, 3.50.

Lockesburg.—Dues, \$1.05; circuit parsonage, by voucher, 10.00; local mission, by voucher, \$1.00.

Ozan.—Dues, \$1.55; local church work, by voucher, 29.00; supplies, local, by voucher, 10.50.

Total dues for quarter, \$126.7; special offerings, \$60.93; conference contingent fund, 1.05; total receipts for quarter, 188.75; remitted to general treasurer, 124.31-1-2; balance on hand, 64.43 1-2.

MRS. S. H. THOMPSON.

The Sunday School Visitor.

Beginning with April 1, 1898, The Semimonthly Sunday-School Visitor will be discontinued.

The Weekly Sunday-School Visitor will be enlarged to 8 pages, and sent out each week, instead of monthly in advance, as heretofore, and the name changed to The Children's Visitor.

The Monthly Sunday-School Visitor will be enlarged to 8 pages, and mailed each month, and same change made in name.

No change will be made in the subscription price of the weekly edition. Single copies, 60 cents per annum.

Clubs—All in one package, to one address, 40 cents each per annum.

When sent to individual subscribers, either in clubs or single subscriptions, the price is 60 cents each per annum.

Club rates are only given where all are sent to one address in one package.

The price of the Monthly Visitor is 20 cents each per annum, in clubs to one address. Single copies 30 cents each per annum.

The same rule applies to clubs as in the weekly edition. To get club rates all must be sent to one address.

A Good Dictionary for Two Cents.

A dictionary containing the definitions of 10,000 of the most useful and important words in the English language, is published by the Dr. Williams Medicine Co., Schenectady, N. Y. While it contains some advertising, it is a complete dictionary, concise and correct.

In compiling this book care has been taken to omit none of those common words whose spelling or exact use occasions at times a momentary difficulty, even to well educated people. The main aim has been to give as much useful information as possible in a limited space. With this in view, where noun, adjective and verb are all obviously connected in meaning, usually one only has been inserted. The volume will thus be found to contain the meaning of very many more words than it professes to explain.

To those who already have a dictionary, this book will commend itself because it is compact, light and convenient; to those who have no dictionary whatever, it will be invaluable. One may be secured by writing to the above concern, mentioning this paper and enclosing a two-cent stamp.

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

All druggists sell Dr. Miles' Nerve Plaster.

Our Church at Home.

WARREN, ARK.

Dear Doctor: We have just closed an interesting series of meetings. Had nine accessions and more to follow. The interest was increasing, but on account of the sudden change in the weather, we closed, but expect to hold forth again before long. Rev. T. O. Rorie, of Monticello, was with us part of the time, and preached excellent sermons, and gave us valuable aid while here.

We are having good congregations at our regular services, and the spiritual interest is increasing. We have made some repairs on the parsonage, and are arranging to repair the interior of the church, and do some furnishing.

R. A. McCLINTOCK.

FINANCES AND ELSE.

Dear METHODIST: I was reading this dear paper, and was forcibly moved while reading of the Fayetteville District preacher's meeting. They talked about the finances, "How to increase the spirit of liberality." The pastor's call interested me. I have had true pastors. They would call, and five minutes covered their stay, and one was spent in a social way, two in reading God's word and two in prayer. How I long for the time of the pastor's call. My pastor expects me to be in my place, with my money ready, which I expect to do, God being my helper, for I took the vow when the church took me in as a member. I thank God we have got some as good pastors as were ever in the Methodist Church. I don't know anything about any other church, as I am a member of this. My pastor has not called on me since conference, and I cannot tell why. I am up with my dues and my prayers go before all I do, or give. I am praying for my pastor.

Hot Springs, Ark.

JACKSONPORT, ARK.

We had a real nice flogging a few nights ago. The people of the town, led by my good friend R. W. Anderson, flogged (pounded) us with live chickens; counting all that have come and those that will come there will be about forty-five chickens. If you call this a pounding, this is the third we have received this year, for which we are devoutly thankful.

Bro. Maynard held our first quarterly conference a few days ago. Our people like him very much and he seems to like the people. His sermon on "The Christ Life" was superb in every particular.

Jacksonport Church reported the first quarter paid in full for the P. C. and P. E., and the Bishops' fund; also, \$10.00 for the poor. The P. E. thought this a very fair start.

Just at this time we are in a deplorable condition. The White and the Black Rivers have spread all over this country. The water stands thirty-two feet on the gauge and is still rising. It is from two to ten feet deep in my yard and

I Started With \$3.50

and Made \$215.00 the First Month selling Self Heating Flat Irons. My husband was awfully hard up, and having read of how much money could be made selling Self Heating Flat Irons, I decided to try the business. I got a sample, showed it to my neighbors and friends, and sold 160 the first month.

There is big profit selling the Irons. After you get started you don't have to do any canvassing, as people send to you for irons. They are lovely to sell and every lady wants one.

With the Self Heating Flat Iron a week's ironing can be done in half the time, and at a cost of three cents for fuel. Any person who needs money can make it by addressing the New Departure Mfg. Co., St. Louis, Mo. They will start you in the business. I get my irons from them. FRANCES C.

lot. Twelve or fourteen inches more will put it in my house. The water is in many of the houses already. It is all we can do to save our stock. The river at this place is ten miles wide. We are trusting and praying that the water may soon fall. Will close by asking the prayers of the Church. Yours in Christ,

T. W. FISACKERLY.

March 24.

How to Get Teachers.

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

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

GODFREY & THORNBURGH

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

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

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SAMANTHA at SARATOGA

A Copy Free to Every Subscriber.

By Josiah Allen's Wife (Marietta Holley).

A Copy Free to Every Subscriber.

SPECIMEN OF MISS HOLLEY'S HUMOR.

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



"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 sithe, and he looked back and there the old gentleman wuz a sittin' up a leanin' his head on his elbow, and he sez, in a sort of a sad way, not mad, but melancholly, 'You hadn't ort to done it, Sam. You hadn't ort to. I'm in now for another hundred years.'"

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

OPINIONS OF NOTED CRITICS: "Exceedingly amusing."—Rose E. Cleveland. "Delicious Humor."—Will Carleton. "So excruciatingly 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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application of painless, soothing oil, protecting and healing the parts. Over 1,500 cases of catarrh and lung troubles, 500 cases piles, 400 cancers alone have been treated successfully within the past twelve months. Many patients cured by correspondence.

Call on or address,

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502 1-2 Main St., Little Rock, Ark. Telephone 499 (old 'phone).

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.

Doss: Mary E., was born in Florida, December 20, 1833. She professed faith in Christ at the age of seven years, and joined the Methodist Episcopal Church, South, in 1852. She was a true Christian woman. It was her chief delight to talk about religion, and the goodness of God. She was a great light in the Church, and notwithstanding her many years of suffering, she was cheerful to the end, shouting and praising God, urging her husband, children, grandchildren, friends and pastor to be true to God and meet her in heaven. We are glad we met Sister Doss and heard her rich experience. Let us all take courage and press on, and what a meeting that will be. She fell asleep in the Lord March 8, 1898.

J. W. VANTREASE.

Atlanta, Ark.

HUNTER: Born February 5, 1879, departed this life March 19, 1898, aged 19 years, one month and fourteen days.

This is in brief the record of the life of John W., son of W. P. and Virginia Hunter. Words cannot tell the comfort and joy that the filial obedience and manly industry which he exhibited gave his parents, much less can they adequately express the deep gloom and poignant sorrow which his sudden death brought to his family and friends.

He was instantly killed by the explosion of the boiler of his father's mill. This appalling disaster should admonish us all to be ready, inasmuch as we know not the day nor the hour when we too may be called away.

May the God of all grace sustain and comfort the grief-stricken family.

GEO. M. HILL.

Bryant, March 21, 1898.

HARDIN: Bascom Hardin, son of Doctor and Mrs. A. E. Hardin, departed this life March 19th at 7 p. m. Bascom was a boy of unusually good common sense, an obedient son, a faithful student and a devoted Christian. From his youth he had been a Christian. He was always at his place in Sunday school and League, and in his modest manly way performed his part.

When told that he must die, he was neither frightened nor confused, but assured them quietly that his way was clear. His farewell to his parents, and parting counsel to his brothers and sisters were touching beyond description.

He assured the writer that he was anxious to depart to the home of the blest. The large concourse of people at his funeral indicated the universal sympathy felt for the bereaved family.

O. E. GODDARD.

CATES: Louisa H., nee Cottingham, was born in Tennessee, November 28, 1839; came with her parents to Ouachita county when quite young; professed faith in Christ when about twelve years of age, and joined the M. E. Church, South, and ever remained a good, true, and faithful member, honoring God and serving the Church by her counsels and contributions as God had prospered her. Many a weary minister found a welcome home at her house. She was twice married. Her first husband, Elias Nichols, died in the Confederate army, almost at the commencement of the war. By this union they were blessed with two children, one, L. L. Nichols, still survives to lament the death of his mother. She was again married to John L. Gates, February 26, 1863, who preceded her to the better land about twelve years. By this marriage seven children were born. Two died in infancy, five are living. Two are members of the M. E. Church, South. One son is in California. She fell asleep in Jesus February 21, 1898. When the summons came it found her ready to leave the Church Militant for

the Church Triumphant. Thus passed away one of earth's noble women, whose place will be hard to fill in the Church and community. But our loss is her eternal gain. We laid her body away to rest in Mountain Fork cemetery, there to await the great resurrection morn. A large concourse of relatives and friends attended the burial service. On the coffin was this beautiful inscription, "My Mother, Gone to Rest." What a fitting tribute of respect. How sweet the words. May God's richest benediction rest upon the bereaved children, and may God's grace finally bring all the children and grandchildren to that haven of rest where death is a stranger and sorrow is not known.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

JOHN W. EEDS.

Rocky, Ark., March 21, 1898.

WHISNANT: Beloved brother in Christ, Hughie Whisnant, was born September 13, 1846, and fell asleep in Jesus November 26, 1897.

A plain, humble, quiet, consecrated Christian was Bro. Whisnant. It was my pleasure to be associated with him two years as his pastor. He never cared for what anything appeared to be, but what it really was, always striving to receive the most spiritual good out of everything. He was willing to be last and least, just so he might have the association of God's people, and the companionship of his Lord. His life was so calm and unpretentious that he seemed to live in an almost entirely different world to most men—storms never seeming to beat outwardly—quiet in his home, quiet everywhere; tender, gentle and loving with companions and children. He loved his Church and all people, and his home always had a welcome for the wayworn preacher. He enjoyed the blessed and sweet experience of entire sanctification. His testimony was always: "I am ready any time the Lord calls me; all I will have to do is to go." May the Lord bless his seven children and sorrowing companion, and bring us safely together in the home of the blest, is the prayer of one who loves him still.

I. B. MANLY.

Batesville, Ark.

WALKER: Miss Cora Walker, daughter of the late John R. Walker and Rebecca J. Walker, was born in the city of Little Rock on the 11th day of April, 1873, and died at the home of her stepfather, Col. E. G. Collier, in Dardanelle, Ark., December 21, 1897. She confessed Christ as her Saviour and joined the Methodist Church at Dardanelle during the pastorate of the now sainted W. H. H. Burns. This simple recital of the birth and death of one who fulfilled the law of love and worshiped God in doing what she could to contribute to the happiness of others, will cause many of the readers of the METHODIST to whom she was known, to express regret that so bright a life should be so soon cut off; but to those who knew her best and loved her most, there seems to have gone with her from life much of the joy of gladness we had when she was with us.

The manner of her death was consistent with her life, as she signified that she was prepared to die when told that she could not live, and asked that the fact be told as gently as possible to her mother, whom she would still have shielded from sorrow, and said that her only regret in leaving this life was on account of the loved ones she would leave behind.

Her life was white—like a snow flake on the water of life's turbid stream—and as she died, she seemed to realize the truth of the evangelist's statement that, "Blessed are the dead who die in the Lord." We think of her as still living—a resident of the beautiful City of God—and live in the hope of seeing her again.

J. S. T.

Dardanelle, Ark.

BEAN: Col. M. G. Bean died March 15, 1898. His funeral was preached in our Church at Brookston, Tex., by I. W. Clark, his P. E., to a congregation of about 400, March 16, at 2 p. m., and his body was taken to Paris cemetery for interment. He lacked ten days of being 82 years old. He was converted

at 12 years of age, living over 69 years a faithful Christian life and a successful man in every way. He loved the Church and gave liberally to its support. I have known him to give as much as \$1,000 in one year to the Church and poor. He leaves a large family of well trained, highly cultured, noble Christian men and women. Perhaps no one has a better chance to learn the worth of a good man than his tenants. Surrounded with circumstances peculiar to this country, and being one of his tenants myself, I can but voice the sentiment of all the rest when I say he was exceedingly good to us. There are so many good things I would like to say, but this is growing too long and I fear you cannot allow any more space.

Yours for Christ,

THOS. N. HOGUE.

Brookston, Tex., March 17.

MITCHELL: Mrs. Glen, the wife of W. O. Mitchell, was born in Giles county, Tennessee, March 1, 1865, and died in her home at Cherry Valley, Arkansas, February 7, 1898. At the age of 15, she was truly converted to the Christian faith, and joined the M. E. Church, South, at Bay Village, Ark. She was happily married to W. O. Mitchell November 22, 1882, and God blessed their union with six children, one of whom preceded her to heaven. She leaves a broken hearted husband, five sweet children and one dear sister to mourn their loss. But their great loss is her eternal gain, for we know she is in heaven. Let us comfort our hearts with the assurance that we can follow on to meet her. She will be looking out to meet us, and introduce us to her heavenly companions, who have gone before. Let her God be our God, her uncompromising allegiance be ours, and her home shall be our home. I was her pastor four years, and I never saw a more faithful, earnest worker for her Church than she. The Church, the pastor, the many friends and kindred at Cherry Valley, will miss her faithful labors; but they all can say relative to her, "Blessed are the dead which die in the Lord." In the strong language of Solomon, "Many daughters have done virtuously, but thou excellest them all." She was an angel of mercy in the house of God. In her hospitable home, not only ministers of the gospel, but others, as well, found an open door and a royal welcome. Even the wayward and prodigal boy or girl found bread and to spare, and a shelter from the storm. Doubtless of her it will be said, in that day: "I was hungry, and you gave me meat; a stranger, and you took me in." Her holy, consecrated life was a living comment on the religion of our great Master, the most thoughtless taking knowledge of her that she had been with Christ. She was always able to devise ways and means for the accomplishment of any wanted good in the Church or among the poor, her heart and purse ever open to the necessities of charity.

She loved the services of the sanctuary and her fervent voice was often heard in the praise of her Saviour. She had a strong mind well cultivated. A holier, stronger faith than hers we have never known. Nothing ever drove her from that calm retreat in Christ. When the darkest shadows fell across her pathway her faith was strongest. There was an indefinable sweetness about her life which drew many hearts unto her.

She was always happiest when she was doing something for those she loved—hers was a generous nature. She endured the hardest physical suffering as one whose "faith was stayed on God," and she was kept in "perfect peace."

As she neared the end, her faith triumphed—she was resigned, ready and had nothing to do but to go to her Father in peace.

Sister Mitchell was a woman of government and order in the household; her husband and children heeding and respecting her wise and godly counsels will rise up and call her blessed. All in all, as wife, mother, neighbor and Christian, we shall possibly see her like no more on earth.

"She opened her mouth with wisdom, and the law of kindness was in her tongue; and her husband praiseth her."

God blessed the labor of their hands

Dr. Miles' Nervine

A REMEDY FOR THE

Effects of Tobacco.



THE excessive use of tobacco, especially by young men is always injurious and undoubtedly shortens life materially. Mr. Ed. C. Ebsen, compositor on the Contra Costa News, Martinez, Cal., writes: "I have used Dr. Miles' Restorative Nervine and received much benefit from it. I was troubled with nervousness, dizzy spells and sleeplessness, caused by the use of tobacco and stimulants. I took Dr. Miles' Nervine with marvelous good results, allaying the dizziness, quieting the nerves, and enabling me to sleep and rest, proving in my case a very beneficial remedy." Dr. Miles' Restorative Nervine is especially adapted to restoring the nervous system to its normal condition under such circumstances. It soothes, heals and strengthens.

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with an elegant home, and all the good things necessary to life and godliness, so they could truly say: "The Lord is my Shepherd, I shall not want." "The dews of heaven and the fatness of the land was theirs," not only to enjoy, but to give to them that needed. We loved her as dearly as our own sister. In the presence of many weeping ones the writer tried to preach her funeral from St. John v:28-29. Then we laid her to rest in the family cemetery till the morning of the resurrection of the just.

A. C. GRAHAM.

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THE ARKANSAS METHODIST.

WEDNESDAY, APRIL 6, 1898.

GEO. THORNBURGH, Business Mgr.

Entered at the Postoffice at Little Rock, Arkansas, as second-class mail matter.

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

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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."

Memory of R. G. S. Austin.

To the Sunday School of First M. E. Church, South, Pine Bluff, Arkansas:

We, the committee appointed by our Superintendent to make report expressive of our appreciation of our late Brother R. G. S. Austin, who died on the 31st day of January 1898, would respectfully say:

That in the death of our brother our Sunday-school has lost a true friend; one whom we often heard answer at roll call, and whose presence gave us encouragement. He made us feel that he was one of us, for his heart was in the work and his prayers were for the success of the good cause which we all love. When we know that he has answered his last roll call we feel sad and mourn, but we trust that our loss is his eternal gain.

Be it Resolved, that in the death of our brother our School has lost a true friend, his family a kind husband and father, the church a worthy member, and our community a good citizen; that we will cherish his memory in our hearts and pray the blessings of our Heavenly Father upon his loved who mourn their loss and that they may serve his God and meet him in a better world.

W. M. MILLS,
JAS. GOULD,
MRS. H. A. MCCOY.

From Stafford, Ark.

Z. G. Dyer writes from Stafford, Yell county, Ark. "We have been domiciled here to our three seoree and third birthday. Still I am in the harness for the good people of this neighborhood. They have made me Sunday-school superintendent at Stafford. We also have one at Hickory Grove, two miles west of this, which meets at 3 p.m., and of which I am superintendent.

The Sunday-schools promise well. We need a man of God to preach for us. I feel that God has sustained me in my own work. Some of the most wicked people in this section are attending the Sunday-schools and taking an interest in them.

I was glad to see Bro. Thornburgh made Grand Patron of the Order of the Eastern Star.

All pain banished by Dr. Miles' Pain Pills.

FACE HUMORS

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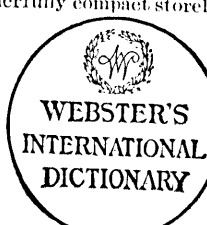
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