

Arkansas Methodist.

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Liberalism versus Liberality.

"Let's write 'good angel' on
the devil's horn."—Shakespeare.

Outside of the pale of the
church is a circle of church attend-
ants who are also church critics.
They praise an eloquent ministry,
so long as it keeps in the range of
speculative thought, or urges a
genteel morality. But, if a min-
ister is strenuous for vital truth
he is narrow, and if he so presents
Christ as to disturb the consciences
of men he is deemed intolerant and
bigoted.

It is this class of persons who
represent the church in the secular
press. Men who are not Chris-
tians in character and life, and
whose studies, even of church his-
tory and theology are of the most
superficial character, presume to
judge what the pulpit ought to
teach. They commend what they
think to be departures from old
standards. They applaud those
who by any means weaken faith in
the Bible, holding them up as ex-
amples of superior mental ability
and moral courage. With oracular
self-confidence they deliver their
opinions of what the world is com-
ing to believe, and with patroniz-
ing tone express their approval of
men, who, claiming the name of
Christian, yet deny the divine au-
thority of Jesus's teaching and the
atoning merit of his death.

The influence of this class of
critics in the press and in the pew
is not inconsiderable. Not a few
preachers defer to them as people
of culture, seek t' flattery of
their compliments are always
hoping, by due re cation of their
worth, to win them to the church.

But they seek to win them by
bringing the church to them. The
result is, that the high moral
claims of the church are lowered
and its divine, regenerating power
is discarded. By this conduct of
the pulpit in due time comes the
fashionable church, composed of
people who are cultured in the
worldly sense and who are the best
payers, because they liberally sus-
tain a ministry that soothes their
consciences, and an elegant wor-
ship which compliments their as-
sumed refinement.

Even when the church has not
fully yielded to this class of the
worldly-wise, their influence is
seen within her pales. It appears
in the plea for liberality so com-
monly heard. "Liberality" with
this class means indulgence, not
regard for others, but a relaxing of
Christ's claims upon them.

The plea of "liberality" is urged
by lax Christians to justify their
carnal indulgences. They even
make a virtue of such indulgences
as if they were proofs of an un-
prejudiced mind rather than of a
heart unchanged in its worldly mo-
tives.

But complacency toward worldly
living is the farthest possible re-
move from Christian liberality.
Christian liberality is the recogni-
tion of the love of Christ and of
the Christ life in another in spite
of his creed. It is the fruit of di-
vine love in the heart, establishing
fellowship and recognition, not
upon the basis of creed, but upon
the higher basis of holy living.
Such liberality can only exist in
the hearts of those who feel that
the love of Christ is the supreme
motive of their lives. But the
easy-going professor whose religion
has not disturbed his associations
or his day dreams, or changed his
life, goes with all the frivolity of
the world and calls it "liberality."

Such living and such teaching is
liberalism. It seeks not God's
glory but counts every surrender
of doctrine or duty, a gain for hu-
man reason. It is the spirit of the
world, disputing Christ's claims at
every point, and seeking the favor
and applause of those who do not
even profess to be his followers.

The line must be drawn between
liberality and liberalism. The lib-

eral Christian is so fervent in his
love that he stretches his hand, as
a brother, to every one in whose
life Christ is supreme. The liber-
alist goes with the world, scoffs at
the severity of truly righteous men,
and in what he calls liberality seeks
to mask the basest worldliness
under title of the highest virtue.

Tears and Cheers.

The gallant Second Regiment of
Arkansas Volunteers, under the
command of Col. Virgil Y. Cook,
has responded to their country's
call, and many a heart is heavy,
and many an eye is moist on ac-
count of the vacant chair at home.
Sunday was a day of leave-taking
that wrung many a manly heart.
At 8 o'clock the call for the forma-
tion of each Company on its own
street was sounded, and the final
roll at Camp Dodge was called.
At 8:30 all was ready for the march
to the depot, and moved promptly
in the following order: First, col-
onel and staff; second, band; third,
First battalion; fourth, Second bat-
talion; fifth, Third battalion.

Preceded by an escort of regular
army officers and mounted civil-
ians, headed by Governor Dan W.
Jones, the procession moved to the
City Park. Near the center of the
park the parade halted in front of
a grand-stand erected for the chor-
us of public school children, 400 in
number, who were attired in cos-
tumes of red, white and blue and
arranged in the form of a flag. In
front of the stand the regimental
band had discoursed patriotic airs,
and they were succeeded by the
soul-stirring strains of "Red,
White and Blue." Ten thousand
people afoot and in vehicles adorn-
ed with the beloved flag of a com-
mon country made the park a
scene of living animation. The
children sang beautifully, the mel-
ody welling from little hearts that
seemed to have imbibed the true
meaning of the occasion. When
this was concluded Judge Frank T.
Vaughan mounted the stand and
on behalf of the United Confed-
erate Veterans and the people of Ar-
kansas, delivered a farewell ad-
dress to Col. Cook and his soldiers.

Col. Cook called Judge Vaughan
and requested him to say to the as-
sembled multitude that he was
more grateful than words could

express for the kindness that had
been shown him and his men, and
in return he promised that the flag
should never be permitted to trail
in the dust of defeat.

At the conclusion of the address
the chorus took up the inspiring
air of "Dixie," and the pent-up
enthusiasm of ten thousand throats
took up the strain and echoed it
far and wide.

Near the head of the column the
regimental mascot, a magnificent
specimen of the bald eagle, which
had been named Abe Lincoln, Jr.,
was borne by four stalwart volun-
teers, and his appearance was al-
ways the signal for an outburst of
applause. But there were many
hearts that were too full for utter-
ance, and their silence was but an
intenser, deeper expression of their
patriotism, for they were sacrific-
ing sons, brothers, fathers, lovers,
to the cause. More expressive
than the shouts and cheers was the
tear-choked, faltering "Good-bye,"
scarcely audible to any one save
him for whose ear it was intended,
as the form of some loved one was
distinguished in the moving col-
umn.

Leaving the park, the regiment
was escorted by a cordon of mount-
ed civilians, delegations of ex-Con-
federate and G. A. R. veterans,
state and county officials in car-
riages, Knights of Pythias, and
other civic organizations. The
line of march through the princi-
pal streets of the city to the Union
depot was marked by the good-
byes of thousands assembled at
every point of vantage.

At the depot thousands upon
thousands were crowded, and here
the actual leave-taking occurred.
It was pathetic. It was sacred.

The regiment was loaded in three
sections. On the first train were
the headquarters officers, hospital
corps and the first battalion, com-
manded by Lieut.-Col. Cabell, con-
sisting of Company A, McCarthy
Light Guards; Company B, Bates-
ville; Company C, Walnut Ridge;
Company D, Paragould. On the
second section was the second bat-
talion, commanded by Maj. J. J.
Johnson, consisting of Company E,
Fletcher Rifles; Company F, New-
port; Company G, Cabot;
Company H, Forest City.
On the third section
was the third battalion, com-
manded by Maj. Claude H. Sayle,
consisting of Co. I, Stuttgart; Co.
K, Harrison; Co. L, Conway; Co.
M, Mountain Home. All were
loaded and left the depot between
10 and 11 o'clock, and the thous-
ands sorrowfully wended their
ways to their homes or to houses of
worship to join in prayers for the
safe return of the soldier boys.

Contributed.

A Letter From the "Middle Kingdom."

DEAR METHODIST:—You know China has no Sabbath. From one week's end to the other the same. We know no such thing as the Sabbath's sacred hush. If I had ever been prone to Sabbath breaking, even the short experience I have had in China would put me to shame and I would "go and sin no more." As I walk the streets Sunday, I often think of the useless and shameless profanation of the holy day in our own Christian land, especially in our cities, and the remembrances of a Sabbath spent in the busy city of St. Louis last summer, on our way from New York to San Francisco, when it would have required a calendar to tell it was not some holiday. But it is the incessant and grinding labor of the masses that emphasizes for me the reasonableness and sanctity of the fourth commandment.

However, the security against wearing out and burning out, which the Lord graciously furnishes in this sacred observance, these toiling millions partly obtain in two ways and partly do not obtain at all. In the first place, the thing that is so impressive to me that I have mentioned it before, they do not get in much of a hurry. I often go out to the new railroad bed, which we are almost tempted to hope will be used for proper traffic within the next ten years, at least, judging from the usual deliberate rate of procedure, and watch the hundreds of men working away in their own way, and hardly wonder at their lasting. You can hire at least a half dozen men here to do such work for what it would take to get one at home, and it seems to me it takes ten of them to do the work of one man. The laboring people do not have much strength, but an amazing amount of endurance. The second way in which they prevent overwork is by their stated holidays. They do not have them at short intervals, like our Sabbaths, but bunched together a good ways apart. At the beginning of their new year, this year a part of January and February, all take about a week, and for the most part the entire month. Everybody must pay a little on his debts, and consequently must borrow from some one else. They feast with their friends till late at night, and sleep late in the day. They hang out bright lanterns with exhortations printed on them to worship the gods. The only Sabbath, as to quiet, we have had in China was Chinese New Year's Day, when the people had eaten and drunk so much the night before that they were practically asleep.

We have just passed through another but shorter season of festivity, although most business is carried on. It was the Spring holiday, for worshipping the ancestors. The graves are, in a manner, decorated, and incense is burned. It happens about the time of our Easter. There are some other prominent ones scattered throughout the year, but I only mention

these as we have passed through them. To be sure, in the cosmopolitan city of Shanghai, where a wall of perhaps thirty feet in thickness divides the rush and whirl of European and American civilization from the most dormant form of Asiatic stagnation, and where passing under a dingy, moist, moss covered gateway seems the magician's wand that transports to another world entirely, or the spell of Don Quixote's "sage enchanter" who makes things appear what they are not—one is not forced to see all things.

On both these occasions I have gone in the native city, which is said to be one of the "most native" in reach of us. The first time, Dr. Y. J. Allen kindly went with me, the other time I went with my Chinese teacher, who is an earnest Christian and an exhorter in our church. I will mention impressions in order of their occurrence. One can be in what might almost be taken for a foreign city to the very wall, if he is careful to choose his gate and street. Suddenly we were confronted by a wall about twenty-five or thirty feet high, which apparently serves no purpose but to give about the only half-way comfortable and unobstructed place to walk, and again to compel the entire population of about 300,000 to pour out of four or five dark looking holes, like bees out of a hive, with the striking difference of odor. After we had been in the city an hour and he knew I was well prepared to understand it, Dr. Allen told me it was going in this same city day after day in his early life in Shanghai that drove him to smoking. However, he has long since quit the habit since his work takes him elsewhere. And I am forced to say, after some deliberation, with all my inherited and acquired dislike of the "weed" that some things are worse, and if my work required me to spend a great deal of time in "Native Shanghai," I hardly see how to escape the dilemma—smoke or sew up my nose. It cannot be imagined, far less described.

Now, there are just two things I will mention, for fear of running completely into details, beggars and temples. As soon as one passes the narrow moat that brings you to the gateway, beggars beset the way. The pen pictures of beggars sitting at city and temple gates that we have in the Bible now become real. They assemble at the cities, especially at these seasons, from "all the regions round about." I can't tell you how they look. Dirty, ragged, their clothes hanging in tatters, rag pinned to rag, full of loathsome vermin, the rags and person looking like a total embargo had been laid on soap and water. And this is not the worst. The most hideous deformity; twisted limbs and stumps of limbs, often showing the raw and rotten flesh; sightless eye-balls gazing at you, often the face half eaten away by cancers and spotted with the footprints of leprosy; howls and moans, some carrying others on their backs, and others running after you. Often mothers carrying their babies and leading

their children, whole families together, who are born and bred to this life. Children hardly able to run follow you, begging for "cash." I know this looks bad in print, but it is what those who go into the city must behold day after day.

And one's pity often grows to semi-indifference when you know how the whole matter is carried on. They are not a whit behind the American tramps for organization. They are a recognized part of Chinese life; they have a representative, called king, who bargains for places and privileges. He must be paid for the privilege of occupying places and he must be paid to keep his subjects off the premises. I have heard of some of these who grow very rich, and yet are only beggars. As a rule, these beggars will not work if they can get work. They are hardly ashamed of their work, I suppose. A missionary told me recently he had met them while they were begging and after he had given them he asked them how much they had gotten during the day, and in a business like way they would often mention a very handsome sum for men in their profession. Of course, a great many are very needy, and from the standpoint of destitution and deformity are very worthy. I am told that they often maim themselves and that it is quite common for parents to maim their children most hideously to qualify them for successful begging. Discrimination is needed, and yet very hard to make. Some give to all, some give to none. I do not think either extreme right. But a person who sees so much of it and hears so much of it grows more or less hardened to it.

Finally, after winding about narrow streets, on the corners of which are to be found all kinds of "fakes," as, for example, a renowned (?) surgeon with his wares and a miserable victim bent double with a big rusty needle and thong stuck in his back in such a way that the man cannot possibly straighten or get at the thing to get it out; the poor fellow has run to the doctor with a slight pain in the stomach and the physician has told him it is not very serious and asked only an insignificant sum, but when he got the man stripped and bent and the needle in, he has suddenly discovered that the disease is very deep-seated and hard to cure and will be very expensive, and so he keeps the poor fellow in that painful condition till he gets every possible "cash" out of him he can and lets him go with one more pain—a very sore back; or the fortune teller in his ridiculous attire draining some poor idiot's purse; or stopping a moment to look into an idol shop where, in full view of the passing throng, divinities are made to order, with divine hands, feet and heads lying around in senseless profusion and the shopmen bartering their goods to the devout (?) devotees. Finally, I say, we reach the temple. The square court in front of the temple is crowded with people, throwing paper money into the fire to be burned to the idols, some



"There is so much trouble coming into the world," said Lord Bolingbroke, "and so much more in going out of it, that it is hardly worth while to be here at all." If a man and a philosopher comes to this conclusion, what must be the natural conclusion of the thousands of suffering women who undergo untold torture in bringing their babes into the world?

Philosophy of this kind is based upon gross ignorance. The fact is, that there is no necessity for the severe pangs undergone by the average woman. If a woman is strong and healthy in a womanly way, motherhood means to her but little suffering. The trouble lies in the fact that the majority of women suffer from weakness and disease of the distinctly feminine organism and are unfitted for motherhood. This can always be remedied. Dr. Pierce's Favorite Prescription is a sure, speedy and permanent cure for all disorders of this description. It acts directly on the delicate and important organs concerned, making them healthy, strong, vigorous, virile and elastic. It banishes the indispositions of the period of expectancy and makes baby's advent easy and almost painless. It quickens and vitalizes the feminine organs, and insures a healthy and robust baby. Thousands of women have testified to its marvelous merits. Honest druggists do not offer substitutes, and urge them upon you as "just as good."

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(Concluded on page 3.)

Contributed.

From the "Middle Kingdom."

(Continued from Page 2.)

begging but more gambling with all kinds of devices. The Chinese people love games of chance. You can, on these occasions, see children not more than ten years old gambling a few "cash," their smallest coin, worth about one-twentieth of a cent, with old men. Think of this in a vestibule of a church! Then within—long, dingy, dusty rooms and halls, looking more like the sleeping places of cows and hogs than the "abode of gods." A great idol and great rows of subordinates, black and white; sometimes with great rooms filled with representations of the tortures of hell. All these things are made out of stone, wood, brass and mud. On these public occasions the temples are jammed with people, both sexes and all classes. They push and almost fight for the cushions on which they make their prostrations. They buy small sticks of incense, light them and go to each idol, bow and shake the smoke at it; then they get down on their knees before the great idol and beat their heads on the floor a number of times. They gamble and worship by turns, and seem as much interested in one as the other. All classes as to faith and practice can enter into this. A man can be a Tosist, a Confucianist and a Buddhist all at once, and often is. They have no pass-word. If you have the cash and incense, you can worship. It is pitifully sad. It is especially so, if you see an old man or woman, lingering between two worlds, and with much more of earnestness in his appearance than the ordinary rabble, going through this vain performance and watch the vacant expression of hopelessness and forced resignation to fate in contrast to our recollections of the beams of joy and certainty that lit the faces of aged saints who waited the summons to depart and "be with the Lord." I have seen several cases of this that have touched my heart. The worst is, they do not know the exceeding vanity of their worship. They have always done it, everybody else has always done it; they know not why. Are these not they who sit in the region of the shadow of death? Get a view of the priesthood, the class who ought to be the spiritual leaders, and it is enough to crush any fanciful expectation of good. How "The Light of Asia" could struggle forth from a reasonable mind while daily observant of the practical working of Buddhism, is more than I can understand. All I have seen are, so far as I could tell and learn, basely ignorant, often being fugitives from the hand of the law, who run off and have their heads shaved and become priests; and they are filthy, both in person and life. I took one boat trip of eighty miles with one, and I do not want to do so again. "Blind Guides" does not state the case strong enough. They get up all kinds of devices to deceive and bleed the people. Often in their prayers for

the dead they get him a little up out of the tortures of hell and let him hang there till the poor relatives can rake up as much money as they can to hire them to pray him out, while the compassionate (?) priests sit by and smoke and drink tea. A novel scheme has been gotten up in a distant province. At the grave of a renowned man the priests will sell for a small sum cheques on this man's name, to be cashed in the next world for many thousands of dollars. So they enrich themselves. An intelligent Chinaman told me recently that the chief priest in the Shanghai temple often made a sum equal to \$35 or \$40 U. S. money in one day. The people cannot be said to respect them. They have a kind of dread of them.

The moral and spiritual condition of this people is such as to leave no possible ground to prate about the simple innocence of the ignorance that veils the heathen mind. It is dense; it is appalling, it is death. And yet I cannot close these notes, made in a rambling way, without speaking of hopeful things. Real progress is being made, and no doubt of it. Mr. Lyouns, the Y. M. C. A. man from Tientsin, stated to a missionary body yesterday the good news of a medical college in that city which has twenty-four students and in a very recent revival twenty-two of them were soundly converted. It was also said that there are indications that in the region of Hankow whole counties will soon turn to the Christian Church. O that the joyful harvest may soon come to the weary sowers in China.

JOHN W. CLINE,
18 Quinsau Road, Shanghai.
April 12, 1898.

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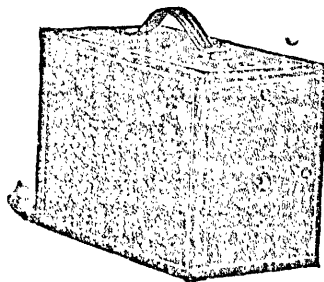


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Contributed.

Church Societies.

I have seen so much of late in our church papers concerning the small gain of membership in our church, as well as our sister church of the North, that my thoughts have instinctively drifted into that channel, trying, if possible, to locate the cause.

It is not altogether denominational pride that causes me to feel so much concerned, notwithstanding I am very proud of Methodism and hope to see her retain her place as a leader in the evangelical world; but back of all this there is a desire for the prosperity of Zion, that enables me to rise above sectarianism and view this great question from the standpoint of a Christian without regard to creeds. With all my love for our church, I regard the spread of the gospel, the salvation of the souls of men, of paramount importance to any particular denomination, or all of them.

In my opinion, to attribute the failure (?) to any one cause, is to take a very narrow view of the subject. And if I knew all the causes, it might be impossible to speak of them in this article. However, I will speak of a few things, which, although it might not be best to discard altogether, I think they should be very carefully guarded. And for fear I may be censured for not defining my position more clearly, I will say, that if the older and wiser men of our church should see fit, I, for one, would be glad to see them wiped from our statutes.

As I shall speak of the different organizations of the church, perhaps I had better say in the outset, that most of the work they are doing must be done; but it ought to be done by the church, and not by a separate organization. One might say, for instance, that the League is a part of the church, and, therefore, what is done by it is done by the church. I grant that it is controlled by the church, and is closely allied to it; but I could not agree, that it is actually a part of the church. If it is, members of it are members of the church and ought to be counted as such, which would swell our membership considerably.

Now, I believe that if one is doing League work with a view to the salvation of his own soul and the betterment of the race, he is a fit subject for church membership, and ought to take the vows. Really, I think that is a better type of Christianity than is found among many who have taken the vows. Supposing that he is prompted by the proper motives, and not by any sinister motive. "A desire to flee from the wrath to come, and be saved from their sins," might be construed to mean less than this.

The danger of the League (if it is a danger) is this: When you get young people to doing church work whether in the League or in the church, their consciences are clear and they feel no particular need of doing more, not even to join the

church. The same may be said of the Y. M. C. A., and other like organizations.

The work the League is doing is needed and ought to be done. But when the church undertakes to control the social and literary affairs of life, a lowering of the spiritual standard of the church is the inevitable result. The more attention a political party pays to free silver, the less it pays to tariff reform. The more attention Uncle Sam pays to Spain, the less he pays to his home affairs. And it is no less true of a church. The more attention we pay to social and literary affairs, the less we pay to the spiritual needs of the church. It may be very truthfully said that the League has its devotional services, which is not denied. That is very commendable. Admitting it to be true, valid worship, what is the need of its being done outside of the church? If John Dewberry worships in a League while his father reads his political paper or while away his time in some other way, isn't he doing better than his father? And, if so, what is the need of him joining the church? Isn't he likely to reason thus?

I greatly fear we have the League in the wrong place. Instead of its being in the lead, let our devotional services be held in the church as such. And if John Dewberry worships, let it be in the church. And if his father will not worship with him, he will not have the privilege of saying, or feeling, that there is something better than the church in which to worship.

By all means, let the people have their literary organizations, and let the pastor aid them if he chooses. I am aware of their importance; but in my humble judgment the church has a higher mission. While it is right, and even the duty, of Christian people to take an active part in the social and literary affairs of their community, let the church from her high perch merely look on such things with an approving smile, and move on with her distinctive work. And, instead of the pastor spending his time organizing and manipulating a League, a very large per cent of the intelligence and force of which is to be expended in "red tape" and literature, let him organize his people in a movement to convert people and get them to join the church. The same time spent in that way would, no doubt, bring far better results.

This writer has a League in his charge, but he has studiously avoided the red tape and literary part. Indeed, they are not chartered; they simply meet and sing and pray and talk, and they may preach a little when they have an opportunity to thwart this P. C.'s desire to hear them. Were it not for the fact that some of our young people act so nobly and well, for whom I have the utmost respect, I would dwell on the fact that when young people, full of life and spirit, are left to themselves, or even an indulgent pastor, they are not apt to arrive at the highest heights of Christian worship. However, they do exceedingly well; a great many of them at least.

Pretty much the same may be

said about the other societies of the church. The good ladies of our church are not doing too much; but would it not be better for them to join their pastor in a crusade against Satan and sin? In an effort to get sinners converted and in the church, and at the same time teach the importance of church loyalty, the true import of their church vows? Would not the W. F. M. S. and others of like character be nuisances, if our people were educated on the different lines of church work? If the pastor undertakes to inform his people on those lines he will soon become obnoxious to a great many who could be reached by their neighbors and friends. True, some of our women may want to be president, vice-president or secretary of some organization, but are not the greater part of them willing to work in the vineyard, without their left hand knowing what their right hand doeth? I am persuaded they are.

I wish to emphasize the fact that if the same efforts were made to organize our people in church work for the purpose of getting sinners converted that are being made in the different societies, we would have no cause for regret. Even a simple, impressive ceremony to be administered by the pastor, in which they would obligate themselves to work,

First, to strengthen weaker brethren who take no particular interest in the work of the church.

Second, for the conversion of sinners, and

Third, for the support of the church in its temporal needs, would, in my opinion, be superior to all other societies combined. Those who have been successful in League work could do equally well, if not better, in the way indicated.

The pastor, at best, can only direct the work of the church. If his people will rally to his aid in the way outlined above, I need not spend time to argue what the result would be. A congregation of pious, earnest, godly Christians, meeting regularly in class-meeting, prayer-meeting, praying and working for the three objects above mentioned, need no other organization. However, it might be called an Epworth League, if there is anything fascinating in the name.

I have not written this for the sake of notoriety. It was after considerable hesitancy that I got my own consent to venture an opinion against the established usages of our church which were inaugurated by men who are among the best in the church. If these usages have been detrimental, I am inclined to believe the same class of men will see that they are expunged. If not, they will see that they remain. No, I would not play the role of teacher among the brethren. If I seem to do so, read again and read between the lines.

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Literary Table.

Dies Irae.

Where is the heritage that once was Spain's—
Half the proud world with endless riches piled?
All, all hath vanished; nothing now remains
Save one sad island—one unhappy child—

Cuba, last daughter of the western seas,
Gaunt victim of the she-wolf's ruthless spoil,
Whose piteous moans rise on each passing breeze,
While drop by drop her life-blood damps the soil.

Four hundred years! God's vengeance tarrieth late,
And yet, at last! the day of wrath hath come;
Columbia, bare thy steel! The nations wait
To see thee drive the keen-edged weapon home!
—Indianapolis News.

Washington Letter.

(From our Regular Correspondent.)

Chaplain Milburn added another link to strengthen the growing chain of friendship between Great Britain and the United States, when he opened the Senate on Queen Victoria's birthday with the following prayer: "O thou, Prince of all kings, we come into thy presence with a hymn of thanksgiving as we celebrate the seventy-ninth birthday of her gracious majesty, the Queen of Great Britain and Ireland and Empress of India, whose conduct and character, as daughter, wife, mother, friend, as well as gracious sovereign, has won and kept for her the loyal devotion of her own people and the reverent regard and love of all true hearted people of whatsoever name or race around the globe. We pray thee still to spare her life, Grant her health. Maintain the eminence of her sovereignty. And when the time of her departure hence shall come, may she go in peace, comfort and joy. Knit the hearts of the two peoples who speak the English tongue more and more strongly together, that we may work out the mighty problem of the highest civilization for the whole earth."

Our soldiers in the field will not lack religious instruction and comfort. At Camp Alger, near Washington, the Salvation Army already has a tent, used for a reading and writing room, as well as for religious purposes, and the Y. M. C. A. will soon have a similar one. The W. C. T. U. will have its workers in all the camps, and Mr. Moody, the evangelist, has sent Rev. A. C. Dixon, Gen. O. O. Howard, Maj. Whittle, and J. H. Burke, all experienced workers, to Florida, and should the war be protracted, will go himself. He is now engaged in raising the money to place a Testament in the hands of every soldier and to pay the expenses of other religious workers among the soldiers. This should afford much consolation to every Christian father and mother who has a son in the army.

Glowing tributes were paid to the late Hon. W. E. Gladstone, England's great Christian statesman, from a number of Washington pulpits. The following is from the sermon of the Reverend F. D. Power: "Gladstone is greatest as a Christian. He is the best theologian in England, said Dollinger, but better still was his prac-

tical piety. The administration of government was always with him a religious act. Sense of responsibility to an invisible judge influenced him in everything. Addressing the non-conformist school at Mill Hill, 1879, he said: 'Whatever you aspire to, aspire above all to be Christians, and to Christian perfection.' He would visit the humblest homes and read the consolatory passages of the Bible to the sick and dying in those soft, melodious tones for which he was famous. A poor boy, sick in a garret, was asked by the village clergyman, 'Has anybody been to see you?' 'Nobody,' was the answer, but Mr. Gladstone.' 'What Mr. Gladstone?' 'The great Mr. Gladstone,' answered the boy. 'The greatest of all questions of the day is that of the gospel, to bring the human heart into contact with divine revelation,' said Mr. Gladstone. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During my many years as a Cabinet officer I was brought into contact with sixty master minds, and all but five of them were Christians, and even those five had profound respect for Christianity." Greater tribute than his own words and acts can no man pay to the memory of Mr. Gladstone.

Rev. Sam Small this week delivered in Washington his new lecture, "The Salvation of Uncle Sam." It is thoroughly characteristic. In it he pleads for a statesmanship capable of conducting the government without the co-partnership of the liquor traffic, and declares the internal revenue taxation, over a hundred millions of dollars per annum, to be the soporific to American consciences and the bribe paid by a devilish business to a venal legislature for the right to live itself and to destroy all else about it; that it was an iniquitous tax from every honest point of view, unjust in proportion, un-American in principle, illogical in its imposition, and ungodly in its effects upon public opinion and legislation.

The officers of the American Society of Religious Education, the headquarters of which are in Washington, have completed the program for the annual session of the Southern Biblical Assembly, to be held in Knoxville, Tenn., June 16-26 next. Sixty eminent men are under engagement to speak. Senator Lindsay, of Kentucky, will open the lecture course with an address on "The Bible and American Institutions."

Washington, May 25.

Book Notices.

Quo Vadis.

This book has had a larger sale in our country than any other novel during the last year. The extensive sale of a novel is no proof of its merit—scarcely a proof of popularity. The enterprise of publishers is a factor that must be given a large place in the reckoning. We cannot believe that the book is a favorite. Not one person we

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have spoken to, who has read it will recommend it. Such a book never could have issued from a pure mind. Granted that it tells the truth. So do the foulest haunts of vice and lust tell the truth, but the pure will shun them. It is a shame for any woman to say she has read "Quo Vadis" through. We sketched it and had no desire to read more. It was not written to show the triumph of Christian faith and purity over the horrible corruption of the times. The writer gives too much space in his plot to scenes of debauchery. He meant to pander to a prurient appetite. The novel reader who is intent upon keeping up with the latest sensation will gulp down a good deal of stuff which he will vomit up again. So it has been with the readers of "Quo Vadis." Here are some notes from our exchanges:

"We read 'Quo Vadis' two years ago, and have tried to sum up the benefit derived therefrom, but are unable to get much result. It is, we suppose, a wonderful romance after the order of art. But the materials of the story had to be dug out of the pit of the most licentious age of the Roman Empire. Lust constitutes the stable thought of the book. True, the character of the heroine shines like a gem in a manure heap; but one gets befouled in the effort to look upon it. It is one of the glaring inconsistencies of human nature that we shrink even from talking about the impure woman in our social circle; but put the same woman in a novel as the heroine of a story and at once she can enter the company in any home, and be admired and talked about by the purest woman. As an exposure of the vice, the unchastity, and the immorality of Roman life in the age of Nero, Quo Vadis is a success; but no woman ought to read it, just as no woman is permitted to enter a certain room in the museum of Pompeii. Yet Quo Vadis is the rage now. Cheap editions flood the land. It is hawked about on the cars, and talked about in every drawing room. College girls in their teens pore over the account of the licentious banquets where Petronius reigned scarcely less than Nero, and lewd courtesans were the queens of the feast. How far morality is to suffer from this familiarizing the imagination of

youth with the pictures of lust set in the fascination of imaginative romance, we will not say; but that it will suffer is certain unless all the laws of the mind are false. Yes, we have read 'Quo Vadis.'"
—Epworth Era.

"Such a book as this is presented under false pretenses. It does not depict the struggle of the Christian faith with Paganism, but is an apotheosis of the Pagan spirit at its worst. It is impossible to see how a book of this kind can do any good. It is easy to perceive that it might do almost incalculable harm."—St. Louis Christian Advocate.

The June Scribner, though made up on the eve of war, contains evidences of the impending calamity in several clear and serviceable war maps, which were inserted after the rest of the magazine had gone to press. Well-known writers and artists will depict actual phases of the war in succeeding issues. Arrangements have been made to cover the operations by land and sea.

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CINCINNATI, O., March 31, 1898.

Mr. I. P. Frink, 551 Pearl St., New York:

Dear Sir—You will remember furnishing the reflector for the new edifice which I led in building at Hoosick Falls, N. Y. It gave such excellent satisfaction that it afforded me much pleasure to recommend same to many churches, and you have made a number of sales through my recommendations. I want to say that the two large reflectors you furnished for our Temple in this city have given universal satisfaction, and everybody is delighted. Without the use of a single sidelight, which is always a nuisance, our very large auditorium, or rather two auditoriums (for we use the entire Sunday-school rooms and main auditorium on Sunday nights), is brilliantly lighted. No grumbling because the old people can't see the words of the hymns. There is not a church in this city, with its 250 churches, so handsomely lighted as ours. Everybody speaks in your praise. I shall be delighted at any time to recommend your reflectors, and you are always at liberty to refer to me.

G. R. ROBBINS.

Pastor Lincoln Park Institutional, Baptist Church.
—Journal and Messenger, April 28, 1898.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JUNE 12, 1898.

Jesus Crucified.

MATTHEW XXVII:35-50.

Golden Text: "Christ died for our sins according to the scriptures." (I. Cor. xv:3.)

Topical Outline: I. The Crucifixion, (vs. 35-38.) II. The Mocking, (vs. 39-44.) III. The End, (vs. 45-50.)

READINGS FOR THE WEEK.

Mocked, Matt. xxvii:27-32.

Crucified, xxvii:35-50.

Mark's Version, Mark xv:24-32.

Luke's Version, Luke xxiii:33-43.

John's Version, John xix:18-27.

Smitten of God, Isa. lii.

Redemption in Christ, Gal. iii:10-14.

Reference Word, "Crucified."

Lesson Hymn, No. 112.

Time.—The afternoon of Good Friday of Passion week, A. D. 30.

Place.—"All we know is that the place of execution was outside the walls, to the northwest, at the side of a leading road, to let the spectacle be seen by the crowds passing and repassing." (Geikie.) The word Golgotha means the "place of a skull." It is translated into the Latin Vulgate Calvaria, whence we get our "Calvary."

"In ancient times death by crucifixion was looked upon as being exceedingly shameful. For that very reason, among others, it was inflicted on Jesus Christ. But he redeemed it from its shamefulness forever. In all the world the cross has long since become the symbol of self-sacrificing love. Believers everywhere raise it above their churches; and some with questionable propriety, wear it upon their breasts. We shall better be able to understand this whole matter if we can think of it as possible that some man in our day should be publicly hung, and yet should be so great and noble as to make the gallows honorable."

For a full and detailed account of the crucifixion the reader will have to consult some author, like Edersheim, who has brought together in one statement all that the several evangelists have said on this painful subject. We especially commend Edersheim's account as being one which you will never forget when once you have read it. See his "Life and Times of Jesus the Messiah."

Our lesson, taken from Matthew, opens with Jesus just hung upon the cross, the soldiers dividing his garments between them, tearing along the seams such as could be thus torn, and casting lots for the seamless undergarment (Edersheim), which could not be torn without being destroyed. Having nailed up over his head the charge under which he was condemned, that he claimed to be king of the Jews, or, as Pilate would have it, "This is Jesus, the king of the Jews," they sat down on the ground

to await his slow death, the two thieves being one on either side of him.

Great brutality frequently characterized these crucifixions. But we wonder at the statement made here that the chief priests and scribes and elders had on this occasion joined with the rabble, leaving their high functions as officials, at such a time as the Passover, and joining a mob of hoodlums to revile one who, according to their theory, was a poor, condemned impostor in Israel! The explanation is this: Jesus had had a great following among the people; since the moment of the arrest, they had been able so far as the rabble had come in contact with their proceedings in his case, to direct their voice against Jesus by inflaming their prejudice against him; they had begged Pilate not to put over his cross "King of the Jews," but "He said he was King of the Jews," and Pilate had declined to favor them in this matter; and as he hung out there on that Roman cross on the road where scores would pass him and see that charge written over his head, there was great danger that Jewish patriotism would rise in a mighty storm on that feast day, and take down from the cross one whose alleged crime was essentially that of patriotism. This was a possibility that must at all seeming sacrifice of their dignity be averted. So when they could not get Pilate to alter the title, they could at least be on hand at the scene of his crucifixion and direct the jeers and jibes of a thoughtless multitude. What a picture! and how it reveals the lowflung malevolence of their abandoned wickedness!

Our space does not permit us to notice the other features of this awful scene. We again commend the reader to Edersheim's account.

Health and strength carry us through dangers and make us safe in the presence of peril. A perfectly strong man with rich, pure blood has nothing to fear from germs. He may breathe the bacilli of consumption with impunity. If there is a weak spot where the germs may find an entrance to the tissues, then the trouble begins. Disease germs propagate with lightning-like rapidity. Once in the blood, the only way to get rid of them is to kill them. This is what Dr. Pierce's Golden Medical Discovery is for. It purifies the blood. That means that it kills the germs, but that is only part of what it does. It assists digestion by stimulating the secretion of digestive fluids, so promoting assimilation and nutrition; purifies and enriches the blood and so supplies the tissues with the food they need. It builds up strong, healthy flesh and puts the whole body into a disease-resisting state.

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

JUNE 12, 1898.

Life Marring and Moulding.

JEREMIAH XVIII:1-6.

Here is an interesting lesson, and very unique in its form of teaching. It sets forth two fundamental ideas—God's sovereignty and man's freedom.

God fashions the affairs of nations and of men as the potter fashions the clay. This is true when we bring the question down even to personal character and life. And yet, mark the fact that the potter did not make the vessel which he set out to make. This plan was balked, the clay was marred in the potter's hands, and he left off to make the vessel first intended and made another.

What shall we conclude from such a lesson? Shall we draw the conclusion of the predestinarian, saying: "Whatever comes to pass, and whatever men are and do are attributable to God's sovereign decree?" By no means. But we will say (1) God can use all men, and all events, overruling them to some final good result, and men whom he cannot mould to vessels of one sort he can turn to vessels of another sort, making them still of service, whether they will or not.

(2) God works according to the quality of the clay. He makes of a man the best thing he is fit for, or the best that the man will permit.

(3) The quality of the clay is much a matter of man's own will and conduct. Many a one by wasting his youth and privileges has made himself a marred and inferior lump, and fit only for an inferior vessel, when he might, by yielding early to God's guidance, have done a noble work and at-

tained to the noblest character. Submitting himself to God late in life, he is a marred lump of clay, and is not fashioned into such a vessel as his God-given talents and opportunities prepared him for. He falls below his calling.

It is thus with many a one whom you know. A late repentance may rescue a soul from hell, but wasted time and opportunity dwarf the life, and many a badly developed life do you see.

Paul takes up this lesson in II. Timothy, ii:21. One may co-operate with God's plan to make him a vessel of honor, so that he will not be marred in the potter's hands.

Give your life early to God, and follow his will and leading. Thus will you be, at last, all that God and nature made you capable of. But if you neglect right thought and purpose and action at any time you will be shapen into a vessel inferior to the original design.

Our New Leader.

The General Conference, May 20, elected Horace M. Du Bose, D. D., secretary of the Epworth League and editor of the Epworth Era. Dr. Du Bose was born, Nov. 17, 1859, on a cotton plantation near Mobile, Ala. From a personal acquaintance with his good old father, we are assured that his early training was eminently preparatory to a useful career as a Christian leader. He finished his high school course at Waynesboro, Miss., then received special instruction under private tutors. By extensive reading he has become well acquainted with the field of literature. For many years he has been closely identified with many of the Chautauqua Assemblies of the South, where his work has been highly commended.

Dr. Du Bose joined the Mississippi Conference at its session, December 1877, in the church at Jackson, Miss., of which he is now pastor. He spent three years in this conference, serving circuits, and was then transferred to St. James Church, Galveston, Texas. After one year he went to Huntsville, Texas, for two years, and then to Shearn Church, Houston, for two years, and to Tyler for two years. In 1887, he was transferred to Trinity Church, Los Angeles, where he was stationed. In 1890, he was made editor of the Pacific Methodist Advocate, and did four years of successful editorial work.

In 1894 he returned to Tyler, Texas, and remained three years, from whence he was transferred to Mississippi and stationed at Jackson. Here he has been the pastor of Bishop Galloway's family.

Dr. DuBose has had an experience in literary work to amply fit him for the editorship of our League organ and other literature. He has written much in prose and verse. The editorial work done on the Pacific Coast has acquainted him with the details of paper work.

He will have what editorial assistance the Epworth League Board may think is necessary. The Era will appear very soon in sixteen well-filled pages. From the editorial side, we have reason to expect the very best things for our young people.

Our secretary has the reputation of being a splendid speaker. Missouri Leaguers will have the pleasure of hearing him at the State Conference, which meets in St. Louis, July 19-21.

He is very pleasant in his social qualities. He has before him an open field with every advantage for a successful quadrennium. But no man can be successful in this great work if the leaguers, pastors, presiding elders and editors fail to give their co-operation. We must not wait to see what our leader can do, but we must rally to his first bugle call. The New Era must be circulated, notes and news must be contributed and loyal support must be given to every effort put forth. We pledge to our secretary our sincere loyalty and will do all within our power to make his administration successful in furthering the League's great work.—St. Louis Advocate.

A Preacher's Discovery.

Dr. Blosser, who has for many years made a specialty of catarrhal diseases, has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, etc. It is a penetrating, healing smoke vapor that goes directly to every affected spot, destroys the germs, and heals the mucous membrane. Any sufferer mentioning the ARKANSAS METHODIST, who will address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga., will receive, postpaid, a three days' trial treatment free.

M. M. Cohn & Co., the prominent dry goods and clothing merchants of Main street, have, by means of judicious advertising, built up a mail order business which is now one of the largest, if not the largest in the city. The liberal way in which they treat their corresponding customers, and the care with which every order is filled, makes a steady customer of the majority of those who shop by mail at M. M. Cohn & Co.'s. Two other factors have played their parts in the success of this enterprising house. They never handle anything but perfect, new, clean, stylish goods, and they sell them, quality considered, as low, if not lower than any competing house. Readers of the METHODIST may in all confidence send to them for whatever they may want in that line, as even if the amount be only a dollar or two, the same care will be given in filling the order as though it amounted to a hundred dollars. If unable to find what you need in your local stores, write a letter to M. M. Cohn & Co., 306 Main street, Little Rock, and see what they will do for you.

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

Hood's Pills

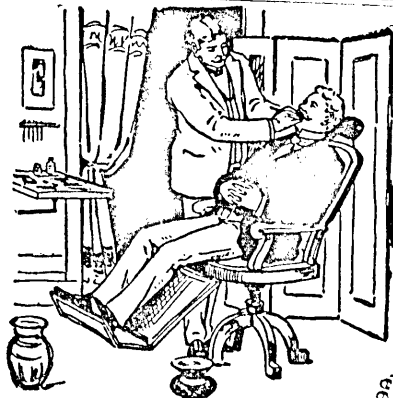
Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only Pills to take with Hood's Sarsaparilla.

HARP OF LIFE.
AGENTS WANTED.
Beats a Klondike Claim

"A QUESTION IN BAPTIST HISTORY."

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

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



DOUBT—

There are people here who have doubts about our modern methods of appliances in dentistry. They would 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.

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ARKANSAS METHODIST

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

WEDNESDAY, JUNE 1, 1898.

An Editorial Outing.

The "outings" of ye editor are more than the "innings." Among his itinerant brethren he is not exempt from general order, No. 1. "go ye."

With one wife, which is our chief earthly possession, we left Little Rock, Friday morning, May 20th, and were kindly received by Bro. Ricks, at Newport, at noon, and lodged in the home of L. B. McDonald.

Several subscribers to the ARKANSAS METHODIST rewarded our calls in the afternoon. It affords us pleasure to correct the report that our beautiful new church here has suffered injury from the overflow. The overflow did not reach the church at all. The work here is moving forward vigorously.

Sunday we preached at Batesville, morning and evening, filling by his request, the place of Rev. S. H. Babcock, who was at the General Conference. We were entertained at the parsonage and at Bro. Neill's.

Staid, peaceful old Batesville has suffered by the war movement more than most cities of its size in the state. Her citizens are patriotic. A corps of noble young men from Batesville have enlisted in the army of volunteers. Among these are two sons of Bro. Babcock, and two sons of Congressman Neill, the son of John Glen and others from the families of our Church. To Rev. I. B. Manly we acknowledge obligations for assistance in our work.

We had a good congregation at Sulphur Rock on Tuesday evening. Wednesday afternoon found us at Knobel.

Rev. J. I. Maynard called the Newport District Conference to order in the Church at Knobel at 9 a.m. Wednesday 26.

We had only a day with the brethren.

The reports on the spiritual state of the Church are always vague. Many things are to be taken into account; family prayer, Church attendance, reading religious books and papers, attendance upon prayer meetings; honor and faithfulness in business relations, contributions for support of the church, co-operation with the pastor in his efforts to advance Christ's cause; personal longing after a more perfect life, jealousy to defend the cause of Christ on all occasions, the discountenancing of shams, doing,

rather than professing and promising. Charity, brotherly love, helpfulness, a high regard for the church; these are some of the evidences of healthy spiritual life. All these evidences came under review in the preachers' reports.

The brethren are not confident, they are hopeful and persistent; they hope that the spiritual tide is rising, they desire it, and are "groaning after it." Real Christian life is self-regulating and carries its motive power within. But the man whose religion is on the outside needs to be stirred up for every effort of duty. He works by fits, has to be revived once a year. The preacher and the Church have to carry him to the gate of heaven, and the worst of all is that he will be shut out at last; for at that door, when the pass is demanded no brother can answer for him.

The attitude of the church in regard to temperance was carefully inquired into. The brethren are earnest in this cause. They will stir the Church to war upon the saloons. It was a surprise to this writer to hear our preachers report that no inconsiderable number of Church members vote for saloons. This is a shame which ought to be put away from us. It is a violation of Church laws which we must correct.

The circulation of the conference organ, the ARKANSAS METHODIST, was carefully inquired into. The best charges take a good number of papers. In other charges, especially the large circuits, there is great need that the people, for their information and preparation for work read their Church paper.

Mrs. Green, of Newport, was present at the conference to represent the Woman's Missionary Society.

Saturday morning found us at Holly Grove where we had engaged to hold the quarterly meeting for Dr. Dye. The occasion was much enjoyed. Bro. Farris is doing a good work here. An address to the graduating class of Clarendon High School on Monday evening closed the work of this outing. Prof. P. E. Helm, a graduate of Hendrix College, has been principal of the school for the past year and his work has been commended by all his patrons.

The Sunday services brought an excellent and appreciative congregation. There was a good Sunday School, and the Epworth League seems to be sustained with fine interest. It brought out almost as large a congregation as the preaching.

Now is a good time to help us by renewing your subscription.

THE GENERAL CONFERENCE.

BALTIMORE, MD., May 23, 1898.

Almost the entire morning session, Saturday, was taken up with the discussion of that item in the report of the Committee on Revision which so changes the Discipline as to confer absolute authority upon the preacher in charge to control all the meetings held within the bounds of his charge. A minority report was brought from the Committee on Revision, and also a report from the Committee on Itinerancy, non-concurring in a recommendation looking to the same change. The minority report, and that of the Committee on Itinerancy involved in it, were voted down. The majority report was adopted by a large vote.

Your correspondent voted, for the first time during this session of the conference, with the minority. He also put his name to the protest which will be spread upon the journal of the conference. The expressed intent of the law is to clothe the preacher in charge with authority to protect his people from the intrusion of unworthy evangelists. To him are to be committed the keys of the kingdom. He can shut and no man can open.

Texas, especially, judging from the instances given by worthy brethren from that field, has suffered greatly from the presence and labors of those who are considered disturbers of the peace of Zion. If the law will accomplish what the advocates of it desire, I would be in favor of it. But, in my opinion, the law will aggravate the very evils it purposes to remedy. If evangelism is a vicious method of propagating the gospel and the second blessing is a heretical statement of Methodist doctrine, why not rid the church of both evils by a direct disciplinary process? But since our church allows evangelism and ordains and appoints to fields of labor ministers who believe in the second blessing theory of sanctification, it seems to me to be a perilous thing to clothe preachers in charge with the power to forbid in their special fields what the church allows in its economic and theologic system. Under this law a second blessing pastor can allow a second blessing evangelist to labor in his charge. In this field he is in high favor as one of the veritable sons of Wesley; but should he wish to hold a meeting in the neighboring circuit or station, the preacher in charge, who happens to be an anti-evangelist and an anti second blessing man, will forbid him as an intruder upon the Lord's heritage. The law draws up a line of battle. On either side the preachers in charge are commanding the forces.

The last Sunday of the General Conference was a high day. It dawned bright and clear. There was an immense attendance at all the churches. I chose to hear Bishop Candler at Trinity. "Blessed are the pure in spirit, for theirs is the kingdom of heaven" was expounded with a breadth of thought, felicity of language and unction of delivery which showed him to be a

true episcopas and a most worthy successor of Andrew Pierce and Haygood.

He has a great career before him. Young, modest, brave, cultured, consecrated, he will no doubt impress the church as a great preacher and a wise bishop.

At the close of the consecration service our venerable senior bishop threw his arms about him and imprinted a kiss upon his beardless face.

Sunday morning, the great bishop, whose active career has closed, was present and listened with wrapt attention to the first sermon of the new bishop whose episcopal work began on that day. That service will linger in my memory as a hallowed hour. I could but feel the need, for myself and the great church to which I belong, of the unworldly spirit so earnestly insisted upon by the preacher of the hour.

Monday was a busy and, in some sense, the most stormy day of the conference.

A pile of papers, embracing many vital questions concerning education, missions, our discipline, our publishing interest, etc., etc., was upon the calendar. Nearly all the laymen had gone home and there was only a scant quorum. The preachers themselves were becoming anxious to return to their flocks. You could almost feel the restiveness of the body. The whole day, except a brief adjournment for dinner, and until 11 o'clock at night was spent in deliberative session. In the effort to hurry business, well intentioned brethren retarded it by many useless motions and points of order.

Our good Bishop Fitzgerald was in the chair, and he was simply deluged with motions, substitutes, substitutes for substitutes, amendments, amendments for amendments and points of order, a half dozen of them at a time until there was, at times, a bewildered expression upon the Bishop's benignant face saying, "where am I at?"

There was a lively discussion of the recommendation of the committee on Publishing Interests asking a conditional appropriation of \$50,000 for the establishment of a publishing house in China. Judge Reeves, of Tennessee, and Dr. Barbee led the opposition. Bishop Hendrix, by request of the conference, made a statement of the affirmative side of the question, which, taken in connection with the fact that Dr. Allen was convinced that the enterprise was not only necessary to the growth and effectiveness of our mission in the celestial empire, but would prove almost at once a remunerative investment, determined the conference in favor of the appropriation.

The same committee recommended the increase from \$2,500 to \$3,000 of the salaries of the editor of the Christian Advocate, the editor of the Review and the Sunday-school editor. Dr. Kelley moved an amendment substituting \$2,500 for \$3,000. He and Dr. Collier, of Tennessee, made strong speeches in favor of the amendment. They thought that as we are in the midst of the uncertain and perilous times

of war, that as prices of food products and rents in Nashville had materially declined since those salaries were fixed, and that as no pastor in Nashville, and but few in Southern Methodism received a larger amount than the amendment provided for, that there should be at present no increase.

The same issue came up in the committee of Episcopacy advocated in each case by Dr. Denny, who is a strong believer in large pay for our chief officers. The increased salary of the bishops was to be \$4,000, including traveling expenses. They now receive \$3,600.

Dr. Hoss presented almost the identical arguments in the committee of Episcopacy against the increase of bishops' salaries which were presented by others on the floor of the conference against the increase of other salaries.

The committee on Episcopacy and the General Conference, by a large vote, declined to make the advance. After, however, the amendment of Dr. Kelley had carried, Drs. Hoss and Tigert presented a number of facts showing the inadequacy of \$2,500 to meet pressing demands upon them. Some one made a similar statement in the interest of Dr. Atkins. This placed the conference in a most embarrassing condition. These capable and faithful officers must be required for the next four years to bear an insufferable burden, or there must be a new election, or the conference must reverse its action. By a large vote the conference reversed its action. It was painful to me that what these comparatively young men had undesignedly let us believe, made the situation so delicate that the conference had to go against its best judgment in their interest.

This little incident of the closing day of the conference has kept the red flag of danger waving before me since the adjournment. I could ring many alarm bells but I forbear, lest I proclaim unwise and unwelcome tidings to Zion. Let it suffice to say that the history of the church Protestant, as well as Roman Catholic, in the matter of place and pay is full of significant warning.

That belated national act of patriotic justice which secured to our Publishing House \$288,000 may yet be a delusion and a snare. When we remember that it cost the church \$90,000 to secure the claim, that it is now entangled with at least two suits at law; and that by General Conference enactment the immediate increase of the salaries of some, and by logical implication the ultimate increase of the salaries of all our connectional officers has come to pass, we should rejoice with trembling, lest when we begin to "pull down the old barns" God will choose other hands to build the "greater." There is nothing so necessary, and yet nothing so full of peril to Christian men and Christian Churches as money.

Now that our Missionary Board is out of debt and our Publishing House has a good capital behind it may God help the church to use

every dollar of her sacred treasury "as not abusing it."

I write this while riding on the Royal Blue Line, between New York and Philadelphia, at the rate of sixty miles an hour.

SIDNEY H. BABCOCK.

Notice.

All delegates and ministers, who are going to attend the W. F. Missionary meeting here June 8, will please to write us at once, that we may assign homes. Fraternally,

J. S. HAWKINS, P. C.

Prescott, May 24.

Notice.

The Searcy District Epworth League and Sunday-school Convention will convene in Beebe, June 28 to July 1. A program will be furnished in a few days. The first two days will be devoted to Epworth League work, and the last two days to Sunday-school work. Let every League and Sunday-school elect its delegates at once. Each local League is entitled to one delegate for every ten members. Every League is entitled to one member. I would suggest that Sunday-schools elect one delegate for every twenty members, and that all superintendents attend as members ex-officio, as we have no law bearing on the subject of Sunday-school conventions.

S. L. COCHRAN, P. E.

A Presentation.

From Arkansas Gazette, May 28.

Yesterday afternoon every member of the Walnut Ridge company, Second regiment, was presented with a beautiful Morocco Divinity Circuit Oxford testament. On the inside of each book was printed:

"Presented by Mr. and Mrs. George Thornburgh, Rev. and Mrs. J. M. Workman, and Miss Eva Thornburgh."

The company was formed in line and Col. Thornburgh made the boys a brief speech, saying substantially that he was glad to address the sons of those who had been his friends and comrades. They were from the county of Lawrence, where he was raised and which he still loved. He recognized here worthy sons of noble parents. He desired to express his love for the boys and when he suggested the presentation of a testament his wife and children desired to join him, so the present was from the family.

The offering was intrinsically of small value but the book was the best one ever made. It is a good book for soldiers as well as civilians. Conformity to its teaching was a sure road to happiness and heaven. It is a good book to live by and to die by. "It testifies of a Savior and it contains the words of eternal life; with it go the good wishes and love of the givers. I believe that you will honor your state and your country and I pray that you may all be returned safely to your homes and loved ones."

The testaments were then given

to the men, who seemed very appreciative.

Capt. Medearis responded, expressing thanks and gratitude in appropriate language.

Hon. Charles Coffin, of Lawrence county, and other citizens witnessed the presentation.

On to Jonesboro!

To the Leaguers of Arkansas:—Some important questions will arise at our State Conference at Jonesboro, June 14-16. Among others, a special missionary work. Many chapters are instructing delegates to vote to support Brother Cline for a term of years, thus enabling the board to send another reaper into the harvest. Discuss the matter in your chapters and come up with something to say.

The question of a permanent meeting place for our State Conference will likely be discussed.

I trust that each chapter in the State will be represented at Jonesboro. Bishop Morrison, Dr. Lambuth and other leaders from abroad will be with us. Let "On to Jonesboro" be heard throughout the State. Come singing and praying and looking for a great meeting. Let each delegate come with a copy of the Young People's Hymnal and a Bible. The railroads have given one fare round-trip rates.

JAMES THOMAS,
State Pres't.

FORM FOR REPORTS.

Name of President.....	Address.....
Name of Secretary.....	Address.....
Number of members.....	Increase for the year.....
Number of meetings held.....	Decrease for the year.....
.....	Devotional.....
.....	Literary.....
.....	Social.....
Business.....	Work done by the department of Charity and Help.....
.....	Number engaged in systematic Bible study.....
.....	Number taking the Epworth Era.....
.....	Reading the ARKANSAS METHODIST.....
.....	What special work is the Literary Department doing?.....
.....	What are your methods in getting members to take part in devotional meetings?.....
.....	What amount has your League contributed to the missionary cause?.....
.....	What is your League doing for educational institutions?.....
Remarks.....	

Personal.

The address of Rev. G. E. Cameron is Benton, Ark.

Sorry we missed seeing Col. J. R. Thornton, of Camden, when he called Thursday.

Rev. K. W. Dodson has been appointed to Sheridan circuit in place of Rev. W. C. Adams, deceased.

Rev. Frank Moore, of St. Louis Conference, has been appointed to Lonoke station to fill the place of R. N. Ross, deceased.

Rev. W. C. Watson reports a fine revival at Carlisle. He was assisted by Rev. W. M. Crowson, P. C. of Hazen. His children's day was a grand success. He compliments his people as good ones to labor among.

Bro. W. W. Byers, of Batesville, called Wednesday. He is a member of the Batesville Company in the Second Regiment of Arkansas Volunteers for Cuban war. He is a Christian soldier and may his influence be felt for good among his comrades.

How Some of Our Readers Can Make Money.

Last month I cleared, after paying all expenses, \$355.85; the month previous \$260 and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Company, Station A, Pittsburgh, Pa. They help you get started, then you can make money awfully fast.

MRS. W. H.—

Annual Conferences, 1898-99.

FIRST DISTRICT—BISHOP WILSON.

Japan Mission.....	Kobe, Japan.....	Aug. 25
Korean Mission.....	Seoul, Korea.....	Sept. 15
China Mission.....	Shanghai.....	Oct. 20

SECOND DISTRICT—BISHOP GRANBERRY.

Illinois.....	Waverly.....	Sept. 7
Kentucky.....	Flemingsburg.....	Sept. 14
Louisville.....	Louisville.....	Sept. 21
Baltimore.....	Alexandria, Va.....	March 4

THIRD DISTRICT—BISHOP HARGREAVE.

Western Virginia.....	Cattlesburg, Ky.....	Sept. 7
Holston.....	Morristown, Tenn.....	Oct. 5
Virginia.....	Portsmouth.....	Nov. 16
South Georgia.....	Hawkinsville.....	Dec. 7

FOURTH DISTRICT—BISHOP DUNCAN.

New Mexico.....	El Paso, Tex.....	Sept. 28
New Mexican.....	Chihuahua, Mexico.....	Oct. 5
Central Mexican.....	City of Mexico.....	Oct. 19
Mexican Border Mis.....	San Antonio, Tex.....	Oct. 26
German Mission.....	Houston, Tex.....	Nov. 3
North Georgia.....	Augusta.....	Nov. 23
South Carolina.....	Greenwood.....	Dec. 7

FIFTH DISTRICT—BISHOP GALLOWAY.

Brazil Mission.....	Piracicaba, Brazil.....	Aug. 4
West Texas.....	Sequim.....	Nov. 2
Northwest Texas.....	Brownwood.....	Nov. 16
North Texas.....	Greenville.....	Nov. 23
Texas.....	Houston.....	Dec. 1
East Texas.....	Beaumont.....	Dec. 7

SIXTH DISTRICT—BISHOP HENDRIX.

Montana.....	Butte, Mont.....	Aug. 4
East Columbia.....	LaGrande.....	Aug. 18
Columbia.....	Albany, Ore.....	Sept. 17
Pacific.....	Oakland, Cal.....	Sept. 14
Los Angeles.....	Downey, Cal.....	Sept. 29
Memphis.....	Paducah, Ky.....	Nov. 16

SEVENTH DISTRICT—BISHOP KEY.

Tennessee.....	Clarksville, Tenn.....	Oct. 10
North Alabama.....	Huntsville, Ala.....	Nov. 23
North Mississippi.....	Aberdeen, Miss.....	Nov. 30
Alabama.....	Greensboro, Ala.....	Dec. 7

EIGHTH DISTRICT—BISHOP FITZGERALD.

Western N. C.....	Winton, S. C.....	Nov. 16
North Carolina.....	Elizabeth City, N. C.....	Nov. 30
Mississippi.....	Hattiesburg, Miss.....	Dec. 14

NINTH DISTRICT—BISHOP CANDLER.

Denver.....	Denver, Col.....	Aug. 18
Western.....	Kansas City, Kan.....	Aug. 25
Missouri.....	Memphis, Mo.....	Aug. 31
Southwest Missouri.....	Lexington, Mo.....	Sept. 14
St. Louis.....	Desoto, Mo.....	Sept. 21
Florida.....	Gainesville, Fla.....	Dec. 14

TENTH DISTRICT—BISHOP MORRISON.

Indian Mission.....	Norman, Okla.....	Nov. 2
Arkansas.....	Morrilton, Ark.....	Nov. 16
Little Rock.....	Little Rock, Ark.....	Nov. 24
White River.....	Clarendon, Ark.....	Dec. 1
Louisiana.....	Mansfield, La.....	Dec. 5

Christian Life.

Tempted Again.

Tempted again! Is there no earthly height
The soul may reach above the realms of sin?
Beyond the mists which cloud the heavenly light,
And where temptation cannot enter in?

Tempted again! Alas, how vain the thought,
That mortal feet could tread a way so sure,
Where all the cunning arts of evil wrought
Fail in their power to charm with subtle lure.

Think not to tread a secret, chosen path,
And shut out sorrow, weakness, pain and sin;
Go face the tempter till he pales with wrath,
Seeing the victory that he may not win.]

Tempted again! But oh, how sweet the thought,
Beyond thy strength, temptation can not be,
He who was tempted knows how sin is wrought,
Beyond thy strength he will not suffer thee.

—Lelia Southard Frost, in New York Observer.

The Seven Words on the Cross.

Paul aspired after conformity to Christ's death. Dying is just a part of living—sometimes a long part, often a hard part. With Christ, life and death were all of one piece—simple and calm. Even on the cross he took up things in order and gently.

1. His first word was about his enemies: "Father, forgive them, for they know not what they do." Forgiveness—the ruling thought of his mission, men's need of it, and how they could have it—is his first thought in death. We may safely say that he was not used to physical pain. Most people suffer much before their sharpest pang, and are led up to it. He was never—so far as we can tell—sick. Conceive the agony when the nails were driven in. Pain shakes the sense of justice. Not in him. He judged as scrupulously as he will from his white throne. He apportioned degrees of guilt. The men who nailed him had little knowledge of him. They were nearly as much instruments, we might say, as the nail they hammered. But even the smallest knowledge of Christ brings responsibility. How much more a full knowledge! With what measure shall those be judged who claim a true and just acquaintance with Christ?

2. Next to a new friend—just before an enemy. "Lord remember me when thou comest in thy kingdom." What did the robber expect? That they two would die; that the long trance would come; that the wrong would be righted at last; and that when it was, Jesus would be Lord. And then, "I have a thought of me." The answer was, "When I go to my kingdom thou shalt keep me company, and that before the set of sun." Now we pray, remember me in thy kingdom—from thy throne. But there is more. A poet of this generation asked that the robber's words may be put on his gravestone. And nothing could voice more fitly the prayer of the poor dishonored clay, "still united to Christ." Long after the flowers have ceased to grow on my grave, when the lines are blurred on the stone, when the last that loved me is gone, when I am no more in memory among men, when stone and dust are mingled and great tides of oblivion have rolled over all, remember me

—have a thought of me. And the thought will mean resurrection.

3. Now he comes to his first earthly friend: "Woman, behold thy son: Son, behold thy mother." His mother—but he did not say mother. A poet has made a dying son speak thus to his father:

"Here beneath I call you father,
Auld names will no tyme or spare;
A' my sonship I maun gather,
For the Son is King up there."

But Christ had a wider motherhood, sisterhood, brotherhood. The ties of the spirit are mightier than the ties of blood. "Whosoever shall do the will of God, the same is my brother and sister and mother."

4. At last his thought settles on himself. He cries out of the depths, "My God, my God, why hast thou forsaken me?" Note that when his spirit is all in tumult, he was conscious of no fault. He looked above as he had before looked around, and knew there was none to charge him. Even the purest, sweetest, gentlest natures (e. g., Catherine of Siena) have been shaken in the end by the consciousness of sin—apparent to none on earth but themselves. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

5. The tide begins to be assuaged. He has leisure to mark the pain of the body. "I thirst." The voice of the fountain! It was he who had made the land alive with the ripple of sweet water; the creator of cool wells, of running brooks, of broad rivers. He thirsted! Christ's suffering was of the spirit chiefly. The bodily suffering was secondary. For when the worst darkness had rolled from the face of his soul he rapidly grows calm. He says—

6. "It is finished." The thing we can never say. "My book, my book," Buckle murmured restlessly in the fatal fever. But—

"Fret not that thy day is gone,
And thy work is still undone;
'Twas not thine it seems at all;
Near to thee it chanced to fall,
Close enough to stir thy brain,
And to vex thy heart in vain."

Trusting him, we may link on our poor frustrated lives to his finished work, and be "complete in him." "It is finished." The sacrifice has been offered; the door has been opened which no man and no devil can shut; and now he sets himself free.

7. "Into thy hands I commend my spirit." God opens the gate of death—often not until the spirit has beaten long at it. How often we have heard it from meek sufferers: "I hope to get home tonight." Christ opens the door himself, judges his work, sends away his Spirit, a holy Spirit into holy hands.

"He is never so completely victorious over the world as when he bows his head to the world, and takes the worst that it can do."

He is his death. Resting in it as an atonement, we become conformed to its spirit of patience, love and trust. "The greatest of these is love." "Trust in God is the last of all things, and the whole of all things."—Rev. W. Robertson Nichol, D. D.

THE NEW WAY.



WOMEN used to think "female diseases" could only be treated after "local examinations" by physicians. Dread of such treatment kept thousands of modest women silent about their suffering. The introduction of Wine of Cardui has now demonstrated that nine-tenths of all the cases of menstrual disorders do not require a physician's attention at all. The simple, pure

McELREE'S Wine of Cardui

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

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

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

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

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40 years' success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and \$1 bottles.

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We will send a first-class guaranteed Fountain pen postpaid, free, to any traveling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50.

GODBEY & THORNBURGH.

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

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MAP OF CUBA.

If any of our subscribers those who wish to become subscribers, prefer a fine Map of Cuba rather than Samantha, we send it free on the same terms we offer Samantha.

GODBEY & THORNBURGH,
Little Rock, Ark.

100 Agents Wanted.

Trumpet Blasts and Character Sketches are two of the fastest selling books agents ever handled. We want 100 agents to sell these in Arkansas this year.

GODBEY & THORNBURGH,
Little Rock, Ark.

No Doubt

You have one or more Bibles, but perhaps they are inconvenient for studying. We have just received a lot of the "Combination" Bible, an elegant self-pronouncing Bible, which we are selling for \$2.50. The King James version is the basis, and this version is read straight along from the text, while the revised version is read from the text in combination with foot notes. These notes give the words and passages of the revised version where it differs from the King James Version. Very simple and easily read. We will be glad to send you circular showing exact size of book and type. For 25 cents more we will put your name on the Bible in gold letter. Better still: For \$3 we will credit your subscription to the ARKANSAS METHODIST one year, if old subscriber, or send paper one year to new subscriber, and mail you a copy of this Bible.

ARKANSAS METHODIST.

"TRUMPET BLASTS."

BY. TALMAGE.

The greatest and most remarkable exposition of his unquestioned genius. In it he appears at his best, and deals with a wonderful variety of subjects, covering almost every theme of Political, Social and Spiritual Interest, Pictures of Nature, Descriptions of the Scenery of the Holy Land, Practical Exposition of Every-day Theories, and other topics too numerous to mention.

This book cannot fail to take the public by storm. It is a Trumpet Blast of denunciation of evil and support of virtue, which must arouse readers by multitudes to possess the greatest and noblest literary production of the age.

The title alone is enough to sell the book, for the Trumpet Blast of Dr. Talmage, the most popular religious writer and speaker of the nineteenth century, sounds from every page, and must stir the reading public to an enthusiasm far surpassing that aroused by the previous books of this highly popular writer. Prices to suit the times. This book is very large and well made, and will be sold very low. Write for our liberal terms.

Agents wanted to sell the book. Large Commission.

GODBEY & THORNBURGH,
Little Rock, Ark.

For the Young People.

The Voyage of Life.

BY MARCUS LINDSAY BURRIS.

Some, when starting, have a notion
They can cross life's mighty ocean
And safely anchor on the main
Without a struggle or a pain;

But when a soul like this is found,
It never fails to run aground,
For there is labor, there is strife
Connected with each human life.

'Tis well for us, as we set out,
To have a knowledge of the route,
And what I think we all should do
Is e'er to have an aim in view.

If we will look before we leap,
Our pledge and honor we may keep,
But if we leap before we look,
We may get caught upon the hook.

"Thou wilt show me the path of life,"
The Psalmist thought, while in the strife,
And from the time we make our start,
We should trust God with all our heart.

Let every one of us avow
Submission to his will right now,
For were we to procrastinate,
It might forever be too late.

I firmly think we all should give
More earnest heed to how we live.
Let it be our chief endeavor
To prepare to live forever.

Pure religion and undefiled
Is a religion meek and mild;
The soul of man it purifies,
The life of man it beautifies.

Life is full of heavenly beauty
Only when in paths of duty,
And if our lives are made sublime,
Many a height remains to climb.

All things of pleasure on life's sea
To duty sacrificed should be.
This do with soul, heart, mind, and brain,
And to the highest you'll attain.

On this one thing we all agree,
That it is of necessity
For us to evermore observe
God's law, and from it never swerve.

Though charity begins at home,
She loves the whole great world to roam;
She seeketh not her own, doth find
And lend her help to all mankind.

Faith and hope do not discover
What is needed by another;
They cannot sympathize with grief,
Nor can they lend a sweet relief.

Yea, love doth triumph and prevail
Where hope and faith forever fail;
To her alone the wings are given
Wherewith we all must fly to heaven.

Finally, I've concluded this:
That they attain to greatest bliss
Who build their lives on piety,
And practice deeds of charity.

—Oak Hill, Ark., May 11, 1898.

A Thrilling Episode.

During the late afternoon of December 20, 1897, the rain which fell upon the tracks and the car decks of the Mountain division of the Pennsylvania railroad was turned into ice almost as soon as it fell. This rendered both tracks and cars unusually dangerous, and the descent of the steep grade between Gallitzin and Altoona was attended by imminent peril. About 5:45 that evening, a Mogul engine hauling 43 heavily laden cars passed through the tunnel at Gallitzin and began to descend the mountain. Ten of the cars were supplied by air brakes, the others had the old fashioned hand brake. The crew consisted of the engineer, the fireman, two brakemen, the conductor and the flagman. The last two occupied the cabin car at the rear of the train.

Soon after leaving Gallitzin the

engineer noticed the train was beginning to move very rapidly. He applied the air, but as that did not perceptibly reduce the speed, he whistled down brakes. How well the brakemen were able to respond in the condition of the car decks and amid the swaying of the train as it gathered speed, no one will ever know, but it soon became apparent to the men that they were on a runaway train. The engineer reversed his engine, but without avail. By the time the far-famed "Horse Shoe" curve at Kattanning Point was reached, the engine and its unwieldy train were rushing down the mountain side at the rate of sixty miles an hour. The men expected to be hurled into the abyss at the Point but the train rounded the sharp curves and rushed on with ever increasing speed for the train filled yard at Altoona. Just opposite the station it crashed into another freight train with such force that the huge locomotive was lifted high up in the air and turned completely around. Sixty cars were shattered, and a force of 500 men worked continually for twenty-eight hours in clearing the wreck. The two brakemen were crushed to death; the flagman and conductor managed to cut off the cabin car a few minutes before the final crash. The engineer and his fireman went down in the wreck and the debris of the cars and their contents were piled thirty feet above them. Strangely enough neither was much hurt and both men were able to crawl from beneath the towering ruins.

The first thing these two men who had faced death for full fifteen minutes did after they emerged from the wreck was to drop on their knees on the track and thank God for their preservation. The engineer has been for years an earnest Christian man. It was his faith in an overruling Providence that enabled him to sit with his hand upon the throttle calmly awaiting what he believed to be the inevitable end. Notwithstanding his thrilling experience he showed not the slightest evidence of excitement as he walked away from the wreck, and later on, when the newspaper men interviewed him in his home, he was remarkably tranquil. He says that the religion of the Lord Jesus Christ is a splendid possession in the moment of dire peril. No doubt the Christian brakemen who died at their posts realized that blessed truth to the full, though their lips are silent.—W. H. S. in Central Christian Advocate.

Agents wanted. Evangelina Cisneros, the beautiful Cuban girl rescued by Karl Decker. Her own story. A book of thrilling interest. Rapid seller. Money maker. Outfit 50c.

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

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PILLS,

Purely vegetable, mild and reliable. Cause Perfect Digestion, complete absorption and healthful regularity. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases.

Loss of Appetite,

Sick Headache,

Indigestion,

Dizzy Feelings,

Female Complaints,

Biliousness,

Dyspepsia,

PERFECT DIGESTION will be accomplished by taking Radway's Pills. By their ANTI-BILIOUS properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These pills in doses from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills, taken daily by those subject to bilious pains and torpidity of the liver, will keep the system regular and secure healthy digestion.

Price, 25c per Box. Sold by all Druggists, or sent by mail on receipt of the price.

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To Travelers.

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

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

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

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

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

Write for Catalogue,

FREE.

Watches, Diamonds, Jewelry,
Silverware, Wedding and Engagement Rings, Etc., Etc.

COMMUNION SETS A SPECIALTY.

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MEMPHIS, TENN. JEWELER.

Mention this paper.

North and East.

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

The time via Memphis has been materially shortened, the run to Louisville now being made in less than eleven hours. Train leaves Memphis daily at 8:45 p. m. with Sleepers and Coaches through, arriving Louisville 7:35 a. m., Cincinnati 11:41 a. m.

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

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—AND BEST BOOK

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

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

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Our Church at Home.

COAL HILL.

This charge is breaking its record; in advance of any previous year. Children's day at Coal Hill was a success. The children covered themselves with glory on that day. The sun of prosperity is dawning on our charge. Christ is bringing his glory into the church. Pulsations of new life begin to throb in our hearts and homes. Come in, thou Christ of God, and occupy every heart, home and church.

T. A. MARTIN.

A P. E. POUNDED.

This P. E. has been pounded by his people. It commenced last week by the good people of Searcy station, who pounded us liberally with the good things of this world. Next, Argenta station sent us substantial aid, which was followed up by West Searcy, Auvergne and Weldon circuits, and Jacksonville circuit, for all of which every one of the contributors has our sincere and heartfelt thanks. May God's richest blessings, both in spiritual and material things, be poured out upon every one of the contributors, is my earnest prayer.

S. L. COCHRAN.

Searcy, May 26.

BEEBE CIRCUIT.

Bro. Godbey:—Quarterly conference just past. A grand time at the Section appointment. Bro. Cochran preached three times. At 11 o'clock Sunday he preached a sermon nearly two hours in length, holding the great congregation spell-bound. The sermon was the effort of his life. I have been hearing him preach for fifteen years, and though he always does well, this time he excelled himself. Judges tell me they never heard such a sermon.

We are a little mixed on some questions, but we love each other. In conclusion, let me say, I am struck on all the people on this circuit. Come to see us, Brother Godbey, we will give you all the help we can. Love to all.

J. F. ARMSTRONG.

CHERRY VALLEY CIRCUIT.

Our third quarterly conference was held at Pleasant Hill church, May 21, 22. Rev. W. C. Davidson was on hand and preached an excellent sermon from 1 John ii. 1-3. I hope the brethren will take it into their lives and practice its truths. The good people had dinner on the ground. Quarterly conference was in the afternoon. Bro. Davidson was very careful to look after all the interests of the church. He also preached a sermon on Sunday, which was one of the best.

We are moving up on all lines of church work; we have two Sunday-schools and one good League. We have a good people to serve; they give their preacher a good pounding each quarter, which is a great help to the preacher and his family.

Last week, Miss May and Miss Eva Stacy, two of our excellent young ladies, got up a nice pounding for us. The people came rush-

ing in last Friday night with bright faces and glad hearts, bringing many and valuable things, such as meat, molasses, coffee, flour, sugar and meal; also, I received a nice purse of money. I am very thankful to them for their kindness. I feel very grateful to all, and may the Lord bless them, and help me to preach better and do more good. The Baptists say they are glad they can support their preachers without poundings. I am glad they can, but I notice their church here is in the mission work and they have not had a regular preacher for several years until this year. May the Lord bless us all and help us to work in harmony with each other. I expect to have a good report this fall.

J. M. WILLIAMS.

NEW EDINBURG.

We had the nicest children's day last Sunday. There was not as large a crowd as there would have been had it not been for the bad weather. We had speeches and songs, and Brother Clements, our Sunday-school superintendent, delivered an address and then had a collection taken up. That duty was assigned to me, and my mission box received \$2.76.

Our preacher, Rev. D. D. Warlick, made us a good little talk about bad habits and good ones. I hope we will all strive to follow his advice, especially in regard to keeping ourselves and our homes neat and clean.

Next we had intermission and dinner on the ground, after which we re-assembled and finished the program. Bro. Smith made the closing talk, which was very appropriate. I hope every church will enjoy children's day as much as we did. One of the children,

ANNA ATTWOOD.

May 24.

MONTICELLO.

Every law-abiding citizen appreciates the value of the ARKANSAS METHODIST all the more on account of the fact that it shadows the "blind tigers" in our state by giving their habitations and their names. So far as I know no other paper in the state spots the boys. Long live the METHODIST. It is worth the subscription for that one feature alone.

I spent three or four days with Bro. Broach, of Arkansas City, in an interesting meeting. He had several additions to the church after I left. Bro. Broach and his wife received the largest pounding I ever saw.

Our work in Monticello moves on with some degree of satisfaction. Hardly a day passes without some expression from some kind friends of their appreciation of the preacher and his family.

Our town has been alive for several days with the closing exercises of our excellent schools. Prof. J. E. Erwin is one of the best educators in this state. He is at the head of the Hinemon University School. Miss Rosa Waddell is one of the teachers. She is a level headed Christian girl, with a good stock of common sense. I know of no better place for boys and girls in our section to prepare for

One Girl's Story.

This is an occurrence in the life of a young girl who had a near approach to death, and of the marvelous manner in which she was rescued.

Eighteen years ago Miss Mabel Shields was born in Chicago.

The most remarkable fact about her is, that she is alive to-day, living with her mother at 4846 West Congress Street, and enjoying excellent health.

Two years ago she commenced to fail, a number of complications setting in, incident to budding womanhood.

Her experience and sufferings during those two years were not only distressing but terrible. At last, utterly discouraged, she found relief and perfect health.

Her own story relating this experience will be a matter of great interest to hundreds of young women who are passing through the same period of life fraught with danger and death.

Miss Shields said: "Two years ago I commenced to fail in health. At first I did not pay much attention to my failing health, thinking I would mend shortly."

"I grew worse week after week till I became so bad that I was obliged to receive medical treatment."

"I went to the best hospital here for six weeks, but was not benefited."

"I had a terrible throbbing in my head day and night; my whole system was on the verge of a nervous collapse, and for weeks I could not sleep. I then went to a famous eye and ear infirmary."

"The physician there believed at first that something was growing in my ear, but after receiving treatment from him some time, finally told me there was no such growth, but it was purely a case of extreme nervousness and bad state of the blood. He was not able to give

me any relief.

"I lost all color, had no good blood, and when I held up my hands you could almost see through them. I was so weak that I could not walk up stairs."

"I was completely discouraged, for the physical state I was in was deplorable."

"One of my friends suggested that I take Dr. Williams' Pink Pills for Pale People, which I finally did."

"After having used the pills in one box I felt much better. I kept taking the pills and grew stronger each week; my nervousness decreased and I regained my flesh and health."

"After I had taken the fifth box of pills I did not have any throbbing in my head and I was as strong as I had ever been."

"To-day I have a healthy color, a good appetite, and the nervousness has left me. In the last two months I have gained flesh rapidly and am in perfect health."

"This marvelous change in my condition is entirely due to Dr. Williams' Pink Pills, and I cannot say too much for them."

That there be no doubt regarding this story, Miss Shields made affidavit before Notary Public L. L. James.

"Dr. Williams' Pink Pills for Pale People are composed of vegetable remedies that exert a powerful influence in purifying and enriching the blood. Many diseases long supposed by the medical profession to be incurable have succumbed to the potent influence of these pills. This universal remedy is sold by all druggists."

the regular college course than at this school.

The public school closed this week. The system is perhaps no better managed anywhere than at Monticello. The teachers in our schools are graduates and well qualified to teach and manage the schools. In addition to all this there is no better ordered community in the state.

The improvements on our parsonage continue. The new stair case has been built and other improvements are being made.

These lines are being scribbled in my room at Bro. R. A. Pugh's on the first night of our Sunday-school Conference at Portland. There is an enthusiastic crowd here.

Bro. Scott has the affairs of the district well in hand and is in great favor with the people.

T. O. RORIE.

May 25, 1898.

Quarterly Meetings.

HOT SPRINGS DISTRICT, third round, J. A. Sage, P. E.

June—Oma circuit at Caney, 11-12; South Hot Springs station, 18-19; Hot Springs circuit, 25-26.

July—Saline circuit at Green's Chapel, 2-3; Amity circuit at County Line, 9-10; Central Avenue, 16-17; Cherry Hill circuit at Olive, 30-31; Mena station, 31 and August 1.

August—New Liberty circuit at Traskwood, 6-7; Mt. Ida circuit at Elnora, 13-14; Cove, Dallas circuit, 20-21; Hatten circuit, 27-28.

September—Malvern Hill station, 3-4.

DARDANELLE DISTRICT, third round, J. M. Cantrell, P. E.

June—Paris and Roseville, 4-5; Dover circuit at Appleton, 11-12; Russellville station, 18-19; Dardanelle station, 25-26.

July—Dardanelle circuit at Mt. Zion, 2-3; Atkins circuit, 9-10; Prairie View circuit at Prairie View, 16-17; Danville circuit at Danville, 23-24; London circuit at Rushing, 30-31.

August—Rover circuit, 6-7; Gravelly Hill circuit, 13-14; Walnut Tree circuit at Egypt, 14-15; Aplin mission, 20-21; Ada circuit, 27-28.

HARRISON DISTRICT, third round, Pierce Merrill, P. E.

June—Yellville circuit at Cedar Grove, 4-5; Yellville station, 11-12; Omaha mission at Liberty, 18-19; Bel fonte circuit at Mt. Zion, 25-26; Harrison station, 26-27.

July—Lead Hill circuit at Elnora, 2-3; Mt. Home circuit at Wesley's Chapel, 16-17; Mt. Home station, 17-18; Lor Rock mission at Martin Springs, 23-24; Marshall circuit, 30-31; Dennard mission, 31 and August 1.

We call the attention of each pastor to the 18th question of our book of Discipline.

A Friend's Suggestion.

"I have long been troubled with eczema. I was almost ready to give up in despair when a friend suggested Hood's Sarsaparilla. I gladly thank my friend for his suggestion, for I began taking Hood's Sarsaparilla and today I am in better health than for years." S. A. COLLIN, Dover, Arkansas.

HOOD'S PILLS cure all liver ill. Mailed for 25c. by C. I. Hood & Co. Lowell, Mass.

HARP OF LIFE.

AGENTS WANTED.

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Treasurer, Mrs. D. Kirkland,
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Miss L. B. Helm, Nashville, Tenn.

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Cor. Sec., Mrs. W. H. Pemberton,
Little Rock, Ark.

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Little Rock District. Mrs. A. J. Mims, Little Rock, Ark.
Pine Bluff District. Mrs. A. H. McCoy, Pine Bluff, Ark.
Monticello District. Mrs. J. P. Bennett, Monticello, Ark.
Camden District. Miss Lizzie Stinson, Camden, Ark.
Prescott District. Mrs. C. H. Greene, Washington, Ark.
Arkadelphia District. Mrs. F. E. Rudolph, Arkadelphia, Ark.
Hot Springs District. Mrs. Sue James, Hot Springs, Ark.

WHITE RIVER CONFERENCE SOCIETY.

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Paragould, Ark.
Cor. Secy., Mrs. S. H. Babcock,
Batesville, Ark.
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Jonesboro District. Mrs. J. W. Crawford, Paragould, Ark.
Helena District. Mrs. R. R. James, Cotton Plant, Ark.

Woman's Home Missionary Society.

By decree of the General Conference, recently assembled in Baltimore, the W. P. & H. M. Society will be known hereafter as the Woman's Home Missionary Society. This agreeable diminution of name does not signify a lessening of our labors—rather the contrary, I suspect.

At any rate we shall have to work as hard as ever for parsonages, mission schools, rescue homes, and in all our accustomed lines of labor. In fact, we of the Little Rock Conference Society must work harder than ever before if we perfect the plans adopted at our annual convention in Hot Springs—and surely we will not fail.

Some time ago, through the ARKANSAS METHODIST, our president, Mrs. W. C. Ratcliffe, urged our auxiliaries to build a Little Rock Conference cottage for the Sue Bennett school at London, Ky.

The matter was again presented and freely discussed at the convention, and we were filled with the desire to have a part in this grand work.

Indeed, we decided to try to raise the necessary \$300 and build the cottage this year.

The delegates from Arkadelphia, Sardis, Mena, Sherrill, Malvern, Central Avenue, Hope, Winfield Memorial, Pine Bluff, Monticello, Ozan, Asbury and First Church, of Little Rock, pledged themselves to raise nearly one half of the amount. We are sure the auxiliaries not represented there will do their part. Some one suggested that if all the amount were not raised this year we might finish it the next. But our beloved Sister McKinnon said we could raise every dollar on time, by earnest effort accompanied by prayer and faith.

And who doubts this?

Why should 500 women and children, with thousands of friends ready to help them, halt at the thought of raising \$300 (60 cents apiece) for the Lord's treasury? I believe we could do it in a month—aye, in a week, if necessary.

Of course, there may be some members who feel unable to pay dues and make this voluntary offering, and dues, as a righteous debt, must come first. But there are surely many members who can and will give more than the pro rata of 60 cents. The women of Georgia have already built a neat cottage for this splendid and worthy institution, and others are much needed now. Suppose we try to raise our \$300 by September 1, and have the cottage ready for occupancy by January 1.

We can do this if we begin to work now and lay aside small offerings each week, not forgetting to give our friends the opportunity to help us. It is easier to see friends in the summer time. I have lived in Arkansas nearly twenty years, and nowhere else have I seen money spent more liberally for silks and plumes, laces and ribbons, candies and chewing gums. So I am convinced that the husbands, fathers and brothers in the state are not very poor and not at all stingy. Let us tell them about the London school, its need and our desire to render assistance, and scarcely one will refuse to help us.

This school was established by the W. P. and H. M. Society in London, Ky., in 1896, and in the summer of 1897 the commodious building of brick and stone was completed. The school has prospered beyond all expectation, and now has 210 pupils enrolled with a faculty of six teachers. This success is phenomenal, and yet we need not be surprised that divine approval rests upon it, for the institution was founded with the lofty motive to place within reach of poor young men and women educational advantages hitherto denied them. It seeks, too, to offer education in its comprehensive sense—"education which touches, quickens, and develops heart, head and hand." In order to accomplish this successfully money is needed to fit up the laboratory and to furnish the workshops. Nor is there

sufficient room to accommodate the pupils who are eager to enter.

Then the institution reaches out its helpful hand further yet to assist deserving and indigent students to obtain education at minimum cost. And this is by building cottages for families of students who may bring their provisions from their homes on distant farms, cook and board themselves while being a part of the school family. Apart from the intellectual and manual training, daily intercourse with men and women of culture will prove of inestimable value to the young folk of that isolated region, and through them to the generation now departing, and especially to those to follow. This is no experiment, the plan has been tested by our society and found practicable and truly beneficent. The Little Rock Conference cottage is needed there today. Shall we not raise the \$300 during the next quarter, and let it be in our treasurer's hands by September 1? It will come if we so desire and determine.

We hope to have the minutes of our convention published ere long, and I trust our friends will read and pass them around. Our first quarter closes June 1, and we shall have fine reports from a number of our auxiliaries. I wish we could hear from every one on our roll. Please notify me if you fail to receive the literature regularly.

Our faithful and beloved treasurer, Mrs. S. H. Thompson, (900 Battery street, Little Rock,) and your same corresponding secretary were re-elected, and have started out to try to serve you another year.

Dear sisters, will you not help us as you have in the past? Let us all work together and make this the best year in our history—not simply in doing good works, but also in being more like Christ.

Sincerely,
MRS. W. H. PEMBERTON,
Corresponding Secretary.
Little Rock, Ark.

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.

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

Godbey & Thornburgh.
See adv. "Harp of Life."
Agents wanted.

MAP OF CUBA.

If any of our subscribers, or those who wish to become subscribers, prefer a fine Map of Cuba rather than Samantha, we will send it free on the same terms as we offer Samantha.

GODBEY & THORNBURGH.
Little Rock, Ark.

"Beautiful Chautauqua"

a handsomely illustrated booklet describing the beauties of Chautauqua Lake will be sent on application **FREE.** Before Deciding Where to will consult your own interests by sending for this work of art, as Chautauqua possesses advantages as a Summer Resort offered by no other place. Inexpensive, quiet, yet supplied with varied recreation, perfect scenery. Absolute and healthy. **NO DANGER FROM WAR OR YELLOW FEVER** because an interior resort and situated at a high altitude. Send for our booklet at once.

CHAUTAUQUA ASSEMBLY,
W. A. DUNCAN, Sec'y. Chautauqua, N. Y.

SONG BOOKS.

In ordering song books, always state whether round or shaped notes are wanted. The following prices are for books by mail, post-paid.

New Life, round and shaped, 30c; \$3.60 per dozen.

New Life, No. 2, round and shaped, 30c; \$3.60 per dozen.

Living Songs, round and shaped, 35c; \$4 per dozen.

Triumphant songs, 3 and 4 combined; round only, 35c; \$4 per dozen.

Gospel Grace, 60c; \$6 per dozen.

Calvary and Pentecost, 30c; \$3 per dozen.

Tears and Triumphs, No. 2, round or shaped, boards, 25c each; \$2.80 per dozen; muslin, 20c each; \$2.25 per dozen.

Young People's Hymnal, latest and best, round or shaped, 30c each; \$3.60 per dozen; words only, \$1.25 per dozen.

Hymn Books of the Methodist Episcopal Church, South, 24mo (size 3 1-2 x 5 1-4 inches). Brevier type. Cloth, 25c; sheep, 40c; roan (black leather), embossed, gilt edges, \$1; morocco, extra gilt, gilt edges, \$1.75.

12mo (size 5x7 1-2 inches). Pulpit edition, pica type. Sheep, \$1; roan (black leather), embossed, gilt edges, \$1.50; morocco, extra gilt, gilt edges, \$3.00.

Hymn Book, Annotated Edition, cloth, \$2; turkey morocco, round corners, gilt edges, \$3.

Hymn and tune book, 8vo (size 6x8 1-2 inches). Brevier type. In either round or character notes. Board sides and leather back, 80c; cloth sides and leather back, \$1; morocco, gilt edges, \$2.50.

The Book for Agents.

We have secured a large lot of Bunyan's Pilgrim's Progress, large size, large type and handsome binding, to sell through agents. It is a one dollar book, a quick seller, and we give big commission.

GODBEY & THORNBURGH,
Little Rock, Ark.

A Fountain Pen Free.

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

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

Godbey & Thornburgh.

Our Church at Home.

PRESCOTT, ARK.

We have just closed a glorious revival at Prescott, and feel to praise God, from whom all blessings flow. The result so far, besides a great awakening inside, 22 accessions to our church, and several more who will join soon. We have received just forty since conference.

J. S. HAWKINS.

May 16, 1898.

AUSTIN.

My people are talking of war and rumors of war. Most folks were anxious to know when the war would begin and now most folks are anxious to know when the war will end. Annanias and Sapphira were struck dead for lying to the Holy Ghost, and not to the people. If men were to fall dead for lying to the people, there would be several secular editors to bury in the next week. If our people and secular papers will talk religion in the future as they have talked war for the past three months, there will be not be another war for all time to come.

We are moving on smoothly with our church work; have not had any special services yet; our regular services are growing in interest. Our Sunday-school interest is good. Bro. H. M. Hays is our superintendent at Mt. Tabor. He has more than one hundred scholars in his school and a full corps of teachers. Smyrna school is small, but it is one of the best. Bro. W. R. Hodges is superintendent, and with his active set of teachers has built up a model school.

South Bend school, under the leadership of Bro. F. M. Ralston, is doing good work. Our superintendent of Concord school, Bro. A. T. Kelley, has his school well disciplined and a very efficient corps of teachers. Old Austin school is small in number, but what it lacks in quantity is made up in quality. Bro. McNutt and his faithful helpers deserve much credit for the work they are doing. Owing to the fact that most of our members live some distance from the church, we have no school at Mt. Zion. Our Epworth League interest is growing rapidly. Mt. Tabor has thirty Leaguers, and they are doing good work. Mt. Zion has a flourishing League of twenty-eight members, and these young people are taking great interest in their League work. Smyrna League has twenty-five members, and they are doing excellent work.

All our Leagues came together last Sunday evening at Mt. Zion for a rally. The singing was led by Bros. Glover and Gardner. Each League had readings and recitations. The verdict of the congregation was that all the exercises were good. The people of Austin circuit are convinced that we can have Leagues in the country. My stewards are men of God, and will see that all claims are paid in full. My local preachers are men who love their church, and are ready and willing to do any work assigned to them. The people of Austin

circuit are so kind to their pastor, that he kindly regrets that this is his fourth year.

J. A. HENDERSON.

ROCKY COMFORT.

I do not write because I am at leisure, for that has never been my lot since I have been a pastor. I always have employment, and sometimes I even feel somewhat discouraged, because of the bigness of the task contrasted with the littleness of myself. But knowing that, under God, the weakest can confound the mightiest, we take courage and go forward.

I suppose we are moving on very well. The general state of the church, as a whole, is steadily improving. "Growth in grace and in the knowledge of Christ" is apparent; but it will require some years of steady, earnest, prayerful work, of cultivation, to establish the church, in this pastoral charge, upon the plane where it ought to live and move.

We have great difficulty at some points, because of the almost constant change in population.

The Ark. & Choc. R. R., which passes within one mile of Rocky Comfort, is being pushed to completion. The existence of the fact forces the acknowledgement, that we are beginning already to realize some of the unpleasant results of being a railroad town. The influx of immoral and evil characters into the precincts of a quiet old country town, usually accomplishes some very unpleasant results. And this element almost invariably projects itself in direct opposition to Christianity and civilization.

While there are some evil practices among the people, which we cannot prohibit, we may deter them by claiming all of our rights and privileges as Christian people. Prior to this time, the element of this town whose god is this world, have used the Masonic hall for a dancing hall. I am glad to say, that the Masonic fraternity, at its last stated meeting, deterred this practice, by unanimously protesting against that immoral business. We are praying and laboring, that pure wisdom that cometh down from above may suppress and take the place of this evil spirit.

In the METHODIST of April 20, I see the name of Sam Stewart as having United States license to sell whiskey in the town of Winthrop. Can you tell anything about others who are engaged in the same nefarious business in that town? There are three open saloons running in full blast in that place. There are some first-class people in Winthrop. We organized a class there in March, with seven members; but the atmosphere that would otherwise be religious, is awfully stagnated by the existence of that universal curse, whisky.

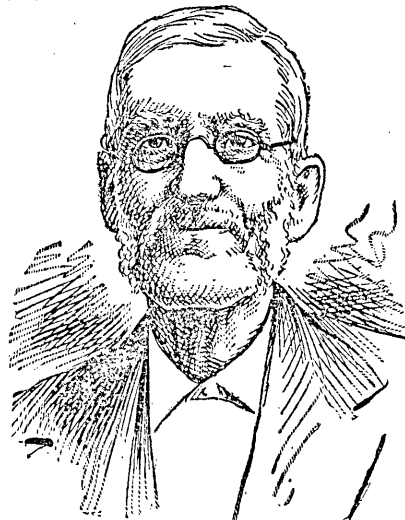
I find both pleasure and profit in reading the Daily Advocate. I love to know something of what is going on in the great legislative body of Methodism in the South. Yours for Christ,

F. F. HARRELL.

America's greatest medicine is Hood's Sarsaparilla, which cures when all other preparations fail to do any good whatever.

At Four Score.

Dr. Miles' Nervine Restores Health.



UNCLE EZEKIEL O'BEAR, assessor and tax collector, Beverly, Mass., who has passed the 80th life mile stone, says: "Dr. Miles' Restorative Nervine has done a great deal of good. I suffered for years from sleeplessness and nervous heart trouble. Would feel weary and used up in the morning, had no ambition and my work seemed a burden. A friend recommended Dr. Miles' Nervine, and I purchased a bottle under protest as I had tried so many remedies unsuccessfully, I thought it no use. But it gave me restful sleep, a good appetite and restored me to energetic health. It is a grand good medicine, and I will gladly write anyone inquiring, full particulars of my satisfactory experience."

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on diseases of the heart and nerves free. Address, DR. MILES MEDICAL CO., Elkhart, Ind.



Agents Wanted for "Harp Of Life" Godbey & Thornburgh

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

GODBEY & THORNBURGH.

We have Sunday-school cards of all styles, beautiful picture cards as gifts and rewards of merit to Sunday-school children. Any superintendent or teacher can use these to advantage. 10c, 15, 20c, and 25c per pack of 10.

GODBEY & THORNBURGH.

Established 1865.

C. O. KIMBALL,

Manufacturer and Dealer in

Harness and Saddles

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

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

No. 00 Single Buggy Harness, Hames, 1 inch Trace, 2 1-2 inch Saddle, 9 50

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

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

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

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

SIXTH & MAIN STS.

LITTLE ROCK,

ARK.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

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

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

Have your Plumbing done by Rogoski & Dungan.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue, The C. B. BELL CO., Elkhart, Ind.

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.

SCOTT: Rev. Patrick Scott departed this life May 15, 1898. Bro. Scott had been in a low state of health for two years or more. A few weeks ago he rallied sufficiently to attend church, and walk short distances to see his children and neighbors. But he suddenly took a turn for the worse, and sank rapidly until last Sunday morning, when he peacefully and gently fell on sleep. The large concourse that attended his burial yesterday attested the love and esteem in which he was held. A patriarch in Israel has fallen.

E. L. BEARD.

Alexander, Ark., May 17, 1898.

McKINNEY: Mrs. M. J. McKinney was born in Georgia, in 1830; was married in 1848 to Mr. W. F. McKinney. They moved to Arkansas in 1873 and settled in Cleveland county. There were born unto them nine children. Husband and four children preceded her to the grave. A devoted Christian, a faithful wife and loving mother. She was a member of the M. E. Church, South, for more than half a century. She was afflicted with inflammatory rheumatism for more than fifteen months before her death, which occurred May 6, 1898. Always cheerful to the very last, leaving behind the testimony that Christ is able to keep to the end. She died at the home of her son, Rufus McKinney, two and a half miles south of Kingsland. Her remains were interred at Camp Springs cemetery amidst a concourse of loving friends, by her pastor,

J. W. WHITE.

THOMAN, Mrs. M. C. Thoman was born in Tennessee, October 17, 1824, and died in Fordyce, Ark., May 1, 1898. Sister Thoman married when young, and to the happy, Christian pair were born nine children. The husband and three children preceded her. She was converted when a child and was ever afterwards a devoted member of the church. Her cares at home kept her from taking the front place in Christian work, but she was always present at church when possible, and raised all her children up to love God and his cause. Her home life was beautiful. She was calm and quiet, sweet tempered and affable. You at once felt at home in her presence. As she grew older she was more tender and forbearing. Her sickness was long and severe, but she did not complain. She was ready for death, her mind was clear to the last, and she talked freely of death and the future. The ripe corn has been gathered. We know where she is. Will we not live as she lived? My dear friends, mother will watch and wait till the last child comes home. Do not let the circle be broken. If you will go the family will be complete. God bless and save.

Your brother,

R. W. McKAY.

Fordyce, Ark.

JOHNSON: Emma Elizabeth Johnson (nee Chastain) was born in Logan county, Ark., September 18, 1877. She was born into a new, happy, spiritual life at Delaware, Ark., August 23, 1890, under the ministry of W. M. Baldwin. She at once joined the M. E. Church, South, in which she lived an exemplary Christian life until the good Lord transferred her to the many mansion home on high. She was happily married to Horace Johnson, November 12, 1896. At her home at Delaware, on the afternoon of April 19, 1898, she sweetly fell asleep in Jesus. In that sad home the next day the funeral services were conducted by the writer in the presence of a large concourse of sorrowing friends and relatives. How

true the text, "Her sun is gone down while it is yet day."

Her remains were laid to rest in the family grave yard on her father's farm, and in the great resurrection day Sister Emma will be one of the Lord's brightest jewels. She was an active worker in the church, and in the Sabbath school she took special delight. She was reared in a Methodist home. Her father's house was always open to the itinerant preachers. She married a devoted young Methodist, who was trained in the same way.

When this young couple went into their own comfortable home, they just as naturally and hospitably cared for the preachers as their fathers and mothers before them, but this is a sad home now. May God bless the aged parents, the sorrowing brothers and sisters, sympathizing friends and neighbors, and especially we pray for the sustaining grace of our kind Father in heaven upon the lonely young husband in this great trial through which he is now passing.

W. H. METHENY.

Prairie View, Ark.

CLARK: Our church at Waldo as well as the church at large has lost a good man in the person of Dr. A. F. Clark, who went home to the God whom he served May 5, 1898. But while the church below is poorer, the church above is much richer. Dr. Clark, while young, even as a child, gave his heart to God, and humanity had an untiring friend until he had reached his 66th year, when the God of Moses said it was enough.

When the war commenced he was studying medicine, but obeying his country's call, he enlisted in the army as orderly sergeant in Company A, Ninth Arkansas Regiment, which position, and other positions, he filled with credit. Near the close of the war his hearing was somewhat impaired by the explosion of a shell, which to some extent interfered with his profession, which he took up as soon as he returned home; but with energy he so mastered his profession that for many years in the counties of Southeast Arkansas, he was regarded as a first-class physician.

As a citizen Dr. Clark was the soul of honor, always ready to condemn the evil and assist the right. The writer was with him in the army, afterwards his pastor, and when assisting his pastor at his funeral at his home church, and seeing the large assembly of neighbors, we saw the confidence we had for many years bestowed on him was by no means misplaced.

Our friend and brother leaves a truly devoted widow, five manly sons and many friends to mourn his loss, but thank God we all know where he is.

JOHN F. CARR.

HARRISON: David M. Harrison was born in Murry county, Tenn., December 24, 1820, professed religion and joined the Methodist Church when a young man; moved to Arkansas in 1859, and lived an exemplary Christian life until the day of his death, which occurred December 29, 1897, aged 77 years and five days.

The writer never had the pleasure of meeting this good man while living in the flesh, but only after he was summoned to conduct his burial service at the Low Freight Cemetery, where we laid his body to rest until the resurrection morning. His burial was attended by a large concourse of people and of weeping sons and daughters. In the early called, the church has lost a good father and a law abiding citizen. His house was the weary itinerant's home. He will doubtless be remembered by many of them. Everybody that knew him speaks in highest praise of him as a true Christian gentleman. A Methodist of the old type, full of faith and the Holy Ghost, always in his place at the house of God. He was well informed in regard to the rules and customs of the Methodist Church. We have been told he, and his wife, who preceded him to the better world, would ride on horseback eight or ten miles to a protracted meeting, and back home the same night, which was an evidence that he loved the cause of his

Master. Always willing and ready to sacrifice for the good of the church and the salvation of souls. But Uncle Davie is no more of this world, but successfully fought the battles of life by the grace of God, with which grace he conquered the enemy and gained the victory and received the prize, and will forever enjoy the privileges and blessings of the Church Triumphant. May the same grace sustain his surviving relatives, sons and daughters.

J. J. MENEFFEE.

Lono, Ark.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink. Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Fifty cents and \$1 per bottle at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir, I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES,
Parkersburg, West Va.

Mozley's Lemon Elixir.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles, and am now a well man.

HARRY ADAMS,
No. 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg. He is now as sound as a dollar, after using two bottles. The Lemon Elixir cured other cases like his, and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

MRS. E. A. BEVILLE,
Woodstock, Ala.

MOZLEY'S LEMON HOT DROPS:

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

Twenty-five cents at druggists. Prepared only by Dr. H. Mozley, Atlanta.

27,000

22,000

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

ARKANSAS METHODIST,
Little Rock, Ark.

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

Agents wanted—Gen'l Fitzhugh Lee's own and only book on Cuba and the Spanish-American war. Tremendous demand. Profits \$15 to \$25 a day. Credit given. Freight paid. Write for terms and outfit quick. A. B. Kuhlman & Co., Caxton Building, Chicago.

WARNING ORDER.

Justice Court of Isaac Emmich, justice of the peace for Big Rock township, Pulaski county, Ark.

W. V. Kesterson, plaintiff, vs. J. B. Van, defendant. The defendant, J. B. Van, is warned to appear in the justice court of Isaac Emmich, justice of the peace for Big Rock township, Pulaski county, Ark., within thirty days, and answer the complaint of the plaintiff, W. V. Kesterson.

ISAAC EMMICH, J. P.

May 23, 1898.

TRUST SALE.

Under and pursuant to the terms of a deed of trust, executed to the undersigned, treasurer of the Arkansas Loan and Trust Company, as trustee, by J. A. Bratt and Hetta P. Bratt, on the 1st day of January, 1890, to secure an indebtedness therein named, owned by Townsend Blanchard, of which the sum of six hundred and sixty-eight and 59-100ths dollars in addition to interest and cost of sale remains due and unsatisfied, I shall, as such trustee, on the

25th DAY OF JUNE, 1898,

at the hour of noon, at the front entrance of the State House, in the City of Little Rock, County of Pulaski and State of Arkansas, proceed to sell at public vendue, for cash, the property set forth in said deed of trust, as follows, to-wit:

A part of the northwest quarter of the southwest quarter of section (23) twenty-three, township (4) four south, range (17) west, and bounded and described as follows: Commencing at the northwest corner of a lot formerly owned by W. H. Smith and occupied as a residence, a part of which is now owned by Leonard Bratt, thence due east on the line between the southwest quarter and the northwest quarter of the southwest quarter of section twenty-three, township four south, range 17 west, (165) one hundred and sixty-five feet, thence north (324 1-2) feet, thence west 165 feet, thence south three hundred, twenty-four and one half feet to place of beginning, containing one and one-fourth acres, it being the property now occupied by said J. A. Bratt, as a residence and situated on the north side of Pine Bluff street, east of Main, in the town of Malvern, Ark., for the purpose of satisfying said indebtedness.

L. W. COY,
Treasurer of the Arkansas Loan and Trust Company, trustee.

3 BARGAINS IN TEACHERS' BIBLES

Bagster's Comprehensive Teachers' Bible contains the Old and New Testaments, with new and revised helps to Bible study; a new concordance and an index Bible atlas, with fourteen maps, minion type; size of page, 5 1-2x8 1-2 inches; bound in seal grain leather, divinity circuit (overlapping edges with rubber band), round corners, gold edges; price, postpaid, \$1.50.

Holman Self-Pronouncing Bible; minion type; contains all modern teachers' helps, maps, etc.; bound in morocco, linen lined, divinity circuit (overlapping edges with rubber band) Price, postpaid, \$2.00.

Holman's Pronouncing Large Type Bible contains the Old and New Testaments, with complete helps to the study of the Bible, with many illustrations and maps. Burgeois type; bound in seal grain leather, divinity circuit (overlapping edges with rubber band) round corners and gold edges. Price, postpaid, \$2.25.

These Bibles are remarkably cheap at these prices. Send us your order, and you will thank us for furnishing such bargains. **GODFREY & THORNBURGH,**
Little Rock, Ark.

A Fountain Pen Free.

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

THE ARKANSAS METHODIST.

WEDNESDAY, JUNE 1, 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.

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."

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

An Appeal.

To the Preachers and Members of the Arkansas Conference:

Dear Brethren: At our own suggestion, but with the consent of the party involved, we make this statement and appeal:

Rev. R. F. Emerson, who is on trial in your body, accompanied by his wife, and acting on the advice of his physician and friends, came to Phoenix, Arizona, for his health some two months ago. They landed here with about \$25. Our people and preachers have aided them as best we could, so that they have lived and have a few dollars left. But should either of them get down sick, their case would indeed be embarrassing. The church here will gladly do all they can, but being poor and having a load already that they can scarcely bear, they can do but little. Bro. Emerson is very poorly, some stronger than when he left home, but unable to do anything. Sister Emerson can not leave him, to do work, so they need help and badly.

Dear Brethren, let us stand by and aid our own. We suggest that whatever aid you send Bro. Emerson that you send it through his presiding elder, Rev. Stonewall Anderson, Greenwood, Ark.

For Brother and Sister Emerson's sake, and for the Lord's sake we trust the response will be prompt and generous. For, from the spirit they manifest and the credentials they bear, we judge them worthy.

M. B. SHARBROUGH, P. E.

J. M. WEEMS, P. C.

Phoenix, Arizona.

Married.

KYLE-COOK—February 16, at 8 p. m., at the Methodist Church in McCrory, Ark., Mr. E. D. Kyle to Miss Willie Cook, N. E. Gardner officiating.

SIMMONS-KYLE—April 26, 8:30 p. m., at the Methodist Church, in McCrory, Ark., Mr. W. C. Simmons to Miss Annie Laura Kyle, N. E. Gardner officiating.

COBB-SUBLETT—May 22, 1898, at the residence of the bride's father, by Rev. L. C. Wozencraft, Mr. P. Cobb, of Jannsen, Ark., to Miss Ida Sublett, of Hatton, Ark.

PERRY-COULTER—At the resi-

BABY HUMORS

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dence of the bride's father, near White Cliffs, Ark., on May 10, 1898, Mr. J. D. Perry, of the Indian Territory, to Miss Annie M. Coulter, of Sevier county, Ark., A. D. Jenkins officiating.

ROLAND-TURNER—At the Methodist Church at Malvern, Ark., May 11, 1898, by the pastor, Rev. C. D. McSwain, Mr. A. I. Roland to Miss Hattie E. Turner. The bride is one of Malvern's most charming young ladies. The groom is a young attorney-at-law and secretary of the board of stewards of Malvern station.

The latest war news is that the Spanish fleet is bottled up on the Cuban coast, and is not likely to escape without a great battle. Troops are leaving the United States for the Philippine Islands. Troops are also leaving the Southern coast, destination not stated, but supposed to be Cuba.

The ninth annual commencement exercises of the Law Department of the Arkansas Industrial University were held at Glenwood Park, Little Rock, Monday evening, May 30. The program was as follows: Music; Invocation, Rev. S. G. Miller; Annual Address, Hon. Edgar E. Bryant; Junior Address, "The Ideal Lawyer," J. E. Martineau; Senior Address, "Man and the Law," T. N. Robertson; Presentation of Diplomas, Gov. Dan. W. Jones; Benediction, Rev. James Thomas. The graduates were Louis Corneil Gulley, Charles Taylor Burns, Samuel Billingsley Hill, Eugene Pinckney Guthrie, James Alexander Gallaher, Richard Clarence Powers, George Vaughan, Charles Martin Polk, Thomas Needham Robertson.

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