

J. E. GODBEY, D. D., Editor.
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VOL. XVII.

LITTLE ROCK, SEPTEMBER 7, 1898.

NO. 36

At Benton.

Two days of the past week we spent at Benton assisting Bro. Whaley in a protracted service. The weather was extremely hot, circuit court was in session, and fifty church members were kept at home from sickness, so the meeting closed when we came away.

Under very great difficulties Bro. Whaley has kept steadily urging the church forward, and with good result; a parsonage has been built, the church debt paid off and the interest in religion increased.

Last Sunday

We held service at Argenta—North Little Rock—morning and night. Rev. F. E. Taylor, the pastor, has been transferred to the Missouri Conference. He leaves Argenta this week. During his pastorate the church has been strengthened. Bro. Taylor was one of the most efficient men in the White River Conference. We do not like to spare such men from Arkansas. He labors with singleness of purpose to please the Master and we know God's blessing will follow his labors. The people greatly love Bro. Taylor and his family. His new charge is LaBelle circuit; postoffice, LaBelle.

Our New Church at Jonesboro.

Saturday, Aug. 27, this editor was at Jonesboro, by request of the pastor, Rev. Frank Barrett, to assist in laying the corner stone of our new church at that place. The ceremony of laying the stone was held at 10 a. m. Saturday, but it was agreed that the address should be delivered in the old church Sunday, at 3 p. m. The citizens exhibited much interest in the occasion.

The new church will be of brick, with basement rooms for Sunday-school, and auditorium above. Seating capacity about 600. The design is tasteful and the full amount required to pay for the work, per contract, \$11,000, has been subscribed. The building will be regarded the best, we think, in the White River Conference. Rev. C. C. Godden, president of

Galloway College, was present and preached at 11 a. m., Sunday. Sunday night all church services were suspended for a mass meeting on the public square held with the purpose of carrying Craighead county against license at the coming election. This writer had the pleasure of addressing five or six hundred citizens in behalf of prohibition. The friends of temperance were very confident of the success of their cause. Jonesboro had tried license a year, and it was believed that the experience of twelve months had satisfied the majority that a great mistake had been made in allowing open saloons.

Our home at Jonesboro was under the hospitable roof of Bro. G. W. Culberhouse, who has given \$1,000 for the new church and, whom we found to be in sympathy with the connectional work of the church and ready to do good according to his means.

Farewell to Camp Thomas.

Some hitch in transportation and some influence at work with the War Department has held us during the week at Camp Thomas. We now have marching orders to go to Anniston, Ala., Friday.

The Second Arkansas has been designated as one of the regiments to remain in the service. The First Arkansas is placed among the regiments to be mustered out, and is ordered to Fort Logan H. Roots, Little Rock. The boys are to have a thirty days' furlough and will then be mustered out of service. This morning Col. Chandler, having received a telegram to this effect, lined up his men, read the telegram and asked all who wanted to continue in service and be transferred to the Second Arkansas to step three paces to the front. About 35 or 40 men stepped forward. It is thought that as many men will be mustered out of service from the Second Arkansas as will be transferred to it from the First. The officers of the Second Arkansas will secure for their men as many furloughs and discharges as possible. It is their earnest hope and will be their constant endeavor to have a contented regiment of true and tried soldiers.

The last week gives the largest death list to the Second Arkansas of any during our stay in camp:

Isaac H. Davis, of Co. K, passed away August 29.

Joseph J. Erwin, of Co. I, August 30.

Charlie Lee, Co. F, September 1. Arthur G. Lewis, Co. M, September 1.

Charlie Lee was taken with a violent congestion and lived only about 48 hours. Everything possible was done to save him, but all to no purpose. The other three were cases of relapse from measles. They were sent in from the target range to the division hospital with the measles broken out upon them. It rained on them and many others before a tent was provided. These three deaths is the price the Second Arkansas has to pay for inadequate provision at the division hospital.

The division hospital is now undergoing a searching investigation, and let us hope that it will soon be a thing of the past. A physician who can curse a sick soldier is a moral monstrosity who ought to be driven from the public service. Drunken orderlies who will give to a famishing soldier an oath instead of a drink of water, and drink the brandy provided for the dying, ought to pass out of service with the profane doctors. To crowd 200 measles patients under tents and flys, and give them only four orderlies to wait on them, or to put an orderly in charge of from eight to twelve patients with various diseases, keep him on duty from eight to twelve hours, is a crime against orderlies and men, yes, against humanity.

One day while waiting on the sick I saw a woman in company with Maj. Bradbury, of Maine, "a beloved physician," peeping into the tent. She went with him around the entire hospital. She attracted my attention as being more than a curious observer. I met her for the first time at the Red Cross headquarters yesterday. She was, at the time mentioned above, making, under the direction of the Red Cross, a tour of investigation of the hospitals at Camp Thomas, with instructions to offer the help of trained women nurses if the authorities would accept them. She related to me a part of her experience answering objections, putting in suggestions and making a plea for woman's skill and heart and help for the sick and dying soldiers. This woman, in the name of the great National Red Cross, conquered for women, a place in field hospital work. The Steinburgh Hospital, situated on the very spot where both Gen's Rosecrans and Thomas made their headquarters during the fateful days of the Chickamauga battle, is the result of this woman's peep into the tents of the sick soldiers. My very soul filled with joy as I walked the other day through the

long wards of this new hospital. Each tent was floored and each floor was clean. The cots were comfortable with softest mattresses and cleanest linen. The sick soldiers said, "These good women are so kind and skillful, anticipating our wants and knowing better than we do ourselves what we ought to have." In each ward there is an ice chest. In each large tent there are only four sick men and these four have the warm heart, the watchful eye and the deft and diligent hand of a noble, self-sacrificing woman to look after them. When it is remembered that each one of these women nurses has had three years of the very best training in the best schools of the kind in the land we can see how their labors multiply the chances of a soldier's recovery. Allow me to introduce to you Miss Maud Cromaline, the soldier's friend, and, as I called her yesterday, the mother of Steinburgh Hospital, the glory of Camp Thomas. The Steinburgh Hospital has opened a new and inviting field for women. We sent ten of our boys from the regimental hospital to the Steinburgh yesterday. As I put an orange into each man's hand and bade him good-bye, I felt that each one would receive the best attention that love and skill and money could provide.

SIDNEY H. BABCOCK.
Camp Thomas, Sept. 4, 1898.

During the past week a struggle has been going on at Pana, Ill., between the striking coal miners and the mine operators. The strikers quit work some time ago, demanding higher wages. The mine operators refused their demand and brought Negroes from the South to take their place. The strikers, who number four or five hundred, have exhausted their resources for resisting this movement and are leaving the city. At the most threatening stage of the strike Governor Tanner was called on by the sheriff of the county and the mayor of Pana to send State militia to their aid. He replied, refusing to protect imported labor.

This case is suggestive of what may be expected everywhere in the North in the effort to introduce Negro laborers.

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Contributed.

What I Saw in France and England.

REV. C. H. BRIGGS, D. D.

Some fifty or sixty of the Sunday-school delegates went over to Paris Monday night, July 18, under the care of Henry Gaze & Sons. Our experience satisfied us that travelers with but a few days to spare can see more with less cost and greater comfort thus than by depending upon themselves. The route is fifty-five miles by rail, through an attractive country, from London to New Haven; sixty-four miles across the choppy Channel—a time of misery to those who are faint of heart and weak of stomach—and a run of 125 miles through a very picturesque part of France from Dieppe to Paris. I started out with the determination not to be sea-sick. I have crossed the Atlantic once, the Channel twice, and as I write nearly half way back to New York, and have proved a good sailor so far. Many are sea-sick because they expect to be; others because they are imprudent in their eating. But a healthy man, who is careful in his habits and can stay on deck most of the time, ought to get along without such perturbations. A stormy passage, which drives passengers below, might justify seasickness even in a strong man.

Paris is the most beautiful city I ever saw, with the best and cleanest streets. Some think its morals are not equally clean, but I did not study the seamy side of Paris, and saw no more signs of this darker phase of her life than thrust themselves upon the casual observer in every city. We spent five days at the Hotel Central, on Louvre street, but two or three minutes' walk from the great Art Gallery of that name, and fared excellently. In a dining room by ourselves, we were served by French waiters, who can understand English and who soon learned that we did not want wine, but did want ice water. Much is said of the difficulty of getting good drinking water on the Continent and of the necessity travelers are placed under of drinking wine. Such was not our experience. We found it far easier to get good drinking water in Paris than in London.

Paris has a number of beautiful little parks and one great one, the Bois de Boulogne, through which we drove on our way to Versailles, twelve miles southwest of the city. At St. Cloud we left our carriages, to walk through those grounds so much admired by Napoleon III., but the chateau in which he occasionally resided was burned during the Franco-Prussian war, probably fired by a French shell from Ft. Valerien, directed at the Prussians, who had occupied St. Cloud. Versailles is chiefly the creation of Louis XIV., who impoverished France to gratify his luxurious tastes and overweening vanity; and no visitor is allowed to forget him, for at every turn you behold him in marble, bronze, or on canvass. The cost of his splendor appalled even him and he destroyed all accounts, so that no one knows how

many millions he wasted in this preparation for the Reign of Terror. A great Battle Gallery contains fine paintings of French battles, from Tours in 732, to Wagram in 1809. The Moscow campaign and Waterloo are not here, though in another part of the palace I saw a realistic picture of the Retreat from Russia. In all Paris I saw no reminder of Waterloo. The "Siege of Yorktown" represents Rochambeau as the principal figure, standing ready to receive the sword of Cornwallis, while Washington stands modestly behind him, a secondary figure. Not far from Versailles is the Grand Trianon, which Louis built in his old age for Marie de Maintenon, when wearied of the splendor of Versailles. All its rooms are on one floor. Here Napoleon liked to stay, and we were shown the rooms and furniture he used. Near by are some of the State carriages of France. One, built for Charles X., cost a million francs. A better one, though less expensive, was made two years ago for the Czar and Czarina on the occasion of their visit to Paris in 1896, and in their honor is set apart to be used no more by lesser mortals. Royalty is an expensive luxury. About half way between Paris and Versailles is Sevres, the seat of the famous porcelain manufactory. Some noted paintings are reproduced on porcelain on a lesser scale, and are very beautiful. The Gobelin tapestry works in the city date from the time of Louis XIV. and now belong to the State. No product of these looms is sold. It is used chiefly in adorning buildings belonging to the State, but occasionally pieces are given to princes and ambassadors. The skill of these artists in wool and silk is marvelous. We saw them weaving pictures of Joan of Arc, Marie Antoinette and her children, and many mythological characters. The workman stands behind the picture he weaves.

The old Abbey of Cluny is now a museum which illustrates European life for the last few hundred years. Connected with it is a Roman building with vaulted stone roof, dating from 320, in which Julian the Apostate was proclaimed Emperor. Here is seen a Roman bath, and stone coffins with lead coffins inside, which date from the Roman period. From the top of Troadero Palace, 400 feet above the Seine, we obtained a fine general view of the city. The more prominent buildings can easily be made out.

We visited a number of the leading churches, which are rich in their altar decorations and some of them are adorned with very fine paintings. To me the most striking were four which represented the Betrayal, Crucifixion, Resurrection, and Ascension of our Lord. He must be a hardened iconoclast who could deem them out of place. Greatest of the churches is the Cathedral of Notre Dame, which is 420 feet long and 156 feet wide. It stands on an island in the Seine, and was built on piles. Yet it has stood for centuries. It has two old rose windows which are very beautiful. In it Napoleon was

once crowned and twice married. One church has a shrine sacred to the memory of a saint whose efficacy in healing cripples is attested by the crutches still shown, which were left by those who were healed. At the doorway, as we entered, a poor woman with a crutch at her side sat and begged. The Pantheon is becoming the Westminster Abbey of Paris. In it rest the remains of Victor Hugo, and lesser men than he. There we saw the model of a great statue of Liberty, which is to be cast in bronze for the Exposition. Under the dome of the Hotel des Invalides is the splendid tomb of Napoleon, while around it are the names of his victories. We crossed the Seine once on the bridge of Jena, which commemorates that victory over the Prussians. When the allies were in Paris, Blucher wanted to blow it up. Wellington placed on it one English sentinel, and the bridge is there to this day.

The time we could spare for the Louvre was given chiefly to the picture galleries. Here are acres of canvass, showing the work of many famous artists. Landscapes and historical paintings are comparatively few. Christianity and Grecian mythology have inspired most of the work we see. In Christian art it is hard to say whether Christ or the Virgin is the central figure. After them come saints innumerable. Many of the paintings did not interest me, but here and there I found a great work of art worthy of the theme it portrayed. But mingled with these were countless representatives of mythology which were earthly, sensual. The leading thought in this pagan art seems to be the purpose to display the nude, especially the female form, and what may be called Christian art has been largely affected by this unworthy passion. This lavish and riotous display of the nude in Parisian galleries is, I doubt not, closely connected with the low moral tone of Parisian life. I am not one who laments that so little of ancient art has been preserved; the little that has been dug out of ancient ruins is, if possible, more sensual than it is beautiful, and continental art is traveling the same downward road.

In the National Art Gallery of London I found the work of Turner and Reynolds, Gainsborough and Landseer, free from this debasing taint. There is enough that is erotic in this London gallery, but it is in the foreign section.

On our return to London, we gave a more extended visit to Westminster Abbey. The main building was opened for religious services in 1269, but the western towers were not finished till 1740. The Abbey fronts west and lies to the west of the Parliament House. The north entrance is chiefly used. The North Transept is the resting place of statesmen—greatest of whom is Gladstone. The South Transept is the Poet's Corner. Here is a bust of Longfellow. Royalty rests in the chapels of Edward the Confessor and Henry VII., which form the eastern part of the Abbey. Other noted ones rest in the Choir and Nave. Most interesting to me were the marble which



Moralists may prate, and doctors prose, and science shout from the housetop, but just so long as the birds sing and the flowers bloom, and a maiden's lips are cherry-red, and a young man's eyes look love, just so long the lads and lassies will kiss—and kiss again.

And where, good men, is the harm if the kissers and kissees be healthy, and true love stands sponsor. It is only when ill-health has blasted the sweet cleanliness of youth that death lurks upon its lips. The deadly germs of dread consumption are as harmless as June-time butterflies to the young man or woman who is thoroughly clean, sweet and healthy in every fiber and tissue. The germs of disease only attack that which is already partly decayed.

There is a great medicine that is a sure and certain protection against all germs and a speedy cure for all germ diseases. It is Dr. Pierce's Golden Medical Discovery. It gives youthful zest to the appetite. It corrects all faults of the digestion. It aids assimilation. It fills the blood with the vital, life-giving elements of the food. It builds sweet, clean, healthy tissues in every part of the body. It drives out all disease germs. It cures 98 per cent. of all cases of bronchial, throat and lung affections if taken in time. All good medicine dealers sell it, and have nothing "just as good."

Mr. Jos. Henderson Dirblun, of 544 Josephine Street, New Orleans, La., writes: "I was ailing for some two years, suffering from dyspepsia, a tired feeling, and loss of energy and appetite. I tried one bottle of Dr. Pierce's Golden Medical Discovery and found great relief. I took two more bottles, three in all, and one or two vials of the 'Pellets,' when I was in good health again. I recommend Dr. Pierce's Golden Medical Discovery to do all that it is claimed to do."



A man or woman who neglects constipation suffers from slow poisoning. Dr. Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. All medicine dealers sell them. No other pills are "just as good."

bears the profiles of John and Charles Wesley and the black slab which covers the grave of the most heroic man of the nineteenth century, David Livingstone. A boat ride eight or ten miles up the Thames took us to the most attractive English park we have seen—Kew Gardens. These spacious grounds are filled with England's forest trees, while the capacious greenhouses luxuriate in tropical plants in great variety and an almost infinite variety of beautiful flowers.

We could only make a hasty survey of London's great museums. South Kensington may be most pleasing to those who delight chiefly in pretty and curious things. But a higher interest attaches to the Natural History Museum and the British Museum. The former is the Natural History Section of the British Museum, but occupies a different building, close to South Kensington Museum. It is scientifically complete in its presentation of both the inorganic and the organic world. Excepting the whales, the largest skeleton I saw was a mastodon from Benton Co., Missouri, whose hills I rode over the first year of my ministry. The display of minerals fills one great gallery. Among the most interesting to me was the large display of meteoric iron; one mass, found in Australia, weighing three and one-half tons, a larger projectile than any of our modern guns can throw. But the British Museum is the focal point in the world's history. The building has a frontage of 370 feet, and two main floors. Below,

in the center, is the great Reading Room; to the right, the Library of 2,000,000 volumes; to the left, statuary, monuments and remains of ancient temples, which tell of Egypt, Babylon, Assyria, Greece and Rome. Above are smaller mementoes of life in the ancient empires, with implements and weapons and more other things than you can think of, to remind you of modern oriental lands, of every isle of the sea, and every savage or half civilized tribe you ever heard of. It is a noble educational institution, and civilization owes much to Great Britain for creating and maintaining it, and throwing it open to the world. Here is one place where "tips" are not expected, but visitors are cautioned not to offer gratuities to attendants. The condensed general guide book is a volume of 350 pages, while the official publications which describe its treasures amount to hundreds of volumes.

Passed Sandy Hook at 2 a. m. Saturday, making the run from Queenstown in 5 days, 20 hours and 55 minutes.

Steamer Etruria, Aug. 3, 1898.

GALLOWAY GRADUATES.

Little Rock Gives Them A Reception.

One of the most delightful summer receptions was that held at the residence of Rev. Jas. Thomas from 5 to 8 o'clock yesterday evening, in honor of his accomplished nieces, Misses Ethel and Mary McRae, daughters of Hon. T. C. McRae, of the Third congressional district. The young ladies are graduates of Galloway college, and as the city is so well represented by young ladies from this institution of learning, the reception was conceived. The following ladies were present representatives of Galloway College: Misses Ethel McRae, Mary McRae, Lydia G. Watson, Kathrine G. Hall, Edna E. Bragg, Sallie Irene Richie, Mamie Mills, Kathrine Dees, Imogene Brack, Ethel Morris, Virginia Rison Belcher, Allie Pugh, Beverly Wood, Pearl Wright, Matilda Ratcliffe, Mary Park, Dot Thornburgh, Jeanette Levinson, Nora Beavers, Mary L. Collins, Clara McRae, Foy McRae, Lila Ferguson, Lila Ashby. Mesdames J. M. Workman, Will Erwin, W. P. McDermott and Rev. E. R. Steel and Judge W. C. Ratcliffe.

It was a happy occasion in that old friendships were renewed and the evening was spent in music, laughter and delightful reminiscences of school girl life. Music of high character was furnished by pupils of Galloway conservatory. Refreshments to suit the most fastidious were served by the young ladies who enter Galloway for the first time this fall session. The parlors were beautifully decorated with the college colors, blue and old gold, signifying sincerity and sunshine.

Just before dispersing Judge W. C. Ratcliffe, president of the board of trustees, called the young ladies to order and stated that a request had been made that he act as temporary chairman for the purpose

of forming a permanent organization, inasmuch as so many girls of Galloway College reside in Little Rock.

Mrs. J. M. Workman was elected president and Miss Kathrine Hall secretary. After singing "America," and giving the Galloway yell

Rah! rah!! rah!!!

Sis, boom, bahl

Galloway, Galloway,

Hah, ha, ha,

Who are we?

We are the girls of G. F. C.

they separated happier and better for having spent an evening together.

Monthly Pains cured by Dr. Miles' Pain Pills.

OUR TWO PUBLICATIONS BALANCE OF THE YEAR



FOR TWENTY-FIVE CENTS

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The regular subscription price to THE SATURDAY EVENING POST is \$2.50 per year. It was founded in 1728, and published by Benjamin Franklin up to 1765, and has been regularly published for 170 years—the oldest paper in the United States. Everybody knows THE LADIES' HOME JOURNAL, with its 800,000 subscription list. The Post will be just as high a grade of literature and illustration, but entirely distinctive in treatment and in kind. The best writers of the world contribute to both of our publications, and the illustrations are from the best-known artists.

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

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

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

Contributed.

A Word About Schools.

Very many people in our State are about making up their minds as to where they will send their sons and daughters to school this fall. We desire in this way to say a few candid words to all who are thus concerned.

There is as much difference in the quality of the work done in schools as there is in the quality of dry goods. Some are shoddy, some are indifferent, some are first-class. It is not a matter of the very highest moment that you should make no mistake in the dry goods you wear: the man who is inside the clothes is one consideration, the sort of clothes that are on the outside of the man is another. But it is a matter of the first importance as to what sort of work is done in the educating of your child. His education is the one factor, under God, that is to determine what the child is to be in this world, if not also what he is to be in the next. You might afford to dress him from a Cheap John dry goods store but you cannot afford to educate him, or her either, at a Cheap John College. To do the latter imperils, and more than imperils, the entire future of your child.

If this writer's word is worth anything to the Methodist public of Arkansas, you can depend upon one thing; namely, that these Cheap John Colleges are abroad in the land. With all the emphasis that we can command we cry out against the fraud that they are perpetrating against the people. They profess to do your work for a great deal less money than your own schools, Galloway and Hendrix, and they get your money for inferior work. If that were all, it would scarcely be worth my while to write what I am now writing; your money does not amount to very much, you can live over the loss of a few hundred dollars; but meantime these men who run Cheap John are robbing your child of the opportunity of a first-class education, while they are telling you that they are giving you first-class work. That is irreparable damage.

Do I know what I am talking about? I ought to. I have been trustee of one or both of our Methodist schools ever since either of them has been in existence. A board of intelligent men does not conduct a business for years without knowing something of what it costs to carry on that business. We know pretty well what it costs to keep a girl at the Galloway for a school year. We know the cost of board and washing and fuel. We know the cost of first-class teachers, and we are in a position to secure first-class teachers at as good rates as any school in the whole country, for the holding of a teacher's place in the Galloway is far from being disreputable to the teacher. And now listen: If we should undertake to duplicate the prices that some parties who have been bumming over Arkansas this summer have been offering, we should bring the Galloway out ten thousand dollars in debt on its run-

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

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Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

ning expenses by the close of the incoming year. We know what we are talking about. When a man offers to do your work on such prices, one of two things is true: either he has some way of indemnifying himself, sooner or later; or he is doing inferior work, with inferior arrangements, and not slightly inferior at that. And no sort of certificate from people who believe in the school can change the fact, based as it is upon figures.

It ought to be a consideration with you that your child should be educated in one of our own Methodist schools—that is if you think it amounts to anything whether the child should in future be a good and useful member of your own church or not. His or her education is going to be a most potent factor in the determination of that question. Hendrix has never turned out a half-dozen graduates who were not soundly converted before they graduated. If my memory is correct, you may subtract six from the half-dozen, and the statement will still be true. These boys go home to be somebody in the church. Your Galloway College keeps no less vigilant eye upon this great interest than does the Hendrix. This is the chief glory of these colleges. But while these considerations ought to control you, we, for one, have never felt like appealing to your Methodist loyalty in order to sustain these schools; for, waiving questions of loyalty, we say, if you can do better anywhere else, then send elsewhere. But one thing we have determined shall not go unchallenged—the pretences of bogus and semi-bogus Cheap John institutions which would come into competition with the honest work which as a church we are doing in this State of Arkansas. We have had our troubles of a financial sort, have some yet, some grave ones. I have been dead against some things that have been attempted to be done in the financial management of some of our affairs, but one thing is as certain as the Judgment, we have never cheapened the quality of our work in order to make money. We never mean to. When it comes to that, we will shut up shop and go out of the school business—elsewise the church schools themselves will have become as big a fraud as some which are now competing with them. J. A. ANDERSON.

A Statement.

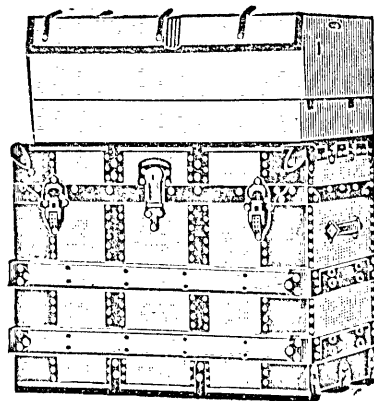
A prominent business man of Paragould, Ark., makes a statement. I was a victim of cancer. But about one year ago I saw advertised some wonderful cures accomplished by the Oil Cure. I began to inquire of my friends about the cure and was advised by my friends to take the treatment, as they themselves knew of some remarkable cures that had been made by the Oil Cure.

I had been once operated on by the knife, which proved fruitless, and only aggravated the trouble, for it returned with seeming new energy and at once. I next had applied electricity, which proved just as fruitless, and I had begun to almost despair, for the physicians who had been treating me told me that I had cancer and could not possibly get well. I applied to the Oil Cure at Little Rock, Ark., for help, and I thank heaven that I came to them, for I am now a sound man and at home with my family and business and would not take anything for the cure. I have been well now over one year and the trouble has not recurred and has no symptom of returning. I feel indeed grateful to Dr. R. E. Woodard, of Oil Cure fame, and there will always be a warm spot in my heart for him. I would also advise with pleasure the famous Oil Cure to those suffering, for it is a grand success.

M. G. NEWSOM.
Paragould, Ark.

The Oil Cure was discovered and perfected for the cure of cancer, catarrh, bronchitis, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all diseases of the skin and mucus membrane. For the cure of cancer we are making special offer for the next thirty days. Many patients cured by correspondence. Inclose stamp for reply. Call on or address,
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Literary Table.

Certain Kinds of College Drumming.

BY J. D. CLARY.

The season of college canvassing and the presence of college drummers suggest some questions. Are there not legitimate and illegitimate ways of securing students for the colleges? Is professional courtesy not to be observed among college men? Do the best schools have the most persistent drummers? Is ability to "drum" a requisite of a successful teacher?

We submit that college drumming, as frequently carried on in Arkansas, is an evil and deserves the censure of intelligent and right thinking people. The teacher deals with mind and soul. He has the most delicate duties and should have the keenest appreciation of honor and honorable dealings. The principles of his life may become the principles of the young who look to him for guidance. Methods that are permissible among some men of less holy callings may be out of place in his work. Some college presidents have descended to methods which the honorable "knight of the grip" will repudiate. They have been known to tell prospective patrons how at another school there exists a prejudice against the poor girl, that teachers exhibit partiality, that pupils are not well fed, that it is a second class school—all in great contrast to their own model institutions. Some college presidents have gone up and down the country into homes, endeavoring by maligning other schools to win pupils for their own. Worse still—they have made proposition after proposition with rates lower than advertised in their catalogues, and have offered to under-bid any other man. The "cut-rate" ticket agent is viewed with some distrust. Is it becoming in the greatest work, that of making men and women, to descend to suspicious and secret ways of working?

Imagine, if you can, Mark Hopkins or Chancellor Garland visiting a parent's home and as an inducement to secure one more student, saying: "If you send to Princeton your boy will not get enough to eat and will be laughed at if he does not dress so well as other boys." Perish the thought! This should be beneath the dignity of the janitor in a real college. Some of this class of college representatives have utilized their spare moments while visiting commencement at other schools in soliciting and urging the students to change schools. Then, treasuring up the names secured, have used the summer in writing letters to supplement these former petitions. Alas! how has the college dignity fallen! What kind of character will be developed under such instructors? These are thoughts for our people to consider. What think ye who value character more than charlatanism, who attach more importance to developing honorable principles than to saving dimes?

These college drummers do not confine themselves to those who

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have not selected a school. They are diligent in finding the patron of some other institution in order to dissatisfy him and to induce him to make an engagement to change schools. The physician who tries to induce a man to leave the other doctor for him is at once styled a "quack." Many people hold that it is not courteous to endeavor to employ a neighbor's servant who is satisfied. The traveling man who uses unfair means to supplant another is condemned; but the school man with his higher code of ethics is free to seek names from other catalogues, to go into their homes to draw them off by underbidding and by creating dissatisfaction. Can this secure the sanction of good people? Does one who practices this appreciate delicate points of courtesy and is he most scrupulous? Are such the high ideas of character with which our children are to be impressed?

Some believe that the college drummer is necessary. If so, there is a modest and courteous manner, a proper time and a proper place which will be becoming, and even though he should represent the proudest college in the South many of us will be inclined to doubt his veracity if these objectionable methods are pursued. There are schools and colleges whose work is their best advocate, which do not seek to make proselytes, which resort to no tricks of trade, which modestly present their claims. A thinking people will see that they are not neglected. Their business is to teach. Which do you prefer for your child's instruction, a teacher or a drummer?

Book Notices.

The editor of the International makes two important announcements in his September number—first, the price of the magazine, from now on, will be \$1 a year or ten cents a copy; secondly, the fiction of each number will include original stories by American authors. Both of these are good moves, and we believe the International will, as a result, become all the more popular.

In the September Review of Reviews the editor takes a strong American position in discussing the important international ques-

tions regarding Cuba and the Philippines which must be settled by the peace commission at Paris. Plain words are also used in regard to the deplorable sanitary conditions that the American troops have suffered.

Dr. Moritz Busch, who has been sometimes described as Bismarck's Boswell, and who enjoyed terms of special intimacy with the great chancellor, is the author of an important paper on Bismarck and William I., which will be published entire in the Living Age of September 3. It was written with a view to publication after Bismarck's death and it contains so much that was communicated to the author by Bismarck himself that it is almost autobiographic.

Studies in Sabbath Reform.—By Abram Herbert Lewis, D. D., 126 pp., pamphlet binding, 10 cts. postpaid. American Sabbath Tract Society, Plainfield, N. J.

These studies are intended to aid those who desire to examine the Sabbath question as it appears

in the Bible. They suggest and develop the fundamental truths involved, and call attention to certain errors which have arisen in the history of the question. Study No. 8 is of great value in showing Christ's attitude toward the Sabbath, and toward the false notions of the Jews concerning its observance. All that is said in the Bible about Sunday is given in full in studies 12 and 13. The author, Dr. Lewis, is widely known as a Seventh-day Baptist author and editor.

The Cosmopolitan for September is an excellent number. Its article on "The Work of the Modern Newspaper in War Time" is one which will give to many readers a much more extended view of the newspaper's work. "The Equipment of Gladstone" is a paper which the lovers of knowledge and of literature will highly value. The Cosmopolitan is published by John Brisben Walker, Irvington, N. Y. \$1.00 a year.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

SEPTEMBER 18, 1898.

Captivity of the Ten Tribes.

2 KINGS XVII. 9-18.

Golden Text:—"If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." (1 Chron. xxviii-9.)

Topical Outline:—I. The sin of Israel. (Verses 9-17.) II. The Punishment of Israel. (Verse 18.)

Time, About 721 or 722 B. C.
Place, See notes on verse 18.

READINGS FOR THE WEEK.

Captivity of Israel, 2 Kings xvii: 6-18.

Samaria Peopled, xvii:19-31.

Mixed Worship, xvii:31-41.

Israel Forewarned, Deut. xviii: 9-14.

High Places Prohibited, xii:2-11.

Terms of Covenant, xxix:19-29.

Pardon for Penitent, xxx:1-10.

Reference word, "Captivity."

Lesson Hymn, No. 319.

The lesson brings us to one of the high points of Old Testament history. The whole of the Old Testament may be summed up in these words: It contains the law of God and the history which illustrates the operation of that law upon the life of the Israelitish people. Whatever else you find in the Old Testament is incidental to this main fact. God gave the law and for nearly a thousand years, counting from the giving of it down to the destruction of the kingdom of Judah, He was illustrating its principles upon the broad plane of a nation's life. The time was long enough and the field was broad enough surely to enable all men to determine whether the principles of the Decalogue are sound, whether men can afford to abide by them, whether men can afford to take leave of them.

Nor was it a mere arbitrary matter that Israel prospered when the nation kept to the law of God, and declined when the nation departed from that law. The Ten Commandments are not an annunciation of so many whims of the divine mind; they express essential righteousness. By a necessity of the divine nature God announced as law just what he did announce; by a necessity of human nature we increase in all that goes to make us great when we keep to this law, we deteriorate when we depart from it. And this is true of a man or a nation of men. So far from being arbitrary, the law expresses what is highest and best for us in the nature of things. No divine interposition, to inflict punishment, to carry into captivity, to destroy a nation will be necessary if that nation shall depart from this law; in the natural order of things the nation will work out its own destruction. Behold Israel doing that very thing during the 250 years over which the lessons of the present quarter have carried

us. Jeroboam I. opened the sad drama. Our lesson of to-day summarizes the main points of the drama, showing what Israel did, what God's prophets did—the impending ruin and the offered remedy—the rejection of God's law, and the rejection of the warnings of God's prophets, vanity and degradation of national power, death at the last. It is the epitome of the history of every nation that ever did decay or ever will. It may take time to work out the result, but work out it surely will.

This is not the wisdom of this world; would that men were governed by these considerations in the management of the affairs of nations. Keeping to the law of righteousness will go further in building up and preserving a nation than all the scheming and lying of diplomats. As sure as there is a word of truth in the Old Testament scriptures the one will make a nation endure till the end of time, the other will bring it to naught.

Tribute of Respect.

Resolutions adopted by the members of Good Hope Church and Sunday-school:

Resolved, That we do truly, deeply sympathize with Bro. and Sister D. M. Owens in their sad bereavement in the death of their precious little daughter, Lily, who was taken from their earthly home by the angel of death on August 11, 1898.

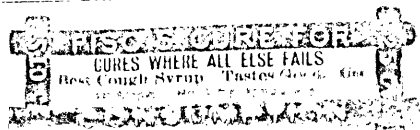
Resolved, That while we mourn her death, we rejoice in the knowledge that her pure spirit is safe in the arms of him who said, "Suffer little children to come unto me." To the sorrowing father, mother and sisters, try to think that your precious Lily is only gone before, to await your coming in that home where there is neither sorrow nor crying. And may her going away bind us all closer to God and the life to come.

W. T. FIFE,
L. C. MCKINNEY,
Mrs. T. J. RITCHIEY,
MISS LUMMIE LYON,
Committee.

August 23, 1898.

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SEPTEMBER 11, 1898.

The Laborers of the Vineyard.

MATT. XX. 1-16.

Jesus' parables illustrate various phases and principles of the kingdom of heaven. This of the vineyard is given to represent to us certain apparently exceptional cases in God's dealing with men. Yet they are only uncommon, not exceptions as to any principles involved, but come under the rules governing all. Not all who are last are first, but there are some, and Jesus in the parable says they are many. To set forth the peculiar conditions which make it so, is the purpose of the parable. It is given to illustrate an exception and not the rule. In that view it is to be studied.

Jesus makes the point illustrated by instituting a complaint against the master for giving a penny to the eleventh hour laborer. That is the thing to be explained. Let us note then in reference to this eleventh hour man. He says when challenged for idleness: "No man hath hired me." It is not the man's fault if truly he never had an earlier chance, and he proved it if he gladly went at the first call.

In the second place, the strain of faith is heavier on this eleventh hour laborer. This is a point the great Teacher is careful to have us note. With the early laborer he agrees for a penny a day. What can the later toiler earn? Far less—so little that he might say: "It is no use now; the day is lost." And that this strain may be put upon his faith and his devotion, he is not promised a penny. "Go, and whatsoever is right ye shall receive." This promise is to the laborer only that he shall have in proportion as he has earned.

One who is old, and has lost the

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morning and noon-day of his life, and turns to the Lord in the evening shadows, has generally lost much. Yet, if he turns at the first call, and casts himself upon the divine mercy with that implicitness of trust set forth in the laborer who was not promised a penny and who surrendered all to the good Master who specified nothing, named no reward, but said: "whatsoever is right ye shall receive"—that man may attain experiences of grace and fruits of the spirit equal with any of God's servants.

Now the answer of the Lord is to this point, that salvation is not of merit nor are the gifts of grace a reward for service. The Master gives of his own free will, because he is good. Faith and submission is the condition which secures the blessing, and not long years of service. Another thought of the lesson is that God's mercies are constant and his call is increasing. At the early morn, at the third and sixth and ninth and eleventh hours, it invites.

Mission Study. Pierson's Miracles of Missions. No 3. The "Lone Star" Mission.

DR. O. E. BROWN.

I. THE SETTING OF THE STUDY.

1. The Field:—The Telugus are of the Hindu population of Southern India, and number some 20,000,000. Their country lies along the Bay of Bengal, North of Madras, and stretches away into the interior of the country and up into Central India. The people live largely by agriculture, and in the dry season are forced to irrigate the soil. They are, thus, dependent for water upon large tanks or reservoirs, and especially upon a costly system of canals which has been constructed by the English Government. Hence the reference to the Buckingham Canal of our study and the importance of Mr. Clough's training as a civil engineer.

2. The Caste System: This system has some features akin to those of the Tabu System noted in our first study. In ancient times there was a division of the people into four castes:—the highest, the Brahmans or priests, the second, the soldiers, the third, the merchants, the lowest, the laborers, or Sudras which included the vast body of the people. Now the number of castes has been greatly increased so that each trade even forms a caste of itself, but the extension of the system has weakened its strictness except with reference to the Brahmans and Sudras. The

Pariahs are a strictly outcast portion of the people, despised even by the lowest caste of the Hindus. They are not allowed to live within the village limits and must not draw water from the wells nor streams used by the caste people. Their touch, even their shadow, gives a taint more to be dreaded than the contagion of a loathsome plague.

3. Famines in India: Famine is the worst scourge which visits India. That of 1877 and 1878 was the most severe up to that date. It cost the government in the Madras and Bombay presidencies the amount of \$55,000,000. Over 6,000,000 of people perished. It was, however, surpassed by the famine of 1897. Last year above 80,000,000 of people suffered more or less from want in India. The cost of relief works, aside from English and American charities amounted to more than \$50,000,000. At one time 4,500,000 people were being supported by the government. Ship loads of provisions were noble object lessons again, in Christian charity.

4. American Baptists Among the Telugus:—The Telugu Mission of the American Baptist Missionary Union is called "The Lone Star Mission." At the annual meeting of the union the missionary map was always before the society with the stations indicated by red marks. In Burma there was a goodly cluster of these marks, while across the Bay of Bengal in India there was but one lone mark. In 1853, while debating the question of abandoning the Telugu work, one of the speakers, pointing to the map, called that work the "Lone Star," a name that has clung to it. Dr. S. F. Smith, author of the national anthem, "America," caught the inspiration of the name and that very night wrote a poem which has proven prophetic, opening with the words, "Shine on, Lone Star."

II. TOPICS FOR STUDY.

1. The first crisis of the Telugu Mission—the question of abandoning the field. Study the lesson of patient, faithful waiting on the Lord for fruit.

2. The second crisis of the mission—the question of accepting Mr. Clough for the Telugu work. Mr. Clough had to apply three times to the Baptist Union before he was accepted.

3. The third crisis of the mission—the great famine of 1877 and '78 and the use Mr. Clough made of it at Ongole. Study deeply the wonderful way in which God prepared "the work for the workmen and the workmen for the work."

4. The fourth crisis of the mission—the question of yielding to the system of caste. Is it ever even good policy to compromise Christian principles for the sake of present success?

5. Comparison of "the Pentecost" at Ongole with the first Christian Pentecost.

III. TOPICS FOR CONVERSATION.

1. God's apparent delay in answering prayers at times.

2. Is it fanatical to believe in direct and definite divine guidance?

3. A comparison of the social

castes of Christian lands with the caste system of India.

4. Indications that Christ is "running the affairs of this world in the interests of foreign missions."

IV. TOPICS OF PRAYER.

1. That the recent famine in India may be overruled for the spread of the gospel as was that of 1877 and '78.

2. That each of our mission fields may speedily enjoy a period of Pentecostal blessing and ingathering.

V. MEMORABLE VERSES.

Shine on, "Lone Star!" I would not dim
The light that shines with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star!" in grief and tears
And sad reverses oft baptized;
Shine on amid the sister spheres;
Lone stars in heaven are not despised.

Shine on, "Lone Star!" The days draw near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

—From S. F. Smith's "The Lone Star."

FOR ALL WOMEN

NINE-TENTHS of all the pain and sickness from which women suffer is caused by weakness or derangement in the organs of menstruation. Nearly always when a woman is not well these organs are affected. But when they are strong and healthy a woman is very seldom sick.

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Is nature's provision for the regulation of the menstrual function. It cures all "female troubles." It is equally effective for the girl in her teens, the young wife with domestic and maternal cares, and the woman approaching the period known as the "Change of Life." They all need it. They are all benefitted by it.

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THOS. J. COOPER, Tupelo, Miss., says: "My sister suffered from very irregular and painful menstruation and doctors could not relieve her. Wine of Cardui entirely cured her and also helped my mother through the Change of Life."

"A QUESTION IN BAPTIST HISTORY."

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

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ARKANSAS METHODIST

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

WEDNESDAY, SEPTEMBER 7, 1898.

Dr. Palmore says, in the St. Louis Christian Advocate of the 24th: "There were delegates who voted reluctantly for Barbee and Smith simply because no one else wanted the positions." This seems to us a strange sentence, coming from a Methodist preacher and a General Conference delegate. Is it the custom of our General Conference only to elect to official position in the Church men who are known to be aspirants after those positions? If this is the rule, then the opposers of Barbee and Smith must take all the blame upon themselves, that some one of them had not self-denial enough, for the rescue of the Church from shame, to offer himself as a candidate for Book Agent.

This representation that Barbee and Smith were re-elected by men who really wanted them removed because there were no other candidates in the field strikes us as a very singular case in a Methodist General Conference.

The New Evangelist Law.

Dr. B. F. Haynes, in Zion's Outlook of July 19th, says, respecting the influence of this law in Texas:

"The new evangelist law is viewed here, as elsewhere in the Southern Methodist Church, by lovers of right and fairness, as an instrument of oppression. They consider it a means by which opponents of holiness seek to accomplish a work which they failed to accomplish first by argument, then by threats and intimidation. It is operating very potently in the interest of the M. E. Church in this State. That church sees her opportunity and is moving actively to improve it. By the way, the growth of that church in this State is very marked."

Does Dr. Haynes think to impose upon the ignorance of his readers, as if the M. E. Church had not a more vigorous law of the same character? Here are the laws of the two churches compared:

Two years ago the General Conference of our sister, the Methodist Episcopal Church, adopted the following regulation:

"Any traveling or local preacher who shall hold religious services within the bounds of any mission, circuit, or station, when requested by the preacher in charge not to hold such service, shall be deemed guilty of imprudent conduct, and shall be liable to charges and trial under such Rules and Regulations as are provided in our Book of Discipline for these several classes of preachers. A local preacher of-

fending against this provision may be tried on the charge where the offense is committed."

The late General Conference of our own Church adopted the following law for us:

"Any traveling or local preacher or layman who shall hold public religious services within the bounds of any mission, circuit, or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be dealt with as the law provides in such cases."

The M. E. Church makes the offender answerable to the charge where the offense is committed. This it was proposed to do in our own Church, but this feature of the bill was defeated and the evangelists rejoiced very much, saying it was the chief point, and that without it our law would be weak. We are sure they are right, and that we will adopt the more rigorous law of the M. E. Church after trial.

What Action?

Return the money immediately? But we have not got the money to return. We are minus \$100,000, and the most clamorous ones say, "Not a dollar of that deficiency will we pay, for that would be going down into our pockets to pay Stahlman's fee."

Suppose the money were all in hand, who has authority to return it? The bishops? No. The Book Committee? No. The agents? No. The money in hand rests as a part of the proceeds of the Publishing House. It was so reported at our last General Conference and so accepted.

Now go to your Discipline and read the Sixth Restrictive Rule. You find it in the edition of 1894, page 31.

"They"—that is the General Conference—"shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn out preachers, their wives, widows and children."

It is evidently the desire of the bishops to deal with this money as if it were not yet confirmed to us. They desire the Senate to put itself in position to receive it back. If that is not done the money cannot be returned constitutionally but by a two-thirds vote of the General Conference and a three-fourths vote of the annual conferences.

Even in the present juncture if some one, in behalf of the superannuates, widows and orphans—whose money this is—should secure an injunction against its return, the matter would have to take the course indicated, requiring for ac-

tion the vote necessary to suspend the Sixth Restrictive Rule. As to Dr. Barbee. Should he resign? That would leave the church without a record of any action in his case as her Agent for her own vindication. He is under charges. Does it not become him to stand on his record and meet a trial? If the church ought to condemn and remove him, then certainly she desires to vindicate herself by taking such action and leaving such record. If Dr. Barbee is acquitted, then he ought at once to resign, relieving the Publishing House of the prejudice he has raised. Should there have been a preliminary trial in the case of Dr. Barbee as is provided for? Whether that preliminary trial had suspended or acquitted him, it would only have increased the turmoil, for that action would not have been final. The Tennessee Conference has original jurisdiction. That conference will meet the 19th of October and the case will be tried.

The call of brethren for immediate action is an outburst of feeling which we respect. But they have not told us what action we can take.

The bishops promptly took the initiative, they promised to lead us on. No man in the church can be more sensitive to her honor, none understand better the difficulties before us. The rabble and clamor can do no good. It has already done harm. In action we need leaders, and we need unanimity and confidence in the plan of proceeding. A General Conference if it were assembled to-day could consummate nothing. If the senate when it reassembles will put itself in attitude to receive the money it will doubtless be returned if no injunction is entered. But if the senate should decline to do this we see no "legal and constitutional" way to return it immediately. The suspension of the Sixth Restrictive Rule must first be secured to open the way.

The sentiments of brethren that the church should utterly condemn and repudiate deception does them credit. But to do a thing requires a knowledge of the way.

Observe the bishops say not that they will return it, but will take steps to have it done. Bishop Galloway reminds us that there are laws governing the matter. It must be done legally and constitutionally.

We make no special offers this fall of short subscriptions. The time is at hand for making a full canvass for the METHODIST before the conferences meet. We ask

the preachers to push the subscriptions at our regular rates.

The Methodist Church Case.

MR. EDITOR:—I ask space in your paper to express my cordial approbation of the utterances of Revs. J. M. Hawley and J. R. Cason in late issues of the METHODIST. Both are "center shots" at the vitals of the question. Well does Bro. Cason refer to the time-honored proposition that the principal is responsible for the acts of his agents.

It is inconceivable to me that any of our preachers or well informed members should defend the shameful process by which the agents of our honorable corporation "worked" our claim through congress. The justness of said claim has nothing to do with the present question—"did our agents obtain affirmative action honestly or not?" I assert the negative of this question has been fully established. Let honest doubters read the senate committee's report.

Inasmuch as the principal is responsible for the acts of his agents, our church should quickly purge itself of the obloquy threatening it through the acts of its several agents—why wait until more harm be done? Quick reparation for improper action is the rule of honorable men the world over; certainly it is the unbending rule for Christians.

The reading membership of the Methodist Church, South, cries aloud for prompt action by the college of bishops, repudiating the action and atoning for the wrong done by our agents. The church suffers daily because of inaction.

JOHN B. BOND.

Little Rock, Sept. 3.

Publishing House Claim.

MR. EDITOR: I desire to endorse fully the article of Bro. Hawley on the Publishing House Claim in last week's issue of your paper, and think that he might have made even stronger statements without being severe. I do not see how Barbee & Smith and the Book Committee can be exonerated. If we whitewash or cover up anything, or fail to deal with the parties involved according to their guilt, the prosperity of Zion will be greatly hindered.

Those in authority should take immediate action.

W. B. RICKS.

Newport, Ark., Sept. 6, 1898.

He Is Mistaken.

MR. EDITOR:—Brother Hawley seems to be affected with shame and humiliation from reading Dr. Buckley's fearful indictment against our book agents and their attorney. I was grieved in spirit from reading his article. The idea of a Methodist preacher, filling the place he does, to insinuate, as his article does, against the moral character of our book committee, our bishops, and Dr. Hoss, the editor of our great connectional organ, the Christian Advocate. I am

sure that Brother H. is mistaken in his conclusion, that the majority of our preachers and people are agreed with him in distrusting the actions of our bishops, our book committee, and Dr. Hoss in defending our book agents.

No, Brother H., you may follow Dr. Buckley if you like, but we will follow the old paths yet. Indictments do not convict. It takes evidence to do that. If there be evidence, let us have it; if not, let's keep quiet.

A. TURRENTINE.

Pine Bluff, Sept. 3.

DEAR DR. GODBEY.—Please allow me to say to Bro. Hawley as my mother used to say to me when I got much excited: "Don't take a connoption fit." Dr. Buckley has upset the brother, but the church still lives. We are neither dead nor dying. Dr. Buckley is a great man, but he is not an oracle.

A FRIEND.

Sept. 3.

A Protest Against Silence and Inaction.

This is the caption of an article from the pen of my esteemed friend and brother, J. M. Hawley, in the last issue of the METHODIST. It seems to have been provoked by the indictment of Dr. Buckley. That indictment will doubtless receive due and just consideration from the hands of the editor of the Christian Advocate in its next issue.

Bro. Hawley says, "The time for immediate action has come." By this I infer he means that the money should at once be returned to the government. He said "the conditions now prevail" under which the Bishops promised to return the money. I have before me the Bishops' note and senate's action, and they do not bear Bro. Hawley out in his conclusions.

The Bishops say: "If the senate by affirmative action declares the passage of the bill was due to such misleading statements, we will take the proper steps to have the entire amount returned to the government." The senate has made no such affirmation. They passed the Lodge resolution, after spending four days on it, which only recommends that the claim be investigated. The senators themselves recommend that judgment be withheld until the matter be investigated. I believe that if the "specified conditions" had been met or "prevailed" as Bro. H. claims they do, the Bishops would at once take steps to comply with their promise.

Drs. Barbee & Smith have not defended themselves as Bro. H. claims. That they have been "responsibly defended" by the Book Committee, the Bishops and Dr. Hoss, should satisfy the church. If such a weight of defense as this has been made for them how can "silence and inaction give consent?" Is such defense as admitted by my good brother "silence and inaction?" And if "those in authority"—and in whom I have the utmost confidence—have thus busied themselves, should not the agents be allowed to remain silent until the proper time? I admire the silence of the agents and sympathize

with them in what must be an awful suspense.

In Bro. Hawley's last paragraph he concludes that a "majority of our people and preachers agree with sentiments" of his article. In this I think he is mistaken. I do not think that a majority of the church is "writhing under a crushing weight," but are content to wait for final adjustment which will doubtless be made in due time.

M. M. SMITH.

Searcy, Ark., Sept. 4, 1898.

A Word About the War Claim.

In response to many inquiries and in order to remove some possible misapprehension, I feel constrained to make a brief statement about the Publishing House war claim.

1. The bishops of the church, at their own instance and with perfect unanimity, have proposed, on stated conditions, to take proper steps to have tendered back to the United States government the money appropriated in payment of that claim. While reaffirming its righteousness, believing it a debt of honor that should have been paid years ago, we could not consent, so far as our responsibility extends, for the church to retain the money, if either house of congress affirmed it was appropriated on the misleading statements of our representatives. We felt as much assured then, as now, that in making this formal tender, we represented not ourselves alone, but the overwhelming sentiment of the entire church.

2. That action of the bishops has been formally and officially communicated to the Vice-President of the United States, with the respectful request that he lay it before the senate and invite prompt action thereon.

3. The further "steps" promised, in response to that solicited action on the part of the senate, the bishops are voluntarily and sacredly pledged to take. To the absolute fulfillment of that pledge the church has felt no occasion for additional assurance.

4. Whatever may be necessary to preserve the stainless honor of the church will assuredly and promptly be done. But every step must be taken legally and constitutionally. Precipitate action would almost certainly produce complications that would delay final and honorable adjustment.

5. Personally, I cannot commend the wisdom of an immediate session of the General Conference on this matter. Still, it may become necessary; if so, the call will be promptly issued.

6. Apart from lamented personalities that may have been indulged in earnest discussion, the widespread sensitiveness to any criticism upon the stainless name of our church is occasion for great gratification. Such godly jealousy will preserve her perpetual purity. There has never been the slightest possibility of the church's failure to do absolutely right in this whole matter. The question of money is

nothing when a vital moral principle is involved.

CHARLES B. GALLOWAY.
Jackson, Miss., Sept. 3, 1898.

Dr Steel and Maj Stahlman

"Rev. Dr. S. A. Steel visited our city recently on his way west, to fill lecture engagements. That was before he received Col Stahlman's letter, however."—Rev. P. C. Fletcher.

It is not my purpose to appear either in criticism of Bro. Fletcher or defense of Dr. Steel. Just why the former lugged in the Stahlman letter, is for him to say, and the latter is able to take care of himself whenever he has the opportunity. It appears that the extra copies of the secular paper in which the Stahlman letter was published were equal to the circulation of the Christian Advocate. This was either through the kindness of the editor or at the expense of the Major. And, furthermore, it appears that the mailing list of the Christian Advocate was used for the purpose of circulating the Stahlman sheet, and that at a time when the Advocate was closed against all reference to the Publishing House claim. The average Methodist preacher is in favor of fair play, and will not approve the methods of Mr. Stahlman in his personal attack on Dr. Steel.

J. R. CASON.

Personal.

The address of Rev. A. M. Robertson is Fordyce, Ark.

Dr. Hunter has returned and is quite well and vigorous.

Rev. M. B. Umsted called last week. He was looking into his new field a little. He succeeds Rev. F. E. Taylor at Argenta.

President Millar and Rev. J. M. Hawley passed up to Conway Saturday. They were going home to vote, as every good citizen should do.

Rev. B. A. Few, of Hot Springs, in a business letter says: "Our daughter, Jessie, is dangerously sick. Our meeting is under good headway and church greatly revived, and some conversions."

The head lines to Chaplain Babcock's letter last week said a "Stranded Regiment," when it should have said "Slandered Regiment." We corrected the error, but not until a thousand or more papers had been printed.

We have a note from our brother, J. M. McCaskill, at Rison, telling of the death of his wife, Maria. It is the old story, "Never morning wore to evening but some heart did break." From this land of graves we turn our faces to seek the home where ransomed and disembodied spirits dwell. "There shall be no more death."

We have received a sample copy of a new paper published at Quitman, Ark., called the Cream of the Religious Press, twelve pages, Rev. A. C. Johnston, editor. It is a very neat and well filled paper. In the quiet and secluded town of Quitman, thirty-five miles from a railroad, there is abundant time given for the cream to rise before the monthly skimming.

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Christian Life.

A Step at a Time.

FRANCIS H. TAYLOR.

You look at the mountain, so stern and high,
And fancy its summit against the sky,
And you long for a nearer and clearer sight
Of its golden crown and mantle white;
To breathe for a moment the crystal air,
And gaze on the prospect that waits you there.
But its rugged sides are hard to scale;
And your courage droops and your spirits fail.
"Had I the wings of a bird," you cry,
"Or the fabled horse, o'er the crags to fly,
How soon would I reach that stainless snow,
And scorn the mists in the vale below!"
Yet thinking can never your pathway clear,
Nor wishing direct your steps more near.
There is but one way great heights to climb,
And that is to take them a step at a time!

Aristocracy.

None of us are without struggles, but perhaps those which attend our trying to keep up an appearance on a little money are, at times, the severest. Under such circumstances it is a hard struggle to exercise judgment without some bitter wounds to personal pride; yet if we would only pause a moment and consider that those for whose flattery or emulation we are struggling are hardly worth our embarrassing efforts therefor, or that we in reality occupy much less of their passing thoughts than we foolishly imagine, we might suffer less. If

benefactions quite as much without straining our wits or purse-strings to reciprocate the same. The mask of wealth is a foolish cover for any face to try to assume, because it is usually a very transparent one, and at any moment liable to be removed, to the wearer's demoralization. Admitting that we are all naturally averse to betraying our straitened financial conditions, we invite still more embarrassments by assuming wealth or anything else we do not possess. Besides, there is no material loss sustained in being deserted by alleged friends to whose society money alone is a passport. Let us be whatever we are, honorably and uprightly, and avoid all foolish pretensions that may eventually prove but pitfalls for our unwary feet.—Exchange.

Contentment.

Contentment is not satisfaction. It is the grateful, faithful, fruitful use of what we have, little or much. It is to take the cup of Providence and call upon the name of the Lord. What the cup contains is its contents. To get all there is in the cup is the act and art of contentment. Not to drink because one has but half a cup, or because one does not like its flavor, or because some one else has silver to one's own glass, is to lose its contents; and that is the penalty,

but this much at least can be done, and this is contentment—to have the most and best in life by making the most and best of what we have.—Nashville Advocate.

There is a cowardice of silence which refuses to defend an absent friend. There is a cowardice of speech which assents to what is only half believed. Half beliefs are apt to be refugees of lies.—Nashville Advocate.

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For the Young People.

Culture of Habits.

Youth is eminently the season for forming habits of industry. Rare, indeed, are the examples of men who, when their earlier years have been spent in dull inactivity or trifling amusements, are afterwards animated by the love of glory, or instigated even by the dread of want, to undergo that labor to which they have not been familiarized. They find a state of indolence, indeed, not merely joyless, but tormenting. They are racked with cares which they can neither explain nor alleviate, and, through the mere want of pursuits, they are harassed with more galling solicitude than ever disappointment occasions to other men. Not trained up "in the way in which they should go," when they are young, they have not the inclination, and when they are old they have not the power to depart from idleness. Wearied as they are with doing nothing, they form hasty resolutions and vain designs of doing something; and, then, starting aside from the very approach of toil, they leave it undone forever and ever.—Dr. Parr.

Dog Saved His Master.

John Walker, of Roselle, New Jersey, was doing a lot of thinking on Saturday, Aug. 14. He was face to face with death and his dog averted the blow.

Walker left his home early in the morning for a stroll. His dog followed him. He tried to drive him back. Then master and dog started to walk along the Jersey Central railroad track to Elizabeth.

Midway between the stations Walker met a heavy freight train, running rapidly eastward, making enough noise to deaden all other sounds. He stepped to the west-bound track. His dog, which had been running ahead after birds or loitering behind to make short and noisy excursions into the bushes, closed in on his master when the train neared him.

Walker was careless. He never looked behind him and did not see or hear the Royal Blue express. Brakemen on the freight shouted warnings. The engineer of the express blew his whistle with no avail. It was too late to stop, although the engineer was trying to do so. Walker plodded on.

When the train was nearly on top of Walker his dog sprang at him with a growl. He turned, saw the train, and stepped aside in time to avoid the cars as they swept past him with a roar.—New York Press.

The Cautious Witness.

The writings of the recent Scotch school of fiction have made us familiar with the Scot in many of his characteristics. This example of his extreme caution is furnished by the testimony of a witness at a hearing at Glasgow:

The case was an investigation of the circumstances attending the loss of the coasting steamer Helen

Macgregor. One of the witnesses was Captain Fletcher, a former master of the craft, and the sheriff asked him if in his opinion the vessel was seaworthy:

"Weel," said the witness, leaning his arm on the rail of the witness box, "the engines behaved no sae bad and worked middlin' weel."

His lordship: "You are a very cautious man. 'No sae bad' and 'middlin' weel' may be very good Scotch, but they do not convey much information. [Laughter.] Was she seaworthy?"

Witness: "Weel, yes, in a way." [Laughter.]

The sheriff: "In what kind of a way? The proper way?"

"Witness: 'Ou, juist in a middlin' ordinary way.' [Laughter.]

The sheriff: "But that is as vague as the other. Had you any fault to find with her?"

Witness (cautiously). "Weel, she was maybe getting old. [Laughter.]

The sheriff: "Did you think she was seaworthy when you saw her in the Crinan Canal in November last?"

Witness: "It would be according to the weather." [Laughter.]

The sheriff: "But a vessel to be seaworthy must be seaworthy in all reasonable weather, must she not?"

Witness: "Weel, it would depend on the day."

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and the tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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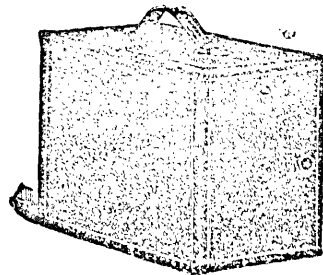
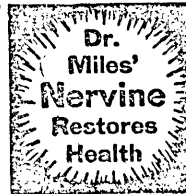
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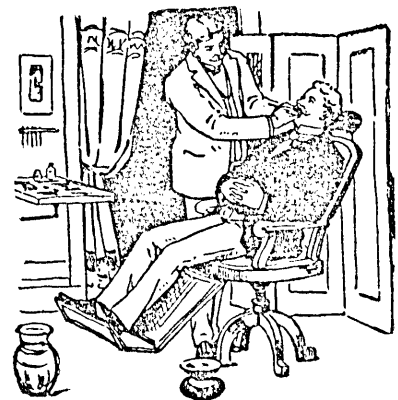
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DENTIST.

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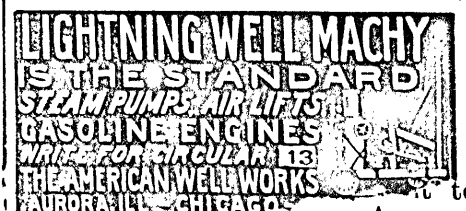
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See ad advantage. 10c, 15, 20c,

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GODBEY & THORNBURGH.

Our Church at Home.

DAVIDSON CAMP-GROUND.

On Friday before the third Sunday in August the people began to move to the Davidson camp-ground, and by Saturday night the camp was all full, besides many in tents and wagons. On Sunday the congregation was estimated at 2,000 people.

The first service was conducted on Friday night by Rev. W. J. Davis, pastor of the Clark circuit, in the form of an experience meeting, and was profitable to all who took part. On Saturday morning the presiding elder, Rev. H. Jewell, arrived and took charge, also Rev. H. H. Watson, of Arkadelphia station and Rev. Joe Miller, of Arkadelphia. Aside from the last three named the preaching force was home talent.

The preaching was good, and was attended by divine power. The results of the meeting, as far as could be seen, were 20 conversions, 15 accessions, and the church membership strengthened and built up. We are arranging to purchase some more land, which will make us about twenty acres. Already we have a large shed, well seated, and as fine water as you will find anywhere. We praise God for his blessings.

GEO. W. LOGAN.
Okolona, Ark.

ATKINS.

We recently closed a very successful meeting here, of ten days' duration, assisted by Rev. John P. Lowry, of Little Rock, which resulted in a general revival in all the churches and 44 conversions and 30 accessions to our church. There was no previous arrangement made for the meeting, not knowing that we would hold the meeting until within ten hours of the time the meeting began, but the Lord was with us from start to finish, and we were all benefited by the meeting. Bro. Lowry is a good revivalist and free from sensationalism, an excellent gospel preacher. He is no egotist, no bigot, but a plain, practical gospel preacher, well acquainted with the Lord Jesus and humanity, and binds all hearts to him as he goes and does not run himself in between the pastor and his people, but is a warm friend to the P. C. and his flock. A safe and good man, full of faith and the Holy Ghost, so you see why he succeeds. We are now in the midst of another revival with our M. E. brethren. We had four professions Monday night and six last night and are hoping and praying and preaching and trusting these are only a preface to a large volume to follow. Pray for us. Yours in Christ,

J. C. WEAVER, P. C.

Notice.

Rev J. S. Nicholson has been appointed preacher in charge of the Amity circuit, in place of Bro. Wilson, who has transferred to the Columbia Conference.

J. A. SAGE.

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

Quarterly Meetings.

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

DARDANELLE DISTRICT, fourth round, J. M. Cantrell, P. E.
September—Dover circuit, 10-11.
October—Prairie View, 1-2; Paris and Roseville, 4-5; Dardanelle circuit, 8-9; Applin mission, 9-10; London circuit, 15-16; Russellville, 16-17; Danville circuit, 22-23; Walnut Tree circuit, 23-24; Gravelly Hill, 26-27; Rover circuit, 29-30.
November—Ada circuit, 6-7; Atkins circuit, 12-13; Dardanelle, 14.

PRESCOTT DISTRICT, fourth round, J. H. Riffin, P. E.
October—Hope, 1-2; Mineral Springs, 8-9; Lockesburg, 15-16; Bright Star at Olive Branch, 20; Rocky Comfort, 22-23; Richmond at Hicks, 25; DeQueen, 26; Chapel Hill at Chapel Hill 27; Nashville at Bingen, 29-30; Washington, 31.
November—Fulton and College Hill, 3; Emmet at Hopewell, 5-6; Spring Hill, 8; Center Point, 12-13; DeAnne at Marvin, 14; Carolina, 17; Prescott, 20-21.

CAMDEN DISTRICT, fourth round, J. R. Moore, P. E.
October—Cargile circuit at Bethel, 1-2; Atlanta circuit at Fredonia, 8-9; Camden station, 15-16; Junction City, 22-23; Lapile circuit, 29-30; El Dorado, 30-31.

November—Hampton circuit at Thornton, 5-6; Fordyce, 6-7; Bearden. at Woodberry, 11 a.m., 8; Harmony Grove at Harmony Grove, 11 a.m., 9; Genoa circuit at Genoa, 11 a.m., 10; New Lewisville, 11 a.m., 11; Buckner circuit at McNeil, 12-13; Magnolia, 13-14; Stephens and Waldo at Stephens, 15; Ouachita circuit, 17; Camden circuit, 19-20.

Let trustees prepare written reports.

HELENA DISTRICT, fourth round, Jno. H. Dye, P. E.

September—McCrory circuit, 3-4; Cotton Plant and Howell station, 3-4; Forest City station, 10-11; Taylor's Creek circuit, 17-18; Vandale and Wynne station, 24-25.

October—Haynes and Millbrook station, 1-2; Oak Forest circuit, 8-9; Helena station, 15-16; Lagrange circuit, 22-23; Clarendon station, 30-31; Holly Grove circuit, 30-31; Turner mission, 30-31.

November—Jerico mission, 5-6; Brinkley circuit, 12-13; Marianna station, 19-20; Cypress Ridge mission, 26-27.

Stewards and local preachers are requested and expected to have their reports ready. P. C.s please invite their attention to this request.

ARKADELPHIA DISTRICT, fourth round, Horace Jewell, P. E.

September—Malvern, 27.
October—Arkadelphia, 2; Benton, 8-9; Alexander, 11; Bryant, 12; Gurdon, 15-16; Dalkirk, 19; Holly Springs, 22-23; Okolona, 29-30.

November—Princeton, 5-6; Murfreesboro, 12-13; Clark, 15; Lono, 19-20; Social Hill, 21.

PINE BLUFF DISTRICT, fourth round, A. Turrentine, P. E.
September—Rowell circuit, 17-18; Stuttgart station, 24-25.

October—Redfield circuit, 1-2; Humphrey circuit, 8-9; Sherrill circuit, 15-16; Kingsland circuit, 18; Gillett circuit, 22-23; Little Prairie mission, 24; DeWitt station, 26; Roe circuit, 29-30.

November—Rison circuit, 3; Sheridan circuit, 5-6; English circuit, 9; New Edinburgh circuit, 12-13; First Church, Pine Bluff, 15; Lakeside, 16; Riverside, 19-20.

"No Trouble to Answer Questions."

The Iron Mountain route and Missouri Pacific railway, with their connections, is the direct line to the Alaska gold fields via either San Francisco, Portland, Seattle or Tacoma. For information address Aug. Sundholm, P. and T. A., Little Rock.

See adv. "Harp of Life."

Agents wanted.

MANY SUFFERERS.

What a Large Number of People are Enduring.
A Distressing Condition in Which Many
American People are Involved---The
Only Way to Alleviate it.

From the Mountaineer, Walhalla, N. Dakota.

The remorse of a guilty stomach is what a very large majority of the people of this nation are suffering with today. It is a well known fact that dyspepsia is a characteristic American disease and it is frequently stated that "we are a nation of dyspeptics."

It is a distressing ailment and because of its many forms is difficult to treat. Sometimes it is the result of improper modes of eating, improper food or mental worry and exhaustion; then again it may be sort of a depressed condition of the body and treatment should be directed to the restoration of the health, without special attention to the stomach. In other instances, the disease is evidently the result of inflammation of the stomach.

Anyone of these conditions produce a lack of vitality in the system, by causing the blood to lose its life-sustaining elements. The blood is the vital element in our lives and should be carefully nurtured. Restore the blood to its proper condition, dyspepsia will vanish and perfect health follow.

For example, in the county of Pembina, North Dakota, a few miles from Walhalla, resides Mr. Ernest Snider; a man of sterling integrity, whose veracity cannot be doubted. He was formerly a resident of Lansdowne, Ont., but removed to the west and is now a prosperous farmer.

For three years he has been unable to do his work because he was ill with dyspepsia. "I became seriously ill about three years ago," he says, and consulted a doctor who gave me some medicine for indigestion. I continued to grow worse and several physicians were called at intervals who gave me temporary relief, but the disease returned with all its accustomed severity.

"The distress after eating made me dread meal time. At times I became so dizzy as to be unable to stand. I had sour stomach, heartburn, palpitation of heart and weak nerves. The doctors disagreed as to the nature of my disease but all agreed that the stomach was affected. I suffered intensely and life was a misery.

"I tried several well known remedies but was not benefited.

"I read in the newspapers articles regarding the wonderful curative powers of Dr. Williams' Pink Pills for Pale People, and finally after some urging on the part of a friend I concluded to try the pills. I purchased six boxes. This was five months ago.

"I had not taken all of the first box before I felt much relief, I continued taking the pills, and after using four boxes I was cured. I have none of those distressing symptoms now, and am completely restored to health, and can do as much work as any of the laborers on my farm. I owe my restoration to health to Dr. Williams' Pink Pills for Pale People and gladly give my testimonial, hoping it may prove beneficial to some persons similarly affected."

By restoring to the blood the requisite constituents of life, Dr. Williams' Pink Pills for Pale People renew the nerve force and enable the stomach to promptly and properly assimilate the food, thus speedily and permanently curing the dyspeptic. These pills are a specific for all diseases having their origin in impoverished blood or disordered nerves. They contain every element requisite to general nutrition, to restore strength to the weak, good health to the ailing. Physicians prescribe them, druggists recommend them and everywhere the people use them.

HOSIERY!

School days near at hand! Our hosiery department, anticipating the demands of the army of school children, provided a line of children's hose unsurpassed in the world's market. To introduce the new line we will offer on Monday and Tuesday, a fast black, seamless child's hose, at only 5 cents.

Three pairs to a customer, sizes 5 to 9. This only to bring you to our hosiery counter where we will offer our two Bicycle Hose; heavy, imported, seamless, boys' spliced heels and knees—wears like iron.

No. 1 is ribbed, fast black, heavy weight, sizes 6 to 8.

No. 2 the extra heavy, both seamless and adapted for American boys, healthy and strong, who play hard, sizes 7 1-2 to 10. Both at 19 cents a pair.

Misses' Hose—Fast black, seamless, single thread finish, medium weight, sizes 5 1-2 to 9, at 15 cents.

Boys—Heavy 1x1 ribbed, fast black, full seamless, double knees, heels and toes, at 15 cents.

Children's—Fast black, seamless, medium weight, a good hose for school purposes, at 10 cents.

JOE P. QUINN DRY GOODS CO.,
Third and Main Streets.

Missions.

Difficulties in the Way of Mission Work in China.

In the prosecution of any great enterprise, a factor of the very first importance is to know the difficulties in the way, the obstacles to be overcome. This is necessary in order to provide the means by which the difficulties may be met. Failure to grasp this fundamental principle brings disappointment, discouragement and disaster to many schemes that might otherwise have been crowned with abundant success.

The difficulties in the way of the evangelization of China are neither few nor small, and we can do no good in the cause of missions by unduly minimizing them. We are bound to meet these difficulties, sooner or later, and if a clear apprehension of conditions gives us an intelligent foresight and inspires us with a settled purpose to overcome all obstacles, no matter how great, the battle is already half won and success is assured.

Let us, very briefly, note a few of the difficulties to be encountered in mission work in China. I can do but little more than give a list of the most important. An adequate discussion of any one of them would more than fill the space allowed for this paper.

1. First we may note the magnitude of the work to be done:—We are to preach the gospel to 380,000,000 people scattered over a country as large as the continent of Europe, more than 5,000,000 square miles in extent. Allowing one missionary to 40,000 persons, we must have nearly 10,000 missionaries to reach all the people of this generation in China. These 10,000 missionaries, men and women, must go everywhere throughout that broad domain, over its mountains and plains, across its rivers and lakes, into its cities and villages, preaching the word. From this single standpoint of magnitude, in area, numbers, and distances, the evangelization of China is the most stupendous work that the Christian church has ever undertaken.

2. The second great obstacle that may be noted is the pride of the people in their own civilization and their supreme contempt for everything foreign:—They have a civilization confessedly of a higher order, whose authentic and unbroken history covers a period of more than 4,000 years. They had an extended knowledge of letters, of agriculture, of architecture, and of many of the arts of civilized life, long before our ancestors had emerged from barbarism. Indeed they were wearing silks and satins of their own make when our Anglo-Saxon forefathers were clothing themselves in skins and subsisting on the products of the primeval forests.

The names of a long line of illustrious names of state-men, soldiers, philosophers and authors adorn the pages of their voluminous literature. An aristocracy of letters rules the land. A system of government, complete in all

its details and based upon a series of civil service examinations that excite the wonder and admiration of the student of Chinese institutions, has been in existence for ages. This system modified it is true, in the onward progress of events, by influence both internal and external, yet, has remained practically the same and has served to keep the country intact through all the centuries of its existence.

Isolated as they have been by their geographical position from contact with all but interior nations, the Chinese have very naturally long since come to regard themselves as the depositories of all learning and civilization. They look with supreme contempt, therefore, upon everything coming to them from outside nations, and regard our attempts to teach them anything as preposterous in the extreme.

3. The deep rooted suspicion:—The Chinese are full of suspicion as to our motives in coming among them. They think we must be agents of our governments and come to China to spy out the land and gain the hearts of the people by making converts to Christianity of them, so that the foreign governments may come in and take possession of the country. They suspect of kidnapping women and children to send to foreign countries for sale. They accuse us of gouging out the eyes of the dead with which to make lenses for photographic cameras, or for use in refining silver. Moreover, they think that whatever good we do in the way of hospitals and schools is in order to store up merit for ourselves in the next world. They scout the idea that we come among them from disinterested motives to preach to them the gospel of love.

4. Their religious beliefs and heathen superstitions:—(1.) Ancestral worship is the real religion of the Chinese. This is an exaggerated form of filial piety which enjoins children to offer sacrifice, such as food, paper clothing, paper money, etc., to the spirits of dead parents and ancestors, for three or four generations back. The whole Chinese system of civil and social order is founded on filial piety, and when we go to them preaching against ancestral worship they look upon us as anarchists, pure and simple. This ancestral worship is by far the greatest difficulty we have to overcome, so far as the religious beliefs of the people are concerned. (2.) There are many devout believers in idols and these find it difficult to understand the possibility of worshiping God without some kind of an image before them. (3.) Superstitions, infinite in number and most absurd and ridiculous in character, so completely fill the minds of the people that the clear light of the truth is either altogether shut out or is so distorted and refracted as to make an infinite variety of color and shade in the minds of those to whom the gospel is preached.

5. Dealings with foreigners:—The buccaneering exploits of the Dutch and Portuguese along the coast of China in their earlier ef-

forts to open up trade relations with the country, have filled the people with suspicion and hatred. The opium trade, practically forced upon them by the English is, and will long continue to be, a never failing source of prejudice. The people, utterly ignorant of geography, look on all foreigners as coming from the same country and professing the same religion. Europeans and Americans, Roman Catholics and Protestants, merchants and missionaries, are all alike to the Chinese. They cannot understand, therefore, how it is these foreigners, who have forced the opium trade upon the country, come to them preaching the gospel of the Saviour of men and exhorting them not to smoke opium. This is, to their minds, proof positive of the rankest hypocrisy and indicates some deep laid scheme for the capture of the country.

The present scramble among European powers for Chinese territory greatly increases their hatred and distrust of all foreigners.

6. The immoral lives of many of the foreigners in the treaty ports.

The open licentiousness, gambling, horse racing, drinking and disregard for the Sabbath, of many Europeans and Americans in Shanghai and other treaty ports in China, contradict our claim for Christianity and furnish entirely satisfactory proof to the unbelieving Chinese that the doctrines of their ancient sages are quite equal if not superior to Christianity.

7. The sin and worldliness of the people:—This is, after all, the greatest obstacle in the way of Christianity in China, as it is the greatest in every land under the sun. For human nature is the same everywhere, no matter what may be its environments, and the human heart everywhere is naturally opposed to Christianity. The very name of Jesus raises antagonism in the minds of unrepentant men the world over. In our preaching to heathen audiences in China no other name for the God we worship excites the ridicule, the scorn, the hatred, that the name of Jesus does. This is the name that the devil and all his host hate the most.

The same base passions, fleshly lusts, covetousness, selfishness, evil tempers, pride, etc., rule the Chinaman's heart as rule in the hearts of sinful men all over the world. The same palliation of sin, the same indifference to the need of the Saviour, the same forgetfulness of God and his law, characterize alike heathen Chinese and unsaved men in Europe and America.

Pride in an ancient civilization, idolatry and superstition, and even ancestral worship, yield, more or less easily, to argument. But it is impossible to argue sin out of a human heart and life, either in China or America. Nothing but the power of God can break the power of sin in the soul and deliver men from its deadly bondage. Hence it will be seen that in the last analysis the chief difficulties in the way of Christian work in China are the same as those in America,

and the same dependence upon the Almighty Spirit of God is requisite in the one case as in the other.

There are also a good many minor trials and tribulations that the missionary has to endure in the prosecution of his work. As, for instance, the study of a difficult language, bad climate, unsanitary conditions, race antipathies, and separation from home and friends. But these are hardly worth naming in connection with those above mentioned, and are, indeed, a part of that discipline which is so necessary in order to produce good workers. If we had no trials we could get no strength.

But we must not be discouraged by this rather formidable list of difficulties. In the Pennsylvania school for the deaf and dumb in Philadelphia, where the children are taught to speak by observing the motions of the vocal organs of the speaker, I saw a motto hanging on the wall which said, "Obstacles are things to be overcome." So, instead of being appalled at the magnitude of the task we have undertaken in China, let the knowledge of the difficulties only stir us up to redoubled energy, so that we may speedily put forth the effort that is necessary to overcome them and do the work that our ascended Lord has commanded us to do.

Christianity is already triumphant in China. Eighty thousand Christians, more than half of them gathered into the church in the past ten years, attest the power of the gospel to overcome all obstacles, and are but the earnest of a mighty victory that is sure to crown the efforts of the 3,000 missionaries now in the field and of the many more that are continually joining them in the glorious work.

A. P. PARKER.

A Proud Methodist.

LITTLE ROCK, ARK., Aug. 16, 1898.
Editor of Printers' Ink:

In your issue of August 10, on page ten, the Fort Smith Elevator claims largest circulation in State. You have a guarantee the ARKANSAS METHODIST has the largest circulation, and we stand ready to make your guarantee good. The Elevator's statement should be modified.

GODBEY & THORNBURGH,
Publishers Arkansas Methodist.

In the September issue of the American Newspaper Directory for 1898 the ARKANSAS METHODIST has credit for a bona fide average issue during 1897 of 11,000 copies as against the Fort Smith Elevator's actual average of 6,577 for the first half of the same year.—[Ed. P. I.]

From Printers' Ink, August 31, 1898.

Success—Worth Knowing.

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.

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.

Our Church at Home.

CHAPEL HILL.

Have held two very successful meetings; the church greatly revived and several conversions, and some family altars erected. We give all the praise to God. Have three other meetings to hold.

W. T. LOCKE.

Aug. 29.

FAYETTEVILLE.

We are holding a fine tent meeting here; began on Saturday night. On Sunday we had fine interest. Outlook good for a great meeting. Bro. John B. Andrews is assisting me. Prospects good for a new church.

H. HANESWORTH.

Aug. 29.

CHERRY VALLEY MISSION.

About five miles southeast of Cherry Valley we have an appointment called Pleasant Hill. The Baptist and Methodist people worship there together, and have for several years. They hold their meetings together and work together as a band of Christians. Last night we closed an eight-days' meeting there; we had a glorious revival; about twelve conversions, ten received into our church, and several joined the Baptist Church. At the close of the meeting, Bro. Kernodle got up a pounding for both preachers. May the Lord continue his blessings upon the Pleasant Hill people.

J. M. WILLIAMS.

Aug. 29.

AT MIDDLEBROOK.

I have just closed my second protracted meeting. The first at Union, where we were bothered much with rain and the house being too small to hold the people. Had four conversions and four accessions. Bro. Yarber, of the Baptist Church, assisted us, this being his former home. God bless him.

On Aug. 11th we began a meeting at old Siloam church, about half way between Maynard and Middlebrook, which has the honor of being the first church in Randolph county. In the cemetery here rest several preachers—old Bro. Toy, Larkin Johnson and old Father Robertson are among the number, and during the meeting Aunt Renia, wife of Bro. Robertson, was laid by his side, Brother Spence conducting the services, and the same day one of her grandchildren was also buried. I was assisted in this meeting by Revs. Spence, Johnston, Bowen, and C. F. Williams of the Free Methodist. Revs. Bowen and Williams did the most of the preaching. The Lord was with us from the first service to the close, and when the benediction was pronounced at the close of the last service they were shouting in the house and out in the yard. The church, though large, would not hold all the people; several were converted in the yard. The meeting resulted in twenty-five regenerations and twenty-three accessions, two infants baptized. I kept the count by this kind of a proposition: "You who have been born of the Spirit and are new creatures in Christ, and have the

RADWAY'S PILLS,

ALWAYS RELIABLE, PURELY VEGETABLE.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse, and strengthen. RADWAY'S PILLS for the cure of all disorders of the stomach, bowels, kidneys, bladder, nervous diseases, dizziness, vertigo, costiveness, piles,

Sick Headache,

Female Complaints,

Biliousness,

Indigestion,

Dyspepsia,

Constipation,

and

All Disorders of the Liver.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all of the above named disorders.

Price, 25c per Box. Sold by Druggists, or sent by mail.

Send to DR. RADWAY & CO., lock box 365, New York, for book of advice.

HUGHES' 'OLD RELIABLE.'
TONIC. Cures Chills SURE.
Druggists Have It.

50c & \$1.00 Bottles.
ROBINSON, PETTET CO., Incorporated.
Louisville, Ky.

A White Negro! would be quite a curiosity, but not as much so as the **Afro-American Encyclopedia**, which contains over 400 articles, covering every topic of interest to the race, by more than 200 intelligent colored men and women. The unanimous verdict of over 50,000 colored readers is that it is beyond all comparison the best work the race has produced. Every colored family wants a copy. Agents are having a harvest of sales, and are getting the largest commission ever offered. Exclusive territory. Write for terms. J. T. HALEY & CO., PUBLISHERS, 316 Public Square, Nashville, Tenn.

witness of the Spirit bearing witness with your spirit that your sins are forgiven, come forward and shake hands with me." No one was counted who did not take this proposition. Twenty-three joined the church, after being charged that if they were not in full sympathy with our church and did not like its vows and rules, they were not wanted. It was a great meeting. Old men say it was the grandest meeting in their recollection.

Christian holiness was not neglected; the converts claim their sins are all gone, so I don't think they will need the second blessing. My wife has been quite sick the past week, which has kept me at home. I am also recovering from a severe attack of congestion. Glad to say our health is improving.

J. R. EDWARDS.

Aug. 22.

If You Lack Energy

TAKE HORSFORD'S ACID PHOSPHATE

It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a medicine, a food and a delicious beverage."

Piles

DR. WILLIAMS' INDIAN PILE OINTMENT Is a sure cure for BLIND, BLEEDING and ITCHING PILES. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cents and \$1 per box. WILLIAMS MFG CO., Props., Cleveland, Ohio.

The Branham & Hughes School, Spring Hill, Tennessee. A High Grade Training School for Boys.

Full courses in classics, Modern languages, Mathematics and English. Thorough preparation for best colleges. Entrance into Vanderbilt University on certificate. Health conditions unexcelled. No saloons. Home Influences. Fall term begins August 24, '98.

MARTIN COLLEGE for YOUNG LADIES,

The Scholastic Year Begins September 7, 1898.

Location—Celebrated for its beautiful scenery and climate. Equipment—\$80,000 invested in grounds and new buildings admirably adapted to school purposes; permanent endowment fund, \$30,000.

Faculty—Composed of scholarly and experienced teachers, educated at Vanderbilt, Cornell, Paris, Harvard, Dresden, Leipzig, Berlin, London.

Work—Thorough and standard of scholarship high. Aim of the college is to afford young women the highest moral and intellectual culture, and at the same time to perfect and preserve every characteristic of a complete womanhood. Catalogue sent on application.

D. W. DODSON, President, Pulaski, Tenn.

HENDRIX COLLEGE.

A Christian College for Young Men, Not a Theological Seminary.

Its Purpose, the Making of Men.

Curriculum modern and comprehensive. Work, thorough and honest. Elective courses leading to four degrees. Commercial Courses, Preparatory Department in the College, also Preparatory Academy at Orchard, Ark.

Splendid Library and Reading Room. Location, Beautiful and Healthful. Surroundings, Moral and Elevating. Expenses low.

Send for new and enlarged catalogue. Address

Pres. A. C. MILLAR,
Conway, - - - Ark.

GALLOWAY COLLEGE —AND— Conservatory of Music.

The largest college for young ladies in Arkansas, and one of the largest in the South or West.

This popular college has 25 teachers and officers; has 300 pupils; commodious buildings, capable of accommodating 175 boarding pupils; both main building and annex are heated by steam.

The Course of Study

Is more extensive than that of most schools for girls; the teachers of the literary department have been carefully selected from the graduates of the best schools of America.

THE DIRECTOR OF MUSIC

And his corps of assistants are from the best conservatories of the country. Teachers of Elocution and Physical Culture full graduates of the Emerson School of Expression.

Director of Art Department best training in Europe and America. Health record phenomenal. Moral influence that of a Christian home.

Next Term Begins September 15, 1898.

Now is the time to apply for rooms. Write for information.

C. C. GODDEN, Pres.

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.

SIBLEY: Amanda T., wife of T. M. Sibley, and daughter of A. J. and Mary A. Stroud, was born in Independence county, Ark., December 25, 1856, and died in Huntington, Ark., July 26, 1898. She was married to the writer October 9, 1873; professed religion and joined the M. E. Church, South, in 1875, at old Bethesda Camp-Ground. She was a model Christian and lived a holy Christian life. We trod life's weary path nearly 25 years together. I never knew a purer hearted Christian. To know her was to love her, as many will testify. She lingered with consumption for three long years, but bore her affliction with Christian faith and hope. At the last moment she clasped her hands and said: "Glory! Glory! Glory! Bless God, I will soon be at home." She was the mother of ten children, three of whom preceded her to the better land. Mamie, the sweet babe of three weeks, preceded its mother ten days. She leaves a husband and seven children, an aged mother, one brother and three sisters to mourn their loss. Farewell for awhile.

HUSBAND.

BAHNNER: Bro Otto Bahnner, one of the most faithful members of the Gainesville circuit, was born in 1847, and died August 14, 1898, at the hospital in St. Louis, of cancer of stomach and liver. His remains were brought to Gainesville and buried. The former pastors of this circuit can testify to the faithful, consistent walk of Bro. Bahnner. A few days before he died, I visited him and talked and prayed with him and left him happy and rejoicing in the hope of a glorious immortality. He is at rest. He leaves two sons to follow him to glory. Gustavus, his oldest, is a Hendrix College student, and the youngest—of five or six, is left with an aunt. Bro. Bahnner's wife preceded him to glory five years, and he constantly looked forward to the reunion with her. He was the Secretary of our Epworth League and had served as a steward for many years. As a pastor I shall miss him very much. The entire community suffers loss by his death. May we all meet in the "sweet by and by."

L. C. CRAIG.

Gainesville, Ark.

CLARK: J. Ceylon Clark was born in Big Rapids, Mich., June 17, 1888, and died in Millville, Ark., August 15, 1898. Ceylon, as he was generally called, was rather a delicate child all his life, as gentle and refined in his manners as a girl. Being the youngest child and the only boy, he was more or less a pet, not only with the immediate family, but with all the friends and neighbors. One and all seemed to admire his gentle, unassuming ways. His father being away from home much of the time, and his only sister off attending school, little Ceylon was mamma's daily companion, and to be with her was his chief delight. He never seemed to care much about the company of other little boys, but was fully satisfied to be with mamma and his books and toys. He was anxious to unite himself with the church, and had he been spared would doubtless have attached himself to same. He went very regularly with his mother to Sunday-school and seemed to take great pleasure in the study of his lessons. He was sick a few weeks with typhoid fever, and shortly after the fever was checked, he was taken with a violent hemorrhage, and soon fell asleep on Jesus. He has gone to that beautiful land of the blest, and will be watching and waiting for papa and mamma, and his dear sister, at the gates of that city whose founder and builder is God. May the blessings of our heavenly Father be upon all the

loved ones, and may they all meet little Ceylon where parting shall be no more.
A. M. ROBERTSON.

BAKER: William Percy, the little baby boy of R. W. and R. E. Baker, was called home August 1, 1898. Little Percy was born May 29, 1897. He had just learned to walk and talk, and every day twined himself closer round our hearts, and now we feel that they are broken. Only two short years ago we had to give up our sweet little girl, Nellie V. Oh! how we miss them. But we know they are in heaven, safe from all trouble and sorrow, and where there is no more pain nor separations, and in heaven we hope to meet them.
PAPA AND MAMMA.

GREEN: Cora was a beautiful girl just budding into noble young womanhood when the angels came and bore her soul away to the bosom of her father above. She was the daughter of our Brother and Sister J. A. Green, of Fort Smith, Ark., and about her clustered many a parental joy and hope. She was born in Tennessee May 3, 1884, and died August 19, 1898, after several days of intense suffering. Several hours before her death she underwent an operation for appendicitis and her serenity and fortitude when approaching the eternal shores were indeed beautiful. She possessed a lovable disposition, and was remarkably matured in mind and affection for one of her age. She was as thoughtful and conservative as a grown person and her beautiful character won for her many friends and admirers. A few months ago her favorite aunt died, and when Cora, with her natural vision, had ceased to see, her spiritual eye beheld the scenes of the glorious beyond, and she exclaimed, "O Aunt Laura," as if the spirits of the two had rushed into each other's embrace. In her sad death the home has lost a gem indeed, the Sunday-school a model scholar, and the world a shining mark. The parents, while grief stricken, should find consolation in the fact that their deceased loved one so lived as to leave behind the fragrance of a beautiful life.

P. O. FLETCHER.

SHELL: Mrs. Elizabeth A. Shell was born in Henry county, Ga., March 5, 1846. After a long and painful illness, died in Little Rock, Ark., August 8, 1898.

Sister Shell (nee Lamb) was married to R. B. Shell October 25, 1860, in Fayette county, Ga. At about the age of 12 years she professed conversion, joined the M. E. Church, South, and lived a consistent member till the end. To Bro. and Sister Shell were born seven children, three of whom are living: Mrs. Mary L. Park, of Tampa, Fla., Chas. R., and Miss Lillian Pearl, of this city. Four went before her into eternity, three children, a fond husband left to mourn, but not as those who have no hope.

Her suffering was great in her last long illness, but she bore it patiently, and her faith in Christ was strong to the end. The writer talked with her frequently in regard to her future hope, and she would praise God and say, "All is well, ready to die, but willing to live." She loved her family, and was ever ready to sacrifice and minister to them. She was so solicitous about the spiritual welfare of each, and frequently said to the pastor, "I think you will receive my last child into the church." May God grant it! Sister Shell is gone, but her faith in God and sweet experience will live with us.

JAMES THOMAS.

MURRELL, Rev. H. H.: On Friday morning, August 5, 1898, in Poinsett county, Ark., was the glad day that freed him from a long suffering life and permitted him to join the heavenly orchestra around the Master's throne.

He was born in Adair county, Ky., in 1821, and lived many years in Union county, in that state, emigrating to Missouri, and two years ago he moved to Arkansas. He was converted and joined the M. E. Church, South, at the age of 15 years, and was called into active service in the church immediately after his connection therewith, and never failed to make all the use he could of his God-given power to pray when called upon to point the mourner in Zion

to the solace of his sorrow. Being an excellent singer and possessing a soul full of love to God and man he was a power for good. He was licensed to preach at the age of 20, and it was his intention to join the traveling ministry, but his health would never permit; however, he was always a faithful watchman in the local ranks. The writer has not the data of his reception and ordination as a local elder in the church, only know that he was ordained by Bishop Bascom and was truly faithful to his vows to his latest breath. He told the writer a few days before he left us that he never swore an oath or used a by-word, or any language whatever profane, never was arrested for anything, never was censured for any misconduct in any way in church or state and the only regret he had now in the closing of his long and checkered life was that he had not lived a better Christian than he had, and before the conversation ended was shouting and praising God for the comforting influence of that holy religion that had borne him up under all of his adversity and brought him out more than conqueror.

Rev. E. N. Bickley preached his funeral sermon from the words of Job: "If a man die shall he live again?" and the answer by David in the 119th Psalm. We laid his body to rest in the graveyard at Claunch's Chapel to await the first resurrection after the trump shall sound and the dead shall awake.

J. H. ALLEN.

WILKES: Mrs. Emma Wilkes was the daughter of Judge W. G. and Mrs. Rebecca Wilson, of Sulphur Rock, Ark. She was born August 19, 1874, and was brought up under the influence of a Christian home and community. She was converted and joined the M. E. Church, South, August 18, 1885, under the ministry of our sainted Rev. E. M. Baker. The work of God's servants do follow them. She was gifted with a strong mind and untiring perseverance, and after finishing the common school course, she became a student in the Sulphur Rock High School, and after three years of student life in this school she became a teacher in the public schools of Independence county, which vocation she filled with credit to herself and to the profession.

On November 21, 1897, she was happily married to Prof. John A. Wilkes. A couple, bright, intellectual, cultured and Christ-like in character, they had highest hope of future usefulness. But alas! our earthly hopes and prospects fail. Sometime in June, Sister Wilkes was taken sick with gastritis, and lingered till July 27, at 3:30 o'clock in the morning, when she breathed her last. Her suffering was intense, but she retained consciousness to the last, and when relatives and friends were weeping, she was unalarmed and spoke composedly and said, "I am not afraid to die; I don't feel like weeping." And so she passed away in complete and implicit trust in her Saviour. The dark hour came. She left earthly friends, but she was not alone. The Holy One, who will not forsake us, attended her, and the light of God's sun illuminated her passage from earth to her home in the skies.

W. F. WALKER.

KING: Elias D. King was born in Guinette county, Ga., in 1818; joined the M. E. Church, South, in 1835; was married to Miss Amanda Douglass in 1841; moved to Clark county, Ark., in 1858; thence to Bradley county, Ark., in 1861, from whence he ascended into glory June 5, 1898.

Bro. King lived a true and devoted Christian in the Methodist Church for sixty-one years. He was strong, both physically and intellectually, but more than strong spiritually; he was a power. Bro. King was a singing master, but seldom used a book in revivals; he was able in prayer and had been an exhorter in our church for twenty years. He was a great revivalist. Many of the preachers and people of Palestine circuit remember kindly the sweet songs, earnest prayers and exhortations he has made in their meetings. Bro. King would pay as well as pray. His home was his preacher's home; he was the preacher's friend all the way. Nothing he had was too good for his preacher. We visited him a few times this year

before he died, and found him a cheerful and devoted Christian, a patient sufferer and a strong counsellor, even in his extreme old age.

We preached his funeral on the third Sunday in August at Spring Hill Church, to his loving wife and two daughters, and a host of many friends, whose tears flowed freely in memory of him whom we had learned to love and appreciate. We would say to the bereaved family and friends, live faithful and we will soon meet our dear brother where there shall be no more sorrow, crying, nor pain, and God shall wipe away all tears from our eyes, and there shall be no more death.

S. W. RAINEY.

Simpson, Ark.

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THE ARKANSAS METHODIST.

WEDNESDAY, SEPTEMBER 7, 1898.

EO. THORNBURGH, Business Mgr

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

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"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.

Laying of Corner Stone.

The corner stone of the First Methodist church was laid at 10 o'clock this morning, services being conducted by Dr. J. E. Godbey of Little Rock. Owing to the fact that so many of the business men of the city desired to be pres-

ent, the address was postponed until 3 p. m tomorrow, when it will be delivered by Dr. Godbey.

The articles deposited in the cornerstone were as follows:

Bible, book of discipline, ARKANSAS METHODIST, League Worker, first check given to the building firm, consisting of \$1, given by the little daughter of Mr. Cambell Bell; names of the official board of the church, building committee, contractors, Little Worker, a sealed letter written by J. K. Malone, and last but not least by any means a copy of the Evening News. A large crowd were in attendance.—Jonesboro News.

Galloway College will be full this year. Most of the rooms are engaged. Those who intend coming and have not made their arrangements would do well to notify me at once. We are sparing no pains to make this a Christian home for the girls of Arkansas. Students coming from the South and on the Fort Smith road, can come on the cannon ball, which leaves Little Rock at 8:25 p. m., as arrangements have been made with the train to stop at Kensett on the

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