

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Business M'gr.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

One Year, \$1.50.
To Preachers, \$1.00.

VOL. XVIII.

LITTLE ROCK, APRIL 5, 1899.

NO. 14

GALLOWAY DAY—SUNDAY, APRIL 9, 1899.

Every pastor within the bounds of the three Annual Conferences of the Methodist Episcopal Church, South, in the State of Arkansas, is requested and expected, on said day, to take a collection for the purpose of rebuilding

GALLOWAY FEMALE COLLEGE.

If it cannot be done on that day, then at as early day as possible after said date.

Let every congregation do its duty in the premises and great results will be obtained.

Forward all collections at once to L. E. Moore, Secretary of Board of Trustees, at Searcy, Ark.

W. C. RATCLIFFE,
Pres. Board of Trustees.
C. C. GODDEN,
Financial Agent.

Galloway Day.

To Pastors of the Little Rock District: Next Sunday is Galloway Day. Let it be observed in every church in our district where there is a congregation of any character. Galloway College will be rebuilt at Searcy, and we must do our part on this, Galloway Day. I trust each charge will get a handsome sum in cash, besides good healthy subscriptions to be paid later. Send cash to Dr. L. E. Moore, Searcy, and report amounts to me.

JAMES THOMAS, P. E.

Galloway College.

Galloway Female College must be rebuilt. Hendrix and Galloway are the two connectional colleges of the three Conferences of Arkansas. After they were erected the brethren of the Little Rock Conference concluded the one at Arkadelphia was needed to do a special work. It now appears that some have changed their minds, and advocate centralization in order to put at rest disquieting elements. Many of the friends of Arkadelphia College are not ready to concede the position assumed by the president of its Board of Trustees. Because to do so would admit our responsibility in creating the "disquieting elements."

It does seem a most unreasonable thing to admit the responsibility of a mistake, and then demand that an innocent party shall pay the penalty. It does appear a most inconsistent thing to advocate disturbing measures, and then pose as the champion of peace. It may be that collections for Galloway would jeopardize Hendrix. But that claim, to be effective, must come from those who have, in the past, exercised the same jeal-

ous care for this most worthy institution. If, in the present emergency, the Executive Board of Galloway College were to borrow \$2,300 for rebuilding, could we correctly say, "there is practically no debt?" Shall we then accept a \$23,000 debt on the school at Arkadelphia. The holders of that debt might be exceedingly willing to transfer it to the church. Yet the only proposition made is to turn this property to us as has been offered by "Methodist," who is, in reality, one of the trustees, and who has published his offer in the Gazette to the effect that we can get this property by assuming a debt of \$23,000. Such is his direct statement.

It is claimed that we are under no moral obligation to rebuild, because in the contract with Searcy, the church never agreed that if burned it should be rebuilt. If the citizens of Searcy had insisted on such condition in the contract with the church, it would have been resented as an insult to our honor.

It is insisted that in dealing with conditions, the church is to be ruled by sense, not sentiment. If anyone has been ruled by sentiment, it is certainly some one who failed to object in the conference when it was resolved to rebuild, and whose after objection is the echo of a local interest. It is not believed the church is ready to yield the sentiment of equity to the sense of greed. It will be a sad day when the general impression is created, that we hold ourselves in readiness to take advantage of quibbles, to "drive a sharp bargain," without reference to rights belonging to others. This would forfeit our claims to public respect and confidence. The people of Searcy put into Galloway College \$25,000, upon the condition that the three conferences build and maintain a female college in their town. The condition was accepted. The property was deeded to the church. We have exercised control. The building was burned.

We received the insurance and applied to liquidation of our indebtedness. Without a dissenting voice, the Little Rock and White River Conferences directed the Board of Trustees to proceed without delay to rebuild. Such terms were made with citizens of Searcy as will enable us to rebuild and equip for an amount much less than the original debt. This may leave room for captious criticism, but, certainly, no financial reason for not rebuilding Galloway College. On the 21st of March, the joint meeting of the Educational Boards unanimously agreed to

leave an open field for the financial agent of Galloway to push a vigorous campaign. A financial agent is in the field. All this is in obedience to conference and authorized action. Upon the basis of existing contract, Bishop Galloway has visited several points with encouraging results, and proposes to return and continue the work. The second Sunday in April has been appointed for special collections throughout the State for rebuilding. The demand is urgent. It is not believed the seventy thousand Methodists of Arkansas will turn aside from due consideration of the foregoing facts, and be controlled by the view of one, who for local reasons, and in utter disregard for conference actions, would appear in a critical hour as an obstructionist.

J. R. CASON.

A Query.

DEAR DOCTOR GODBEY:—Inasmuch as the Little Rock and the White River Conferences authorized the Board of Trustees of Galloway Female College to proceed to rebuild the college on its old foundation at Searcy, and the Arkansas conference, which is equally with the other two committed to the enterprise, has had no opportunity to speak; and inasmuch as the Galloway Board has actually entered upon the work of rebuilding, under a renewed pledge of good faith with the people of Searcy; and inasmuch as, in view of the foregoing facts, the question of relocating Galloway College is not an open question, please allow me to inquire why the ARKANSAS METHODIST has permitted the question to be opened in its columns. Is it not especially unfortunate that a wrangle should come up just before the collections for Galloway College are to be taken all over the State on the day named as Galloway day?

As regards the source from which the objections to rebuilding come, we have only to say: It may be true that we have too many schools, (but more work and less war would fill them all) and it may be true that there are disquieting elements in the general educational situation, but a man must close his eyes to the whole history of the case to be able to believe that our good brethren down at Arkadelphia are the proper parties to raise such a cry, and especially so when they propose to ask us to give up \$30,000 at Searcy and assume an indebtedness of anywhere from \$23,000 to \$25,000 at Arkadelphia, in order that the waters may become calm, while on the other hand we must abandon

immediate plans by which we may reasonably hope to pull through at Searcy with very little, if any, indebtedness. Who built the last of these now too numerous schools? Who troubled originally, and who is seeking to trouble now, our educational waters? If this were a question affecting merely the internal interests of the Little Rock Conference, into which I have so recently come, modesty would demand that I should be silent. But since it affects the interests of the whole State and an enterprise to which I have stood pledged throughout all its history, I shall ask to be heard thus far. The Editor may have had good reason for permitting this discussion; if so, it is due both to himself and to his constituency that the reason be given.

JAS. A. ANDERSON.

Brother Anderson has asked a question which has doubtless arisen in many minds.

This paper regards the location and building of Galloway College as settled by proper authority and withal, settled wisely. The Board had the facts all before them, and, bating all questions of moral obligation, have acted wisely from the financial standpoint. With \$30,000 of property at Searcy at present valuation, \$25,000 more will give us something far better than the same amount can secure elsewhere.

It will be the common judgment of our preachers and people no doubt, that we shall have nothing but strife if we do not follow conference action.

Yet the circumstances of the case did not seem to this editor to justify closing the columns of the paper against the objector. We had advised with others that the time for objections had past and they concurred with our views.

The article referred to was sent us by a member of the Editorial Committee. He understood our views and knew what we would advise. Our advice was in no way asked. The communication was accompanied with a statement of resolve to be heard, if not through the columns of the METHODIST, through other channels. It seemed better, in view of this, to let the brother be heard.

The brother is responsible. He can take care of himself, and his brethren will judge of the ground and propriety of his objection to a forward movement raised at this juncture.

Educational Notes.

Prof. Edward Rod, the French writer, will give a series of lectures at Harvard, Yale, Princeton, Columbia, Cornell, and other universities.

Mrs. Irvine will resign the presidency of Wellesley College at the end of the present session. Her successor has not yet been chosen.

A full-sized locomotive has been placed in the laboratory of Columbia University, and will be used in giving instruction in practical engineering. It was presented by its maker.

Prof. J. D. Benedict, of Ill., has been appointed superintendent of schools in Indian Territory, at a salary of \$3,500, under the Curtis law.

Mr. P. D. Armour, of Chicago, has given \$750,000 more to the Armour Institute. This makes \$2,250,000 which he has given to this one school.

Doane College, Nebraska, is seeking to increase its endowment from \$60,000 to \$150,000.

"Country towns suffer from the poor equipment of their schools. It is not alone in the poor pay of the teacher, but in the general inferiority of opportunity. This is relatively lower and lower in the country town. The State sets the standard for education, and this is often beyond the reach of poor towns. The State must come to the assistance of such communities, and should help by direct appropriations to such an extent as is needed."—Writers in Journal of Education.

The next meeting of the National Educational Association will be held in July, at Los Angeles, California. The trip will be delightful for the teachers of the East.

The Art of Teaching, by D. Salmon, (Longmans, Green, and Co., Publishers, New York), is a concise, clearly written book which teachers may read with great profit. The first chapters treat General Principles, Order, Attention, Discipline, Oral Questioning, and Object Lessons. These are followed by discussions of the best methods of teaching Reading, Spelling, and other branches. The last chapter, on the Education of Infants, should be read by parents as well as by teachers.

Oberlin College and Mt. Holyoke College, though among the younger American colleges, have sent out three hundred women who have become missionaries. The spiritual life of these institutions has been very high.

The Summer Conference for students of the South will be held at Asheville, N. C., June 16-25. It will be addressed by Robt. E. Speer, Prof. W. W. Moore, John R. Mott, Dr. W. R. Lambuth, and Rev. R. J. Willingham. These Conferences have been very helpful to the colleges by preparing the spiritual leaders for effective work.

Of the 1500 student volunteers in Great Britain, 496 have already entered the foreign fields.

Two thousand students attended the "Day of Prayer" service, Feb. 12, at the University of Edinburgh.

Eighty were converted as a result of that service.

The students of Knox College, Canada, contribute annually \$3,000 for missions, and during the summer vacation carry on home mission work at twenty-eight points.

The faculty and students of McMaster University, Toronto, spend one day each month in the study of missions. All regular class-work is suspended on that day, and the large attendance of students and professors shows full appreciation of the subject.

The Nation's Curse.

Rev. H. H. Abrahams, agent of the Anti Saloon League, has served notice upon all the saloons of Des Moines, Iowa, to close by April 15, on the ground that they have not complied with the law adopted by the last legislature, which requires that a petition of consent must be obtained by 65 per cent of the voters at the last election, and permission given by the Board of Supervisors before a saloon can be opened.

It will be remembered that our Washington correspondent, in a recent note, stated that the anti-canteen bill was likely to be so construed as to allow men who were not soldiers to sell liquors in the camps. This seems to have been a misapprehension, as the following from our exchanges will indicate:

THE ANTI-CANTEEN LAW IN FORCE.

Secretary Alger has promulgated the anti-canteen law recently passed almost unanimously by congress, on motions of Congressman Johnson and Senator Hansbrough, both of North Dakota. As a help to enforcement of the law, everybody should know exactly what it is, especially in communities where soldiers are located. The law is as follows: "No officer or private soldier shall be detailed to sell intoxicating drinks as a bartender or otherwise in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort or on any premises used for military purposes by the United States; and the secretary of war is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect." (Sec. 17, army reorganization law.) The passage of this law is regarded as the greatest temperance victory of the last ten years.—Wesleyan Christian Advocate.

Early last week a dispatch from Washington City stated that Secretary Alger would so construe the anti-canteen section of the new army bill as quite effectually to nullify it. It was said that, as he interpreted it, other persons than soldiers might be employed to sell liquor in camps, etc. But this was a false report, and did the Secretary great injustice. He has since

All Right Now.



"Overwork and loss of necessary sleep made me very nervous and it was with the greatest difficulty that I could execute my solos. A friend advised me to give Dr. Miles' Nervine a trial, which I did and received immediate benefit. In a few days I was entirely relieved. I recommend it to all musicians who suffer from overworked and disordered nerves."

Otto H. Shemmer,
2316 State St., Milwaukee, Wis.

Dr. Miles' Nervine

is sold by all druggists on guarantee, first bottle benefits or money back. Book on heart and nerves sent free.

Dr. Miles Medical Company, Elkhart, Ind.

issued his order in accordance with the requirements of the law, and he gives it full force and effect. This much is due the Secretary, in view of the false report. There is really no way in which this beneficent provision of law can be evaded, and the temperance people may rejoice.—Pittsburg Christian Advocate.

Is Your Brain Tired?

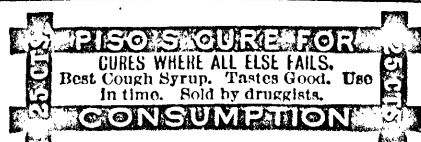
TAKE HORSFORD'S ACID PHOSPHATE.

It supplies the needed food for the brain and nerves, and makes exertion easy.

China has a censorate of eighty men empowered to keep watch of the officers of government at the capitol and in the provinces, and report directly any negligence or calamity to the emperor. They are taken from the highest literary rank.

Lizzie Hooper, England, Ark., writes: Dr. M. A. Simmons Liver Medicine has cured me of Indigestion and carried me safely through the "Change of Life." For eight years have always kept it in the house.

A most valuable addition to any library is Webster's International Dictionary. It is clear, convenient, thorough and eminently practical.



P LANT LIFE, to be vigorous and healthy, must have

Potash

Phosphoric Acid and Nitrogen. These essential elements are to plants, what bread, meat and water are to man.

Crops flourish on soils well supplied with Potash.

Our pamphlets tell how to buy and apply fertilizers, and are free to all.

GERMAN KALI WORKS,
93 Nassau St., New York.



BUCKEYE BELL Foundry and Machine Works, Toledo, O. Bells made of Pure Copper and Brass only. FOR CHURCHES, COURT HOUSES, SCHOOLS, etc. ALSO CHIMES AND PEALS. Makers of the Largest Bell in America.

Those Maps of Arkansas.

Rev. J. A. Sage, writing from Magnolia, says: "Those who have received the map of Arkansas as premiums, are delighted with them. They had no idea of getting such an elegant map."

LINEAR PARALLEL BIBLE.

This edition of the Bible combines the authorized and the revised versions in a way that enables the reader always to make the comparison without the least inconvenience, also the size of the book is not increased. The different readings, where they occur, are given in small letters, the old version above and the revised below, thus:

1. In the ^a beginning ^b God created the heaven and the earth.
2. And the earth was ^{without form, waste and void;} and darkness ^{was} upon the face of the deep ^{cAnd the Spirit of and the spirit} of God moved upon the face of the waters.
3. ^dAnd God said, ^eLet there be light: and there was light.
4. And God saw the light, that ^{it was} good: and God divided ^{it was} the light from the darkness.
5. And God called the light Day, and the darkness he called Night. And ^{there was} the evening and ^{the} morning ^{were the first day.}

Preachers and teachers who want new Bibles will do well to buy this one.

STYLES AND PRICES:

The Linear Parallel Edition of the Holy Bible is printed on the finest rag paper, and bound in styles commensurate with its novelty, utility and importance. It is furnished thus:

No. 350. Imperial seal, divinity circuit, linen lined, rounded corners, red under gold edges, \$6.

No. 355. Persian Morocco, divinity circuit, leather lined, rounded corners, red under gold edges, \$8.

No. 360. Levant, divinity circuit, calf lined, silk sewed, rounded corners, red under gold edges, \$10.

For sale by Godbey & Thornburgh, Little Rock, Ark.

Contributed.

Methodist Preachers and Methodist People.

NO. V.

Last week we left Bro. Hardy with a sad heart. When we find him again the circumstances have not changed. Friday morning came. It was his custom to go to his appointment on Friday. Thursday night there was a heavy rainfall. The ground was wet and the roads muddy. Bro. Hardy was making preparation to start when his wife came in and said: "John, I don't believe I would try to go today; it is so wet and muddy, and your shoes are so thin, that I am afraid if you walk away over there it will make you sick. Wait until tomorrow, and possibly it will not be so bad." "It might be best for me not to go," said Hardy, "but I am going to do my duty, whether the people do theirs or not." The faithful little woman, for fear she might hinder her husband in his work, said no more. The brave man got ready and, with umbrella in one hand and saddle-bags in the other, started to his appointment. When he had passed a little squad of men on the roadside, not far from where he lived, one of them asked who he was. Some one answered that his name was Hardy, and that he was the Methodist circuit rider. "Where is he going now?" asked another. Bro. Moore, one of the stewards at Rocky Hill, said he thought he was going to Berry Branch to fill his appointment. "What! Going away over there afoot this kind of weather?" asked a big-headed old sinner. "O, yes," said Bro. Moore, "he is gritty and one of the best preachers that has ever been on the circuit. I would let him have a horse to ride the circuit on, but the poor fellow has no corn, and I don't see how he is to get any, either. I have two extra horses and could let him have one of them if he had anything to feed it on. But I think almost as much of my stock as I do of myself and I want to know that they are well cared for." Think of a Methodist steward, living in a land of plenty, and talking that way. Can it be possible that such a thing is true? I have known of such things, even in Arkansas. It is enough to cause the heart of a good Methodist to ache, and his face to blush with shame; that a steward should get the consent, even of a pent-up brain, to voice such sentiments as those above. If he had absolutely no religion, a fair knowledge of business relations ought to teach him that his method of dealing with the preacher was bad economy. More than that, a little reflection would teach him a lesson about his preacher, that he had already learned about his stock. He wants them well cared for in order that they may do the work required of them. He ought, also, to care for his preacher for the same purpose. But if this good brother had said: "I think more of my stock than I do of my preacher," there would have

been more consistency, both in his words and actions.

But in the face of this narrow conception of obligation, John Hardy goes on preaching, praying, visiting, and studying the little that he can. When he reached the community that night, where he was to preach on Sunday, he was worn out and his feet were wet and cold. But Saturday morning he started out to visit the people, and put in the day walking from house to house. Sunday came and the little school-house was filled with people. Poor Hardy! He was ill prepared to preach that day. While he was pulling himself through mud and water to get to his appointment, and while walking from house to house, ever and anon these thoughts would occur: "\$50 note due; house rent due; wife and child with but little to eat; I am almost barefoot; I have no books; I am \$100 in debt; my assessment is only \$200. O, Lord, have mercy upon me and help me." Thus the preacher went into the pulpit and did his best at preaching for twenty-five or thirty minutes. At the close of his sermon, he called on one of his stewards, Bro. Ball, to lead in prayer. The brother began in a rather low tone, but evidently in earnest and thus continued for some time. Then all at once he broke out in a most enthusiastic manner and praised God for free salvation. He then thanked the Lord for the sermon and for sending Bro. Hardy among them. Then he spoke of the graves of their fathers, and of heaven and immortal glory. Presently everybody got happy and the shouts of praise made the welkin ring. Hardy really enjoyed it himself, for, thought he, this is not excitement. I did not say anything to excite them. The thought occurred to him, also, that this would be a good time for the steward to do some earnest work. After the benediction the good Bro. Ball invited Hardy home with him to dinner. The invitation was accepted and they started on their way. Bro. Ball began to brag on the sermon and then to boast of their good little community. The preacher got a good chance and began to tell the steward of his necessities. "Bro. Ball," said he, "we have lived for more than a week on bread and molasses alone. Here is a notice that my note for \$50 is due. Our house rent is due. I have no books. Now, Bro. Ball, I want you to make a vigorous effort to collect some quarterage. We certainly need it, and I am sure when you present this claim to the people they will respond liberally. For want of space, Bro. Ball's reply to the preacher cannot be given this week. We will give it next week. Love to all the Methodists.

LOY BEE.

When you ask for Dr. M. A. Simmons Liver Medicine, see that you get it and not some worthless imitation.

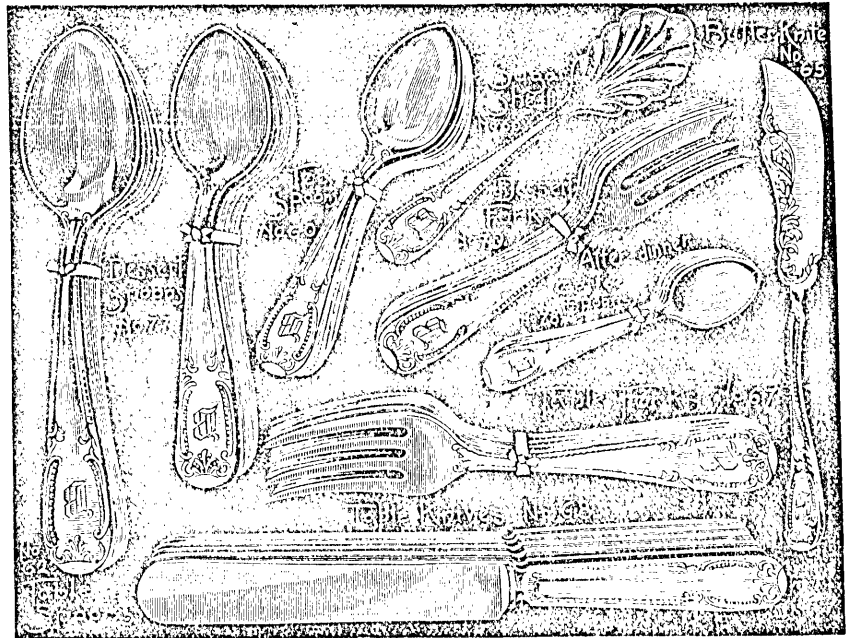
BACK ACHE AND RHEUMATISM relieved by Dr. Miles' Nerve Plasters.

FINE SILVERWARE FREE

The base of this ware is solid nickel-silver metal, and being perfectly white and hard it will never change color, and will wear a lifetime. This ware will not, cannot turn brassy, corrode or rust. We absolutely guarantee that each and every piece of this ware is plated with the full standard amount of pure coin-silver. In beauty and finish it is perfect.

All of the ware is full regulation size. Dessert-forks [are] specially designed for cutting and eating pie, and dessert-spoons are proper spoons with which to eat soup.

Will Stand Any Test.



To test this silverware use acids or a file. If not found to be plated [with the full standard amount of pure coin-silver and the base solid white metal and exactly as described in every other particular we will refund your money and make you a present of the subscription. If returned to us we will replace free of charge any piece of ware damaged in making the test.

INITIAL LETTER.

Each piece of this ware (except the knives) engraved free of charge with an initial letter in Old English. Only one letter on a piece. Say what initial you want.

The base of the table-knives is fine steel highly polished. They are first plated with nickel-silver, which is as hard as steel, then plated with 12 penny-weights of coin-silver. The best silver-plated knives on the market.

PREMIUM OFFERS.

We will send the ARKANSAS METHODIST one year and the Silverware to any one at the following prices:

- The Methodist 1 year and a Set of 6 Teaspoons for \$2.25.
- The Methodist 1 year and a Set of 6 Forks for \$2.75.
- The Methodist 1 year and a Set of 6 Tablespoons for \$2.75.
- The Methodist 1 year and a Set of 6 Knives for \$3.25.
- The Methodist 1 year and a Set of 6 Coffee-spoons for \$2.25.
- The Methodist 1 year and a Set of 6 Dessert-spoons for \$2.50.
- The Methodist 1 year and a Set of 6 Dessert-forks for \$2.50.
- The Methodist 1 year and Sugar-shell and Butter-knife, all for \$2.00.
- The Methodist 1 year and Child's Set (knife, fork and spoon) for \$2.25.

SILVERWARE FREE.

For Clubs of Subscribers to the METHODIST.

- Set of 6 Teaspoons given free for a club of 2 new subscribers or 3 renewals.
- Set of 6 Forks given free for a club of 3 new subscribers or 4 renewals.
- Set of 6 Tablespoons given free for a club of 3 new subscribers or 4 renewals.
- Set of 6 Knives given free for a club of 4 new subscribers or 6 renewals.
- Set of 6 Dessert-spoons given free for a club of 2 new subscribers or 4 renewals.
- Set of 6 Dessert-forks given free for a club of 2 new subscribers or 4 renewals.
- Set of 6 After-dinner Coffee-spoons given free for a club of 2 new subscribers or 4 renewals.
- Both Sugar-shell and Butter-knife given free for a club of 1 new subscriber or 2 renewals.
- One Child's Set (knife, fork and spoon) given free for a club of 1 new subscriber or 2 renewals.

Postage paid by us in each case. Address,

GODBEY & THORNBURGH,
Little Rock Ark.

Contributed.

The Preacher's Fault.

DR. GODBEY:—The following is taken from an article by W. C. Watson, which appeared in your issue of Feb. 22. "The writer has in mind three young men, who came to him on one occasion and told him they wanted to join the church. We had reason to believe they knew nothing about regeneration. So, after talking with them, they still insisted that they wanted to join the church. So the time was appointed when they should join. Upon that occasion the writer took the subject of 'Blood' for the sermon, and beginning at Genesis went through to Revelations, showing, as best he could, that without an application of blood, there was no remission of sins. He preached as 'bloody' a sermon as he knew how, thinking that, as the young men had not been regenerated, they would not join the church. After the sermon the doors of the church were opened, and these three young men walked up, made application, and assumed the vows of the church. Since that these young men have been watched and nursed, but the writer has had no occasion to change his opinion."

Why the author of the above would disregard our church Discipline, and act as he did, and then warn the church against the great influx of unregenerated people, is more than the writer can comprehend. He was satisfied they were not regenerated and set the time, not for investigation, but for them to join the church, and upon that occasion preached his 'bloody' sermon to keep them from joining the church. If our preachers would preach their bloody sermons for the purpose of getting people regenerated, and use the power delegated to them by our Discipline to keep the unregenerated out, there would not be so many unconverted ones in our church at the present time. "When persons offer themselves for church membership, let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; also, of the genuineness of their faith, and of their willingness to keep the rules of the church; and only after they have been instructed in the rules of the church and the baptismal and church vows, and have agreed to accept and observe them. When satisfied on these points, let the minister bring the candidates before the congregation, whenever practicable, and receive them according to the prescribed form." (Discipline, ¶ 205, 206.)

Now, it is evident that a preacher cannot be satisfied as to the genuineness of an applicant's faith, and at the same time believe him to be unregenerated. (9th Article of religion). It is the duty of Methodist preachers to sit in judgment on just such cases as the brother refers to in his article, and the preacher who fails to discharge

"He Laughs Best Who Laughs Last."

A hearty laugh indicates a degree of good health obtainable through pure blood. As but one person in ten has pure blood, the other nine should purify the blood with Hood's Sarsaparilla. Then they can laugh first, last and all the time, for perfect happiness comes with good health.

Hood's Sarsaparilla

Hood's Pills cure liver ills: the non-irritating and only cathartic to take with Hood's Sarsaparilla.

his duty in this respect, fails to be loyal to his church.

The preacher is the sentinel on duty to guard the door of the church; although it is a serious duty, if he wishes to shirk it he ought to quit the pastorate. A preacher who is faithful to his trust has many other duties to perform, that are of just as much importance as this one, and just as serious, and just as grave. So, if anyone wishes to shirk the responsibility of sitting in judgment on serious cases, they ought not to enter the ministry.

When all Methodist preachers realize the importance of the vows they have taken, not to mend the rules of the church but to keep them, then the grave question will disappear, spiritual life will revive, sinners will be converted, and the wandering prodigal will return to his father's house.

Again, the brother says: "Who am I, or you, that we should sit in judgment as to the integrity of a soul?" If we are pastors, we are, or ought to be, men called of God to preach the gospel, and discharge the duties that have been committed to our trust; and it is our duty, surely, to keep those from joining our church whom we believe will prove detrimental to her interests.

Now, brother, hereafter preach your "bloody" sermons for the purpose of convicting sinners and edifying believers, and don't look for such great results immediately after the sermon is preached, and perhaps you will not be caught in such a trying position again.

JAMES WILSON.

Monette, Ark.

The View of an Old Secretary.

REV. W. H. METHENY.

DEAR BRO GODBEY:—While the subject of decline in our Methodism is up, and so many of our brethren are trying to account for this strange falling off, will you let me say something about it? I think it is known to some of my brethren that I have made some efforts at ecclesiastical book-keeping. I have been painstaking and did my very best many times to keep books accurately. I give some facts. I will give charge, etc., if necessary. When I went to that charge the outgrowing pastor reported 315 members. I dismissed by certificate and otherwise

during the year, 74 members. I received 71 members during the year. In carefully revising the church registers at the close of the year, the aggregate membership was only 248. I was greatly puzzled over the 64 that I could not account for. At the Annual Conference I put this problem on a slip of paper and handed it to a college president and requested him to solve it for me. Two other college presidents sat with him. It was passed to each one of these scholars. President M. put down 315, added 71, subtracted 74, and then subtracted the 248, and then wrote opposite the remainder, 64, "a vanishing fraction," and passed the paper back to me. I had gone over the same figures with the same results a number of times. I went to the statistical secretary and gave him my report and he said he would not receive it until I accounted for the 64. I told him my report would have to go blank then as I had consulted the wisest heads I could find, and the troublesome 64 was still in the way. He finally received the report, but what he did with the 64 I am unable to tell. Now, in the same charge a year later two appointments were discontinued, one with 12 names on the register, the other, 18. Twelve of these members were transferred to appointments in the same charge, the remaining 20 were scattered and some unwilling to be transferred to other appointments, and many had moved out of the bounds of the charge and did not seem to want membership anywhere. Now, I hope that something will be said by the knowing brother at this point that will lead to better management in our statistical reports, and better still, a more careful management of our church registers.

Dardanelle, February 24.

New Laws.

Gov. Jones has affixed his signature to the following acts of the legislature and they are now in full force and effect:

CONFIRMATION OF TITLES—Prescribes the manner in which any person claiming to own land that is wild or improved and that is in the actual possession of himself or those claiming under him may have his title thereto confirmed. Section 7 provides that any person may appear within twelve months and set aside the decree if he shall offer to file a meritorious defense, and that every person laboring under the disability of infancy, lunacy or idiocy and those claiming under them may set aside the decree at any time within twelve months after the removal of such disability. (Senate bill 139, by Mr. South).

CAUSE OF ACTION—Entitles a husband to a cause of action for the wrongful killing of a wife by any person, company or corporation in this state. (House bill 163, by Mr. Alley).

WEIGHING OF COTTON—It shall be unlawful for any person or persons weighing cotton for or by the authority of any city of the first or second class or incorporated town

EVERY-DAY HEROISM!

Struggling through life, cursed with catarrh, is a common experience. However heroic the fight catarrh generally wins.

Under some name or other it gets the best of us. Frank E. Ingalls, Waco, Tex., and thousands of others

have been permanently cured of catarrh by Dr. Hartman's successful remedy **Pe-ru-na**. Here is Mr. Ingalls' letter:

Dr. S. B. Hartman, Columbus, O.

DEAR SIR:—"Pe-ru-na and Man-a-lin have cured me of one of the worst cases of catarrh any one ever had. My case was so severe that I was compelled to discontinue my business, that of conductor on a railroad; but I am now entirely well."

Ordinary treatment of catarrh is for local relief. Cures are not expected. Dr. Hartman's method eradicates catarrh absolutely. Get his latest book and learn how to combat this insidious disease. The Pe-ru-na Medicine Co., Columbus, O., will mail Dr. Hartman's books free on application.

H. A. Scott, Burt, Tenn., writes:

"I feel very thankful to my Maker and your great medicine that I am cured. I would not be without Pe-ru-na in the house."

Pe-ru-na has been curing catarrh for forty years. It plucks out the roots of catarrh and builds people up. All druggists sell it.

to charge more than 5 cents per bale during the months of October, November, December and January, and 10 cents for and during the remaining months of each year for weighing and marketing cotton. The penalty for violation is not less than \$10 nor more than \$25. (House bill 55, by Mr. Caldwell).

CHANCELLORS' SALARIES—Salaries of chancellors of the Third and Fifth chancery districts shall be \$2,500 per annum each. (Senate bill 233, by Mr. Kimbell).

SALE OF NATIVE WINE—Any person who grows or raises grapes or berries may make wine thereof and sell the same in quantities not less than one-fifth of a gallon, or in sealed bottles, anywhere in the State without license, when the same has been properly labeled as provided for in section 2 of this act; provided, that the people shall have the right to petition the county court to prohibit the sale of native wine as now provided by law, but native wine shall not be included under section 4877 of Sandels & Hill's digest, unless by special petition against wine; provided, further, that the growers of wine, as above mentioned, shall have the right to sell the same in original packages of not less than five gallons, as is now granted to manufacturers and distillers of whiskey and brandy under section 4851, Sandels & Hill's digest. (Senate bill 106, by Mr. Smith).

Provides for the collection of fire insurance policies upon personal property. (House bill 106, by Mr. Jobe).

Grip claims victims. Dr. Miles' Restorative Nerve defends them.

Literary Table.

The Sabbath Question—A Live One

BY BISHOP O. P. FITZGERALD.

(A paper read before the Ministers' Alliance of Nashville and published by request of that body.)

The scope of this paper will be, first, some remarks on the general question of the Sabbath; second, a glance at the facts bearing upon the issue; third, some deductions and suggestions pertinent to the situation here in Nashville.

The Sabbath question will not down. We still have a Sabbath question in these United States of America, and we will continue to have a Sabbath question on our hands and on our consciences until we settle the question rightly. Nothing is settled in this world until it is settled righteously. There can be no peace to wrongdoers and no stability in wrongdoing without dethroning God. It is worth saying for the millionth time that the Sabbath is a divine institution. A Christian nation or a Christian city without a Sabbath is a misnomer. A professed Christian who keeps no Sabbath is a deluded fanatic, or something worse. The Sabbath was made for man, says Jesus Christ himself. This beneficent gift of God for humanity we will not, cannot, surrender. We cannot shirk this Sabbath question if we would; we would not if we could. We will agitate, agitate, agitate until the victory is won. Then we, or those who shall come after us, will jubilate. Agitation first, and then jubilation is the right order of procedure.

This Ministers' Alliance of the goodly city of Nashville needs no labored argument on this question. Had there been no Christian Sabbath, you would have no Ministers' Alliance, no churches, no homes worthy of the name. If there be any religious institution in this world that is truly divine, it is the Sabbath. The Scriptures of the Old and New Testament prove that it is of God. Here, then, we must stand, feeling that the solid rock is underneath us. Upon this fact we base our conviction that our cause is holy, and our confidence in its final triumph over all opposition.

The facts in the case warrant our belief in the Sabbath. The prosperity of the nations of Christendom may be measured by their relation to this question of Sabbath observance. It may be admitted that the best of these nations are bad enough according to God's standard of judgment; but it is true that you can measure their present prosperity and promise of the future by this rule. There are in the continental nations of Europe many things that are beautiful and grand, but their laxity with regard to the Christian Sabbath is both a cause and an effect of the eclipse of faith and deterioration of morals. The Sunday bullfight elsewhere punctuates the proposition just enunciated. In giving the world a Sabbath our Heavenly Father knew that he was giving it an institution that would conserve all other beneficent institutions bestowed upon the human race. With the breaking

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down of the Sabbath all the rest begin to weaken and decay. The battle for Christianity as the true religion is to be fought along this line; in fighting for the Sabbath we are fighting for all the rest.

The rest of the Sabbath is a right to which all sorts of laborers are entitled in this busy world. In contending for it we are maintaining the cause of every laboring man; we are fighting the battle of every apprentice in a workshop or factory; for every clerk or salesman in bank, office, or store; for every traveler on our highways, and for every household drudge in every home in our land. And may we not hope that the time is coming when the railroad and newspaper men will also get their weekly day of rest from their exhausting toils? If any class of toilers need a day of rest, the newspaper men do; and if any body of men deserve a day of rest, surely they do. A leading newspaper man of Nashville told me a few days ago that he had a notion that there should be no Monday morning paper, as the labor for the Monday issue must be done on the Sabbath day. In his mind there may have been the further thought that the Sunday paper should be more truly a Sunday paper, with less in its columns of the underside of this world, and more of what will help its reader to think of better things, with more of the good God and less of the sayings and doings of the devil and his coworkers in evil. No city has two cleaner papers than the daily "American" and "Banner." The newspaper men must get their share of blessing of Sabbath reform. When the editors and printers get their day of rest other reforms will quickly follow. From the printer's devil up to the editor-in-chief in the newspaper office, from the youngest apprentice to the foreman in every workshop, from the office boy to the head salesman, bookkeeper, and senior partner in every mercantile establishment, all have the right to one day of rest in seven. And it would seem that even the bartenders and faro dealers would want some surcease of their toil. Our provision markets are closed on Sunday, and nobody starves in consequence. If the saloons were closed on Sunday, nobody would die of thirst in consequence; but fewer young men and youths would be tempted to begin the drink habit, fewer wives

would know the horror of drunkenness in their homes, and the gray hairs of fewer mothers and fathers would be brought down in sorrow to the grave. Therefore, we will agitate, agitate, agitate for the benefit of all classes of society—including the very ones who resent most violently the efforts that are being made for Sabbath reform.

The duty before us here and now in Nashville is plain enough to us all. Nashville, like other American cities, has from time to time had spasms of reform, followed by relapses more or less disgraceful and disastrous. It is claimed that our good old city is having one of these spasms now. Whether it will prove to be only a spasm depends mainly on public opinion. The citizenship of Nashville or any other American municipality can have their own way in all matters of this sort. The laws and their administration will not rise above the level of the units of citizenship. Eternal vigilance is the price of good government. A careless constituency offers a premium for corrupt bossism and general law-breaking. Public opinion, to have its proper potency, must find expression in free speech, a free press, and a free ballot for free men if they will do their duty. If voters are too indolent, forgetful or cowardly to see that good men are elected to office and sustained in enacting and enforcing good laws, let them at least cease whining over the recurrence and continuance of evils that are the outcome of their own delinquency.

Nashville ought to be at the front in this battle for Sabbath reform. Nashville is the capitol city of the great Christian commonwealth of Tennessee. Its population is exceptionally homogeneous. They speak the same language, with time-honored variations in syntax and pronunciations with touches of the old plantation and the university mingling intelligibly and not unpleasantly. We can all work together—all creeds, all colors, all avocations—for the common good. There is no place for bigotry or class prejudices in this matter of supporting the Christian Sabbath. He is an enemy to the cause who raises a party flag or appeals to narrow prejudice in its advocacy. Let all unite in this good work, and the very wrongdoers who now oppose it may be led to see their error and rejoice with us in the results of victory when it comes.

Nashville is a city of schools. Young men and young women come hither from all parts of the country to be educated. Make Nashville the cleanest and best-governed city of all its sister cities, and you will thereby attract to it the sort of newcomers whose accession will be promotive of its real prosperity on all lines. It will set the pace of municipal progress for other communities. Other cities may compete with Nashville for this honor and blessedness. We wish for them all the blessings that we covet for ourselves. But let us see to it that the city that gets ahead of Nashville in this good work will have to start early and make good time.

Book Notices.

All books noticed sold by Godbey & Thornburgh.

A Book for Preachers.

PRESIDENT A. C. MILLAR.

"The Making and the Unmaking of the Preacher" (published by Houghton, Mifflin & Co., Boston) is the title of a series of lectures recently delivered by Pres. W. J. Tucker, of Dartmouth College, before the theological students of Yale University. As the lecturer is not a Methodist, our preachers may be greatly helped by the discussion of the subject from a new and somewhat different standpoint. The lectures are thoroughly wholesome and stimulating. The style is clear and practically free from scholastic and theological terms.

A few quotations will illustrate:

"Around him (the preacher) and above him stretch the vast ranges of truth. They all contribute something to his message. Before him is the common humanity. Nothing which belongs to that can be alien to him. But neither truth nor man has anything to do with preaching until each has found the rightful place in the consciousness of the preacher."

"Every person who attends church may be made to answer a two-fold purpose. To the degree to which he is receptive he thereby becomes influential. He is a communicating force. In fact, he may actually communicate more good than he receives. I doubt not that in every congregation are those whose chief virtue lies in the fact that through their quick sensibilities they are distributing agents of the truth. It is this possibility of using men as his allies in the interest of righteousness which constitutes one of the chief attractions of the pulpit to men of what is known as popular power."

"Every preacher is working out of proportion when he does not make preaching the one, commanding, inspiring duty of his life. I do not underestimate the exertions or the joys which belong to the pastorate; but I do say that the imperative obligation of the minister is to his pulpit."

"In the absence of open criticism the preacher must learn how to interpret facts which stand for criticism. Absence is criticism; inattention is criticism; unresponsiveness is criticism, and the failure to secure appreciable results may be criticism. The preacher is the last man who can afford to ignore or misinterpret facts which have a bearing on his personal or professional growth."

I would advise the young preachers to send \$1.50 to Godbey & Thornburgh for this book.

Hendrix College.

Malaria cannot find a lodgment in the system while the Liver is in perfect order. Dr. M. A. Simmons Liver Medicine is the best Regulator.

CONSTIPATION.—Dr. C. P. Brown's Glycerine Tube Applicator, the perfect cure for constipation. Glycerine Tube Co., 131 Van Buren Street, Chicago, Ill.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

APRIL 16, 1899.

Jesus Teaching Humility.

JOHN xiii:1-17.

Golden Text: "I have given you an example."—John xiii:15.

Following the supper at Bethany, on the day thereafter, was the entrance of Jesus into Jerusalem. Not a few people had witnessed the resurrection of Lazarus or had seen him after his resurrection. Many more had been informed of that event. The populace was turning to Jesus. When they heard that he was at Bethany, they came out to meet him on his way to Jerusalem. There was no longer any reason on the part of our Lord for avoiding the issue that the rulers had raised. The time had come for him to face it. He had therefore arranged to enter Jerusalem in a way that assumed openly his Messianic character. He would give rein to the popular feeling which till now he had been careful to repress. So it is that we have the palm branches and the hosannas as he goes toward the temple.

From the same standpoint, he enters the temple and assumes to take charge of it, driving out the traders, as he had done at the beginning of his ministry in Jerusalem. He had retired before the storm that had threatened to come up when he thus first offered himself to the nations in this official way. He now proposed to assume his place there in the temple as the official head of the kingdom of God, and if the storm gathered again, he would let it break. He was met on this occasion, as on the former one, with a challenge as to his right to take charge of the temple. The Scribes and Pharisees and the Sadducees are all at one in their opposition to him. They meet him with various captious questions, seeking to discredit him in the eyes of the people, for they are fearful of any open and violent proceedings against him, lest an uproar should be produced. John mentions none of these things, but the other gospels do. We have in John only the mention of the request of certain Greeks who desire to see him, the effect which this request had on Jesus, and the issue that it brought up afresh between him and the Jews. The end of this little collision between them was that Jesus warned them once more in the most solemn manner that the night was coming for them, and then withdrew and hid himself from them forever, so far as any call of mercy was concerned. It was the close of his ministry as to these hardened sinners. Thenceforth he turned his mind away from this temple and those who ruled there, forever. This completes John's account of the rise of unbelief at Jerusalem.

It remained for him to instruct his disciples and prepare for the coming catastrophe. There was

one point in particular on which his disciples needed a lesson; namely, on the matter of their ambitions as to the coming kingdom. Not that our Lord had never before spoken to them on this subject, but because they were still dreaming of first places despite his former teaching. St. Luke tells us that on the very evening of the Last Supper, perhaps as they were ranging themselves about him at the table, they had a dispute about this matter. What a picture! Our Lord sitting there in utter self-abandonment, waiting for his crucifixion, and these disciples quarreling about the precedence in the messianic kingdom. Our present lesson tells us how Jesus got at this matter. The first verse is not happily translated; it really means that Jesus having loved them, perfectly testified his love to them. What was this testimony? It was the example that he set for them when he assumed the garb of a slave, girded himself with a towel, took a basin of water and washed their feet; in short, became a menial for them. He tells them that this is to be the rule in his kingdom, that a man should be the willing servant of his brethren and not be ambitious to be their ruler. How that sight of Jesus washing their feet must have humbled their pride! Before the supper not one of them had been willing to perform this office, for fear that he would be assigned in the kingdom from which they were looking to the low place that he had assumed.

One can hardly wonder that Simon Peter declined to allow the Master to wash his feet. Jesus informed him that to reject what he was doing was to reject the principle involved in it, and to reject that principle of lowliness was to have no part with the Christ. A man must get rid of his foolish ambition if he is partaker of the things of the kingdom. On a former occasion, when they had disputed about the chief places, he had called a little child and set him in the midst, and said, Except ye be converted and become as little children, ye shall not only not come to one of the chief places of my kingdom, but ye shall not enter it at all. And now he had given them an example of that lowliness without which they could not be his servants, and if Peter refuses to recognize that principle, he can have nothing in common with the Master. "Then," said Peter, "Wash my hands and my head as well." To which Jesus replied that a man who has been already bathed needs only to have his travel-soiled feet washed, and is clean every whit—by which he meant that Peter and the others, except Judas, were clean through the word he had spoken unto them, but there was this stain upon them, this ambition which he would remove. How this lesson must have struck home to the hearts of these men!

Dr. M. A. Simmons Liver Medicine Clears the Complexion, gives Buoyancy to the Mind, cures Headache, Regulates Stomach, Bowels and Liver.

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By addressing Blood Balm Co., 75 Mitchell Street, Atlanta, Ga., any of our readers may obtain a sample bottle of their famous B. B. B.—Botanic Blood Balm, the greatest, grandest, best and strongest Blood Remedy made. Cures when all else fails, pimples, ulcers, scrofula, eczema, boils, blood poison, eating sores, distressing skin eruptions, cancer, catarrh, rheumatism. Free medical advice included, when description of your trouble is given. This generous offer is worth while accepting. Sample bottle sent, all charges prepaid. Large bottles, (containing nearly a quart of medicine) for sale by all druggists at \$1 per bottle. B. B. B. is away ahead of all other Blood Remedies for curing Spring Blood Humors. Try B. B. B. this spring.

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We have been asked if we could sell a Bagster Teacher's Bible for \$1.50? We answer yes, we can do better than that. We will mail genuine Bagster Teacher's Bibles at \$1.25 each, and pay postage.

We will send the paper one year and a genuine Bagster Teacher's Bible for only \$2.50.

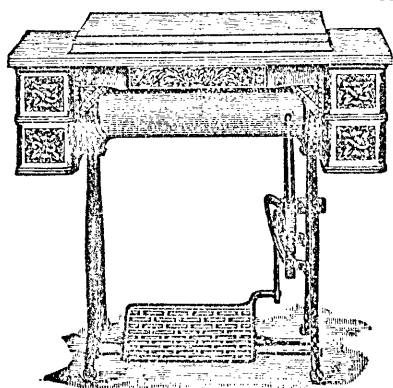
When this dynasty conquered China, in A. D. 1644, the Chinese were required to shave their heads and wear queues in conformity to the Tartar custom.

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

ARKANSAS METHODIST,
Little Rock, Ark.

Epworth League.

Attention!

To the Epworth Leaguers of the State:

My Dear Leaguers: Rev. John W. Cline and wife, your representatives in China, have been sent to the interior, where they meet with greater difficulties and less encouragement in their labors, and where their lives are less secure. Let us, therefore, pray the Father to send the blessed spirit before them and to bless them with safety and success in their arduous mission of love, and while we pray, let us not forget their bread! Would it not be a great reflection upon us to fail to meet our voluntary promises in this matter?

Brother pastors, will you not see to it, that our young people are taught a lesson in honesty in this matter that they may ever remember? In our leagues we propose to train young people to do Christian work. What better service can we do for them than teach them to pay their debts? 1. To the heathen, by sending them the gospel. 2. By supporting him whom they have sent. We cannot afford to embarrass Bro. Cline in this way. Has your league paid anything? If not, will you not do so at once? There could not a worse thing happen to the interests of the Epworth Leaguers of our grand old State than for them to fail in this their first and noblest enterprise.

We must not, we dare not fail! I protest by the faith and loyalty of the thousands of heroic young people of Arkansas; by the honor, fidelity, and patriotism of the boys and girls of the finest State in the Union, we will not fail.

Prompt and vigorous action will win. God bless you all.

J. B. McDONALD,
Chmn. E. L. Miss. Com.

At Newport.

I will write in regard to the league work of this place, also concerning that of the district. While our league is growing much stronger spiritually, it is growing in numbers. Seemingly, there is greater interest being manifested in the noble work this year than ever before. Our devotional meetings are every Sunday evening, promptly from 3 to 4 o'clock; have good attendance. They remind one of large family circles, where God's children assemble in his holy temple to praise and honor his blessed name, and tell of the many rich blessings which he has so graciously bestowed upon them during their past lives. The devotional meetings are glorious services. The literary department has two literary meetings each month, while this department of the various leagues is considered the most difficult of all the departments, especially the much dreaded reading course. One cause of the negligence of this department is owing to the election of new officers. Some of the leagues have been organized longer than others; some are young in the

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cause. Then the severe blizzard prevented the good work from going on. The Epworth Era is well circulated in the league here. Some of the leagues have the Era better circulated than others, while others have the ARKANSAS METHODIST. It is very important that both should be well circulated in all the leagues. I became a leaguer something over a year ago. It certainly is an ennobling cause and a great work for all to be engaged in. I wish I could tell all the leaguers what the league has done for me—not what I have done for the league. Wishing all the leagues of the district great success in all departments.

Very respectfully,

L. A. TAYLOR,

3d vice-president of district.

Married.

DODD-COX—At the residence of the bride's parents, in Ard, Ark., March 8, 1899, Rev. W. H. Metheny officiating, Mr. John W. Dodd to Miss Amanda Cox, both of Yell county, Ark.

FINCHER-BIGGS—At the M. E. Church, South, Amity, Ark., on March 9, 1899, Mr. Edgar Fincher to Miss Gertrude Biggs, all of Amity, Ark., Rev. J. D. White-side officiating.

COFFEE-TIMBERLAKE—At the residence of Dr. W. H. Whipple, of DeAnn, March 5, 1899, Mr. A. L. Coffee to Miss Ida Timberlake, J. H. McKelvy officiating.

HILL-KELLY—At the residence of the bride's father, near Pine Tree, Ark., March 15, 1899, by Rev. W. B. Harper, Mr. Jesse B. Hill, postmaster at Pine Tree, to Miss Martha A. Kelly, both of St. Francis county.

BURRIS-GATES—Jan. 15, 1899, at the residence of the bride's father, Mr. John Gates, by Rev. J. B. Winsett, Mr. R. F. Burris to Miss Nellie M. Gates, all of Carroll county, Ark.

MADOLE-STARK—March 15, 1899, at the residence of the bride's father, W. E. Stark, in Reyno, Ark., by Rev. H. E. May, Dr. B. W. Madole to Miss Gussie Stark, both of Reyno, Ark.

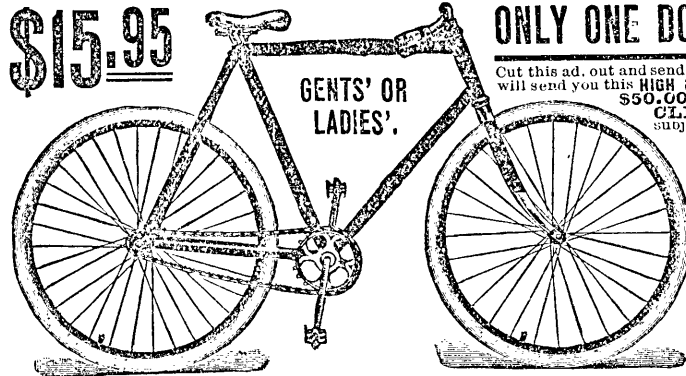
TURNER-KELSO—Sunday evening, March 12, 1899, at the home of the bride's father, Judge J. M. Kelso, by Rev. J. A. Sage, Mr. Jas. W. Turner to Miss Kate Kelso, both of Magnolia, Ark.

Nobody need have Neuralgia. Get Dr. Miles' Pain Pills from druggists. "One cent a dose."

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TUMORS and all ABNORMAL GROWTHS scientifically treated and cured. No knife used. Satisfaction guaranteed. 30 years' experience. Hon. G. S. Rosser, Editor, Maysville, Ky., Daily and Weekly Bulletin, cured of Cancer of the face, in 1897. Dr. Gratigny treated my wife successfully for Cancer in the breast eight years ago, after her case was pronounced hopeless by many scientific doctors. —Rev. A. P. Stover, Pana, Ill. Write for free treatise and testimonials to Dr. L. H. GRATIGNY, 8th & Elm Sts., Cincinnati, O.

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

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La Grippe is surely contagious. Dr. Miles' Restorative Nervine is a sure preventive.

ARKANSAS METHODIST

J. E. GODFREY, D. D., Editor.

WEDNESDAY, APRIL 5, 1899.

Galloway Day.

Sunday, April the 9th has been appointed for the taking of a collection in every pastoral charge of our church in the State for the rebuilding of Galloway College at Searcy.

The conferences, immediately after the fire, instructed the Trustees to take prompt measures to rebuild. The Educational Boards of the three conferences resolved that the first money raised in the State for the Twentieth Century Fund should be used to rebuild this school. Bishop Galloway has, himself, opened the campaign in this interest.

He has presented the cause of Christian education in five lectures at different points, and in a way which must have a strong influence upon the judgment of intelligent citizens, in the church and out of it.

The Bishop will return about April 16, and renew the campaign.

Rev. F. S. H. Johnston, of Conway, has been appointed general agent for the Twentieth Century Fund, for the State. He will also act as the special agent for Galloway College in the Arkansas Conference. Rev. C. C. Godden is appointed general agent for Galloway College, and Rev. M. M. Smith is in the field as its special agent for White River Conference. Rev. J. R. Cason will serve as special agent for the Little Rock Conference. Rev. James Thomas agrees to take the collections in Little Rock District.

The plan is, first to take a collection in every congregation for rebuilding the college. The rebuilding is not an open question, nor, in the present posture of affairs, a debatable question. The church, by its conferences and boards, has taken action in the case, and that with full knowledge of all the facts. Twenty-five thousand dollars, added to what we have at Searcy, will give us a better school property there, by great odds, than can be secured by the same money elsewhere.

Of course, all our congregations cannot be reached in one day. On the circuits the preachers must continue the collection through the entire round.

Galloway Day.

M. M. SMITH.

To the presiding elders, pastors, and membership of the church in the White River Conference:

Dr. C. C. Godden, Financial

Agent of Galloway College, has appointed me to work our conference. My church urged me to do the work. I have consented to do my best. I am now in the field soliciting. Will every pastor observe April 9 as Galloway Day? Do your best and send at once to Dr. L. E. Moore, Treasurer Board of Trustees, Searcy, Ark. I want to be able in ten days after the collection to know what was done and what charges observed the day. The work of rebuilding will commence on the foundation next week. If you will help, we will make a creditable showing; co-operate with me, and I am in for the long run.

In the recent canvass for Hendrix College, our conference, so I am informed, paid more than either of the other conferences. Good! They could not have put their money in a more worthy institution. Now we cannot do less for Galloway in her great emergency. A word of caution: As no greater calamity could befall our educational interests in Arkansas than to disrupt the harmony heretofore existing and thereby spread discord and discontent, let none of us be guilty at this point. It is not "sentiment," but good "sense" to act in harmony. With the constituted authority of the church, and a high appreciation of moral obligations, "keep," therefore, "in the middle of the road," and "go forward" and the difficulties will vanish.

Galloway Female College.

Rev. J. R. Moore, Arkadelphia, Ark. Reverend Dear Sir:

Your article, published in the last issue of the METHODIST, is so full of error as to important facts, that it has been the source of perplexity to many of your readers. Whether to answer it and deny your many erroneous statements, or to let them pass without notice and fall by the weight of their own error, is a question which has confronted the friends of Galloway College. But, realizing that the wildest statement, when not denied may be taken by some people as confessed, this method of denial has been adopted.

Be assured, my brother, that this letter is not written in a spirit of controversy. Newspaper notoriety is unpleasant at best, but the Methodist Church of Arkansas is about to grapple with a most serious question, and they ought to know the facts. And at the cost of some labor, and at the sacrifice of my own preferences in such matters, I have consented to become spokesman for a most loyal legion of the followers of a most glorious cause.

Early in February, 1888, a meeting was held in Searcy, composed of representatives of the three Methodist Conferences of Arkansas, who were clothed with authority to locate and establish a female college, which, according to the educational policy then recently adopted for the first time by the church, should be the connec-tional school of the State. We had been previously assured that if we

prise it would be located at Searcy. It is true that nothing was said about what quibbling might arise in the event of the destruction of the perishable brick and mortar, but we were told of the everlasting benefits of an intellectual, moral, and social nature that would accrue to our community by reason of the maintenance of such an institution in our midst. We were also assured by those high in authority in the councils of the church that every effort should be exerted to secure an additional amount, at least \$25,000, and, if possible, \$50,000, which, with our own donation should be used to establish at Searcy the very best strictly female school in the South. At that meeting of representatives our \$25,000 donation was presented and accepted; they unanimously resolved that Searcy should be the domicile of the projected institution. You say the church has complied with its "compact," that is true only in part, but, in so far as it is true, you, as a member of the church, as a member of one of its conferences, as a minister who should teach the people to be faithful to every obligation, are estopped to deny our right to this institution. The church proceeded to organize according to law, and the very organic instrument which gives the institution legal existence provides that it shall be maintained at Searcy. To that extent the "compact" has been complied with, but the financial part of that self-same "compact" has not been complied with. This college was built with Searcy money—\$25,000 being donated and \$15,000 being borrowed by the Board, and the \$25,000 was mortgaged to secure the loan. Certain liberal persons throughout the State have contributed, but such contributions have generally been so small and so much scattered that every dollar collected outside of Searcy has cost the college a dollar and a quarter by way of agents' salary and expenses. If the Church had complied with all its "compact" Galloway would never have been in debt and the insurance money would have been available to replace the burned building.

But, there is another "compact" which you seem to have forgotten. After the college was burned the Executive Committee of the Board of Trustees, clothed with executive authority not only by the three conferences but also by the law of the land, in lawful meeting assembled, assured our people that if we would collect the insurance, pay the debts and turn over to them the real estate unincumbered and \$15,000, they would proceed to rebuild without delay. Not that they would locate the college at Searcy, because that had been done eleven years before, but that with this assistance from Searcy they would be able to rebuild without delay. Searcy proceeded to raise the money and, as she generally does in matters of liberality and generosity, she collected the insurance, paid the debts (which were \$5,000 more than we then thought they were), went beyond the amount requested by the Board, and has, today, on her subscription

lists and in bank \$16,900 and more, subject to the order of the Board. Afterwards the Board held another meeting and this fund was tendered to and accepted by them; they unanimously resolved to proceed at once to rebuild, and appointed a Building Committee for that purpose. The ruins have been cleared away, the debris removed and the contract let for the foundation. Agents are in the field working zealously to raise money to rebuild, and everything is promising from a Searcy standpoint. Pity 'tis that complaint and discontent should have arisen from any source, and that sectional jealousies should have urged the slightest objection!

You impeach Searcy's loyalty to Methodism, and say Searcy gave \$40,000 to an institution that was intended to supplant Hendrix College. Mistaken again, my brother. Searcy was a competitor for the location of Hendrix; so was Arkadelphia; each worthy of her steel. But Conway outstripped us both. Searcy came home and diverted the fund raised for that purpose into more commodious quarters for the splendid school we had already. Searcy College was established even before Central Collegiate Institute at Altus. We put \$45,000 into a non-sectarian school, placed it under Baptist auspices and had no thought of trying to supplant Hendrix. On the contrary, Searcy has always been loyal to Hendrix College. She has patronized it and contributed liberally to its support. Was it wrong or disloyal to sustain our own institutions, established before Hendrix was founded? We think not. But, if it was wrong, what have you to say of Arkadelphia loyalty, since Arkadelphia College was built after the founding of Hendrix and Galloway, promoted as a Methodist school, and has ever since been a competitor of both these institutions. And if I am not misinformed, you yourself are the honored President of Arkadelphia's Board of Trustees. Be careful how you throw stones, my brother, be careful.

It is difficult to reconcile your article with the one recently published in the Gazette over the nom de plume, "A Methodist." He says Arkadelphia College owes \$33,000 "besides some interest." I am informed by one in position to know, that the total indebtedness is about \$35,000. Of this, "Methodist," who, we learn, is a trustee of Arkadelphia College, says: Ten thousand dollars will be paid by the people of Arkadelphia. The church, he says, can get the property for \$23,000. Yet, I learn that the debt which he says is about \$8,000 in the B. & L. is, in fact, more than \$10,000. To take possession of this without paying a cent, is still to assume \$25,000 debt to lift hereafter.

We don't quite understand what has brought you to your present position. You were present on the Conference floor at Winfield Memorial, Little Rock, Monday morning, after the college burned, on Sunday, when Col. Thornburg and your humble servant laid upon the hearts of those godly men the

plea of poor, smitten, smoking, crumbling Galloway College and asked them for moral and substantial support. You heard that grand chorus of amens, and witnessed the resolutions of sympathy and the pledges of support. Then you sat silent and still; why did you not stand forth then and there, and unburden yourself of your views about "monuments of folly", and give them some of your "wonderful logic" and tell them the difference between "sense and sentiment"? And, again, on March 21st, at the meeting of the several Boards of Education at First Church, Little Rock, when you were present and heard these matters discussed, why did you not then and there cast from your weary shoulders the burden of this awful scheme? Why did you wait until just before the Sunday fixed for Galloway Day throughout the State, when liberal contributions are expected for this suffering cause? Was there any special purpose to be subserved by waiting until your words of discontent could be fresh upon the minds of the people and do the most harm on Galloway Day? Your charge of disloyalty dwindle into insignificance by the side of your own attitude. The logic of facts is against you; the irony of fate will surely overwhelm you in your present undertaking. We have every hope of success in the effort to raise this money, because we do not believe Arkansas Methodists can be dissuaded from the path of duty. But suppose your words should fall upon the willing ears of those who otherwise would have given, and as a result you should see this noble institution struggling for existence, crippled by your opposition at a critical moment, what would you then say about "monuments of folly"? Whose "monument to folly" would that be? It would be your folly, my brother, your folly and your everlasting remorse.

Most respectfully,
Jno. T. Hicks, Chmn.
Searcy, Ark., April 3.

From Bishop Galloway.

DEAR DR. GODBEY: I am glad to know the outlook for the college at Searcy is so cheering. We have only to adhere to the lines indicated by the Board to speedily assure a triumphant success. And the glory of the latter house promises to exceed the former—exceed it in two respects—its better appointments and in being unincumbered with debt. I found ardent friends of the college everywhere who will rally to its support.

The contract will be let as soon as the plans are perfected, and with all possible speed, consistent with the best workmanship, the new building will be completed.

I wish to thank dear friends in the State for their hearty assurances of sympathy and liberal aid. So soon as I meet important engagements made some time ago, I shall return to Arkansas and render any needed assistance in furthering this great enterprise.

It was gratifying that the faculty and students of Hendrix College

did the gallant and graceful thing in beginning the public subscription for the new structure. I am rejoiced at the harmony now assured in working out the wise educational policy adopted by the three conferences in Arkansas twelve years ago.

CHAS. B. GALLOWAY.

Arkansas Methodist Calendar.

April 25-28. Newport District Epworth League, Mammoth Spring.

April 26-30. Jonesboro District Preacher's Meeting, Piggott.

April 27-30. Batesville District Preacher's Meeting—Melbourne.

May 4. Monticello District Sunday-school Convention, at Monticello. Opening sermon, in the evening.

For Support of Brother Cline.

I have received from Epworth Leagues for the support of Bro. Cline, our missionary to China, the following, since last report: Heretofore reported, \$388 28

Hope League, by J. R. Sanders,	5.00
Central League, Hot Springs, by Frank Maw,	20.00
Lockesburg League, by T. S. Tribble,	5.00
Okolona League, by S. C. Okolona,	5.00
Amity League, by Prof. Lawson,	4.00
	\$427.28

Amity League did not make any promise, but sends this \$4 as a free will offering.

GEO. THORNBURGH, Treas.

Notices.

The second quarterly conference for the Grady circuit is changed to the fourth Sunday in May, and the second quarterly conference for Bartholomew is changed to the 4th Sunday in April.

T. D. SCOTT, P. E.

I failed to get any of the Minutes of the Little Rock Conference this winter, and as the publishers have none, maybe some brother has some copies he could let me have. I will be glad to pay the postage on them.

T. O. RORIE.

Monticello, Ark.

The Woman's Foreign Missionary Society of the White River Conference will hold its annual meeting at Newport, May 4-8. It should be the purpose of each auxiliary to have a representative. Send name of delegate to Miss May Brewer, Newport, Ark. Efforts will be made to secure the usual reductions, so let each delegate secure the proper certificate that full fare was paid going.

Mrs. S. H. BARCOCK.

Recording Secretary.

Batesville, March 20.

At the request of Bishop Galloway, the Presiding Elders in the three Conferences of the State are called to meet in Winfield Memorial Church, Little Rock, April,

18 and 19. Also, pastors, and members of the Boards of Education are requested to attend. The meeting is called in the interest of the Twentieth Century Educational movement for the State. It is hoped, also, that the occasion may be one of great spiritual interest, and that from it a revival may spread all over our State. Bishop Galloway will be in charge. Dr. Hammond and possibly Bishop Hendrix will attend. Let all the brethren, who can possibly do so, attend and get the inspiration of the occasion. Entertainment will be furnished all who will notify Rev. A. O. Evans of their purpose to attend. The first service will be at 8 P. M., Tuesday the 18th.

F. S. H. JOHNSTON.

IMPORTANT.

The Annual Convention of the Little Rock Conference Woman's Home Mission Society will be held in First Church, Pine Bluff, April 27-May 1. Every auxiliary is expected to send a delegate with full report, briefly expressed, of work done from March, 1898, to March, 1899.

Miss Belle Bennett, President of the Board of Home Missions, and Miss Mary Helm, editor of Our Homes, will be with us, and will add much to the interest and profit of the occasion. We will be favored with addresses from Rev. W. E. Thompson, Rev. A. O. Evans, and, perhaps, other ministers.

Rev. J. A. Anderson will preach the annual sermon on Sunday. We hope to secure reduced rates on all railroads. Every delegate and visitor should secure a certificate from railroad agent on purchasing ticket. Delegates will please send their names to Mrs. R. M. Knox, 1404 West Sixth Avenue, Pine Bluff, that homes may be secured in time. Let special prayer be offered in the auxiliaries for a gracious outpouring of the Holy Spirit while we are assembled there in his name.

MRS. W. H. PEMBERTON,
Cor. Sec.

Personal.

Brother F. S. Pinchback, of Walnut Ridge, was a pleasant caller Friday.

We would be glad to know the address of Rev. L. D. Ray and of Rev. D. B. Holly.

Dr. Hunter left Thursday for Washington City, D. C., to perform the marriage ceremony for the daughter of Senator Jones.

Rev. W. D. Ellis, of the White River Conference, writes that his little boy, one year old, is very sick. He desires the prayers of his brethren.

Rev. J. J. Galloway writes from Mansfield: "We have just closed a meeting. Several conversions, eight accessions, and the church revived. Bro. J. H. O'Bryant was a faithful worker in the meeting and did some good preaching. We are coming to the front with our collections."

Arkansas has a Farm Journal,

Semi-monthly; M. F. Locke, Editor. Send for sample copy, addressing Arkansas Cultivator, Little Rock, Ark.

BLOOD CURE SENT FREE.

A Cure for Blood and Skin Diseases, Eczema, Pimples, Scrofula, Blood Poison, Cancer, Kidney Trouble.

MEDICINE SENT ALL CHARGES PREPAID.

Get rid of the Bad Blood in your system and you get rid of the Diseases. Over 30 years ago Dr.



Gillam, the distinguished Atlanta specialist, discovered a scientific combination of remedies that had the effect of literally driving the poisoned, diseased matter out of the blood, bones and entire system, thus curing the disease and at the same time producing a fine constitutional effect, building down the broken constitution.

This Remedy is known as B. B. B.—(Botanic Blood Balm), and has gained a wide world renown, so that it is for sale everywhere.

That every sufferer may test its wonderful curative powers, a sample bottle will be sent, free of charge, and prepaid, to anyone who writes for it. This is a liberal offer, to prove at our expense that B. B. B. cures all Blood and Skin Diseases. Thousands upon thousands have been cured, even after doctors and all other remedies had utterly failed.

If you have old, persistent sores, pimples, distressing eruptions of the skin, painful sores on hands, arms or legs, itching sensation, irritating skin troubles, eczema, scrofula, ulcers, Blood Poison, fever sores, mercurial rheumatism, face covered with little sores, cancer or any blood taint—then give B. B. B. a trial, because B. B. B.—Botanic Blood Balm—is made for just such cases, and it cures, to stay cured, all stubborn blood diseases. That distressing affliction, Eczema, is always cured by the use of two to six bottles.

Deadly Cancer of the face, neck, legs, lip, eating cancer or sores, cured by B. B. B.—Botanic Blood Balm. B. B. B. cures by driving the deadly, virulent poison, which causes cancer, out of the blood. This is the only cure and B. B. B. is the only remedy that can do this. In the same way B. B. B. cures Blood Poison whether inherited or acquired, producing ulcers, painful swellings, blotches, pimples, copper colored spots, falling of the hair, sores in the throat or tongue, scrofula. B. B. B. tested for 30 years. Large bottles for sale by all druggists for \$1.00 or 6 bottles (full treatment) \$5.00. For sample bottle address Blood Balm Co., 75 Mitchell St., Atlanta, Ga., and trial bottle and medical book will be sent, all charges prepaid. Describe your trouble and we will include free medical advice.

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Office hours, 9 to 12 and 2 to 5.

Low Rates to Louisville.

On account of meeting of Southern Baptist Convention, the Louisville & Nashville Railroad and connecting lines have arranged for one fare round trip rates to Louisville, Ky. Tickets sold on May 9th and 10th, and can be made good to return as late as June 10th.

From Arkansas, the L. & N. offers double daily service of through coaches and sleepers Memphis to Louisville. Our train leaving Memphis at 8:45 p.m. makes quickest time to Louisville—less than 11 hours.

For full information, write Max Baumgarten, Pass. Agent, Memphis, Tenn.

Quarterly Meetings.

BATESVILLE DISTRICT, second round, (in part), A. E. Holloway, P. E.

May—Ash Flat circuit at Ash Flat, 6-7; Sulphur Rock circuit, at Newark, 13-14; Mt. View circuit at Marcella, 20-21; Calamine circuit at Cross Roads, 27-28.

June—Viola circuit at Viola, 3-4; Camp circuit at State Line, 6-7; Salem circuit at Mt. Pleasant, 10-11.

New parasols at Quinn's, Third and Main.

BY MRS. HENRY PHELPS.

Rev. R. L. Wozencraft.

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ham Street (up stairs).

For the Young People.

A PROPOSITION TO OUR YOUNG READERS.

Why can't you get a new subscriber for the METHODIST? Try it. If you will send us a new subscriber with \$1.50, we will send you one of the most interesting books you ever saw, called Rogers' Travels. We want to see how many we can report in this column as getting this premium.—Editor.

How it Went in My Childhood.

NO. XXXI.

Boys sometimes get, what is called, lazy. This is not a fatal disease. Usually, the application of a little hickory grease to his legs and back almost entirely relieves him. I have never known one to die of it yet. My father was a splendid doctor for such ailments.

Some kinds of work seem to be worse than others to bring on these attacks. Then they are more likely to come on one time in the year than at another.

Hoeing cane is one of the worst works I ever did to bring on these attacks; especially as this job comes the last of June, just the time of year when they are more liable. I remember one morning, the last of June, while hoeing out a patch of sorghum cane, that we boys suffered an attack of laziness that came very near proving fatal—but we got relief.

We had been at work at it several days and had become wearied with the job itself. We were, this morn, working at the foot of a rocky hillside, and could see no end to our job. This morning began hot and sultry. The weather was rainy, thus making the heat harder to stand. The patch was partly hid from the house where we knew father was.

We boys have all, slowly, filed out to the cane patch, hoe in hand, while the sun has just crowned our eastern hill with his glory. The dew is dripping from the untrimmed cane, which is about two feet high. Our bare-feet and the lower end of our pants are wet with the dew. Soon the sun begins to dry this off us, and this has a very depressing effect upon our little legs. The sun rises higher and soon the sultry heat from the ground begins to besiege our bodies. We now begin to feel the attack coming on. The warm sun has now started the red-heads (this is a farm bird) to singing and pecking on old trees and swags. This music always puts lazy feelings into a boy. Boys do not often stand this long. We are at work now, and the awful ailment has us. Did you ever see it work, children? It is something as follows: We are first attacked with a violent thirst. We must go after water every ten or fifteen minutes. This continues during the whole spell. Soon we begin to watch the birds, playing about us, and the clouds that are beginning to gather in the horizon and sail across the hot looking sky.

We now can't stand on both feet well—at least one leg is rather bent in. A weak feeling comes in our backs, and support is necessary. We use our hoes freely. We place the upper end of the handle across one of our shoulders letting it end up in our mouths. We throw one foot across the other end or twist it around it somehow, thus making a kind of support. This gives some relief. Every now and then one of us hits at a stalk of cane but we don't hurt many of them. Our tongues are all loose. This is a peculiar thing about this trouble—it is no trouble to talk. Every boy is trying to talk at once. A violent laugh every now and then breaks forth.

We are almost "goners." now, not much hope for us, but Julian's keen eye—he always was first to sight such—looks over towards the house, and he says: "Boys, look yonder, there is pa." We all follow his pointing, and see father's white shirt shining up on top of a high stump. He is taking in his patch of lazy boys. He, then, climbs down and we think he has gone back to the house. But Julian suddenly exclaims: "Boys, he is coming." This strikes terror to our hearts. Slowly, father advances on us. His hands are behind him. We know what this means—a switch there. The cane stalks are flying in every direction, not a lazy bone in us. When father is in about twenty yards of us we boys all turn and salute him with a terrible squall. Every boy squalls just as loud as he can. Now the operation has begun. Swap! swap! goes father's switch. Then he stops and talks gently to us awhile—swap! swap! swap! High sounding above all this is the braying of us afflicted boys. Swap! swap! swap!—he has reached Flem now. He bends in his legs just as far as he can from the switch, in order to make his pants loose, then lies down on the ground and wallows just like a little dog. He tumbles, and kicks, and paws, and scratches, but father always hits him. The noise of the fray ceases. It is done. Smartness now tingles in every limb. It is so sweet to hoe cane. I never did love to work better in my life. The thunders are now rolling and the lightnings are playing across the beclouded sky, the rains have begun to pour, but we work on. We are hungry, and the dinner bell rings to call us in, but we work on. Nothing seems to be better than just to hoe cane. We finally quit, and a string of tear stained eyes look out across our dinner table, and some poor streaked backs point the other way. We don't look at father much. His looks hurt our little feelings, burning all over us. Smartness sits deep upon our brow and it sat there a long, long, time.

Father loved to quote, "Spare the rod and spoil the child." We boys never did spoil that way. We bless father for this, now.

FRED A. LARK.

Van Buren.

China has had fifty rebellions in 2,000 years, while local rebellions are annual events.



Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest and Limbs.

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In using medicine to stop pain we should avoid such as inflict injury on the system. Opium, Morphine, Chloroform, Ether, Cocaine and Chloral stop pain by destroying the sense of perception, the patient losing the power of feeling. This is a most destructive practice; it masks the symptoms, shuts up, and instead of removing trouble, breaks down the stomach, liver and bowels, and, if continued for a length of time, kills the nerves and produces local or general paralysis.

There is no necessity for using these uncertain agents when a positive remedy like RADWAY'S READY RELIEF will stop the most excruciating pain quicker, without entailing the least danger in either infant or adult.

ACHES AND PAINS.

For Headache, (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

A CURE FOR ALL

Colds, coughs, sore throat, influenza, bronchitis, pneumonia, swelling of the joints, lumbago, inflammations, rheumatism, neuralgia, frostbites, chilblains, headache, toothache, asthma, difficult breathing.

Taken inwardly there is not a remedial agent in the world that will cure Fever and Ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Sold by druggists.

RADWAY & CO., 55 Elm Street, New York.

The Oil Cure. Thank Heaven for Such Discovery.

I was the victim of cancer. I applied to Dr. R. E. Woodard, of Oil Cure fame at Little Rock, Ark., for relief, in response to a published testimonial, and I thank heaven that I did, for I am now sound and well. I have been well for over eighteen months, and I was not under the Oil Cure treatment but about one month. I first declined giving my name as reference until I was sure that the cancer was not going to return, for my family physician told me that it would likely return in a short time. It has no symptom of ever returning, and I feel free to direct suffering humanity to the Oil Cure. While I was being treated, I saw others being treated with the same results as myself. The treatment is almost painless—did not have to stop my work while under treatment. Thanks for the discovery of the Oil Cure.

JAS B. HILL.

Little Rock Ark.

The Oil Cure was discovered and perfected for the cure of cancer, catarrh, bronchitis, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucus membrane. Many patients cured by correspondence. If you are not afflicted yourself cut this out and send to some suffering one. Enclose stamp for reply. Call on or address

DR. R. E. WOODARD.

502 1 2 Main St., Little Rock.

The rulers of the present "Great Pure Dynasty" are not Chinese, but Manchus, a tribe of Tartars.

SONG BOOKS.

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

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

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

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

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

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

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

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

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

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

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

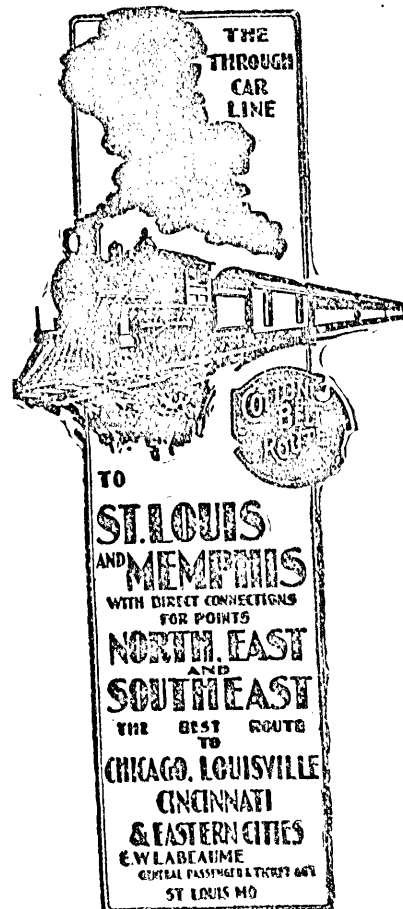
Hymn Book, Annotated Edition, cloth, \$2; turkey morocco, round corners, gilt edges, \$3.

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

GODEBY & THORNBURG.

The Southern Business Agency, Morristown, Tenn., proposes to send receipts for making maple syrup, honey, etc. We have strong endorsements from Rev. Sam Jones and others of these receipts. Ex-Gov. Bob Taylor endorses them quite strongly. The Agency is well recommended for honorable dealing.

Malaria cannot find a lodgment in the system while the Liver is in perfect order. Dr. M. A. Simmons Liver Medicine is the best Regulator.



Our Church at Home.

SEARCY DISTRICT:—I have missed my first quarterly meeting to this, my fourth year of district work. The extreme illness of Mrs. Williams prevented me from reaching Argenta last week. Rev. M. M. Smith, of First Church, Searcy, kindly and efficiently did my work for me, Rev. C. C. Godden, of the Galloway College, filling his pulpit for him both morning and evening. Always have those nearest to me helped in my work, rather than hindered, but this time my duty was to be with them. I was prevented also from attending the preachers' meeting at Augusta, except that I hope to make that quarterly meeting tonight and Sunday. A combination of providential reasons prevented a number of the district pastors from being present. Good congregations, however, waited upon the preaching of the word, and Dr. Godbey, of the ARKANSAS METHODIST, and Rev. W. B. Ricks, of Newport, were present to assist in making profitable the occasion. One pastor, returning, said that he was splendidly dealt with at Augusta and "disliked to leave so early." No doubt this was the experience of each one present. The general look of things is clearing in this district. Bro. Smith reported the work in good condition at Argenta and Q. M. pleasant.

Bro. Umsted proposes, by grace and best possible skill, to reach tangible results, constantly aspiring to better things in church movements.

Bro. W. B. Hays, of Beebe, had a fine report. We were able, after Lebanon and McRay, to reach Beebe in a storm for the services at night. The conditions there are both excellent and aggressive.

Rev. E. M. Davis, at El Paso, is preaching and praying and enjoying his work.

The quarterly meeting at Vilonia was a good one, under trying conditions because of the mud. That church is one of strength, and that charge classes among the good circuits of the conference. Everything is moving at Stony Point, and the quarterly meeting at Salem was to me a most interesting occasion, conducted partly in the rain.

Auvergne and Weldon reported conversions, the church alive and finances up. A great country that. Keener R. Durham, is intensely in earnest and everybody pleased. Those excellent laymen and prominent Arkansas citizens, Dr. Clement and J. F. Henderson, are awake and alert as to church matters in that section. Likewise was Weldon, and the other churches, represented by brethren true and tried, and fully enlisted for the work of the church.

West Searcy and Smyrna people were frozen in on that cold Tuesday when the thermometer registered "20 below," but the word was spoken and business dispatched by short measure both Saturday and Sunday a. m., in the newly improved and comfortable church; "two or three," and more, were

present. Even at Sunday 7 p. m., Haygood Memorial, Searcy, had a small meeting. Pastor Gardner is "much in evidence" at his several churches, and everybody predicts a good year. May it be so.

Galloway College is much upon the hearts of the people here; the tension is considerable and will be until the capstone is laid and until all Arkansas Methodism shall have said: "Grace be unto it." It is the purpose here at all points to do the very best possible "by his help."

We trust for grace and blessings. Call up, Doctor, and glean for the ARKANSAS METHODIST and preach as you may deem advisable. A. H. WILLIAMS.

Searcy, March 25.

LEAD HILL:—The Lord has brought us safe thus far, and we are moving quietly on. We are somewhat encouraged at the prospects of an improvement on all lines. We are ahead of any previous year up to this date. The spiritual state is fairly good. We have good prayer- and class-meetings at most of our appointments, and earnest souls are enquiring "What must we do?" Our sisters are doing faithful work in their cottage prayer-meetings. We are expecting a gracious revival soon. May God send it in power. We have some disadvantages, of course. "Sometimes the shadows deepen" and difficulties seem almost too great, but when we trust him of whom it is said, "He is our sufficiency," they are easily overcome. Pray for us.

LEE BEARDEN.

Letter From Texas.

DEAR BRO:—I have several sisters, nieces and nephews in Arkansas who read your paper and frequently write "Uncle Finch," "Why don't you write more for our paper?" Last year I had a long personal letter from a U. S. Senator in Washington D. C., saying: "I saw your hopeful, cheerful letter in ARKANSAS METHODIST. It revived the days of our boyhood and I enjoyed it so much." So many, many letters of this kind impress me that my humble contributions from an obscure position in life may be doing some good and helping some stumbling soul over the rough places of life. I'm sure my old "comrade-in-arms" J. J. Sumpter, of Hot Springs, will read all "Finch writes" with much pleasure. Yet, after all, I have but little real news for the general public. Of course, it's not much news to say, we have had the coldest winter I've ever seen in Tex. Since 3rd Sunday in February I have been in a meeting here, assisted by Rev. A. U. Prewitt, of Nashville, Tenn. Well, well, it's been a tussle with the world, the flesh and the devil. The little town and country have been subsoiled and stirred to the bottom. Lots of kicking and mouthing. Real visible results, so far, not large but many have promised to lead a better life. Last night a great crowd was present at what we call the "jubilee service." Songs, prayers, testimonies from a goodly number. In fact, the tide

A SMALL SPOT MAY BE CANCER.

**MOST VIOLENT CASES HAVE
APPEARED AT FIRST AS
MERE PIMPLES.**

The greatest care should be given to any little sore, pimple or scratch which shows no disposition to heal under ordinary treatment. No one can tell how soon these will develop into Cancer of the worst type. So many people die from Cancer simply because they do not know just what the disease is; they naturally turn themselves over to the doctors, and are forced to submit to a cruel and dangerous operation—the only treatment which the doctors know for Cancer. The disease promptly returns, however, and is even more violent and destructive than before. Cancer is a deadly poison in the blood, and an operation, plaster, or other external treatment can have no effect whatever upon it. The cure must come from within—the last vestige of poison must be eradicated.



Mr. Wm. Walpole, of Walshtown, S. D., says: "A little blotch about the size of a pea came under my left eye, gradually growing larger, from which shooting pains at intervals ran in all directions. I became greatly alarmed and consulted a good doctor, who pronounced it Cancer, and advised that it be cut out, but this I could not consent to. I read in my local paper of a cure effected by S. S. S., and decided to try it. It acted like a charm, the Cancer becoming at first irritated, and then discharging very freely. This gradually grew less and then discontinued altogether, leaving a small scab which soon dropped off, and now only a healthy little scar remains where what threatened to destroy my life once held full sway." Positively the only cure for Cancer is Swift's Specific—

S. S. S. FOR THE BLOOD

—because it is the only remedy which can go deep enough to reach the root of the disease and force it out of the system permanently. A surgical operation does not reach the blood—the real seat of the disease—because the blood can not be cut away. Insist upon S. S. S.; nothing can take its place.

S. S. S. cures also any case of Scrofula, Eczema, Rheumatism, Contagious Blood Poison, Ulcers, Sores, or any other form of blood disease. Valuable books on Cancer and Blood Diseases will be mailed free to any address by Swift Specific Company, Atlanta, Georgia.

ran so high, I announced a rest till Wednesday night prayer-meeting, at which time I receive members and preach myself and then we'll see what we shall see. So the end is not yet.

Finally, Mr. Editor, as I told Bro. Prewitt, I'm somewhat mixed on this evangelist question. I'm satisfied the Bible recognizes the gift and office, but I verily believe it ought to be placed under the control of the church. Further, I believe we have reached a period in our history that it's a necessity. Other churches provide for it in a regular way, and we must somehow keep step with the procession, or other churches will "send them out" and do what we ought to do. But to this some brother likely will say, "All our pastors are evangelists and ought to do this." But, alas! Brother, are they doing it? Some are, but many others are not. I seldom meddle with other men's business, but I know pastors not a few, and some filling what we call prominent places, who haven't had a genuine revival nor conversion for, I don't know how long. They do not, or cannot, have revivals and will not let the "other fellow" come and have it for them. Aint it so? Yes, Mr. Editor, you know it's so. And yet, after all, I confess it's humiliating to me to think I must send off and get the "other fellow" to do what God and his church sent me to do. So I reach this conclusion, that our church ought to select chosen men, peculiarly adapted to this work (and some are) and place them under control, finances and all, and I think if so, we would have less

confusion, as Bishop Keener puts it, about the evangelist "skimming every pan of cream he strikes," and I'll finish letting the pastor have the blue john and whey. Yet, withal, we are having a good meeting and doing a work much needed here, and that has not been done for several years past. Yours, in hope,

F. M. WINBURNE.

Announcement.

The annual State convention of Arkansas W. C. T. U. will be held at Rogers, April 11-14. Visitors and delegates have one and one-third fare, round trip, certificate plan.

MRS. ERVIE ETHRIDGE,
Cor. Sec. Ark. W. C. T. U.

Lost Boy.

Wesley Batton, 12 years old, a little heavy made, light hair, cut close, wore a plush cap and checked shirt—left his mother's in Searcy about ten days ago. Sister Batton is the widow of one of our preachers, and Wesley is her only living child. She is much distressed and would appreciate any information about her boy. Her address is Searcy, Ark., in care of the undersigned.

M. M. SMITH.

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

Godber & Thornburgh.

Our Church at Home.

The Conference at Dallas.

The Conference of Presiding Elders of all the Texas conferences, recently held at Dallas, appears to have been a very inspiring occasion. Of forty presiding elders thirty-six were present, and of preachers about 300. The Texas Christian Advocate gives a very interesting report of it. It says:

This great gathering, called to meet in Fort Worth by Bishop Galloway, met according to the call in the First Methodist Church, Wednesday evening at 8 o'clock, the 15th inst. It was in all respects the most notable convocation of Methodists ever held in Texas. Conference boundaries were not recognized, and no official business was transacted. It was the coming together of the presiding elders and pastors of the entire State for spiritual counsel, and to devise measures for inaugurating the Twentieth Century Educational Movement. Two of our chief pastors were present and presided by turn over the sessions—Bishop Galloway and Bishop Key. They were in fine trim for the work before them, and their words were wise and thrilling.

Bishop Galloway said in his opening address.

"1. We need a deeper and a more persistent piety and consecration in the ministry. We learn much when we study the life and character of the ministry of St. Paul. From the time he was unhorsed on his way to Damascus, his motto was: 'For me to live is Christ.' He did not mean by this that for him to live was all of Christ; but he did mean, 'The life which I now live in the flesh, I live by the faith of the Son of God.' This ought to be the experience of all of us as ministers of Christ. Mr. Wesley at the age of 87 said that if he had one hundred men who feared nothing but sin, he could shake the gates of hell. If we are to be the leaders of the hosts, we must get close to God."

"2. We need stronger faith in our message. Do we believe what we preach? It is said that we must make the people believe what we say in order to influence the people to accept it. Why, the very suggestion is an impeachment of our integrity. Error can be enforced by earnestness so as to win followers. We want no acting in the pulpit. Nothing but absolute faith in our message will prove the power of God unto salvation. This is what made Paul an irresistible force as a preacher of the gospel. He believed it with all of his great mind

and heart. This is seen in the success of all those in the past who have moved the world to God.

"3. We need to preach more to the hearts of the unconverted. This sort of study and preaching will keep us in closer touch with God. There is positive danger in preaching too much to the Church. We can preach so much to the Church as to unconsciously fall into a censorious spirit. In preaching so much to the Church, we may unconsciously find an apology for our own inefficiency. An altar filled with crying penitents will send a thrill into the heart of a dead Church. You cannot preach so as to reach sinners without feeding your own soul and the souls of the children of God. I plead today for the heroic element in our ministry. We want men who are willing to die if needs be to save sinners. God forgive us if we have lacked this courage to seek and save the lost!

"4. We want in our ministry to be persistent in watching after souls.

"5. We need in our preaching a restatement of the great doctrine of sin. The conviction for sin lies at the foundation of Christian character. A shallow conviction for sin is followed by a weak and puerile faith. The man who has never felt the pang of deep conviction for sin cannot feel the joy of a full salvation. If we do not believe that people are lost and going to hell, we will not yearn in our ministry for their deliverance. It is this belief that leads us to dare and to die for the saving of men. We need to exile from our pulpits that hurtful doctrine that veils the fire of an awful hell."

Dr. C. C. Stephenson:

This most estimable gentleman and skillful physician, who spent nine years in Stuttgart, sold out his property and practice here, and last week moved with his estimable family to Little Rock, where he will follow the practice of his profession. He will, however, confine himself to the treatment of diseases of the eye, ear, nose and throat, for which he has studied as a specialist. He was born in Mississippi, but has lived in Arkansas twenty-eight years. Graduating with the highest honors at the Kentucky School of Medicine, Louisville, in the class of '89, he carried off the first medal ever taken by an Arkansan from that institution which bears a national reputation for the thoroughness of its curriculum. Dr. Stephenson spent his first years practicing in Hazen, then at Des Arc for one year where he was also engaged in the drug business. From there he transferred himself

A Trusted Official.

HONESTY AND TRUSTFULNESS REWARDED.

S. E. Brees, of Orange, Had an Experience Recently which is Intensely Interesting—An Example for Others.

From the Lake Review, Osakis, Minn.

The following account of a farmer's remarkable experience was recently told a reporter by Mr. S. E. Brees, one of the oldest settlers and most prominent farmers of the town of Orange, Douglas County, Minn. Mr. Brees is town clerk, having held this position for several years, and is a gentleman of unimpeachable integrity and honesty. This experience of Mr. Brees is certainly interesting. He says:

"In August, 1891, as I was on my last day's drive with the harvest team, I suddenly became faint and weak. Every move or exertion was made with an effort. I rode home and rested a number of days but did not obtain much relief. The top of my head had a peculiar feeling. I could not rest or sleep. It went on this way until I was nearly crazy. I had the grip previous to this and it left me with a severe cough and also a dull pain about the region of the heart. I consulted a prominent physician and took his medicines for about two months. Some relief was obtained. The physician pronounced my trouble a difficulty of the heart arising from the after effect of the grip. My family were alarmed about me, and for two years they would not let me go away alone for fear I would never get home alive. I finally consulted another physician. He told me the same as the first, but thought he could help me. I took his medicine six months, and for a while obtained considerable benefit, but

the old symptoms returned and I was as bad as ever.

"My wife and son finally advised me to take Dr. Williams' Pink Pills for Pale People. I didn't believe that there was any help for me, and one day my son came home with a box of the pills. I began taking them and before the box was gone I felt cheerful and easy, as my head was clear and seemed to be rested. The pain had left my heart, and I could walk as spry as ever.

"I have taken nearly five boxes and for the past two years my health has been steadily improving, and now I am able to do considerable work, both in winter and summer. Today I weigh about fourteen pounds more than I ever did. I have much faith in Dr. Williams' Pink Pills for Pale People, and this is natural enough as they have alone restored me to health and strength.

"I am now 57 years old. I sleep good, the numbness has left my arms, my brain is clear; my heart beats regular, and all these comforts and blessings I attribute to the use of these pills.

S. E. BRES.

Subscribed and sworn to before me this 20th day of April, A. D., 1897.

WILLIAM B. LYONS,

Notary Public, Minn.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in Dr. Williams' Pink Pills for Pale People. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Co., Schenectady, N. Y., for 50 cents a box, or six boxes for \$2.50.

to Swan Lake, and from there to Stuttgart in 1890, where he has since resided, excepting the year of 1892, spent in Little Rock, and 1897 in the Eye, Ear, Nose and Throat Hospital at New Orleans. Last year he attended a course of lectures at the New York Polyclinic and followed the clinics at the N. Y. Eye and Ear Infirmary. While here he was examiner for fifteen life insurance companies, surgeon for the Cotton Belt railroad company for nine years and secretary of the school board. He is a member of and takes high rank in all the leading secret societies, and is prominent in the councils of the M. E. Church, South. He also holds the rank of Major and assistant surgeon of the First Brigade, Arkansas Reserve Militia, and as such examined the boys of Arkansas county who enlisted for the Spanish war.

Dr. Stephenson is a man of pleasant personality and aside from this professional ability, he is a gentleman, whom to know is to esteem, and those best acquainted with him are his most ardent admirers. Stuttgart's loss is Little Rock's gain and the Free Press predicts him a wide practice in the treatment of the diseases of which he makes a specialty. —Stuttgart Free Press.

WE WANT 1,000 Agents to handle one of the most popular books of the times: "Touching Incidents and Remarkable Answers to Prayer." It sells to all denominations; to the religious and irreligious. It is a remarkable book.

Splendid terms to agents. Write to us at once for terms.

NEURALGIA cured by Dr. Miles' PAIN PILLS. "One cent a dose." At all druggists.

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If you suffer from Epileptic Spasms or Spells, Fits, Falling Sickness, St. Vitus' Dance, etc., have children or relatives that do so, or know people that are afflicted, My New Discovery, Epilepticide, will PERMANENTLY cure them, and all you are asked to do is to send for a Free Bottle and try it. It has cured thousands where everything else has failed. My 90-page Illustrated Book, "Epilepsy Explained," free. When writing, please give full name, AGE, and postoffice and express address. Correspondence professionally confidential.

W. H. HAY, M. D., Hay Laboratory, 94 Pine Street, New York City.

Missions.

The Missionary Training Conference at Hendrix College.

In order that the purposes and methods of the student missionary campaign may be fully understood, the following extracts from Dr. Lambuth's editorial in the March Review of Missions is given:

"One of the most recent developments of the volunteer movement is the Student Missionary Campaign. The object of this campaign is to enlist the young people of the church in prayer for missions, in the study of missions, and in systematic giving to the cause of missions. Much has already been accomplished by students who have, without remuneration, given from one to three months to this work during their summer vacation.

In both the Baptist and Presbyterian Churches, a large number of young people's societies have allied themselves with this movement, while in the Methodist Church, both in Canada and the United States, there have been hundreds of missionary committees organized in the Epworth Leagues, and a large number of missionary libraries provided where previously scarcely any reading had been done on the subject."

The following encouraging summary of the work has been given:

"In ninety days 160 campaigners visited 1,000 young people's societies and addressed 100,000 persons. Only forty-four missionary committees were found, but 600 were organized. In the 1,000 societies they found but ten missionary libraries. By the close of the campaign 650 were sold, making a total of 10,400 volumes of fresh missionary literature. Three hundred study classes were formed, where only eight had existed previously. Over 25,000 people were pledged to systematic giving for foreign missions, while pastors and people in twenty different States were most hearty in their endorsement of the campaign, and from all quarters came reports of quickened spiritual life."

"In our own church, the first attempt was made during the summer of 1898. The following extract from a statement furnished by Rev. P. L. Cobb, who has supervised the work, gives most satisfactory results. Six of the men visited 113 Epworth Leagues and forty-five churches which had no leagues, made 248 addresses to about 10,000 people, organized 121 missionary committees, placed thirty-five libraries of sixteen volumes each (560 volumes), arranged for ninety-three mission study classes, and 120 monthly missionary meetings. All expenses, both of travel and outfit, were met, and a balance of \$45 was left in hand for the next campaign.

"The record made by one of the campaigners was remarkable. He traveled over four months in the yellow fever district, visited thirty-nine leagues, twenty church-

es; made 100 addresses, organized fifty-seven missionary committees, sold twenty libraries, arranged for fifty-five study classes, fifty-seven monthly missionary meetings, and met all expenses. These facts, and better still, the permanent results, are such that the Secretaries of the Board of Missions are encouraged to extend the movement. With this in view, the entire month of March will be occupied by training conferences in some ten or fifteen of our colleges."

On March 17-18, Hendrix College was visited by Rev. P. L. Cobb, representing the Board of Missions, and Rev. W. B. Ricks, of White River Conference, representing the Epworth League and missionary movements. At chapel Bro. Cobb gave a Bible reading and presented the history, purpose and methods of the movement.

At 4:15 p. m., in the Y. M. C. A. room, Bro. Ricks discussed the need of a missionary revival and the use of prayer in securing it. This was followed by short talks by the young men concerning their attitude toward the campaign.

After supper practical instructions were given to campaigners.

Many personal conferences were held with individuals, in which special phases of the work were fully opened up. Several young ladies who were in attendance were formed into a missionary study class and arrangements were made for a monthly meeting under a leader.

A. C. Millar, F. Hutchinson, F. C. Cannon, C. N. Clark and W. N. Pittman were appointed as a campaign committee.

Revs. W. B. Ricks, of Newport, and Jas. Thomas, of Little Rock, will have general oversight of the work in Arkansas.

It is to be hoped that this movement will quicken the spiritual life and missionary zeal of the youth of the church.

A. C. MILLAR.

A Hopeless Case from Virginia. The Family Doctor Could do no More.

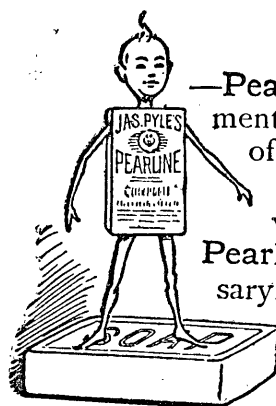
RED HILL, Alb Co., Va., Dec 28, 1898

DR. D. M. BYE, Indianapolis, Ind.

DEAR SIR—I have delayed to write until today, wishing to give a full account. The cancer on my wife's face had to be treated the second time on about one third of the original sore. Our family doctor had given up the case, saying he could do no more. From appearances, the sore is healed, and we hope permanently. Thanks, many thanks to you and your remedies.

Yours most truly,

Persons afflicted with Cancer or Tumor may address DR. D. M. BYE, Lock Box 25, Indianapolis, Ind., and he will send them books and papers free, giving prices of treatment, and hundreds of letters from the afflicted in every part of United States and Canada who have been cured; also half tone cuts from photographs showing facts that cannot be questioned.



Soap-sprung

—Pearline. Came from soap—an improvement upon it; a sort of higher development of soap, just as man is said to have been developed from the monkey. Every virtue that good soap has you'll find in Pearline. All the soap is in it that's necessary. Pearline isn't meant to be used with soap, but to take the place of it. Everything that soap does, Pearline does, and does it better.

584

Millions of People Use Pearline

THE BEST OF ALL!

TEARS and TRIUMPHS,

—AND—

Tears and Triumphs No. 2

Have Been Combined Into One.

Throwing out duplicates and such other songs as it was felt could be spared, thus giving the singers of Zion

THE CREAM OF THE TWO. (370 Songs.)

We heartily recommend this as the BEST BOOK for revivals, Sunday-schools, prayer-meetings, young people's services, the home circle, etc. With such beautiful songs as "Never Alone," "When the Pearly Gates Unfold," "Be Ready," "Speak to Me, Jesus," "Be Ready When the Bridegroom Comes," and with such a splendid variety of words and appropriate music, all occasions may be suited.

Of the first of these books about 160,000 have been issued; of the second, 60,000 sold the first sixteen months.

The combination, giving the essence of both, will go into every State rapidly. From hundreds of testimonials we select the following:

"You ought to hear us sing. Tears and Triumphs is the song book of the day. The songs are soul-winners. The blessing of God is on this book. It is very popular here. Let everybody get a good supply. The devil can't stand such sweet, impressive gospel music."—Rev. L. G. Wallace, in report of a revival meeting.

"Rev. E. S. Ufford, author of the world-famed song, "Throw Out the Life-Line," says: "You have a fine collection of gospel hymns—new, soul-inspiring and catchy."

Rev. O. A. H. DeLagardie, Gridley, Ill., says: "Tears and Triumphs has won our hearts and is winning souls."

Prof. W. J. Kirkpatrick: "You certainly have made some fine things."

Rev. S. B. Harper says: "It surpassed my expectations. I think it the most unique book I have ever seen."

"Talk about singing books, Tears and Triumphs beats anything I ever saw. Why, it just ran away with my soul."—Rev. J. R. Botts, Pastor M. P. Church, Noxen, Pa.

Rev. J. C. Johnson, Evangelist, writes: "Send five dozen more. I got the four dozen yesterday and sold them out in a few minutes. Its soul-stirring songs take with all denominations. He has since bought over one thousand."

Bart J. Cowart, teacher and conductor, Houston, Ala., sends for 200 and writes: "I have made a close examination of your new song book and do not hesitate to pronounce it one of the best for the purposes intended. It is a marvel of completeness."

"It is full of new and older pieces that stir and stimulate. I would like so much to hear a choir of thirty lead a congregation of a thousand with this book in hand. It would be grand."—Rev. J. Anderson, editor Florida Christian Advocate.

Evangelist C. B. Jernigan, writing from Texas, says: "We sold the last one of the song books [had 150—his orders have to date passed 1,600 copies] before the meeting closed, and could have sold fifty more. It is the book for the people. They shout and cry as we sing. It is the best book I ever saw."

We can furnish the Nos. 1 and 2 separately yet, if preferred, but recommend the combined.

Prices Delivered: BOARD 35c \$4 00 \$30 00
MUSLIN 30c 3 40 25 00

Round Notes or Shapes, always state choice.

Children's Praises,

The New Primary Song Book for the Little Folks of the Sunday-School and Junior Leagues,

Contains more than seventy of the BRIGHTEST AND MOST BEAUTIFUL SONGS ever sung by children, and some of them never sung before. It also contains much valuable matter to be memorized by the children, such as prayers, hymns, and catechism on the construction of the Bible.

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It is as good a book for children as the Young People's Hymnal is for the young people.

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ARKANSAS METHODIST

LITTLE ROCK, ARK.

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.

PERRY: Rebecca J. Perry (nee Davis) was born in Tennessee, Dec. 22, 1845; died Feb. 20, 1899; was married to Mr. D. J. Perry in 1869. In her 15th year she became a Christian, joined the M. E. Church, South, of which she was a faithful member till the day of her death. She leaves a husband, three sons, and two daughters to mourn her loss. Her life was worthy of emulation, her death was one of triumph. She will be greatly missed in the community, the home and the church, but we will again join in her company in the better land.

D. C. Ross

Quitman, Ark.

WILKINSON: Wm. Overstreet Wilkinson was born Dec. 10, 1833; died Feb. 6, 1899. Willie was baptized in infancy by our sainted Thomas Smith, of the Arkansas Conference. At nearly 12 years of age he professed religion, joined the M. E. Church, South. His religious life was of so pure a character as that it can be justly held up as a rebuke to many older professed Christians. It was touching indeed, to see so manly a youth as he cut down so early in life. How great must be the sorrow of the parents to see their only boy lying cold in death. The grave seems gloomy, but the resurrection of our Lord sheds a halo of light, dispels the gloom, inspires hope, and makes the redeemed triumphant while passing through its vale. God bless the bereaved parents and sisters.

D. C. Ross.

Quitman, Ark.

BAIRD: Mrs. Bettie Baird was born in Conway county, Ark., Nov. 9, 1836. She was converted and united with the M. E. Church, South, in her 14th year, under the ministry of the noted, but now sainted, Dr. Winfield. She was married to J. H. Baird, Feb. 16, 1854, and moved to Texas in 1883. She was an affectionate wife and a devoted Christian. In 1897 she sought and obtained a higher experience of grace and walked with God until the angel of death came and summoned her to receive the reward of the finally faithful. She was taken sick on the 19th of Feb. and on the first of March, death relieved her of her suffering. The day before she died, she sang that sweet hymn, "In the sweet by and by." She passed away peacefully, without a cloud to darken her moral sky. To her relatives and friends, we would say, weep not, for she is at rest. The world is poorer, but heaven is richer, and may God help us to be faithful to the end.

G. W. DAY, pastor.

MARTIN: Sister Jane Martin, wife of Bro. A. J. Martin, was born in Jasper, Ala., March 28, 1843, and died in her home, seven miles from Gurdon, Ark. At the age of 16 she gave her heart to God, and joined the M. E. Church, South. From that time, she continued in her Master's work until the end of her life. Being thoroughly conscious, Sister Martin thought for the last ten days of her illness that she would die. Yet she never once faltered before that monster to whom all must submit. She had that faith which sustained her in the hour of death. In talking with her friends she said: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." Her final triumph was in accordance with her life. She greatly assisted him, both in the church and in the home, who, for thirty-nine years, had been her companion. Her friends and relatives mourn her loss, and fondly remember the assistance which she so cheerfully gave to the sick and helpless, thereby following the example of the meek and lowly Savior. Sister and Brother

Martin have had no children of their own, but they have helped in raising seven orphan children. Though she is dead, her works still live. And our loss is her eternal gain.

J. A. FOSTER.

RODGERS: Rosa Ethel Rodgers (nee Cloninger) was born August 20, 1880. She professed religion at Bell's Chapel, in Pope county, Ark., July 26, 1893, under the ministry of the sainted G. W. Boyls, and joined the Methodist Episcopal Church, South, soon after she was converted. She was married to Andrew Rodgers, Jan. 2, 1898, and died near Dardanelle, Jan. 21, 1899. Her remains were carried to Bell's Chapel for interment—the place where she was born into the new life. Sister Rodgers lived a consistent Christian life. She was exemplary and faithful in all her Christian duties, so far as she had ability and opportunity to perform them. Weep not, dear kindred, Rosa has outrun you. All her warfare now is over. The race is run and she has reached the Golden City. God bless the husband in this great sorrow. May the little motherless babe be reared for God and usefulness. May the aged mother lean upon the Omnipotent one in this sore bereavement. May the brothers and lonely sister trust in God in this sad hour, and may all resolve to live as Rosa lived and die in Christian triumph as she died.

W. H. METHENY.

Dardanelle, Ark.

HANDY: Pearl H., eldest daughter of M. F. and Lizzie E. Hare, and wife of A. H. Handy, was born near Vann-dale, Feb. 17, 1871. She was married to Mr. A. H. Handy, of Canton, Miss., March 12, 1894, Rev. M. M. Smith officiating. Sister Handy joined the M. E. Church, South, when 16 years of age, and lived a consistent Christian to the day of her death, Feb. 2, 1899, after an illness of ten days. She leaves three little children and husband. The eldest, little Susan, now three years old, has a home with Bro. Handy's youngest brother, who resides in Washington City, and will doubtless be properly cared for. The little twins are in the home of their grandmamma where they will have all the attention necessary to make them comfortable. Sister Handy was a sweet spirited woman, possessing many of the lovely traits belonging to her sex. She was devoted to her church, desirous of doing active service, but delicate health and the cares of her little family prevented her regular attendance at church; however, she enjoyed religion and was always ready, and conversed intelligently on experimental and practical Christianity. The summons found her ready and armed with faith—such as brings the final victory. She has "washed her robe and made it white in the blood of the Lamb." "She shall hunger no more, neither thirst any more, neither shall the sun light on her nor any heat." The writer officiated at the funeral in the Methodist Church, after which the remains were laid to rest in the Vann-dale cemetery.

H. B. Cox.

WATSON: Mrs. Dora, wife of Rev. Ezekiel N. Watson, of the Little Rock Conference, and daughter of Rev. Elijah L. Crowson, was born in Saline county, Ark., October 30, 1843, and died in Little Rock, Feb. 21, 1899. She was always a member of the church; embraced religion in early girlhood, and exemplified Christian principles in after life. Her life was its own commentary. I formed her acquaintance, I think, in the fall of 1869, when she, with her husband and her first-born son, now the pastor of Hunter Memorial Church, in Little Rock, passed a night at my house, on their way to the Lost Creek camp-meeting. I have been a frequent visitor to her home in the various charges to which her husband was assigned, and my personal regard for her has grown in warmth and tenderness with the passing years, and I share with the whole family a sense of bereavement at her death. Her life has been to the glory of God, she did good, and not evil, all the days of her life; served her generation by the will of God, with heart and soul; holding up her husband's hands, encouraging as an itinerant Methodist preacher, and helping him in every way she

could in his work. She gave her children to God, and early and late, by example and precept, with a heart full of mother's love, and better still, the love of God, did her duty, and praying always, left results with him whose promises cannot fail. That in her sudden death she was deprived of consciousness, unable to speak words of comfort to sorrowing ones at her bedside, was indeed sad. But, beloved friend and brother, you and your children have the memory of her Christian life. She was ready to depart and be with Christ, hence, for her to die was gain, infinite gain. With children who preceded her, she is happy now, happy forever. Over there, she, with them, await your coming. May these thoughts, these glorious truths, be with you an abiding comfort, an inspiration, till the Master shall say, "It is enough, come up higher." There was rejoicing in heaven—the Crowsons and the Watsons—when our beloved Dora went up to receive her welcome to the skies. May you, Izora, her only surviving sister, and you, my faithful friend, with your children, all have a glorious reunion.

J. E. CALDWELL.

Tulip, Ark.

McGLUMPHY: Leonard Hall McGlumphy, son of Rev. George and Mrs. Cora McGlumphy, was born Feb. 1, 1896, baptized by Rev. Stonewall Anderson, Dec. 1896, and died at Eureka Springs, Jan. 8, 1899.

Little Leonard was a wonderfully bright and winsome child, attracting the admiration and affection of all with whom he became associated. Such little ones come and take up a temporary abode with us as evangelists from the celestial world to win our hearts, to teach us by analogy the infinite love of the divine father, and then leave us with hearts intensely yearning to follow them to the bright summer land where death no more rudely thrusts his fleshless fingers amid our quivering heart-strings. They are additional strands in the ever-strengthening cable that binds us to a purer and happier future. Heaven is richer and more real to Bro. and Sister McGlumphy since the lovely little Leonard, guided by happy angels, spread his pinions for the land of cloudless day. Lost to view, but not to love, the bitter chalice you drink is sweetened by faith and hope; and sooner or later you will learn something of the bottomless tenderness and pathos of the Father's message:

"I love thee, I love thee, pass under the rod."

Lost to view! but how?

"Star by star declines

Till all are passed away,

As morning high and higher shines

To pure and perfect day;

Nor sink those stars in empty night,

But hide themselves in heaven's own light."

GEO. W. HILL.

As Much as any Man.

"I have taken Hood's Sarsaparilla as a blood purifier and it has done me much good. I was troubled with rheumatism and could not move without the aid of a cane. After taking five bottles I was well and could do as much work as any man. I cheerfully recommend this great medicine." C. H. Dixon, Elmo, Texas.

Hood's Pills give strength even while their cathartic qualities are at work. Easy to take.

The Chinese language has no alphabet, but every word is a root and every root is a word. Of the 50,000 characters of this language about half are now obsolete, and most missionaries wish the same fate would overtake the other half.

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For biliousness, constipation and appendicitis

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

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

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

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1.00 bottles at druggists.

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

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds, in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDREDGE.

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State Capitol, Atlanta, Ga.

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Is the very best medicine I ever used, for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM,

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Warning Order.

State of Arkansas, County of Pulaski, ss. In Pulaski Chancery Court.

Carrie Normile, plaintiff, vs. Nicholas F. Normile, defendant.

The defendant, Nicholas F. Normile, is warned to appear in this Court within thirty days, and answer the complaint of the plaintiff, Carrie Normile.

CHARLES M. CONNOR, Clerk.

March 15, 1899.

R. S. & L. C. Maloney, Solicitors for Plaintiff.

32,000.

Another 5,000 issue of Mrs. Thornburg's Infant Catechism has just been made. Already 27,000 have been sold. Its sale has been beyond all expectation. It is pronounced, by successful infant class teachers, the best catechism made. If you are interested send for a sample copy, free of charge, to Godbey & Thornburgh, Little Rock, Ark.

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 of the kind ever produced. Every colored family wants a copy. Agents are having a harvest of sales, and are getting the largest commissions ever offered. Exclusive territory. Write for terms. J. T. HALEY & CO., PUBLISHERS, 365 Public Square, Nashville, Tenn.

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THE ARKANSAS METHODIST

WEDNESDAY, APRIL 5, 1899.

GEO. THORNBURGH, Business Mgr.

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

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

Epworth League.

APRIL 9, 1899.

Holy Garments.

Eph. iv:20-24. Rom. vi:4.

We must always teach spiritual things through visible symbols. We have no direct apprehension of spiritual truth. Our thoughts of spiritual life are, chiefly, perhaps, wholly linked with material things. Even the divine revelation must descend to the material to represent the spiritual.

In the scripture before us, the apostle represents Christian graces as adorning character as garments adorn our person.

It is a figure that runs through the Bible. Our righteousness is all we can claim in and of ourselves, and is as "filthy rags." Pride, self-reliance are uncomely. They do not become a man. On the other hand, holiness is a white robe, a heavenly robe. "They shall walk with me in white, for they are worthy."

The figure of garments does not fully meet the idea to be impressed. Paul speaks of putting off of himself, putting off the old man and putting on the new man. The adornment of Christian graces is not an outward change. It comes from divine affections and principles. It comes from being engrafted upon the true vine. Character is a growth. Attend to faith. In Romans vi:4, the means by which this new man is put on. It is by the regenerating spirit of God, called the baptism of the Holy Ghost.

It is not water baptism that is here spoken of as having any power to cleanse and save us, and yet it symbolizes that spiritual cleansing which delivers us from sin. The thought is, that in entering into the life of Christ, we consent to follow him in his lowliness and humiliation. When James and John desired to sit on the right hand and the left hand of the Master in his kingdom, he said to them: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism

CRAZY WITH ITCHING

Eczema on Head. Got into the Eyes. Doctor & Institutes Could Not Cure. Cured in 2 Months by CUTICURA.

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that I shall be baptized with?" He referred to his humiliation and crucifixion as his baptism. That was still before him, but his baptism in water was past. The thought was the same as when he said: "If any man will come after me, let him take up his cross and follow me." In the passage before us, the idea is that we reach life through death, and we consent to follow Christ in his suffering and death, laying ourselves as a sacrifice upon the altar, before we emerge into spiritual life.

The Methodist Magazine—A New Offer.

A splendid illustrated Monthly, devoted to the cause of Methodism—The American Illustrated Methodist Magazine—is published in St. Louis, Mo. It is designed to be to the Methodist membership of about six millions in America, what the popular secular magazine is to the general reading public. The Magazine is not a competitor of any of the other Church periodicals; it is general in its scope. It is the only illustrated Methodist Magazine published monthly in the United States, and occupies a field distinctly its own.

The subscription price of The Magazine is \$1.00 a year. To every regular subscriber of the ARKANSAS METHODIST who will advance his own subscription one year and will send us one new subscriber for one year, we will send free The American Illustrated Methodist Magazine for twelve months to both the old and the new subscriber: We will send the Magazine to any preacher who will send us one new yearly cash subscriber. We will send the Magazine and the METHODIST both one year for \$2.00 in advance.

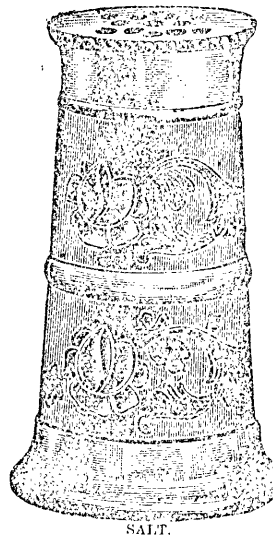
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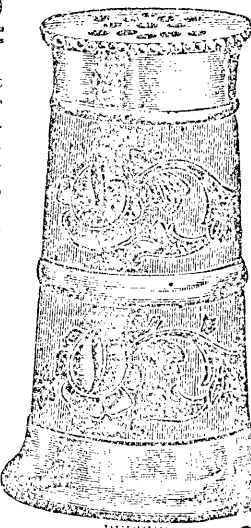
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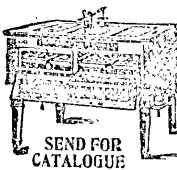
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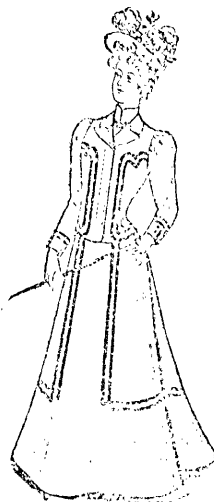
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