

# Arkansas Methodist.

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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## THE ARKANSAS METHODIST.

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

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### Where Shall it be Located?

DEAR BROTHER GODBEY: The thought of our church is now turning to the great interest of Higher Christian Education. It is well it is so. Our Church in this great State should not abate one jot or tittle of interest or enthusiasm in this vital question. Much depends, however, upon the proper or improper settlement of the question growing out of the condition presently confronting us. Momentous issues are involved in the matters which just now agitate the Church relative to our schools, and in considering the question, a calm, cool, deliberate judgment should characterize us. It behooves us, as a great Church, having in trust the sacred interests of our children and children's children, to plan well and wisely. Broad views, rather than narrow, should obtain. The general interest of the whole Church in our great and growing State, rather than the individual and local interest, should be considered. To bequeath to our children and their successors an inheritance of wisely projected plans, resulting in prosperous conditions suited to the age oncoming, and such as will prove a blessing to them, demands that we look well to the grand and glowing future. The unwisdom of today will affect deleteriously the educational interests of the Church of tomorrow. We cannot afford to jeopardize the grand possibilities of our schools upon the belittling basis of individual or local self-interest. We should give thoughtful consideration and utmost energy to the task of accomplishing for our children that which will ultimately inure to their permanent blessing and benefit, and which will result in the perfect and perpetual harmonization, unification and augmentation of all the mighty forces of our beloved Zion. That they may realize the full promise and possibility of our Christian colleges,

we must give earnest and sober thought to the matters of proper location, domicile, equipment and endowment. And of these, proper location is by no means the least essential and important. Now, let us look at the facts as they are and are to be. To do this, we must lay aside preconceived opinions, prejudices, personal preferences, petty animosities, envyings, strifes, sentimental biases and selfish interests and look the facts square in the face.

Now, in all candor, I would give it as my deliberate opinion, and I verily believe I voice the sentiment of the great majority, if not of all, who understand the situation, that Arkadelphia is the proper location for our Galloway College. The geographical position is just what it should be. Railroad, telegraph, telephone facilities are as good as the best. The health record, as shown by mortuary reports, is the highest in the State, except a few of our northwestern border counties, and it equals them. The intellectual and moral tone of the community is as high as any town in the State. The location is central as to patronage, and is in every respect, without exception, eminently suitable as a location for our female college home. Again, the Methodism of South Arkansas has given over fifty per cent of the patronage to Galloway while at Searcy, and has paid more than half of the amounts necessary to maintain it there, besides supporting her own conference school at Arkadelphia. The absolute necessity of maintaining a school of high grade at Arkadelphia is patent beyond all question, to those who understand the facts in the case.

If proper judgment, righteousness and justice were dominant in the earth, not a dissenting voice would be raised against domiciling Galloway College in the magnificent building at Arkadelphia, offered to the Church practically free of debt. God in his providence permitted our Galloway college building to be destroyed by fire. Is it unjust or wrong to accept the leading of Providence, especially, when it is perfectly natural to do so, and no other way is open to us only as we force it? Is it unjust for us who understand the situation to offer a home to the homeless college, especially when it is better than the former one, and far superior in point of capacity, convenience of arrangement, furnishings, equipment, healthfulness, beauty of architecture, etc? Is that wrong? There is no advantage offered by Searcy that is not more than match-

ed by Arkadelphia. Considering the present this is true, and as to the future, Arkadelphia has by great odds the advantage. Is it a moral wrong for Galloway to move from the smoldering ruins at Searcy, which can never be adequately rebuilt, and occupy the best building in the State but one, and it located at a point where future years will show the wisdom of the move? Is it an act of injustice to decline an offer of \$15,000 from Searcy, when she can with that amount build and maintain within her city limits a magnificent training school for her conference, thus giving us three training schools in the State, one in each conference? Is it a righteous act which God will approve, and our children applaud as worthy of emulation, to absolutely ignore, repudiate, ridicule and utterly reject a free gift from Arkadelphia of possibly \$57,000, and by that act compel division of patronage and influence, provoke antagonism and result in unavoidable competition? No, a thousand times, no. Brethren, we are not bound by any law, moral or civil, to remain at Searcy and press the church for money to build what will necessarily be an inadequate house, without furnishings or equipment. Better, far better, that you honor God and bless the lives and homes of your children with your substance by liberally endowing your male school at Conway, thus bringing success out of failure, putting your institutions of learning on a firm foundation, one at Conway, and your female school at Arkadelphia, which last will not call for a cent collection from the Church. This will obviate the possibility of competition, antagonism or rivalry, and send your schools sweeping down the decades as evangelists of intellectual light and knowledge and religious life and power to bless the world and lift it toward God and heaven. Would that be a sin against God, the Church or our children? Would it be perpetrating a wrong upon the Church or committing a sin against any man or set of men, to unify and harmonize the at present necessarily discordant elements of the church, double our college patronage, quadruple her influence, her facilities, and start her at once from the right point on the map, fully and adequately equipped to the performance of her grand mission in the world? In advocating the re-domiciling of Galloway College at Arkadelphia, we do not change the college any more than a man with his family would be changed, escaping from his burning house to find shelter, conven-

ience, facilities, and a home in another and better. Nor do we do Searcy an injustice in making this suggestion, for less than 40 per cent of college matriculants go no farther than to the junior year, so in her training school she would have more than 60 per cent of her matriculants to remain through the entire school. This is a great advantage for her, when the amount she purposes donating is taken into consideration. In that case, it would be unnecessary to employ men at heavy cost to canvass the State in her interest. Brethren, think well and wisely, and do not act too hastily, for there may be some phases of this matter you do not yet see clearly. May the Lord direct us. Yours for the right,

J. C. RHODES.

### A Pleasant Sabbath.

We had promised Rev. D. H. Colquette to preach at Star City, Sunday, 9th. We consented to stop at Redfield by the way, and preach Friday evening, for Bro. O. J. Beardslee. We found Beardslee and wife both at Redfield, took tea with Sister Cantrell, and lodged for the night with Bro. Crane. The meeting at Redfield had been continued a week, Bro. White, from Kingsland, assisting. We found a good congregation at the church. Two persons joined the church at this closing service.

We make no attempt to describe the road from Zama to Star City, fifteen miles, but will say it is the worst we ever traveled over. Bro. Colquette had directed us to lodge in the home of Miss Callie Liggins. With her aged mother to care for, and a few boys and girls, boarders, attending school in the town, Miss Liggins is kept busy, but makes the little house cheery, and wins the love of everybody. She takes a deep interest in the welfare of all the community, and does noble Christian service in our church and Sunday-school, and in manifold womanly ways, she finds enough to engage her hands and heart here, and desires no other field for her loving service.

Sunday was a clear, pleasant, peaceful day, and good congregations came out to the morning and evening services. We found the people good listeners. The services in God's house, the rest in Miss Liggins' sunny home, and a stroll under the pines made the Sabbath a benediction, and the pleasant memory of it will compensate for the bad road.

## The Nation's Curse.

### Eli Perkins Joins a Drinking Club

"Sellin' whisky in Kansas!" exclaimed the purple nosed railroad passenger, as he bit off a chew of plug tobacco while the train was pulling out of Topeka. "Drinkin' whisky! Why, they're drinkin' more whiskey than they ever did before!"

"But we never see any bar-rooms," I remarked.

"No, they ain't no bars an' they ain't no signs of a bar; but they's drinkin'."

Then I rode through the State without seeing a bar-room, a drunken man, or a sign up where whiskey was for sale. Valuable corners were occupied with stores, and the money that used to go into the open saloons was going into the stores. I found that Kansas used to send out \$15,000,000 a year to Peoria and Kentucky for whisky, and now she is sending out about a million a year. I found that Kansas is now saving through temperance \$14,000,000 a year, and in ten years will save \$140,000,000; and still that red-nosed lounge in the smoking car is continually screeching through the car: "They's drinkin' more whiskey in Kansas than they ever did before!"

Up in Maine I heard the same whisky drinkers' refrain. It never came from a church member or from a prosperous moral business man. It always came from a drinking man. So during my last trip through Maine I decided to investigate and find out if the law preventing drunkenness doubled the drunkards—if the law preventing the sale of whiskey really increased the sale of it.

Well, a lecture engagement called me up to Farmington, twenty-five miles north of Lewiston. The engagement was for Saturday night. I had to drive up from Lewiston. It was a \$10 ride through the snow.

"This is a temperance State isn't it?" I said to the stableman as he was hitching up his team.

"Temperance State!" he exclaimed! "Why, they're pourin' down whisky here—drinkin' more'n they ever did before."

"Hadn't you better take a hot milk punch before we start?" I said.

"Hot milk punch!" he said, his eyes snapping with joy; "yes, it would taste good; but you can't get those fancy drinks up here. No bars, you know, an' you've got to make them fancy drinks at home."

"But when there is so much drinking there must be bars near by," I said.

"Well, they're drinkin', all the same, but we don't have bars. We have to manage a little, and it takes time, you know."

So we started off for the long twenty-five-mile ride through the snow. We passed several hotels and stopped and warmed. There were no bar-rooms, and hot lemonades were the only drinks to be had.

We found Farmington without a bar, and a thorough temperance

town. The audience that greeted me showed temperance, intelligence, and prosperity in their faces.

Coming back the next morning, I said to my driver: "It is strange that people will so traduce this temperance State."

"They don't traduce it," said the driver. "They's drinkin' goin' on here. I can get you a drink."

"You can get me a drink," I said with an accent on the "can."

"Why, of course you can," I said enthusiastically, "and when we get to Lewiston we'll have some nice hot whisky. won't we?"

I noticed my man didn't enthuse. Then after a moment's thought he remarked.

"I'm afraid I'll be too busy putting out my horse; but I could get you a drink if I had time."

"But I'll pay a boy for unhitching the horse," I said, as we drove into the Lewiston stable. "Now, let's have the drink, come on!"

"All right," said the driver. "I think I can get a drink; but mebbey the whiskey is out, and we'll have to take bottled beer."

Then I followed him through the dried weeds and snow along the river bank.

"This isn't the way to a saloon," I said.

"No, I'm going to Mike Grady's. Mrs. Grady has some beer left over from a funeral."

When we reached the rear end of Grady's cabin the driver knocked on the door.

"Be aff from there!" said an Irish woman's voice. "It's no use comin' round here. The perlice has been round here, and poor Moike has gone wid 'em."

"Con—found it!" said my driver, striking his left hand with his right fist, "the police is always gettin' on the end of a wake. But I can get you a drink yet." Then he looked at me quizzically, and said:

"Will you join a club?"

"A what!"

"A club."

"Yes, I'll join anything to get the drink. I'll join the Masons, join a hose company, join a church—anything."

"Come along, then. I know where it is."

Then I followed him across the bridge and on up Main street. Then he turned up a pair of stairs, and I followed him up three stories to a door with a little wicket door in the center, where he gave three knocks and the wicket flew open. Then commenced some low whispering, and then the big door slowly opened.

"Fifty cents is the price of membership," he said, holding out a card with my name written on it. Then we went to the next room, where there was a bottle of whisky on the table. I took it in my hand and smelt of it.

"What is it?" I asked.

"Oh, don't be afraid of it. It's whisky."

It was whisky—Maine whisky, but such whisky! My man had kept his word. I looked at the bottle, then looked at my membership card. I have that card now. I'm a member in good standing.

"Well," I said, "this is pretty

near prohibition. If walking eight blocks, climbing up three pairs of stairs, joining a club of drundards, and paying fifty cents to look at a bottle of vile poison, isn't prohibition, I never expect to see it."

If any clergyman reading this article doubts the truth of my story, I will send him my membership ticket by return mail—with my affidavit appended.

Prohibition does prohibit whisky about as much as the law prohibits stealing. They still steal, but they steal less. If the penalty against liquor selling were as strong as it is against murder, there would be as few liquor sellers as murderers, and there would be less tears and less poverty in this world and less sulphur in the next.—Eli Perkins, in the New Voice.

## Contributed.

### The Decline of the Circuits.

JAS. A. ANDERSON.

DEAR DOCTOR GODBEY: I have been watching with great interest what you and others have been saying on the subject of the falling off in the financial reports of our church work in the last twenty-five years. It has been seen that the losses are mainly on the circuits. It has been pointed out that the circuits themselves are being continually changed as to their boundaries, and as integers they are being made weaker. This will account for the fact that the salaries paid are smaller, but it will not explain the fact that the per capita payments are also smaller. So far as I have seen the most fundamental difficulty in the whole situation has not been more than hinted at. It is this: The conditions of life in the rural districts are exceedingly unfavorable, so much so that the circuits are continually being drained of their most gifted and enterprising people. I have watched the drift of things in Arkansas for the last twenty years pretty closely. The most cultivated and progressive people as a rule have continually gravitated towards the towns. And if the father and mother labor hard and deny themselves in order to give their children a good education, sending them off to a good college or high school in order to do so, they may count it as a certainty that those very children are never going to be content at home on the farm any more; they will seek business in some town. I know a poor circuit whose pastor recently told me that there are some two dozen young people from its bounds off at school. I said that means that your circuit will lose about two dozen of its brightest and best young people. Under present conditions, no one can blame these young people, nor can any one blame the older people who leave the country for the towns. Every one has a right and a duty to do the best he can in this life. And the difficulty will not be remedied till conditions of country life in Arkansas are changed, and so changed as to make

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life in the country pleasant and fairly prosperous.

There are some phases of the question over which local communities or even the whole State of Arkansas have little or no control. The whole State could not, for instance, change the general agricultural conditions, prices, that prevail in all sections of our great government. Only national legislation could do that. But there are some other phases of the question that are within the control of the State of Arkansas and the local districts.

Good school privileges are a prime consideration. People are going to have them if it is possible. The public schools of the country districts have really done a good deal in the last twenty years; there has unquestionably been a general upward tendency of the rank and file of the country people. If there had been no improvement in what we call the masses, while the more progressive have been steadily drifting into the towns, we should have been in a woeful fix before this time. But after giving due credit, I do not hesitate to say that the average country school is still very inferior. The proof of it is that the people who live immediately around it will still move into town to secure better schooling for their children, if they can do it.

Good church privileges come next. Far be it from me to detract from the labor of the circuit preachers; they have ever been the backbone of our Methodism. But what progress can a faithful preacher make as matters are now going? and what progress can his churches make? This decline is not to be charged up to the preachers who have traveled these country circuits. To be sure, they might have done better, and so might we all have done better than we have. But the fact remains that the country churches languish, and they are made to languish chiefly by the very losses they give off to the towns. People despair of good schools and good churches in the country, and they move to town as soon as they find a way to make a living and rear their children in town.

Back of the two questions of churches and schools lies another and really deeper question than either; deeper because it goes a long way toward accounting for both your poor school and your weak and languishing church. I make bold to say that there is no one thing that is so holding down all our rural communities as the bad country roads. If that seems to be a wild statement, consider:

1. There is an immense wear and tear in getting produce to market over such roads as we now use. The difference in the wear and tear of wagons, harness and live stock, if run on good roads, and the saving of time, would alone build good highways in a very few years.

2. There is an immense aggregate loss of thrift in the fact that if a farmer has a dozen or two eggs, or a pound of butter that he might, under good conditions, send into market each week, he cannot send in profitably as long as it is worth the price of the produce to get it to town. If he could spin into town in a light buggy at any time and be back again in an hour or so, though the distance be, say five miles, it would induce thrift in the family, and thrift helps to comfort.

3. Good schools and good churches are an impossibility unless the school house and church house are accessible to the people. If the roads round about a school house are so bad that it is difficult for children who live only a mile away to attend, and so bad about a church that the family which lives two miles away find it impracticable to attend during a good part of the year, it becomes ipso facto, an impossibility to make these interests command a wide radius, and so you are reduced to little churches and little schools, stuck down here and there—in the mud—and struggling along in an effort to meet the demands of the people. If it ever comes to pass that the country people can go conveniently a distance of four or five miles if need be, to church and to school, how changed would all this be. It would then be possible to have good strong country churches, and good schools with good teachers, running nine months in the year.

I read with great interest, a pamphlet, sent out recently, by Prof. J. H. Reynolds, of Hendrix College, dealing with the problem of high schools, and suggesting a way by which the State might be covered with them. In order that the system may become available it would be almost an absolute necessity that these proposed country high schools should be made more accessible than our present roads would allow. With a good system of roads over which our people could travel in light vehicles any season of the year, no community need be without good churches and schools; without a better system than we have they are practically impossible.

4. The social life and enjoyments of the people of the country are hampered by the bad roads. Neighbors cannot visit; young people cannot gather and enjoy themselves; nice and light vehicles, buggies and carriages that would be racked to pieces in a year over such villainous highways as we have are not provided to any large extent; you go in the two-horse wagon, or plod through the mud, or stay at home. All the amenities of social life are abridged.

These are the things that make country life undesirable, reduce it to hog and hominy. If, as we suggest, the road question lies at the bottom of it, it will be seen that

the changing of these conditions is a matter that must be referred largely to the State. No wiser thing could be done by the State legislature than the enacting of laws that would make it possible for the people in the rural districts to be contented and happy. A good roads law that would speedily secure good highways throughout the State of Arkansas, would be worth more to this commonwealth than any railroad commission law that this legislature has yet thought of. Surely, it is good and wise statesmanship to bring about such things as we have suggested, for so

long as the life of Arkansas flounders in the mud, you are not going to have contentment—we are not hogs enough for that—and you are not going to have country schools and country churches, such as the people need, and they are going to continue to drift into the towns, leaving weak circuits behind them.

#### A Letter to the Methodist.

DEAR DR. GODBEY:—My papa takes the METHODIST. I have an uncle is a Methodist preacher, Rev. W. J. Rogers. I love to read the pieces written by Rev. Fred A.

Lark. I wish we could have some of them old time protracted meetings now. I am a boy ten years old, I love to read the METHODIST. I wish Rev. Fred A. Lark would continue his pieces. Yours truly  
JOHN A. HUDSON ROGERS  
Gillet, Ark., March 4, 1899.

#### Are You Nervous?

USE HORSFORD'S ACID PHOSPHATE  
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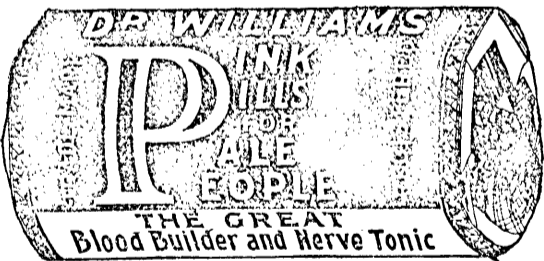
## Modern Science Recognizes RHEUMATISM as a disease of the Blood.

There is a popular idea that this disease is caused by exposure to cold, and that some localities are infected with it more than others. Such conditions frequently promote the development of the disease, but from the fact that this ailment runs in certain families, it is shown to be hereditary, and consequently a disease of the blood.

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### The Rush for Gold.

*From the Times, Bluffs, Ill.*

The rush of gold seekers to the Klondike brings thrilling memories to the "forty-niners" still alive, of the time when they girdled the continent or faced the terrors of the great American desert on the journey to the land of gold. These pioneers tell some experiences which should be heeded by gold seekers of to-day. Constant exposure and faulty diet killed large numbers, while nearly all the survivors were afflicted with disease, many of them with rheumatism. Such a sufferer was Adam Vangundy, who now resides at Bluffs, Ill., where he has been justice of the peace and was the first president of the board of trustees. In a recent interview he said:

"I had been a sufferer of rheumatism for a number of years and the pain at times was very intense. I tried all the proprietary medicines I could think or hear of, but received no relief. I finally placed my case with several physicians and doctored with them for some time, but they failed to do me any good. Finally, with my hopes of relief nearly exhausted I read an article regarding Dr. Williams' Pink Pills for Pale People, which induced me to try them. I was anxious to get rid of the terrible disease and bought two boxes of the pills, I began using them about March, 1897. After I had taken two boxes I was completely cured, and the pain has never returned. I think it is the best medicine I have ever taken, and am willing at any time to sign my name to any testimony setting forth its good merits."

(Signed) ADAM VANGUNDY.  
Subscribed and sworn to before me, this 29th day of September, A. D. 1897.  
FRANKLIN C. FUNK, Notary Public.

Mr. Vangundy's statement ought to be regarded as a criterion of the good merits of these pills, and what better proof could a person want than the above facts. These pills stand unrivalled as a tonic for the blood.

## Contributed.

## Reports, Minutes, Preachers.

BY REV. HORACE JEWELL.

EDITOR METHODIST:—I have seen several explanations of the manner of keeping the records of the church, as the reason why there is a reported decrease in the membership of the church in our conference. The question has been raised, Should the statistical secretary take the numbers as reported last year as the basis of comparison, or should he take the figures as reported in the column this year, total members last year. Taking the Minutes of the Little Rock Conference for 1897, and we have reported a membership of 30,811. Taking the Minutes of 1898, we have in the column "total members last year" 28,473, making a difference of 1,337. Either the preachers of 1897 or 1898 made a very great mistake in their reports. There was great carelessness somewhere. We can account for such a difference in pastoral charges and districts, by a change in the territory composing the charge or district, but it will not account for the difference when applied to the whole conference. The question is, shall our preachers, in making their reports to the Annual Conference, be governed by the published Minutes, or by the church records? The published Minutes, we know, contain a great many erroneous statements, and we cannot follow them. The published Minutes of the conference reported the membership of a certain charge as 552. The preacher went to the church registers and found only 379. In making his report there is a column headed, "total members last year." The preacher knows that the printed Minutes are wrong, and the church register correct, and yet, according to the theory of some of our brethren, he must say, "total members last year 552," when the registers say 379. The church register is the legal document. Again, the Conference Statistical Secretary adds a column of figures and says three and four make two, and it goes down in the Minutes that way. I know that three and four make seven, but in making out my next report I must say, three and four make two.

The Minutes show a great mistake in the membership of the Arkadelphia District. The Minutes read: "Total membership this year, 4,420." A correct addition of the column of reports is 4,749, making a difference of 329. This single mistake will account for the reported loss in the whole conference. The published Minutes report a loss of 642 members on the Arkadelphia District. A correct count would show a slight gain. The published Minutes contradict themselves. Under the column of reports under the head "total members last year," we have 28,473, but under the final summing up of the membership we have "total members last year, 30,811"—both cannot be correct. My belief is that if there

had been a correct addition of all the reports, that it would show a slight gain in membership in the bounds of the Little Rock Conference. My contention is that the published Minutes are not legal documents, and while they are valuable as sources of information, they cannot take the place of the church registers. Our only sources of correct information must be the church registers. I think that some of the blame should lie on the pastors, for not being more careful in making the reports; then some blame should attach to the presiding elders, and some to our statistical secretary, and some to our bishops, and some to the printers. Let the preachers see that the registers are properly kept, and in making out their reports, give the exact figures. In making out their reports, write them down so distinctly that the secretary will know exactly what they mean. Frequently the secretary has to guess at the figures. Then let the secretary take time to count up the columns correctly. Then let the bishops follow the Discipline in calling for reports, and have some uniform methods, and thereby prevent some of the confusion, and then let us all try and do better next year. There is one thing I see very clearly, there is something wrong somewhere.

## Statistics and Church Registers.

DR. GODFREY:—I have read the corrections, criticisms, and articles on and about the statistics and incorrect Minutes, and I see but one remedy, and that is, let all parties do their duty. Let as much blame as should attach to the pastors. Some of us can't keep books and some of us won't, but in those latter days everything is left to the pastor, just as though Christ had said, "Go into all the world, and preach, visit everybody, raise all necessary church money, build parsonages, churches, and if there be anything else it is comprehended in this: Be a general roustabout."

I believe in pastors being busy, and, if possible, business men; but his special work is to preach, and he should not be so burdened that he will have no time for this special work. However, any pastor, I think, is inexcusable for not keeping a correct roll of members with

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## The Ills of Children.

Dr. Hartman offers his advice to parents on the treatment of coughs and colds.



LEARN

child catches cold don't wait a moment before attacking that cold.

To the ignorance or neglect of parents is due the fatal termination of many children's complaints.

If you are not informed as to the proper course to pursue to drive off a child's cold, write to Dr. Hartman, president of the Surgical Hotel, Columbus, O., for advice, and ask for some of his free books which contain the most pertinent facts about colds and coughs and all catarrhal diseases.

Pe-ru-na, Dr. Hartman's great prescription, is wholly vegetable. It wards off colds entirely if taken at the beginning in proper doses. It breaks up settled colds quickly; it is scientific and safe; there is no mystery about it. Dr. Hartman's books tell just how it acts and why. All druggists sell it.

Mrs. C. T. Rogers, Elgin, Ill., says: Dr. S. B. Hartman, Columbus, O.

DEAR SIR:—"Your medicine saved my baby's life. We stopped all treatment but yours, and now he is a beautiful boy. It was certainly a miracle."

Mrs. Becking, East Toledo, O., writes to the Pe-ru-na Medicine Co.:

DEAR SIR:—"Pe-ru-na is the best medicine I ever had in my house. My children had a bad cough, and one of them had the lung fever. I cured them all with Pe-ru-na."

Proper knowledge of the treatment of coughs and colds is of the first importance to parents. This knowledge is offered free. All catarrhal diseases succumb to Pe-ru-na.

## Rev. J. W. Patten's Monument.

The following brethren have responded with one dollar to my proposition to erect a monument over Rev. J. W. Patten's grave: Rev. J. S. Brooke, Batesville; Rev. A. F. Skinner, Augusta, and Dr. M. M. Erwin, Newport. Allow me to urge upon our preachers to respond to this call, and to present the enterprise to their congregations within the next thirty days, and take their voluntary contributions, and send to me at once, and I will acknowledge the receipts through the METHODIST. Who will be first to respond to this worthy call?

S. L. COCHRAN.  
Augusta, April 6.

## CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption long considered incurable, and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 929 Powers Block, Rochester, N. Y.

## Bagster Bibles.

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 Bagster Teacher's Bible for only \$2.50.

**SPIRAL** weakness easily cured by Dr. Miles' Nerve Plaster.

M. M. SMITH.

## Literary Table.

Rudyard Kipling.

A. H. GODFREY.

No work of Rudyard Kipling's has gained him more friends than his sketches of soldier life and duty in India. His keen insight, amounting almost to instinct, puts him in close sympathy with that he observes. One is tempted to say that he sees with the heart, rather than with the eye. So the British public has acquired a clearer and more sympathetic view of the thousands upon thousands of humble privates "upon whose bones the English flag is stayed." The poem just referred to is more filled with tender pathos than the later and more famous ones; and others of camp life in India had aided to win him the title of "the Swinburne of the camp." Be it said here, that "Tommy Atkins" is a generic nickname for the British private soldier, just as "Johnny Reb" was for the Confederate private during our civil war. These points will make intelligible to our readers the following bit of soldier dialect, which strikes a responsive chord generally in the English speaking world:

To Rudyard Kipling, Esq., From  
Thomas Atkins.

There's a regular run on papers, since we 'eard  
that you was ill;  
An' you might be in a 'orspital; the barricks is so  
still;  
We 'ave all been mighty anxious, since we 'eard  
it on parade;  
An' we 'aint no cowards neither, but I own we  
was afraid.  
  
An' we all prayed, 'ard and earnest:  
"O Gawd, don't take 'im yet!  
Just let 'im stop and 'elp us;  
An' warn, 'lest we forget!"

The sergeant said: "E won't get round. It's  
'three rounds blank' for 'im!  
'E won't write no more stories!" And our 'opes  
were bloomin' dim.  
But you 'ad always 'elped T. Adkins, an' though  
things did look blue—  
Well! we ain't much 'ands at prayin', but we did  
our best for you.

"'E mustn't die; we want 'im!  
O Gawd, don't take 'im yet;  
Spare 'im a little longer!  
'E wrote, 'Lest we forget!'"

We 'eard that you was fightin' 'ard—just as we  
knew you would;  
But we 'ardly 'oped yoo'd turn 'is flank; they said  
you 'ardly could.  
But the news 'as come this mornin', an' I'm  
writin' 'ere to say,  
There's no British son more 'appy than your old  
friend Thomas A.

"O Gawd, we're all so grateful  
You 'ave left 'im with us yet,  
To 'old us in, and 'alt us,  
Lest we, 'Lest we forget!"

—J. O. C.

West Derby, Liverpool, March 6.

—New York Sun.

Expressing an idea akin to that of Kipling's famous poem on the English flag, but inferior to it in grace and tenderness, is the following poem by Dr. Doyle, who is the creator of "Sherlock Holmes." Those familiar with German literature will recognize that the famous "Was ist der Deutscher's Vaterland" has suggested the structure and atmosphere of Dr. Doyle's verse. In the German poem the conclusion is that the "Fatherland" is wherever the German tongue is heard.

## The Frontier Line.

What marks the frontier line?  
Thou man of India, say!  
Is it the Himalayas sheer,  
The rocks and valleys of Cashmere,  
Or Indus as she seeks the south  
From Attoch to the five-fold mouth?  
"Not that! Not that!"  
Then answer me, I pray!  
What marks the frontier line?  
\* \* \* \* \*

What marks the frontier line?  
Thou Africaner, say!  
Is it shown by Zulu kraal,  
By Drakensberg or winding Vaal,  
Or where the Shire waters seek  
Their outlet east at Mozambique?  
"Not that! Not that!"  
There is a surer way  
To mark the frontier line.

What marks the frontier line?  
Thou man of Egypt tell!  
Is it traced on Luxor's sand,  
Where Karnak's painted pillars stand,  
Or where the river runs between  
The Ethiope and Bishareen?  
"Not that! Not that!"  
By neither stream nor well  
We mark the frontier line.

"But be it east or west,  
One common sign we bear,  
The tongue may change, the soil, the sky!  
But where your British brothers lie,  
The lonely cairn, the nameless grave,  
Still fringe the flowing Saxon wave.  
'Tis that! 'Tis where  
They lie—the men who placed it there,  
That marks the frontier line."

—A. CONAN DOYLE.

## Ian Maclaren's New Work.

Ian Maclaren, who is now on a lecturing tour in this country, begins in an early issue of The Ladie's Home Journal his latest piece of literary work. It is a series of popular articles in which he defines the relation that a minister holds to his congregation: how a preacher is helped by his people; how a congregation can make the most of a minister, and other phases of the most satisfactory attitude of a congregation to a pastor.

## Book Notices.

All books noticed sold by Godbey &amp; Thornburgh.

"Book News" for April presents as its opening feature an up-to-date symposium on Kipling, half critical, half biographical—a valuable contemporary judgment on the most famous author of his generation, the interest of which is heightened by a well executed portrait. In addition there are estimates of the most striking books which the month has brought forth in American and foreign fields—among the rest Prof. Paten's "Development of English Thought;" best specimens of illustrative art from current works; list of the books in which the reading world is most interested at this time, etc. John Wanamaker, Philadelphia and New York. Monthly, 5c a copy; 50c a year.

THE COSMOPOLITAN for April tells the thrilling story of Napoleon's march to Moscow, the Russian Capital, the burning of the city and that ever memorable retreat. "Great Problems in Organization—Recent Developments in Industrial Organization," deals with one of the great problems of our day, and gives much wise suggestion. The paper is from F. W. Morgan. There is a good story from the famed Russian author,

## Awarded

Highest Honors—World's Fair,  
Gold Medal, Midwinter Fair.

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**PRICES**  
CREAM  
**BAKING**  
**POWDER**

A Pure Grape Cream of Tartar Powder.  
40 YEARS THE STANDARD.

Count Leo Tolstoi, entitled the "Awakening." "How the French Army Crossed the Channel," and the extraordinary story of "John Worrell Keely," are both exceedingly instructive papers. John Brisben Walker continues his story of Mohammed. "The Ideal and Practical Organization of a Home," by Edith Elmer Wood, will increase the care and love of home in many a woman's heart. A. J. Gade gives us the conclusion of his story of the almost miraculous work of Oliver Cromwell. There are other articles which are deeply interesting. Price of magazine, \$1 a year.

The actual beginnings of Mormonism, the character of the first "revelations" and of those who accepted them, and the extraordinary experiences and persecutions of the early members of the sect, are said to be set forth in Miss Lily Dougall's forthcoming historical novel, The Mormon Prophet. Merely as a story of strange happenings and adventures this novel would enlist the interest of readers, but it has also as really its chief reason for being, the great interest attaching to its portraiture of the character of Joseph Smith. In these pages the peculiar temperament of the "Prophet," the founder of the sect, is placed before readers in a manner which will open to them an unknown chapter in our history. The author has studied his character in the light given by modern psychological research, and the results will probably be accepted as a true interpretation of an extraordinary character. This story shows what Mormonism was at the outset, and traces the changes which showed themselves clearly at Nauvoo City, where polygamy, which was nowhere present in the original creed of the sect, is said to have had its origin. At the present time an intimate interest will be felt in this vivid picture of the Mormon Prophet's origin and career, the steadfastness of his followers throughout ignominy and peril, and the strange modifications introduced in their beliefs in the days of prosperity and material temptation. Messrs. D. Appleton and Company are to publish this novel shortly.

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

## Consider.

If the date on the label of your paper, or on the wrapper, if it is a single package, is incorrect, drop a postal card at once and it will be corrected. Don't go to some one else about it. Don't wait six months or a year, and then say, "I did not get credit." The date on the label is supposed to show exactly to what date you have paid. Sometimes subscribers pay, say in 1899, and claim that they ought to be credited to 1900, when the books in the office show that they were a year behind when they renewed.

What is the use of complaining to the pastor, or anybody else, when a postal card to the business manager will correct all mistakes.

And when you write, be kind. Don't imagine that there is carelessness, or an effort to wrong you.

What would you do if you had 11000 names to keep up with? Now and then a man writes and sometimes a preacher, as if his was the only name on the list.

When you examine the date on your label, if you find you are behind with your subscription, pay up, or write about it if you cannot pay.

We want and need five thousand renewals to January, 1900, in sixty days from this date.

Some owe more than a year—please pay, or write when you will. We need, more than anything else, money—must have money! We have to pay cash for paper, type-setting, postage, and everything else. We cannot do this unless the subscribers pay promptly.

GODBEY &amp; THORNBURGH.

## If the Baby is Cutting Teeth

Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It soothes the child, softens the gums, allays all pain, cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

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.

## 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.

## The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

APRIL 23, 1899.

Jesus the Way, the Truth and the Life.

JOHN xiv:1-14.

Golden Text.—“Jesus saith unto him, I am the way, the truth, and the life.” (Verse 6.)

Time.—The same as that of our last lesson: Thursday evening of Passion Week, A. D. 29.

Place.—The upper room at Jerusalem in which the final Passover supper was eaten.

Jesus has now broken finally with the rulers, as we saw in our last lesson, and, gathered in that upper room, on the night of the passover, Judas Iscariot having gone out on his awful mission of betrayal, the Master is giving himself to instructing the eleven disciples who sit about him. The subject that was uppermost in his mind was the coming separation. He tenderly introduces it with, “My little children, yet a little while I am with you,” and goes forward to say that they shall seek him, but shall not find him; later they would follow him, but not now.

Peter desires to know why they cannot follow now, and declares his willingness to go with him anywhere, even if it be to prison or to death. The Master assures him that he is over-confident in that matter; that the cock will not crow twice till he will have thrice denied him. He then turns to them all and begins to say, in view of the coming separation, “Believe in God; believe also in me; my going away is not to abandon you; I go to prepare a place for you, and I will come to you again and will take you to myself; trust me and trust the Father for that. That is, he tells them whither he is going, for what he is going, why he is going.

At this point Thomas breaks the conversation by saying, “Lord, we know not whither thou goest, and how then can we know the way”. They did know, as Jesus had said, and they did not know, as Thomas had said; for knowing Jesus, he knew the way, but not knowing Jesus as the way, he did not know the way. Jesus replies, You know me; I am the way, and I am the way because I am the truth and the life, I am all these. You do not understand the Father because you do not understand me; if you had correctly understood me you would have known my Father also; and, since you have seen me and known me, understand that you henceforth know him and have seen him.

They were so preoccupied with their former conceptions of the Messiah and his work of setting up a kingdom in the world, that all this was still quite mysterious to them. He talks about going to the Father, and about taking them at some later time also to the Father. They do not understand. It occurs to one of them, Philip, that if the Father is the sole end and aim of their movements, that

the matter might be cut short by a revelation of the Father then and there. Hence his request, so expressive of the deepest yearning of our humanity in all times and places, “Lord, show us the Father, and it sufficeth us;” if our peace and happiness, our future is all in the Father, give us now a glimpse of the Father, and we shall be satisfied.

But the Father is not a corporeal something; he is essentially holiness and love, and as such, Jesus himself was his perfect manifestation. It will be noted that he does not say that they two are the same person—he always recognized a distinction here—but he claims a unity of nature; I am in the Father, and the Father in me. And this he asks that they believe, and if they cannot find how they can receive it on the authority of his word, they are at least to receive it on the authority of his miracles—though the former basis is the higher plane of faith, whatever some folks may allege about the church having lost power to work miracles because it has gotten upon a lower plane of faith.

Having thus answered Philip, our Lord now turns—verse 12—to the main object before him and resumes the work of encouragement. He tells them that if they believe on him they shall not only do miracles as they have seen him do; they shall do greater things—they were to turn the world upside-down through the spiritual potentialities that were in him—a far greater thing than any bodily healings, and to this day a surer evidence of the divinity of our mission as a church. Moreover, if they believe in him, they have power of unlimited draft upon the Father, who will hear and answer their prayers made in his name.

**RADWAY'S READY RELIEF**

FOR INTERNAL AND EXTERNAL USE.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency, and all internal pains.

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.

**Radway's Pills**

Purely vegetable, mild and reliable. Regulate the liver and digestive organs. The safest and best medicine in the world for the

### CURE

of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles, and all derangements of the internal Viscera. PERFECT DIGESTION will be accomplished by taking RADWAY'S PILLS. By so doing

### DYSPEPSIA,

Sick Headache, Foul Stomach, Biliousness will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

Price 25 cents per box. Sold by all druggists, or sent by mail on receipt of price. Radway & Co., 55 Elm St., New York.

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



He gains wisdom in a happy way who gains it by the experience of others. In painting why not avail yourself of the advice of those who have had the greatest experience—the painters.

Competent, practical painters everywhere use Pure White Lead and Pure Linseed Oil. They know they cannot afford to use anything else.

**FREE** By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

## SONG BOOKS.

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

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

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

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

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

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

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

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

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

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

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

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

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

GODFREY & THORNBURGH.

Diaries for 1899.

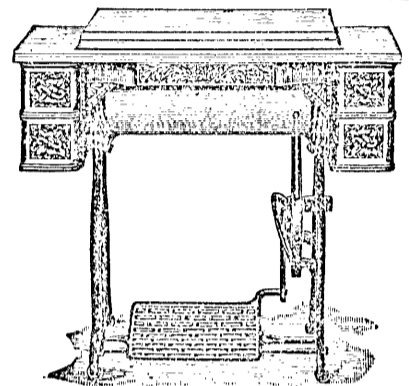
A. G. Moore, Little Rock, Ark., has a large assortment of splendid diaries for 1899 for sale cheap. Also fancy calendars. Write him for prices.

### CONFERENCE COLLECTION CARD

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

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.

Godfrey & Thornburgh.



**Wheeler & Wilson**

New No. 9 Family

**Sewing Machine.**

A great improvement over anything ever made in the way of Sewing Machines.

**THE LATEST AND BEST.**

The only sewing machine that does not fail in any point. For sale by

**W. S. HOLT,**  
Little Rock, Ark.

**32,000**

**27,000**

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.

APRIL 16, 1899.

## The Eternal Morning.

ISAIAH lx:1-12.

Brilliant and entrancing is the vision which we cherish of the coming glory, destined to be brought to our race by Messiah's reign.

Human ambition plans for empires, with their splendid capitals, their wealth, and defenses by land and sea. But there is a higher ambition which has moved men in all ages to desire the triumph of righteousness. Amid the compulsions of temporal want, they have still prayed for and hoped a better day. Every pure heart thrills to Isaiah's vision, and his triumphant call to Zion: "Arise and shine, for thy light is come and the glory of the Lord is risen upon thee."

We expect a kingdom which shall win and hold the hearts of men by its own divine attraction.

There was a holy patriotism in the prophet's joy. Zion was, indeed, the chosen symbol of a divine cause and power. God's triumph was to be the triumph of Zion.

No comment can add to the force of this lofty poem. No explanation is required. It is a note of eternal victory rising up beyond the fear and strife. Light has risen, never to fade. The oppressor is no more. All the great of earth come with offerings to Zion. She fears no more pollution. Every treasure of earth is hers. Every heart is a loyal heart. Her day of glory has come. Her sun shall go down no more.

Such a vision represents to us that goal to which the church is pressing, and for which we pray, "Thy kingdom come."

The struggle may be long and weary. But surely a brighter day is coming. It has been coming through many ages. The earth is growing brighter, surely, and hope is growing stronger.

We are agents to hasten the promised day, and we shall best hasten it in letting the Divine King have sway over our hearts. We may enter now under this reign of love and peace. It is not by human wisdom or might we conquer. The more lovely and gentle our lives the mightier we shall be as soldiers of the Prince of Peace.

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.

## The Work of One League.

MISS H. A. DAVIS.

The blackness of his Egyptian bondage was soon to end. Often had he stumbled. Many times he had dashed his foot against the stones in his pathway. Now, bruised and bleeding, he could go no further. Poor old man. How bitter the day. Again and again he thought of his youth. Friends had flocked around him then. Loved ones smiled tenderly upon him. They are all gone. And he is old and alone. Riches and position were once his. With a proud flourish, he had written his name, J. Linton Brown. Never a man in the wide world knew J. Linton Brown, now. "Old Brown" was buffeted from post to pillar. His own fault? Ah, yes. The story is as old as the hills. Young manhood wrecked. God's noblest gifts debased. He could have made something of his life, certainly. He might have repented earlier, had a strong, helping hand been held out to him. As it was he blundered on and on. The saddest of mistakes; the most pathetic of errors. His sins growing dearer. But "he remembereth that we are dust," and to such even and this he sendeth his angels.

In a shattered, rickety building, the old man lay on that cold winter afternoon. Through the broken panes of glass the snow was forcing its way. The little handful of fire on the hearth had died out, and his moans echoed fearfully through the desolate room.

A gentle knock ushered in two Epworth Leaguers, bright, happy looking girls. Oh, the bewilderment in the old man's eyes as he looked at them. His long, grey hair in thin, shaggy locks, falling unkept about his face, so wrinkled and bleared and old. The hand that had so proudly written J. Linton Brown, years ago, weak and trembling. Tears of joy ran down his furrowed cheeks when he found their mission was to help him.

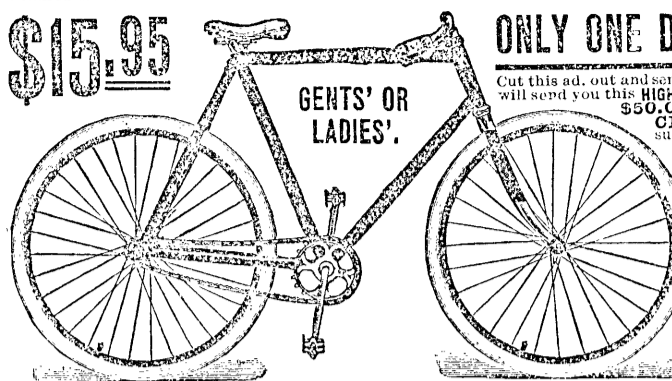
"Pray for me—here—now," he said brokenly. And these were almost his first words. At his bedside knelt these earnest leaguers, praying that the old man might receive Christ. Then—there—he was converted. Oh! Jesus, the wise physician, who heals at a touch. His bondage was over, banished by these young people, trained in deeds of mercy and help.

I cannot here tell of all the kindly deeds done to this old man, nor of how cheerful, how helpful, how happy he grew. Prayer-meetings were held in his lowly room, and as a result six more souls were brought into the church during that winter.

Such is ever the work of the Epworth League, guided by a consecrated pastor.

"Old Brown" is no longer "old Brown." He has won the respect of the community by his zealous Christianity. Forgetting the life behind him, he is following the footprints of him who points to Calvary's cross, and gives life eternal to all those who overcome. And whenever the Epworth League is mentioned in his presence his

\$15.95



ONLY ONE DOLLAR DOWN

Cut this ad. out and send to us with \$1.00 and we will send you this HIGH GRADE 1899 MODEL \$50.00 VICUNA BICYCLE by express, C. O. D., subject to examination. Examine it at your express office and if you find it a genuine 1899 model HIGH GRADE \$50.00 VICUNA, the greatest bargain you ever saw or heard of and you are convinced it is worth \$10.00 to \$15.00 more than any wheel advertised by other houses up to \$25.00, pay your express agent the balance, \$14.95 and express charges.

## THE VICUNA

IS COVERED BY A BINDING GUARANTEE. Frame is 22 or 24 inch, made from best seamless tubing, finest two-piece Denton hanger, finest full ball bearings, Mason arch crown, enameled black, green or maroon, highly nickel finished, Delhi padded saddle, up or down turn handlebars, best Doyle pedals, HIGH GRADE GUARANTEED REAL PNEUMATIC TIRES, fine leather bag, complete with all tools and repair outfit.

ORDER TODAY. YOU CAN MAKE \$50.00 EVERY MONTH SELLING THESE WHEELS AT \$25.00. (Sears, Roebuck & Co. are thoroughly reliable—Editor.) CATALOGUE FREE.

SEARS, ROEBUCK &amp; CO., CHICAGO, ILL.

For \$1.00 we furnish a Gas Lamp, the exact same lamp as is now being widely advertised as a premium with a bicycle as a regular \$1.00 Acetylene Gas Lamp, but we do not guarantee or recommend it.

## LITTLE ROCK ICE CO.

WHOLESALE AND RETAIL DEALERS IN

## COAL AND ICE.

L. W. CHERRY, Gen. Mgr. OFFICE, SIXTH & MAIN. TEL. 291.  
Coal and Ice Delivered to Any Part of the City Promptly.

voice gives forth no uncertain sound, for did not Christ through one Epworth League send his angels to minister unto him in his sorest need?

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Nearly One Hundred Years Old. Cured by Anointing With Oils.

Petite Riviere, Novia Scotia,  
Jan. 25, '99.

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

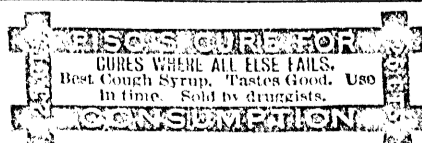
DEAR SIR—I have intended to write to you for some time. I think the trouble on my nose is now about well and I don't see any appearance of a further outbreak. I have sent your papers east, west, north and south with a notice of the cure the medicine has made on me, and recommending anyone who is troubled with cancer or sores of long standing, that it is well worth their while to try your medicine, at the same time telling them what it has done for me after a cancer of 20 years standing on my nose, and at my time of life,—soon will be 95 years. I had an idea latterly that my age was rather against me in the healing process, but it certainly appears to be all right now. Yours etc.

PETER COFFIN.

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.

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

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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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and Chimes. No Common Grades. The Best Only.

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SWEETER, MORE DURABLE, LOWER PRICE.  
OUR FREE CATALOGUE TELLS WHY.  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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

## ARKANSAS METHODIST

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

WEDNESDAY, APRIL 12, 1899.

## An Important Meeting.

We are looking, with deep interest, to the assembling of the presiding elders and preachers at Little Rock, 18th and 19th inst. The meeting is to represent our entire church in Arkansas, in a movement which is of great importance both to our church and the State.

The education of the people, under the best moral influences and ideals, will contribute to the welfare of the State, in every way. Every interest is served in a higher type of citizenship. We must find the means of developing our people within the State itself. To send our sons and daughters abroad to be educated is to diminish their devotion to their own State. The prosperity of our public institutions, upon which the welfare of all depends, is thus retarded, and the State itself is injured.

As respects our church, we are fortunate in having settled our educational policy years ago. We have planned wisely and made a good beginning. There is now no call for changing anything, but only for a prosecution of the work. The impulse of this Twentieth Century movement should enable us to clear our church schools of debt. This attainment is in easy reach. The subscriptions already secured will, when paid, relieve Hendrix College of debt, and the greater part have been paid since last Summer. We shall rebuild Galloway without debt, if there is anything like a creditable response to the call now being made, and, in any event, with much less debt than encumbered the institution before the fire. To rebuild and equip Galloway College out of debt, collect Hendrix college subscriptions, and add thereto thirty or forty thousand dollars as the beginning of an endowment, is little enough for us to undertake as our contribution to the century movement.

The meeting at Little Rock is to be, not simply a conference for deliberation and the forming of plans to raise a collection. It is, especially, for inspiring the leaders of the church with a zeal for all the work of the Master committed to their hands.

A similar meeting, held last month, at Dallas, was attended by all but three of the presiding elders of the five Texas Conferences, and by more than two hundred pastors. It was an occasion of great spiritual power, and its influence will be felt by every pastoral charge of our

church in the State. We must have a similar gathering at Little Rock, with similar results.

It is certain that the occasion will be an intellectual feast. Bishop Galloway will have charge of the meeting. Bishop Hendrix has promised to attend. Dr. Hammond, also, will be with us. Provision is made to entertain the preachers who attend.

## The Church Has Decided.

REV. R. R. MOORE.

MR. EDITOR: I think it exceedingly unfortunate that Bro. J. R. Moore wrote and published that article on Galloway College. It is an effort to thwart the rebuilding at Searcy, and thereby force the trustees to accept Arkadelphia Methodist College. I want to say:

1. The trustees have decided to rebuild at Searcy, believing it the best thing to do.

2. They did this, feeling that the great body of the three conferences was with them in the matter. To move to Arkadelphia would not settle the educational question. It might, so far as the Little Rock Conference is concerned, but the change would cause the White River and possibly the Arkansas Conference to become "disturbing elements" in our educational affairs. I do not think it would unite Methodism in the State. How could it?

The White River and Arkansas Conferences have been perfectly satisfied with Galloway's location, and so has the Little Rock Conference. No one heard that we were dissatisfied until it is intimated by Bro. Moore. There has been and are some differences of opinion in the Little Rock Conference on the educational question. But it was not because of Hendrix or Galloway; it was over the Arkadelphia Methodist College, and that because it came in contact with, and opposed both the other colleges, as many thought. This is the "disquieting element," I suppose, Bro. Moore speaks of. This, however, ought not to be considered when we discuss the property of the three conferences.

I am sorry he arrays this movement against Hendrix College. Galloway is not in the way of Hendrix, but if we can get all other questions and local prejudices out of the way, and concentrate on the two, so that the three conferences would be a unit in this matter, we would have no trouble to rebuild Galloway and to maintain and endow them both. Arkansas Methodism is able to do this, if we can work together on the compact of years ago.

He asks, if valid reasons can be given why Galloway should not be moved from Searcy, for that is what he means; yet in his enthusiasm for Arkadelphia Methodist College he puts the two questions in one, for should the location be changed it might not go to Arkadelphia.

Yes, there are valid reasons why there should be no change.

1. We have had experience in

Arkansas in moving colleges. We undertook to move Hendrix, and did, and instead of having just one place wanting it, there were several. All that didn't get it, determined to build a college anyhow. And the Little Rock Conference has had trouble ever since. Arkadelphia, Hope, Morrilton, Searcy and Clarksville had in their bids, and they have their "monuments of folly" now before them. We do not need another such experience in Arkansas. Yet different members of the board of trustees have had it said to them, "When you decide to move Galloway, give our town or city a chance at it."

But he wants to shut out everything else and move directly to Arkadelphia. What if some other place should offer us a better thing than Arkadelphia?

2. Another valid reason: The board of trustees feel that Searcy's \$15,000, with what is already on the ground, is all they could ask of Searcy. Better than Arkadelphia offers. Bro. Moore admits that Searcy carried out her contract with us in full. Yes, she acted in good faith, and we have every reason to believe she will now. He seems to think because Searcy put \$40,000 into a male school (the money raised to secure Hendrix College), and tried to get the White River Conference to take it as a conference college, that this \$40,000 school was intended to supplant Hendrix. Bro. Moore ought not to make such a charge. Suppose the brethren put the same construction on Arkadelphia College (money that was raised to secure Hendrix), pray, what will they say but that Arkadelphia Methodist College was intended to supplant both Galloway and Hendrix?

He covers up, and will mislead the casual reader, when he says: Arkadelphia Methodist College "would be turned over to the church practically free from debt, no collection would need be taken." That word "practically" is the cover. It would not be given us free from debt, but "practically" so. Now, the Little Rock Conference had this same school given her once, not "practically," but wholly free from debt. This was Arkadelphia's offer to our conference. Yet, it is well known that after the conference had accepted the offer, Arkadelphia never complied with her proposition. Couldn't? Well, that doesn't change the thing. It didn't.

Now, the word "practically" here, means the conferences can lease the college, when all is settled at Arkadelphia, for ten or fifteen years, to some good competent man, who will, by paying so much per year, pay the debt; hence, "no collection need be taken." This is the plan. But hasn't this been tried with Galloway? Didn't the Board of Trustees of Arkadelphia Methodist College, when they found Arkadelphia could not meet the debt, try to lease the school to that shrewd financier, Rev. George C. Jones, for fifteen or even twenty years, and fail, because he understood some things?

Other States have tried the same

thing and made as sad failures as we did. We need not repeat the mistake.

When the Boards of Education of the three conferences were called together in Little Rock a few days ago, before they met there were letters sent out saying, the Arkadelphia Methodist College can be had at a cost of fifteen or twenty thousand dollars for Galloway College. Do you see?

Shall we move the college to Arkadelphia because it offers us a good building or more than Searcy? Then, should we burn next year at Arkadelphia, and some other place offer us a larger sum than that town, should we move? Soon the people would not know where to find us.

After taking all things into consideration, the Board of Trustees have decided to rebuild at Searcy. Bishop Galloway has been with them in their work and thinks that is the thing to do. This, then, is the settled policy of the board. It seems very unwise in Brother Moore to jump into the newspapers and undertake to scatter the forces. We need concert of action now, not rebellion. Would it not be better to help all you can; then, should we fail, call the board together and present your proposition?

I do hope that the brethren will lay aside their local prejudices and be broad enough to help on with this great movement, or be kind enough to keep still. There is a right way and a wrong way. I believe Bro. Moore is wrong.

Stephens, Ark., April 4.

## The Ground Broken.

The ground was broken for the foundation work of the new Galloway College building, on yesterday at 4 p.m., April 4, 1899. The ceremonies were beautifully impressive. Dr. C. C. Godden, college president and chief college agent, delivered a most appropriate address. Remarks were also made by Judge Cypert, a very leading and oldest citizen of Searcy. Hon. Jno. T. Hicks entered a few remarks on behalf of the building committee, and prayer was offered by Rev. M. M. Smith, pastor First Church, this city. The first dirt was broken by Miss Steele, the lady principal, followed by other members of the faculty, also by members of the senior and junior college classes. At this juncture the Searcy College cannon was fired near a score of times by cadets of that institution. The great throng of citizens cheered the addresses and general exercises most heartily, and the usual "college yell" was indulged in most enthusiastically by the Galloway College pupils. Meanwhile "high shines" were taken on by buggy stock, except such as were trained to the "thunders of war" and the unusual noises of college enthusiasm. The whole State was more or less represented by this impromptu gathering of yesterday afternoon. A greater gathering is anticipated at the dedication of this new building, which, it is intended, under the blessings and providences of

the good Lord, shall be more beautifully massive and convenient than the original structure destroyed by the fire.

SPECTATOR.

## Church Notes.

PREACHER'S WEEKLY MEETING, LITTLE ROCK DISTRICT.

Present, Thomas, Thompson, E. M. and W. C. Watson, Pipkin, Evans, Christie and Workman.

Bro. Christie reported good services and collections for Galloway.

Bro. Watson reported good services and collection and subscription for Galloway.

Bro. Workman reported largest Sunday-school of the year. Three applications for membership on profession of faith and one by letter. Congregations fill the church. Galloway collection later, owing to peculiar circumstances.

Bro. Evans reported good services, one accession by faith and one conversion. Galloway collection and subscription, \$150, with more to follow.

Bro. Thompson reported good services by the presiding elder and subscription of \$500 for Galloway.

Bro. Evans desires to take care of all the preachers who may come to the great Galloway-Hendrix-Hammond-educational meeting on the 18th and 19th. The brethren will please notify him at once. A great meeting is expected.

Capt. McKenzie, of the Salvation Army, outlined his plan of work for the food and shelter depot and work-house for the poor. It was endorsed by the meeting as practical, and the preachers are to speak of it on the fourth Sunday of this month.

## Notices.

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.

If the brethren expect entertainment at the great Conference in Winfield Memorial Church April

18 and 19—first service at 8 p. m. 18th, they must have their names in my hands by Sat. night, April 15th. Brethren who live at a long distance and will not see this notice till late can have till Monday morning to notify me. Write promptly or wire me, brethren. It will take quick work to get ready for 250 of you. Come to the church on your arrival in the city.

A. O. EVANS.

To Ex-Confederate Chaplains, and Chaplains of Confederate Camps.

OFFICE CHAPLAIN GEN. U. C. V. }  
RICHMOND, VA., April 5, 1899. }

DEAR BRETHREN: The Chaplains' Association, organized at the Reunion in Atlanta last year, proposes to have several meetings during the approaching Reunion in Charleston, May 10-13, the time and place of meetings to be announced in the local papers.

All old Confederate Chaplains, and all Chaplains of Confederate Camps are urged to meet with us, and ministers of the gospel generally (and especially those who were Confederate soldiers) are cordially invited to join us.

Those who can attend are asked to send their names at once to the Secretary of the Association, Rev. Dr. T. P. Cleveland, Hapeville, Ga., and if you cannot come send us, at least, your name and command and a word of greeting.

Those who expect to attend the Reunion should write at once to Mrs. Lee C. Harby, 68 Rutledge Avenue, Charleston, S. C., who is Chairman of the Ladies Auxiliary Committee, and will secure quarters for you.

We urge you, Brethren, to join us in this Reunion that we may revive hallowed memories of the past, and take counsel together as to how we may best promote the spiritual welfare of our dear old comrades who are now so rapidly stepping out of ranks and crossing the river. In behalf of the Committee,

J. WM. JONES, Chmn.

To the pastors of the Jonesboro District:

My Dear Brethren: My detention at home today grieves me, and more because of the cause of my hindrance—a sick child; was called home last Sunday by telegram, and all this week have been in doors. Glad to report Paul and Willen better, and I can soon be out.

This is Galloway Day, and I ask all the pastors who have taken a collection to report immediately through the METHODIST. If you tried, brother, and failed, say so; and if you did not try at all, I shall look for you until you do try. I aim to have Galloway days for all this year. Let us rebuild at Searcy. Anything but this will be an unrighteous deed. Rich Methodism, let your money loose and let it go into this needy and worthy institution.

JAS. F. JERNIGAN, P. E.

Rev. I. L. Burrow was thrown from a buggy yesterday morning, and sustained serious and painful injuries on the face and left arm.

At the first, his wounds caused great anxiety, but he is resting well this morning, and his many friends here are hopeful of his early recovery.

JOHN W. HEAD.

Altus, Ark., April 10.

Dear Brethren of the Little Rock Conference: I have been appointed special financial agent for Galloway College in our conference. My success depends largely upon your co-operation. Talk Galloway and press its claims upon your people. Write me what you accomplished on Galloway Day and the prospects in your charges. We must make an energetic campaign. Let everybody give a helping hand and success is secured.

J. R. CASON.

Pine Bluff, Ark.

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.

Go Thou and do Likewise

Bro. F. M. Daniel, of Mammoth Springs, and Rev. W. M. Wilson, pastor of Black Rock and Imboden, have both written me pledging one dollar per member for their church and charge, respectively, for the re-building of Galloway. How many others will do likewise? We have, in this conference, 23,140 members. Why not raise \$1 per member and the whole matter off our hands? Where pastors or prominent laymen are willing to do this, write me at once.

M. M. SMITH.

A Methodist Orphanage for Arkansas.

The movement for a Methodist Orphanage for this State is certainly a step in the right direction. It is strange that we Methodists, being the strongest denomination in the State, have not established such an institution long ago. There has certainly been a deep need for it. Several children—five in one family in this town now—needing such a home, have come under my observation since coming into the State, and my heart has gone out after them.

It takes money to establish this orphanage. Persons having money with which they wish to do good will find an investment here promising magnificent returns. May we soon have a well equipped orphanage in our State.

W. B. RICKS.

Newport, Ark.

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

Let those who have ordered Quarterly Conference Records of us be patient. The Publishing House is out, and it will be a week or so before they can supply us and we our customers.

G. & T.

## Headache

Biliousness, sour stomach, constipation and all liver ills are cured by

## Hood's Pills

The non-irritating cathartic. Price 25 cents of all druggists or by mail of C. I. Hood & Co., Lowell, Mass.

## Personal.

Big clearance sale of ladies' muslin underwear, at Quinn's, Third and Main.

Chaplain D. H. Colquette is sick at his boarding house, 206 Spring street, this city.

Bro. Dan McCurry, of Big Flat, was in our office Tuesday of last week, a welcome caller.

Bishop Wilson reached home from his Episcopal visit to China, Corea, and Japan on the 23d ult.

W. K. Vanderbilt makes the magnificent gift of \$100,000 to our Vanderbilt University, for a new dormitory.

Bishop E. R. Hendrix writes Bro. Johnston that he will attend the educational meeting in Little Rock, April 18, 19.

Bro. Pope, one of our Indian Territory preachers, made us a call Monday. He had been visiting his mother at Wattensas.

Rev. C. A. Bayless is traveling in the interest of the METHODIST, and is doing splendid work. He had a very successful trip up the Fort Smith road.

Dr. D. C. Kelley will preach the commencement sermon of Wesley Female College, Brownsville, Tenn., May 28, and of Lane Institute, Jackson, Tenn., June 1.

The collections for Galloway College in Little Rock, last Sunday, were: First Church, \$500; Winfield Memorial, \$150; Hunter Memorial, \$10; Asbury deferred the collection.

Rev. Sam Jones preached last Sunday at Brantly Baptist Church, in this city. He is visiting his daughter, who is a pupil at Notre Dame, a Roman Catholic school, in the suburbs of Baltimore. —Baltimore Advocate.

Rev. Dr. George Gray and a committee of the forward movement of Chicago, have purchased 35 acres of land lying between Kalamazoo River and Lake Michigan, near Saugatuck, upon which they will put up suitable buildings to be used for the summer outing and school for poor children of Chicago. —Southern Christian Advocate.

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

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## Christian Life.

## Only Thou.

MRS. B. A. DAVIS.

Only Thou my Shepherd be—  
Blind and groping, let me see  
Only Thou, Thy lightsome ray,  
Guide me, Saviour, guide, I pray.

Only Thou the gloom dispel,  
That around me throws a spell,  
Only Thou, along life's way  
Lead me, Saviour, lead, I pray.

Only Thou my God shalt be,  
Full of love and sympathy—  
Only Thou relieve my care,  
Hear me, Saviour, hear my prayer.

Only Thou—I've none but Thee.  
Life is full of mystery—  
Only Thou can bid me come.  
Take me, Saviour, take me home.

Only Thou, without one plea,  
Simply child-like trust in Thee.  
Only Thou the waves can roll  
Troubled waters from my soul.

Only Thou the comfort give  
That enables me to live.  
Only Thou the grace supply  
That will make me fearless die.

Only Thou the grave illumine,  
Banish all its fearful gloom.  
Only Thou my soul can save.  
Take, my Saviour, what Thou gave.

Only Thou, my life, my love,  
All I have below, above,  
Only Thou, my all is given,  
All of earth and all of heaven.

Little Rock, Ark.

## The Railroads and the Sabbath.

The railroad workman in this country enlarges, in fact, if not in bounds, the labors of the preacher. I appreciate an open door of usefulness. Some of the men are appreciative of the gospel; the majority, however, are not. The roving life of many of these workmen is not conducive of morality, but the contrary. Our wandering population is mentally fed saw-dust; fed on five-cent novel trash. Such habits would degenerate the average man to the tough or tramp.

Our railroad workmen should observe the Sabbath as other laborers. Their blacksmiths should have no especial permission beyond other blacksmith workmen to do business on the Sabbath—shoeing mules, repairing scrapers, plows, etc. The contractors do not require labor of the hands on Sabbath to grade the right-of-way, and one place—Ross Hollow—labor not being forbidden, a number of workmen labor on the Sabbath. Why is this distinction allowed in favor of railroad workmen, that they are not brought before the courts as other laborers would be for pursuing their ordinary labor on that day? It is wrong that special privileges of lawlessness as regards the Sabbath are tacitly allowed corporations or contractors, or permitted them to allow, which if done by the average countryman in his shop or farm, a sheriff or bailiff would read him a summons. So much, besides a Sabbath store, as well as a six-day store on the railroad line. This Ross Hollow, referred to, is in Perry county, or in Pulaski, on the edge of Perry, and is commended to the watch care of officers. I do not say that anyone should be fined if he will become a law-abiding citizen without it, but I say that the railroad men as well as all others should be

made to observe the laws respecting the Sabbath.

J. F. TAYLOR.

Roland, Ark.

## Assaults From Within.

It is a great pity that some men within the pales of the church seldom pass a severe criticism on any institution except the church herself. They pass by infidels and worldlings and the wicked people who never do a thing to make themselves or the world better, in order to deliver a vicious fling at the church, which they seem to think to blame for almost all the evils of the human society. They even declare oracularly that it was the church that crucified Christ. What will be the effect upon the minds of worldlings and infidels of such declarations on the part of the professed adherents of the church? We deny that the church crucified our Lord. The Jews who clamored for his death may have been members of the Hebrew State or commonwealth, but they were not true members of the church of God, but were permeated by the evil spirit of the world. They were unbelievers, not people of God. So far as our Lord was concerned, they were infidels. As to the Roman authorities who really put Christ to death, being the criminals at first hand, they were entirely outside of the pales of the church, either Jewish or Christian. Again, the malevolent Jews, even if they were nominal members of the Jewish Church, were very far from being members of the Christian church, and that makes a vast difference. It is wrong to adjust the facts of history for the purpose of stabbing the Christian church of today, and putting a stiletto into the hands of her enemies. Better defend the church.—E. K. B., in Presbyterian.

## How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY &amp; Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

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#### How it Went in My Childhood.

NO. XXXII.

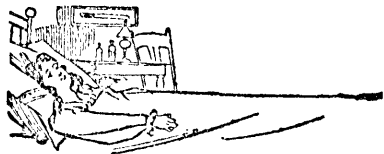
It is a beautiful thing to see affection for parents shown by children. I suppose every child has some love for his parents—this is God-given, but is often shown in a very low form. Sometimes parents do not act in such a way before their children as to merit their true affection; sometimes the fault is in the child, wholly. But, wherever the truest form of affection shows in a family I feel like raising my hat to the family. I do see so many otherwise. I find in many homes a chilly atmosphere there; a dark cloud seems to have settled down over the home. Men and women can not grow up in such an atmosphere. When I enter these homes I cry, "O, for some of God's blessed sunshine in this home!" I have often met products of these homes, walking about, and posing as men—young men. I heard one talking once. I did not know whom he was talking about. Kept speaking of "the old man, the old man, the old man." Afterwards I found out that he meant his father—the old man! He was speaking of his old gray-headed father, who had toiled many days, hard and long, for his boy, was ripening for the tomb, and he to this young man, was only "the old man." Surely, this young man will continue to be a hewer of wood and a drawer of water till death relieves the world of him.

When I was a mere child the family of L. moved into our neighborhood. There were in the family the father and mother and two daughters. Uncle Joseph L. and family were staunch Methodists. He was a practical farmer and a citizen of the highest type. He soon became one of the strongest members of our church. When Sunday-school opened on every Sabbath morn Uncle Joseph and family were always there. He was my teacher. I was in a large class of little boys, and every boy in the class loved him because he seemed to love them so much. We all felt like Uncle Joseph had come praying for us, and we know, also, that he had been studying for us, for he always had something good to tell. I can never forget the earnest look of him as he told us of Jesus and his love. Uncle Joseph and family were very intellectual people—far above the average. His daughters, easily, became leaders in our very best society. Their characters were beautiful and clean and every one loved Ella and

Lee. The very best parents in all the country would have been glad to have had them for daughters-in-law, and the very noblest sons sought, earnestly and long, their hand in love.

A few years rolled by and Uncle Joseph took sick. His disease soon became chronic—he was ever afterwards called the invalid, Uncle Joseph L. He was helpless, and, day after day, week after week, month in and out, and year by year these two noble young ladies tenderly cared for their father. They turned from society, from the company of the young. Not a murmur was ever known to escape their lips. After three or four years Uncle Joseph died; this noble family kissed, tenderly, this long suffering loved one and he was laid away in a cold wintry grave. Every one thought that, now, their long watch was over. They soon again took their places among us young people as leaders, and smoothly moved off our Christian works. A few months came and left, when, suddenly, their mother was taken sick. She also became an invalid. She had dropsy, and grew very large—her mind tottered and she became as helpless as a little child. Again, these young ladies left the pleasures of society, and cared for their mother. All this sickness soon made it very hard for them to get something to eat and wear. One of them would go out and work in daytime for a living, the other stayed by the sick mother, and at night both would often sit up and lift "mother" about from bed to chair, that she might rest. When they slept, one word from the sick one and they were quickly bending over her, asking, "What do you want, mother?" Sometimes one goes out to preaching but the other is always there to care for the sufferer. Once an intelligent, fine looking young widower—they must have a husband—asked one of them to become his second wife, but she answered "No." If all her answer could have been given it would have been "I must stay and care for poor helpless mother. I sacri-

## INFLAMMATION



of the womb with its frightful pain and suffering is quickly cured by

**G. F. P.**

(GERSTLE'S FEMALE PANACEA)

Try this remedy. No matter if everything else has failed G.F.P. will cure you.

My daughter, Mrs. Matilda Embry has suffered almost constantly since her child was born. Finally she commenced the use of your G. F. P. (Gerstle's Female Panacea) and two bottles cured her. It has cured several women around here, so we have ordered two dozen bottles more of it. Threlkel, Ky. MRS. W. J. EMBRY.

Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

Write to our LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address "LADIES HEALTH CLUB" care of L. Gerstle & Co., Chattanooga, Tenn.

PRICE \$1.00 A BOTTLE.

If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and \$1.00 and we will supply you direct.

L. GERSTLE & CO.,

Chattanooga, Tenn.

# S. S. S. GOES TO THE BOTTOM.

## Promptly Reaches the Seat of all Blood Diseases and Cures the Worst Cases.

In every test made S. S. S. easily demonstrates its superiority over other blood remedies. It matters not how obstinate the case, nor what other treatment or remedies have failed, S. S. S. always promptly reaches and cures any disease where the blood is in any way involved. Everyone who has had experience with blood diseases knows that there are no ailments or troubles so obstinate and difficult to cure. Very few remedies claim to cure such real, deep-seated blood diseases as S. S. S. cures, and none can offer such incontrovertible evidence of merit. S. S. S. is not merely a tonic—it is a cure! It goes down to the very seat of all blood diseases, and gets at the foundation of the very worst cases, and routs the poison from the system. It does not, like other remedies, dry up the poison and hide it from view temporarily, only to break forth again more violently than ever; S. S. S. forces out every trace of taint, and rids the system of it forever.

Mrs. T. W. Lee, Montgomery, Ala., writes: "Some years ago I was inoculated with poison by a nurse who infected my babe with blood taint. I was covered with sores and ulcers from head to foot, and in my great extremity I prayed to die. Several prominent physicians treated me, but all to no purpose. The mercury and potash which they gave me seemed to add fuel to the awful flame which was devouring me. I was advised by friends who had seen wonderful cures made by it, to try Swift's Specific. I improved from the start, as the medicine seemed to go direct to the cause of the trouble and force the poison out. Twenty bottles cured me completely." Swift's Specific—



## S. S. S. FOR THE BLOOD

—is the only remedy that is guaranteed purely vegetable, and contains no mercury, potash, arsenic, or any other mineral or chemical. It never fails to cure Cancer, Eczema, Scrofula, Rheumatism, Contagious Blood Poison, Tetters, Boils, Carbuncles, Sores, etc.

Valuable books mailed free by Swift Specific Company, Atlanta, Ga.

fice everything for her." These two lives would not have been so beautiful to me if their care had ceased with a month or two, but the time has grown into years and years!—and still they watch on. The blush of sweet maidenhood is swiftly fading away. Their eyes are fast losing youth's happy sparkle, and their cheek its rosy hue, and now the grim world says "two old maids," but still their devotion causes them to stand by "mother"—not a murmur, not a complaint is ever heard. Am I despondent, blue? I love to go sit and talk to these two, they are always so happy in this devotion. I come away filled with the sunshine of a higher love. O sweet devotion, why dost thou decree these two lives to bloom, so sweetly, in solitude? Dost thou fancy solitude's soil? Yes, surely the holy angel of love will adorn their brows with garlands more beautiful and sweet, than that of earth's [highest lord, when they stand on eternity's shore. O love, let their lives live in many that meet them.

FRED A. LARK.

DEAR DR. GODFREY:—My mamma takes the METHODIST and I love to read the pieces written by Rev. Fred A. Lark. I hope he will continue his pieces. I am a boy of twelve years. I love to go to preaching. Our preacher's name is J.B. Williams. Yours truly, THOMAS F. MOORE. Dogwood, Ark., March 1.

People say Hood's Sarsaparilla cures when all other preparations fail to do any good, and you run no risk in giving it a fair trial.

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Can best be found on the



The through trains of this line consist of Superb Wide Vestibuled

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Reaching nearly all of the trade centres of that State without change of cars.

Write for folder time table and study it carefully. You will learn several valuable points about railroad travel.

For rates and other information, see the nearest Cotton Belt Agent, or write

E. W. LaBEAUME, Gen'l Pass'r and Ticket Agent, ST. LOUIS, MO.

(36)

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

New parasols at Quinn's, Third and Main.

## Contributed.

## The Old Paths.

The "Conclusions" drawn by the editor of the ARKANSAS METHODIST of February 8, after a review of some interesting statistics, are suggestive. They ought to produce serious reflection, much prayer, and earnest, vigorous action in the proper places and by the right authorities. In the study of these conclusions, we are made to ask, Whither are we drifting? Have we not left the old paths? Even at the risk of being called pessimistic, on the one hand, or presumptuous on the other, I will write it down here, that, certainly we are nearing the breakers at some points of our ecclesiastical movement, and, unless there are some re-adjustments, our ship will suffer damage from which it will be hard to recover.

The making of many small stations and keeping them up at the expense of the circuits, is, beyond all question, an evil, and that continually. In its last analysis, it means a weak station, and a weaker circuit—a miserable existence, in many cases, for the one and death for the other. It means the death, sooner or later, of some of our rural churches. O— station is on the railroad and surrounded by four or five appointments comprising the O— circuit. At one time they were all together and made a very good circuit, paying, say, \$600. Now the station pays \$400, and the circuit, after much straining, pays \$200. The station has to strain, too, and occasionally resorts to box suppers and the like to fill up a yawning deficit. Is this wise? Is it right? Is such an arrangement in keeping with the broad, generous spirit of Episcopal Methodism, and consistent with the conditions of ecclesiastical existence outside of the towns? Both preachers on the charges referred to complain of the necessity of using painful economy in the matters of living, buying books, papers, etc. Will this thing continue from year to year? Wisdom and fairness would say, make out of them one good, strong circuit, pay the preacher \$600, and let the extra expense of keeping up two parsonages go to help the work somewhere else. Being adequately fed and equipped, the preacher can do efficient work. But what will become of the other man? If he is inefficient beyond all question and cure, locate him; if he is infirm, crown him with all the honors of superannuation, and then take care of him; but if he is called of God, gifted and able to do efficient service, the great Head of the Church will find a place for him. We had better lose some men than lose the cause. Quit whittling up the circuits. To split up the circuits to meet the demand of a few preachers who "dislike circuit work," and a few members who long for "station" distinction, is much like turning

the blind loose with faces toward the ditch of ruin. To divide up the circuits simply to make room for preachers is to work an injury to our Zion and to the preachers themselves, unless the work so arranged is self-sustaining or has an adequate missionary appropriation. There are circuits in the Arkansas Conference which have not supported a preacher for years. Just as they have neared the point of ability to do so, one of the strongest appointments would walk out adorned in a station frock, to experience the embarrassment of a misfit, may be, for years to come. Both parts of the divided work suffer alike.

This writer is of the opinion that the situation can be relieved, in a large measure, by seeking the old Methodist paths—the old ecclesiastical landmarks—and sticking to them. Dispense with the 2x4 stations that are living in a vain show, or, if otherwise, at a poor dying rate, and put them into self-sustaining circuits, if it takes twenty-eight appointments to do it. Then our bishops and presiding elders would encounter less trouble in making the appointments, and the disgraceful and sinful wire-pulling and scramble (though there is less of this than some people imagine) for preachers and places would well-nigh be a thing of the past.

Of course, O— station would object to an arrangement of this kind. They want a nice, fine little preacher all to themselves—to preach them a sermon twenty minutes long, twice a week; to do their fasting and praying (particularly their fasting); to visit their sick and look after their poor, and imagine he is paid when his wife has worn the same Sunday dress and bonnet the whole year round and not a new book could be purchased. Where are the local preachers, exhorters and class leaders? The former are not used and the latter have gone out of style. Under the present arrangement, the preacher in charge is expected to do everything. He makes the attempt, puts the local brethren and class leaders, by virtue of the arrangement, out of work, and the result is a splendid failure. I have known a small station preacher (and the same may be true of some circuit preachers), who was afraid to be away from his charge for a period of one week! He must hold things together. What a sad comment upon the spiritual life and force of his church! What are our local preachers for, and why can't we have some class leaders to follow up and strengthen the work of the preacher? It does seem that in some places the field has been narrowed down till its working forces are organized into the pastor, and when he stops everything stops, and he is bound to stop somewhere and sometime. The Methodist preacher is a broad institution, but he cannot cover the whole earth. We have killed all the class leaders by giving them nothing to do—like-wise the exhorters. Blessings on the local preachers who survive the whittling process! But if

there is to be no stop to the cutting up and narrowing down arrangement, he might as well look into the grave for life as into the future Discipline for a mention of his office. He will go for the same reason the exhorter has gone. May we be saved from such a calamity.

It will take wise heads and good hearts to re-adjust the work where it is needed. But let faith and love rule, and wherever there is a "shaking up," things will settle down again into their right places. A thinning out of charges may necessitate the thinning out of men, but the good Lord knows it would be a better for both. It would be a wonder if no mistakes were made, if no one was hurt. If a preacher is unavailable, tell him so, plainly and frankly. If he has religion, he will retire with becoming loyalty and with suitable honor to himself and blessing to the church. May God show us the way out of our sins, blunders and troubles, and lead us to the performance of the best thing, the accomplishment of the greatest good. In the meanwhile, let us look well to the old arrangements and means which so signally had the divine blessing, viz: Pastoral charges of sufficient size and strength to support the ministry; the use of fasting and prayer, and the employment of local preachers, exhorters and class leaders. Let these things again prove our identity as Methodists, and we will have more religion and less trouble about money. "Stand ye in the way, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

JOHN W. HEAD.

Altus, Ark.

## Shall Galloway be Rebuilt at Searcy?

It is the second word that makes a quarrel, yet I do not think Bro. J. R. Moore intends a quarrel, and I know I don't, but he has opened a question that lies so near the hearts of thousands in our conference and many out of it, no doubt, that it would not take long to get up a feeling that time, likely, and religion could only cure, and make us as if nothing had been said. I want to answer him seriatim, but will not, and patiently wait developments. But don't try to move Galloway; and I close by using the words of the level-headed president of the Board of Trustees, W. C. Ratcliffe: "Let the discussion of the location be forever dropped, and local rivalries forgotten, and let the church unite in restoring the buildings, that there may be no cessation in the school work." Which, being interpreted for Bro. Moore and all others, means rebuilding at Searcy. Dr. Godden will do a good work as agent; so will M. M. Smith, as assistant. Our doors are open to both. Come.

JAS. F. JERNIGAN.

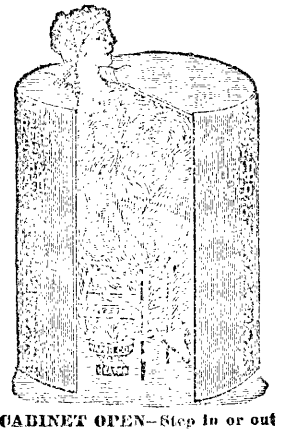
Malaria cannot find a lodgment in the system while the Liver is in perfect order. Dr. M. A. Simmons Liver Medicine is the best Regulator.

## A Remarkable Invention.

BY AN OHIOAN.

A genius of Cincinnati has patented and placed on the market a remarkable Bath Cabinet, where, by anyone resting on a chair within enjoys the famous Turkish, hot vapor or medicated baths at home for 3 cents each, heretofore enjoyed only by the rich at public bathrooms, health resorts, hot springs and sanitariums. These baths are celebrated for their marvelous cleansing, purifying and invigorating effects upon the human system, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, draw-



ing out of the system all impure salts, acids and poisonous matter, which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness.

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought-for natural method of curing and preventing disease without medicine has certainly been found.

The makers inform the writer that 82,386 of these Quaker folding thermal Cabinets have been sold since January 1, and showed letters from thousands of users who speak of this Cabinet as giving entire satisfaction.

Since this invention bathtubs have been discarded, for it gives a better bath for all cleansing purposes than soap and water, and, as there are millions of homes without bathing facilities, it seems this would be a good article for our readers to take the agency for.

Thousands of remarkable letters have been written the inventors, and to our knowledge persons who were full of drugs and nostrums, and have been given up to die, have been restored to perfect, robust health, to the astonishment of their friends and physicians.

E. L. Eaton, M. D., of Topeka, Kan., gave up his practice, because, he said, he could do more good for humanity with this Cabinet than his medicines, and has already sold more than 600 of them. Congressman John J. Lentz, Mrs. Senator Douglass, Rev. R. E. Peale, Una, S. C., Rev. Samuel Cooper, John T. Brown, editor of the Christian Guide, and a host of our most eminent people recommend it.

J. A. Hagan, Richfield, Mo., afflicted 15 years with rheumatism in its worst form, was cured in 6 days. L. B. Westbrook, Newton, Ia., afflicted 15 years, was cured in 3 weeks of catarrh, asthma, heart and kidney trouble. O. P. Freeman, Sparta, O., afflicted 17 years, unable to walk, was cured of kidney troubles, piles and rheumatism. A prominent citizen of Elwood, Ind., E. Veber, was cured of a serious case of obesity. A lady in Maysville, Mo., Mrs. L. Coen, was cured of woman's troubles, and recommends it to all suffering ladies.

We find this is a genuine Cabinet, with a door, handsomely and durably made of best materials, rubber lined, has a steel frame, and should certainly last a life time.

It is important to know the makers guarantee results, and assert positively, as do thousands of users that this Cabinet will clear the skin, purify and enrich the blood, cure nervousness, weakness, that tired feeling and the worst forms of rheumatism. (They offer \$50 reward for a case not relieved.) Cures woman's troubles, malaria, ague, sleeplessness, neuralgia, headaches, piles, dropsy, liver, kidney and nervous troubles. It will make you strong energetic, full of life and vigor with the coming of spring and summer and avoid illness later.

To please the ladies, a face and head steaming attachment is furnished, if desired, which clears the skin, beautifies the complexion, removes pimples, blackheads, eruptions, and is a sure cure for skin diseases, catarrh and asthma.

All of our readers should have one of these remarkable Cabinets. The price is wonderfully low. Cabinet complete with Heater, formulas and directions, only \$5.00. Head steamer, \$1 extra; and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much genuine health, strength and vigor.

Write today to the World Mfg. Co., 583 World Building, Cincinnati, O., for full information; or better still, order a Cabinet. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money after 30 days if not just as re-sensitized. We know them to be perfectly reliable. Capital \$100,000.00, and they will ship promptly upon receipt of remittance. Don't fail to send for booklet anyway.

This Cabinet is a wonderful seller for agents and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$500 to \$1500 per month and expenses. It is certainly an opportunity not to be neglected.

## Contributed.

## Letter from Brother Ware.

MR. EDITOR: Having completed the first round on the Arkadelphia District, I am inclined to say a few things. My predecessor, Bro. Jewell, is held in high esteem on the district. His godly life, wise counsels, conservative spirit, reinforced by his preaching ability, have made a deep impression for good. It is pleasant to entertain the hope, that when I shall leave the district, I may be as deeply entrenched in the affections of this good people.

My reception, everywhere, has been very cordial, both among the preachers and people. My aim is to do the best year's work of my life up to date. The impression made on my mind is, this is a generous, liberal-hearted people, ready and willing to stand by their pastor and give aid and support to them in church work. The croakers seem to be few, if any, and they are pushed into the background by those of a more royal spirit. This is as it should be. One man of a royal spirit, a fault finder, a croaker, if allowed to assert himself, can very nearly paralyze church work in any community.

"One sinner destroyeth much good."

What we need most of all, as I see it, is method. We have, as a whole, on the district, a healthy increase in the assessments made for the support of the ministry. But a spirit of liberality, shown in making assessments, is practically worthless unless followed up by wise plans, executed with vigor on business principles. Each steward should have a definite understanding with his people—some well-defined method of operation. And if we can succeed in organizing along this line, there need not, there will not, be a dollar behind the assessments at the end of the year, unless something unforeseen should occur. The assessments are not too high. The teams are not over-loaded. Now, brethren, you who have charge of the commissary department, please don't go at this important matter in a slipshod, sloven manner. Methodism ought to mean method.

What has been said in regard to salaries, will also apply to the claims ordered by the conference. If the pastors will adopt some system and put energy and conscience into it, I see no reason why every dollar assessed to the district should not be paid. Any pastor, or steward, can talk down finances very successfully, by complaining of high assessments and hard times. The truth is, our assessments are not high, and I have never seen the country in a better condition. A poor driver often balks a good team. Everything depends on your fidelity. Study your people, systematize your work, and, above all, begin in time; and, from what I have seen of your people, I do not believe you will fail on these collections. I have good faith in both pastors and stewards.

There is a hopeful spirit, a sort of spontaneous uprising all over



the district. We are confidently expecting large things. There should be several Epworth Leagues, Woman's Foreign and Home Missionary Societies organized. These with all the Sunday-schools out of winter quarters and all our people at work for Christ and humanity, will enable us to move grandly forward and take our place in the front rank of the districts in our conference.

And this, under the leadership of the Holy Spirit, and by the co-operation of the brethren (mark the last clause), we purpose to accomplish. Why not? Brother, will you do what you can to bring about this desired end?

THOS. H. WARE.

## Do not be Fooled.

With the idea that any preparation your druggist may put up and try to sell you will purify your blood like Hood's Sarsaparilla. This medicine has a reputation—it has earned its record. It is prepared under the personal supervision of educated pharmacists who know the nature, quality and medicinal effect of all the ingredients used. Hood's Sarsaparilla absolutely cures all forms of blood disease when other medicines fail to do any good. It is the World's great Spring Medicine and the One True Blood Purifier.

## 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.

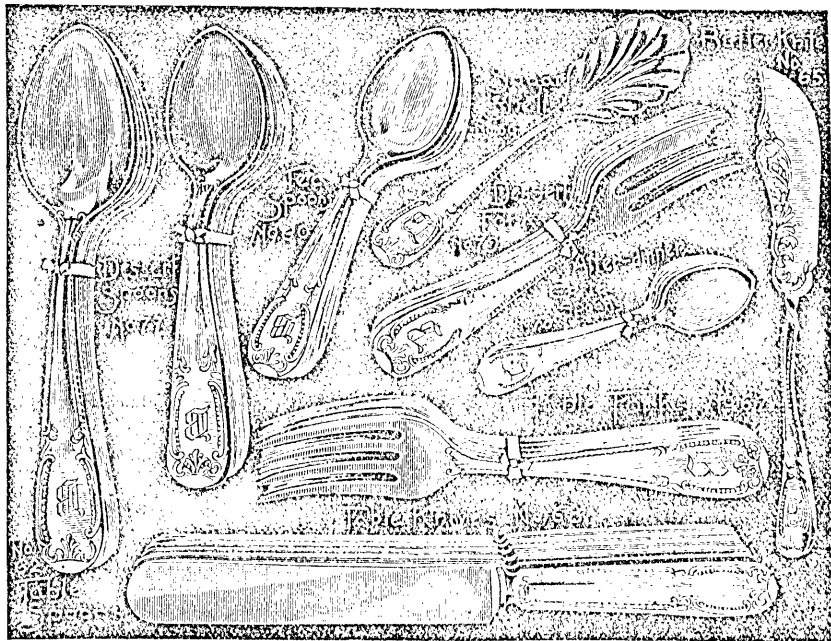
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Little Rock, Ark.

## 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 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,

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Little Rock Ark.

# Woman's Work.

## Officers of W. H. M. S.

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## Report of Treasurer.

Little Rock Conference Woman's Home Mission Society, for fiscal year, March, 1898 to March, 1899:

### ASBURY—ADULT.

Dues.....\$ 16 35  
Special.....4 10  
Conference Cottage at London  
Mission school.....4 00  
Local mission work.....7 50  
Local church work.....8 10  
Juvenile—Dues.....1 50

### ARKADELPHIA—ADULT.

Dues.....23 95  
Dues, life membership.....25 00  
Mrs. Frank Rudolph enrolled  
Mite box collection.....5 32  
Contingent fund.....8 00  
Key West mission.....12 50  
Cottage at London.....15 00  
District parsonage.....8 50  
Station parsonage.....55 00  
Connectional enterprises.....75  
Local supplies.....25 95  
Local mission.....8 87  
Juvenile—Dues.....7 30  
Baby roll.....75  
Educational fund in home of Rev.  
Horace Jewell.....5 00  
Mite box collection.....1 80  
Contingent.....20  
London cottage.....2 50  
Supplies to Indian Territory.....15 00  
Supplies, local.....6 30  
Church work.....1 60  
District parsonage.....5 00

### BENTON.

Dues.....1 50  
London cottage.....1 25

### CARMEL—ADULT.

Dues.....4 90  
Relief of needy.....1 50  
Circuit parsonage.....21 80  
Juvenile—Dues.....90  
Local church work.....20 00

### CAMDEN.

Dues.....12 00  
Cottage at London.....5 00  
General loan fund.....2 75  
Local church work.....265 70  
Baby mite boxes.....70

### CENTRAL, HOT SPRINGS.

Dues.....17 70  
Life membership to Mrs. L. A.  
Hotchkiss.....50 00  
Preachers' Miss. loan fund, patron  
Mrs. R. R. Moore.....5 00  
Cottage at London.....5 00  
Expended on station parsonage.....57 15  
Garments for needy.....39

### DES ARC.

Dues.....15 15  
Station parsonage.....46 75  
Local church.....124 35  
Mission work.....6 40

### ENGLAND.

Dues.....6 00  
Circuit parsonage.....37 15

### FORDYCE.

Dues.....12 60  
Cottage at London.....6 60  
Baby roll.....50  
Local church work.....109 00  
Contingent.....6 25  
Station parsonage.....5 40

### FIRST CHURCH, LITTLE ROCK—ADULT.

Dues.....74 60  
London cottage.....45 00  
London cottage, by two ladies in  
Little Rock District.....36 50  
Local church work.....567 36  
Key West mission.....17 65  
Local parsonage.....50 00  
Relief of needy.....41 17  
Week of prayer.....4 50  
Contingent fund.....46 15  
Rescue work.....26 50  
Mite boxes.....1 00  
Juvenile—Dues.....12 72  
We will hear more from this  
Band soon. They are at work.

### HOPE.

Dues.....1 60  
London cottage.....2 40

### HAMBURG.

Dues.....10 80

### HUNTER MEMORIAL.

Dues.....4 60  
Local church work.....50 00

### HOLLY SPRINGS—ADULT.

Dues.....2 10  
Juvenile—Dues.....1 25

### JUNCTION CITY—JUVENILE.

Dues.....1 30

### LOCKSBURG.

Dues.....15 00  
Key West mission.....1 35  
Circuit parsonage.....6 40  
Local church.....12 00  
London cottage.....3 30

### MENA—ADULT.

Dues.....22 15  
Station parsonage.....88 52  
Local church.....124 04  
Local mission.....15 00  
Relief of needy.....15 00  
London cottage.....5 00  
Juvenile—Dues.....2 15

### MALVERN.

Dues.....12 35  
London cottage.....5 00  
Tampa school for Cubans.....2 50  
Contingent.....5 40  
Station parsonage.....17 25  
Relief of needy.....10 00  
District parsonage.....8 00

### MALVERN HILL HOT SPRINGS.

Dues.....21 80  
Station parsonage.....47 50  
Local mission.....34 90  
Garments made for poor.....16  
Relief of needy.....51 85

### MONTICELLO—ADULT.

Dues.....10 80  
London cottage.....10 80  
Key West mission.....6 00  
Station parsonage.....14 00  
Juvenile—Dues.....1 50

### OZAN.

Dues.....3 25  
London cottage.....3 00

### PRESCOTT.

Dues.....3 60  
Local church.....46 10  
Charity.....61 20

### PINE BLUFF.

Dues.....29 75  
London cottage.....10 00  
Thankoffering.....1 95

### SWAN LAKE—B. F. WILSON AUXILIARY.


Dues.....9 00  
London cottage.....6 00  
Contingent.....1 70  
Mite boxes.....5 93  
Connectional enterprises.....1 71  
Circuit parsonage.....381 00

### SHERRILL.

Dues.....19 80  
Contingent.....5 00  
London cottage.....5 00  
Local church.....29 55  
London cottage from Mrs. W. H.  
Davis.....10 00

### SOUTH HOT SPRINGS.

Dues.....4 05  
Tampa Cuban school.....25  
Church work, local.....2 10  
Preachers' Miss loan fund, Mrs.



## BAKER'S CHOCOLATE

Imitations on the market!

Housekeepers should examine what they buy, and make sure that every package bears our well-known . . .

### YELLOW LABEL.

Trade-Mark on every package.

TAKE ONLY THE GENUINE.

Made by  
**WALTER BAKER & CO. Ltd.** - Dorchester, Mass.  
Established 1780.

### B. A. Few made patron..... 5 00

Baby mite boxes.....50

### STEPHENS.

Dues for five quarters.....11 30  
London cottage.....2 20  
Box for Cubans in Tampa miss.....31 25  
Circuit parsonage.....40 00  
Garments made for sick.....26  
Box to the needy.....5 00

### SARDIS—ADULT.

Dues.....5 10  
Key West mission.....1 36  
London cottage.....1 00  
Juvenile—Dues.....4 65

### TEXARKANA.

Dues.....30

### WINFIELD MEMORIAL.

Dues.....12 00  
London cottage.....15 00  
Local mission.....134 40  
Church work.....500 00  
Garments to poor.....82  
Shoes.....5 pairs

### WASHINGTON.

Dues.....9 25  
Furnishing church.....40 80

### DISBURSEMENTS.

To Rev. C. J. Greene, for parsonage.....20 57  
To Mrs. Hargrove, for literature  
Miss Allen's expenses to annual  
age at Mena.....100 00  
meeting at Hot Springs.....35 00  
Publishing and distributing Minutes  
of annual meeting, and  
work for the year.....46 00  
To parsonage at De Queen.....50 00  
Postage for Cor. Sec.....5 00  
On hand, with balance from last  
year.....216 06

Mrs. S. H. THOMPSON, Treas.

## Report of Secretary.

Report of Conference Corresponding Secretary of Little Rock Conference, Woman's Parsonage and Home Mission Society, for year ending March 1, 1899:

Total number of adult auxiliaries.....23  
Total number of adult members.....458  
Total number of young people and juvenile auxiliaries.....7  
Total number of young people and juvenile members.....156  
Total number of members in the conference.....614  
Total number added during year.....102  
Total number lost during year.....97  
Number of meetings held during year.....324  
Number of auxiliaries that held every meeting during year.....16  
Average attendance during year.....810  
Names of life members made during year Mrs. L. A. Hotchkiss, Mrs. F. D. Rudolph.....6  
Total number of life members.....27  
Number of members on baby roll added during year.....3  
Number of subscribers to Our Homes.....207  
Number of subscribers added during year.....50  
Number taking Home Mission Reading Course.....148  
Number of adult mite boxes in use.....57  
Number of baby mite boxes in use.....53  
Number pledged to proportionate and systematic giving for local work.....206  
Number of boxes of supplies sent off and reported to Superintendent of Supply Dept.....3  
Number of papers and leaflets distributed.....3150  
Number of annual reports distributed.....125  
Number of auxiliaries observing week of prayer.....7  
Number of auxiliaries contributing to connectional enterprises.....19  
Number of district secretaries reporting quarterly.....3  
Number of annual district meetings held.....1  
Number of visits made to sick and strangers.....3110  
Number of visits made to corrective or benevo-

lent institutions.....45  
Number of cottage prayer-meetings or Bible readings held.....257  
Number of garments in good order distributed.....1242  
Number of needy relieved.....584  
Number of union meetings held during quarter.....1

During the year auxiliaries were organized at Holly Springs, Carlisle, Asbury (Juvenile), DeQueen, Dalark, Hunter Memorial, Junction City (Juv.), Monticello, (Juv.), Mena (Juvenile), DeWitt (Juvenile), and Lonoke. No further report ever received from Carlisle, DeQueen and Dalark, but we hope they are not dead. The other adults are at work. It is encouraging to have the young folks, and we heartily welcome our new juvenile auxiliaries. They have started out well. Each auxiliary is expected to send a delegate to the annual meeting in Pine Bluff, April 27 to May 1.

Mrs. W. H. PEMBERTON.

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

## Bagster Bibles

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.

## A White Negro!

would be quite a curiosity but not as much so as the Afro-American Encyclopedia, which contains over 400 articles, covering every topic of interest to the race, by more than 200 intelligent COLORED men and women. The unanimous verdict of over 50,000 colored readers is that it is beyond all comparison the BEST WORK THE NEGRO HAS 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,  
345 Public Square, Nashville, Tenn

## Warning Order.

State of Arkansas, County of Pulaski  
In Pulaski Chancery Court.  
Carrie Normille, plaintiff, vs. Nicholas F. Normille, defendant.  
The defendant, Nicholas F. Normille, is warned to appear in this Court within thirty days, and answer the complaint of the plaintiff, Carrie Normille.

CHARLES M. CONNOR, Clerk.

March 15, 1899.  
E. 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.

GODFREY & THORNBURG,  
Little Rock, Ark.

BACKACHE AND RHEUMATISM relieved by Dr. Miles' Nerve Plasters.

## 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.

**WALLACE:** Johnnie Ellen, daughter of Hon. J. M. and Dora Wallace, was born Dec. 7, 1887; died Feb. 14, 1899. Johnnie was a very sweet little girl, loved her preacher dearly. Very pleasant at home and tried to make others so. She suffered no little in her last illness, but died easy, falling in the hands of Jesus, who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." We laid her remains in the Perryville cemetery by the side of her mother, brothers and sisters, who preceded her, to await the call at the last day. May the grace of God be sufficient to sustain the bereaved ones in this sad hour.

J. F. E. BATES, P. O.

**WALLACE:** Myrtle May, daughter of Hon. J. M. and Dora Wallace, was born Dec. 15, 1883; died Oct. 26, 1898. Myrtle was the eldest daughter of the family. It was not my pleasure to know her, as she died just before conference. She was not a member of the church, though raised up in a Christian home, and taught at her mother's knee to love Jesus. She has gone to meet her mother, who was called away from her while she was a mere child. May our loved ones, passing away, draw us nearer him every day.

J. F. E. BATES, P. O.

**WALLACE:** Fannie Casander, wife of Hon. J. M. Wallace, was born August 16, 1876; died March 6, 1899. Sister Wallace was a good Christian woman; was a true step-mother and also an own mother. She leaves three little ones behind, and three step-children. I was with her during her last sickness. I never have seen anyone more patient and submissive to the divine will. She died a triumphant death. She called for all the children and kissed them goodbye, asking them to meet her in heaven. Being asked if she had any fear, she said, "No," that it was hard to go and leave her babies, but it could not be helped. A few minutes before the last breath she said, "It is so dark," and a little after she said, "It is getting light," and passed away. Her soul was taken by the angels to heaven. A large crowd followed her remains to the grave, where we laid her to rest till God should call her hence. May God's Spirit be a comforter to Bro. Wallace and the children in this extreme hour of trouble. We sang "Nearer my God to Thee," realizing that we were drawn nearer to him by our loved ones stepping across to heaven. Grant that we may all get to that happy home.

J. F. E. BATES, P. O.

**FARLEY:** E. H., born Feb. 3, 1859; died Nov. 23, 1898. A letter from Sister S. A. Farley announced the death of her husband and a request for a notice in the METHODIST. This is all the data at hand; therefore, I can't give the names of parents, nor the date of his marriage to his wife. I think his father was captain of a steamboat, and ran in the White river trade, possibly between Batesville and old Jacksonport. I first met him (E. H. F.) in 1896. I went to hold a quarterly conference on the Iuka Mission, and he and his wife attended. He was not a Christian, but at that meeting became very much interested, and soon thereafter he was happily and satisfactorily converted at home, and came 12 miles to Fluty's Chapel to join the Methodist Church and be baptized by the Apostolic mode (pouring). He was a very happy man that day as were many others. I have not seen him from that day, but accounts of him tell of his unflagging fidelity to the end. His kind companion writes: "We laid him to rest in the Mountain Home cemetery Nov. 24, Thanksgiving day. He suffered much, his disease being dropsy of the heart. He sat up in his chair for nearly

three months, day and night, but was very patient all through his long and painful illness. He only grieved to leave me alone. It seems hard, indeed, that I should have to give him up. I almost sink sometimes, but then the thought comes to me that he might have been taken while in sin, and what relief comes to me that God spared his life until a time came when he sent you as a means of saving him." It fills my soul with joy to realize that God has so used me as that sinners have been brought to Jesus, live and die in the faith, and go on to glory to await the coming of others. "We shall come rejoicing bringing in the sheaves." May God comfort the sorrowing widow, is the prayer of

JAS. F. JERNIGAN.

**BISHOP:** Joe A., youngest son of Geo. R. and S. R. Bishop, was born March 21, 1886, near Mt. Olive. He died at the same place March 1, 1899. He was in bed only twelve hours—general congestion causing his death. Rev. Josephus Loving baptized him. He was unconscious in his last sickness. Joe was an accommodating little fellow. His father said, God knows best, for Joe was prepared. He was buried in Mt. Olivet cemetery to await the resurrection of the just.

EUGENE WOODRUFF, P. C.

Hackett, Ark.

**WILSON:** Jack Wilson, son of Mrs. Fanny Atkins, was born March 3, 1883; died Feb. 5, 1899. Jack was a good, kind and loving son, a boy that was liked by all who knew him. He was only sick a few hours, but suffered much with that awful disease, meningitis; was unconscious for several hours. His funeral was preached in the church at Flythesville to a large congregation. Jack is gone but his life still lingers with us. Now, dear sister, brother and kindred, since he is no more bodily with us, let us feel he is ours yet, though not here, for God hath taken him unto himself, and where he is we may go also, and find him among the millions saved."

JAS. D. RUTLEDGE.

**SAMPLES:** William Gordon Samples, son of O. D. and Josephine, was born Nov. 9, 1895, and died Sept. 27, 1898. His stay here was short, and his departure brought sorrow to the hearts of the affectionate parents, but not with them as they who have no hope, and while it seems mysterious that one so young should be taken, yet we bow in sorrow and submit to the will of him who doeth all things well, and believe yet that the little bud taken so early shall yet bear fruit in the angel land whither his spirit has so early flown. "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

J. T. NEWSOM.

Grady, Ark.

**PERDUE:** Elizabeth L., Aunt Betsy, as she was familiarly called by all, was born in 1825, in North Carolina; moved to Hackett about twelve years ago; died March 8, 1899, at the home of her sister, Sister Carey. Aunt Betsy was converted in her 16th year, and immediately joined the Methodist Church. The last twenty years of her life, she was greatly afflicted—for some time as helpless as a babe. Her eyes were greatly affected, also her hearing, still she remembered the preachers, sometimes asking about them individually. In fact, her mind was as clear if not clearer on religion than anything beside. I wonder sometimes if God does not show himself more graciously in such affliction than he would under more favorable circumstances. She wanted to go. No doubt several preachers will read this who have held services in her room. Let me tell them Aunt Betsy made the landing safe.

EUGENE WOODRUFF, P. C.

Hackett, Ark.

**DRIVER:** Mrs. Sarah E., (nee Waller) was born Sept. 16, 1836, a native of Kentucky; died Feb. 15, 1899, at the home of her son, Mr. J. L. Driver, Jr., Osceola, Ark. She was married to John L. Driver, Esq., Sept. 21, 1852; converted and joined the M. E. Church, South, during the administration of the late Benoni Harris. She was the mother of four children. Three are dead,

one living. Her husband preceded her to the unseen world some years ago. Of Sister Driver's devout life, early piety, and labor of love for the church, I feel unprepared to write from personal knowledge, having known her only in the years wherein her forces were wasting, and wasted, but judging the years of active life by those when she could not do so much, the early years were filled with good deeds and fidelity to the cause of her Lord. Weak, and growing weaker for ten long years, she always heard with delight the achievements of God's people. Quiet, gentle, tender, I never was in her presence that I did not feel a benefit. Was her pastor for four years consecutively, and never did I see any difference in the beautiful, orderly Christian life of this pure, good, and godly woman. Her place will remain vacant for all time to come. None, no, not one, can ever fill the vacant chair at home, in the social life and church of God. Only two of her father's family remain, Bro. John Waller and Sister Ermine; of her own family, Mr. J. L. Driver. May God bless you all, and when the death angel comes, may you all be as well prepared to go hence as was your sister and mother. When I come again to your homes the pale, wan face of Sister Driver will greet me no more, but I expect to meet the same face glorified in "the house of many mansions," where we shall rest from our labors and be with each other and God forever.

JAS. F. JERNIGAN

**HALLMAN:** Sister Joseleena A. Hallman (nee Presley) was born in Steward county, Ga., June 25, 1851; married to Mr. J. P. Hallman in Columbus county, Ga., Nov. 25, 1869. She professed faith in Christ and cast her lot with the people of the M. E. Church, South, in July, 1890, where she lived and maintained unshaken Christian integrity, until January 5, 1899, when the sable winged messenger summoned her to her home in that land of unclouded day. Sister Hallman's religion was not of that outburst, sensational and ecstatic kind, but that fixedness of purpose which thrills the conscience with that peace which is better felt than told. She leaves a sorrowing husband and seven grief-stricken children to mourn their loss. I will say to the bereft husband and children, be faithful in following the example of wife and mother, and a reunion will be where no storm clouds rise.

REV. B. E. MITCHELL.

Chapel Hill, Ark.

**CHAMBERS:** Mrs. Rachael Chambers was born Nov. 17, 1819, and died Dec. 17, 1898. For fifteen or eighteen years she was an invalid. Her body only was inactive; her soul enjoyed the fruition of the Spirit. She attended religious services so far as she could; the experience meeting was especially enjoyable to her. A true test of piety is holy living at home. The Christ life there is a benediction to home and community, and is a religious factor thereabouts for years to come. The character of her descendants is a favorable comment upon the character of the subject of this sketch. Her husband had died many years ago, and anticipating in her last sickness her own end, she was willing to meet it. Hers was the holiness of God's people—to face death truthfully and triumphantly. Her daughter, two grandchildren, other relatives and neighbors know where to meet her. May the lingering ones seek faithfully the Savior here, preparatory to a happy reunion there.

PASTOR.

Ivesville, Ark.

## It Never Disappoints.

People who are troubled with any disease caused or promoted by impure blood or a low state of the system may take Hood's Sarsaparilla with the utmost confidence that its faithful use will effect a cure. Millions take it as a spring medicine, because they know by experience it is just what the system needs.

Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

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

## MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

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. ALDRID, Jr.

Door-keeper G. State Senate, State Capitol, Atlanta, Ga.

## Mozley's Lemon Elixir

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, Salem, N. C.

## MOZLEY'S LEMON HOT DROPS.

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

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

## A Guaranteed Cure for Dyspepsia.

This is a guarantee on Taber's Pepsin Compound. Buy one bottle of your druggist, and after using half of it if you derive no benefit, return same to druggist and get your money back. If your druggist does not keep it, sample bottle will be sent by mail, free of charge, by writing Dr. Taber Mfg. Co., Peoria, Ill.

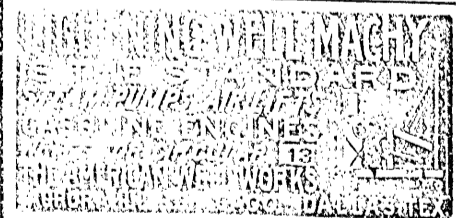
## DR. C. C. STEPHENSON,

LITTLE ROCK, - ARKANSAS.  
MASONIC TEMPLE.

Practice limited to Eye, Ear, Nose and Throat.  
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## Arkansas has a Farm Journal,

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**BEST SONGS**  
TO BE FOUND IN OUR  
TIMES OF REFRESHING  
BIG 3  
PURE SONGS BOOKS  
ALL FOR 12  
J. W. BURKE CO.  
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**CANCER** TUMORS and all ABNORMAL GROWTHS scientifically treated and cured. No knife used. 30 years' experience. Satisfaction guaranteed. Hon. G. S. Roser, 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. Steyer, Pana, Ill. Write for free treatise and testimonials to Dr. L. H. GRATIGNY, 8th & Elm Sts., Cincinnati, O.

## THE ARKANSAS METHODIST

WEDNESDAY, APRIL 12, 1899.

GEO. THORNBURGH, Business Mgr.

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

E. Massengale, of Atlanta, Ga., is authorized to solicit and contract for advertising for the METHODIST.

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

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

## Missions.

## Missions.

To the President and Members of the Board of Missions of the Arkansas Conference:

Dear Brethren: I beg leave to say to you, the following amounts have been paid to me for Domestic and Foreign Missions, for the month of March, 1899.

## FOR DOMESTIC MISSIONS.

A. L. Cline, Harrison District	\$ 2 45
S. S. Key, Dardanelle District	10 00
Geo. McGlumphy, Harrison District	11 75
H. A. Matney, Fayetteville District	5 45
R. V. Davis, Morrilton District	3 00
Eugene Woodruff, Fort Smith District	5 00
G. T. Gossett, Harrison District	55
P. C. Fletcher, Fort Smith District	53 75
J. H. O'Bryen, Fort Smith District	15 00
J. B. Stevenson, Fort Smith District	20 00
D. C. Ross, Morrilton District	5 00
J. W. Head, Dardanelle District	5 25
L. A. Blevins, Harrison District	8 00
J. W. Bassett, Harrison District	5 00
Total	\$150 20

## FOR FOREIGN MISSIONS.

M. V. Waldrup, Fort Smith District	\$ 6 10
Lee Bearden, Harrison District	5 00
W. B. Johnson, Harrison District	15 00
J. B. Stevenson, Fort Smith District	8 75
D. C. Ross, Morrilton District	5 00
S. S. Key, Dardanelle District	10 00
Wm. Sherman, Dardanelle District	20 00
J. J. Galloway, Fort Smith District	16 75
Total	\$86 60

Yours truly,

A. E. HARDIN, Treas.

## Our New Year.

On March 1 the Woman's Home Mission Society entered upon a new fiscal year, and the Little Rock Conference Society is now nearly five years old.

The society grew slowly at first, and its members might have become discouraged and disheartened but for the consciousness of a right to live. Article 11 of the Constitution says: "The object of this society is to enlist and organize Christian women and children in securing homes for itinerant preachers; in providing for religious instruction for the neglected and destitute; and in otherwise aiding the cause of Christ."

With such a purpose in heart there was no desire save to struggle on towards the victory to come in God's own time.

I said we are nearly five years old, but I really am not certain about our age, for I verily believe we had two annual meetings in one year. With women "where there's a will there's a way," and that "second annual meeting," six months later than the first, gave new impetus and brought needed inspiration to the few faithful women. It was held in 1896, in the parsonage of First Church, Little Rock. Seven auxiliaries were reported as having disbanded. This left only six organizations on the

THOUGHT BABY'S EAR  
WOULD DROP OFF

Body and Head Mass Bleeding Sores. Suffered Beyond Description. Physician Could Not Even Relieve. Kept Under Opiates. Cured by CUTICURA.

My infant was one mass of bleeding sores which extended to his head, and we thought one of his ears would drop off. His sufferings were beyond description, and he had to be kept under opiates. Our physician did everything for his relief; I became utterly discouraged. My attention was called to a CUTICURA testimonial. I bought the CUTICURA, CUTICURA SOAP, and CUTICURA RESOLVENT. The result was simply marvellous. After the third day the opiates were discontinued, he was free from pain and terrible itching, and in seven weeks was cured, with a clean, smooth, baby skin. J. C. HARDWICK, Clara, Ga.

CUTICURA REMEDIES are the purest, the sweetest, and most effective skin cures and humor remedies ever compounded, and appeal to all afflicted with skin and scalp humors, with loss of hair. Warm baths with CUTICURA SOAP and gentle anointing with CUTICURA (ointment) cleanse the skin and scalp of crusts and scales, allay itching, burning, and inflammation, and thus soothe and heal.

Sold throughout the world. POTTER D. AND C. CO., Sole Props., Boston. "How to Cure Every Humor," free.

SAVE YOUR SKIN Hands and Hair by using CUTICURA SOAP.

roll, and but four of those were represented at the meeting. Less valiant women might have despaired, but those "immortals" seized visiting members, put them to work and have not even offered them a holiday from that decisive hour.

We have prospered, for God has blessed our handiwork. We begin this new year with forty auxiliaries and a membership of 614 earnest workers. Other auxiliaries have been organized, but they fell asleep before commencing to work. We hope yet to arouse them to noble endeavor. During the past two years this conference society has helped to establish Methodism in Arkansas. In 1897 a donation of \$80 was made to the parsonage of Malvern Hill Church at Hot Springs, and \$100 was given to save the little parsonage at Mena in 1898. A few weeks ago \$50 was sent to help finish the parsonage at DeQueen. Other calls for help have been unanswered, because of scant means in our treasury. A large number of our auxiliaries have worked and contributed towards the building and furnishing of their own parsonages this year. And one auxiliary has even helped on its district parsonage. And so we are hastening the day when every preacher in our conference shall be made glad by finding a comfortable home ready for his family.

Besides this, we have made commendable progress in all branches of our work this year. There is cause for concern: the report shows a falling off in the number of auxiliaries observing the week of prayer, and a decrease in the number of prayer-meetings held during the year. Has the eager effort to build up the material caused us to relax in adding to the spiritual structure? God forbid such fatal blunder.

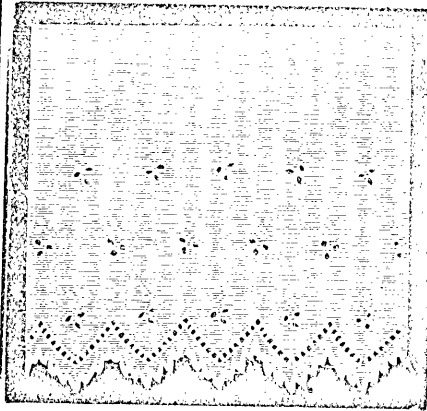
Our Fifth Annual Convention will be held in First Church, Pine Bluff, April 27-May 1st.

Every auxiliary is expected to send a delegate with a full report of the year's work.

Rev. Jas. A. Anderson has kindly consented to preach our annual sermon on Sunday. Rev. W. E. Thompson and other ministers will deliver addresses.

Miss Belle Bennett, the President of our Board of Missions, will be in attendance. A "feast of fat

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

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Cambric edges worth 30c at 20c.

Cambric and Nainsook sets. Just received a large line, which will be placed on sale Monday at prices that defy competition.

Pique embroideries, different widths, with inserting to match.

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## Children's Praises,

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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.

The book has been specially prepared for the use of our little folks by our Sunday-School editor, Dr. James Atkins, and Prof. W. J. Kirkpatrick, who made the Young People's Hymnal.

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

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things" in store for us. Let special prayer be made for an outpouring of the Holy Spirit upon one and all!

MRS. W. H. PEMBERTON.  
Cor. Sec. L. R. Conf. Soc.

## 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.

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## Bagster Bibles.

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