

Arkansas

Methodist.

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

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THE ARKANSAS METHODIST.

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

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News and Notes.

IN HIS REJOINDER, PUBLISHED IN this issue, Rev. J. R. Moore suggests that the editor of this paper was not favorable to opening its columns to a discussion of the question of relocating Galloway College. That is true. The Little Rock Conference and the White River Conference took prompt action after the fire, looking to immediate rebuilding at Searcy. They did not consider it an open question, hence the conference organ could not so consider it. Contract was promptly made by the Trustees to rebuild at Searcy and everything was settled by the only authority having a right to settle it. Yet, Bro. Moore insisted upon being heard and certainly he can not say we refused him the privilege. Some others who would have spoken, concurred in our judgment that the question was settled when we set before them the facts, and that the time for debate was past.

Bro. Moore says, "We be brethren" and should have no quarrel. "So mote it be."

Not one word of disparagement should be uttered regarding the good people of our Church at Arkadelphia or Searcy, nor of any brother who has given his view upon this matter. The church acted through her constituted authority. Our business as editor of the Church paper was to push forward the work undertaken.

THE BIG "BUSINESS MENS' Meeting" last week was of doubtful result. It appeared that the other side captured it.

THE LEGISLATURE OF ARKANSAS will adjourn Wednesday, after a session of 100 days.

The body has been quite good in its personnel and intelligence and moral tone. Excellent men were to be found in both houses.

Some of the enactments of the body have seriously disturbed business. The temporary suspension of the insurance companies caused by the anti-trust law, has brought upon our law-makers severe censure from the best business men of the country. Those who carry no insurance need not be concerned about what others pay for it. Those who insure should have a right to choose their companies. There is good reason to believe, that many who voted for the bill did not anticipate any trouble about insurance.

Whether this line of business will settle itself on a better basis under this act, remains to be tested. Not until the new law is tested in the courts will we understand its application to insurance companies. The test will promptly be made.

The bill appropriating \$24,000 for an infirmary annex to the lunatic asylum was judicious.

The most important enactment of the last week was the bill to erect a new Capitol building. It will be built upon the site now occupied by the penitentiary and is to cost not more than \$1,000,000.

REPORTS FROM THE PHILIPPINES are not encouraging. Gen. Lawton has been able to chase the Filipinos before him, but after the work is done can only retire and allow them to return to their old haunts. Aguinaldo is determined, and has even put to death some of his countrymen who dared approach him with a plea for peace.

IN CUBA MATTERS ARE ASSUMING a better aspect. Gomez has been replaced at the head of the Cuban army, and the muster rolls have been turned over to General Brooke. The army will now be paid off. The United States volunteers are all ordered to be mustered out. It is the purpose of the War Department to get them all out of the island before the yellow fever season.

THE ONE HUNDRED AND FIFTEENTH annual session of the Baltimore Conference of the M. E. Church, South, met at Mt. Vernon Place Church, April 5, with Bishop Granberry, of Va., presiding. Bishop Alpheus W. Wilson, who has just returned from Asia, was also in attendance. This conference embraces parts of Maryland, Virginia, West Virginia, and the District of Columbia, and is composed of 223 ministers. One of the most important matters likely to come before the conference, from the standpoint of the general public, is that relating to the money paid by the U. S. government for church property destroyed at Nashville, Tenn., which was the cause of quite a scandal.—Washington Correspondent.

At Monticello.

When the whipping-post was in vogue, a rowdy came into a New England town, raised a row, was arrested, tried and whipped in less than an hour. As he put on his coat, after the flogging, he looked around at the by-standers and said: "Gentlemen, this is what I call a business town."

The handling which this scribe received from the people of Monticello was not such as the rowdy experienced, and yet I will say, "Monticello is a business town." Solid, staid, regular, the business goes on, and through the years many of its citizens have accumulated enough for comfortable living. There are many pretty homes, the streets are clean, yards and gardens are kept with care, the surrounding scenery is quiet and beautiful.

Rev. H. H. Watson is in charge of the flock. The parsonage has been renovated and enlarged, the grounds put in good order. The location is elegant, with good grounds for yard and garden. The church is a tasteful, commodious building, well kept. Rev. T. D. Scott occupies the district parsonage. It is a good house, with ample grounds attached. Rev. T. O. Rorie has a home of his own—a house and fifty-five acres of land on the outskirts of town. He is doing much work on his circuit, with good results.

I had been asked to come to

Monticello and preach a series of sermons on Christian faith and life. Congregations were large; the work, I hope, profitable. On Sunday the pastor baptized seven infants.

Our church at Monticello has some very earnest Christians in its membership. With many, "the cares of this life, the deceitfulness of riches, and the lust of other things" is choking the spiritual life. Their experience has been decline rather than growth. Yet the church is well attended. The ministers are respected. Professor Irwin in the University school, and Profs. Cotham and McCullough in the public school, are Christian men, whose influence is good upon the youth who pass under their instruction. The churches are in harmony. A very large number of young people attend the house of God. The people are good hearers. Many men recognize the church as the palladium of the best interests of life. The conditions give assurance that Christian influences are strengthening, and the hearts of thoughtful people are turning to the church and the saving Christ.

There are a few fossils in the old town, men who know no use of money but to hoard it, and there are some who have sought to attract attention by their crotchets, which, for consistency's sake, they will hold till they die.

Monticello is an attractive town, and seems to possess the resources of great improvement. A more public-spirited and liberal policy ought to be assumed by its citizens. Many of them have the means to do good, and some who have most have little time to determine for what purpose they have gathered their money.

We had invitation to dine and met friends at the houses of Bro. S. J. Maloney, of T. D. Scott, and at the parsonage.

A. M. Bell was our host. The light of heaven is on our brother's home. Christian sympathy and faith join parents and children and the good mother, whose home is with them. They made our stay a blessing. "Peace be upon this house."

Among Our Exchanges

A Methodist itinerant preacher had this rare experience with la grippe. He says: "Forty-five hours I was in a state of delirium. During that time I made a trip to Klondike, where I gathered \$14,000,000 worth of gold. From thence I returned home, and on a corner lot in the town where I now reside I built a marble mansion fourteen stories high. Rich! Why, I had even a gold hitching post standing at the front door."—Kentucky Methodist.

The Wesleyan justly commends the course of Governor Roosevelt, in refusing to commute the sentence of a murderess. It says:

"Gov. Roosevelt, of New York, has had the iron nerve to do what many a soft-hearted governor would not have done—resisted the appeals of thousands of sentimental people for the commutation of sentence of a woman under penalty of death by electrocution. As the murder was one of 'peculiar deliberation and atrocity,' Gov. Roosevelt wisely refused to interfere with the course of justice.

The Church Paper.

Dr. M. B. Chapman, in the Central Methodist, has some eminently wise things to say about the Church paper. We would that every Methodist might read this paragraph, and profit by it:

"No man can be an intelligent, earnest Methodist who does not take his Church paper. It is our conviction that the spiritual apathy in many churches is to be attributed to the fact that so few of our people have religious literature, but spend their leisure moments in reading sensational newspapers and periodicals filled with fiction. Not only does the Church paper stir the spiritual life and quicken interest in the movements of the religious world, but it is an incentive to enlarged liberality and deeper consecration. The pastor who places a Church paper—not a non-descript, irresponsible journal that claims to be everything to everybody, but a recognized loyal Church organ—in every family in his charge, will advance all the interests of his Church as he cannot possibly do by any other means. When, on the contrary, a pastor neglects the circulation of his own church paper, and takes no interest in giving his people good and pure literature, we naturally infer that he cares little for promoting Methodism, or even for advancing the cause of Christianity. Next to the pulpit, the most powerful factor in spreading the gospel, and bringing men to Christ, is the press, and every earnest pastor

should conscientiously use this great arm of the Church."

Educational Notes.

"The success of the Twentieth Century Fund in British Methodism may now be said to be assured. Of course there will yet be required enormous labor, and the last part of a financial scheme is proverbially the most difficult. But, first, about one half of the million guineas has been promised in the central meetings of the districts into which the territory of British Methodism is divided. Secondly, not much more than half the districts have held their central meetings. Thirdly, the promises, made at these central meetings are on behalf of the several circuits of the districts, and the promises are generally cautious and well within the powers of the circuits. Already many circuits have obtained subscriptions which go far beyond their promise. The following are samples: A circuit promised 5,000 guineas. One church in that circuit gave 4,085; the other congregations of that circuit will probably bring the total up to 7,000. A midland circuit promised 1,200 guineas; and the canvass is scarcely half accomplished, but its list stands at over 1,300. A London circuit promised 1,000 guineas. It has already passed that figure, and will reach at its total 1,400. A small but wealthy circuit promised at the central meeting 1,500 guineas. Its canvass has already produced 2,415. And such illustrations might readily be multiplied. But even more hopeful is the action of many very small and poor places, where the constituency is wholly agricultural or composed of miners or artisans. A small fishing town at first spoke of raising 100 guineas. It has gone much beyond that. In a little midland village the pastor thought that fifty guineas would be the utmost that could be offered. They have held their meeting, and have given 103 guineas. And the best of all is, that these results are not achieved by hard, persistent begging. The enterprise is running spontaneously. The people themselves have a real enthusiasm for it. The meetings in the circuits are being held, to a great extent, by the pastors and laymen of those circuits. It is not necessary to galvanize the interest by popular speakers from beyond the border. The scheme makes its own appeal, and the masses of our people have taken it to heart. Best of all is the spirit in which it is being wrought. The meetings invariably take the form of 'love feasts'—'financial love feasts,' they are being called. Stories of thankfulness for personal salvation, for notable providential interpositions, for pious parentage, for children already 'safely gathered home,' are told, and the gifts are connected with such personal testimonies. The gathering and giving of the million is being accompanied by showers of spiritual blessings. Again I say, there must be much hard, persevering work before the climax is reached; but all the signs

BLOOD CURE SENT FREE

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

MEDICINE SENT ALL CHARGES PREPAID.

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



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

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

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

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

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

are full of promise."—Dr. T. B. Stephenson, in N. Y. Christian Advocate.

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.

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.

GODFREY & THORNBURGH.

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.

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.

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 11,000 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, typesetting, postage, and everything else. We cannot do this unless the subscribers pay promptly.

GODFREY & THORNBURGH.

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

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.

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.

If you have had the grip take Hood's Sarsaparilla. It will brace you up, purify your blood, and overcome all bad effects of the disease.

Contributed.

Letter From Oregon.

DEAR DR. GODBEY:—When I was licensed to preach by the quarterly conference of Jonesboro circuit in North Mississippi conference, Aug. 27, 1887, I expected to begin and finish my itinerant ministry in Mississippi, my native state. Father had given me a horse which I considered to be worth one hundred dollars and this was all the capital I had. Desiring to go to school the next year, I decided to sell my horse to help meet expenses, offering to let him go for eighty-five dollars, but before I had found a buyer an accident occurred which removed him from the stage of action, and consequently all my plans were upset. My new plans included a trip to Arkansas, with a view to making money to enable me to go to school, but the results of the trip were somewhat different from what I expected. I fell in love with the people, spent about ten years there, and began my itinerant ministry in the Little Rock Conference.

Last year it seemed plain to me that it was my duty to transfer to the Columbia Conference, so I am now in the far-off West—eighty miles from the Pacific Ocean. I was first appointed to Grant's Pass and Medford, and served both places till about the middle of Nov., when arrangements were made by which my brother, E. F. Wilson, took charge of Medford, leaving me to put in full time at Grant's Pass.

I am well pleased with what I have seen of the West, and my reception was so cordial that I have felt at home from the beginning. Our church is not very strong, but stronger than I expected to find it, and the outlook is encouraging. Reports at last conference show a small net gain in membership and considerable advancement in salaries of preachers and general collections. Our churches are free from debt and only \$60.00 indebtedness on parsonages; so, whatever progress has been made in the past is real and abiding, and we have nothing to do now but "go forward." My own charge is very pleasant in most respects; we have a nice, comfortable parsonage to live in, a neat, comfortable house in which to worship, and a good people to serve. Our membership is small—about 50—but some of them are as true and loyal to Christ and the church as any that can be found east of the Rocky Mountains. We have a good Sunday-school, an excellent Woman's Home Mission Society, and Mrs. Wilson recently organized a Juvenile Mission Society which promises to be a great blessing to the little people.

Our entire assessment for Foreign Missions is in hand, and at the second quarterly conference, held a few weeks ago, a little more than half of the pastor's salary had been paid, so I expect to go to conference next fall with a full report. The western climate fully meets my expectations, the winters are mild and the summers are cool enough to be pleasant, especially

DISEASES THAT KILL



Consumption is catarrh of the lungs. Certain complications make consumption incurable.

Most cases of death from consumption are the direct result of neglected catarrh.

Pe-ru-na works harmoniously with nature to eject the tubercles from the lungs, and works so successfully that if there is a cure for consumption Pe-ru-na is the remedy.

Read this letter from Mrs. H. A. Tyner, of Four Oaks, N. C., about her daughter, Mrs. L. Keene. She says: Pe-ru-na Medicine Co., Columbus, O.

DEAR SIR:—"My daughter had every symptom of consumption—suppression of menses, night sweats and great emaciation. She was so low that none of our neighbors thought she could live. In May Mr. C. R. Adams, of this place, who had taken Pe-ru-na, told me if anything would help her Pe-ru-na would. I got a bottle of it and some rock candy and began giving it to her. During the first few days she was so weak she could only take a half teaspoonful at a time, but I gave it to her as often as she could bear it. In less than a week she could walk two hundred yards and back without resting; she kept getting stronger, and in twelve months she seemed to be as well as she ever was in her life. I feel, and so does every one that knew about her sickness, that Pe-ru-na saved her life. My daughter's name is Mrs. L. Keene."

the nights; the mountains surrounding us, in full view, have been covered with snow since early last fall and will remain so till mid-summer, some places all summer, and the ocean breeze, passing over the snow and reaching us from three to four o'clock in the afternoon, insures a pleasant evening and a good night's sleep. The lowest temperature the past winter was six degrees above zero, so that there was a difference of 18 degrees between the temperature at Little Rock and Grant's Pass. With the exception of a few days of cold weather, the winter here has been very mild and vegetation is rapidly taking on a spring-like appearance.

The ARKANSAS METHODIST is an indispensable pleasure and blessing to us in our new home and field of labor, for we still love Arkansas and especially the Little Rock Conference, where we spent so many happy days, and we look forward to a time when we shall meet and greet each other on the other shore. Love to all the brethren.

L. C. WILSON.

Grant's Pass, March 15.

They Left Him.

"I was broken out with sores all over my feet and limbs, and I had a disagreeable feeling in the morning, with a bad taste in my mouth, and was tired. All these troubles have left me since I began taking Hood's Sarsaparilla, and I am now enjoying the best of health." LESLIE KIRKHAM, Berryville, Arkansas.

Hood's Pills cure nausea, sick headache, biliousness, indigestion, constipation.

SPINAL weakness easily cured by Dr. Miles' Nerve Plaster.

Reminiscences.

REV. Z. T. M'CANN.

DR. GODBEY: This morning I was looking through my library for some new material for my old Easter Sunday sermon, as I was anxious to make it as fresh as I could.

In my search I found a few copies of the Minutes of the Little Rock Conference, which attracted my attention, turning my mind away from the "Easter sermon" back over the years for more than a quarter of a century.

These Minutes show that I served in that conference thirteen pastoral charges with an average membership of 335. Thirteen times 335 equals 4,355. The checkered runs of my early ministry, the varied experiences of travel and revival work among some of the best people of the State of Arkansas, come to me this morning as fresh as if it had been just a few days ago. The names, the homes, and the families from Hamburg to Perryville, and from Lockesburg, near the line of the Choctaw nation to Holly Grove, in the Mississippi Valley. I did not know all the people from one place to the other, but many of them I knew in person, and all the good stopping places for a Methodist preacher. You may now understand that I knew them well. I see them as they were fifteen, twenty and twenty-five years ago.

If I had the time and disposition to pass through the same territory, travel the same roads, visit the same places, in many of them I would be a stranger. However, such is life, let us forget the things which are behind, and reaching forth unto those things which are before, never forgetting that life is very much what we make it.

To my friends in my former charges, and especially those that I have baptized and received into the church, I send you a word of cheer through the ARKANSAS METHODIST, which I hope you read, as all the Methodists of your State ought to do.

The spring time is coming, after this long, hard winter: the flowers will bloom just as sweet as ever, and the birds will come and sing as they have done before. The Lord will send the sunshine and the showers, and the earth will yield her increase. So that you can hail with joy the coming of the Twentieth Century with great revivals of religion, building new churches and pushing forward in a substantial way, your educational institutions, from your training schools throughout the State, up to Hendrix and Galloway, with a perfect system of correlation. The heart of Arkansas Methodism cannot rest until Galloway College is lifted from under the wreck, a thing of beauty, to send out more light, knowledge and Christian influence than ever before. I will now answer a few of the questions asked me of late by some of the preachers. How do you like the St. Louis Conference? Very well, I am happy in my work here, as in the Little Rock Conference. I am working the field assigned me to

SPECIALISTS FAILED.



Mrs. C. A. Merrill, of Chetopa, Kans., suffered from a peculiar nervous trouble which baffled the skill of leading specialists. She says: "I cannot say enough in praise of Dr. Miles' Nervine. I suffered agonizing pain in left side of my head and I thought it would drive me insane. Specialists in Cincinnati and Kansas City treated me without benefit. Then I began taking Dr. Miles' Nervine and obtained prompt relief, and finally a permanent cure."

Dr. Miles' Nervine

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

Dr. Miles Medical Company, Elkhart, Ind.

the very best of my ability. How have you stood the winter up there? One of the members of my church was congratulating me the other day. He said it was nice, that a man born in Southern Alabama, permitted to enjoy a breeze, fresh from the gulf, and fragrant with the flowers of a flowered land, could pass this hard winter in Missouri so well. I must return to my "Easter sermon."

Potosi, Mo.

For Sick Headache

USE HORSFORD'S ACID PHOSPHATE.

It removes the cause by stimulating the action of the stomach, promoting digestion and quieting the nerves.

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.

GODBEY & THORNBURGH, Little Rock, Ark.

A White Negro!

would be quite a curiosity but not as much so as the Afro-American Encyclopedia, which contains over 400 articles, covering every topic of interest to the race, by more than 200 intelligent colored men and women. The unanimous verdict of over 50,000 colored readers is that it is beyond all comparison the best work 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.

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BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Contributed.

Is it the Preacher's Fault?

I do not know Bro. James Wilson, of Monette, Ark., but judging him from his extremely technical knowledge (?) of the Discipline, I would judge he was a theologian of the most modern type; but to judge him from the spirit in which he writes, I would not know where to locate him.

He implies that I am a moral coward, afraid to carry out the prescribed rules in the Discipline. Then I should locate and cease the duties of a minister. I want to begin by saying, I did not submit my article of February 22 as a guide to direct us, but did submit it to show I had carried out to the letter the provisions of the Discipline, and then met this trouble. Read your Discipline again, brother, right at that place you cited me. Does it not say, "The preacher must be convinced that the candidate has been regenerated"? Does it not say, "When persons offer themselves for church membership, let the preacher inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; also, of the genuineness of their faith, and of their willingness to keep the rules of the church; and only after they have been instructed in the rules of the church and the baptismal and church vows, and have agreed to accept and observe them"?—Discipline, ¶205

I want to say, for the brother's benefit, that I carried this provision out to the letter, and was thoroughly satisfied that the boys had a desire to flee from the wrath to come, and to be saved from their sins, and that they believed in Christ as a Saviour. But the brother says: "It is evident that a preacher cannot be satisfied as to the genuineness of an applicant's faith, and at the same time believe him to be unregenerated."

I want to say, I talked and prayed with these boys, and believe they were perfectly sincere in what they said and believed. But knowing the boys as I did, knowing under what influences they had been brought up, and having never known of their seeking pardon of sins at any time, personally, I did not believe they had experienced regeneration, but were perfectly sincere in what they said. Hence, I used every possible precaution provided by the Discipline, and then preached the "bloody" sermon, as they had heard me formerly do, as another precaution, then, as was my custom, opened the doors of the church. They applied, I received them, and so the brother would have done, if he is a minister, or any other Methodist preacher under similar circumstances. The brother closes his anathemas by exhorting me to "preach my sermons and not look for such great results immediately after the sermon is preached." I am afraid that is the trouble with too many of us now. I believe God would have us to sow with

"Think of Ease But Work On."

If your blood is impure you may "work on" but you cannot even "think of ease." The blood is the greatest sustainer of the body and when you make it pure by taking Hood's Sarsaparilla you have the perfect health in which even hard work becomes ease.

Hood's Sarsaparilla

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

one hand and reap with the other. When I get to the point that I cannot expect immediate results from the gospel I preach, then I will surrender my credentials and retire to private life. In reading the brother's article, I am reminded of an expression of a Negro lawyer, when ridiculing something the prosecuting attorney had said. He raised his guttural voice into almost thunder tones, and exclaimed, "Oh! consistency, where is you?"

W. C. WATSON.

Little Rock, Ark.

Married.

JENKINS-EAKEN—April 2, 1899, in Clark county, Ark., by Rev. J. M. G. Douglass, Mr. W. A. Jenkins and Miss Annie Eaken.

HAMER-BEARD—In the buggy on Main street, in McCrory, April 16, 1899, Mr. Volney H. Hamer to Miss Fannie Beard, H. T. Raney officiating.

ROLL-STOTT—April 9, 1899, at the home of the bride's father, Mr. J. L. Stott, Lufra, Ark., Mr. W. M. Roll to Miss Lizzie Stott, J. L. Johnston officiating.

ROBERTS-JONES—At the residence of the bride's father, three miles north of McCrory, March 15, 1899, T. W. Roberts to Miss Dovie Jones, H. T. Raney officiating.

HOLT-TAYLOR—At the residence of the bride's mother, five miles northeast of McCrory, March 12, 1899, Mr. G. W. Holt to Miss Nora Taylor, H. T. Raney officiating.

ARMSTRONG-BLAKELY—April 6, 1899, at the West Side House, in Gurdon, Clark county, Ark., by Rev. J. M. G. Douglass, Mr. A. J. Armstrong and Miss Eugenia Blakely.

CALLAWAY-PERDUE—At the residence of the bride's father, Mr. J. T. Perdue, near Elon, Ark., March 5, 1899, Mr. Luther Callaway and Miss Dora Perdue, Rev. L. M. Powell officiating.

JOHNSON-PERDUE—At the residence of the bride's father, Mr. John F. Perdue, near Elon, Ark., March 23, 1899, Mr. Augustus Johnson and Miss Mattie Perdue, Rev. L. M. Powell officiating.

GRANDFATHER'S BIBLE STORIES.

Captivating narrative of the wonderful events related in the Bible. Containing the story of the Creation; Noah and the Flood; Joseph in Egypt; Moses and the Children of Israel; the Judges and Prophets; Daniel and the Captivity; the Life, Teachings and Death of Christ; the Apostles and the Golden Dawn of Christianity, etc.

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- BECAUSE this charming volume is replete with the most valuable lessons from the lives of the great men and women of the Bible.
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- BECAUSE parents everywhere want this most attractive volume to put into the hands of their children. No other work compares with it in value.
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ARKANSAS METHODIST
LITTLE ROCK, ARK.

Literary Table.

Take Up the Black Man's Burden.

Take up the Black Man's burden—
"Send forth the best ye breed;"
To judge with righteous judgment
The black man's work and need.
To set down naught in malice,
In hate or prejudice;
To tell the truth about him,
To paint him as he is.

Take up the Black Man's burden—
Ye of the bold and strong,
And might makes right as only
It does no weak race wrong.
Make all his chances equal;
Give him the fairest test,
Then "Hands off" be your motto,
And he will do the rest.

Take up the Black Man's burden—
Don't curse him in advance,
He cannot lift a white man's load
Without a white man's chance,
Shut out from mill and workshop,
From counting room and store;
By caste and labor unions
Is closed Industry's door.

Take up the Black Man's burden—
Don't crush him with his load;
Don't heap it up in courses
By scoffs and jeers that goad,
The haughty Anglo-Saxon
Was savage and untaught;
A thousand years of freedom
A wondrous change has wrought.

Take up the Black Man's burden—
Black men of every clime;
What though the cross be heavy,
Your sun but darkly shine?
Stoop with a freeman's ardor,
Lift high a freeman's head,
Stand with a freeman's firmness
March with a freeman's tread.

Take up the Black Man's burden—
"Send forth the best ye breed;"
To tell the world you're rising
To preach, to pray, to plead.
Let the glory of your people
Be the making of good men;
The raising of the lowly
To noble thought and aim.

Take up the Black Man's burden—
Black freemen! stand alone
If need be! Gird your armor
For conflicts yet to come,
When weighed be not found wanting,
But find or make your way
To honor, fame and fortune,
To God and destiny.

—J. Dallas Bowser, in K. C. World.
Kansas City, Mo.

Ruins in the Caroline Islands.

A. H. GODBEY.

One of the curious features of the Caroline Islands is, that they contain the remains of some stupendous efforts at building. The character of the work, however, hard entitles the builders to be spoken of as civilized, and as the natives have very clear legends or traditions concerning them, it is probable that the present inhabitants are the descendants of the builders. The work indicates that there has been something more nearly approaching civilization, however, in Melanesia, than we have been supposing.

The ruins in question are a Melanesian Venice. Here let me say to the reader, that there are two distinct types found in the Pacific. One type, represented in Sandwich Islands and southward, are light or tawny in complexion, with long straight hair. These present some resemblance to Malayan or American Indian types. Farther westward, the islands of Polynesia contain a people of more negroid characteristics. The natives are black, nose flattened, and lips thick,

though not so much as in the Negro: hair long, harsh, more or less woolly, often standing out in every direction in a way suggestive of a dandelion gone to seed. The color of the hair varies from red to jet black. These people are found from the Carolines southward to Australia and Van Diemen's land. And this region of the Pacific inhabited by the blacker race is called Melanesia.

I said it was a Melanesian Venice. The largest of the Carolines, Ponape, is surrounded by a coral reef, with breaks here and there. In the shallow lagoon between reef and shore, the artificial islets cover some nine square miles. There are over 50 of them. They are built of columnar basalt, which does not occur in the vicinity. The two quarries, whence the material was obtained, have been discovered, one of them thirty miles distant; the other somewhat nearer. Marks of tools do not appear. The only utensils found are of shell or stone, such as the natives still use. Basalt, as is well known, crystallizes in pentagonal columns, and hence was ready for the builders. Little order seems to have been used. The huge prisms were thrown into the shallow lagoons and interstices filled up with rubble-work and larger blocks. A long line of scattered prisms lying on the sea bottom tells of the frequent mishaps in rafting from the quarry to the islands. As the basalt prisms weigh several tons in some cases, the task was no easy one. The islets were raised from five to ten feet above the water. Then various buildings were erected. Some walls still retain a height of thirty feet, and a thickness of ten. But all today is a ruin, so overgrown with jungle that the casual observer would never suspect the presence of the walls, or the artificiality of the islets. The walls are all built alike; by laying the basalt prisms alternately lengthwise and crosswise, like the end of a rick of cordwood. The largest space thus enclosed is 185 by 115 feet. Tombs are found in the ruins; some of them in subterranean chambers. All the fortifications front the sea, as though the people were accustomed to look for danger from that quarter.

The natives say that these islets and their fortified enclosures were built by their ancestors, a long time ago, when all the tribes were confederate under a powerful line of kings. There came a great invasion from the south. Vast fleets of war canoes came under the command of a mighty warrior, Ichokalakai. The southern savages in a great battle overwhelmed the more peaceful Caroline Islanders, and sacrificed great numbers of them to their war gods. The king, in his flight, perished in the Chapmas river, and was turned into a blue fish, which the natives will not eat to this day. Very few persons now live on the islets, and the natives will not go near them at all—claiming that they are haunted, and that any meddling with them will certainly draw the vengeance of the spirits of the dead. For this reason, only a superficial knowledge of the ruins exists,

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though they have been known for twenty years; for the superstitious native chiefs quickly stop efforts at systematic exploration. Elsewhere on the islands are found similar structures, but built on the land instead of in the lagoons, and of blocks of stone instead of prisms of basalt. As the Carolines will now pass into the hands of some more energetic government, the probabilities are that we shall have, ere long, a minute and definite knowledge of the mysterious remnants.

Book Notices.

All books noticed sold by Godbey & Thornburgh.

The Spring (April) number of the Pall Mall Magazine has for its frontispiece an exquisite photograph after Orchardson's famous picture, "The Farmer's Daughter." A strong poem by W. C. Scully, of Cape Colony, entitled "Prayer of the Cattle Smitten With Rinderpest," heads a most attractive table of contents, of which the following are some of the leading features:

A Second instalment of Mr. C. Dana Gibson's "Sketches in Egypt," with illustrations in the author's happiest vein; a very interesting and finely illustrated paper by Ernest M. Jessop, describing "The Queen's Furniture at Windsor"; a critical appreciation, with reproductions of many of his portraits, of the work of the famous portrait painter, Franz Lenbach, by Joseph Anderson; the VIth part of Mr. Clark Russell's delightful series on the Evolution of Naval Architecture, in which he deals with the invention of the iron ship, and the introduction of the screw-propeller; an article by Karl Blind, criticising Dr. Busch's Biography of Bismarck; and the conclusion of Gen. Sir Hugh Gough's account of the Afghanistan Campaign. The fiction in the number includes Chapters XXII., XXIII. of Mr. Crockett's Italian romance "The Silver Skull," now fast drawing to a conclusion; a weird story of the Canadian Lakes entitled "The Haunted Island," by Algernon Blackwood; "the Consumptive," by C. J. Cutcliffe Hyne; and another of Mr. Marriott-Watson's fascinating stories of London society. Mr. G. S. Street, who, with Mr. Henley, replaces Mr. Quiller-Cough, discourses on va-

rious topics "From a London Attic." Full-page plates and exquisitely illustrated poems round out an excellent number. (New York, Astor Court Building, \$3.00 a year.)

THE AMERICAN MONTHLY REVIEW OF REVIEWS comes regularly to our table. To one who has not time to read many of the current magazines this gives a general knowledge of the contents of all, so far as relates to the progress of national affairs at home and abroad, current events, literature, science and art; \$2.50 a year. Review of Reviews Co., 13 Astor Place, New York.

SCRIBNER'S MAGAZINE FOR APRIL discusses the following themes: "A Lover of Music," "The Ship of Stars," "At break of day" (a poem), "Three Crosses," "The Rough Riders," "The City Editor's conscience," "Easter in the Town," "Some political Reminiscences," "A Winter Journey to the Klondyke," "The Letters of Robt. Louis Stevenson," "The Gospel of Relaxation," "The Point of View—Passing of the Devil," "The Field of Art." The table of contents exhibits a varied store of intellectual food. It is useless to say that only writers of marked ability are represented in this standard magazine. Scribner's has long held a very high reputation. Charles Scribner's Sons, New York, \$3.00.

OUR REVIEW OF MISSIONS FOR APRIL, is devoted especially to the discussion of the work which our Epworth Leagues are doing, and may do, in furthering the interests of missions. Dr. DuBose, our missionary secretary, furnishes the opening article, in which with much clearness and vigor of statement he shows how the right instruction of our leaguers in the work of missions, and their enlistment to make special efforts to further this course will broaden the Christian thought and deepen the Christian experience of the coming generations of Methodists, as well as furnish larger resources to the church for prosecuting the work. What the leagues in various States have done, has due notice in other articles. We have good pictures of Rev. J. W. Cline and wife, who went out two years ago from Hendrix College, and whom the leagues of Arkansas have undertaken to support. We are pleased to see in the Review also, the picture of Miss Ida Worth, now in Kobe, Japan. It was the privilege of this editor to be the instructor of Miss Worth, while at the Scarritt Bible and Training School of Kansas City. Miss Worth is supported by the leagues of Alabama.

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

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 our customers.
G. & T.

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

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

APRIL 30, 1899.

The Comforter Promised.

JOHN xiv:15-27.

Golden Text.—“I will pray the Father, and he shall give you another Comforter.” (Verse 16.)

Time and Place.—Same as in the preceding lesson.

Our present lesson is simply a continuation of the last one. The task to which Jesus addresses himself is that of comforting and encouraging the disciples in view of his going away.

With their notion of an earthly, visible kingdom, in which their Lord would reign before their eyes, to be told that he was going away from them was most perplexing and distressing. He had been their support; they had learned to look to him; but if he is to leave them, to whom now would they look? So Jesus proceeds to assure them that they shall not be alone, but should have a Presence upon which they shall be able to rely, a Comforter, the Spirit of truth.

But this Spirit of truth does not come indiscriminately upon the world; there must in all cases be a moral preparation in order that he may be received, and this preparation is exactly what the world lacks; is what the Jewish world about them lacked. The teachings and works of Jesus had been a manifestation of the Spirit through him, but had not been recognized as such by the Jews, who had put them down to the agency of Beelzebub. The world knew not the Spirit, “but ye know him, for he dwelleth with you”, you have seen in me his power; ye shall be carried forward to a time when he shall not only dwell with you as a manifestation which you outwardly see, but he “shall be in you”, so that you shall have an inward experience of his presence. In that experience you will understand how it is that though I have gone away, I have also come again unto you, am a real presence within you: “At that day ye shall know that I am in the Father, and ye in me, and I in you”. The one thing that I would impress upon you now is to keep in a state of preparation for this manifestation, keep my commandments, love me. Keeping the commandments is the test of your love; and if you love me, I and my Father will come unto you and we will make our abode with you.

All this was still strange. One of them, Judas Thaddaeus, said to him: “What sort of a manifestation is this that you will make to us, Master, which the world cannot see also?” Jesus answered, not by going into an explanation of how the Spirit would come—they could not have understood it, if he had—but by restating with still greater emphasis the condition of the manifestation: “If a man love me, he will keep my words; and my Father will love him, and we

will come unto him, and make our abode with him.” It was as if to say to Judas, “I cannot go into particulars now with you, Judas, about that matter; I tell you what to do to insure that it will come out as I have said to you; love me and keep my commandments.” What an opportunity our Lord lost right here! Why didn't he give us a theory of sanctification?

The Master then intimates that he had said about all that was then to be said on this subject, had said it while he was yet with them, but the Comforter would give them full realization of the meaning of all his teaching. His words were as yet largely outward things; they were to be transmuted into an inner experience for them when the Spirit of truth should come, bringing them again to their remembrance. This consummation would take place on the day of Pentecost, when the mists that surrounded these mysterious teachings would be swept away, and they would understand the relation of Jesus to the Father, to the world, and to themselves—all would clear up then. Meantime, “My peace I leave with you, my peace I give unto you.”

Thus does Jesus return to the starting point of this comforting conversation and repeat his “Let not your heart be troubled”. He had told them that in going away he was going to prepare a place for them in his Father's house; that he himself was the way to that place; that already here on the earth they had seen the Father, because they had seen him; that they should be able to continue the work of the kingdom on the earth, doing even greater things than they had seen him do; that for this work they should have for comfort and strength the presence of the Father, of himself, of the Spirit, who should dwell not only with them, but within them. And having said so much to them, he repeats his exhortation, “Let not your heart be troubled, neither let it be afraid.” He tells them again that he is going away; will not talk much more with them, has told them in advance, so that they may not be staggered when it all comes as he has said. This closes this lesson of comfort; and how beautiful and tender it all was.

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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.

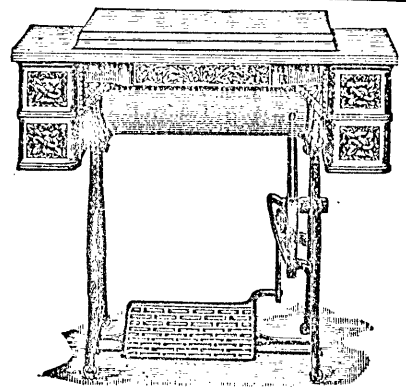
A. G. Moore, Little Rock, Ark., has a large assortment of splendid diaries for 1899 for sale cheap. Also fancy calendars. Write him for prices.

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ARKANSAS METHODIST,
Little Rock, Ark.

Epworth League.

APRIL 23, 1899.

How Christ Makes Use of Common Lives.

MARK xiv:12-16.

The Jewish passover celebrated one of the most marked and significant manifestations of God in the history of Israel—the sparing of all the first-born of the Israelites when the death angel smote all the first-born of Egypt. Moses had commanded that every Israelitish family, on the tenth day of the month Abib, take a lamb from the flock—a male of the first year, without spot, and on the evening of the 14th day, kill it, and sprinkle its blood upon the door posts of their respective houses, and prepare and roast its flesh. This they should eat at night, by families with sandled feet and girded loins, and staff in hand, and immediately the meal was finished begin their flight from Egypt, the house of bondage.

Thus was the passover instituted, and thus, year by year, the feast was observed privately in families. It was after each family had thus eaten the paschal lamb that, the following day, the feast of unleavened bread began and continued seven days.

You will understand, therefore, that Jesus desired, in the last passover which he was to take on earth, to draw his disciples to him by making them, as it were, his family. He will find a private room where he can eat the passover with them.

The lesson shows with what simplicity, now, the Lord of life drops into the common ways of our humble home life. Two of his disciples are to go into the city and follow a man that should meet them bearing a pitcher of water. On this eve of busy preparation, women, bearing pitchers of water, would be met everywhere. A man bearing a pitcher of water was not often seen. It perhaps suggested some home in which there was neither wife nor daughter, nor maid to do such service. Tradition relates that it was the home, or rather the house of Joseph, of Aramathea, that the disciples thus found a house which Joseph temporarily used on his visits to Jerusalem.

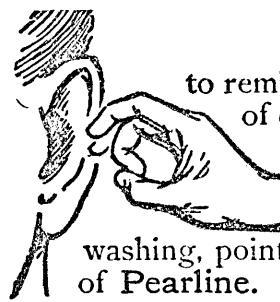
It is interesting and touching to look in upon the scene. As Jesus sat down with the twelve in that upper room he said, "With desire have I desired to eat this passover with you before I suffer." But

we drop the curtain on this sacred scene. Our lesson gives another view.

We are to learn from the lesson how true and pure hearts are serving the Master in the lowliest walks. How blessed was the man bearing the pitcher of water. Yet, perhaps, no other man would have yielded to that intrusion—strangers ask for a private room, to eat the passover. Some teacher whose pupils these strangers are, has sent them, and they speak as if it were a matter of course that there would be no denial. "The Master saith, 'Where is the guest chamber, that I may eat the passover with my disciples?'" But a devout man recognizes devout men in these strangers—disciples of some Rabbi. Their hearts are set to observe the sacred feast. The stranger with the pitcher can afford to let them have their way. "He shall show you a large upper room, furnished." True humility and purity love the quiet ways of lowly life, and, upon lowly lives the divine Christ still sheds his richest blessings. This man, with the pitcher of water, and that man whose colt the two disciples loosed and led away, with no explanation but "The Master hath need of him," seem to us much alike. It is related that Joseph kept the cup out of which Jesus drank the wine at that passover. There is, we are told, in the city of Genoa, a cup of blue glass which was captured from a church in Antioch, and which it is claimed is the sacred cup. This cup is the "holy grail" of Tennyson's beautiful poem. The colt upon which Jesus rode, the cup out of which he drank, might well be cherished. A holy life makes sacred all things which it touches. Jesus touched the cross. His blood stained it. And that escutcheon of shame and death was changed to a symbol of love and hope forever.

So the life of Jesus will hallow all lowly things of this earth. It makes sacred the common lot. It redeems this fallen nature. The same power which exalts the lowly humbles the proud. It places all upon a level. It links all in a common brotherhood. Its divinest expression is this, that king and peasant clasp hands in one common faith in Christ.

I love to think of Gladstone—"the grand old man." Every word which he spoke was heeded by every crowned head of the world. But in no sense is Gladstone so god-like as when we see him, Bible in hand, climbing into a garret to pray with a dying peasant and read to him the word of God.



A fillip

to remind you that it's time to listen to the voice of common sense. It isn't reasonable to do your washing in the hardest way, when there's nothing to be gained by it. Compare soap-washing with Pearlina-washing, point by point, and all the gain is on the side of Pearlina. Greater ease and quickness, absence of rubbing, more economy.

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

THE CREAM OF THE TWO. (370 Songs.)

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

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

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

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

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

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

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

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

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

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

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

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

Evangelist C. B. Jernigan, writing from Texas, says: "We sold the last one of the song books [had 150—his orders have to date passed 1,000 copies] before the meeting closed, and could have sold fifty more. It is the book for the people. They shout and cry as we sing. It is the best book I ever saw."

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

Prices Delivered:

	BOARD	MUSLIN	SINGLE	DOZEN	HUNDRED
	35c	30c	\$4 00	\$30 00	
			3 40	25 00	

Round Notes or Shapes, always state choice.

ARKANSAS METHODIST
LITTLE ROCK, ARK.

ARKANSAS METHODIST

J. E. GODBAY, D. D., Editor.

WEDNESDAY, APRIL 19, 1899.

Spiritual Power.

We may not understand all that was given to the disciples at Pentecost—the endowment of power for which they waited and prayed. Manifestly, there was given them what was never given to others after their day. The gift of tongues ceased with the apostolic age.

Courage and fidelity the Holy Ghost still gives to true ministers of the gospel. Perhaps these qualities are the best marks of a holy life. These qualities we must demand in ministers of the gospel. Sincerity—the love of truth that holds the heart open to learn, always, and which, in effort to teach others, induces the simplicity of a child, gives a sacred eloquence which ought to distinguish the ambassadors of Christ from such as seek to play the orator and to win a reputation. From such teachers goes forth the power of the Holy Ghost, a power which speaks in the still small voice and is seldom in the wind or storm. There were startling manifestations at Pentecost, but such manifestations are reserved for rare occasions, and he who looks for them will miss the blessings which God prepares on life's daily path for life's daily use. We are wisest to seek the daily bread.

But Holy Ghost power needs not only a proper medium for its expression, it must find receptivity in the minds of men. Often the public conscience is not responsive. The preacher finds that the Lord has "much people" in one place, and few in another. Jesus and his disciples did not find most men ready to hear them. The faithful sower will scatter seed by the wayside and upon the rocks. His fidelity will be tested on unproductive fields. On unproductive fields the tempter will assail him.

A church which gives no response to spiritual motives may be quickened to great activity and seeming prosperity by one who knows how to organize social influences skillfully. Sometimes a popular pastorate, that brings many new members into the church, and unlocks the temporal resources, leaves the church all the worse. Spiritual death is bad enough when it stands forth manifest and confessed; but worldly pride substituted for holy humility is worse. Some such congregations there are, saying, "I am rich, and increased in goods, and have need of nothing," and yet are

"poor and miserable and blind and naked."

There is, hence, a temptation to the minister of sincere purpose, when he finds a church chrystallized in worldliness, to forsake the high ground upon which he should stand, and descend to that occupied by his people. Popularity and apparent success may reward the betrayal of the Master's cause.

The faithful preacher will often find that he has to form a conscience in his people. The word of God is not heard as divine truth. The direct work of the Holy Ghost is not recognized. The work of forming a public conscience, responsive to the Word, is a work to be done. It is a slow process. The minister must often stand to it through years of apparent barrenness and failure. He must undo the work of a popular predecessor. His best consolation is, that he has not modified the divine message to please men nor permitted the standard which God has placed in his hands to trail in the dust. If the church cease to be responsive to spiritual power, her most faithful prophets will have the bread of affliction for their fidelity.

Church Notes.

Bro. Fletcher reports a great revival in progress at Central Church, Fort Smith.

Rev. Franklin Moore has had a great revival at Lonoke. Fifty persons are reported converted.

Brother Evans says they have had twenty or more conversions at Winfield Church in the last six weeks.

Rev. Julien C. Brown has large congregations at Central Avenue, Hot Springs. Many are coming into the church.

Our Publishing House has prepared a very beautiful programme for our Twentieth Century Thank-offering service. It will be found very instructive, and well adapted to use in Sunday-school and Church.

The quarterly conference of our First Church, this city, voted unanimously, Monday night, to proceed at once to rebuild their church. Enough money is in reach to erect the walls and put the cover on.

Bro. Owen writes: "Our protracted meeting began at Malvern Hill, April 9, and the church is full to overflowing. Several conversions and the membership enjoying a most gracious revival. God is using the pastor and members to do his work."

MEETING OF THE PREACHERS.

The assembly of presiding elders and preachers is convening today—Tuesday. The first public meeting is to be this evening.

The regular preachers' meeting at First Church was attended by a number of the brethren, who had gotten in on the morning train. Bishop Galloway was there. Revs. Jas. Thomas, T. H. Ware, J. A. Anderson, J. M. Workman, A. O. Evans, W. B. Hays, of Beebe, W. M. Hays, of Morrilton; E. M. Pipkin, Julien C. Brown, J. R. Cason, W. W. Christie, R. R. Moore, E. A. Tabor, E. W. Thompson, Fred Little, W. C. Watson, J. J. Menifee, J. A. Parker and J. E. Godbey.

The hour was given to talks from the preachers relative to their spiritual state, their hold upon God and their devotion to the church.

Bishop Galloway desired to hold our thoughts for the day to our own spiritual life. Bro. Anderson had opened the service by reading the lesson of the vine and the branches. The bishop spoke of it as being the key-note of our reflections for the day. There was an excellent spirit prevalent, and it was resolved to hold a meeting in the afternoon, as brethren were coming in.

A meeting was appointed for Winfield Church at 4:30 in the afternoon.

Rev. J. M. Self.

J. M. Self was born March 14, 1816, and died April 13, 1899, at Little Rock, Ark.

Dr. Self was a practicing physician until too old to pursue his profession. He was, for more than fifty years, a local preacher in the M. E. Church, South. He served many charges as supply and was ever ready to take the place of a preacher in charge and help him out, without fee or reward.

He lived at Smithville, Ark., many years, until he came to Little Rock to live with his daughter, Mrs. George Thornburgh.

His wife preceded him to the better land several years, and his only child, Mrs. Thornburgh, died last January. The last several months, since the serious sickness of his daughter, he was kindly cared for in the home of his niece, Mrs. J. E. Thornburgh.

In his prime, he was a strong preacher and declared the truths of the Christian religion, and defended the doctrines of his Church with marked success.

Revs. Jas. Thomas and W. C. Watson conducted the funeral, and we laid him beside his wife and

daughter in Mt. Holly Cemetery. G. T.

Rejoinder.

J. R. MOORE.

When I wrote the article on the removal of Galloway College, I expected criticism, but I did not expect personal abuse. Why did I write? The day of the burning of Galloway and also the next day, a number of persons spoke to me about removing it to Arkadelphia. Since that time a larger number have talked and written to me about it. A prominent member of the Arkansas Conference came to see me concerning it. I had a message from one of the leaders of the Arkansas Conference, in which I was assured that that Conference would be practically a unit for removal. I knew that the matter was sought by more than one to be opened in the ARKANSAS METHODIST, but its columns were open to but one side. When the Boards of Education met, I was assured the matter would be opened; but, for some reason unknown to me, it was not. Because of my relation to the school at Arkadelphia I preferred to be silent, and should have remained so, but for the disposition, as it seemed to me, to exercise "gag" law.

The friends of Searcy, not Galloway College, assumed, it appeared to me, lordship. The columns of our paper were closed to any man who was not for Searcy. And when I saw all this I spoke. I had a right to an opinion. I had a right to speak. Membership in the church does not make a man an oyster. Membership in the conference does not bind one to a blind following of a minority. These gentlemen have spoken, and I must close my mouth. I have no right to an opinion. These lords of Methodism have spoken—the question is settled! Certain brethren have constituted themselves guardians of the church and press censors, and any man who dares to differ with them is a traitor, and to enter the public prints is a capital crime. A self-constituted drum-head-court-martial has passed judgment.

Why did I write just before "Galloway Day"? Why did I not speak on the floor of the Conference? Why not at the meeting of the Boards of Education? Had I spoken at either place, the same whine would have come forth. Galloway in ashes! and here is a man at the funeral that dares to ask for removal. When "Col. Thornburgh and Mr. Hicks, your humble servant, laid upon the hearts of those godly men the plea of poor smitten, smoking, crumbling Galloway", a hard hearted man dares to spoil all that eloquence by talking about removal. But that is not my reason for being silent. I have already given them.

And who appointed "Galloway Day"? These guardians of the church, and every preacher must bow in meek submission, and I am an arch heretic because I dared to write an article just before it came. If the friends of Searcy are so sure of their ground, why did they have fits over my

poor little article? The Methodists of Searcy could not reply to the vagaries of a poor disloyal fellow, and Mr. Hicks "consented" to act as their spokesman. And he proceeds to read me a lecture on church loyalty and ministerial fidelity.

I reiterate my statement, that "Searcy paid \$40,000 to an institution that was intended to supplant Hendrix College." Does Mr. Hicks deny the following statement?—The citizens of Searcy who subscribed to the fund to secure Hendrix College organized a joint stock company, \$50,000 capital, and built "The Searcy College." A school had been owned and controlled by Messrs. Tharp and Conger, called "Searcy College," which was a male and female school. "The Searcy College" was a male school. "The Searcy College" was built and owned by a joint stock company, while "Searcy College" was an individual enterprise. The two schools were never connected. "The Searcy College" was never under Baptist auspices. If this statement is denied, I will furnish proof.

If this school was not intended to supplant Hendrix College, why was a Methodist preacher elected president? Why did he visit District Conferences soliciting patronage, and in many of them speak in its interest?

My critics allege that Arkadelphia is disloyal. In 1886 I was pastor here. The question of a Methodist school was largely discussed by our people. Dr. John McLauchlan succeeding to the pastorate in 1887, the matter was continued and assumed tangible shape, and in 1889, when Hendrix College was moved, they used their subscriptions in the effort to get it. It will be remembered by the Trustees that when the vote was taken locating it at Conway, this writer stood up in the Board and gave formal notice that we would revert to our original purpose; that we felt we must have a school, and while we would be perfectly loyal to Hendrix, we must have the school. And so we did.

Is there any significance in the fact that my critics are opposers of the Arkadelphia School? This school was adopted by the Conference, and has as honorable a relation to the church as Galloway or Hendrix. They oppose it. I have never opposed Galloway College. But as soon as I had the temerity to propose removing it, they have a spasm of righteous indignation, and charge me with disloyalty.

In regard to the indebtedness of the Arkadelphia College, I make the following statement:

The outstanding indebtedness is as follows: Due on real estate, to contractor, lumber, iron and various items, most of which are in the building, \$9,000. We borrowed \$13,500 from the Building and Loan Company, which has been carried eighty months, and on which has been paid \$15,642. Just when this indebtedness can be discharged we cannot tell. May be Mr. Hicks has "learned."

This, with the amount that

would be paid to Prof. Jones, is the sum total of the indebtedness. Arkadelphia will take care of the outstanding indebtedness, and the school can pay Prof. Jones \$1,000 a year at 6 per cent interest. This is what I meant by "practically" without debt. If the church prefers to pay \$25,000, rather than accept this, we will acquiesce without a murmur.

We all love the church, and we be brethren. We are all striving for the same end, and if we do not see it in the same light, let us still be brethren.

Galloway Day on Circuits.

A. M. SHAW.

A brother layman recently said: "I don't think collections for rebuilding Galloway College should be taken, or its claim presented on poor country charges. The towns and cities are able to rebuild, and they ought to do it." It is to be feared that many preachers and laymen will make the same mistake.

Now, brethren, we cannot afford to talk or think that way. The college doesn't belong to the towns and cities. It is the property of the Methodist Church in Arkansas, and every true Methodist can, and ought to help rebuild it. Every preacher, who is true to his church and her interests, will present this matter to all his congregations, no matter how poor they are; and every member of the church, who is really loyal and true, will make some kind of a contribution to help the good cause along.

The reason many congregations do not assist in such work, is because the claims are not intelligently and fairly presented.

If the pastor of the wealthiest church in the State should decide that his people were too poor, or stingy to do anything, and therefore decline to present the matter, there would likely be no heavy contributions from that church. The circuits will help if they are called on.

This writer serves one of the poorest circuits, financially, in the conference; yet a very nice little sum was contributed last Sunday, and we confidently expect the same at every appointment. This is our work, and should anything be lacking, somebody will be to blame. Brother, if you haven't had a Galloway day on your circuit, have it at once. Let every Sunday be Galloway day until the round of appointments is made. If the result is not satisfactory, repeat it the next round and double the dose.

Searcy is the place, and we are the workmen. "Let us rise up and build."

Hatton, Ark.

Appointments

For O. E. Goddard, in the Harrison District. Made by P. Merrill for the Conference Missionary Secretary:

May—Eureka Springs, 11, 7:30 p.m.; Berryville, 12, 11 a.m.; Green Forest, 12, 7:30 p.m.; Carrollton, 13, 11 a.m.; Harrison, 13, 7:45 p.m., 14, 11 a.m., and 7:45 p.m.; Vellville, 15, 7:45 p.m.; Mt. Home, 18.

For Support of Brother Cline.

I have received from Epworth Leagues for the support of Bro. Cline, our missionary to China, the following, since last report:

Heretofore reported,	\$427.28
Van Buren League, by	
Chas. N. Furry,	15.00
Conway League, by M.	
A. Griffing,	10.00
Asbury League, Little	
Rock, by Charley Winn,	10.00
	\$462.28

GEO. THORNBURGH, Treas.

Program

For the Woman's Foreign Missionary Society of the White River Conference to be held in Newport on May 4 to 8, 1899:

Thursday: May 4, 2 p.m., Executive Board meeting. 3 p.m., Reception of delegates and visitors by local auxiliary of Newport. 8 p.m., Consecration and prayer service, followed by communion, conducted by the pastor, Rev. W. B. Ricks.

Friday: 9 a.m., Regular opening and organization of Business session of Conference. 11 a.m., Short Devotional service, led by Mrs. S. D. Johnston, of Marianna. 2 p.m., Devotional service by Mrs. H. B. Strange. Roll call, Reading of Minutes, and reports of auxiliaries. 8 p.m., Opening by Mrs. M. A. Neill; Address of Welcome, Mrs. Alberta Hudson; Responsive Address, Mrs. M. C. Allin.

Saturday: 9 a.m., Opening services, Mrs. P. A. Robertson, of Searcy. Reports of Auxiliaries continued and miscellaneous business. 11:30, Devotional services, led by Mrs. Hooper. 2 p.m., Opening services, Mrs. Ella Cook; Reports of standing committees and other business. 8 p.m., Opening, Mrs. S. H. Babcock; report of delegate, W. B., Mrs. H. B. Strange; report of corresponding secretary, Mrs. M. A. Neill; report of treasurer, Mrs. P. A. Robertson.

Sunday: 9:45 a.m., Love Feast, led by Mrs. Lamb, of Jonesboro. 11 a.m., Annual Sermon, by Dr. Palmore, of St. Louis. 3 p.m., Young People's mass meeting; Bible reading, Mrs. Carrie Bestwick; Talks from Mrs. Strange, Mrs. Neill, Dr. Palmore and others. 8 p.m., Missionary Lecture, Dr. Palmore.

Monday: 9 a.m., Devotional exercises. Election of officers. Next place of meeting. Adjournment.

MISSIONARY INSTITUTE.

The preachers of the Monticello District are called to meet at Monticello, Wednesday night, May 3, and spend the day before our Sunday-school Conference in a Missionary Institute.

Wednesday, 8 p.m., Sermon on missions—T. O. Rorie.

9 a.m., Address by T. D. Scott. 10 a.m., The present state of the mission movement in the Protestant Church—A statement by W. A. Steel.

11 a.m., Sermon on missions—D.

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H. Colquette.

2:30 p.m., The Holy Ghost in Missions—H. H. Watson.

3 p.m., The advantages our church affords for educating the people in mission work. 1. From the pulpit and our literature—L. M. Powell. 2. Through the Sunday-school and League—C. W. Drake. 3. Through the ladies' societies—R. H. Poynter. 4. Incentives calling for a forward movement—R. G. Roland. Objections, how met—S. W. Rainey. T. D. Scott, P. E.

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.

Personal.

Rev. S. F. Dykes is sick at Alma, Ark.

Rev. H. M. Whaling returns from the Baltimore Conference to the Texas Conference.

Rev. J. M. C. Hamilton, Poteau, I. T., writes that his charge is in good condition. God is blessing his work.

Bishop Galloway was a pleasant caller Monday. He looks better, physically, than when here a few weeks ago.

Bishop Galloway visited the legislature of this State Tuesday last and opened the session of the House and also of the Senate with prayer.

We note with sorrow the announcement in the secular papers of the death of the wife of Rev. M. B. Corrigan, our pastor at Camden. He has our sincere sympathy.

On the 15th we received an envelope addressed to Godbey & Thornburgh, and mailed at Palestine, April 15. It was not sealed and had nothing whatever in it.

Our good brother, J. W. Rooks, of Harrisburg, was appointed Monday to fill the vacancy in the legislature caused by the death of Mr. Steele. A good appointment.

Dr. O. O. Wozencraft, of Chenango, Texas, thought he could get along without the METHODIST, and let it stop, but now he sends \$1.50 and says: "Send me the METHODIST again, for I can't get along without it. I cannot get the news from our home church so well any other way. It tells of so many of our old pastors, where they are and what they are doing."

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.

Christian Life.

Many Mansions.

Sometimes in dreams I see
The houses of the Lord, not built with hands;
Each mansion that in God's own city stands,
Empty and waiting,
Lifts up its everlasting doors for me.

And some of these are ceiled
With flaming swords, as for some hero's home;
And some for weary souls that long did roam
Are soft be-cushioned;
And some are set in green and lilled field.

But fairest of them all
Are those great houses whereout laughing eyes
From nursery windows look, and sounds arise
Of little voices
Holding within eternal festival;
And flying glimpses gleam
Of nut-brown locks, of golden curly head,
Of innocent floweret faces, hands outspread
In joyous welcome,
And little feet that dance across my dream;

And rounded rosy limbs
Through cloudy curtains glance and disappear;
And tiny songs, and prattle sweet to hear,
And lovely laughter,
Ring softly out, and baby mirth o'er brims.

And there at last I know
The barren woman shall keep house some day,
A joyful mother of children; and shall say,
Sobbing with gladness,
"Past all my hopes, why hast Thou blessed me so?"

—Pall Mall Gazette.

The Old Local Preacher.

Of many sunny pictures which I keep on memory's wall,
The village local preacher is the brightest one of all;
The idol of my childhood and the pattern of my youth,
The kindest, bravest, best of men—all gentleness and truth.

I cannot look upon that face and form enrobed in black,
The furrowed cheeks and frosted locks, but want to call them back;
The echo of his earnest plea from altar-rail in prayer,
I never hear from out the past but see him kneeling there.

He always was at meeting ere the bell had ceased to ring;
Was always "in the spirit," and could preach, or pray, or sing;
I hear e'en now an ancient tune from "amen corner" rise,
It really must be his old voice from "mansions in the skies."

He shared his pastor's preaching, but never shared his pay,
And did his Christian duty in a Christian preacher's way;
But never thought he once of gain on this side Jordan's flood.

Content to lay his treasures up within the bank of God.

He lived in close communion with the Father and the Son—
The Father, Son and Spirit and preacher all were one;

And when he blew the "Gospel trumpet"—"the gladly solemn sound"—
Men fell as dead, like autumn leaves, upon the silent ground.

His sermons were not "science talks" on evolution's plan;

He cast the gospel net for souls, and drew them safe to land;

Repentance, faith and pardon free through trust in Jesus' name,

And heart made clean in Calvary's flood, his simple creed became.

Glad could he but one outcast lift—one lost in crime's black night,

Up from a life of sin and shame—up to a life of light;

"Happy if with his latest breath to gasp the Saviour's name,

Preach him to all, and cry in death, 'Behold, behold the Lamb!'"

—Rev. D. H. Kenny, in Philadelphia Record.

A Torpid Liver causes Depression of Spirits, Indigestion, Constipation, Headache. Use Dr. M. A. Simmons Liver Medicine to stimulate that organ.

Abuse From the Pulpit.

It is one of the saddest features of our poor human nature that we love to hear our neighbors abused. The preacher will risk nothing of popularity with his audience by even the caricature of the weaknesses and foibles of men and women, provided he does it in a pointed and clever manner. Those who have to appropriate his satiric thrusts will pardon him if he will be shrewd enough to depict their badness as the outcome of superior sense. There are a great many people who, like Topsy, feel a kind of pride in being regarded as exceptionally wicked. They esteem it commonplace to be negatively good. A reputation for badness that stops just a little short of villainy they think far more to be coveted. The preacher who portrays before an audience the smartness of their tricks and manners will not offend, and will rather please.

It is no matter for wonder, then, that this kind of preaching should be very common, for it is a kind of which the material is most ready at hand. The tongue of him who sets out to criticize the faults and frailties of people need never stop wagging. It is, however, a style of pulpit oratory that can do little good. Dodson and Fogg will not be persuaded to give up their sharp practices by being told Sunday after Sunday how sharp they are. Still it is a part of gospel preaching to urge men to repentance, and of course they cannot repent until they come to believe that they have been doing wrong. This conviction lies latent in the minds of most persons. It is the duty of the preacher to arouse it and stimulate it into definite action. Our point is that this will not be most effectually done either by abuse or by so depicting the manners of sin that it will seem rather the outcome of superior intellectual ability than of moral depravity. He who would correctly "divide the word of truth" has of all men most need to be wise.—selected.

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

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

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H. W. MORRISON, G. P. Agent,
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For the Young People.

A PROPOSITION TO OUR YOUNG READERS.

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

How it Went in My Childhood.

NO. XXXIII.

The discipline required in a good home often seems severe to the children there, but it is necessary. There is not one child out of a hundred that will ever complain at its parents for it, after it has grown to manhood I hear parents say: "O, I cannot stand to punish my child, it seems so cruel," but I do feel that the cruelest thing that a parent can do is to let his child grow up without control, and that child may live to tell him so after awhile.

When we moved into this neighborhood we found here, the family of V. Mr. V. was a farmer, and a good one, too. He raised plenty for his large family. They did not know what while we knew them. He had a comfortable house to live in, a fine orchard nearby, where every one could get the finest Arkansas apples, peaches, pears and plums. He raised his own wheat and corn, and, in the fall laid away plenty of lard and meat to do him a year. He dressed his family plain, but the material was good. V. was a hard worker and expected his children to be the same. During the week he made his family work very hard. They must always be on hand at work time, but when Saturday night came he was done with them. He had no more care over them. They could go anywhere and could do what they pleased during Sunday, just so they were back ready for work Monday morn. This was his rule in family government. The mother of the children said she did not care if her boys drank if they wanted it, and if her girls danced. "Let them have a good time when young."

Mr. V.'s children were smart and very entertaining; they had wonderful powers, socially. But what did all this come to? On the Sabbath his boys were seldom found in Sabbath school. Their Sundays were spent running around with bad boys. They early learned to drink and gamble. Their life was vile, black. They cared nothing for day school, did not love their books. Mr. V. had no books for them. They knew no Bible, no prayers. These boys went on into life a failure. They were not happy. They were not firm. They were not Christians. They were useless as citizens. Truly it might be said: "Mr. V.'s children were better never born, for their journey is in

shadows, and their end seems to be in blackness of darkness."

The girls in this home did dance. They were made, thereby, to associate with the very vilest young men in our country. Christ seemed to flee from them and virtue trembled in their presence. Methinks she shed many bitter tears watching them in their wanderings. In the cold nights these daughters danced till near the break of day, and they went out, from warm rooms, hot with dancing, into the cold night air. In the hot days of July and August they danced all day long, danced, and went extremely hot, and ate ice cream and drank lemonade. Some were stronger, but one poor girl, that father and mother's own child, soon gave down in battle; contracted consumption clinched her; down, down, she went till one cold night in February, unexpectedly to all, her spirit was called into eternity, and if she could have shouted back into that father and mother's ears, she would have said: "Mother, father, the dance did it. You said it was no harm, but it has killed your poor child."

This kind of association resulted in unhappy marriages. They all married worthless young men, and Mr. V. had nearly to support his own sons-in-law. He expressed it well when he said: "The devil holds a grudge against me and is paying me back in worthless sons-in-law." He was left a man in his old age, broken in fortune, but we trust a wiser man. We fear, though, that Mr. V.'s family will continue to die in ruin.

Father's, mothers, we children raise our hands pleadingly to you and cry: "Please control us. Punish us, severely, if necessary; care for us little ones, cultivate us. Oh the world wants us. Hell wants us. Raise us to God. We may not see it to be best now, but from the judgment we will bless you through eternity." Children, tell papa and mamma about Mr. V. and family.

FRED A. LARK.

Van Buren, Ark.

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.

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

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ONLY ONE CURE FOR SCROFULA.

S. S. S. is the Only Remedy Equal to this Obstinate Disease.

There are dozens of remedies recommended for Scrofula, some of them no doubt being able to afford temporary relief, but S. S. S. is absolutely the only remedy which completely cures it. Scrofula is one of the most obstinate, deep-seated blood diseases, and is beyond the reach of the many so-called purifiers and tonics because something more than a mere tonic is required. S. S. S. is equal to any blood trouble, and never fails to cure Scrofula, because it goes down to the seat of the disease, thus permanently eliminating every trace of the taint.

The serious consequences to which Scrofula surely leads should impress upon those afflicted with it the vital importance of wasting no time upon treatment which can not possibly effect a cure. In many cases where the wrong treatment has been relied upon, complicated glandular swellings have resulted, for which the doctors insist that a dangerous surgical operation is necessary.

Mr. H. E. Thompson, of Milledgeville, Ga., writes: "A bad case of Scrofula broke out on the glands of my neck, which had to be lanced and caused me much suffering. I was treated for a long while, but the physicians were unable to cure me, and my condition was as bad as when I began their treatment. Many blood remedies were used, but without effect. Some one recommended S. S. S., and I began to improve as soon as I had taken a few bottles. Continuing the remedy, I was soon cured permanently, and have never had a sign of the disease to return." Swift's Specific—

S. S. S. FOR THE BLOOD

—is the only remedy which can promptly reach and cure obstinate, deep-seated blood diseases. By relying upon it, and not experimenting with the various so-called tonics, etc., all sufferers from blood troubles can be promptly cured, instead of enduring years of suffering which gradually but surely undermines the constitution. S. S. S. is guaranteed purely vegetable, and never fails to cure Scrofula, Eczema, Cancer, Rheumatism, Contagious Blood Poison, Boils, Tetters, Pimples, Sores, Ulcers, etc. Insist upon S. S. S.; nothing can take its place. Books on blood and skin diseases will be mailed free to any address by the Swift Specific Company, Atlanta, Georgia.



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

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

Contributed.

Letter From Texas.

DEAR DOCTOR GODFREY:—I have not, in a long time, seen anything that was, to my mind, more pertinent and well considered than your editorial headed "Nonsense," in your issue of Feb. 22. It is amazing, that men of intelligence and moderate acquaintance with the Scriptures should fall into an error so egregious and palpable as that of the Midland Methodist's correspondent, whose reckonings you so deftly upset. And yet, not a few preachers of some prominence occasionally give public utterance to similar erroneous views. The idea, that we have it in our power to compass the conversion of every sinner in the United States in a few months, if we will to do it and go about it in earnest, is a strange and pernicious doctrine.

Of kindred character to this nonsense was that unguarded utterance of the celebrated Doctor Talmage, when Garfield was at point of death from a fatal pistol shot wound, viz., that it was impossible for the President to die, because so many millions were praying for his recovery. The presumption in all this is little less than shocking. We may be co-workers with God, but we cannot take out of his hands the issues of life and death, or suspend at will the operation of his eternal laws. Neither can we deprive the sinner of his God-given prerogative of choosing between life and death. I would not, for a moment, discount the value of human agency, and of efficient methods in the work of evangelizing the world. But that we have come to look too much to these and too little to God, the power of the gospel, and the operation of the Holy Ghost, I verily believe. Certain men have singular ability to move an audience, no matter in what direction they choose to carry them, and certain methods have been found wonderfully effective in securing momentary action on the part of saint and sinner in protracted meetings. From this, the reasoning of many seems to be, that, with right men and right methods and the co-operation of a consecrated and active people, the power of achievement would be limitless. In proportion as the value of these agencies is exaggerated, the necessity of dependence upon God is lost sight of. If the revival doesn't "go," the methods have not been skillfully worked, or the old methods have lost their moving power and new ones must be tried. Thus, we are constrained to sing songs on our knees, then to remain kneeling while ten, fifteen, or twenty sentence prayers are offered. Voluntary prayers are called for, and sometimes a painful silence follows until some poor fellow, concluding that it's pray or stay, opens up and relieves the situation. Church members, regardless of their fitness or unfitness for such work, and whether or not there are any manifest tokens of the Spirit's presence and power in the meeting, are urged to go out

into the congregation and labor with sinners and compel them to come to the altar. If, still, they will not come, the Christians must next go and kneel by them where they are. These are only a few of the many maneuvers frequently resorted to by revivalistic strategists to work up a movement. I would not intimate that all this is not done with good motives, neither do I assert that any or all of said maneuvers are always useless or harmful; but I think it were generally better to omit them. I am sometimes asked, if I do not recognize the importance, to the sinner, of getting him to "make a move." I answer, the best way I know of to get a sinner to move towards Christ is to get him convinced of his need of Christ, and if the Holy Spirit does not so convince him through the faithful preaching of the gospel and the good example of Christians, I know not how it can be done.

Just now, many thoughtful men are anxiously inquiring why the apparent decline of spirituality in the church and of power in the pulpit? To this inquiry, some are disposed to answer that it is the very same old cry that has been raised by pessimists in all ages of the church. One even reminds us that the plaint is as old as the prophets and bards of Judah and Israel. Just so. And it is quite possible that some, in the days of Isaiah, Jeremiah, Malachi, Jesus, Paul, Luther and Wesley, regarded these men as back-numbers, dyspeptics, grumblers, and the like, and were ready to point to their splendid temples, their large gatherings, and other like evidences of prosperity, by way of breaking the force of every note of warning and every demand for repentance and reformation.

The truth of the matter probably is, that, while the world stands there will be occasion to "cry aloud and spare not," to "lift up the voice like a trumpet and show God's people their transgression and the house of Jacob their sin." One of the worst symptoms of Zion's malady in these days is her impatience of reproof. We have been too loath to have pointed out to us the evils that threaten our spiritual life, and too reluctant to acknowledge their existence and importance when some one has attempted to call our attention to them. Those who have undertaken this unpleasant task have too often been laughed at as hypochondriacs, while others, doubtless, who, in their ardent love for the church and solicitude for her welfare, have felt constrained to warn her of her danger, have held their peace for fear of like treatment. The past may have had its perils, and there may have been times when Jeremiaades were in order, but we live in another era. The past, with its follies and back-sliding and idolatries, and consequent overthrows and defeats, is dead and buried. Ours is a march of triumph and our peans of victory must not be interrupted by any note of wailing, nor our exultant shout by any cry of danger.

What folly! Are we not human, still? Are we not as frail as our fathers? Are we not in the midst of a crooked and perverse generation and subjected to as many temptations and as many corrupting influences as the earlier Christians were? Our very greatness as a church may become our chief peril. In this, our day of jubilee, how appropriate for us is Kipling's prayer:

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

Many sensible men in Spain knew that that nation was rushing to her ruin in going to war with the United States, but the nation had no ear for the counsel of such men. She contemplated herself with proud confidence. She thought of her glorious past, of the splendid achievements of her army and navy; viewed her strong forts, her proud war fleets, and thousands of well equipped men, and with wild infatuation leaped to her overthrow.

Brethren beloved, there are evils many and powerful that hurt and hinder our progress. All is not well. Let us not longer refuse to see our danger, or jeer at him who would admonish us of it. The man whom we call a pessimist may simply be one who cannot avoid looking at both sides of the picture. He may see as clearly as the optimist all that is bright and rejoice as much in it, being grieved only that what should be wholly fair is marred by unseemly spots. Let us cease glorying in numbers, have done with trumpeting our greatness; throw aside flimsy, clap-trap methods, and betake ourselves to prayer and fasting; require worldly, unrighteous members of the church to clean up or clear out; sow broad-cast the good seed of the kingdom, and let God give the increase.

Instead of "When the roll is called up yonder I'll be there," let us sometimes sing

"O for a heart to praise my God,
A heart from sin set free,
A heart that always feels thy blood,
So freely spilt for me!"

S. G. SHAW.

Galloway Day.

I spent Galloway Day in Clarendon. Results, \$201.69, and possibly half as much more to follow. The principal amount of this is in good and negotiable notes.

HOLLY GROVE.

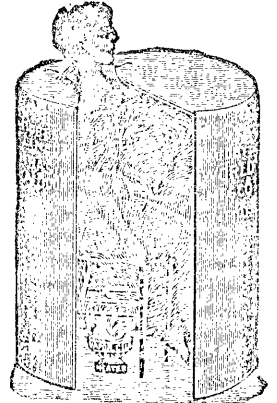
From Clarendon to Holly Grove, after doing some canvassing and securing \$34 that princely merchant, Mr. Sam Cohen, not a member of our church, suggested "that the town raise a fund to be known as Holly Grove Fund, to be used for the rebuilding of Galloway College." I thanked him for the suggestion and left the agreement, and expect nice things from that town. Will not others follow their example and raise a "Galloway Fund"? Will not the Sunday-schools and Epworth Leagues fall into line and help us now?

M. M. SMITH.

A Remarkable Invention.

BY AN OHIOAN.

A genius of Cincinnati has patented and placed on the market a remarkable Bath Cabinet, whereby 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 bathhouses, 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, drawing out of the system all impure salts, acids and



CABINET OPEN—Step in or out



FOLDED

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 4 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. Vecher, 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 renewed. 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 \$100 to \$150 per month and expenses. It is certainly an opportunity not to be neglected.

Our Church at Home.

ESTHER CIRCUIT—Our second quarterly conference has come and gone. Bro. J. M. Cantrell was with us, but was complaining with grip. We serve a good people, not rich, poor in this world, but we trust rich in the love of God. We are looking for a spiritual uplift all over the work. Pray for us, and may God bless you. I remain your brother in Christ,
J. J. DOUGLASS.

BRINKLEY STATION—We are glad to say that Methodism is gaining ground in our little city. Our church services are well attended, and the interest that is manifested is very encouraging to a young preacher. Our Sunday-school is doing good work in all the departments. Our devotional services are well attended, and some of them very spiritual. Quite an interest is being taken in the literary department of the league. Our young members seem to be greatly interested in the work. The Ladies' Aid have presented our church a new carpet for the aisles, and three beautiful chairs for the pulpit. Our next objective point is to put electric lights in our church. We are going to do some work for our dearly beloved Galloway College. We are praying for a gracious revival of religion in Brinkley this year. Fraternally,
W. F. RHEW.

PINE BLUFF—We have read with pleasure the field notes of many of our brethren in the work, but have thus far maintained a profound silence. There are some things about which the least is said the better.

As old nature begins to assert herself, the blossoms and leaves put forth upon the trees, the temperature rises and the frost is extracted from the ground, we can discern corresponding evidences of ascending temperature in the spiritual realm. The frost is giving way to the warming influences of the Spirit in spots, and some signs of life are evident.

We closed a seven days' meeting at Redfield, Friday night, the 8th, which left the church and community in a better spiritual state than for some time past. The results, so far as known, may be summed up as follows: Two accessions on profession and two by letter, weekly prayer meeting revived and the erection of some family altars. Bro. J. W. White was with us four days, preaching and otherwise rendering efficient services which cannot fail to tell for good in the months and years to come. We were very much gratified to have Dr. Godbey with us at the closing service, and all were edified by his timely discourse. Bro. J. E. Blair and his good wife improved the occasion of Dr. Godbey's visit, and had him administer the rite of baptism to their infant daughter, christening her Gladys Anna.

Yours for Christ,
O. J. BEARDSLEE.

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

Writing Home.

REV. J. D. SIBERT.

MR. EDITOR:—I will write a line this morning and say "howdy" to the brethren of the White River Conference. Bishop Morrison assigned me to Marietta and Burneyville station, which is said to be the second best in the district. I don't know about that but I do know that I have found enough work for four men. Our town is growing rapidly. New houses going up and new people coming in every day. They come from every point on the compass, a large number of these out of money and hunting a job. Some have money to start with, and are getting rich selling goods at their own price. But they are not dishonest, you know, for everything is fair in the territory. It seems strange to an Arkansas preacher to have to buy water, when you could almost stick your finger in the ground and make a well, over in White and Black River bottoms. While living over in the timber, I used to wonder what a Norther really was, but my curiosity has been thoroughly satisfied on that line. I am like the Chinaman, "too much weather." The people move so much out here, that some years we have a large, flourishing church, the next year almost all have gone.

We have a nice little church at Marietta, but will have to enlarge it if our congregation continues to grow. It would do you good to attend one of our Wednesday night prayer-meetings. Thank God, our people, many of them, have a talking, singing and praying religion. The preacher does not have to conduct the prayer services at Marietta. We have "fire baptized" men and women who are always ready for the work. We are on our knees for a revival, not only there, but all over our connection. Brethren, we may theorize about the cause of the falling off in our membership. The devil enjoys theory, but he can't stand genuine Holy Ghost religion. We need to let up on the Publishing House question, let up on the evangelist, let up on the holiness people, let up on each other and go to God in prayer. Isaiah, lix:1, 2, "Behold the Lord's hand is not shortened, that it cannot save, neither his ear heavy that it cannot hear." More anon.

Marietta, I. T., April 4.

The Grade of Methodist Preachers.

DEAR DR. GODBEY.—We want to ask Dr. J. H. Riggin to tell us what makes the station and circuit grade of preachers—Is it a college diploma? Or is it extra preaching ability? Or is it gathering money ability? Or is it soul-saving ability? Or is it wire-pulling or log-rolling ability? Do our station preachers have more conversions than our circuit preachers? And do they preach better, all things considered, than circuit preachers? Is it not a fact that oftentimes a stout young man is sent to a nice little

Sick Headache from Bad Stomach.

From the Plain Dealer, Cleveland, Ohio.

One day in the summer of 1895, Charles I. Vogel was sitting on the front steps of his home at No. 1513 Lorain Street, on the West side, Cleveland, Ohio, the picture of misery. He had spent a sleepless night. For six months Charles Vogel had been a sufferer from headaches of the most severe and excruciating character.

While he was preoccupied in this disheartening meditation, some one with a pouch strapped to his shoulder placed a pamphlet in his hand. Mechanically Mr. Vogel began turning the pages of the booklet. Suddenly, however, his indifference was changed to interest, and soon he was reading a few of the testimonials of people who had found in Dr. Williams' Pink Pills a cure for ills of various kinds.

"Then I began to see if somebody had used them for the same trouble from which I was suffering," he went on to say "and I found what I was looking for. The stories seemed straightforward and full of sincerity. I had never heard of Dr. Williams' Pink Pills before but I determined to buy a box of them, and went to the drug store and made a purchase. It was the best investment I ever made."

"The first pill did not cure me, nor did the second; but I had not been taking them for a week before I began to feel better. I continued to have the headaches which broke my sleep and rest, but they were less violent and less frequent. At the end of two weeks I was so much improved that I could not but admit to myself that the little pills were wonderful. Gradually the pain in my head lessened, and at the end of a month it nearly disappeared."

"After taking the pills for a month I was cured. That was a year ago, and I have not suffered since."

"What was the cause of those headaches?" you ask. They came from my stomach. It was out of order, and so was my whole system. I was run down, but my stomach caused me the most trouble. I am glad to testify to the merit of Dr. Williams' Pink Pills because it is on account of the willingness of others to do the same that I am rid of a distressing malady, and it will give me pleasure to know that my testimonial may be the means of helping some one else."

Mr. Vogel is about twenty-three years old, and is the son of Charles Vogel, a mason contractor, with whom he makes his home.

This is only one of many wonderful cures that have been reported as following the use of Dr. Williams' Pink Pills for Pale People. Diseases that have baffled skilled physicians for years have, in many cases yielded, as if by magic, when Pink Pills have been tried by the sufferer. Their effect has been quick and permanent in such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, salivary gland, that tired feeling resulting from vitiated humors of the blood, such as scrofula, chronic erysipelas, etc. They are also a valuable specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. Following their use, roses bloom where cheeks were pallid, and in men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. The use of this medicine is followed by no ill effects and it may be given to children with perfect safety. These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold only in boxes bearing the firm's trade-mark and wrapper at 50 cents a box or six boxes for \$2.50, and are never sold in bulk. They may be had of all druggists, or direct by mail from the Dr. Williams' Medicine Company.

paying station, while an old and a better preacher, with a large family, is sent to a poor circuit? Why is this? Why is not knowledge obtained in a common school, or at home, worth just as much as that of Hendrix College? Only the few can go to college. Shall we say to the less favored: You must do the hard work, no matter how well you preach, no difference how well you do your work, you are a circuit preacher. You must ride in the cold and heat. You must sleep in all kinds of houses. You do not know much and we do not intend to give you time to study nor money to buy books. While we say to the collegeboy. Here we have built a college and educated you, and now give you a nice little work where you can be in your study every night and morning. You have a good salary, buy your books and read them. Take a vacation in the summer, go to the springs and fish and hunt. Appoint your collector and they will get up the collection. Come up to conference and look dignified and say to yourself, I am a higher grade of man than my brother who has worked hard on half rations. May God help us. Tell us, Doctor, how to grade up.

VERAX.

On last Monday evening, Uncle Joe McAndrew, father of J. G. McAndrew, sheriff of Benton county, breathed his last, peacefully and quietly. He lacked only two months of reaching his 91st birthday. Had been a member of

the church 75 years, and for more than 60 years steward and class-leader. Great and good man gone to his reward. Respectfully,

E. R. STEEL.

Bentonville, Ark., April 14.

EVIDENCE TO SUIT EVERYBODY.



CANCER ON THE NECK.

Morrison, Va., March 1, 1899.
Dr. Daniel Remedy Co., Richmond, Va.:
Gentlemen—In reply to your inquiry regarding your cure of the cancer on my neck, I am glad to be able to state to the world I am entirely well of that trouble. I was cured by you in two weeks of a disease I thought would take me to an early grave. My family physician said he could do nothing for me. I consulted prominent medical men in Norfolk, Richmond and Baltimore, before I saw you; they all said it could not be cured; that cutting it out would only be temporary relief, if any, and was very dangerous, owing to its location. Your treatment was bloodless, painless and speedy. Your success in treating and curing these troubles is certainly marvelous. Refer any one you wish to me, or use my name any way you see proper. Yours truly,
W. N. CATLIN.

BACK AGES and RHEUMATISM relieved by Dr. Miles' Nerve Plaster.

Woman's Work.

Officers of W. H. M. S.

LITTLE ROCK CONFERENCE.

President—Mrs. W. C. Ratcliffe.
Cor. Sec.—Mrs. W. H. Pemberton.

Treasurer—Mrs. Sallie Thompson.

WHITE RIVER CONFERENCE.

President, Mrs. A. G. Dixon,
Paragould, Ark.
Cor. Secy., Mrs. S. H. Babcock,
Batesville, Ark.
Treasurer, Mrs. W. S. Powell,
Batesville, Ark.

Jews Testifying for Christ

MRS. R. K. HARGROVE.

Perhaps one of the most striking things to be seen in a Home Mission meeting, is Jews testifying for Christ. It requires a greater stretch of faith to look for this result among Jews than any other class of people, and yet the efforts of the home missionaries in some places have been blessed with such results. The report of the workers in some of the cities brings to light many interesting cases of this kind. A young Hebrew, converted at one of the mission meetings, armed himself with a Hebrew Bible and went among his friends and acquaintances reading and talking, until he had brought a number of them to the meeting and to a knowledge of the once despised Saviour. A number of young men who work during the day attend the evening services, and when opportunity offers earnestly testify for Christ. Many of the orthodox Jews attend the mission services first out of curiosity or in response to the requests of friends. After awhile there comes a request for a Hebrew New Testament for further study, and in many cases this disposition to read the blessed book is followed by their conversion.

Missionary Library.

Let there be organized Missionary Circulating Libraries in each District.

At a recent meeting of the Ex. Com. of the Arkansas Conference Board of Missions, the Conference Missionary Secretary was asked to select about a half dozen books on missions and urge that these be a circulating library in each district. The following books have been selected:

Theburn's Missionary Addresses.
Modern Missions, Their Evidential Value, by Galloway.
Foreign Missions, After a Century, by Dennis.

The Life of Jno. G. Paton.

Our Country, by J. Strong.

Go or Send, by Haygood.

The plan recommended is that the presiding elder act as librarian. Each preacher becomes a member by contributing 50 cents. The presiding elder will keep the books circulating as he goes on his rounds in his district. By this plan every preacher can have access to these six standard missionary books for the small sum of fifty cents. If



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

RADWAY'S READY RELIEF

For Internal and External Use.

Aches and Pains.

RADWAY'S READY RELIEF

FOR INTERNAL AND EXTERNAL USE.

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

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

ACHES AND PAINS.

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

A CURE FOR ALL.

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

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

Sold by druggists.
RADWAY & CO., 55 Elm Street, New York.

the membership fees should more than pay for the books, the presiding elder can add other books at his discretion.

If every preacher in the Arkansas Conference who has not already read these books, would read them this year, there would be a perceptible advance in missionary interests, and this advance would not be spasmodic nor ephemeral, but abiding and effective. The success or failure of this important enterprise rests largely with the presiding elders.

In the Fort Smith District the books have already been purchased and are being circulated among the preachers. Nearly all the preachers are availing themselves of this opportunity. May we not hope that this will be true in all the districts.

O. E. GODDARD,
Conf. Miss. Sec'y.

Fort Smith, Ark.

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.

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.

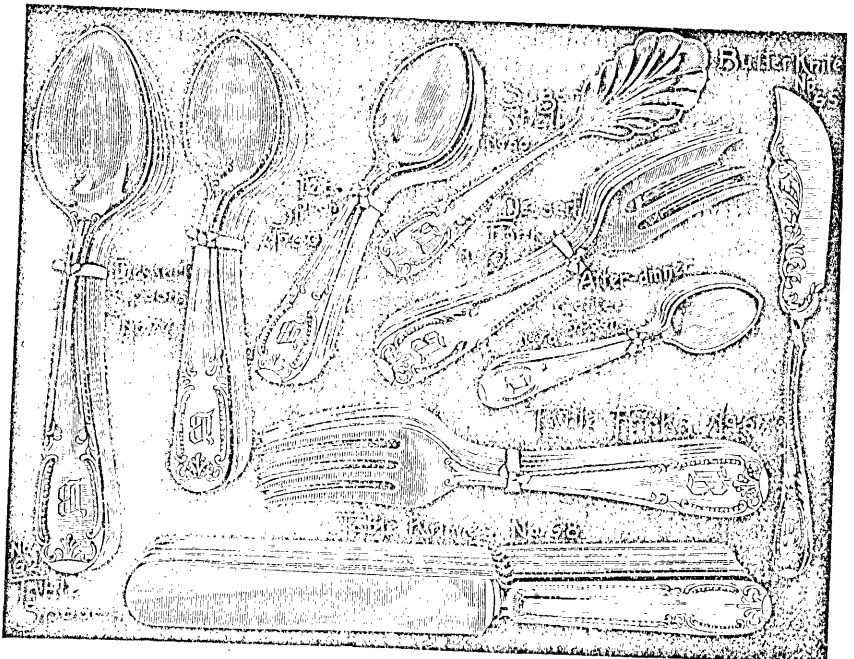
When you ask for Dr. M. A. Simmons Liver Medicine, see that you get it and not some worthless imitation.

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,

GODBEY & THORNBURGH,
Little Rock Ark.

At Rest.

We publish in this department obituaries of our Church members sent us by the preachers. We cannot publish resolutions of Sunday-schools, or Epworth Leagues or Missionary Societies in honor of deceased members. We also require all obituaries to be short.

WYATT: Mary A. Wyatt (nee Wise) was born in Ala., March 31, 1839; died Feb. 9, 1899, near Cauthron. She read the New Testament through twenty times in thirteen years; six times at family prayer. She professed religion when nine years old, and lived a consistent Christian all her life. She leaves many relatives and friends to mourn her loss.
F. A. TAFF, JR.

THOMAS: William Thomas was born in Blackborn county, Tenn., Feb. 28, 1839; professed faith in Christ in 1865, and joined the M. E. Church, South, and was a faithful member until his death, Jan. 19, 1899, at Cauthron, Ark. He was married in 1875, to Miss Mollie A. Marshal. She died May 5, 1878. He was married again, Dec. 15, 1878, to Miss Alice J. Stark, who died March 3, 1893, leaving him with five children. He was a good citizen and a consistent Christian, and there are many friends and relatives who will sorely miss him.
F. A. TAFF, JR.

DEDMAN: Judge Robt. H. Dedman, one of Princeton's oldest and most highly respected Methodists, died of heart failure at his home in Princeton, Friday, March 3. He was, for a long time and up to the time of his death, superintendent of our Sunday-school at Princeton, he and his good wife having been for years the stay and support of our Sunday-school at Princeton. He was born April 24, 1831, in Alabama, and came to Princeton forty years ago. He was a captain in the Confederate army and was a lawyer of no inconsiderable ability. He was a good man and will be missed by all, especially the Methodist people of Princeton. His pastor,
B. A. FEW.

WOZENCRAFT: Rev. R. L. I met Bro. Wozencraft for the first time in December, 1892, at Magnolia, Ark., where we, with six others, were admitted on trial in the Little Rock Conference. At this first meeting ties were formed that have been growing stronger year by year. We passed through the course of study together, with the exception of the fourth year. We stood at the chancel and received the vows for membership in the conference, and were ordained deacons. Bro. Wozencraft was a strong man, physically, mentally and spiritually. He seemed destined to have lived to ripe years and greater usefulness, but God knows best. In 1892 Bro. Wozencraft made the race for representative of his county. He was defeated by a few votes for the nomination. He seemed to look at the defeat as providential; was licensed to preach and joined the conference. He served the Bryant circuit two years, the Mabelvale circuit one year, and the England and Liberty circuit three years, and was returned for the fourth year, but God took him. On these charges he did most excellent work. I never heard him preach, but those that have, say that he was a very fine preacher. I feel a personal loss in his death.
W. W. CHRISTIE.

Mabelvale, Ark.

DAVIS: William Hamilton Davis was born in Macon county, Alabama, Feb. 15, 1843; came to Arkansas Nov. 29, 1866; professed religion and joined the M. E. Church, South, in the summer of 1866, at Prospect Church, near Moro, Lee county, Ark., and departed this life Nov. 5, 1898. I got acquainted with Bro. Davis at Harrisburg, Ark., 1883, and at this time he was not in the enjoyment of religion, but told me, through the influence of evil company he had been led astray, but it was his great desire to get back to his first love and to enjoy himself as he once

had. He moved, with his family, away from Lee county, in order that he might get away from his companions in sin, and thereby lead a good Christian life. I found no man on the Harrisburg circuit in 1883, that was more ready and willing to help the church than Brother Davis was. He moved from Harrisburg to Greene county, and settled near Paragould. It was here, in the year of 1884 or 1885, under the ministry of Bro. F. E. Taylor, that he became perfectly satisfied and fully reinstated in the love of God, and when I met him again he was perfectly happy, and said he was going back to his old home in Lee county. He leaves a wife, and I think two children to mourn their loss, but it is his eternal gain. May the family so live that they can make an unbroken family in heaven some sweet day.
A. C. GRIFFIN.

WATSON: Mrs. Mary Watson was born in Hall county, Ga., 1832. She was converted and joined the church in 1847, and lived a consistent member till her death, March 8, 1899. She was twice married—first, Bro. Ellis; and lastly, in 1865, to G. W. Watson. Both of them preceded her to the spirit land. She leaves six sons and three daughters, together with a host of friends, to mourn their loss. But their loss is her gain, for she died in the full triumph of a living faith. For many years she had been one of the strongest members of the church at McElroy, where she held her membership. Her constant cry was, "I delight to do thy will, O God." Her doors and hands were always open to the needy. Many are the hearts that have been cheered by her presence in the sick room and by the death bed. But she'll minister to these no more. Her place is vacant in the church, and the preacher will miss her there. We laid her to rest until the last trump shall sound, when she will go to live with her Redeemer forever.
J. W. HARPER.

Fulwood, Ark.

JACK: Sister Mary Jack was born in Cherokee county, Ala., in 1818. She was next to the youngest in a family of seven children. She came to Arkansas with her parents in 1850. Her father was a Methodist preacher, forty years in the local ranks. She professed faith in Christ in 1868, and joined the M. E. Church, South. She remained in the faith and lived a consistent, active Christian life till her decease. The beauty and unselfishness of her life are proverbial in the city of Hot Springs, and especially in Malvern Hill Church. Certainly many will rise up in that day to call her blessed. This church never had a more earnest, consistent Christian. She loved the church with the fondness that is characteristic of the mother of her child. She was a great sufferer, having been confined to her room for more than three months. All was done for her that loving hearts could devise to make her suffering less and her last days on earth happy and peaceful. Her collaborators and friends all over the city were anxious and desirous that God would spare her useful life. But God knew best and called her to the saints' reward. She quietly fell asleep on the night of March 9, at the home of her sister, who is the only one that remains of that once large and happy family. Truly, it can be said of this child of the Lord, "Servant of God, well done." Her pastor,
T. O. OWEN.

Hot Springs, Ark.

EVANS: Sarah, wife of John Evans, was born June 4, 1845. She was converted and joined the M. E. Church, South, at the age of 14, and lived a consistent, Christian life till her death, March 11, 1899. Her death was triumphant. She talked much concerning her death, and expressed her willingness to go. On the night before her death she called her husband and children to her bed and said: "Meet me in heaven. I would have been glad to have lived longer if it had been God's will, that I might have worked more for him. But he knows best and I am resigned to his will. I have lived by my Bible, and now I am going to die by it; and through the precious promises contained in it I shall gain heaven. Those promises have cheered me through life. I could not have lived as

I have lived but for them. Maud," to her little daughter, "treat everybody right. If you meet any who will not treat you as they should, leave them to themselves. Do not have any trouble with anyone." About five minutes before she died she felt her pulse and said, "I thought maybe I would revive, but I will not. Bless the Lord, I am ready to go." She leaves a husband, three sons and one daughter to mourn their loss. All of them are religious but one boy, and it is hoped this will be the cause of his conversion. She is gone "where the weary are blest."
Her pastor,
J. W. HARPER.

Fulwood, Ark.

CLEMENT: Dr. William Anderson Clement was born at Mocksville, Davie county, N. C., June 11, 1838. There he grew to manhood. He attended medical lectures at the University of Pennsylvania in the years of 1859-'60. After graduation, he located in Columbia county, Ark., where he began the practice of medicine. Dr. Clement and Miss M. Caroline McCall were married at Mt. Holly, Ark., May 1, 1862. He was a faithful and successful minister of the M. E. Church, South. He was ordained as deacon by the Arkansas Conference, Nov. 1, 1874, and as elder July 29, 1883. Wonderful was the attention with which his audiences listened to his burning sentences, earnest exhortations and eloquent ideals of the true Christian life. In this capacity he has entered very closely the home life of his people.

In 1885 his fellow citizens selected him to represent them in the lower house of the Legislature of Arkansas. He was re-elected in 1887 and again in 1893 and 1895. At the session of 1895, the Speaker, Hon. J. C. Colquitt being sick, he was speaker pro tem for more than twenty days. In the State Senate of 1889 and '91, he represented the Eighth Senatorial District, composed of Yell and Logan counties. During Gov. Eagle's term he was President of the Senate or Lieutenant Governor. The influence which he exerted everywhere and upon every one with whom he came in contact, soon made itself felt at his home in Rover. Calling to his assistance friends, who were alike interested in education, the plans were formed for giving the best educational advantages to the youth of his county. The means were few, discouragements were many, but the Fourche Valley High School, with its history, stands a witness to his untiring efforts in the cause of education. If the true aim of life be to fill it up with the greatest blessings to one's kind, what life could more completely answer this thought!

Dr. Clement was a sincere lover of the principles of Masonry. As a mason he was well known all over the State, having attended the grand lodges for several years. He held the highest rank of masonry of any member from this county. He was a member of Easy Lodge, No. 17, Knights of Pythias, of Dardanelle.

His life was well rounded and complete. His closing years were given to soothe the aching brow, to cheer the broken-hearted, to benefit his fellow-man and serve his God. Many a time have we heard him say he was ready—only waiting the Master's call. That call came at 9 o'clock, Friday night, Feb. 10, 1899. They who witnessed the parting scene saw the answer to his prayer, "Lord, let thy servant depart in peace." He was a man of the highest character. No duty in life was neglected, and no obligation but that was faithfully met. As a man in all the relations of life, as a citizen, as a representative, he had few equals and no superiors. When such a life departs, it leaves, like the setting sun, the tints of glory behind it; which, however, do not depart with the fading day; but live in the purer thoughts and nobler endeavors of his fellow men towards which his blameless life was both an incentive and an example. He leaves, to mourn his loss, three brothers, one sister, a wife and six children. Grief and sorrow remain with the living. Peace and rest go with the dead. The tortured brow, the heart of anguish, and the corroding cares of life no more disturb the quiet sleep of the dead.
MARTIN J. BARLOW.

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. ALDRED,

Door-keeper Ga. 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. O.

MOZLEY'S LEMON HOT DROPS.

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

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

A Guaranteed Cure for Dyspepsia.

This is a guarantee on Taber's Peppin 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,
Office hours, 9 to 12 and 2 to 5.

THE AMERICAN WELL WORKS
IS THE STANDARD
STAMPING IRON
GASOLINE ENGINES
WRITE FOR CIRCULAR 13
THE AMERICAN WELL WORKS
AURORA, ILL. CHICAGO, ILL. DALLAS, TEX.

BEST SONGS
TO BE FOUND
IN OUR
BIG 3
BOOKS
J.W. BURKE CO.
MACON, GA.

CANCER
30 years' experience. Satisfaction guaranteed.
Hon. G. S. Rosser, Editor, Maysville, Ky., Daily and Weekly Bulletin, cured of Cancer of the face, in 1897.
Dr. Gratigny treated my wife successfully for Cancer in the breast eight years ago, after her case was pronounced hopeless by many scientific doctors.
—Rev. A. P. Stover, Pana, Ill.
Write for free treatise and testimonials to
Dr. L. H. GRATIGNY, 8th & Elm Sts., Cincinnati, O.

GRATIGNY'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

THE ARKANSAS METHODIST

WEDNESDAY, APRIL 19, 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.

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

Notices.

Children's Day.

Programs for Children Day are now ready to be mailed. Price: 15 cents per dozen, 75 cents per 100. Dozen rates are charged for less than 100.

GODBEY & THORNBURGH.

To the Members of the W. F. M. S. of the L. R. Conference: Dear Co-Workers:—Another Missionary year closed with March 1, and still the Honorary Life Membership of the pioneer worker of our organization, Mrs. H. D. McKinnon, remains incomplete. Our treasurer, Mrs. M. J. McAlmont, informs me that we have in bank \$57 in this fund. This money lies there idle, doing nothing nor benefiting any one, whatever. It is most certainly needed now. We must send out our new missionaries right soon, and how helpful will be the full amount of this certificate! Then, our dear sister is growing old, and how it would gladden her life to see this money at work for the cause that lies so near her heart. Let us, one and all, go to work and raise the remainder of this sum.

The auxiliary of First Church, Little Rock, authorizes me to say to the various societies of this conference, that if the entire sum is complete by our annual meeting at Monticello, they will contribute \$28.50 of this deficit on the \$100. Now, this is certainly an encouraging proposition. Can we not, one and all, go to work at once and prove our gratitude for this generosity on the part of our sister society, by having in the hands of our conference treasurer by June 1, the full amount of this life membership? Write to Mrs. McAlmont at once, and let her know what you will do.

Again, do not fail to elect your delegate at your May meeting, to represent you at the annual meeting in June. Look out for the Woman's page in the METHODIST for program and notices of this meeting. We are expecting a large attendance at this meeting. We shall do our best to have the President of our Board, Mrs. Wightman, with us on this occasion. Keep in mind the day set apart for fasting and prayer for the meeting of the Board. Your delegate will need your prayers for this meeting, especially. The news from our various foreign fields of work is very encouraging, as also is it from many of the home societies. God grant that we will labor and faint not, for the night cometh when no

SORES ON LIMBS

Two Years. Had Eaten into Bone.
Wore Slippers All the Time.
Doctors, Medicines no Help.
Cured by CUTICURA.

I had sores on my limbs, around my ankles, for two years, so bad that I had to wear slippers nearly all the time, for the sores had eaten into the bone. I tried doctors, and a good many things, but nothing seemed to help me. I saw CUTICURA remedies so highly recommended I was determined to try them. Three bottles of CUTICURA RESOLVENT, and one cake CUTICURA SOAP cured me. Mrs. WM. WINTERS, Media, Kan.

CUTICURA RESOLVENT, the new blood purifier and greatest of humor cures, purifies the blood and circulating fluids of HUMOR GERMS, and thus removes the cause, while warm baths with CUTICURA SOAP and gentle anointings with CUTICURA (ointment), greatest of emollient skin cures, cleanse the skin and scalp of crusts and scales, allay itching, burning, and inflammation, soothe and heal, thus completing the cure.

Sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. "How to Cure Eczema," free.

BABY'S SKIN SCALP AND HAIR Beautified by CUTICURA SOAP.

man can work. Yours, most sincerely,
Mrs. JAS. THOMAS,
Cor. Sec. L. R. Conf. Soc.
April 16.

Woman's Missionary Meeting at Newport.

The ladies of our missionary society are making preparation to entertain a large number of delegates and visitors to the Missionary Conference, here, May 4 to 8. We desire and expect a splendid attendance of the ladies, and give a most cordial invitation to any of the preachers to be with us. We are praying for a Holy Ghost meeting.
W. B. RICKS.
Newport, Ark.

Home Mission Meeting, April 29 to May 3.

The fifth annual meeting of the Little Rock Conference Woman's Home Mission Society will convene in First Church, Pine Bluff, on Saturday, April 29, at 3 o'clock, p. m., instead of the 27th, as before announced. Every auxiliary is expected to send a delegate with full report of year's work. Delegates will please send their names to Mrs. R. M. Knox, 140 West Sixth Avenue, Pine Bluff, without delay. Visitors and delegates must secure certificates wherever tickets are purchased, in order to get reduced rates on return tickets.

By order of Ex. Com. W. H. M. S.

WANTED—A good, reliable white woman or girl, to cook for small family; no milking or washing. A permanent home and reasonable wages for the right person. References required. Address,
R. S. THOMAS,
Searcy, Ark.

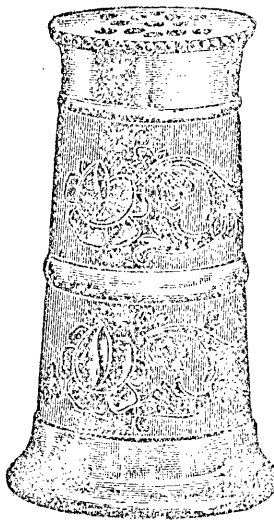
Death of Sister Corrigan.

Whereas, It has pleased our Heavenly Father in his wise providence to take to himself our dear Sister Corrigan. Be it

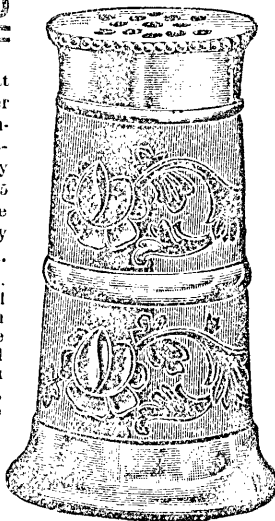
Resolved, by the preachers of the Camden District now assembled:

That we extend to Bro. Corrigan and his dear children our heart-felt sympathy, and that we assure them of our brotherly love in their great

For Both 25 cents For Both



SALT



PEPPER

If you are looking for a Great Bargain in Fine Silverware never heard of before and that will astonish you, here is one of the Greatest Bargains ever offered by any reliable Manufacturer. For 25 cents we send Prepaid Both the Salt and Pepper Shakers. They are Quadruple Coin Silver Plated. Warranted to wear ten years. Finely engraved and useful as well as ornamental to any table rich or poor. If on receipt of the same you do not think or find them the Greatest Bargain you ever have seen or heard of, return them at once to us and we will refund you your money. We have been doing business in Chicago since 1865. Any Bank or Express Company can tell you our standing. Our Bargain Silverware Catalogue Sent Free.

J. O. LEONARD MFG. CO., 152-153 MICHIGAN AVE., CHICAGO.

Joe P. Quinn Dry Goods Co.'s CHALLENGE SALE

O:O AT O:O
THIRD and MAIN.

LIST FOR FRIDAY.

WASH GOODS.

Pereales—Pontiac, 7 1-2c value, at 3 1-2c; 36 inch pereales, 10c quality, at 5c; 36 inch pereales, best make, 12 1-2c grade, at 8 1-3c. Calicoes—Medium and dark calicoes at 3c; best 6 1-4 calicoes at 4c. Plaid Suitings—Twilled, 8 1-3c quality, at 4c. Chambrays—Regular 10 and 12 1-2c chambray, 5c. Covert Cloths—Regular 15c quality, at 11c. Madras Cloths—Regular 20c quality at 12 1-2c; Silk stripe Madras, regular 20c quality, at 10c. Dress Ginghams—Regular 10c

quality, at 5c.

Flannelettes—Dainty flannelettes, 10c quality, at 5c.

Pocket Books—Combination pocket books, solid leather, all colors, at 14c.

Hosiery—Children's fine ribbed three thread heel and toe, 15c grade, at 7c.

Boys' Shirt Waists—Broken sizes, laundered and unlaundered, worth 75c to \$1, at 39c.

Corsets—Summer corsets, made of best English netting, well boned, 4 side steels, sold regular at 50c to 75c, at 29c.

Men and boys' straw hats, half price.

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Third and Main.

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bereavement.

And, furthermore, that our prayers will continue to ascend in their behalf, that the God of all grace will sustain, bless and keep them in this hour of saddest human trial and affliction.

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