

Arkansas Methodist.

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L. XVIII.

LITTLE ROCK, MAY 31, 1899.

NO. 22.

THE ARKANSAS METHODIST.

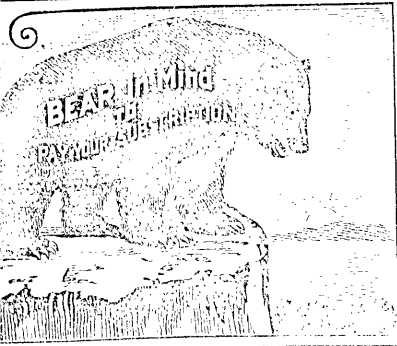
OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.



News and Notes.

THE DECISION OF THE SUPREME
Court of Arkansas on the
appeal case of the State
vs. the Insurance Compa-
nies was handed down Saturday.
The Attorney-General's construc-
tion of the anti-trust law was not
sustained. The insurance agents,
representing foreign corporations,
resume business.

THE CUBAN SOLDIERS HAVE RE-
fused to surrender their arms and
accept the \$75 per capita, which is
reckoned their share of the \$3,000,-
000 appropriated by the United
States to pay off Gomez's army.
At first there was apparent concert
of purpose not to be disarmed and
slandered in this way, but it now
appears that there will be no fur-
ther trouble about this matter,
and that the Cuban army will dis-
band upon the conditions proposed.

DURING THE LAST TWENTY YEARS
the debt of Italy has risen from
£483,000,000 to £516,000,000; and
that of Austria from £340,000,000
to £750,000,000; of France, from
£500,000,000 to £1,300,000,000.
Taking the governments of the
world together, they amounted in
1870, to £4,000,000,000—a fabu-

lous, terrible and crushing weight.
But what are they now? They
have risen to over £6,000,000,000,
and are still increasing. Even in
our own case, one-third of our na-
tional income is spent in preparing
for future wars, another third in
paying for past ones, and only one-
third is left for the government of
the country.—Exchange.

THE STRIKE OF THE COAL MINERS
at Pana, Ill., has at last ended.
Agreement between the mine own-
ers and their employees was se-
cured by the State Board of Arbi-
tration. The strikers have been
out for a year. The Board makes
a number of recommendations to
prevent future trouble. The min-
er's union is to be recognized; the
mines are to be conducted accord-
ing to the union rules, and both
miners and operators are to attend
future conventions for fixing min-
ing rates.

THE PEACE CONFERENCE, CALLED
at suggestion of the Czar of Rus-
sia, is in session at the Hague.
Committees on disarmament, laws
of war, and arbitration, have been
appointed. The announcement of
Baron de Staal, on behalf of the
Czar, that the question of private
property at sea would not be dis-
cussed, is looked upon as indicat-
ing that the Czar is not disposed
to "play fair" with the other pow-
ers. Russia has a strong navy and
a small merchant marine, and will
reserve the right of preying upon
the shipping of her possible antag-
onists. It is not to be expected
that this congress will accomplish
much in the way of immediate re-
sults. The question of arbitration
will receive especial attention and
something may be initiated which
the future may follow to great re-
sults.

THE CIVIL COURTS ARE BEING RE-
established in the Philippines.
The administrators of justice are
sworn to recognize the absolute
supremacy of the United States.
The code formerly existing, as es-
tablished under Spanish rule, will
be changed as little as possible.
The Spanish language will continue
to be language of the civil law.
The members of the courts are

nearly all natives. Two were
former members of Aguinaldo's
cabinet, and one the Insurgent
President of Iloilo.

GOVERNOR SAYERS, OF TEXAS,
has issued a proclamation quaran-
tining Gulf ports and Rio Grande
ports against yellow fever at Vera
Cruz, Mex.

THE SECRETARY OF WAR HAS OR-
dered two thousand regulars to
sail from San Francisco on the
7th, to re-inforce our army in the
Philippines.

It appears that trouble is inevit-
able in the Transvaal, unless Gov-
ernor Kruger's policy toward the
Uitlanders shall be changed. These
Uitlanders, or "outsiders," have
their stronghold at Johannesburg.
They have no political rights ac-
corded them, and are forced to
pay exorbitant taxes to the Boer's
government. They are a brave,
adventurous, intelligent people,
and their strength is continually
increasing. This state of things
tempts adventurers, who are ready
to stir up the people to revolt, as
did Jamison two years ago. Last
week eight Englishmen, said to be
Ex-British officers, were arrested
by the Boers, under charge of
treason. The English people are
disposed to regard this action as
without justification, and the re-
lations between Governor Kruger
and the English government are
much strained by the situation.

Washington Letter.

(From our Regular Correspondent.)

The beautiful "court of honor,"
constructed on Pennsylvania Ave-
nue, in front of the White House
grounds, to be used in connection
with the peace jubilee held in
Washington, this week, has re-
minded thousands how much more
enjoyable peace is than war. And
probably the reminder has not been
stronger in the minds of any of
them than in that of President Mc-
Kinley, who a little more than a
year ago was struggling so hard,
against public opinion and the un-
reasonableness of Spain, to avoid
war, just as no man could possibly
have rejoiced more or felt more re-

lieved when white-winged peace
again made its home in our beloved
country. Even the most careless
observer has noted the pleasure
with which President McKinley
has participated in the various cer-
emonies attendant upon the peace
jubilee. The name is all that it
implies, to him; he feels jubilant
because we have peace, and he is
glad of the opportunity to show
that he does. As a special honor
to visitors to the peace jubilee, the
President and Mrs. McKinley held
a public reception in the White
House this evening from 9 to 11
o'clock. This was the second pub-
lic reception they have held since
their occupancy of the White
House. The difference between
rejoicing over peace and rejoicing
over victory in war is wide. I have
marked it in the crowds which
thronged newspaper bulletin-boards
when details of the battle of Manila
Bay, and later, of the destruction of
Cervera's fleet were coming in, and
in the crowds upon the streets of
Washington during the peace jubi-
lee. The rejoicing over victory is
fierce and bloodthirsty; men shout
hoarsely with excited and murder-
ous looks in their eyes, in which
one may see the signs of barbaric
ancestors, who for generations
knew no other right than might, and
who took pleasure in bloodshed
and deemed him the best man who
had killed the greatest number of
his fellow creatures. The rejoicing
over peace is mild; pleasure beams
from the faces of men and women,
but there is no fierceness in it. It
is the pleasure that one may see in
the face of an innocent child.
May the rejoicing of our people
ever be only that for the blessings
of peace, which makes both nations
and individuals better, just as war
with all its horrors makes nations
and individuals brutal. The
"court of honor" was rightly nam-
ed, and I am glad that the hand-
somest thing of its kind, ever seen
in Washington, was erected for a
peace jubilee.

Washington, May 24.

After trying nearly every foun-
tain pen made, we have decided
that the Parker pen is the best yet
produced, and have secured the
agency for it. We will be glad to
supply our customers with descrip-
tions of it.

GODBEY & THORNBURGH.

The Nation's Curse.

Blind Tigers.

[Written for The Search Light, by Rev. J. S. Hawkins, Pastor Methodist Church, Prescott Ark., by request of Dr. Tucker.]

In a state which has as good temperance laws as has the state of Arkansas you will hear a great deal about these dens of crime and corruption. Many ask: "Do you not believe the blind tiger to be worse than the saloon?" This is a question that can be correctly answered both yes and no. It is worse in that it is run and patronized by a lower grade of men. There are men running saloons, however much has been said to the contrary, who have some regard for law, and the voice of the people. We see this manifested when the saloon is voted out of a community, by the fact that the saloonist closes out his business and goes to work at something else or goes elsewhere to set up again. The blind tigers just as naturally follow the passage of prohibition as buzzards follow a battle. When the smoke of battle has cleared away, the stench from the carcasses attracts the buzzard at once, and to the field he comes to take possession and consume what the enemy has left.

The blind tiger man, that lowest grade of whiskey seller, realizes that while the majority of the people have voted out all intoxicants, in the minority is the wreckage of the saloons' work, and buzzard-like he wants to finish these poor carcasses. While the buzzard is a welcome visitor to carry away filth, sheep growers watch him with care, for he catches lambs as well.

At the request of Dr. Tucker I write this article for the Search Light, and he would have me tell "How to Break up Blind Tigers." Can it be done? Most assuredly it can. I am of the opinion that you will never do it in your circuit courts; they are too far apart, and have too much mystery and secrecy about the management. It is no trouble to get four or five whiskey men on the grand jury, and should they fail at that point they can beat the case by postponement and packing the next jury. In brief, here is the plan: Have one of your best lawyers, a man with both conscience and nerve, appointed deputy prosecuting attorney, just for this work only, then read the Rains Law carefully and proceed. "But they will stock the jury on us in the magistrate's or mayor's court, and the party will be released and open up again his hop ale joint, or blind tiger." Then close him again, and again, and again for one hundred times if necessary. You have no bond to make, no lawyer to pay, and he has. Besides, since no man can sit on a jury twice in six months, you will not have a half dozen trials till all his select combine has been disqualified, and, per force, you will go to the country and get good men. "Suppose," says one, "our witnesses are not good, what then?" The Rains

Congressman Botkin's Statement

WASHINGTON, D.C., April 1, 1898.
Dr. S. B. Hartman, Columbus, O.

MY DEAR DOCTOR:—It gives me pleasure to certify to the excellent curative qualities of your medicines:



Hon. J. D. BOTKIN,
Congressman-at-Large from Kansas.

Pe-ru-na and Man-a-lin. I have been afflicted, more or less, for a quarter of a century with catarrh of the stomach and constipation; a residence in Washington has increased these troubles.

A few bottles of your medicines have given me almost complete relief, and I am sure that a continuation of their use will effect a permanent cure.

Pe-ru-na is surely a wonderful remedy for catarrhal affections.

J. D. BOTKIN.

Law allows you to take possession of the stuff, and in the event your jury is not sufficiently intelligent to appreciate a scientific analysis of the stuff, get some interested business men, men of character, who have enough at stake to justify the sacrifice, to take some of the hop ale, or whatever name it bears, and drink enough of it to be able to testify of its effects. When this is done your victory is won. We had to raid two "hop ale joints." The first trial resulted in a hung jury, seven against us and five for us. The second trial, with both positive and scientific evidence on our side, resulted in a solid verdict: "Not Guilty." But just at this juncture a few of our best men tried the stuff. The party to be retried confessed what the juries denied, that he was guilty and became responsible for the cost. A half dozen men with courage can break up "blind tigers" and "hop ale joints" anywhere by bringing it up daily before a magistrate's or mayor's court; you may never do it before the circuit court.

If You Lack Energy

TAKE HORSFORD'S ACID PHOSPHATE.

It vitalizes the nerves, helps digestion, and relieves fatigue so common in mid-summer.

After trying nearly every fountain pen made, we have decided that the Parker pen is the best yet produced, and have secured the agency for it. We will be glad to supply our customers with descriptions of it.

GODBEY & THORNBURGH.

Educational Notes.

The late W. C. Andrews, of New York, provided in his will \$1,000,000 to found at Willoughby, Ohio, a school to furnish elementary education for girls under sixteen years old, with a view to making them independent and self-supporting, one-tenth to be used for buildings, the remainder for running the school.

Princeton University is soon to receive \$100,000 to endow a chair of international law and diplomacy.

West Virginia University will establish a school of domestic science. The instructor will receive \$1,600 a year.

Smith College, a strong college for women, will build a \$40,000 dormitory, to be finished in a year.

During the month of April, Columbia University has received gifts aggregating \$217,000.

The State University of Washington is to have two new dormitories.

Dr. J. H. Canfield, President of the Ohio State University, has been elected librarian of Columbia University.

Eighty men at Union Seminary, Richmond, Va., have agreed to raise \$600 a year to support a recent graduate in the foreign field.

Maryville College, Tenn., will soon complete a beautiful building for its Young Men's Christian Association. Much of the work, including the making of brick, has been done by the students themselves.

The students and faculty of the University of Va., by voluntary subscriptions, raise a chapel fund, which provides for the chapel preachers and for the Y. M. C. A. Secretary. Prominent ministers from all parts of the country are invited to fill the pulpit from Sunday to Sunday, and no permanent chaplain is employed as formerly.

Such questions as the university, the fitting school, and the new education, are engaging the attention of all thoughtful people; hence a welcome addition to educational literature is a little book of "Essays on the Higher Education," by Prof. G. T. Ladd, of Yale. His works on strictly philosophical and scientific subjects are usually too profound for popular reading; but this work, although not lacking in strength, is so interestingly written that the mind but little accustomed to scientific thinking will be greatly edified. The great need for our Twentieth Century Educational Movement will be clearly appreciated by those who read this book. It is published by Chas. Scribner's Sons, New York. Price \$1.

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Little Rock, Ark.

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THE E. W. VANDERLIP CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

Contributed.

Methodist Preachers and Methodist People.

BY LOY BEE.

NO. VIII.

After learning that so great a number of our preachers are so poorly paid, I think it will be doubted by none that the problem now to be solved is, how to raise the preachers' salaries. Laying aside the question of a better equipped ministry for future discussion, I submit that the stewards are the only men who can make anything like a near approach to a respectable and permanent reform in this matter.

I have been a steward myself, and would not bring a railing accusation against any of them. For the most part they are our best men. Our preachers generally obey, as nearly as possible, that rule of our church which demands that stewards be men of solid piety, who both know and love our doctrines. Yet, in many instances it is a fact, that our stewards are extremely careless, sometimes reaching the point of absolute indifference.

In many places the preacher is compelled to go in debt the first part of the year, simply because the stewards think they have all the year in which to get up his salary. No doubt there are preachers who are in debt today for at least half of what they have bought to eat, read or wear since conference. I heard one preacher say that he had tried to get his stewards together and arrange to make a collection so that he could meet a certain obligation, but he failed and consequently had to borrow the money and pay the interest. Worse than that, he was compelled to buy his groceries on credit, or let his wife and children suffer for the necessities of life, while he was away on his circuit.

Ordinarily, there is no good reason why these things should be. In a great majority of instances, a little effort on the part of the stewards would remove the difficulty and let the preacher go untrammelled. I was once in conversation with a preacher, who said: "Bro. Loy, I have the best circuit of anybody. The people of this little town have paid me \$30 since conference, and the stewards have not been around at all. If I had such a steward here as Tom Jones, the town would pay me more than the whole circuit has been paying."

Brethren in the stewardship, I pray you do not forget that there is, in almost every community, some one who takes special delight in measuring the preacher, if they can only get an opportunity. They invariably measure his heart, his brain; in fact, the whole man, by the same rule. After the measurements are all put together, the result is multiplied by a freak of the imagination and the product is a moral monstrosity, an intellectual imbecile, a man of very small proportions. Pay your preacher as you go and keep him out of this man's crucible.

It is possible, and may be a fact,

that there are men in the ministry today who are sour, cross, crabbed, really unfit for the pastorate on that account, who have been made so by being so often placed in this molting pot of cruciating circumstances, that the sweetness of their social dispositions has been hardened and baked. If it be said that a preacher ought not to allow himself to become sour, I readily agree with you. Yet, a preacher is only a man. He has every care that other men have besides the care of his charge. What we need at present, above everything else in material things, is a better paid ministry. Let every steward who reads

this say, "My preacher shall be cared for from this time on." If it is possible, make monthly collections for him. At least, go to see every member once a quarter. Get your preacher and his wants on your heart. Be as diligent about collecting quarterage as you are about other business affairs, and your preacher will be well supported.

Dear brethren, the high office to which you have been called by the church is of the greatest importance. The support of the preacher is primarily your first duty, but, in the performance of this duty, is involved other great interests of

the church which are so in their effects upon that good men dare not do with them. Some of crosses and their effects will be hereafter. Love to the Methodists.

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This is a guarantee on Taber's pound. Buy one bottle of your drug store using half of it if you derive no same to druggist and get your money back. Your druggist does not keep it, send by mail, free of charge, to Taber Mfg. Co., Peoria, Ill.

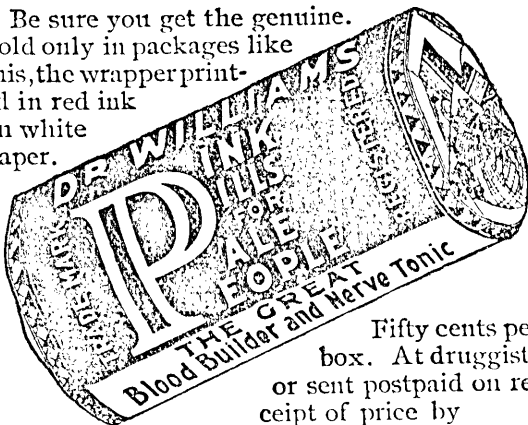
SPINAL weakness Dr. Miles' Ne



Ladies Tell Each Other

of the comfort and security afforded to them by Dr. Williams' Pink Pills for Pale People. Headaches and backaches that come expectedly or unexpectedly are charmed away and the rich, red blood shows itself in the pink cheeks and bright eyes of those who use these pills. They are not a purgative; they give strength instead of taking it away. Wise mothers give them to growing girls.

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THE DR. WILLIAMS MEDICINE CO., Schenectady, N.Y.

Contributed.

Address of the Bishops.

To the Preachers and Members of the Methodist Episcopal Church, South:

Your chief pastors call you to the observance of a week of prayer, beginning Sunday, June 25, and including Sunday, July 3; Friday to be kept as a fast day.

The nineteenth century is far spent, the twentieth is at hand. The time summons us to serious thought. A hundred years pass before us in review. We are confronted with the problem, what preparation we should make to meet the responsibilities and opportunities of the new century. We should close well the passing, that we may begin well the coming age.

CONFESSION AND GODLY SORROW.

The General Minutes of the past year show a decrease of preachers and members, 8,633; and of Sunday-school scholars, 14,939; a decrease also in ministerial support and in benevolent contributions except for Domestic Missions and Church Extension. Falling off in membership is a new thing to us. It was preceded by a lessened rate of increase for a few years. Any check to our steady and rapid growth demands candid and earnest consideration. May it be the occasion, not of censoriousness and prophecies of evil, but of self-searching and repentance to salvation. Let us humble ourselves before God, that his mighty hand may exalt us. Shortcomings and losses should teach us wisdom, and stir us up to vigilance, zeal and diligence.

THANKSGIVING AND REJOICING.

Partial and temporary checks should not interrupt grateful praise for the ceaseless and overflowing mercies of God and joyful acknowledgment of the wonderful progress of the church since 1800. He crowneth the century with his goodness. The love of God makes the conscience more acute and the heart more tender, deepens abhorrence of sin, intensifies desire to please him in all things, and incites to glad, energetic, tireless obedience and service. To us belongs through grace, not doubt, but full assurance of faith; not the spirit of bondage, but the spirit of adoption; not despondency, but the inspiration of hope in the God of hope; not the torment of fear, but the triumph of love, which casts out fear. Behold what great things our God has wrought for and by us, and bless and magnify his name. In the name of our God we will set up our banners. The joy of the Lord is our strength. He gives us beauty for ashes, a garment of praise for heaviness. Hallelujahs fill our lips. Joy, hope and courage are the dominant and abiding marks of his people. They march on from strength to strength, from height to height, from victory to victory. Let them that love the Lord be as the sun when he goeth forth in his might.

THE BRIGHTEST OF CENTURIES.

The nineteenth is the best century the world has ever seen, and the present generation enjoy the best part of the century. We do not shut our eyes to existing evil, nor exaggerate existing good, in declaring the present state of the earth a vast advance on all her past history in wealth, knowledge, power, culture, morals, humanity and true religion. The darkness of the darkest spot is not so dense as it was a hundred years ago; if the day-spring from on high has not visited it, there are, at least, signs that the light approaches. The most favored spot is happier today than ever before. Christendom is in advance of the rest of the world, but is fast carrying the spirit and means of progress into heathendom. Christian nations have entered all lands with their commerce, railways, schools, literature, and missions. Nearly every church is aggressive, missionary, confident of conquering the world for Christ.

OUR SHARE IN THE BLESSING.

This new world is professedly Christian from ocean to ocean and from pole to pole. The whole hemisphere acknowledges the only true God and his Son, Jesus Christ. No country has greater cause for gratitude than these United States. Its population has multiplied during the century from five to sixty millions. Its western border has moved from the Mississippi to the Pacific. Its wealth is said to surpass that of any other country. It ranks among the foremost powers of the world. May we be as eminent in virtue, piety and good works, as we are in privileges.

No form of Christianity has prospered more than Methodism. In this western soil it has specially flourished. The Minutes of 1800 report its total strength in America, from Georgia to Upper Canada, "white and colored members, 64,394." The Methodists of every name in the United States now exceed six millions.

Our own church has been greatly blessed since its separate organization. In 1846 she had 455,217 members; in 1860, 749,068; in 1866 there were 425,404 white members; now there are 1,458,259; from both counts preachers are excluded.

These numbers are significant. They suggest, but do not express, the magnitude of our blessings. We cannot call one by one the roll and listen as each tells the story of his own experience of grace. We cannot follow each minister in his evangelical labors, enter all the happy homes of our people, mingle in the worship of every church, look upon the many myriads of scholars in the Sunday-schools. Heaven too has drawn largely from our communion during the century; they are praising God in nobler strains above.

WELCOME TO THE TWENTIETH CENTURY.

With eager desire and hope we anticipate the advent of the next century. Brighter be its hundred sections of world history than the records of preceding times. The new century will have its own

needs, burdens, dangers. Ours is the responsibility, so far as we may, to lessen its inheritance of woe and to supply it with resources for the accomplishment of a grand work to the glory of God and the welfare of our race. Generations to follow should have cause to exclaim, Thank God for the church of the nineteenth century. Let us prepare the way of the Lord among the nations.

Brethren, we ought to equip our own beloved church for larger and better work. We should hand down to our sons and daughters a heritage not only vaster in extent, but also richer in quality, than we received from our fathers. As the result of evangelical growth and maturing for so many years, the Christianity we transmit should be purer, wiser, more lustrous, stronger in faith, more fervent in zeal, richer in the graces of the Holy Spirit, better furnished for every good work, than the Christianity of 1801. Knowing the time, it is high time to wake out of sleep, to put on strength and beauty, to be a mightier and holier factor in the civilization and regeneration of our country and of our world. A million and a half of lights, holding forth the word of life, should cause a brilliant and far reaching illumination. A million of Christian citizens, leaving out all minors, should be a felt power for good in all our land. What may not be achieved by the right use of so large a capital as the sanctified brain and heart and muscle and property of a million and a half of Southern Methodists? We say that we are the Lord's; that all we have and are belongs to him; that the end of life is to glorify God in our bodies and souls. Let us mean and live what we profess.

Preachers and pastors, stir up the gift of God that is in you; stir up the church of which you are leaders; be examples, teachers, evangelists, flaming torches; by your faith and zeal rebuke the sluggish and encourage the timid. Laymen, fill the house of worship, teach or learn in the Sunday-schools, help in the Epworth Leagues, set up the family altar, consecrate your children in baptism, bring them up in the nurture and admonition of the Lord, and send them to our institutions of learning; commend religion by your spirit, speech and behavior; give your personal influence and help to every good cause. Sisters, be zealous and unflagging in your Home and Foreign Mission Societies and in all good works. Backsliders, return, and God will heal all your iniquity; lukewarm professors, pray that fire from heaven may kindle your love; half-hearted believers, make a full consecration, and seek a full blessing. Save sinners singly, for there is joy in heaven over one sinner that repents; save them in multitudes, as at Pentecost. Let these closing years witness peace, unity, holiness, and active, hopeful enthusiasm in all our connection, an auspicious augury at the dawn of the new century.

A THANK-OFFERING.

No church, no disciple, can be complete without the grace of giv-

"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
NEW BOTTLES

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

ing. Gifts must speak our gratitude. Thank-offerings should bear proportion to benefits received. God has great claims on the church he has so richly blessed and increased. He loves a cheerful giver; therefore, give without grudging; not of necessity, but of choice; not sadly, but with a glad heart; not with hesitation, but of a ready mind. Give from a sense of duty until you learn the blessedness of giving, and to give spontaneously as the spring sends forth its waters. He that sows bountifully shall reap bountifully. God is bountiful, and you are the children of God. Convert your corruptible treasures into incorruptible. Glorify God with your means, and he will count himself your debtor. Everything given for the love of God is a loan which he will repay without fail and with largest interest.

The pressing need of the day, says the General Conference, is to free from debt, improve and endow our institutions of learning. The church cannot succeed without schools at home and in foreign fields. Education should be the handmaid of religion; it may be the foe. Culture should not be infidel, nor heretical, nor worldly, but sound, spiritual, divine. Let us see that Methodism shall offer to both sexes schools unsurpassed in mental training and wholesome influence. We want an educated ministry and an educated laity. Our schools have been of inestimable service, though clogged and restricted by debt and poverty; poor, yet making many rich. The present numbers and aggregate wealth of our church suffice to secure adequate relief and enlargement. Within the eighteen months which remain to this century a million and a half dollars, or more, should be placed in our treasury, the free-will offering of a devout and grateful people. This can and should be done without diminishing the annual collections. It is a contribution to the twentieth century, that we may be partners in a greater work for God and humanity than our age has wrought. Let no one stand in the way, or fail to do his part, and get his share of the blessing. Speak no word of discouragement, nor keep silence, but let each man cheer his neighbor. As God has prospered you, so give. The millionaire should give his draft for myriads of dollars; he

will, if he has more faith and delight in God than he has in mammon; if it hurts to part with his money for the love of Christ, the pain is a sign of spiritual sickness, and he should seek at once the good Physician. Rich men whose estate falls far below a million should give each his thousands. Men of competence should give each his hundred, or perhaps hundreds, equaling by their larger number the wealthier class. Fifties, twenties, tens and fives should pour into the lap of the happy church from her many loving children. Poverty, rich in faith, though not in gold, should give dollars or dimes. The smiling child should totter forward with his nickel. Let all give with one accord, as an expression of gratitude and consecration, as children of the same Father and heirs of the same kingdom. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

"Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."

J. C. GRANBERY,

In behalf of the College of Bishops.

Literary Table.

The Prayer of the Cattle Smitten With Rinderpest.

(William Charles Scully, in April Pall Mall Magazine.)

O Lord of Heaven, throned on high
Above the clouds, above the sun,—
Look downward with all-seeing eye,
Look hither, our dismay upon.
Shed from thy seat of boundless power
Regard on this our passion-hour.

For think: but yesterday the world
Was starred with happy, mild-eyed kine,
Fair oxen through bright pastures strolled;
(Dread Lord, Thou saidest we were Thine)
The strong bulls gendered in their heat,
Commanded from Thy Mercy Seat.

But, Lord of pity, Lord most just,
Thy biting wrath to day hath smitten
Our helpless host; prone in the dust
We lie. Lord God, Thy word stands written,—
That word of ruth Thy strong voice hurled,
Which, like a mantle, wrapped the world.

Of sparrows, Lord Thou tak'st the tale;
Oh, many sparrows' worth are we,
Stem Thou the tide of this travail
Which whelms us as a burning sea,
Which makes our breath a fire to slay
Our fellows. Lord, Thy strong wrath stay.

* * * * *

The hour is late, our sun sinks low
Behind a storm-red western cloud;
Thou' Death be swift, his steps seem slow;
Pain wraps us in a burning shroud,
Plead for us, O compassionate—
Plead for us, Christ: the hour is late.

Literary Notes.

BY REV. A. H. GODFREY.

The principal feature in the April Century is Admiral Sampson's article, "The Atlantic Fleet in the Spanish War." Of course, the most important item is the story of the blockade of Santiago Harbor, the plan of the attack in case Cervera appeared, and the ultimate execution of that plan. There are some footnotes to the

article which contain interesting bits of anecdote.

T. C. DeLeon, of Atlanta, Ga., has prepared a volume upon "Joseph Wheeler, the Man, the Statesman, the Soldier." Published by Byrd Printing Co.

Israel Abrahams, M. A., has written "Chapters on Jewish Literature." Mr. Abrahams holds that all true literature must contain the truth of life; and the best books are those that best teach men how to live. "A literature whose consistent theme is righteousness is immortal. On the very day that Jerusalem fell this theory of the inter-connection between life and literature became the fixed principle of Jewish thought, and it ceased to hold undisputed sway only in the age of Mendelssohn." Published at \$1.25, by Jewish Publishing Society, Philadelphia.

"Mrs. Amelia E. Barr, who is one of the most popular novel-writers, is about to contribute to St. Nicholas a story of old New York for girls. 'Trinity Bells,' the serial is called; and it will begin with the April number and run for half a year. The struggles of the heroine and her mother to keep things going during the absence of the father—a merchant who has fallen into the clutches of the Barbary corsairs—are described with many delicate and sympathetic touches. A dramatic episode is the final effort of the son to redeem his father from captivity. The title refers to the chimes of Trinity Church, which are effectively introduced at critical moments in the development of the plot; for New York houses were all within hearing of the bells a hundred years ago. Mrs. Barr has taken pains to get her local color right; and Mr. C. M. Relyea has been equally happy in his illustrations for the romantic story."

Customer—What's that you say? Ten thousand marks for this picture of "The Nine Muses?" I won't give you more than six thousand!"

Picture Dealer—I cannot sell it for less than ten thousand.

Customer—Well, say, then, haven't you a picture with only five or six muses in it?—Fliegende Blaetter.

There is a writer whose opinion of the merits of his own work is in nowise affected by the dictum of editors. His name is Oliver Herford, and it is because of this same disregard of his for editorial opinion that the most talked of verses he has ever written came to be published. They were submitted to the editor of Life, and they were returned, not once, but as I remember it, twice. They started on their third journey to Life, accompanied by a note to the editor. "My Dear Mr. Mitchell," it began, or, come to think of it, I believe it had the confidence to begin, "My Dear Mitch," and it continued: "During your recent absence from your office, your office boy has been returning masterpieces, one of which I inclose. Please remit at your earliest convenience." And the editor did remit.—Washington Post.

"Ian Maclaren" (Dr. John Mac-

laren Watson) lectured in Kansas City, on Monday evening, March 27. The weather was inclement, and the author did not have as large an audience as his friends and admirers would have liked. But those that were present felt amply repaid. And it may be that the wintry gusts but helped to more thoroughly transport the audience to the "Hielands" of Scotland. We take some account of the lecture from the Kansas City Star:

A big, square head, well poised between erect and lofty shoulders and fairly well covered with dark hair, slowly graying; a kindly face, strong in its every line and feature and clean shaven; a pair of gray eyes, which bespoke gentleness, and humor and a firm mouth. And when he opened that mouth, the audience heard a clear, resonant voice, pitched slightly high, though not unpleasantly so, and fraught with a burr which none who ever met or knew a Scotchman could mistake. Yet he said not a word which one could not easily understand.

His story the doctor read in part and told in part. It was a delineation of the Scotch character, illustrated by extracts from three of his most delightful books: "Beside the Bonnie Briar Bush," "Auld Lang Syne" and "Kate Carnegie." And between the readings he scattered many a witty saying and many an eloquent truth. First he told of Scotch humor.

"It is chiefly irony," he said. "It is not always meant to be laughed at. If there is grief too deep for tears why should there not be humor too deep for laughter?"

But when he read about the beedle and the dog that howled at the Rev. Mr. Curlew's preaching, even the Scotchmen present laughed. And then he talked of the Scotch passion for learning.

READ OF GEORGE HOWE.

"Scotchmen," said he, "believe that every scholar is a gain to the commonwealth." And George Howe was the scholar he read about; that famous dialogue between Domsie and Mrs. Howe, which reaches its climax in Domsie exclaiming, "the Lord preserve us" (a safeguard against boasting, as the reverend author said).

Then came a bit of pathos, a glance at the romantic side of that humble life and when David Ross and his wife at last received the letter telling of their son's recovery every woman and most every man there reached for a handkerchief. After that came one of the finest things that was said by Ian Maclaren. He was telling of the Scotchman's love for his home, wherein his ancestors had lived and died and how hard it was for old Baxter and his wife when they were ordered by the agent to leave the cot where for decades the Baxters had lived.

"The townsman has a house," said he, "but we of the country have a home." Then he leaned over the pulpit-like desk at which he stood and said something that was not really in the program. "I know not what your customs are

in this Western part of America," he said, "but I trust you are standing by the old custom and creating homesteads which will be connected with the universities by well-worn paths. From such homes come the men who will solve your great problems and lead and enlighten you. In these homes are the strength and the perseverance of the people. There are established the simple and beautiful ideas that sustain the nation.

"FEEL MORE THAN WE SAY."

"We Scots feel ten times more than we say," he said, speaking of Scotch sentiment. And he related anecdotes of Jamie Soutar, who was not at all a cynic, though he appeared to be one. Last of all came the best; the Doctor of the Old School. Perhaps it is because of the fact that into the fabric of most lives are woven the sacrifices and noble deeds of some dear old doctor, maybe it was the way he read it, but when the plain, blunt Dr. MacLure laid his rough hand on Tammias Mitchell's shoulder and said:

"Tammias, ma pair fellow, if it could avail, A' tell ye A' wud lay doon this auld, worn out ruckle o' a body o' mine just tae see ye baith sittin' at the fireside," there were few dry eyes in the house. Then when the time came for Dr. MacLure to face the Reaper, and when he had bidden Drumsheugh "gude night," a voice soft and pathetic repeated this sweet prayer:

This night I lay me down to sleep,
I pray the Lord my soul to keep,
And if I die before I wake,
I pray the Lord my soul to take.

True, it was the voice of the writer. But to those in front of him it was the voice of the dying doctor, and there is no telling how long the silence would have lasted had not Ian Maclaren presently said "good night."

Books for Young Readers.

Having been requested to publish a list of books suitable for the children, books which the preachers will find it helpful to circulate among our young people, we commence a list which we shall add to from time to time:

Rogers' Travels, by E. P. Hammond, 15 cents.

Bunyan's Pilgrim's Progress, pictorial edition, 75 cents.

White Dandy, 25 cents.

Black Beauty, 25 cents.

The Methodist Itinerary, 20 cents.

From the Head Miller.

West Fork, Ark., May 22, 1899.—A. J. Whitten, head miller for the West Fork Mill Company, was a sufferer from inflammatory rheumatism and was unable to work. He began taking Hood's Sarsaparilla and was soon cured. He believes if it had not been for Hood's he would now be in bed. Many remarkable cures of this disease have been accomplished by Hood's, which is the best money can buy.

Children's Praises.

We have been asked, often, if the song book, "Children's Praises," was written in shaped notes. We answer all, that it is not.

G. & T.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JUNE 11, 1899.

Christ Risen.

JOHN XX:11-20.

Golden Text. "Now is Christ risen from the dead." (1 Cor. xv. 20.)

Topical Outline.—1. The Manifestation to Mary. (Verses 11-18) II. The Manifestation to the Disciples. (Verses 19, 20.)

Time.—Sunday, April 8, A. D. 29.

Places.—Joseph's garden and a house in Jerusalem.

And so Jewish unbelief has rejected and crucified the Messiah. It is to be noted that the same facts which failed to produce belief in these rulers, which irritated them, which stung them into measures resulting in the crime of all history, the crucifixion of the Son of God, these same facts produced faith in the minds of the disciples and in the minds of a few others who were with the Master. The difference was in the state of heart that each brought to the problem—and that is ever the difference between people who receive and people who reject Christ. The end was for the Jewish rulers a sullen reprobacy; for the disciples it was anchorage at least sufficient to hold during these two or three days of storm. The immediate future had in store abandonment that meant doom for these rulers; it had confirmation that meant salvation for the faithful.

No one of the New Testament writers pretends to give a full account of the resurrection. The account of John is fragmentary, and states the things that most impressed him. But it is plain from the story of every one of them that the last thing that any of them expected was resurrection; indeed when all that is told is duly considered their incredulity was almost inveterate—a fact for which we may well be thankful. John's account opens with the statement that Mary Magdalene—with whom went several other women—was very early at the sepulchre. These good women went there to embalm the body, as they had not had opportunity to do so before its burial. John does not speak of the others, for the narrative turns upon what Mary Magdalene saw. As she approached the sepulchre her quick perception took in the fact that the stone had been taken away from the mouth of the grave. Upon a nearer approach, she sees that the body is gone. Great was her grief. She goes at once to Peter and John with it. So intense her mind upon Him that the sight of the angels there a little later produces no special impression at the moment; she talks with them as though they had been ordinary men: "They have taken away my Lord, and I know not where they have laid him" filled all her soul. The interview with the supposed gardener was of the same touching character, till the familiar

tones of that gentle voice fell upon her ear after the old fashion, as he pronounced her name. With rapturous joy she fell at his feet to embrace them. Instantly the Lord constituted her the first preacher of the resurrection: She must go and tell the disciples that he was risen from the dead. But she must understand one or two things: He had not returned to renew old relations exactly, and therefore she must not cling to his body, for that was henceforth not the symbol of his presence among them; he had not come back from the Father, for he had not yet ascended to him, as the disciples all believed, was only now preparing to ascend, to "my" Father and "your" Father, and that should be the permanent condition of things for them all. We may well believe that Mary's feet would scarcely be conscious of the earth as she sped her way back to the disciples with this marvelous news.

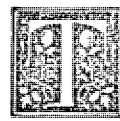
Meantime Peter and John have been to the sepulchre—they ran to it instantly upon getting the first news from Mary that the body was missing. John arrives before Peter, stops on the outside of the tomb, stoops down and looks in, sees the linen clothes, and the napkin that had been about his head, and, as Peter rushes up and right on into the tomb, as we might have expected him to do, John enters, after him. There were the cloths, there the napkin, rolled up and lying in a place to itself; no indications here of a hasty removal, but rather of a calm, majestic awakening. John's quick insight, the insight of love, took it in; he saw and believed. And away he and Peter went, back to the city. The appearance to Mary, of which we have just spoken immediately followed. That evening he appeared to two of the disciples on their way to Emmaus. A little later the same evening, to ten of them in the upper room. Thus did the Sun of Righteousness rise, so gently, so calmly, so gloriously for them, till the fact of his resurrection, which they were not expecting, which they were least prepared for, took its place in their consciousness as clearly, as assuredly, as any fact that they had ever known. And they were able to set it forth in such way that there is no fact in all the history of the world which is more fully attested.

The Flower Garden.

Our Sunday-schools might be called flower gardens. Look at the many lovely plants there are in the flower garden; here a rose, and there a modest little daisy, which, if carefully cultivated will, by and by, begin sending forth their fragrant odor upon the air. So it is with the plants of the Sunday-school garden. If they are carefully trained, they will, by and by, be fragrance and beauty to the world. Perhaps they will be instrumental in bringing many weary sin-sick souls into the fold of Christ. Dear young people, how earnest we ought to be in this great work, working in the vineyard of our Lord, helping to train the plants of the Sunday-school in

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purity and loveliness. Were we more careful in this work the Sabbath morn would find more young men and women, boys and girls, in the Sabbath-school, eager to learn something of Christ and Christianity. It is often the case, the most homely looking plants of the garden make the most lovely flowers. So it is with the plants of the Sunday-school. We often find rough looking plants, which, if carefully cultivated, will after awhile become the most lovely flowers in the Sunday-school garden. How careless and indifferent many of our churches have become in regard to this work. Dear Methodists, let us wake up and work diligently in the Sunday-school garden.

EMMA PINKERTON.

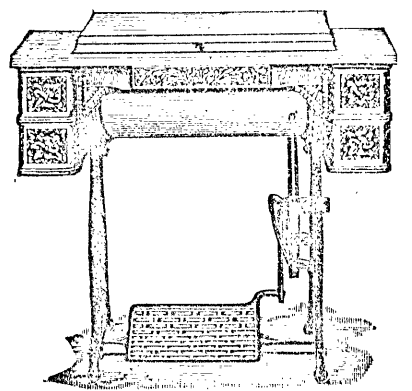
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The Bell That Sells Well.

More sales and abundant satisfaction make a pretty good criterion of success in manufacturing and the year just past shows such a record for the C. S. Bell Company, of Hillsboro, O., in the manufacture of Steel Alloy Bells. This old-established house takes pride in the many letters it receives from purchasers of the Steel Alloy Belle, praising them in the highest degree, proving that the high standard of quality set for these bells in the beginning has been more than maintained. Notwithstanding the fact that the materials of which these bells are made has nearly doubled in price the makers will continue their donation of one half of the price while the present stock lasts.

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Epworth League.

JUNE 4, 1899.

The Wheat and Tares.

MATT. XIII:24 30.

Jesus put forth many parables, illustrating the kingdom of heaven in many phases. Sometimes it is the operation of grace in the soul that is especially prefigured, as is the case in the parable of the leaven in the meal. Sometimes the results of the good man's toil, and of the faithful sowing of the seed is set forth, as in the parable of the sower. We have also prophecy of the growth of the kingdom in the parable of the grain of mustard seed.

But most of the parables relating to the kingdom set forth its outer form—the visible church—and point us forward to the perfect glory which shall follow the Judgment.

In its visible manifestation and its organized form, the kingdom of heaven is a mixed company. In the parable of the net which gathered fishes of every kind; in the parable of the wedding company, where one had not on a wedding garment, and of the ten virgins, where five were foolish, and were rejected at last, a mixed company is set before us, even in the church, among those who claim to be the children of the Lord.

The parable of the wheat and tares is the most striking of all these representations. The fenced field represents the church, separated from the world by vows, professions and rules.

The householder is the Lord of all. The field, and the servants, and the wheat are his. We stand bound to him by covenant relation.

Yet, in the field tares appear. This is a grief to faithful servants. But it is in proof that no degree of faithfulness on their part will keep the church entirely pure. Yet their very purity and devotion must make such a state of things a grief. They come before their Lord in inquiry and protest, "Did we not sow good seed in thy field? Whence then hath it tares?" The Lord explains that his field is not secure from the assaults and schemes of an enemy. There is no society on earth where evil influences will not assail men, and no professions are guarantees for purity of soul and of life. The evil one assails the church, and it can never be kept entirely pure by any fidelity of ministry.

In their grief and impatience the servants would go and root up the tares, but the Lord forbids this. "Nay, lest while ye gather up the

tares, ye root up also the wheat with them." It is not possible for man to judge perfectly the character and heart of his brother. To separate rightly between wheat and tares belongs not to him. Church discipline must be imperfect under the wisest administration, and the best qualification for the work is tenderness and patience. We shall never see the church pure until the harvest day. Yet, in cases of open sin, which make it manifest that one is quite gone from the ways of grace, it is directed in the gospel that they be cut off from the assembly of God's people.

Let us lay to heart this truth, that it is unjust to demand that the church shall be free from false professors, or to charge the fact that it is not so to the unfaithfulness of her ministers. Let us also remember that, though we may be honored members of the church, we wait the day that shall test us all when the Master himself shall gather the wheat into the garner.

Episcopal Visitation—1899.

First District, Bishop Wilson: Japan Mission Conference, East Osaka, August 24; Korean Mission, Seoul, September 16; China Mission Conference, Soochow, October 19; Western Virginia Conference, Ashland, Ky., September 6; Holston Conference, Bluefield, W. Va., October 11; Virginia Conference, Petersburg, Va., November 15; South Georgia Conference, Dublin, Ga., December 6.

Second District, Bishop Granbery: Denver Conference, Durango, Col., August 10; Western Conference, Elk City, Kan., August 17; Missouri Conference, Fayette, Mo., August 30; St. Louis Conference, Bonne Terre, Mo., September 13; Southwest Missouri Conference, Neosho, Mo., September 20.

Third District, Bishop Hargrove: West Texas Conference, San Marcos, Tex., November 1; Northwest Texas Conference, Cleburne, Tex., November 9; North Texas Conference, Honey Grove, Tex., November 22; Texas Conference, Marlin, Tex., December 6; East Texas Conference, Timpson, Tex., December 14.

Fourth District, Bishop Duncan: Montana Conference, Boulder, Mont., August 29; East Columbia Conference, Heppner, Ore., September 7; Columbia Conference, Myrtle Creek, Ore., September 21; Los Angeles Conference, Redlands, Cal., October 12; Pacific Conference, Oakland, Cal., October 26.

Fifth District, Bishop Galloway: Tennessee Conference, Columbia, Tenn., October 18; Arkansas Conference, Springdale, Ark., November 15; Little Rock Conference, Fordyce, Ark., November 22; White River Conference, Searcy, Ark., November 29; Louisiana Conference, Monroe, La., December 6.

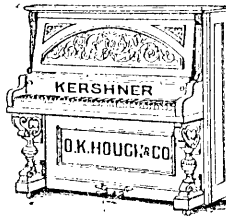
Sixth District, Bishop Hendrix: Brazil Mission Conference, Petropolis, Brazil, July 27; North Georgia Conference, Lagrange, Ga., November 29; North Carolina Conference, Washington, N. C., December 6.

Seventh District, Bishop Key: Kentucky Conference, Carlisle, Ky., August 30; Louisville Conference, Glasgow, Ky., September 6; Indian Mission Conference, S. McAlister, I. T., November 1; W. North Carolina Conference, Concord, N. C., November 22; South Carolina Conference, Orangeburg, S. C., December 6.

Eighth District, Bishop Fitzgerald: Illinois Conference, Clay City, Ill., September 13; Memphis Conference, Brownsville, Tenn., November 15; Mississippi Conference, Vicksburg, Miss., December 13.

Ninth District, Bishop Candler: North Alabama Conference, Birmingham, Ala., November 22; North Mississippi Conference, Greenwood, Miss., November 29; Alabama Conference, Mobile, Ala., December 6; Florida Conference, Monticello, Fla., December 13; Baltimore Conference, Washington, D. C., April 4.

Tenth District, Bishop Morrison: New Mexico Conference, Albuquerque, N. M., September 28; Northwest Mexican Mission Conference, Durango, Tex., October 11; Central Mexico Mission Conference, City of Mexico, October 26; Mexican Border Mission Conference, Laredo, Tex., November 2; German Mission Conference, Grassville, Tex., November 9.



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

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

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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.

FOURTH & LOUISIANA STS.
LITTLE ROCK, ARK.

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

ARKANSAS METHODIST

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

WEDNESDAY, MAY 31, 1899.

Do not fail to read, with care, the address of our Bishops, published in this issue of the METHODIST.

He who imagines that he has gotten a better Christian experience without getting a better Christian character is mistaken.

The Gazette's editorial on education and crime should be commended. He says the Sunday-school, the pulpit and the Bible must elevate the criminal, etc.

The Arkansas Woman's College, Rev. E. M. Pipkin, president, has just closed a successful session. The commencement sermon was preached to the young ladies by Rev. W. E. Thompson, at First Church, last Sunday.

The Southern Christian Advocate says that the latest fraud practiced on the negroes is a scheme to have all the ex-slaves enroll, paying 25 cents, with the promise of getting pensions from the government, and that about 600,000 have enrolled.

The reports of revivals are coming in from many quarters. They indicate that the preachers are waiting no set time. The desire for better things in the church is participated by preachers and people. We trust that every one of our churches in the State will feel the influence of a rising tide this year.

All the preachers of our church in Arkansas, understand that in helping the METHODIST they help themselves and the church under their care. Will you, then, brethren, bring up each a good collection for the paper to the district conferences. You may expect some one there to represent your church paper.

What right, morally or legally, has the Governor of Arkansas to send the penitentiary convicts into other States, by pardoning them on condition that they leave Arkansas? We do not desire the criminals of other States sent into Arkansas. Why then should not Arkansas set the example of just and fair government to her sister States?

The Woman's Home Mission Society of the White River Conference will be held at Paragould, June 9-11. This is an important meeting, and its success greatly depends upon the pastors. They will need to give the matter prompt

attention and do all they can to secure from each society a good delegation. Our work is connective. The true Christian spirit neglects nothing which may be done for the Master's cause. In helping one interest of the church we help all.

Our Relation to the Philippines.

Again the reports of Gen. Otis and the War Department would lead us to hope that the war with the Tagals is virtually ended. It is to be devoutly wished that the hope may be realized. We have dealt severely with these people. Aguinaldo has proven a cunning leader. He may be an ambitious and selfish schemer rather than a true patriot; but we put strong temptations in the way of the people to follow him. They had no guarantees, or plans of government offered them by us. They were expected to submit, unconditionally, and in full confidence of finding us benefactors. Their experience with Spain had taught them to think of a foreign master only as an oppressor. The hope of independence had been kindled, and they had a fair hope of achieving it before Spain became involved in the American war. To surrender their hopes and consent to be turned over like chattels to the United States, as the spoil of war, was hardly to be thought of, while a particle of pride remained. While they fought Spain we honored them as patriots. When they fought us for freedom we treated them as rebels, although they had not thrown off any government of ours.

Every American believes that it is in the power of this government to do for the Filipinos far better than they can do for themselves. Every true patriot has faith in this government that its intentions and aims are to benefit this "new found people." The long continuance of war against a people, who, however deluded, fight for freedom and the right of self-government, will not be supported by our people. All will rejoice if the conflict is at end, nor will any feel that those who fought against our authority are the less worthy of our Christian sympathy and care.

But we shall be compelled to re-inforce our army in the Philippines. One difficulty has been in not being able to garrison the country from which the enemy has been driven. Strong garrisons must be established. In view of the policy to which the government is committed, it would be criminal to tempt the natives to revolt by the weakness of our position. This war must be fought but once, and

having made her power secure the United States must give to the Philippine Islands a government which shall develop for the inhabitants a beneficent home rule.

There is a great work for Christian missionaries in this field. Old conditions must be changed by the slow processes of moral elevation, rather than by any sudden revolution of government. That very freedom of conscience of which we boast will leave the Philippines a Catholic country for generations to come. If we desire to make our subjects—shall we now say subjects or citizens—equal in privileges with the people of our Territories within our former national domain, a process of assimilation is first necessary, and the work is for generations.

At Searcy.

The Editor of this paper went up to Searcy on Saturday last to attend the services of the commencement Sunday. Lodging had been provided for us in the home of Brother John Yarnell.

Sunday was a beautiful day. On account of the smallness of our church building, and the number of visitors expected, services had been appointed for the other churches of the city. But we had a crowded house. The intelligent, sympathetic audience was an inspiration to the preacher.

A large congregation came out in the evening to hear the sermon of Rev. J. A. Anderson on Missions, notwithstanding the threatening rain. The sermon was able, and listened to with deep interest.

We went out to see the foundation of the new college building. It is considerably larger than that of the old. Seven hundred square yards of stone are necessary for it. It will be completed, ready for the contractor by the first day of June. Considerable material is on the ground for the building, and the work will go forward rapidly.

The first work to be attended to in our Century Educational movement is the raising of sufficient money to complete and furnish Galloway College. That is a present necessity. The contracts are let and the work must be carried through without delay. Twenty-five thousand dollars must be raised, besides the \$15,000 subscribed at Searcy.

The Galloway girls are bright and beautiful in their white dresses and straw hats. They have enjoyed excellent health, and are all enthusiastic in the hope of return next fall.

Miss Steel will spend her vacation at her home in Pulaski, Tenn. We go to press too early to report

graduating exercises. There are high expectations in regard to the address to be delivered to the graduating class by Rev. W. E. Thompson, of this city, on Wednesday.

St. Louis Notes.

There have been two notable Methodist convocations in St. Louis lately. On Monday, May 15, Northern and Southern Methodist preachers and their spouses met in St. John's Southern Church. They had the dining tables so arranged as to form the letter "H," and the letter was said to stand for "Harmony." That was a very pretty idea, and harmonious was the meeting.

On Thursday and Friday, following, the St. Louis District Conference of the Church South was held in First Church, and the conference and visitors were feasted by ladies of the church at noon in an enjoyable dinner in the Sunday-school room. There was perfect harmony there. All said the dinner was excellent.

A surprised individual in the conference room was the presiding elder, J. W. Lee, when it dawned upon him that one of his pastors did not belong to the church, yet had performed the wonderful exploit of expelling five members from a church where he was playing pastor, the presiding elder sitting by and witnessing the scene, and not discovering the irregularity till the prosecutor in the case announced in conference that his pastor who had exercised the expelling power is not a Methodist, and then the supposed pastor and expeller was called on and confirmed what had been said, by saying: "No, I am not a member of the Methodist Episcopal Church, South, or any other church."

The singular position of the man referred to above came about in this way. He had been a member and local preacher in our church and a pastoral supply of a small temple. But late in March he resigned his pastorate, surrendered his license and withdrew from the church. A few days later the presiding elder re-instated him in the pastorate, but forgot to take him into the church, and couldn't have done it, if he had thought about it. The next thing the P. E. did was to obey a summons from the unsanctified pastor and witness the "turning out" of five promising young members. Now it has leaked out that the notification was a conspiracy against the presiding elder to get his personal presence, and thus secure his recognition of what the conspirators knew to be illegal.

Another strange thing developed in the conference. It was the fact that twenty-six Methodists have double Methodist existences. That is to say, they were alleged to belong to two churches—Tyler Place, where the good natured pastor, A. E. Nelson, was an outsider, and in Centenary Church, where pastor J. H. Young received them into church communion without certificate of membership.

And now the Methodist wise ones are wondering where the twenty-six really belong, and how long, with that sort of doubling operations, it would take to make up the deficiencies of the last year.

The presiding elder got even with the prosecutor of "Tyler Place" for the church trial trick played on him, by threatening to send him to the calaboose—no, not quite that, but he said to him, "If you don't sit down I will call in the police to take you out."

An indignant old local preacher declared that in an experience of more than fifty years he never knew a presiding officer to threaten to call in the police before. Then the P. E. said "Beg pardon." Lay Delegates were elected to the annual conference with instructions to vote for delegates for a "called General Conference", to turn Barbee and Smith out of the Publishing House. That plan is commended for adoption everywhere. The preachers in the annual conferences are expected to do likewise. When that expected "called General Conference" shall convene it will be a letter "H" in itself—all harmony. I fancy I can see them shake hands and clap hands and hear them say "Hallelujah. Turn the rascals out". "Bless the Lord, let the honest ones in", "Glory!" "Selah."

Notices.

The Committee and Candidates for License to Preach, and for Admission to Trial into the White River Conference will please meet me in the Methodist Church at Argenta, Ark., on Wednesday, June 14, at 4 p. m.

S. L. COCHRAN, Pres.

To the Members of the W. F. M. S., Little Rock Conference: Dear Co-workers:—Secure certificates when you purchase your tickets for the annual meeting at Monticello, stating you have paid full fare one way. This will enable you to get a rate of one-third fare back home. Don't fail to do this. Our reduced rates are secured on condition that we have fifty delegates or visitors in attendance. Looking for a great time at our annual meeting, I remain

Yours most sincerely,

MRS. JAS. THOMAS, Cor. Sec.

Morrilton District Conference, at Springfield, July 12-16:—Preachers, please send the names of all expecting to attend from your charge; also, any one intending to bring with them any one not a member of the district conference should notify us at once, that homes may be provided. Brethren, after this notice you will not expect homes for those who are not members unless you notify us. Rev. W. K. Biggs will preach the opening sermon at 11 a. m. Please come praying for God to make this district conference a great spiritual uplifting to Springfield and this circuit. A. J. CULLUM, P. C.

International Epworth League Convention.—I have succeeded in arranging the official route for Arkansas Leagues to the great international convention at Indianapolis, July 20-23. The Iron Moun-

tain route to St. Louis, Vandalia to Indianapolis. We leave Union Depot on Cannon Ball, July 19, and arrive in Indianapolis at 2 p. m., July 20. We will have a well organized party and will look after any and all who may wish to attend. The Iron Mountain will sell one fare round trip tickets from any point on its system, good to return till Aug. 20. For further information, address Miss Lula Hale, Sec., Little Rock, or the writer, JAS. THOMAS, State Pres.

Batesville District: Committees on Examination: For License to Preach, W. F. Walker, J. L. Porter, T. J. Taylor. Admission on Trial, R. A. Holloway, W. F. Wayman, W. E. Hall. Deacon's Orders, F. R. Noe, F. M. Smith, Jas. S. Best. Elder's Orders, J. S. Brooke, S. W. Register, W. H. Oyler. It is expected that these committees and those who are to come before them will meet at the church, Alderbrook, Wednesday, July 19th, 2 p. m., so all this work may be gotten off our hands before the opening Thursday morning. Opening sermon, followed by the sacrament of the Lord's Supper, Wednesday night. Prayer-meeting Thursday morning at 8 o'clock and organization at 9 o'clock. Let us all come praying for a glorious revival to attend our coming together. A. E. HOLLOWAY, P. E.

Commencement Exercises of the Speers-Langford Institute, Searcy, Ark. Saturday, June 3, 4:30 p. m., Company and Competitive Drill, for Hon. S. Brundidge Medal. 8 p. m., Declamation Contest, for J. C. Harder and Drs. Petty and Grammer Medals; 1st Class, Lieut. T. C. McRae, Jr., Capt. D. E. Tucker, Sergt. C. A. Beasley, Corporals M. Oglesby, L. E. Donahue and Private J. C. Robbins; 2nd Class, Sergt. Chas. Clark, Privates Wyatt Sanford, Carson Hall, Arthur Price, and Alonzo Storey. Music furnished by S. L. M. I. Glee Club. Sunday, 8 p. m., Baccalaureate Sermon, Rev. John L. Caldwell, D. D., Pine Bluff. Monday, 10 a. m., Oratorical Contest for Hon. J. T. Hicks Medal; Corporal A. G. Simms and Private E. M. Millen. Annual Address, Hon. Robt. M. Beattie, Memphis, Tenn. Awarding of Diplomas, prizes and distinctions. Music by S. L. M. I. Mandolin and Guitar Club.

The Ft. Smith District League Convention will convene at Charleston, June 27, at 8 p. m. 8 p. m., Opening sermon, by P. C. Fletcher. June 28, 9 a. m., Devotional exercises, W. H. Dyer. 9:15, Address of District League President. 9:30, Appointment of committees. 9:45, Reports from the Leagues. 10:15, A Work for the Young, Miss May Dyer. 10:30, How to Organize a League, Delegate Ft. Smith First Church. 11, The Help of the League to the Church, O. R. Galloway. 11:15, The League in Missions, J. H. O'Bryant. 2 p. m., Devotional exercises, Eugene Woodruff. 2:15, How to Develop Workers, Delegate from Greenwood. 2:45, The Devotional Department, Van Buren City Mission. 3:15, The Literary Department, Lavaca Delegate. 3:45, Charity and Help De-

partment; Central Church, Fort Smith. 4, How we May Help the Needy, Mrs. J. R. Frazier. 4:15, Reports of committees. 8, Closing sermon, J. B. Stevenson.

J. J. GALLOWAY, D. L. Pres.

Arkansas Methodist Calendar.

June 1-4, W. F. M. Society of Arkansas Conference, Ozark.

June 1-7, Arkadelphia Methodist College Commencement.

June 7-11, W. F. M. Society of Little Rock Conference, Monticello.

June 7-11, Searcy District Epworth League and Sunday-school Conference, Beebe.

June 9-11, Woman's Home Mission Society for White River Conference.

June 11-14, Hendrix College Commencement.

June 15-18, Searcy District Conference, Argenta.

June 29, Fort Smith District Conference—Charleston.

July 5, Monticello District Conference, Wilmar.

July 5-9, Fayetteville District Conference, Prairie Grove.

July 6-9, Hot Springs District Conference, Mena.

July 11, Newport District Conference, Powhatan.

July 12, Morrilton District Conference, Springfield.

July 12, Jonesboro District Conference at North Jonesboro.

July 12-15, Camden District Conference, Buckner.

July 19, Batesville District Conference, Alderbrook.

July 25, Helena District Conference, Wynne.

When in Little Rock, you can find a good and pleasant boarding house at 206 Spring street (the old Tucker place), Mrs. E. Audigier, proprietress.

Personal.

Queen Victoria was 80 years old on the 24th inst.

Dr. R. N. Sled, of the Virginia Conference, died at Atlanta, Ga., 22d inst.

Dr. Andrew Hunter has been at home for a week past, and is in excellent health.

Revs. James Thomas and W. E. Thompson, went up to the Galloway commencement on Tuesday.

Rev. Jas. A. Anderson preached a missionary sermon to the students of Galloway College last Sunday.

The Arkansas School Journal comes to us for May, much improved in mechanical appearance and editorial value.

Rev. J. P. Lowery, our local preacher, came home last week after holding a number of good meetings in Kentucky.

Dr. J. W. Lee, of St. Louis, preached the commencement sermon for the Southwestern University, Georgetown, Tex., May 28.

Rev. W. D. Bostwick, a local preacher from the Arkadelphia District, called yesterday. Bro. Bostwick will make his home in the city.

Rev. A. H. Ferguson, of Texas, called Friday. He was accompanied by his

Constipation

Headache, biliousness, heartburn, indigestion, and all liver ills are cured by

Hood's Pills

Sold by all druggists. 25 cents.

sister, Mrs. Trotter, of Jacksonville, whom he is visiting.

The Search Light, the State temperance paper, published at Jonesboro, grows stronger and brighter every issue. May it have abundant success.

Rev. Franklin Moore called Tuesday, on his way home from visiting his father in Faulkner county. His father was quite sick, but better when he left him.

Bro. J. W. Rhodes, of Golden Lake, was a pleasant caller Saturday. He was on his way to Galloway College commencement. Dr. Dunavant called with him.

We extend sympathy to our friends, Judge R. H. Powell and family, of Batesville, Ark., because of the drowning of their son and brother, Guy Powell, which occurred in White river last week.

A note from Geo. W. Logan, Holly Springs, Ark., says: "Our little town was thrown into a state of excitement over the sudden death of Rev. James Henry. Bro. Henry was a local preacher on this circuit, also county examiner. A promising young man has fallen, but thank God he was ready. He died at 7 o'clock a. m., May 27."

J. R. Cason, Jr., son of Rev. J. R. Cason, has been elected General Secretary of the Y. M. C. A. at Pine Bluff. The young man went into the work last year as janitor, and is now secretary, which shows what a boy can do when he has the will.

Rev. C. Pope, President of Arkadelphia Methodist College, expects to take regular work in the Little Rock Conference this fall. Rev. Geo. C. Jones will resume the presidency of the college. There are no better school men than Bro. Jones.

We called to see Father Dannelly when at Searcy. He has not been able to attend church for a year. But he can sit on his porch and look out at the beautiful works of God, and is often cheered by the visits of Christian friends, which he always greatly appreciates.

Rev. J. L. Pierco, D. D., will preach the commencement sermon for Arkadelphia Methodist College, June 4, at 11 a. m., and Rev. D. F. C. Timmons, of East Texas Conference, will preach to the College Epworth League and Missionary Society, Sunday, 4th, at 8:15 p. m.

Mr. and Mrs. M. G. Merritt, of Summerville, Ga., announce the marriage of their daughter, Hattie, to Professor J. J. Flanders, on June 21st. Miss Merritt is one of Summerville's most accomplished and attractive young ladies. Professor Flanders is a son of Rev. W. J. Flanders, of the South Georgia Conference, a graduate of Emory College; was two years principal of Summerville High School, which position he resigned to accept a professorship in Hendrix College at Conway, Arkansas.

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.

Christian Life.

A Cheerful Spirit.

W. T. WHALEY.

At midnight, cheerful singer, singing?
To hope and that frail bough still clinging?
Facing the storm that threatens thee harm,
Into the night devoid of light,
Thy song, sweet bird, I hear thee flinging.
Canst thou trust through this wild night's storm-
ing,
And sing as though 'twere sure-bright morning?
Does not the rain that beats my pane
Chill thee with cold and fright thy soul?
Or is this song thy means of warning?

I know with whom thy heart is pleading,
I know where thy bird notes are speeding;
'Tis God you trust, and ever must,
For Satan's art ne'er touched thy heart.
So, e'en through storms you trust God's leading.

Trust on, sweet bird, while man's resenting.
Sing on, sweet bird, while man's repenting.
We oft repine and fret and whine
When we should sing and trust our King
Who knows full well where we are tenting.

So thou, by thus in song persisting,
And thus thy night and storm resisting,
Wouldst plead with men to face the din
Of war and doubt that storm about
And learn from thee to sing by list'ning.
Benton, Ark.

On Enlarging the Soul.

Strong and deep in the human soul is the desire for grand and elevating thought. This longing indicates a true want, for it is thus that the soul is enlarged, and enlargement, next to salvation, is the supreme need. We are born that we may grow. This is true of the spirit as well as of the body. The soul becomes great by the contemplation of the great. Let thought be engaged on little things, and its growth is stunted. The larger its conceptions, the grander is the stature of the true man, the immortal spirit within.

Christianity meets this as it does every spiritual need. One of its excellences is, that it brings before the believer the sublimest thoughts that ever entered the human mind. It reveals Christ the Lord. No other theme presents such an enlarging subject for contemplation. Conceptions of the vast in nature are elevating. We have stood by the Alpine range of the Swiss Oberland, and looked at the mighty, snow-stoled mountains as their vastness grew in the mind. Or on the deck of a vessel have sought that the incessant wave march of the unfathomable sea might broaden and deepen our intellect. Or at night have listened to the voiceless music of the stars, bringing ideas larger than our words could shape. And in each such exercise have felt a growth in soul stature. If meditation on creation is so good, much more ennobling is a thought of the Creator. There we see infinity in all directions, in time and space, in power and wisdom. No thought of him can be adequate; but none, however imperfect, can pass through the human mind without leaving a benediction behind. It is in Christ, by whom all things were made, that we see God. Apart from him there may be some philosophic conception of a Great First Cause; but how far true, or even satisfactory, no mortal knoweth. But in our Lord we have God as he wishes us to think

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.

of himself. He is the brightness of the Father's glory, the express image of his person.

Character is greater than being. No elevating influence has more power than that of intercourse with a great and good man. We are wiser for listening to his words, and better for touching the hem of his garment. Men have lived, men are living now, of such moral force, that an hour's converse sometimes gives a new color to the whole future of him who has had the boon. There is a flawless perfection in the moral character of Christ that to meditate upon is an inspiration. No registered resolution, no energetic self-denying action, has such a power to remold character and strengthen holiness as a calm contemplation of the moral excellence of the Savior of mankind.

The resources for meditation found in Christ are boundless, and each is enlarging. The highest beauty is his, for moral beauty is higher than material; it is the highest of all, and in this sense he is the chief among ten thousand, the altogether lovely. It is a secret of human happiness to allow our imagination to be filled with the thought of happy things, happy beings, happy scenes. Jesus Christ is the happiest of all beings. His joy is infinite and eternal. "If ye loved me," he once said, "ye would rejoice because I said I go to my Father." That is to say, the glorified joy of our Lord is, when contemplated by the believer, a perennial rejoicing that can transcend the greatest grief. Inconceivably great are the stores of blessing pro-

vided by his grace. We think of the innumerable company of souls whom he has rescued, of his eternal and immutable choice, of the suffering to which he stooped for their salvation, and of the everlasting glory he is preparing for them. And as we meditate thus on the breadth, the length, the depth, and the height, we find that in every way it transcends our intellectual powers, it passes knowledge. But as the apostle suggests, in seeking to comprehend these things we are filled with the fullness of God; not only are our vessels full to the brim, but they grow in capacity. Dazzled with the splendor of Divine love we may be; but thus our sight is purged, we mount as eagles gazing on the sun, and rise higher attracted by the glory.

Nobler than power or character or beauty is love. Indeed, it is the summing up of these, the ripe fruit of which all other excellence is but the bud. An old Hebrew poet called love, Deity incandescent, or, as Coverdale translates it, "O very flame of the Lord!" It is through Christ that this glow and brightness of God is manifested to us. The love of Christ, then, is the loftiest theme that can occupy any mind, and the most ennobling.—The London Freeman.

More Worship Needed.

W. H. BLANKENSHIP.

EDITOR METHODIST: In your paper of May 10 is an editorial, headed, "Shall we give up prayer in our public worship?" I certainly endorse the sentiments and suggestions expressed.

You say it was once the custom of Methodists to bow in prayer on entering the house of God; but it is not so now, etc.

There is a patent cause for this great declension. Our prayer- and class-meetings in many churches are about dead. I can remember when every country Methodist church had a class leader, who held his meetings at least once a month, and a majority of the male members, and a good per cent of the females, would both stand up for Christ and lead in prayer.

Then the love-feast was a part of the program at our quarterly meetings. The invitation was to all solemn persons who wanted to lead a better life, and the bread and water were used as a public pledge in this sense. These meetings were blessed of God, and as the older ones related their religious experiences the Spirit of God was manifested in songs and hallelujahs.

It was in one of these old-time meetings that this scribe was first led to believe more fully in true, vital religion; and that God loved everybody—and that his people loved each other; and that without this love we cannot be truly happy in this life, or hope for a better existence in the world to come.

I think it is time for the church to wake up and go to work along this line, or substitute something better.

Mr. Editor, I like such preaching as you recommend when you say: "A sermon which does not move sentiments of worship, and

strengthen the spirit of devoutness, fails of the chief object of preaching."

STATE OF OHIO, CITY OF TOLEDO, } ss.
LEDO, LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and state aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co.,
Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Children's Day Programs.

The programs are 75 cts a hundred. Less than 100 are 15 cents per dozen. You can't buy 50 for 38 cents. Any number under 100 are 15 cents a dozen. Send cash with order.

GODBEY & THORNBURGH.

FOUNTAIN PENS

We have secured the exclusive agency, for Little Rock, for the world-renowned Parker Fountain Pens. The best made. We have on hand a full assortment, with prices from \$2 up.

We also have a good fountain pen for \$1, but not the Parker pen. Write for descriptions.

GODBEY & THORNBURGH.

EVIDENCE TO SUIT EVERYBODY.



CANCER ON THE NECK.

Morrison, Va., March 1, 1890.

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.

For the Young People.

How it Went in My Childhood.

NO. XXXIX.

In looking back over my school days another incident comes boldly into view. I will tell it to you, children.

One of my early teachers was Prof. Marsh Smith; he was a man whom we all loved; he was a model teacher, patient, kind and firm; he was a pure Christian gentleman. May I not say, he teaches poorly who does not know Jesus and cannot teach of him—but this is not my story.

During his school the mice got very numerous around our school house. They would come out in the school room and play about, very tame. Everything is funny in the school-room to boys and girls when the teacher is not looking at them, and, well, a little mouse could just nearly tickle me to death. I could imagine one of them running clear up Jim's breeches legs, or, I could see poor Jane scratching, screaming and jumping as it dashed up towards her. These things and imagination could work on me till I would, accidentally, fearfully, laugh out—then to my books, hard and long.

On one morning a little mouse got very antic, and played around till it wound up its play on top of a joint of stove pipe setting over in one corner of the school-room. Nearly every boy and girl had an eye on little mouse's moves, and the other dividing time between book and teacher. The little mouse, after it reached the top, slowly began to descend on the inside of the pipe. One of the larger boys, who had a far-reaching mind, saw some future fun in a move like that. He quietly, very quietly, for two reasons, slipped over to the pipe and pushed a broad geography under the end next to the floor, set the pipe squarely on that end—and, of course, little mouse was a prisoner. This move came near bursting wide open many little tickling boxes, but we swallowed most of our laugh and kept it on the inside, and began to meditate what we should do with our prisoner. The coming of dinner gave us boys time to hold a counsel about it, and after a careful discussion, it was decided to take our mouse, pipe, book and all, out far away from house and anything that it might hide in, and turn it loose in the presence of the whole school—that is, we would have a mouse chase. The idea took hold of the school like fire in a dry stubble. The teacher found it out in some way, and the idea was so funny that he forgot our scolding, naturally due us. The excitement ran higher and higher as the minutes slipped past till the time arrived for the chase. Now everything is ready. Two boys, strong and sure boys, are delegated to carry out the mouse and things to the place of execution. These two boys get one on each side of the pipe and carefully lift it up from the floor and gently bear it out of the house. On the outside the great procession forms,

following the lead of the two mouse-carriers. The company of forty-five or fifty scholars is carefully guarded by our kind teacher who brings up our rear—because, of course, to see that no boy gets into a fight over the mouse chase. He is accompanied by our senior boys, such as James J. Galloway, who comes along, of course, to see that we wild boys do not run over and kill our dear teacher.

The great procession slowly moves up to the selected battle ground. The mouse-carriers now are at the spot selected. They stop. One takes hold of the pipe, the other the geography. All is still—breathless suspense settles down over the whole company of children and teacher. Every boy has a stick, rock, tin can, or something in his hand. Now the boy removes the book. The pipe points open-mouthed, towards the ground, and—the girls fix their mouths for a customary scream, the boys draw their every weapon, and the teacher and seniors, too, but no mouse hits the ground. A little knocking and a big peeping inside the pipe reveals the fact that no mouse is in there, and he hasn't been for some time. The teacher and seniors are called by very urgent calls, to hasten back to the house. They leave their clubs on the executive ground. We were not whipped—by the teacher. We boys liked to have died a laughing at, we didn't know just exactly what, 'less it was at the other boy a laughing so, or at the mouse that didn't drop out, or because we didn't have anything else in particular to do.

In my imagination I can just see mouse, as we entered the school-room at "books," poking his little head out at a hole in the southwest corner of our school-room, and smiling a little smile at us and saying, in a laughing little squeaky voice, "Children, be sure, in life, that you do not go to trouble or worry about nothing; get a thing and master it; be sure you have a poor little mouse before you take it out to kill it."

FRED A. LARK.

Van Buren, Ark.

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MOST VIOLENT CASES HAVE APPEARED AT FIRST AS MERE PIMPLES.

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



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

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

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

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

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

Send 15 cents for Sample.

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ARKANSAS METHODIST,

LITTLE ROCK, - ARK.

Contributed.

Note From Texas.

F. M. WINBURNE.

The death of my old-time friend and comrade in the "Lost Cause"—Judge Bob Dedman—is indeed to me a personal bereavement. While he was ten or twelve years my senior, yet, having known him from my early boyhood, we were intimate friends. In '61 we both enlisted as Confederate soldiers and served side by side four long, bloody years. He was then in the strength of manhood. I was a heedless boy. After the death of Capt. Holmes, Judge Dedman became the captain of old Co. A. Col. Earle was promoted to colonel of 3rd Ark. Cavalry and my brother George was elected captain of Earle's Co. G., same regiment. I have passed through many hard fought battles with Judge Dedman. He never showed the white feather. Our greatest admiration then for "Bob" was as a soldier, not as a Christian. Yet, withal, he always had a reverence for God and divine things. While I've been with him in many hard battles in carnal warfare, I have often sat with him on the ground in camp and heard the word preached by faithful men of God.

When the surrender came and Gen. Wheeler issued his farewell address, Bob wept like a child. To me it's a great comfort to know that, though rather late in life, perhaps, he became a soldier of Jesus Christ and a member of the church. And as I lay this flower on the new-made grave of my old friend, I would offer a word of condolence to his deeply bereaved wife and children, and commend them to the grace of God and the consolations of his blessed gospel. And now, old friend, adieu for the present, but I trust not forever; I trust ere long to meet you on the sun-lit hills of eternal glory.

Our One Great Need.

I have read much of the varied sentiment expressed by leading men through the papers, and considered the bearing of each and trend of all. I am a helpless superrannate and can do nothing else, and therefore I give "Mine opinion." We need one thing: Humble prayer.

Our ministry needs it more than our laity. Humility in petition: until he shall feel, and that keenly, that all his powers of every sort are of God, and belong to him now and in such a sense that if they are not absolutely submitted for his glory he will not honor them—that brain and culture, eloquence and logic, position and character will prove worthless; yes, worse than useless, if He does not take and use them.

As I see it, our best equipped preachers need it most. Most all young preachers use humble prayer in the successful part of their ministry while they are learning how to preach. But the equipped and polished man in the station knows how already. He can preach a fine sermon seemingly without prayer

of any sort, and then dismiss the audience without a prayer to follow, it and have large congregations to preach to all the time. Now I hold that this is the man who needs humble prayer more than any man among us. The stations are centers of influence. They are filled by our strong men who are supposed to be up-to-date examples for their less favored and younger brethren. Let these men seem only to want an opportunity to display personal ability in the pulpit, and bend everything low to clear the way for a sermon so clear and strong that it is supposed to need no prayer after it, and it is wonderful what an effect it has on young preachers.

But let the strong man show by every part of his conduct, and by the expression of his countenance that he realizes that he is an ambassador of God and is sent of him, and that no man or woman guilty of sin can be saved from hell but by divine power, and that the blood of his hearers will be required at the watchman's hand if he perform not his duty—let him live in humble prayer, and his people will worship, his younger brethren will catch his spirit, and every part shall be made strong in the Lord of hosts. Amen.

FRANK RITTER.

Quarterly Meetings.

HOT SPRINGS DISTRICT, third round, James M. Hawley, P. E.

June—Central avenue (morning), Malvern Hill (night), 4; Amity circuit at Cedar Bluff, 17-18; New Liberty circuit at Winton's Chapel, 24-25.

July—Hot Springs circuit, 1-2; South Hot Springs (night), 2; Mena, 8-9; Hatton circuit at Johnson Chapel, 10, 11; Oma circuit, 15-16; Cherry Hill circuit at Holly Springs, 29-30.

August—Dallas circuit at Lone Gap, 5-6; Mt. Ida circuit at Black Rock, 12, 13; Saline circuit, 19-20.

The District Conference will be held at Mena, July 6-9. Opening sermon on evening of July 5 by Rev. A. M. Robertson.

NEWPORT DISTRICT, third round, J. I. Maynard, P. E.

June—Warm Springs circuit, 24-25.

July—Portia circuit, 1-2; Powhatan and Portia, 2-3; Black Rock and Imboden, 8-9; Alicia circuit, 15-16; Smithville circuit, 22-23; Tuckerman circuit, 25; Knoble circuit, 26; Reyno circuit, 28; Mammoth Springs station, 29-30.

August—Walnut Hill circuit, 1; Pocatontas circuit, 5-6; Siloam circuit, 8; Walnut Ridge and Corning, 10; Gainesville circuit, 12-13; Oil Trough circuit, 19-20; Jacksonport circuit, 26-27; Newport station, 27-28.

ARKADELPHIA DISTRICT, third round, Thos. H. Ware, P. E.

June—Benton station, 26.

July—Bryant circuit, 1-2; Malvern station, 5; Alexander circuit, 8-9; Dalar circuit, 15-16; Social Hill, 22-23; Lono circuit, 29-30.

August—Gurdon circuit, 1-2; Princeton circuit, 5-6; Holly Springs circuit, 12-13; Clark circuit, 19-20; Okolona circuit, 20-21; Murfreesboro circuit, 26-27; Arkadelphia station, 30.

District Conference will convene in Benton, Wednesday, June 21, 8:30 a.m. Opening sermon June 20, 8:30 p.m., by Rev. B. A. Few.

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

June—Valley Springs circuit at Western Grove, 17-18; Load Hill circuit at Profom, 24-25.

July—Harrison circuit at Liberty, 1-2; Carrollton circuit at Sycamore, 8-9; Green Forest circuit at Pinoy, 15, 16; Berryville circuit at Pleasant Ridge, 22-23; Eureka Springs station, Pine Street Church, 23-24; War Eagle mission at Mountain View, 25-26; Yellville

circuit at Cedar Grove, 29-30; Yellville station, 30-31.

August—Leslie circuit at McGuire's chapel, 5-6; Lone Rock mission at Big Flat, 12-13; Mountain Home circuit, 19, 20; Mountain Home station, 20-21; Hackler Grove mission, 26-27; Harrison station at First Church, 24.

September—Kingston circuit, 2-3.

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Temperance Drink.

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Efficient teachers desiring information should write for circulars.

32,000.

Another 5,000 issue of Mrs. Thornburgh'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.

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They Like Them.

A few weeks ago our Sunday-school at Searcy ordered five dozen of Mrs. Thornburgh's Catechisms, and today they make another order for the same number. This is especially complimentary, coming from so intelligent a school as that at Searcy. These catechisms are pronounced the best by those who are the best judges.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 2nd day of May, A.D. 1899, in a certain cause (No. 6101), then pending therein between Belle E. Gear, complainant, and Marie Gear, Clara Gear, Loraine Gear, Lucile Gear, Julia Gear, Marion Gear, Alberta Gear, Imogene Gear and Frank Gear, defendants, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the East door or entrance of the Pulaski County Court House, in which said Court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on Wednesday, the 21st day of June, A.D. 1899, the following described real estate, to-wit: Lots one (1), two (2), three (3), four (4), five (5), six (6), seven (7), and eight (8), in block six (6), of T. B. Martin's addition to the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months the purchaser being required to execute bond with approved security, bearing interest at the rate of 6 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 31st day of May, A.D. 1899.

CHAS. M. CONNOR,
Commissioner in Chancery.

Carmichael & Sewell, Solicitors for plaintiff.

No mortgage or other lien on the premises.

A Prominent Business Man of Paragould, Ark., Makes a Statement.



M. G. NEWSOM.

I was a victim of cancer, but about a year ago I saw advertised some wonderful cures accomplished by the Oil Cure. I began to enquire of my friends about the cure, and was advised to take the treatment, as they themselves knew of some remarkable cures that had been made by the Oil Cure.

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

M. G. Newsom, Paragould, Ark.

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

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Missions.

Letter From Havana

REV. GEO. N. M'DONALD.

Dear Dr. Godbey:—I am glad to report that our work in Havana is constantly enlarging. At the beginning of the year, Bro. Barredo's congregation was meeting in a private house. Then for about a month services were held in the hall of a patriotic society. Since then the little church has had its own hired house on Neptuno street—one of the most important thoroughfares of the city. Even here the seating capacity has been taxed more than once, and it is desirable to secure even larger quarters.

Week before last Bro. Barredo carried on a protracted meeting, which was honored of God and blessed to the church. One young woman whose eyes were opened and whose heart was touched, tore from her neck a scapulary she had been wearing, and ground it under her heel. A lawyer, who attended regularly, was under deep conviction, but, like the rich young ruler, went away sorrowing because he would not pay the price.

Last week Bro. Barredo visited a sick man in one of the suburbs, and finally had the great joy of seeing him and his entire family of seven converted. The man has since passed away, after having given good evidence of saving faith and a lively hope.

Our school in Jesus del Monte, a suburb of Havana, now has 105 pupils enrolled. Most of these are members of the Sunday-school. It would do you good to hear them sing our sweet Sunday-school songs. They learn them quickly; not merely one verse or two, but all the verses. Sunday before last I went with Bro. Barredo to the school, and found more than fifty present. After the lesson Brother Barredo married a couple and immediately following he baptized their one-year-old child. This sad state of affairs which exists in so many homes here is not because the Cubans are excessively immoral. The blame is to be fastened upon those who purported to be their spiritual guides—the Spanish clergy. The fee for marriage was beyond the reach of thousands of couples—twenty dollars being the lowest, as far as I can discover.

This week a protracted meeting is in progress at the Cuban chapel,

and we are praying for and expecting good results.

At the American chapel the work continues to grow. Last Sunday we organized an American Methodist Church with ten charter members. Since then five more have signified their intention of uniting with us—two on profession of faith. One of these, a young man, was at our service last Sunday night for the first time. At the close he came to me and told me he was a Hebrew, but that he sincerely desired to become a Christian. We have had two satisfactory interviews since then. The last time we spent two hours, Bibles in hand, studying the life of Christ in the light of Old Testament prophecy and expectation. At the conclusion he was thoroughly convinced that Christ was the Messiah. But he did not stop there. He takes Christ as his personal Savior, his great high priest. His conversion is bright and clear. He turns out to be a nephew of Dr. Edersheim, of London, who wrote Edersheim's "Life of Christ." Naturally, his uncle's belief prepared him for easily accepting the Christ.

Our Reading Room is an unqualified success. We now have fifty-three different dailies, weeklies, and monthlies on our files and tables. It is the only thing of its kind in the city and is well patronized. The work grows visibly every day. Pray for us.

Kindness and Sympathy in a Strange Land.

Rev. W. E. Sewell, our missionary in Cienfuegos, Cuba, writes of the illness of his wife and baby, and of the great kindness that has been shown them. We quote his letter of recent date:

"Mrs. Sewell has been sick seven days with malarial fever of rather a bad type. But we have had an excellent physician who has fought the fever with a vigor I never witnessed before. The city is full of this kind of fever. Wife and baby have both had it. Most of the cases recover. Mrs. Sewell is now clear of fever and has been for three or four hours.

We have not, in the least, lacked for attention and sympathy. Cuban families, whose children I have been teaching, have rendered the most liberal assistance. One neighbor (Dr. Vila) said: 'While your wife is sick, you come to my house for your meals.' Another said, in broken English, 'Me help



"Seven days

of wash-day"—so somebody has called house-cleaning—seven days of rasping hard work. This person didn't know anything about Pearlline.

House-cleaning with Pearlline doesn't mean the usual hard work.

Neither does washday. And what would ordinarily take seven days ought to be done in three.

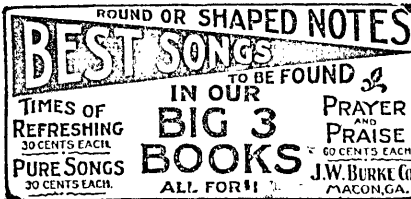
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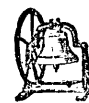
you.' The wife of the latter has been at the bedside four or five days and seems to know exactly how to deal with fevers. She and her husband, besides furnishing milk for wife and baby, have sent a servant every day for such work as needed to be done about the house. Others have offered their services and express their sympathies.

God has thus extended unto us in a strange land a kindness of which we are unworthy, except through his Son, in whose name we came and in whose name we hope to return spiritual blessings, or, rather, be the humble instrument in guiding them to those blessings already provided.

As yet there seems but little we can do but to pray. This we are doing, and in answer to prayer we believe God is giving us friends and opening the way for their being led to Christ."

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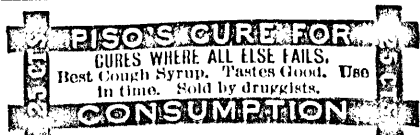
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TRADE-MARK.

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.

PARKER: Abner Egbert, son of Stanfield and Mattie Parker, was born Feb. 23, 1899, and died April 7, aged six weeks and one day. Little Abner was a strong healthy child up to the time of his sickness which resulted in his death. Being their first child, the parents and grandparents looked upon it with great love and tenderness, and it was the pet of all the relations. But God, who makes no mistakes, has taken it to the bright world above. May this sad dispensation bring the father and mother and all the relations closer to God, and when done with the things of time, may all of them meet dear little Abner in the happy land of the soul.

A. M. ROBERTSON.

Hot Springs, Ark.

FREEMAN: Hazel, the little daughter of J. H. and Amanda Freeman, was born June 8, 1896, and died April 4, 1899. Hazel was a very healthy child up to the time of her last illness. On the morning of April 4, she was playing in the yard with her little brother, and was taken suddenly with something like congestion of the brain and died at ten o'clock the following night. She was an affectionate child. Being the youngest of two children, she was the pet of the household; never seeming to forget her evening prayers, asking the Lord's blessings upon her and little brother, father and mother. But she is gone from a world of trouble to one of joy and gladness. May the blessings of our dear heavenly Father be upon the bereaved parents and brother, and may they all meet little Hazel in that bright happy land.

A. M. ROBERTSON.

Hot Springs, Ark.

MONTGOMERY: Mrs. Frances Elizabeth Monts (nee Riley) was born November 12, 1833; died at the home of her daughter, Mrs. Victoria Beel, near Frost, Tex., December 8, 1898; professed religion and joined the M. E. Church, South, at the age of 12 years. She was a regular attendant at church when she was able, and very often went when she was not able to attend. She was a great sufferer for more than a year before she died, but she never murmured. She leaves five children, four girls and one boy, to mourn their loss, but why should we grieve when we know our mother is in heaven. But, oh, how hard it is to give up our mother, but alas, she is gone, never more to see her smiling face and hear her sweet voice again. The vacant chair brings sadness to our hearts, but we are all members of the church and on our way to heaven. We shall meet her there. May God bless our bereaved homes. Her daughter,

JOHN POSEY.

HENRY: Bro. Reese H. Henry, son of Rev. John Henry, one of the first settlers of Southwest Arkansas, was born in Hempstead county, Ark., Sept. 1, 1827, and died at his home in the northern part of Howard county, Ark., September 30, 1898, being 72 years old. His early life he became religious and joined the M. E. Church, South; but shortly after he separated from the church and remained out for some time, but long, through the abundant mercy of God, he returned to the fold and there remained until the close of life. In the assembly of God's people I have seen his face and heard his voice giving testimony to the gracious indwelling of the Holy Spirit. The Lord was with him to his death another member of the large family of the Rev. John Henry, the pioneer Methodist preacher of Arkansas, has found rest with the loved and saved who have gone before. Bro. Henry was first married to Mary J. Coran, in Sevier county, Ark., September, 1849, to whom were born six children. His wife died in 1862, and he

was married the second time to Miss Helen French, in 1864. To this marriage were born seven children. The mother and a number of the children still live to mourn the departure of the one who taught them the way of life. At his home, where this writer used to find rest and protection, a chair is left vacant, a place is unfilled, but remember sad ones, that the hand divine will guide you to the home of the just. His remains were laid to rest in the family burying ground, on Holly Creek, ten miles north of Center Point, Ark.

A. D. JENKINS.

Lockesburg, Ark.

MONROW: Robert S. Monrow was born in Georgia, August 26, 1844; died December 23, 1898; was converted and joined the M. E. Church, South, when but a small boy. Bro. Monrow has lived in Tennessee and Arkansas, where he has many friends and some relatives, whose hearts will be sad when they read this, but I wish to say for their comfort, that I have been his pastor these two years, and in all the eleven years of my ministry I have never met a more loyal Methodist and consecrated Christian than was Bro. Monrow. He was always at his post. If you went to the church a rainy day, a cold day, or a hot day, Bro. Monrow was there, full of the spirit, and ready to help in anyway to push on the cause that he loved so well. Oh! that all our members were thus consecrated. Yes, dear Sister Monrow and children, I know your hearts are broken and you feel lonely and sad, but you are not the only ones that miss him. And his pastor, oh, how bad we do miss Bro. Monrow. But dear loved ones, remember our loss is his gain, and while we weep and mourn for him, his troubles are over, and his dear ones over there are rejoicing together with him in our Father's home. And if we live as he did, one day we will meet again in that golden somewhere.

J. D. EDWARDS

WYSE: Sister Nancy Wyse was born in Davidson county, Tenn., in October, 1843. She embraced religion in her fifteenth year and united with the M. E. Church, South, where she lived a consistent Christian life until her death early in the morning of April 8, 1898. At the age of 18 she was married to Mr. Woodrough Miles, of Ala., with whom she lived until the civil war, when he was killed and sent home to be buried in the cemetery at Brownsville, Tenn. In her 30th year she was married to Bro. A. J. Wyse, with whom she lived until her death at Bertig, Ark. They only had three children, two of whom are now living, the other one having departed this life. Sister Wyse will be missed very much by all who knew her, as she was a friend to all around her. When we lose mother we have lost a good friend, but thanks be unto God, she is not lost to us forever. They have two children left to mourn her death, both are members of our church at Bertig. Bro. Wyse is an exhorter in the Methodist Church. He desires and deserves the prayers of all God's people.

J. W. SEATON, P. C.

Bertig, Ark.

LANGSTON: B. F., was born July 7, 1845, and died April 3, 1899. He had been in declining health for more than a year, and all that a kind family and good physicians could do was done, yet he grew worse, and on last Monday he went out from us and has entered into rest. Bro. Langston was converted and joined the M. E. Church, South, at the age of 21, and has ever since been a lively and useful member of the same. He was our Sunday-school superintendent here at Warren, and attended regularly as long as he was able and filled his place well. He has filled several offices here in his county, and for the last eight years was county clerk. He was a good and true man and had a host of friends. He loved the church and was always ready and willing to support its institutions, and he was very much devoted to his family. He was of a cheerful disposition and looked at the bright side of things. His faith was strong in God and his hope grew brighter to the end. He suffered much the last few weeks but his sunshine continued—it was a bene-

diction to visit him. Our church and Sunday-school sustain a great loss in his departure. A part of his family have preceded him to the better land. He leaves a wife and seven children to mourn their loss, but they sorrow not as those who have no hope, for they know where he is—may they all meet him in heaven. A very large congregation attended his funeral Tuesday afternoon, and we laid his remains in the new Warren cemetery to await the resurrection morn.

R. A. MCCLINTOCK.

COX: Mary Fletcher Cox, daughter of W. R. and Mary E. Cox, was born in Waldron, Scott county, Ark., Dec. 13, 1874, and departed this life March 26, 1899, at her home, near Waldron. Her health declined so fast some advised her mother to take her to a specialist. She took her to Little Rock to the asylum; her health improved for awhile, but she was taken down in March. Her mother went and brought her home. She pointed up. She said, Ma, did you ever see a cherub? She spoke of seeing a musical instrument. When we got home, they brought her in and laid her on the bed. She said, "I want good cool water." Every day after that when her pa would bring her water he would say here is good cool water. The last time she spoke to be well understood was, "I want liberty." Her breathing seemed to get easier, and we supposed she was getting better, when she ceased to breathe, without a struggle or a groan. I am sure that Bro. Key and family, Bro. Weems and family, Bro. and Sister Winsett, Bro. J. A. Anderson, Bro. Babcock and others, will sympathize with us in our affliction. Great affection was shown her memory by the people of Waldron and vicinity at her burial; her pallbearers were of the best men in town; her lady friends gave sweet gifts of flowers. She has a pretty gilt-edged Bible presented to her by Dr. J. K. Bell, of Benton, for good behavior when he was superintendent of our Sunday-school. She and her two brothers were baptised by Bro. H. M. Granade, with Bro. F. Moore in attendance. I had just prayed for the Lord to prepare a pleasant place for her when she came out of the asylum. The Lord no doubt heard the prayer, and had a house not made with hands, eternal and in the heavens. Her mother,

MRS. M. E. COX.

MILLS: Mrs. Martha I. Mills, wife of Dr. D. S. Mills, and daughter of the late Samuel and Rebecca Adams, died at her home in Pine Bluff, Ark., February 26, 1899, aged 66 years. She was a native of Tennessee, but came with her parents to Arkansas when quite a child, and continued to live within the borders of her adopted State till her death. She was twice married. First, to Mr. W. W. Andrews, of Washington, Ark., where she lived in the bonds of this happy union for a number of years, until his death. Their home was blessed with a family of children, and was the center of refined, intellectual, social and religious life. Her second marriage was to Dr. D. S. Mills, of Pine Bluff, Ark., with whom she lived happily for many years, until God called her home. She lived to see all of her children grown up, educated, accomplished, and useful Christians, well prepared to receive the falling mantle of their ascending mother. Her last loving service in her own home was to tenderly care for her motherless little grandchildren.

Sister Mills blended great strength of character with womanly sweetness. Her social life was pure, her friendship warm and hearty. To know her was to love her. She joined the Methodist Church in early life; was baptized by the venerable Dr. Andrew Hunter, her life-long friend, whose early ministry gave her a taste for the simple pure gospel which remained with her through her long life. Hers was truly a Christian life radiating from a Christian home, loyal and devoted to her church. Fully in sympathy with its mission to save sinners, she put herself and her means on its altar, and it was a living and an acceptable sacrifice. She was such a blessing to her pastor in her home, when he had heart to heart talks with her, in which she showed a tender sympathy and a zeal for the success of his ministry and the

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Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

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

Mozley's Lemon Elixir.

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

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

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church that were truly inspiring. She had a face that expressed prayer, faith and assurance when in the pew. A pure, simple gospel received the seal of her faith right on the spot, and she did not leave the church until she had thanked and commended her Father's messenger. The writer had the privilege of preaching to her for six years and hereby acknowledges his great indebtedness to her for her helpfulness. That face and her words of cheer will go with him through life. A ripe saint has gone home to her reward, but what a rich legacy she has left her home, the church and society. May the mantle of this sainted mother in Israel fall upon her lovely daughters, already so capable and so highly useful in the church of God. May her noble boys catch the spirit of her consecrated life and fulfill her prophecy for them, and may her grandchildren embrace her teaching and example and follow on. And now may the Lord, the Holy Ghost, comfort our sorrowing and disconsolate brother, and nerve him for the few remaining days of life's race. Cheer up my brother, heaven is just ahead, and not only Christ, but your companion awaits you. God bless the afflicted church and bereaved friends. Amen. Affectionately,

A. O. EVANS.

Little Rock, Ark.

Spring tiredness is due to an impoverished condition of the blood and is cured by Hood's Sarsaparilla, which enriches the blood.

THE ARKANSAS METHODIST

WEDNESDAY, MAY 31, 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.

Rev. W. C. Johnson, D. D., is our advertising agent at Memphis, Tenn.

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.

Contributed.

The Dining Room.

BY E. J. C.

The stiff cheerless look, which seemed to belong to the dining room in our grandmother's time, has disappeared and it is now one of the most pleasant apartments of the well regulated home. Spotless napery, well polished glassware, pretty china and a few flowers give the table an air of refinement, though the fare may be plain. These and a hearty welcome will be appreciated by the guest more than expensive dishes.

It is usually easier to buy a piece of table linen occasionally as we may have the money to spare, than to allow everything to wear out together, and then get an entirely new supply. Unbleached linen is cheaper than the bleached, wears better, and is perfectly white after a few washings. Some prefer the fringed table cloths, and they are handsome at first, but the fringe tangles up when it is washed, then breaks off, leaving it looking ragged long before the cloth is worn out, hence the plain cloth is preferable. Good taste demands that the cover for the side board should be made

Radway's Pills

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

Loss of Appetite,

Sick Headache,

Indigestion,

Dizzy Feelings,

Female Complaints,

Biliousness,

Dyspepsia.

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

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Sold throughout the world. POTTER D. AND C. CO., Props., Boston. How to Cure Torturing Skin Diseases, free

of linen. Silk or woollen ones, that cannot be washed are seldom seen. A strip of white crash, duck or plain linen is cut the size required, hemmed at both ends, and if finished with hemstitching, so much the better. They are handsome without ornamentation, but a monogram or a border of flowers above the hems, embroidered in delicate colors with wash silk is always in good taste. Doilies should be provided for use upon the table and as tray covers. They are usually made of the same linen as that used for the side board cover, cut in squares, finished all around with hemstitched hems one inch wide and a design worked in the corners, or a narrow border inside the hems. Tray cloths and afternoon tea cloths are made to correspond with the others.

Whether the linen is cheap or expensive, it must be properly cared for to retain its beauty, and in no other way is it so apt to be ruined as in laundering. If the pieces are thrown about until wash day, then put in with the common clothes and rubbed and boiled, the result will not only be expensive but unsatisfactory. Have a bag for the soiled linen hanging in the dining room closet or pantry and when a piece is soiled, put it in that. If you wish to wash them on the regular wash day, they should be washed, rinsed and put on the line before the remainder of the washing is begun. Have the water a little more than luke-warm, dissolve a little borax in it, and enough soap to make a suds. Put the linen in this and rub gently until clean. Plain linen may be scalded a few minutes without injury, but if it is embroidered, boiling water should never be poured on it. The borax cleanses them and leaves them beautifully white. After they are clean, rinse in clear water, then dip them in thin boiled starch that is slightly blue. Never make them stiffer than new linen. A little borax dissolved in water and added to the starch gives them a gloss, and makes them easy to iron. Hang them on the line and when dry, dampen and roll in clean cloths until ready to iron. Never allow linen to whip in the wind, for this wears it out quickly.

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Cuban Relief Fund.

We have received the printed reports of the collections and disbursements last year for the Cuban sufferers. The grand total collected was \$371,743.54, of which 21 per cent went for expenses and 79 per cent went to the relief of the suffering. Arkansas is credited with \$2 from J. A. Dibrell, Little Rock, and \$5 from R. W. Barton, Marion, sent direct by these gentlemen, and \$12.50 through Geo. Thornburgh and B. W. Green; \$52.21 through the ARKANSAS METHODIST; \$55.35 from citizens of Marion county, through E. H. Avery, and \$500 worth of food, etc., sent by the citizens of Little Rock through the Cuban Relief Committee.

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,	\$521.68
Bryant League, by Geo. F. Buzbee,	2.00
Y. M. C. A., Hendrix College, by J. P. Steele,	24.75
	\$548.43

GEO. THORNBURGH, Treas.

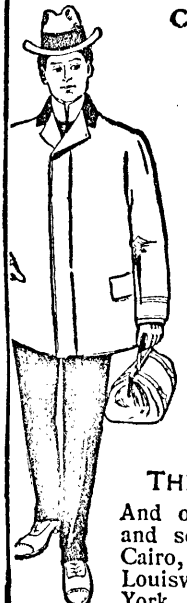
Anti-Saloon League.

Efforts are being made to organize the Anti-Saloon League in Little Rock. A meeting was held last week, and a committee to select officers was chosen. They will report at another meeting. Rev. S. H. Babcock, State Superintendent, addressed a mass meeting at the First Baptist Church at 3 p.m., and another meeting at Argenta at 8 p.m. Sunday. It is to be hoped that a strong organization will be perfected here.

Spring tiredness is due to an impoverished condition of the blood and is cured by Hood's Sarsaparilla, which enriches the blood.

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