

The Arkansas Methodist

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Business Mgr.

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NO. 23.

News and Notes.

MAY 24, THE RIGHT HON. LORD Pauncefote, the British Ambassador to the United States, and president of the diplomatic corps, died at Washington. Pauncefote was the first representative of the British government who was commissioned to the United States with the power of an Ambassador. He came first as a minister in 1889. The British government three times extended his term of service at Washington. Lord Pauncefote was a wise, skillful and conciliatory diplomat. He was 73 years of age.

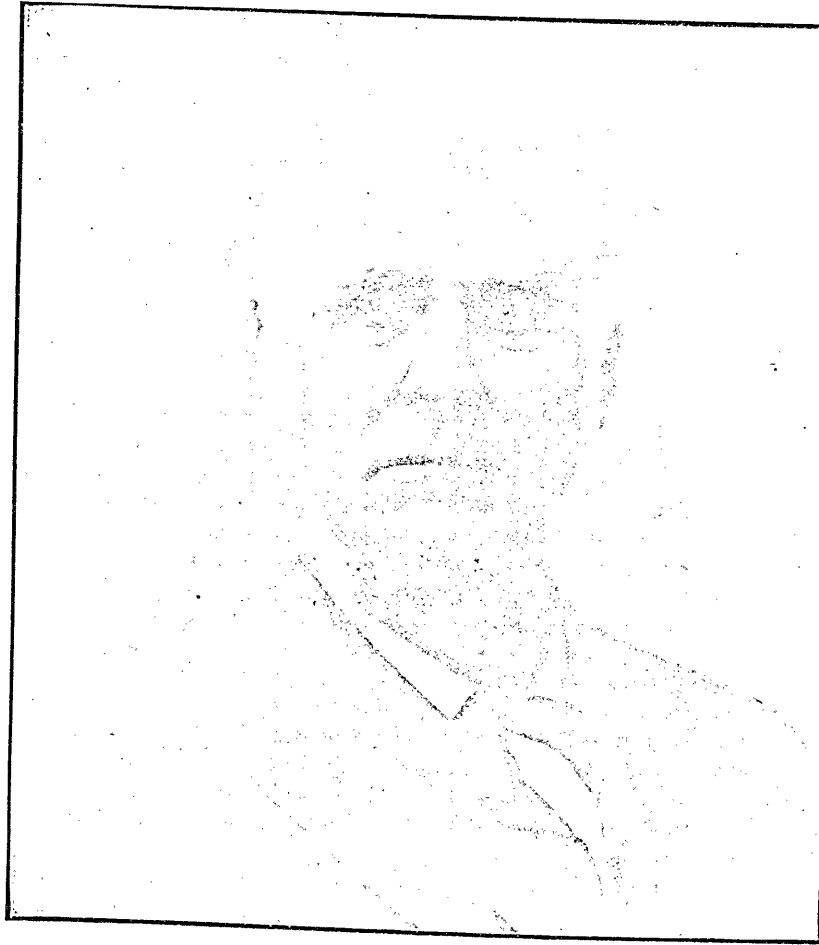
Death of Dr. Palmer.

Rev. B. M. Palmer, D. D., the great Presbyterian preacher of New Orleans, died May 28. The cause of his death was an injury received from being run over by a street car twenty-three days before.

Dr. Palmer was born in Charleston, S. C., January 25, 1818. His father, Dr. Edward Palmer, served the church as a minister sixty years and died at the age of ninety-two.

Palmer was sent to Amherst College at thirteen years of age, where he became an intimate friend of Henry Ward Beecher, then a student in the school. He graduated from the University of Georgia in 1838. Then he went to the theological seminary at Columbia. He served first the First Presbyterian Church of Savannah, afterward the First Presbyterian Church of Columbia, S. C. He had served the church in New Orleans forty-five years at the time of his death, which was in his eighty-fifth year.

Dr. Palmer was, in the best sense, a great preacher. His natural endowments were superior, his education was liberal. Faith in God and the love of humanity were ruling principles of his life. His toil was self-rewarding, his meat and drink was to do the will of the Master. He built upon solid foundations and his popularity and influence never waned. At eighty-five he was still a great preacher. He has left a noble example to the ministers of this generation.



Death of Dr. Hunter.

Dr. Andrew Hunter has entered into rest. He fell asleep at the home of his son Andrew, 16th and State streets, Little Rock, at 4:30 a. m., June 3rd. For months he had been anticipating his call though able to be out most of the time. Several days since he fell while getting off a street car and received injuries which put him in bed; then other troubles arose, and in a few days the little strength he had was exhausted. For two or three days before his passing he conversed but little. He did not expect to recover and was ready for the Master's word to call him home.

We make space just as we go to press for this note of the death of one of the great men of our church whose beautiful character and long service made him first of all the Methodist preachers of Arkansas. At the First Conference held in the State, at Batesville in 1836, he entered upon his itinerant work. Six weeks ago he made his last public deliverance of the message of salvation at Winfield Church, this city. What a history filled up the years between! Humble, faithful and unflinching in

zeal was he; well poised, strong, sound to the core; having right views and just regard for the interests of society and the State as well as the interests of the church, he was considered capable of filling any place of trust or influence.

Andrew Hunter was born in Ballymony, County Antrim, Ireland, December 26, 1813, but in his early childhood his parents came to America and settled in Pennsylvania. Dr. Hunter visited the place last summer, and wrote to this paper a letter which he evidently supposed might be his last for our columns. He says of Little York, 80 miles west of Philadelphia: "There rest the ashes of my parents, and there I took my first lessons at school."

As respects his connection with Arkansas and the purpose of his life, what he wrote in this letter will be a fit closing of our brief note. He says:

"As Arkansas had taken her place in the Union the same year my name went on the records of the conference, I identified myself with her people, and for the last sixty-six years I have claimed citizenship, and in my way have tried honestly to advance her interests,

temporal and spiritual. I have been honored by my Church and State far beyond my deservings, but am conscious that I have tried to do my duty as I understood it. After having given the strength of my manhood to my Church and State, now nearing the end of my earthly pilgrimage, I look to a resting place in Oakland, by the side of her who stood by my side in the battle for fifty-two years, and "I know whom I have believed" and am not afraid to commit the interests of my immortal nature, my soul, to the hands of an Infinite Redeemer. Standing, as I now do, near the end of my earthly journey, looking back on the past, I can say the religion I have professed to have obtained and the religion I have preached, is all in all to me, and I expect to get to heaven when I die, not because I have been a preacher, but because Jesus Christ died on the cross for a sinner like me. I crave no monument for my grave; I trust I shall live the remainder of my life without a blot or stain on the reputation I have made, my monument being in the hearts of those I have tried to serve.

I am glad to say that I am in better condition bodily than when I left Little Rock, but there is still room for improvement. Love to all."

Peace with the Boers.

The terms of surrender were officially signed by the representatives of the Boers, Lord Milner and Lord Kitchener, at Pretoria, Saturday, May 31st. This announcement will be grateful to the entire Christian world, for, whatever views were held as to what was best for the future of South Africa, the courage, patriotism and military prowess of the Boers had enlisted general sympathy in their behalf. Great Britain has paid dearly for her victory, vastly beyond her calculations. We can not but believe that the effect will be to make, not only Great Britain, but other nations more cautious of war.

Teachers' Bibles from \$1.50 up.
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Temperance.

Loyal Soldiers.

BY B. F. M. SOURS.

Loyal soldiers, true and brave,
Mustered in for rest or strife,
Answering the every call
At the sound of drum or fife;
In the barracks, day by day,
Dreaming of the far away,—
Far away, where dear ones are,
'Neath the evening's silver star,—
Far away where fields of gore
Send the warrior home no more—
Loyal soldiers loyal we
Only fight for victory.

O 'tis weary, waiting long,
Waiting, dreaming, day by day,
For a smell of battle fields,
Mid the foe man far away!
Here we wait, and here we drill,
Here prepare for strife, until
O'er the continents rings the call,
"Quick to the front!" and with glee
away,
Far, far maybe, till some battle day
Low on a field of blood we fall:—
This is our dream of loyalty—
Patriots, O our land, for thee!

Nay, we are loyal everywhere,
Loyal to country when we lie
Idle, waiting any call,
Dreamily watching the changing
sky;
Loyal and true to all commands:
When in parade with playing
bands;—
Loyal and true on fields of doom,
Near to the mouth of the yawning
tomb.
Over whose sorrow the wildflowers
bloom;
Loyal and true at strife or rest,
Loving what we are commanded, best.

Say, have we loyalty to the King?—
King of the hearts of the friends we
love?
Ruler of Heaven?—His hosts are we;
Nations He rules from the courts
above.
Ah, playing cards and drinking beer,
Slighting His love with a passing
sneer—
Man, this is treason! the Scripture
saith
That the end of the way you walk is
death!—
The traitor coward's dark death of
shame,
Of endless woe and endless blame.
We are deserters to the foe
If in these crooked paths we go.

The enemy sets his gins and snares
Among the pleasant paths we tread;
And his spies and scouts are every-
where
And he would that our spirits were
foul and dead.
Despair is the path he leads us in,
To maneuvers of sport in the dens
of sin;
Without loyalty, then, at his bidding,
we
On the moral battlefields turn and
flee,—
Say, are we loyal soldiers then,
And are we worthy the name of
men?

Loyal soldiers true and brave,
Full equipped for victory,
Stand we trusting in the Lord,
Our Commander now is He.
"Charge upon the foe!" He cries,
And the sullen tempter flies.
Clad in "the armor of God," we stand
Loyal to our native land;
Loyal to the future, yes,
Live or die we fight to bless.

Trusting in the "King of Kings,"
Stand we true to live or die;
He is victor; loyal, we

Are His soldiers 'neath the sky.
Risen "with healing in His wings,"
Life and rest and peace He brings
On our homes where loved ones are—
Smiles through many a glittering
star.
Loyal to His colors we
Fight for Him and victory.
Mechanicsburg, Pa.

Must Pay the License.

A certain judge in Michigan filed an opinion, the other day, that was a black eye to brewers. It declared that liquor dealers outside of the State could not ship their goods into the State without payment of the wholesale liquor license of \$500 in every community where they desire to do business. The decision is based on an act of Congress amending the interstate commerce law so as to give each State power to control and regulate the sale of all liquors manufactured outside of the State and shipped in. There are fish up that stream for other States than Michigan. Temperance and law-abiding people generally should get out their tackle and go angling.—Midland Methodist.

Contributed.

Georgia Letter.

REV. GEORGE G. SMITH, D. D.

The General Conference is now on the eve of adjourning. I confess I feel greatly relieved that it has done so little harm. I looked forward to it with great anxiety. I knew the "war claim" matter would be the chief thing for consideration, and I saw there were three parties who were equally able and conscientious who held positions which it seemed very unlikely would be surrendered, and who could not be made to harmonize. One party proposed to do nothing, another to do a great deal and the third stood between the two. Even the Bishops were not in full accord, and the sky looked very dark, but the clouds are gone now. The McMurtry substitute seemed just enough, and not too much. That it will quiet the tongues of bitter men of all parties who never miss an opportunity to say ugly things about the South and especially the Southern church. I do not for a moment think. That we did wisely in giving Congress a chance to express itself, and in pledging our faith to pay the money back, I am sure.

The war claim is dead, and now it is dead let it stay dead. We never had anything like it before; we will not be apt to have its like again. Some day, when there is no passion or prejudice a better plan for a Book Committee will be adopted, and Tennessee will not have the preponderance she has had for all these years, and the committee will be twice as large.

The change in the Missionary Society affairs may be for the best. It will put the other secretaries more directly under the control of the

board, and it will give Dr. Lambuth a fuller control. But the experiment of one secretary did not work well, and if it had not been for Dr. Morrison, it is not likely things would be as they are now. The dear Methodist sisterhood! I knew they would get there, and here they are. Will Miss Jane Jones become Sister Agatha? or Miss Becky Smith become Sister Theodora? I reckon not at once, but we are moving toward Rome. I see we have a boy choir and a ritual in some of our cities, and a liturgy which is the fabrication of a Methodist preacher. If we are going to have a form of liturgical service, let us use the liturgy Mr. Wesley sent to us in 1784. That is time-honored, but for mercy's sake spare us the concoction of one of the moderns.

The new Bishops are the men I would have chosen from all the world. I have known them a long time, and never knew anything but good of them both. I see the appointments seem to give them no more than enough to do, but if we had two more some of the brethren, not young, would have had easier work.

The new editor I never saw; for the first time in thirty years the Nashville will be edited by a stranger to me, but I heard Tigert say last year he was one of the brainiest of our young men. He will have the hardest task of all. The Midland takes his Tennessee constituency,

LIGHT AND DARK.

Day and night, sunshine and shadow are not more different from each other than a healthful from a sickly woman. The healthful woman carries light and sunshine with her wherever she goes.



The woman who suffers from ill-health casts a shadow on her own happiness and the happiness of others. She cannot help it. Those who suffer cannot smile and sing. Ill-health in woman is generally traceable to disease of the delicate womanly organism. Many women have been restored to happiness by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, dries weakening drains, heals inflammation and ulceration and cures female weakness. It makes weak women strong, sick women well.

"I feel it my duty to inform you that I had been a sufferer for many years from nervousness with all its symptoms and complications," writes Mrs. O. N. Fisher, of 1861 Lexington Ave., New York, N. Y. "I was constantly going to see a physician or purchasing medicine for this or that complaint as my troubles became unbearable. In the spring of 1897 my husband induced me to try Dr. Pierce's Favorite Prescription. After taking one bottle and following your advice I was so encouraged that I took five more bottles of 'Favorite Prescription' and then I did not take any more for several weeks as I felt so much better, but still I was not completely cured. I commenced taking it again and felt that I was improving faster than at first. I am not now cross and irritable, and I have a good color in my face; have also gained about ten pounds in weight and one thousand of comfort, for I am a new woman once more."

The dealer who offers a substitute for "Favorite Prescription" does so to gain the little more profit paid on the sale of less meritorious medicines. His profit is your loss, therefore accept no substitute.

Dr. Pierce's Common Sense Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for the paper-covered book, or 31 stamps for the cloth bound. Address Dr. R. V. Pierce, Buffalo, N. Y.

the Central Methodist his Kentucky patronage and he has also the Memphis in his domain, and must depend upon the General Church for support. He follows one of the ablest editors in America, so he will have to hustle if he gets there.

Can't somebody make some rules of order that people can understand? Dr. Whitehead will not live forever, and points of order will not have him to settle them after awhile. To me the absurd quibbling about motions and resolutions and laying on the table and submitting is a reflection upon the common sense of the body. A few plain rules and no filibustering seems to me to be what we need.

I am glad to say the temper of the body, as far as I could see, was the best. Now to work. These quadrennial bodies have little to do with our everyday work. Faithful preaching, holy living and constant pastoral work are our best resources.

Cures Chronic Cases.

Cures every time: "Your Hughes Tonic for chills and fever has never failed yet, and I have sold it to a number of chronic cases. It cures them every time." Sold by druggists—50c. and \$1 bottles.

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NEW ORLEANS, LA., March, '99.
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.
Sherrouse Med. Co., New Orleans, La.

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Type and Antitype.

On last Sunday our pastor delivered us a fine sermon. He is a live preacher; he is a reading preacher. He catches the rare thoughts of the best thinking authors. He feeds us on the food that enlivens him. This was his text: "Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate." Why without the gate? Because the sin offering, the only one of the many, was made outside the camp, or wall, or gate. So Jesus to conform to the type must suffer outside the gate. If the mob in their frenzy, had slain him in the streets of the city, it would have been death, but not efficacious, because not in the place, in harmony with the type, and thus have frustrated the purpose of God—the sanctification of the people. The rabble succeeded in substituting Jesus for one guilty of the highest of crimes—sedition and murder. The innocent, without blemish—for the guilty. Like the type Jesus must be slain outside the gate.

It was the nearness of the type to the anti-type that so impressed me. I call to mind another feature in this connection, which I have not seen much preached or written about. At the feast of tabernacles, the great feast, fourteen lambs were sacrificed every day for seven days, and on the eighth day seven (Num. xxix. 13). In every instance it is emphasized, "A lamb of the first year without blemish," this was the type. The unblemished, spotless life of Christ I have known to be eloquently discoursed upon, in sermons read and preached, as in harmony with the type—the paschal lamb.

I don't remember ever to have heard the other, of only two features, touched upon at all. A lamb of the first year—the first of only two requirements and by priority of mention, the more emphatic. There might be many lambs without blemish, and yet not a lamb of the first year. Will this also apply to Christ? In Isa. xli. 21, 24, we read, "Produce your cause, saith the Lord. Bring forth your strong reasons. * * * Let them bring them forth. * * * Declare ye the former things, what they be, that we may consider them, and know the latter end of them," etc. The former things were declared, "A lamb of the first year, without blemish." The latter end of this should be Jesus of the first year without blemish. The type and anti-type. Let us consider.

With regard to the latter feature, we might offer as conclusive the decision of the last court that tried Jesus. Pilate said, "I find no fault in him." The soldiers that witnessed from the judgment hall to the death-dropped head on the cross, exclaimed, "Truly this man was the Son of God." "Certainly this was

a righteous man." John the Baptist says, "Behold the Lamb of God, which taketh away the sin of the world." John 1:27. Connecting him directly with the sin offering. "The Lamb slain from the foundation of the world." (Rev. xiii. 8). "And they overcame him by the blood of the lamb." (Rev. xii. 11.) The latter end of the type with its fulfillment of the purpose of God.

Isaiah prophesied of him saying, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." (Isa. liii. 7, 8.) Innocent, faultless, God-like, meek. These references are sufficient to confirm the unblemished, spotless character of the Christ.

Now let us consider the other, the first of two requirements. "A lamb of the first year." In the fifteenth year of Tiberius Caesar—second year of Pontius Pilate, seventeenth of Annas; the forty-sixth year of the temple (Herod's building); John ii. 20; the twenty-ninth year of Herod Antipas and Phillip (Luke iii. 1, 2); 27 A. D. A Sabbath and jubilee year, pre-eminently the year of Redemption.

John the Baptist, like a flaming meteor dropping from the skies, suddenly, brilliantly, alarmingly, came from the desert shouting, "Repent ye, for the kingdom of heaven is at hand." Great multitudes flocked to his ministry. John continued preaching until he was imprisoned on the seventh day of August, and beheaded October 26th, 28 A. D., thus concluding his work in a little more than fifteen months. He came as a messenger, "My messenger and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple." (Mal. iii. 1.) He was no prophet. He came to point out or select the lamb for sacrifice and preach the kingdom of heaven just at hand. When John's work was fully inaugurated, on the eighth of January 28 A. D., among the crowds that thronged him for baptism, came one from Nazareth of Galilee, out of Benjamin's tribe, and asked to be baptized of him, unlike other baptisms, not for remission of sins, but that "it becometh us to fulfill all righteousness." It was done, the anointing spirit-dove and the voice from heaven saying, "This is my beloved Son." The next day John saying of him, "Behold the Lamb of God, that taketh away the sin of the world." Here begins the avocation and ministry of Jesus, covering a period of sixty-two literal weeks. Referring to Daniel ix. 25, "From the going forth of the commandment * * * unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks."

This measure of time is admitted by all chronologists as being weeks of years, 69 Sabbathic periods. Whether we measure from Zach. vii.

1, viii. 19, or Neh. vi. 15 or Ezra vii. 8, they all focus on the baptism of Jesus—January 8, 28 A. D. Dan. ix. 26 reads, "And after three-score and two weeks shall Messiah be cut off." Commentators are generally silent on this latter. The two measures of time cannot be interpreted alike. When we observe that the latter applies to the "measure of a man" or within the life of a man we understand that it is 62 literal weeks of days, and not weeks of years, as in the former. This prophecy applying to Christ, limits his avocation and ministry to 62 literal weeks. We will notice two events in his succeeding history. The first is the turning of water into wine at the marriage in Cana of Galilee. (R. V. John ii. 11.)

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; this is a beginning of his evidences." (Farrar Fenton.) "This sign of his mission which Jesus gave in Cana of Galilee, was the earliest of his signs. (Twentieth Century, N. T.) Notice first work, and for his glory. The second event, see Luke iv. 14, 21). "He returned in the power of the spirit. * * * He came to Nazareth. * * * He entered into the synagogue, there was delivered unto him the book and he read, "To preach the acceptable year of the Lord." Comparing this with Isa. li, you observe that he stopped reading, closed the book, breaking off in the middle of a sentence in order to give emphasis to a single fact, "acceptable year," a year, a Sabbathic year, when the land should have rest; a jubilee year, when all men should return to their inheritance, redeemed, freed from all bonds and mortgages. A most acceptable year to all Israel. And only a year for his work and ministry. The incident in the synagogue at Nazareth in which it is said, "In the power of the spirit" and when he himself said, "The spirit of the Lord is upon me," lends the greater significance to the language. From Cana to Calvary was just one year civil count, and from the passover that followed, was one year sacred count. The one emphasizes its beginning, the other its extent. A lamb of the first year without blemish. But for this interpretation and application, Dan. ix. 26, has no meaning, and a lamb of the first year," no fitness to Christ. These are my strong reasons, are they convincing? H.

You Certainly Need Horsford's Acid Phosphate.

It strengthens the weak, revives the tired, calms the nervous, and increases capacity for endurance. Of all Tonics none equal to this.

A new sect called "Nazarenes" are having a clash with the military authorities of Austria-Hungary because they refuse to obey the law



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Magnolia, Ark.

Dr. R. E. Woodard, Little Rock, Ark.

Dear Doctor—The cancer on my face is entirely well, and I only had to use your famous oils a very short time. I had been afflicted with cancer for the last twelve years. Your Oil Cure is certainly a wonderful discovery, and a great benefaction to suffering humanity. I feel that others who are suffering should know of this. I am 83 years of age. Publish this if you desire. Yours gratefully,

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which requires every man to serve in the army. They are willing to "render unto Caesar those things which are Caesar's," they say, but they consider that the law of Christ is paramount to any civil law where the killing of fellow men is concerned.

Does it stand to reason that Perry Davis' Painkiller could have held public confidence for 60 years unless it really did cure diarrhoea, cholera morbus and all similar troubles so common and so dangerous in hot weather.

Piano For Sale.

We have one new piano for sale. It is a fine instrument and we will sell it for less than it's worth.

Godbey & Thornburgh.

Contributed.

Notes From Texas.

Dear Brother Godbey—Leaving you all at Dallas, 22d inst., I was soon at home, in the fond embraces of my own precious family and I am now at work again. As I "promised," I send a brief sketch of my trip, which I now regard as one of the most pleasant of my life, for several reasons. I found excellent board and lodging in the beautiful suburban home of my old youthful friend, now Mrs. Laura E. Watson, originally Miss Wadley, and then Mrs. Tom Vantrease, Rockport Circuit, Little Rock Conference, it being my first charge. After the death of Brother Vantrease, she moved to Dallas and finally married Brother Heckman. He died in a few years and about one year since she married Brother Watson. Through all these changes and sore trials she has been a devout, happy, cheerful Christian. Her children are all religious. She still enjoys fine health, and is one of the most active workers in Dallas Methodism. As boarders in this lovely home we had such choice, congenial spirits as C. O. Steele, J. R. Moore, Green of Fordyce, J. H. Cummins of Bearden, in a mile of "Old Union," where I preached my first sermon, and he is now preaching to my childhood friends; also, "Carley" Watson of Hope, and a son of E. N. Watson, one of the purest men and best preachers Arkansas ever produced; also Brother Owen, son-in-law of Hugh Caruth, one of the best men I ever knew; also J. H. Sage and John Vantrease, of El Dorado. Yes, it was the sweetest trip of my life. These Arkansas boys all behaved nicely and having lived in Arkansas I took special pains with the boys, especially at the table, explaining the different kinds of food, how to use it, whether with knife, fork or spoon. J. H. Cummins says Carley Watson made one little blunder, i. e., jumped off the street cars and tried to put his letter in a peanut stand, instead of the mail box, but Cummins happened to be present and corrected him and thus saved his letter. Oh, yes, Billy Wadley and his nice wife were with us also. "Billy" is big and fat, his wife has trained him till his street and table manners are fine. In fact all our Arkansas bunch did fine for their chance.

It recalled an incident in my own life. A few years since I met with and preached for an old friend who himself was a Baptist. He said, "Law me, Finch, you have made a fine preacher, anyhow, and if you had only been a Baptist all this time no telling how big a preacher you would have been." So these brethren are good and smart "anyhow," but if they had been in Texas all this time no telling how smart they would have been. Time would fail me to tell of meeting dear



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cost a trifle less, but all you save in a year wouldn't pay for the harm done in one wash. Some powders, if given you, would be too expensive. There's more saving with PEARLINE than with any other washing medium. PEARLINE is absolutely safe.

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Brethren Harvey, Ware, Douglas, Thomas, Christmas, Bruce, T. W. and W. M. Hays, C. H. Gregory Henry Butler, and oh, a host of people with whom I expect to live ere long in the "beautiful city." The Arkansas bunch at our house, headed by Carley Watson, bought me a new hat. "The Lord preserveth the simple." Listen, now: "Dallas Daily News, May 18, 11 a. m." Dr. F. M. Winburne, A. M. E. Of course I went to that great brick structure and preached to the sons of Ham. Oh, such a crowd and such music and a collection for Dr. Winburne. I really don't know whether I am a D. D. or not, but please let my Arkansas friends know I am a doctor, sure, and so made by the committee of public worship of the General Conference, M. E. Church, South. I'll endeavor to wear these honors gracefully and meekly. Say, after that wonderful feat on Sunday I found next morning my new hat was too small and I had to go back and get a larger one. Well, well, I sincerely hope God honored his word. I made it matter of earnest prayer.

Finch Winburne.

IN LITTLE ROCK.

Every Claim is Backed by Local Testimony.

If the reader wants stronger proof than the following statement and experience of a citizen here at home what can it be?

W. H. Tindall, undertaker, residence No. 517 East Seventh street, a resident in the city for over thirty years, says: "I have not the slightest hesitation in endorsing Doan's Kidney Pills. Symptoms of kidney trouble led me to procure a box at J. F. Dowdy's drug store. There was nothing serious about my case, but as it is always best to attack ailments in the incipient stage I commenced the treatment. Much to my surprise but more to my gratification the symptoms disappeared. I am pleased to recommend so valuable a medicine."

For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, N. Y., sole agents for the United States.

Remember the name—Doan's—and take no substitute.

A Strange Religion.

Rev. S. A. Steel, D. D., writing to the New Orleans Christian Advocate, gives this account of what he saw in Chicago:

"As I was leaving the Ministers' Conference I was attracted by singing in an adjacent hall, and out of curiosity went in. A friend who happened to be there told me it was a "second-blessing meeting," and that if I would stay, I would see strange things, and I did. He further told me that "the movement was started by your man Carradine, but they got away beyond him; had left the church and denounced it." My impulse was to go away from any place where the church is abused, but I concluded to stay and study the situation. That meeting filled me with disgust. How sensible people (as some of them seemed to be) could ever bring themselves to believe that such grotesque behavior and such riotous demonstrations of feeling are consistent with the Christian religion, is one of the mysteries. At one time perhaps fifty were "praying" in "confusion worse confounded;" at another they clasped hands, two and two, and danced across the platform; at another time one of the men seated on the platform, during the sermon, all at once uttered a wild yell, sprang three feet from the floor, seized the chair on which he had been sitting, and holding it as high as he could above his head, pranced across the platform. He was met by a man from the opposite side, who had cut exactly similar antics. They whirled their chairs around in the air, jumped back to their former places like a couple of kangaroos, and sat down as quiet as kittens. The episode didn't phase the preacher. The sermon (if such an uncharitable tirade could be called a sermon) betrayed great confusion of moral ideas, an absurd psychology, a dense ignorance of Scripture, and was saturated with the vitriol of bitter prejudice. Yet the man who preached it was once an honored minister, I was told, in the Methodist Church. What a fall! I felt a deep pity as I listened to these deluded fanatics denouncing everybody who didn't believe as they do as "hypocrites," and sending everybody to hell who didn't have their experience of the "second-blessing." Such a revel of irrational excitement in the name of religion is little short of blasphemy, and serves to emphasize the danger that besets the movement towards a revival of scriptural holiness in the church. If it is true, as my friend said, that this crowd had "pitched Carradine overboard," it was the highest compliment they could pay him. I believe in entire sanctification, and long for the highest possible experience of the truth through which it is to be realized; but when religion in the Methodist Church gets

down to the level of a dance of der-vishes in the name of holiness, I'll take to the woods."

Take care of the stomach and the health will take care of itself. If people only realized the soundness of that statement the majority might live to a good old age like Moses, "the eye undimmed, the natural force unabated." It is in the stomach that the blood is made. It is from the stomach that nourishment is dispensed to nerve and muscle. If the stomach is "weak" it can't do its whole work for each part of the body. If it is diseased the disease will taint the nourishment which is distributed, and so spread disease throughout the body. It was the realization of the importance of the stomach as the very center of health and the common source of disease, which led Dr. Pierce to prepare his "Golden Medical Discovery." "Diseases which originate in the stomach must be cured through the stomach." The soundness of this theory is proved every day by cures of diseased organs, heart, liver, lungs, blood—by the use of the "Discovery" which is solely and singly a medicine for the blood and organs of digestion and nutrition. It is a temperance medicine containing no alcohol, whisky or other intoxicant.

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714 North Third St., St. Louis, Mo.

"The North Arkansas Miners' Association will make a complete exhibit of zinc and lead at the World's Fair," said Mr. J. R. Newman, president of the association and editor of the Harrison, Ark., Times, who was a visitor at World's Fair headquarters this week. The North Arkansas Miners' Association covers twelve counties.

Consumption.

Consumption of the lungs is no more considered incurable by up-to-date physicians of experience in this line of practice, as I have proven in my practice for ten years past by at least seventy-five per cent recoveries. Having just equipped myself for the treatment of tuberculosis of the lungs and other chronic diseases, I feel it my duty to let the public know where they or their friends can get up-to-date treatment without having to go to the crowded city.

W. M. Lambert, M. D.,
Winthrop, Ark.

Literature and Review

Literary Notes.

Messrs. George W. Jacobs & Co., of Philadelphia, will publish at an early date a collection of Ann Arbor Tales, by Karl Edwin Harriman, of the class of '96 in the University of Michigan. While episodic, the stories comprising the book will be more than that. Character will be the dominant note, in which particular they will differ from other stories of undergraduate life. Mr. Harriman, the author, has always been in close touch with life in Ann Arbor, having since '97 been engaged in newspaper work in Detroit, notably upon The Detroit Journal and upon The Detroit Free Press, in which latter he, for two years, wrote a daily column of anecdote, sketch and verse. Other work by him has been published or announced in Harper's Magazine, Harper's Weekly, The Era, The Saturday Evening Post, The Youth's Companion and the The Pilgrim, of which last named he is at present associate editor. Ann Arbor Tales will appear in a striking cover of a design that will attract the men and women who claim Ann Arbor as their alma mater. It may be added that all the stories are founded upon facts in undergraduate history between 1875 and 1902.

In the June number of Ainslee's there are several striking short stories and some exceptionally readable special articles.

"New Orleans, the Most Dramatic City in the United States," by W. S. Harwood, is a very picturesque account of the commercial, social and personal side of the South's metropolis; the illustrations are numerous and handsome. A very important article by John Gilmer Speed, is entitled "The Growth of Luxury in America."

Alone among the June magazines the Review of Reviews gives a graphic and comprehensive account of the Martinique catastrophe, illustrated from the most recent photographs taken on the ill-fated island. Mont Pelee's eruptions are described from the scientist's point of view by Dr. W. J. McGee, of the Bureau of Ethnology at Washington. The Review has again distanced all its contemporaries, as it did during the Spanish war, in the journalistic treatment of historic events.

Book Notices.

Mountaineers, or Bottled Sunshine for Blue Mondays. Jean Yel-sew. Barbee & Smith, \$1.

A vindication of the mountaineers. The author thinks them much misrepresented in magazine articles. The mountain dialect is the invention of story tellers who wish to make their contributions as attractive as possible. There is as much good sense and full as much

good character among the mountaineers as can be found elsewhere, and as much good manners, only not quite so well dressed.

But the author tells many amusing stories about the experiences of the preachers among the mountains, and the book will surely make the reader laugh.

Token of the Covenant. R. H. Mahon, D. D. Barbee & Smith, 50 cents.

This book treats of the design and mode of baptism and is an excellent hand-book on this subject. We commend it to all our readers who desire to have, in condensed form, the best arguments on these subjects.

Current Comment.

Teach Children to Work.

"God never ordained that even preachers should rear their children without work; hence, many preachers make a mistake when they want to get into cities where their children have but little employment, and much idleness, and can contribute little or nothing to the support of the family. To ignore God's means, ways and laws of producing a support is to distrust Him; it is a lack of faith and confidence."—Gospel Advocate.

Spoiled by the Methodists.

The Gospel Advocate, a Campbellite paper, represents that the Baptists uniformly held that sins are forgiven in the act of baptism until the success of the Methodist Church caused them to abandon the doctrine. The Methodists also led them to adopt the mourners' bench and the doctrine of the direct operation of the spirit. The Advocate says: "We find from this that, even as late as one hundred years ago, the faith of Baptists on this subject was identical with that of the disciples of the present day. The truth is, the Baptists, after protesting against the idea, were carried away by the successful current of Methodism, and adopted from Methodists the idea of direct spiritual operation, independent of the word, in conversion, and with it the idea of forgiveness without the overt act of submission together with the machinery and excitements of the mourner's bench. They opposed the admission of these ideas and practices, denounced Methodists on account of them, yet gave way to the popular excitement, and incorporated these Methodist ideas and practices into the ancient usages of the church of Christ. The introduction of these unbaptistic and unchristian ideas and practices occasioned the present division between Baptists and disciples. We ask the candid consideration of them by both, and challenge any Baptist in the land to successfully controvert these statements."

The Deaconess in the M. E. Church, South.

"She must be a member of the M. E. Church, South, in good standing, and must have shown a fitness for this work by active service in some line of Christian work. She must have a good English education and a certificate of good health from a reputable physician. Her application for admission to the training school must be indorsed by the Quarterly Conference and the preacher in charge of the church of which she is a member. She must pass a satisfactory examination before the proper committee of the Woman's Board of Home Missions, both as to her educational and religious qualifications, before she can be placed in the training-school.

She must give two years of probationary service and study the course prescribed by the board, after which she must have the recommendation of the superintendent of the school.

In exceptional cases, when other requirements are met and the course in the training school is not deemed necessary, she may be nominated by the preacher in charge and elected to the office of deaconess by the quarterly conference without attending the training school.

The duties of the deaconess are to minister to the poor, care for the sick, provide for the orphan, comfort the sorrowing, seek the wandering and sinful, and do any religious or teaching work to which she may be assigned by the preacher in charge, employing her in the home or foreign field, and relinquishing all other pursuits, devote herself to these or other forms of Christian work to which she may be found adapted. No vows shall be required of any deaconess; nevertheless, it is expected that those who seek admission to the training school or who apply for a certificate from the quarterly conference will have considered carefully the steps they are taking, and feeling themselves called of God to do this work, will enter upon it with the purpose of devoting themselves wholly to it. A deaconess shall, however, be at liberty to retire from the work after three months' notice to the Woman's Home Mission Board, and will be subject to a revoking of her certificate and dismissal if found unsuitable to the work. While engaged in active service she shall be entitled to such support as the Woman's Home Mission Board shall stipulate, and if after a long term of service she shall be disqualified by sickness or old age, she shall be cared for in a deaconess home."

The work of the church, as it enlarges, becomes more and more that of training the children committed to her. We are feeling the need of well qualified and earnest workers in the Sunday-schools, and making an effort through the Bible

Study Course to secure them. It is a great encouragement that more than six thousand sets of the course have been sold in the last four months. The study of these books will give better qualification for the work in heart as well as in mind. One dollar pays for the three by mail. Pastors ought to give especial attention to this new movement of our Sunday-school secretary to elevate and improve our Sunday-school work.

Very Prominent Women.

The recent publication of 31 letters, in which conspicuous American women frankly tell of their experience with Wine of Cardui with the hope of aiding their suffering sisters has attracted much attention. These letters are from women of the first rank—public speakers, club members, well known singers, authors, social leaders and professional women. Among the writers are: Mrs. Ida McDonald, No. 477 Beaubien street, Detroit, Mich., Supreme Deputy of the Maccabees of the World; Mrs. Clementine Richmond, of Chicago, Vice-President of the Forum Club; Mrs. Helena Blau, a prominent society woman of Milwaukee, Wis.; Mrs. Laura S. Webb, Vice-President of the Woman's Democratic Clubs of Northern Ohio; Miss Fay Lee, president of the Shakespearian Club, of Kansas City, and Madame Rosa Marliani, 2925 Wabash Avenue, Chicago, president of the Chicago French Singers' Association. Madame Marliani's letter follows:

"I consider Wine of Cardui better than doctors' prescriptions or any other remedy for female trouble. I have tried many, both in this country and abroad, having been a sufferer eleven years, and nothing cured me until I used your remedy. I had such excruciating pains at times that I wanted to die, and indeed a life of suffering is not allurine strengthened my nerves, restored my appetite and built up the entire system and I now enjoy perfect health."

The letters of these reputable women are bringing Wine of Cardui to many sufferers but they are not more convincing of the merits of Wine of Cardui in the treatment of female diseases than thousands of others that have been written by ladies in humbler walks of life, but these women are widely known, not only in the communities where they reside but throughout the whole of America, and everybody who knows them will be assured that any statement they make is absolutely true.

Now is the time to sell Bibles and other books. We have a fine selection and allow agents larger commissions than most houses. Teachers' Bibles from \$1.50 up. Send for prices and description.

The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

June 8—The Council at Jerusalem.
Read Acts xv.

Golden Text—"Stand fast therefore in the liberty wherewith Christ hath made us free." (Gal. v. 1.)

Time—About A. D. 50 or 51.

Places—Jerusalem and Antioch in Syria.

Our lesson today concerns the great live issue in the apostolic church, the relation of Jewish ceremonies to Christianity. Were these ceremonies to be binding upon the Christian Church? All the apostles had at first thought so. The question had been distinctly raised when Peter went down to the house of Cornelius, for he went contrary to Jewish custom, and he had seen the conversion of people who had never been circumcised, and had received them into the Christian Church. The descent of the Holy Ghost on that occasion had settled the question that a man might become partaker of the benefits of the Gospel without having been previously circumcised. But the Jews were exceedingly slow to surrender. They contested every inch of the ground. They now held that while a man might come into the church without previous circumcision, yet he must be circumcised as a condition of his remaining in it. Their fundamental belief was that "salvation is of the Jews," and a man must become a Jew, therefore, to make an acceptable member of the church of God.

We have seen that a Christian center had been established at Antioch. Many Gentiles had been brought into the church there. Paul and Barnabas had gone out from that church on their first missionary tour, had preached to Gentiles, seen the power of God come upon them, while they gave no heed to circumcision as a thing of religious necessity. They were back now at Antioch, mingling indiscriminately with Jews and Gentiles, requiring no adherence to Jewish ordinances. Up at Jerusalem there is the party of Judaizers who are insisting upon conformity to the ceremonies of their nation. They hear about these proceedings down at Antioch, and they send down a deputation to straighten out the brethren there. This deputation, self appointed, like all narrow-minded men of all times, arrogate to themselves a good deal of authority, and assume to speak for the Jerusalem church. There is always a lack of manly honesty in folks of this sort, and whenever a man has made an idol out of an ordinance he will not have far to go to believe that the preservation of that idol is worth any lie he may tell in its behalf. And whenever things have come to this pass, you may look out for any amount of fanaticism and contention. So they had it down at Antioch. Paul and Barna-

bas withstood these narrow-minded fellows with great boldness.

The position of Paul on the whole matter of Jewish ordinances was exactly the position the Methodist Church holds today on the subject of immersion; that is to say, he had no objection in the world to Jewish ceremonies—he often practiced them himself—provided they were not insisted upon as necessary to a rightful place in the church. They were national customs, all right for any who desired to observe them as such, but to be compelled to observe them as of the essence of the plan of salvation, he would give place by subjection to such a notion not for one moment. To the end of his life he maintained stoutly the liberty of wherewith Christ hath made us free, and met always the fiercest and most fanatical opposition on account of his position. So likewise we say that if anybody prefers to be immersed for baptism, prefers that way as a church custom, all right; but that we should be in bondage to immersion, or anything else in the shape of an ordinance, as rendering us acceptable to God, or the bondage to any specific rule about how an ordinance is to be performed in order that the performance may be acceptable to God—all this is of the very essence of Judaism and of ritualism.

You will see, therefore, that when the Antioch church sent up the question to the apostolic council at Jerusalem for determination that council repudiated these agitators who had gone to Antioch, and decided the question against them. The council allowed certain concessions to Jewish custom, as expedient, but by the mouth of the apostle James, himself one of the strictest observers of Jewish legalisms, the main point of the contention, the one thing that was the symbol of the whole profession of Judaism, circumcision, was disallowed.

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writes FRED. BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "Am making \$3.00 to \$8.00 every day I work." MRS. J. M. ANDERSON, of Iowa, writes: "I made \$3.80 to \$6.00 a day, hundred doing likewise. So can you \$5.00 to \$10.00 daily made plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write—offer free.

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Ladies, for natural and thorough organic regulation, take Lemon Elixir.
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Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

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Parkersburg, West Virginia.

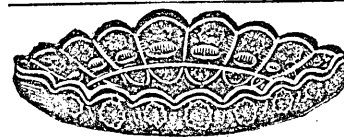
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SPECIAL OCCASION SUMMER SCHOOL, KNOXVILLE, TENN., JUNE 19, JULY 30, 1902.

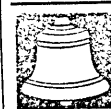
Reduced Rates Via Southern Railway.

For the above occasion, the Southern Railway will sell tickets from all points on its lines to Knoxville, Tenn., and return at one fare for the round trip, selling June 16th, 17th, 18th, 28th, 29th and 30th and July 11th, 12th and 13th, with final limit for return passage August 15, 1902. For further information call on ticket agent of the Southern Railway, or write C. A. Benscoter, Asst. Gen. Pass. Agent, Chattanooga, Tenn.

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BALTIMORE, MD., U. S. A.

Epworth League.

June 15—Why Total Abstinence is Best.
Romans xiv. 13-23.

Paul seems to have been confident of two things, so far as his individual conduct was concerned, (1) a deep consecration to the cause of Christ which was always a sanctifying element in all he did. He did all things with singleness of purpose to glorify God. (2) He was confident of self-control. He did not think that any influence or example could lead him astray.

In regard to observing days, eating meats, drinking wine, he had for himself no rule, save a true view of his own need. He reckoned that all that God had created had a proper use which a wise man would discern. To his view nothing was evil in itself. But weakness and ignorance made much evil in the use of God's gifts.

But Paul saw a higher law for his guidance than the consideration of his own rights or needs or knowledge. In a liberty which was harmless for himself he saw that it was possible to set a snare for others. Standards of right and wrong are, in many things, relative. A thing is evil to the man who thinks it to be evil. The reason is plain. In consenting to do it, he, in his own view, consents to wrong doing. Thus the purpose and will for right doing are abandoned. The inner moral purpose is weakened. Integrity of character and conscientiousness are violated. But this same reflection leads us to see that a thing may be right for another when it is wrong to us. And so we are taught a lesson of charity. "Let us not therefore judge one another any more."

It is not in specific outward actions that the real characters of men are revealed. They are known in their purposes and principles. If we would help men maintain good purposes we shall become more watchful of our own conduct than of theirs, in order that we may not "cast a stumbling block or an occasion to fall in a brother's way."

Rather than assert his own rights the well instructed Christian will be a guardian and helper of those who are weak, and for their sakes lest they be led into harm will guard his own conduct and example.

Many things are perilous to men because of their ignorance. The most deadly poison may be taken by the physician at needful times and in proper measure; but to most men there would be far more peril from ignorance than chance of benefit in the use of that drug. We owe brotherly care to weak consciences. Paul declares himself ready to submit to abstinence and deprivation rather than take the chance of misleading others. Care for others is a higher motive to guide us in our conduct

than any mere assertion of our individual rights or liberties.

Paul could not believe that anything which God has made should be utterly repudiated and condemned. That there was for everything a proper use he did not doubt. "But there is not in every one that knowledge."

What conclusion do we reach? Shall we repudiate any gift of God to accommodate ignorance of others? Hardly that. But as Paul has taught us we will deal with these ignorant ones as weak brethren whom we must take time to instruct. Fire is very needful, but children must not meddle with it. There are many things very good in themselves which are a constant peril to the ignorant.

We confess that we see no very especial bearing of our study of Romans xiv. 13-23 on the matter of total abstinence from the use of strong drink. That whisky, wine and other alcoholic drinks have their proper use, and are, in certain conditions, very valuable no sensible person will deny. That they are profitable as a beverage, a daily drink, no sensible person believes. The plea of total abstinence applies only to their use as a beverage. There is no strong will or wise head which can make it safe or profitable to use them as a daily drink, and it is not a weak conscience or an ignorant mind that is offended by such use of them. Yet, if any man is found so egotistical as to say, "This does not hurt me," we will point to the wide and awful ruin which the use of strong drink as a beverage occasions and we will ask, "What ought to be the attitude of a man toward such an enormous evil? Should he be an apologist, a tempter of others, or an open and irrepressible foe to this enemy of the race?"

Total abstinence in the sense meant by the advocates of temperance needs no argument. The facts which are always before us speak with more power to a thoughtful man than any eloquence of language. We are enlisted for total abstinence by every consideration of duty to ourselves and to others.

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. One small bottle is two months' treatment, and will cure any case above mentioned. Price \$1.00. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Beebe, Ark., Dec. 4, 1901.—This is to certify that I have been cured of kidney and bladder trouble with two bottles of the Texas Wonder, Hall's Great Discovery, and can fully recommend it.

J. W. Worthington.

The mass of humanity comprises two classes—those whose individual characteristics enable them to command situations and those whom situations govern. The weaker element covets constantly the attributes of preferment. Frequently the insufficient appear to triumph. Title and regalia, however, never yet made a king.

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By reason of advantages, natural as well as acquired, "The Denver Road" is master of the situation as to Pacific coast points and the northwest. It simply has the best of it any way you care to figure.

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Study the map.

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Study the map and think twice before buying. Tickets cost no more via "The Denver Road" than over routes where you'd get considerably more ride but less actual satisfaction.

"The Denver Road" doesn't need to be called "Official." Correspond with us.

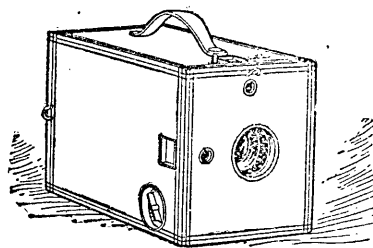
Fort Worth, Texas.

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All trains leave Little Rock from the Iron Mountain Union Depot, instead of Choctaw Depot, as heretofore, on the following schedule:

Ly Little Rock	Ar Hot Springs
7:25 a. m.	9:30 a. m.
6:20 a. m.	8:00 a. m.
2:40 p. m.	4:57 p. m.

The 6:20 a. m. and 2:40 p. m. are solid wide vestibule trains Little Rock to Hot Springs without change. For further information, apply at Union Ticket Office, Markham and Louisiana St's. or Union Depot.

J. A. HOLLINGER, P. & T. A., Little Rock
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TEACHERS

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Warning Order.

State of Arkansas, ss
County of Pulaski, ss

In the Pulaski Chancery Court.
M. H. McMiller, plaintiff, vs. Ed McMiller, defendant.

The defendant, Ed McMiller, is warned to appear in this Court within thirty days, and answer the complaint of the plaintiff, M. H. McMiller.

May 12th, 1902.

Chas. M. Connor, Clerk.
Fulk, Fulk & Fulk, Solicitors for Plaintiff.

THE ARKANSAS METHODIST.

J. E. GODBEY, D. D., EDITOR

WEDNESDAY, JUNE 4, 1902.

Wm Taylor—World-Wide Evangelist.

The great Methodist Missionary, Bishop William Taylor, ascended from the scenes of his probation to the sphere of his eternal reward, May 19, 1902. He died at Palo Alto, Cal., where his home has been since he retired from labor in 1896. He had just passed his eighty-first birthday anniversary.

Bishop Taylor was born in Rockbridge county, Va., May 2, 1821, of Presbyterian parents. But while he was still a boy his father joined the Methodists. He became a local preacher and served in this capacity for forty years. William was but a boy when converted, and for some years his purpose seemed vacillating and his experience unsatisfactory; but at twenty years of age he entered into a deep and thorough experience of God's saving mercy, and he declared that from that time through all toils and changes, he felt that he was dwelling under the shadow of the Almighty. He became a member of the Baltimore Conference in 1843. Six years William Taylor served on circuits and in 1849 was sent to California. With the forty-niners in California the preachers' courage, consecration and zeal were fully tested. The remainder of our sketch we take from the Western Christian Advocate:

"He proved to be the man for the hour. His physical strength and powers of endurance, his mother wit, his companionship with all sorts and conditions of men, his knowledge of human nature, his terrible facility for pungent and awakening speech, and his loving sympathy with the fallen, put him in command of the religious situation in all that region of country. Not only in the new cities and towns, which were springing up by magic in the land of gold, but among the mountains, and in the valleys, and along the coast, he made his journeys, dealing with miners, sick men and women, speculators, gamblers, ruffians, and other orders of the heterogeneous population, and developing his gifts as a pioneer evangelist. His own account of his adventures, as written in his volume, 'Seven Years' Street-Preaching in San Francisco,' is a thrilling picture of frontier life as viewed from the standpoint of this wonderful man. During this period he opened a Seamen's Bethel, undertook hospital work, and, amid his many engagements, became entangled financially in the attempt to meet the emergencies pressing upon him and his fellow-workers. It required months of labor, lecturing, preaching and selling books and speaking to the people in the East to secure funds for the relief of this embar-

assment. He wrote several volumes, and spent two or three years in evangelistic work on the Atlantic seaboard, great success attending his varied ministries. He then visited Canada, and won many converts in camp-meetings and other revival services.

In May, 1862, after days of anxious prayer, he concluded that God was directing him to go to Australia. He went by way of Great Britain, spending some months in revival labors on the way in Ireland and England. The Civil War was then going on in this country—1862-63—and Taylor found much sentiment in behalf of the South and of slavery in vogue across the water. Accordingly he wrote a pamphlet entitled "Cause and Probable Results of the Civil War in America," which he circulated, gratis, broadcast among the people. That pamphlet became a handbook and guide to Newman Hall in his championship of the cause of the Union, and its service to our nation, then in peril, can not now be estimated. In the summer of 1863 he began work in Melbourne, and from that center he branched out in various directions until when his ministry in that island commonwealth was concluded, three years later, he had numbered himself among the foundation-builders of a new civilization. His adventurous life, the dangers through which he passed unharmed, the evangelistic triumphs he won in that plastic period of Australian life, make up a marvelous story.

The next three or four years were spent in South Africa and in the West Indies, preaching the Gospel among Boers, Kaffirs, coolies, white people, and others, and planting Christianity in regions where paganism alone had been known before his visitations. Then he gave seven years of toil to Southern India, for a part of the time being the co-worker of Bishop Thoburn. At this time the Bombay and Bengal missions of our church were founded, and workers were brought to Christ who still live to labor therein for Christ. In 1877 he went to South America, engaging in extensive missionary travels, establishing schools, winning converts, and laying the foundation of a vast educational and evangelistic organization on which our denomination today is erecting a noble series of superstructures.

In 1881, at the General Conference in Philadelphia, he represented one of the foreign conferences as a lay delegate, being at that time simply a local preacher, without any Annual Conference membership. By a singular combination of circumstances he was, in the compass of two days' time, and amid great excitement, chosen, elected, and ordained missionary Bishop of Africa. He was sixty-three years of age, and the spectacle afforded by his

ordination, when he marched forward accompanied by an African on one side and a native of India on the other, was unutterably moving. He set out on his mission, an old man, yet singularly well preserved, and spent twelve years in the Dark Continent, traveling thousands of miles on foot, opening industrial schools and farm-stations, and preaching the Gospel to many tribes. In 1896 he was put on the retired list as non-effective. Despite this fact, the old man made another journey to Africa in a final effort to resume and carry on an evangelistic campaign, but the total failure of his voice at last told him and his friends that his public work was done. Since then he has lived in quietness at his home in Palo Alto, Cal., waiting for the summons to the skies.

His patriarchal presence, his quaintness and shrewdness of speech, his penetrating insight, his powers as a preacher, his prevailing faith and fervor in prayer, his combination of saintly meekness lionlike courage, his imperturbable patience, his restless energies, his world-compassing zeal—all these glorious qualities we must now only hint at. When his life history is finally written, what a book it will make!

Church Affairs.

The general assembly of the Southern Presbyterian church was held at Jackson, Miss., beginning May 15. The opening sermon was by Dr. Neander M. Wood, moderator of the last assembly, and pastor of the Second Presbyterian Church of Memphis.

We have looked over the reports presented from the various sources and note a few points indicative of the general progress of the work.

The chairman of the committee on the twentieth century education fund reports \$1,720,000, as the amount which the various synods have undertaken to raise. The amount secured in contributions and subscriptions to date is \$423,000.

The committee on the education of the ministry reports a slight decline in the number of beneficiaries. There has been decline for a few years past, a fact which the committee notes as cause of regret.

The total receipts of the past year for home missions were \$35,293.78. The receipts for foreign missions are slightly in advance of those of last year, and the best ever reported by the church.

"ELECT INFANTS."

The assembly was overtured by many synods to amend the confession of faith in regard to the salvation of infants, desiring that more positive statement of the salvation of all infants dying in infancy might be made. The objection was to the term "elect infants," as suggesting that some infants were

non-elect and lost. The assembly of last year, held in Little Rock, declined to enter any explanatory note of the objectionable article, stating, among other reasons, "Because, while we have a well grounded hope, founded on Scripture, that infants, dying in infancy, are saved, yet the Confession of Faith goes as far as the Scriptures justify a positive credal statement of the subject."

The overture called forth extensive debate but no action was taken.

THE GENERAL ASSEMBLY, NORTH.

This assembly was held in the Fifth Avenue Presbyterian Church, New York, Dr. Van Dyke moderator.

The matter of supreme interest to the assembly was the report of the committee on creed revision appointed by the assembly last year.

The unanimity with which the report was adopted was a cause of surprise and thankfulness. There were but two dissenting votes out of six hundred. That which most interests Arminians is the declaratory statement, which says:

"Concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it; that concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires, not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin. Second, that Chapter X, Section 3, of the Confession of Faith is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases."

Lacked the Spirit of His Calling.

The case of R. S. Deener is an example of the wreck which comes to a preacher of the Gospel when he perverts his ministry to worldly ambition. Deener had a winsome manner and an eloquent tongue, and spared no art or effort to promote his popularity. His fall was sudden. Arrested as a forger, he gave bail and fled the country. Ten years in Mexico, then an overwhelming calamity which drove him from that hiding. Now he is in the jail at Batesville, Ark., waiting trial for his old crime.

Our Batesville church suffered much from Deener's conduct. The

erring man says his life has been wretched during all the past ten years. Surely it must have been so, if he had left any remains of conscience. Dishonesty in financial affairs is now the crime for which Mr. Deener shall answer before the law. Before God the far greater crime is that he ventured into the sacred vocation of the Gospel ministry with worldly ambition as a ruling motive. An outright forger is a better man than a self-seeking and ambitious preacher. The true spirit of the ministry would have safeguarded the unhappy man from the ruin which has befallen him.

The Spirit of Criticism.

The St. Louis Christian Advocate was badly hit by the paragraph of the Bishop's address in regard to reckless criticisms. Its editor with affected innocence looks about and surmises that some of the preachers have been talking too much. He says:

"We are sure that the exhortation is in order and we fervently trust it may bear good fruit and that in the future there may be less occasion for this godly admonition."

* * * * *

"There is no possible doubt that there is far too much of hurtful and unchristian criticism on the part of ministers of the Gospel, and very frequently this disposition is seen to be the dominant habit of life, exhibiting itself wherever the opportunity arises. Often it is born of a spirit most unholy in nature, which does not shrink from maligning the purest and noblest."

It appears to us that the Bishops were definite enough to give the editor of the Advocate at least a hint. This is what they say in part:

"The church paper is not the forum in which disputes are to be settled. Church contentions are of so grave a nature as to demand a sanctity and call for reverential dealings. Therefore the polity of our church has arranged for modest and Christian bodies to adjust these matters in a quiet and sincere manner. No grievance can arise for which there is no worthy provision. No good can ever come of trying a brother in the columns of a church paper, whether he is a private member of the church, or a connectional officer filling the most responsible place. Only confusion, disorganization, and hatred can come from such procedure, and the time has come when some positive action should be taken to secure the church against this unfair and ungodly method."

Brother Goddard's Note.

Rev. S. F. Goddard sent us a note for publication in the "Methodist," returning thanks to the many friends who wrote him letters of condolence and sympathy on account of the death of his little son Sammy. We received a very kind

personal note, but somehow overlooked the note for publication. Brother Goddard's friends are assured by him of his brotherly appreciation of their sympathy. They will excuse this editor.

J. E. Godbey.

A Question.

Mr. Editor—In the absence of any specific law, suppose a claimant on the conference is guilty of imprudence, such as would be sufficient to have the character of a traveling preacher arrested, what should be done? B. S.

We think the laws in our Discipline cover every case. There are laws for the trial of local preachers, also for traveling preachers. A superannuated preacher is still a member of the conference and subject to the laws governing traveling preachers.

Take Notice.

We have no agent at Jonesboro authorized to collect for us except the regular traveling preachers.

Godbey & Thornburgh.

Notices.

The Camden District Conference will be held at New Lewisville June 24-29. Let all delegates and visitors who expect to attend this conference send their names to me at once.

A. M. Robertson, P. C.

The Morrilton District Conference will be held in Plummerville, Ark., July 8-13, 1902.

The opening sermon will be preached by Rev. N. B. Fizer Tuesday night.

Committee on Examinations—J. B. Stevenson, J. H. Glass and D. C. Ross.

We expect a full attendance and a good conference.

J. M. Cantrell, P. E.

The Helena District Epworth League Conference will meet June 18-20 at Brinkley, Ark. A good programme has been arranged. Prominent among the speakers outside of the district are Revs. Stonewall Anderson, president of Hendrix College; A. M. Hughlett, vice president Galloway College, and P. R. Knickerbocker, pastor M. E. C. S., Searcy, Ark.

Let the pastors or league secretaries send names of all delegates and visitors who will attend to Miss Ola Dickson, Brinkley, Ark., not later than June 10, and entertainment will be provided.

S. H. Babcock, Jr.,
President District E. L.

Prohibition Convention.

There will be a State Convention of the Prohibition party of the State of Arkansas in Little Rock on the 24th and 25th of June for the purpose of nominating a full State ticket, for State offices, and perfecting arrangements for the campaign.

and such other business as may come before the convention.

Martin N. Henry,
State Chairman.

Jacinto, May 26, 1902.

The Fordyce Training School.

The training school of the Little Rock Conference, at Fordyce, Ark., of which Mr. J. D. Clary, a former Vanderbilt student, has for several years been principal, has been given the privilege of entering its students in the freshman class of the University on certificate without examination. Mr. Clary has four pupils at present in the academic department, all of whom show the results of thorough scholastic training and are making excellent collegiate records.—Vanderbilt Bulletin, May.

From the General Secretary of the Epworth League.

To the Epworth Leaguers of the M. E. Church, South, Greetings:

Dear Fellow-Workers—The General Conference at its late sitting in Dallas sought by appropriate legislation to put the Epworth League on a self-supporting basis. The Era, the official organ of the league, was ordered to be published by the book agents, as heretofore. They were also ordered to pay the editor's salary. But all other expenses of the central office, and means for extending the work in the field, are left to be provided for by the leagues themselves. To enable the league board to raise a revenue for this purpose, the General Conference passed the following order, viz.: "The Epworth League Board shall have power to levy on local league chapters an assessment not to exceed ten cents per member for each fiscal year of the quadrennium." In accordance with this order, the league board at a called meeting held in Dallas, May 24 last, instructed the General Secretary to issue an immediate call to the leagues for this assessment. Reports began to come in as soon as the action of the conference was made public. The coveted opportunity of our great organization to show its mettle and spirit is now squarely presented. Our motto, "All for Christ," includes the duty of approving ourselves to our own consciences, and of making good the faith we have in our task. The destiny of the league is now committed to its own hands.

We beg to add that the true key to our success lies in this effort at self-support, and in the increased circulation of the Epworth Era. The Era has been placed by the church beyond the peril of suspension or hurt; it is to live. Give us at once five thousand new subscriptions. To do so will mean enlargement and victory. Very faithfully yours in the work,

H. M. DuBose,
General Secretary.

Nashville, Tenn.

Episcopal Appointments.

Following are the Episcopal appointments:

First District—Bishop Alpheus W. Wilson, Denver, Pueblo, August 28; Western, Arkansas City, September 4; Missouri, Chillicothe, September 10; Southwest Missouri, Jefferson City, September 17; St. Louis, Malden, September 24; Tennessee, Fayetteville, October 8.

Second District—Bishop W. W. Duncan, Montana, Butte, August 28; East Columbia, Milton, Oregon, September 11; Columbia, Corvallis, Oregon, September 18; Pacific Oakland, October 16; Los Angeles, Santa Anna, October 23; Virginia, Richmond, November 12; South Carolina, Newberry, South Carolina, December 3.

Third District—Bishop Charles B. Galloway, Japan Mission Conference, Matsuyama, August 28; Korean Mission, Seoul, September 24; China Mission Conference, Shanghai, October 22.

Fourth District—Bishop E. R. Hendrix, Brazil Mission, Juiz de Fora, July 30; German Mission, Houston, October 30; West Texas, Floresville, November 5; Northwest Texas, Temple, November 12; Texas, Cameron, November 26; North Texas, Terrell, December 3.

Fifth District—Bishop J. S. Key, New Mexico, El Paso, August 21; North Alabama, Lafayette, November 19; North Mississippi, Tupelo, December 3; Mississippi, Natchez, December 10; Louisiana, Alexandria, December 17.

Sixth District—Bishop W. A. Candler, North Georgia, Atlanta, November 20; South Georgia, Thomasville, December 4; Northwest Mexican, Chihuahua, January 14; Central Mexico, Guadalajara, January 28; Mexican Border, Austin, Texas, February 5; Cuban Mission, February 26.

Seventh District—Bishop H. C. Morrison, Kentucky, London, September 3; Western Virginia, Charleston, September 24; Illinois, Waverly, October 17; Louisville, Columbia, October 1; Holston, Wytheville, October 8.

Eighth District—Bishop E. E. Hoss, Indian Mission, Muskogee, October 22; Memphis, Paris, November 5; Arkansas, Harrison, November 12; Little Rock, Benton, November 19; White River, Paragould, November 26.

Ninth District—Bishop A. Coke Smith, Western North Carolina, Monroe, November 19; North Carolina, Wilmington, November 26; Alabama, Montgomery, December 10; Florida, Quincy, December 17; Baltimore, Fredericksburg, Va., March 25.

Personal.

□ Dr. Dye called Monday on his way to Searcy.

Rev. Rufus S. Stout, who has been presiding elder of the Little Rock District, C. M. E. Church, has been elected General Secretary of Church Extension for his denomination. His home will be in Little Rock.

Rev. Forney Huchison returned Friday from Arkansas City, where he had been assisting Rev. A. M. Shaw in a protracted meeting. There was a revival in progress when he came away.

Rev. J. L. Johnson, with Revs. B. A. Few and W. F. Evans, did good work for us in securing the facts which came before the General Conference bearing on our petition to make the State line the boundary of the Little Rock Conference through the city of Texarkana.

Christian Life.

"About My Soul."

It has been eighteen years since Miss Mary G— died. She was brought up in the lap of wealth and luxury and though kind hearted she was very worldly-minded. She was about twenty-four years old when I met her the first time, and I met her often, from that time till the day of her death, which occurred only a few months after. About ten days before her death, in good health, she heard a sermon preached in Bethel, Giles county, Tennessee, from the parable of the ten virgins and was greatly impressed, saying to some friends as she went out of the church, "I never heard a sermon that suited my case so well. I am going to clean up my old dirty lamp and get it in good order." At various times she spoke to her home folk about the bad condition of her spiritual lamp—said it had no oil and had never been lighted, but she was not going to rest till it was lighted. She got but little encouragement at home. Two days before she heard the sermon referred to the preacher met her at a house where he went to do pastoral work, and had a personal talk with her about her soul's interest, but it seemed to him there was but little in what she said to indicate that she was giving the matter any serious consideration. Five days after she heard the sermon she was taken quite ill, and told the family she would die. Telegrams were sent to relatives and a large number came—the preacher was sent for, but was away from home and did not reach her bed-side till the next day. Perhaps twenty-five different relatives were present from different cities in Alabama and Tennessee, when the minister entered the room. Miss Mary raised both hands as the preacher entered the room and said, "O, Brother —, I am so glad to see you. You are the only person who ever said one word to me personally about my soul. And that sermon you preached—it was all to me, and I have been trying to get my lamp in order, and I want all the help you can give me." Holding the minister's right hand in both of hers, she said, "Before you read and pray I wish to say a few words to my relatives and friends." Then addressing herself to them she said, "Many of you are members of the church, and I have been in your homes; you have been kind to me—you have talked freely with me about the fashions and pleasures of the world; many of you have danced and played cards with me, but not one of you ever said one word to me about my soul." That was a very serious moment with that little band of relatives—tears seemed to be very shallow and they flowed freely from all eyes. Miss Mary was converted and died in triumph. "A word spoken in due season, how good is it!" Yea, "A word fitly spoken

SSS

SKIN DISEASES



The skin is provided with millions of little pores and glands invisible to the natural eye, yet through these tiny outlets the larger part of the deadly matter that daily collects in the body is carried off. But nature never intended that poisons of an irritating or acid character should be eliminated through the skin, the Liver and Kidneys being their natural outlets, and it is when these important organs fail to perform their functions that these acid poisons are absorbed into the blood and find their way to the surface of the body through the pores and glands of the skin, producing intense itching and burning, inflammation and swelling, and eruptions of every conceivable size, shape and character.

Skin Diseases differ greatly in their general characteristics and degrees of intensity. Red and angry looking spots break out upon some part of the body with a mass of small pustules or blisters, from which is discharged a clear or straw colored fluid, which dries and flakes off in bran-like particles and scales, or forms into hard and painful sores and scabs. The skin often hardens and dries, cracks and bleeds from the effects of the fiery acids, which the blood is continually throwing off. Pimples, black-heads and blotches are evidences of a too acid blood, which has inflamed and clogged the pores.

Skin Diseases being dependent upon the same causes require the same treatment, which must be constitutional and not external. Nothing applied locally to the inflamed surface can bring much relief. The disfiguring eruptions will continue to annoy and pain you in spite of soaps, washes or powders.

There is no hope of getting rid of a skin disease except through the purification of the depreciated blood and neutralizing and filtering out of the circulation all poisonous substances and acids.

The purifying and tonic properties of S. S. S. soon manifest their influence in skin affections; the debilitated system is invigorated and toned up, and the gradual disappearance of the eruptions show that the polluted blood is being brought back to its natural purity and strength. Old chronic skin disorders, which have resisted all the ordinary methods of

SALT RHEUM, ECZEMA, TETTER, NETTLE RASH, PSORIASIS, ACNE, BOILS.

treatment, readily yield to the curative powers of S. S. S., and there is no reason why the long time sufferer should feel resigned to his fate under the mistaken idea that some skin diseases are incurable, for S. S. S. has cured and is still curing cases perhaps far more desperate than yours. S. S. S. is a purely vegetable remedy, containing no Potash, Arsenic or any of the poisonous drugs which constitute the basis of so many so-called skin cures.

Our Medical Department has been of the greatest assistance to thousands seeking relief from blood and skin troubles. Write us fully about your case, and our physicians will help you, for which no charge whatever is made. Our illustrated Book on Skin Diseases will be sent free to all who write for it.

THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

Ottumwa, Iowa, April 10, 1901.

In 1883 I broke out with Eczema on my head, legs and arms. The Doctors treated me for about two years without giving relief. I next tried various ointments, soaps and washes, but these did me no good. I finally quit taking medicine, as the physician said the disease had become chronic and incurable. Having endured this tormenting malady for about 16 years, I determined to make another effort to get rid of it and began S. S. S. in July, 1900, and continued it until November, when I discovered, to my surprise and joy, that not a spot could be found on my body, which before had been almost covered with the eruption.

It has now been nearly a year since the disease disappeared, but not a sign of it has ever returned, and I am satisfied the cure is permanent.

F. C. NORFOLK, 1017 Hackberry Street.

is like apples of gold in pictures of silver." John H. Nichols.
Leeville, Tenn.

A Minneapolis minister has been deposed from his charge and expelled from the church because he published articles in the interest of saloons and received pay for them from Minneapolis brewers.

Warning Order.

State of Arkansas, ss
County of Pulaski, ss
In the Pulaski Chancery Court.
J. J. Francis, Plaintiff, vs Mary Francis, Defendant.
The defendant, Mary Francis, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, J. J. Francis.
May 20th, 1902.
John D. Shackelford, solicitor for plaintiff.

Teachers' Bibles from \$1.50 up.
Send for prices and description.

PLYMER BELL
CHURCH BELLS.
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE, LOWER PRICE.
OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper



Sofa Cushions
Size. Down. Silk Floss
16inch \$.65 \$.60
18inch .75 .70
20inch 1.00 .85
22inch 1.25 1.00
24inch 1.50 1.25
Post Paid.

Parham Mattress Company.
Chattanooga, Tennessee.

For the Young People.

Children's Letters.

Dear Brother Godbey—The "Arkansas Methodist" is a weekly visitor to our home. I enjoy reading the children's letters so much. I am a little girl seven years old. We have no day school now, but school will begin first Monday in July. Miss Ola Rea will be our teacher.

I go to Sunday-school every Sunday morning. Miss Lena Bays is my teacher. We have a full school. I attended literary society last night. The subject of my piece was "How Beautiful the Stars Must Be." I have one very large doll, almost as large as I am. My sisters made it a beautiful white dress.

My pets are one cat and one little spotted dog. Sometimes he tears my dress, then mamma scolds. Our pastor is Rev. D. C. Ross. Everybody likes him very much. I have three sisters and two brothers living, one sweet little sister in heaven. Well, I had better close. This is my first attempt. Hope this will miss the wastebasket.

Lady Rea.

HAMPERS BUSINESS.

Coffee Drinking Incapacitates Some People for Business at Times.

A gentleman from Mc Bain, Mich., says: "Coffee drinking has cost me much, for during my life I have been many times so thoroughly put out of condition that I have been compelled to abandon business for a day or two at a time. The attacks of headache would commence on the right side behind the ear and become so severe as to totally incapacitate me for any exercise, even mental. I have frequently had to take morphine to relieve the suffering. Sour stomach troubled me and I had a nervous heart that gave me a great deal of trouble.

Four years ago I saw an advertisement for Postum Food Coffee which recited the ill effects of coffee on the nerves. I at once decided to make the change and leave off coffee and take on Postum. The result has been all that one could expect.

I am never constipated any more, the bilious attacks never come on except from some indiscretion such as drinking coffee, which I am foolish enough to indulge in now and then. I have no more headaches, no more sour stomach and no bilious spells. I have not been sick to my stomach or had a nervous vomiting spell in three years. Am now 56 years old, and have better health and do a better business and more comfortable than ever before in my life. I certainly attribute the change to leaving off coffee and using Postum for I have taken no medicine to aid in making the change.

The experiment as stated is absolutely true. I am willing, if necessary, to attach my affidavit to it. Name given by Postum Co., Battle Creek, Mich.

Dear Brother Godbey—I am a little girl 11 years old. My papa takes the dear old "Methodist." I enjoy reading it very much, especially the children's page. I have one little sister and two brothers. Our pastor's name is G. W. Logan. We like him very much. I am not going to Sunday-school now, but expect to go some this summer. We live three miles from the nearest school. I will close, with many good wishes to the "Methodist." Your little friend,

Letha Crow.

Ink, Ark.

Dear Brother Godbey—I am a little girl, eleven years old. My mamma takes the "Methodist." I enjoy reading the children's letters very much. My papa was a Methodist preacher. He died in 1892. I don't remember anything about him. I was just two years old. Again the death angel came to our house and took our sweet sister Myrtle away. She was 15 years old the 26th of last December. She died on 18th day of January. She died of measles. There were five of us down at the same time and we were so sick. My dear sister and father are in heaven. I hope we will meet them again. I am trying to be a good little girl. I go to Sunday-school every Sunday. Our Sunday-school teacher's name is Mrs. Lynch. I love to go to Sunday-school very much. Our preacher's name is Brother Russel. He came down here from Missouri to preach for us Arkansas people. I like him very much. If we do what he says we will all be good. I pray that God may bless his work and family while he is here. If this letter misses the wastebasket I will write again. Your little friend,

Annie Pinkerton.

Barling, Ark.

Dear Brother Godbey—I am a little girl thirteen years old. My papa takes the "Arkansas Methodist." I like to read the letters of the boys and girls. My preacher's name is Brother Watson. I like him awful well. I have one sister and three brothers. I go to prayer-meeting every Saturday night. If this misses the wastebasket I will write again. I will close before I make my letter too long. Good-bye.

Carrie B. Mason.

Sedgewick, Ark.

Dear Brother Godbey—I am a little orphan girl, 8 years old. My papa and mamma are both dead. I have one sister and two brothers. I am living with Rev. E. Garrett and wife. I go to Sunday-school every Sunday. Sister Giles has been my teacher, but Sister Webb is my teacher now. I love them very much.

I am going to school every day. Miss Mary Breathwait is my teacher. I love her very much. Brother Williams is our preacher. We love him and his wife and little baby

Ruth so much. I am glad to read the letters from the little folks. If I see my name in print I will write again some time.

Edith Covington.

Kingsland, Ark.

Stories for the Children.

BY F. A. LARK.

Dear Children and Young People—If the editor of the "Methodist" will permit me I will begin now and write some stories for you. I appreciate your many kind words spoken of me. I have seen them.

I will go back to Oregon and talk of some things that happened there which were interesting to me—some I heard by other people.

You remember that I told you that I went West because my health was bad. My physician told me it would be best for me to go. I left home with a sad heart, for I did not know whether I would see home again; I was sick. I was sent to Lebanon, Oregon, and in going to it I had to pass through a larger town called Albany. I had to wait awhile there, so I thought I would go out and see if I could find a Southern Methodist preacher, and, to my delight, I found one, Rev. W. J. Fenton. I found him to be a very kind, Christian young man, with a bright, happy young wife. Brother Fenton received me like a brother, and was like one to me all the time while I was in the West. I left him pastor of our church at Chico, Cal. A brother in a strange land is surely appreciated. Did you ever realize that? There was not one I was acquainted with at Lebanon, so I inquired of Brother Fenton. O, yes, Brother Shangle told me—he was my presiding elder—that I had a local preacher out in the country by the name of Doughton—where to go when I got down to Lebanon. He thought a moment and said, "O, yes, you had better go to Uncle Barney Burtenshaw's. He is a steward." I thought he must be something with all that long name. I could hardly get it into my head. I wrote it on a little slip of paper and went on my way to Lebanon. How strange I felt, as with grip in my hand, I inquired my way down to Brother Barney Burtenshaw's! Every face I looked at was a strange one. I felt strange, hardly counted sure on myself. It seemed like I was a different Fred Lark to that one that kissed mother good-bye far away in Arkansas. I was some kind of man rubbing up against men, a man who had no peculiar past advantages to help me; just an unknown man among men. As my feet popped! popped! popped! on the plank sidewalk—all the walks were of plank there; had to have something to keep from splashing in the mud—a voice seemed to say deep and silent, "Alone! alone! alone!" Well, this is Brother Burtenshaw's? My name is Lark; I am sent here as your preacher this year.

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PATENTS

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"Uncle Barney could hardly believe me; they were looking for another man. They had published me as Perkins or some other man, and I was such a little boy-like looking man. But they took me and gladly. I found them to be an unusually good old couple—for he had a wife who was very large, and he himself was a little dried-up looking man, and both in the combination were good and congenial, and I became their boy—old Mother Burtenshaw would insist on calling me her boy, and I was at home, thank God, and that with a father and mother. "Uncle Barney" was a native Englishman and his wife a Kentuckian, and the daughter of one of our preachers there. She knew just how to treat me. This gets me into home. That night I slept soundly by and by; at first my head kept trying to run like a train. I had been on a train so long. And Christ did really seem near me that night. Maybe I leaned more heavily upon him, for I was alone again, and realized more of his presence. Children, sometimes God has to lead us off by ourselves to make us feel he is right near to us, and how we do love him then.

Huntsville, Ark.

Our Church at Home.

CHERRY HILL.—On last Saturday afternoon I stopped a few minutes in the town of Cherry Hill, an appointment on my circuit, and while in the postoffice some man took the saddle from my horse and hid it, but was kind enough to put a new one in its place.

Many thanks to the donors. We are moving along nicely with our work. Crop and fruit prospects good. We are praying for a successful year. The "Arkansas Methodist" is a welcome visitor. Your brother,
Geo. W. Logan.

GURDON, ARK.—The Ladies' Aid Society of our church in Gurdon have recently made some additional improvements on our parsonage. They have had it nicely painted, the doors and windows screened and now they are having the dining room painted inside. As this is my last year, I want to say in advance, fortunate will be the man that succeeds me at Gurdon. He will find the parsonage well furnished from a cook-stove to a nice dresser, and an aid society ready to furnish and keep up all the repairs necessary. When I look around and see what that aid society has done for the parsonage and church since I came here, I want to say God bless the good women in that society.
J. M. G. Douglass.

SUMMER FROLIC.

Get Ready Now.

Give the brain and body food during the summer that does not overtax the stomach and heat the body.

Grape-Nuts is a crisp, dainty and delicious food, selected parts of the grain treated by heat, moisture and time to slowly and perfectly develop the diastase from the grain and transform the starch into grape sugar in the most perfect manner; the small particles of phosphate of potash found in certain parts of the cereals are retained and these elements vitalize and nourish the body, brain and nerve centers.

In its predigested form, it furnishes the necessary strength and energy in an easy way for the system to absorb without undue exertion and removes the general feeling of heaviness usual to hot weather.

Grape-Nuts and cream, a little fruit and possibly an egg or two cooked to suit the taste, is an ideal breakfast and will fully sustain the body until the noonday meal. Delicious desserts for luncheon and supper can be quickly made and have a flavor all their own from the peculiar, mild but satisfying sweet of the grape sugar.

Grape-Nuts will save the heat of cooking and the exertion of preparing food; will make you feel internally ten degrees cooler and fit you for the summer's heat so that you may enjoy the full pleasures of the season.

WALNUT RIDGE.—The Rev. J. Wesley Smith, the popular pastor of Newport, was with us last night and preached a delightful sermon to a large audience, on Heaven's Magnetic Influence. Our people were delighted with the preacher and the sermon. Brother Smith is truly a pleasing speaker; he keeps up a lively interest. We secured a promise from him to return some time in the future and give us his new lecture, on the "Origin and History of Methodism."

Dr. J. H. Dye, of Little Rock Conference, has kindly consented to dedicate our church at Old Walnut Ridge, the fifth Sunday in June. Brother F. A. Jeffett, our P. E., will hold our third quarterly conference June 23. Our work is in good condition, and we are in good humor. Truly,
T. W. Fisackerly.

MT. IDA CIRCUIT.—We are glad to report again from our circuit.

Last Sunday (May 25) was observed as children's day, and in our judgment was a successful and profitable day. The programme of our publishing house with a suitable substitute, was rendered by the Sunday-school of Black Springs to the honor of tutors, joy of parents and pleasure and profit of the six or seven hundred spectators. A handsome collection with a spiritual baptism—a new zeal with better equipment for the work of the Master marked the closing exercises.

We have completed the church at Black Springs and we think with the two hundred dollars worth of repairing makes it one among the best houses in the district. Come up, Dr. Godbey, and assist us in the camp-meeting at Black Rock the second Sunday in August.

We are glad to report everything moving and up to date on our work. We have received quite a number into the church, and also we have penitents at nearly every service. We also have good prayer-meetings, good Sunday-schools and Young People's Societies. We feel that the Lord is with us.

O that we may be thoroughly anointed with the "go forward" spirit, that we may do acceptable work for the Master.

We love the "Arkansas Methodist," and always anxiously await its arrival. Lovingly,
F. W. Harvey.

NETTLETON AND IMBODEN.—It don't often occur that a new pastor meets an opportunity to write a field note from the other pastoral charges not his own, but so it happens in this one, and this but shows the adjustable conditions bounding us on every side. The efficient and deservedly popular pastor, Brother G. G. Davidson, invited me to help in a meeting. I accepted, and the result of our united effort has been made known to the readers of the "Methodist," and I

need not repeat. Nettleton is soon to be one of the best stations in the Jonesboro district. I do not think that I will miss the truth to say that considering population and membership, they have the best Sunday-school in the district. And I do not forget Osceola, Harrisburg and Jonesboro. Our cause here is much indebted to one family for success—the Kiechs. They came here from Ohio with enough of moral, mental and material strength to have made their own church a possibility, but they chose to unite with us, and their loyalty and love for our church and its institutions has made us a fixture at Nettleton. Imboden is where our district conference met. Our interests there are in the hands of a faithful, growing preacher, Brother Cloyce, backed by devoted laymen, like Poindexter, Hogan, Hatcher and others. Here we have our Sloan Hendrix Academy. The two enterprises surely met. The school and the town. I fear we pastors do not pray enough for our schools, for in praying for them we give them better material support. This school is worthy of our best effort in placing the boys and girls there from our towns and country appointments. Our church at Imboden will be strengthened by every student who goes to our academy. Not that we want to make Methodists of them; no, but that each bright boy and girl who goes out to be useful will be a living, forceful advertisement of our resources there. Brother Cloyce is in good favor with his people, and a good report will mark his administration. Personally, I enjoyed the occasion. My first home was with Dr. Warren, who married a second cousin of mine, and the last few days were spent with my own cousin, Elder H. Hogan and his dear, kind wife and genial Charley boy. Blessings on all.

Jas. F. Jernigan.

A Pleasant Outing.

Mr. Editor—Through the kindness of some of the people of Gurdon, Smithton and two of my children, I was enabled to visit the General Conference at Dallas (without any cost to me) which was a great pleasure to me. I enjoyed the sessions of the conference very much, and as it was my first visit to the State of Texas of course I enjoyed the travel and the various scenes. Those beautiful farms on the broad prairies. I went from Texarkana to Dallas on the T. P. via Marshal, Longview, Mineola and Terrell, returning on the Cotton Belt via Commerce and Mt. Pleasant. During my stay I had a nice place to board at the home of Dr. Remer, with quite a large delegation of visitors, both from Texas and Arkansas. From Arkansas there were Revs. Anderson, Hays, Torbett, Bruce, Waldrup, also Julius Johnson, Mrs. Stonewall Anderson

and Miss Amelia Falls. I attended the ordination of the new Bishops, which was quite a pleasant and solemn service. On Sunday at 11 a. m. I went over to Oak Cliffs and heard Bishop Candler. It was the first time that I ever heard the Bishop. At night I heard Bishop Hoss at the First Methodist Church. I was present at the last session of the conference Monday morning, and remained until its final adjournment. Tuesday morning I boarded the train for home, reaching Gurdon, Ark., at 10:30 p. m.
J. M. G. Douglass.

SOUTHERN RAILWAY

Connections for Asheville are as follows:

No. 36—Leave Memphis, 10:30 a. m.; arrive Asheville, 5:50 a. m.
No. 42—Leave Memphis, 8 p. m., arrive Asheville, 2:15 p. m.
No. 36 carries coaches and sleeper to Asheville and beyond without change.

Commencing May 31, 1902, No. 42 will carry a sleeper to Asheville without change.

This enables one to take supper at home and dine in Asheville next day, with daylight ride through the East Tennessee mountains, and the "French Broad" scenery.

Write or call for details, including "Summer Homes" folder, list of hotels and boarding houses, rates of board, etc., C. A. DeSaussure, D. P. A., Southern Railway, Memphis, Tenn.

Excursion Bulletin Iron Mt. Route.

Monteagle, Tenn., July 1, 2, 22,
23 and 25 \$13 25
Asheville, N. C., June 12 and 13 21 05
Denver, Colorado Springs and
Pueblo, Col., June 22 to 24,
July 1 to 13, August 1 to 14,
23 and 24, 30 and 31..... 25 00
Glenwood Springs 35 00
Ogden and Salt Lake..... 40 00
Ogden and Salt Lake, August 1
to 14 35 00
Denver, Colorado Springs and
Pueblo, June 1 to 24, July 14
to 31, August 15, 22, 25 to 29,
and September 11 to 15.... 29 65
Ogden and Salt Lake 29 65
Knoxville, Tenn., June 15, 16,
17, 27, 28 and 29, and July 10,
11 and 12 17 05
Fayetteville, Ark., June 13-18,
inclusive 6 53
Chattanooga, Tenn., June 25, 26
and 27 15 70
Ravenden Springs, Ark., June 1 6 00
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Married.

HOOVER PHILPOT.—At the home of the bride's father, Mr. Jasper Philpot, May 21, 1902, Mr. Hiram Hoover to Miss Carrie Philpot, all of Egger, Ark. Geo. W. Logan officiating.

JENKINS-ALKIRE.—May 29, 1902, at the Commercial Hotel, Mena, Ark., Mr. M. R. Jenkins, of Mena, and Miss Hazel Alkire, of Stillwell, I. T., Rev. J. R. Sanders officiating.

EVANS-HAY.—May 26, 1902, at the parsonage in Mena, Ark., Mr. C. W. Evans and Miss Emma Hay, all of Mena, Ark., Rev. J. R. Sanders officiating.

Nashville, Tenn., May 28.—The commencement exercises of the thirty-seventh year of Ward Seminary closed last week. Rev. J. T. Plunket, D. D., of Augusta, Ga., preached the baccalaureate sermon Sunday, May 25, on the subject, "The Sphere and Dignity of Woman's Work," taking as his text Mark 10:44, 45. On Monday, at 8 p. m., was given the annual commencement recital of the School of Music. On Tuesday, the senior banquet at Maxwell House at 3 p. m., and the Alumnae reception in the seminary parlors from 8:30 to 10:30 p. m. On Wednesday, commencement day, Rev. Ira Landrith, of Nashville, delivered the literary address to the graduates, thirty-eight in the seminary course, seven in piano, four in voice, and four in elocution. Six special certificates were awarded in piano and one in voice. Four graduates in the college preparatory course received certificates to Wellesley College, and two took Vanderbilt University entrance examination and won certificates of entrance. The W. E. Ward memorial scholarship, established and supported by the Alumnae Association, was held for the past session by Miss Mary Bell, of Tennessee. The total enrollment of students was 386, 136 boarding pupils and 250 city and suburban pupils.

Commencement Exercises, Hendrix College, June 15-18.

Sunday, June 15—Sermon at 11 a. m., by President A. C. Millar; sermon at 8 p. m., by Rev. T. D. Scott.

Monday and Tuesday—Contests. Tuesday, 8 a. m.—Annual meeting of board.

Tuesday, 8 p. m.—Alumni anniversary.

Address by Rev. J. M. Hawley.

Wednesday, 9:30 a. m.—Graduating exercises, literary address by State Superintendent J. J. Doyne.

From the Nation's Capital.

The prompt publication in my letter of recent date of the proposed issue of the so-called "Jefferson's Bible" as a public document has resulted in the forwarding to Washington of a vast number of protests against such a course. In fact, the widespread tempest over the recently authorized production of such a work under the government seal has led to plans looking toward having the vote rescinded in the house of representatives. There is some uncertainty as to whether it can be accomplished, but strong pressure is being brought to bear on Representative Lacey, who befriended the passage of the original resolution, to have him move a rescinding vote. There has been some effort made to find out who was responsible for the resolution in the first place and, as far as I can learn, it grew from a desire on the part of Mr. Lacey, who is interested in historical antiquities, especially in Americana, and who is also interested in the life and writings of Thomas Jefferson, to have this book preserved for students of Continental history, as it constituted an unpublished side-light of the most interesting nature on the character of the great founder of democracy in this country. When the project was first spoken of it was found that a number of senators and representatives desired copies of the work and there were many outside requests for imprints. Mr. Heatwole, chairman

of the committee on printing, whose committee authorized the publication of the book, is known to be only too ready to have documents printed at public expense, and he, too, was probably influenced by the historical value of the work.

The book contains not one word or punctuation mark that is not in the authorized versions of the Bible, yet ministers of the Gospel, almost without exception, hold that it is agnostic in its tendencies. Its fault lies in its "sins of omission rather than commission," and the main ground of opposition is that the resurrection is entirely omitted, Jefferson having closed the compilation with the burial of Jesus, and the rolling of the stone in front of the sepulchre given by Joseph of Arimathea. The mechanical make-up of the book itself I am able to describe through the courtesy of Dr. Cyrus Adler, custodian of the Smithsonian library, to whose care the book is entrusted. It is about the size of the ordinary 12mo., volume and on one of the fly leaves is written in Jefferson's own hand:

"The life and morals of Jesus of Nazareth, extracted textually from the Gospels in Greek, Latin, French and English."

The Greek text used is from a Testament printed with the first Greek type ever used in this country. The four languages are used in parallel columns, the left-hand pages being blank except for occasional notes made by Jefferson himself. Various pages of the volume have already been photographed

and it is said there can be no bar to having it photographically reproduced and printed by private persons or firms under present conditions unless there is passed a specific act against such publication, which is not likely in view of the historic interest which the book undoubtedly has as a piece of autobiography. It is likely that the book will be published whether Congress authorizes it or not, because of the notoriety that has recently been given it. But that will not have the effect of a publication sanctioned by a government which is expressly opposed to any act that has a sectarian tendency.

S. A. S.

Kindly Remembered.

We received an order Monday morning from Mrs. J. A. Croom, of Dardanelle, to buy a go-cart for the little girl in the orphanage. Soon after we opened Sister Croom's letter, we received one dollar from Leon S. Williams of Hope, towards the same object. We bought a nice cart in the name of Mrs. Croom, and have the dollar for a nest egg for another good purpose. Leon desires to know the name of the little girl. It is Jessie Miller. She is sadly afflicted, but is one of the sweetest spirits I ever knew.

George Thornburgh,
Secretary.

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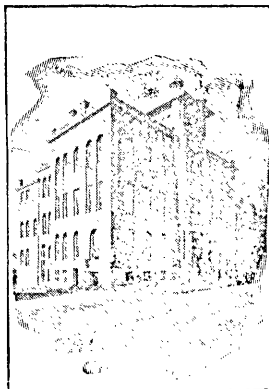
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Woman's Work.

In Memoriam.

On the 7th day of March, 1902, Sister C. H. Willis, of DeWitt, Ark., a member of the M. E. Church, South, being removed by the hand of our Father to the church triumphant, the following resolutions of condolence were adopted by the Woman's Home Mission Society in DeWitt, Ark.:

Resolved, first, That in her death our society has lost a faithful, true and devoted member; faithful in the discharge of her obligations in every relation of life; true to her friends, devoted to her husband and children and to her duty everywhere.

Resolved, second, That in the loss of Sister Willis the members of this society are deeply bereaved, and while suffering this sorrow we renew our pledge to ever cherish her memory and to draw from the contemplation of her character a lesson of lasting profit to our individual and collective welfare. Her Savior's name is associated with hers, and the influence of her bright cheerfulness calls us to holier living.

Resolved, third, That we extend our heartfelt sympathy to the husband and sons, and ask them to look beyond the dark vale to the everlasting joy of the redeemed.

That these resolutions be spread upon our minutes and that a copy of the same be furnished the family of our departed sister.

Asleep in Jesus! Blessed sleep,

From which none ever wake to weep;

Securely shall her ashes lie,

And wait the summons from on high.

Mrs. S. M. Hamilton.

Mrs. Mable P. Chaney.

Mrs. J. R. Dickerson.

Mr. Hazlett on the Philippines.

Mr. Lester A. Hazlett, acting for the Woman's Christian Temperance Union, has made a profound sensation in the realms of politics, sociology and ethics, by his report on the conditions of morals in the Philippine Islands. He was sent to the islands by the W. C. T. U. in order that he might bring back a true and unbiased report, free from the coloration of partisan politics and dealing with conditions in which moral reformers would be interested. Specifically, he was sent to investigate the charges made against the military administration in the islands, and he has evidently made a thorough canvass of the subject which he has presented to the Philippines committee of the United States senate in a report which he calls "A view of the Moral Conditions Existing in the Philippines." Referring to Manila, Mr. Hazlett says: "I do not find Manila to be, in the strictest sense, a model city, but can truthfully say, in my judgment, it is the peer of any American city of equal population, in the matter of

cleanliness and order and I believe its moral tone to be such as to fairly challenge comparison with our best cities of 400,000 population.

"Probably in no other country in the world do white men become so degraded and demoralized, through associating with the natives, as in the Philippines, and nowhere else do they sink so quickly to the level of the native. I speak now of the lowest class of the Filipinos. Large numbers of Americans are subject to the lowest influences of passion and debauchery."

Referring to the canteen, Mr. Hazlett adds his word against this pernicious influence and he speaks with no uncertainty. After close observation, in which his mind was evidently unprejudiced, he says: "I believe after careful study of this great question with unbiased judgment, I can truthfully say that to revoke the anti-canteen law would be to take a step backward. Never were the health and morals of the army better than they are today. The records of medical corps and of hospitals give ample proof of this. One of the arguments used by those who plead for the beer canteen is that the proceeds of such a canteen, being turned into the mess fund, give the soldiers a more varied ration. And it is because of this that many of the enlisted men long for its re-establishment. I have proven beyond question that the same result can be obtained without the beer. I am a firm believer in nothing but a canteen or exchange in which no liquor, brewed or distilled, shall be sold."

While the conditions, as seen by Mr. Hazlett, prove that the stories of vice and crime are greatly exaggerated, he still insists that there is every reason to continue the work already begun, by directing the campaign along the same lines, making vice abhorrent and giving the soldiers as many comforts as possible, so that the cravings of the lower appetites will not appeal to them. The temperance work is carried on with difficulty on account of the new and strange conditions that many think must be met with unnatural stimulants. The wine of the natives is easy to obtain, and terrible in its effects, and the American brewing companies have "followed the flag" with a pertinacity and zeal that would be far better expended on something for the good of civilization, and which might be emulated with a great deal of success by those who are working to remedy immoral conditions.

It is hardly in the province of this letter to discuss the political significance of much of Mr. Hazlett's report, but it will be sufficient to say that he advocates the retention of the islands, not only as a moral duty, but as a political one. He says he went away an anti-expansionist but returns with the idea that the United States has a great duty

A Good Hearted Man,

or in other words, men with good sound hearts, are not very numerous. The increasing number of sudden deaths from heart disease

daily chronicled by the press, is proof of the alarming prevalence of this dangerous complaint, and as no one can foretell just when a fatal collapse



J. A. Kreamer.

will occur, the danger of neglecting treatment is certainly a very risky matter. If you are short of breath, have pain in left side, smothering spells, palpitation, unable to lie on side, especially the left, you should begin taking

Dr. Miles' Heart Cure.

J. A. Kreamer of Arkansas City, Kans., says: "My heart was so bad it was impossible for me to lie down, and I could neither sleep nor rest. My decline was rapid, and I realized I must get help soon. I was advised to try Dr. Miles' Heart Cure, which I did, and candidly believe it saved my life."

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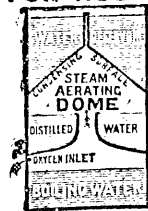
Dr. Miles Medical Co., Elkhart, Ind.

before it, to prepare the Filipinos for self-government, a thing they are not yet ready for, and that we owe it to the future to lay the corner-stone of the coming civilization on a firm basis of kindness and justice, such as the natives have never known and do not realize can actually exist. He predicts the day will come when the Philippine archipelago will be a great commonwealth of States, and says there is now a strong and influential peace party among the natives. He believes the antipathy to American rule has been greatly exaggerated as has been the comment on the harshness of that rule.

S. A. S.

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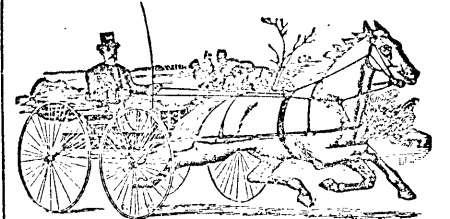
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A. O. HOLCOMB, Mgr.,

LITTLE ROCK, ARK.

At Rest.

DOOLIN.—Thomas Doster, son of Thomas and Mattie Doolin, was born May 6, 1899, and died at Swifton, Jackson county, Ark., April 18, 1902, and was buried at Pleasant Grove cemetery with funeral services conducted by Rev. N. E. Gardner. Doster's winning ways won the hearts of all with whom he came in contact. He was brilliant and full of life, and was so much company, and had so completely won the affections of the parents, it was heartrending to have him taken from their tender embrace. Time is the best healer, and the assurance of a reunion is the best consoler, for his happy destiny is unquestioned.

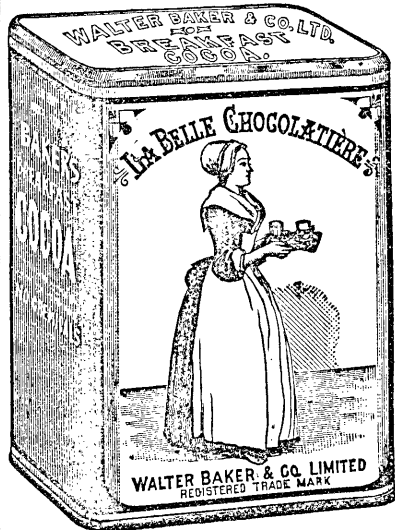
L. M. Conditt.

CHANCY.—James Calhoun Chancy was born in South Carolina June 14, 1823. He was married to Miss Frances Lassiter January 15, 1844, in Alabama. They moved near Cecil, Franklin county, Ark., in 1869. He had professed faith in Christ and joined the Methodist church before he came to Arkansas, but when Pleasant Ridge church was organized he joined. He continued a member of that church until Monday, May 5, 1902, when he entered the everlasting church. For years he has been an honored member of the Methodist church at Pleasant Ridge. His faithful wife still lives. Early in their married life they had three children to die. Since then there has not been a death in their family for forty-eight years. They have eight children living, Mrs. Martha Bush, Texas; John W., Arkansas; Mitchell, Arkansas; Daniel, Texas; Mrs. Emma Teague, Texas; William J., Texas; Walter D., Arkansas; and Harvey in Arkansas. I preached his funeral in his home church, and the Masons buried him at Low's Creek to await the resurrection. He spoke freely of death, and one of his sons asked him how he was. He replied, "All is peace."

Eugene Woodruff.

McCLEARIN.—Brother Andrew J. McClearin was born in Lawrence county, Tennessee, October 14, 1848; died in north part of Conway county, Ark., May 4, 1902. Brother McClearin immigrated to Arkansas with his father in 1865. He has lived in the north part of Conway county ever since that time. He was married to Miss Emma McReynolds in 1869. Seven children blessed this union. Three of them survive him. Brother McClearin was converted in 1886; joined the M. E. Church, South, in which he was a faithful member. He was earnest, energetic and persevering, always busy, and took delight in good society, but for the last few years of his life he was hindered from very much active service on account of severe afflictions in his family. His daughter, who died a few months ago, suffered twelve years. Brother Andrew seemed thoroughly resigned to the will of his Lord, and in the hour of sadness would lean upon Him for refuge. His last illness was long continued, and his suffering was very severe. At first he seemed to worry about his condition, but in a short time he became reconciled and was very patient from that time on. I was with him a number of times during his illness. When I would speak to him about dying, he would say, "I am ready. I would like to get well, but if it is God's will for me to die, I am willing to go, and there is nothing in my way." He has left behind him a good name; and has so lived as to leave no doubts as to where he has gone. He leaves a wife and three children. Wife, you have lost a loving husband, but you know where to find him. You weep not as one who has no hope. Let your sorrow bind you closer to God. Child-

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ren, you have lost a good father. You cannot call him back to you, but you can so live as to go to him. May God's richest benedictions rest upon you in your hours of sorrow and trial, any may you find consolation in the promise of God to comfort the broken-hearted.

T. H. Wright, P. C.

LOMAX.—Brother William Lomax was born in Tennessee October 22, 1827, and died in Randolph county, Ark., April 19, 1902, having lived more than seventy-four years. Our brother immigrated to Arkansas from Tennessee more than thirty years ago. Brother Lomax had married three times during his long life. His first wife was Miss Silia Jane Calvert, with whom he lived a number of years, and the fruit of which was eight children, four of whom only are living. The first marriage occurred when our brother was 22 years of age. Sister Lomax having passed to her future reward, our brother married Miss Elizabeth Wells in 1867; and his second wife dying, our brother married a third wife, whose name was Miss Emily C. Wells, who survives our brother with one child only. Brother Lomax was a good man, accepted as such wherever known. This writer had known our brother twenty-seven years, and I do say he had as few faults as any man I ever knew. He was one of the official board of our church for twenty-five years. Not demonstrative, but good alike Sunday and Monday. A better Christian I do not think we had in Walnut Hill circuit. Brother Lomax professed religion and joined our church when quite young, and developed into a well-rounded Christian gentleman. As a husband, he was most considerate and kind; as a father, indulgent toward his children. Brother Lomax loved his family devotedly. The country has lost a good citizen in the death of our dear brother.

er; the church and preachers a great and well-trying friend. We will all miss him sadly, but mostly his wife and children.

J. F. Armstrong.

PRESLEY.—Brother M. B. Presley, better known as "Uncle Brown Presley," was born in Clay county, North Carolina, October 25, 1828. He moved from there to Tennessee, where he was married to Miss N. T. Walden with whom he lived happily until her death just a few years ago. There were born to them eleven children, ten of whom still live, all in this county. At the time of his death there were about him sixty-three grandchildren, twenty-two great-grandchildren, together with his ten children. He moved from Tennessee to Madison county, Ark., November 7, 1857, where he lived till his death, which occurred April 15, 1902. Brother Presley was a farmer and merchant and was quite successful. He ever lived a faithful, true citizen, a man whom his own neighbors loved to honor most. He lived a straight life; was the same wherever you found him. No man speaks a word against Uncle Brown Presley, so far as I have heard.

He was converted March 8, 1889, and joined the M. E. Church, South, three days later. He was ever a Methodist and when converted he became a Christian Methodist or a Methodist Christian. He was strong for Christ and the current of his life went through the channel of the Methodist church mightily towards God and heaven. But he was brotherly toward everyone. He was broad and joined every man who was for God and the right. Brother Presley counted for something in his family and about him have grown up sturdy Christian characters. He has one son who is one of our strongest local preachers, Rev. James Presley; also a son-in-law, Rev. H. M. Hatfield. A strong, Christian man has been humbled to the dust, but he died that he might stronger live. Brother Presley, the man, has fallen, but Brother Presley, as a Christian character, still lives even stronger than before; he is more nearly omnipresent than ever, and that for God and good. The writer conducted the funeral services at the Alabama cemetery in the midst of a great throng of people. I believe I never saw a larger crowd at a funeral service. The throng of people stood and wept with the broken-hearted family and friends, and as they wept so bitterly I heard a voice say, "and God shall wipe all tears away from their eyes." That same God will heal the broken-hearted family and soothe their wounded; sore spirits if they will only let Him. O that they would! My dear brothers and sisters, you know where to find Uncle Brown Presley. Go home! Go home to heaven!

F. A. Lark.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc.

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"Your Healing Oil is the most wonderful medicine we have ever had in this country. We thank you for sending it to us."

Mrs. M. J. Stone.

Cline, Johnson county, Ark.

A Letter from J. A. Husbands.

Dealer in staple and fancy groceries, Arkadelphia, Ark. Mr. Husbands has bought and sold several gross of Gregory's Antiseptic Healing Oil. He sends an order November 22, 1901, and says:

Dear Brother: Ship at once one gross Healing Oil. With me it is just as staple as sugar and coffee. I have yet to hear any one who has used it speak other than its praise. It is a great seller, and will be still better as its true merits are found out by the people generally. It has wrought wonders in many places here. Some of my customers use it for every ill flesh is heir to. Yours truly.

J. A. Husbands.

Gives Universal Satisfaction.

Dr. J. C. Hamilton, wholesale and retail druggist, Conway, Ark., writes:

I have had fifteen years experience in the drug business and the practice of medicine. Of course, as a dealer in drugs and medicine, I have handled a great number of the different liniments on the market. I am also handling Gregory's Antiseptic Healing Oil. It sells better than anything I have ever handled, and gives universal satisfaction.

C. J. Hamilton, M. D.

Johnson, Washington Co., Ark.

Mr. Gregory: Your Healing Oil cured me of what the doctors called eczema, which for two years caused me great suffering. Three doctors did all they could for me without a cure. One-half of a 25c bottle cured me in a few days. The cure has proved permanent. My brother-in-law was bitten by a poisonous snake; his foot and leg were swollen until almost burst. The doctor failed to help him. Your Healing Oil cured him in a few minutes.

G. W. Battleton.

This is to certify that we have been acquainted with Rev. C. H. Gregory for many years, and we have ever found him reliable and of unblemished character.

F. J. Bullion, County Clerk.

J. H. Hartje, D. Co. Clerk.

J. M. C. Vaughter, Clr. Clk.

Conway, Faulkner county, Ark.

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THE ARKANSAS METHODIST.

GEO. THORNBURGH, BUSINESS MGR

WEDNESDAY, JUNE 4, 1902.

Entered at the postoffice at Little Rock, Ark., as second-class mailmatter.

Methodist Calendar.

Morrilton Dist. Conf., Plummerville, June 8-13
Jonesboro Dist. Conf., Harrisburg, June 11-15
Camden Dist. Conf., New Lewisville, June 25-29
Helena Dist. Epworth League, Brinkley, June 18-20
Mena Dist. Conf., at Lockesburg, June 25-29
Searey Dist. Conf. at Searey, June 26-29
Harrison Dist. Conf., at Yellville, June 26-30
Prescott Dist. Conf. Center Point, June 27-July 1
Arkadelphia Dist. Conf., at Okolona, July 3-5
Monticello Dist. Conf. at Dumas, July 8-12
Little Rock District Conf., at England, July 9
Batesville Dist. Conf., Salem, July 10-13

Quarterly Meetings.

Morrilton District—Third Round.
Mt. Vernon Ct. at Union Valley, June 21, 22
Morganton Ct., at Steel's Chapel, June 28, 29
Quitman Sta., June 29, 30
Perryville Ct., at Perryville, July 5, 6
Plumerville Ct., at Plumerville, July 13, 14
Morrilton Sta., July 19, 20
Atkins Ct., at Bell's Chapel, July 26, 27
Clinton Ct., at Wesley's Chapel, August 2, 3
Quitman Ct., at Pleasant Hill, August 16, 17
Conway Sta., August 20
Russellville Sta., August 23, 24
Sunny Side Ct., at Sunny Side, August 30, 31
Adona Ct., at Ada, Sept. 6, 7
Springfield Ct., at Ada, Sept. 13, 14
J. M. Cantrell, P. E.

Fort Smith District—Third Round.
First Church, June 7, 8
Central, June 8, 9
Mulberry, at Shiloh, June 14, 15
Mt. View Ct., June 15, 16
Van Buren Ct., June 21, 22
Fort Smith Mission, June 22, 23
Van Buren Station, June 24
Fort Smith Ct., at Spring Hill, June 28, 29
Hackett and Bonanza, at Jenny Lind, June 29, 30
Mansfield Ct., at Hartford, July 5, 6
Huntington Sta., July 6, 7
Greenwood Ct., at Excelsior, July 12, 13
Belva Ct., at Oak Grove, July 13, 14
Paris Station, July 19, 20
Branch Ct., at Caulksville, July 20, 21
Charleston Ct., at New Prospect, July 26, 27
Magazine Ct., at Wesley, August 2, 3
Booneville Station, August 9, 10
Waldron, August 16, 17
Cauthron, August 23, 24
Henry Hanesworth, P. E.

Camden District—Third Round.
Onalaska, at Harmony, July 5, 6
Camden Ct., at McMahan Chapel, July 11
Camden Sta., July 13, 14
Fordyce Sta., July 19, 20
Bearden and Thornton, at New Hope, July 22
Smackover, at Smackover, July 26, 27
Atlanta Ct., at Pleasant Grove, July 31
El Dorado Sta., August 2, 3
Lapile, August 5
Stephens and Waldo, August 9, 10
Magnolia Sta., August 10, 11
Magnolia Ct., at New Hope, August 12
Lewisville and Stamps, August 16, 17
Walnut Hill Ct., at Walnut Hill, August 19
El Dorado Ct., at Olive Branch, August 21
Junction City, August 23, 24
Hampton Ct., August 28
R. R. Moore, P. E.

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CUTICURA SOAP, to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA OINTMENT, to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT PILLS, to cool and cleanse the blood. A SINGLE SET of these great skin curatives is often sufficient to cure the most torturing, disfiguring, itching, burning, bleeding, crusted, scaly, and pimply skin, scalp, and blood humours, with loss of hair, when all else fails.

Millions of People

USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying irritations, inflammations, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humours cures. In screw-cap vials, containing 60 doses, price 25c. Sold throughout the world. SOAP, 25c. OINTMENT, 50c. PILLS, 25c. British Depot: 27-28, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

Searcy District—Third Round
Searcy Sta., July 2
Newport Sta., July 5, 6
Auvergne and Welda Ct., July 12, 13
Beebe and Bald Knob Ct., July 16, 17
Mt. Pisgah Ct., July 19, 20
Bethany Ct., July 22, 23
West Point Ct., July 26, 28
El Paso Ct., August 9, 10
West Searey Ct., August 13, 14
Argenta Sta., August 16, 17
Mineral Ct., August 23, 24
Heber Miss., August 30, 31
Cabot Ct., Sept. 3, 4
Beebe Ct., Sept. 6, 7
Augusta Sta., August 13, 14
M. M. Smith, P. E.

It behooves temperance workers to take active interest in a fight to counteract the influence of the "National Protective Association," which has been revived from the organization started in 1886 to make war on the prohibition movement and prove to the country that its work is ineffectual.

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You can ride all day on a Cotton Belt Parlor Cafe Car for only 50 cents extra, have your meals at any hour you want them, order anything you want, from a porterhouse steak or a spring chicken down to a sandwich, take as long as you please to eat it, and you will only have to pay for what you order.



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3 Trains to Hot Springs

7:25 a. m., 6:20 a. m., 2:40 p. m.

3 Trains to Texas

1:40 a. m., 7:25 a. m., 2:40 p. m.

4 Trains to St. Louis

1:30 a. m., 8:55 a. m., 8:30 p. m., 9:15 p. m.

2 Trains to Memphis

9:05 a. m., 1:40 a. m.

2 Trains to Kansas City

9:00 a. m., 8:35 p. m.

2 Trains to New Orleans

9:15 a. m., 8:38 p. m.

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The Epworth League Day of the Little Rock District Conference will be on July 9th, instead of the 8th, as published.

We have one new piano for sale. It is a fine instrument and we will sell it for less than it's worth. Godbey & Thornburgh.

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