Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Manager.

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The Arkansas Methodist,
THE OFFICIAL ORGAN
—OF THE—
THREE CONFERENCES
—OF THE—
Methodist Episcopal Church, South,
in Arkansas.

All Traveling Preachers of the M. E. Church, South, Are Authorized Agents For This Paper.

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All Correspondence intended for publication should be addressed to the EDITOR, but all letters on BUSINESS with the ARKANSAS METHODIST should be addressed to GODBEY & THORNBURGH, and all checks and money orders should be made payable to
GODBEY & THORNBURGH,
LITTLE ROCK - - - - ARKANSAS.

News and Notes.

Read our clubbing offer with the *Commercial Appeal* on 2nd page. It is good for silver men.

King Menelik, of Abyssinia, claims from Italy indemnity of $7,600,000. He should be content with peace.

A new development in photography is the production of effects which are like steel engravings and scarce distinguishable from them.

The number of delegates to the Democratic National Convention will be 930. Of these the Washington Star estimates that 500 will be silver men.

The race for Governor is waxing warm. Jones has carried Yell, Logan and Crawford. Harrod has carried Sebastian, Faulkner and Garland.

The threatened invasion of Egypt by the Dervishes, and the English expedition up the Nile are matters which are now exciting much solicitude in Europe, especially upon the part of France.

Marquis De Rudini, the Italian Premier, asks for $76,000,000 to carry on the war in Africa. It is said that the Premier will resign if the credit be not granted. Italy is not in condition to increase the national debt.

The people of Galveston, Tex., are jubilant over the success of the jetties. The steamer *Sicilia* of the Hamburg-American line crossed the bar on the 21st, drawing 21 feet 6 inches, and when the water on the bar was at less than usual depth because of the prevalence of a north wind.

As the time of holding the Republican National Convention approaches, almost the only candidates talked of for the presidency are Reed and McKinley. The New Englanders favor the gold standard and Reed. McKinley is more popular in the West. He is not committed on the financial question.

The X ray, of which our readers have seen so much in the papers of late, and by which the interior of opaque objects are photographed, is a mystery to those who produce and manipulate it. It is therefore the X ray, X having the algebraic significance. The elimination of this X is now the problem at which many scientists are laboring.

Pinar del Rio, a city of 20,000 inhabitants, and the stronghold of the Spaniards in West Cuba, was captured by the insurgents on the 28th inst. The city was garrisoned by 4000 Spanish soldiers. The attacking force was said to be 5,000. The victory was chiefly due to the Americans of the Bermuda fillibustering expedition, and their skillful use of Hotchkiss and Gatling guns.

A writer in the New York Christian Advocate, in answer to the statement that Methodism does not prosper in cities, gives the following exhibit of the growth of Methodism in eight cities during the decade from 1884 to 1894. The first column of figures shows the per cent. gain in population, the last column the per cent. gain in the growth of Methodism:

Allegheney, Pa.,	33.81	82.43
Buffalo, N. Y.,	64.80	137.40
Cincinnati, O.,	16.37	27.85
Cleveland, O.,	63.20	91.16
Columbus, O.,	70.68	93.34
Detroit, Mich.,	76.46	90.66
Indianapolis, Ind.,	40.48	65.52
Toledo, O.	62.42	104.09

Compulsory Education.

Kentucky now has a compulsory education law. The bill passed the Legislature a short time before its adjournment, and Gov. Bradley allowed it to become a law without his signature. It requires every parent, guardian or other person in the State of Kentucky having the control of any child or children between the ages of 7 and 14 to send such children, annually, eight consecutive weeks to some public or private day or night school. The penalty for the violation of this law is a fine of not less than $5 nor more than $20 for the first offense, nor less than $10 nor more than $50 for the second and every subsequent offense, and cost to suit.

Compulsory education is a logical sequence of any system which taxes the citizens to maintain public schools. The State goes into the business of education upon the ground that it is necessary in order to good citizenship. If Jones is compelled to build a school house and pay for a teacher for Smith's children, Smith ought to be forced to send his children to school. If education is necessary to qualify the people for citizenship, and the State makes provision for such education, the provision should not fail of its object by the stupidity or perverseness of parents. Another logical sequence of the theory of State education is a literary qualification for the voter.

To Sunday-schools.

We have just had a large lot of splendid S. S. Record and Roll Books made. They contain the roll for 20 classes for a year and a well arranged record for a year, showing every important item of interest to the school. Both Roll and Record in one book. We send them postpaid for only 50 cents. We also have them made with Record only for two years and with Roll only for two years at the same price. Try one and you will be pleased.

GODBEY & THORNBURGH,
Little Rock, Ark.

Now is a good time for our circuit riders to do themselves and the people good by selling some of our splendid books, such as Character Sketches, Trumpet Blasts, Touching Incidents, and those wonderful $3 and $5 Bibles. We give large commissions.

GODBEY & THORNBURGH,
Little Rock, Ark.

We have three good subscription books which we will give agents the chance to sell at a good profit, to-wit: 'Forty Years in China,' 'Gems of Religious Thought,' and 'Talks to Children About Jesus.' They are all good sellers. Write to us for particulars. Godbey & Thornburgh, Little Rock, Ark.

A brother who has not the courage to sign his name to the letter writes from Sulphur Rock that he doubts our ability to meet all premium offers on Bibles. We say to him, just send the money and try us. Taste the pudding, Brother.

+ Personal. +

We had a call from Rev. C. C. Godden Tuesday.

I. L. Gunter, El Paso, Ark., was a visitor Tuesday.

Bishop Wilson is holding District Conferences on the Pacific Coast.

Bro. B. L. Jones, of Ozark, on his way to Chicago, was a pleasant caller Tuesday.

Rev. P. B. Summers, P. E. of Dardanelle District, was a caller Thursday.

Rev. Horace Jewell favored us with a visit at our office Tuesday. He is always cheerful and his visits do us good.

Prof. J. D. Stone called Thursday on his way to the burial of his sister. The bereaved family have our sympathy.

Bro. J. J. Bond, in a business letter, says: "We are building a neat church house at Gillett; will occupy it soon."

Rev. O. H. Keadle, of White River circuit, issues a small paper monthly for the benefit of his charge. It is very spicy and serves as Junior Preacher.

Dr. J. J. Tigert will preach the Commencement Sermon for the Southern University June 14, and Dr. S. A. Steel will deliver the Literary Address.

Rev. J. B. Stephenson, P. C. of our Church at Batesville, has arranged to spend some weeks at the Moody Bible School in Chicago. Rev. S. H. Babcock will supply his pulpit in his absence.

Our paper made another improvement last week and this. Next week we shall take another step forward. Brethren, help us a little, and we will make the ARKANSAS METHODIST—yes, the *Arkansas* METHODIST, outshine them all.

Presiding Elder Scott, of the Monticello District, was up last week getting ammunition for his District Sunday-school and Epworth League meetings. He reports things in good shape and on the up-grade in his District.

Rev. H. M. DuBose, of Texas, was a pleasant visitor at our office Friday. He held prayer meeting for First Church Wednesday night and delivered a very interesting talk. He lectured to the delight of all before a large audience at Winfield Church Friday night in the interest of the Epworth League. Dr. DuBose is one of the most eloquent men in the country.

Contributions.

WASHINGTON LETTER.

(From our Regular Correspondent).

Washington, D. C., March 25.

Should National legislation aid individuals in carrying out humanitarian ideas? That question was brought to the front in the Senate this week, not in direct words but by a bill introduced by Senator Gallinger, of New Hampshire. Away up in the high and dry atmosphere of the mountainous section of the territory of New Mexico, the United States Government owns a tract of land, upon which Fort Stanton once stood. The military post has been abandoned and the Government is making no use of the place. Learning that consumptives were greatly benefited by residing in that section of the country, the American Invalid Aid Society conceived the idea of establishing a sanitarium for consumptives there, and as the first step, have petitioned Congress to cede to the society this tract of Government land in New Mexico. Among those who endorse the idea and whose names are attached to the petition presented by Senator Gallinger are Rev. Dr. Edward Everett Hale, Mrs. Julia Ward Howe and the entire faculties of Yale and Williams colleges. The bill introduced by Senator Galinger authorizes the cession of the land to the society, and speaking in favor of it he said he thought the Government might do as much towards saving human life as it has done for animals in establishing a bureau for the treatment of pleuro-pneumonia in cattle at public expense.

Two large public temperance meetings opened this week, the first held in the afternoon, at the First Congregational Church under the auspices of the W. C. T. U., and the other in the evening, at Foundry Church, by the National Temperance Union. Mrs. M. B. Platt, presided over the former and Rev. Dr. Bailey, of Philadelphia, over the latter. The principal address at both meetings was delivered by Col. George W. Bain, the noted temperance orator. Col. Bain opened his afternoon address by assenting his belief that one of the causes of the recent financial depression was the spending of $1,600,000,000 in 1894 by the American people for liquor and tobacco. He continued by saying: "Do not say our figures are exaggerated until Congress gives us a committee of inquiry to prove that they are wrong. We have a larger and more expensive standing army of drunkards than the military forces of any country in the world. The liquor men say that thousands of men would be thrown out of work if the saloons were closed. It is estimated that 400,000 would be idle; but wherever a distillery now employs 150 men the commercial industry which would take its place would employ 3,000 men, and in a very short time 2,500,000 men would be engaged in the industries which would take the place of the distilleries and the breweries. If the workingmen of Chicago had saved the money they have spent in one day for liquor during the Pullman strike they could have bought the whole Pullman plant. Dr. Bailey, in a few introductory remarks at the evening meeting, sketched the history of the National Temperance Union, which has its headquarters in Philadelphia. It is non-partisan and its work is to rescue people from lives of sin and drunkenness. When it started there was hardly enough prohibition literature to fill a satchel, but now the Union maintains its own publishing house, and has issued more than 2,000 books on temperance, prohibition, and for use in Christian houses and Sunday-Schools. It is maintaining seven colored workers in the South, who, Dr. Bailey says, are doing good work for their race.

There was a double innovation at this week's Gospel Meeting of the Y. M. C. A. The talker was a woman and an officer of the Salvation Army—Capt. Blanche Cox. Her talk was on Christianity, the lessons to be learned from the love of God, and the effect that love would have upon our earthly life.

Not since the great Moody and Sankey meeting has any series of revival meetings attracted such general attention as those now being conducted at Metropolitan M. E. Church by Rev. Mr. Smith, the singing Gipsey evangelist. The Church is crowded every night and many conversions have been made. Mr. Smith possesses in a marked degree that mysterious quality which we call "personal magnetism," for want of a better name, and which is so necessary in the make-up of a successful evangelist. Although not a graduate of any college or school—he is entirely self-educated—he uses beautiful language, and at times rises to heights of eloquence seldom reached by our greatest pulpit orators. He talks straight out, never over the heads of his hearers, and you feel that he is so much in earnest that you cannot withhold your attention.

Miss Mabel Hartford, one of the American missionaries who narrowly escaped death at the hands of the mob during the late massacres at Foo Cheng, China, this week told a Washington audience some of the difficulties Christian workers in China have to contend with, and announced her early return to missionary work in that country. Speaking of the need of money to properly push the work she said that it seemed easy enough to raise money to send explorers to Africa or to the North Pole in search of unknown regions, with no promise of definite results, and yet when the missionaries appealed for money to save souls where thousands were willing to be saved, the people seemed unwilling to part with their money.

The following taken from the Memphis Advocate is as appropriate to Little Rock as to Memphis:

MAYOR CLAPP AND THE GAMBLERS.

The city papers report Mayor Clapp as saying that as in his opinion it is impossible to suppress gambling in this city, it is better to try to regulate it, and thus tax the privilege of gambling in order to obtain as much revenue as possible for the city.

Personally Mr. Clapp is no doubt a very clever and agreeable gentleman; officially, however, his views of law and order are very unsound, and positively dangerous.

The law of the state of Tennessee touching gambling and the keeping of gambling houses is as follows:

"If any person play at any game of hazzard or address for money or other valuable thing, or make any bet or wager for money or other valuable thing, he is guilty of a misdemeanor.

"Any person who shall keep a room, hall, or house for the purpose of encouraging or promoting, aiding or assisting the playing of any game of Keno, Faro, Three-card Monte, Mustang, Red and Black, High Ball, Roulette, Twenty-one and Hazard, or who shall keep or exhibit such gambling table or operate the same either as owner or employe, shall be deemed guilty of a felony, and upon conviction, shall be fined not less than two hundred, nor more than five hundred dollars, and imprisoned in the state penitentiary not less than one, nor more than three years."

Now we inquire what right has the Mayor or any other officer to say that this law need not be enforced? Is it constitutional or lawful for any Mayor or Judge to declare the acts of the Legislature unwise and impracticable, or inexpedient, and then proceed to legislate by himself for the people and say what shall be done, and what shall not be done? This is a most unwarranted assumption of power. Queen Victoria would not dare to deal thus with an act of Parliament. Suppose that gambling cannot be wholly suppressed? Is that any reason why it should not be suppressed as far as possible? There is a good deal of theft but the Mayor, we trust, will not propose to regulate the business, and let it go ahead provided the thieves will divide the profits with the city. It is possible that some gambling will be done in spite of all police surveillance, but that does not justify the licensing of gambling houses, that the business may be carried on by official permission.

If Mayor Clapp and the criminal court should issue an edict declaring their purpose to faithfully execute the law to the best of their ability, it is the opinion of many that the gambling houses would close at once. Everybody knows it. The experiment has been made. There are hundreds of good citizens who desire to have the Mayor enforce the law. Fathers desire it because their sons, not yet in their majority, are being enticed into these dens of vice and ruined for life. Mothers desire it, because they are sick at heart over the nightly dissipation of their precious boys. Wives desire it because many of them are brought to penury and want by the allurements of the gambling hells, that keep their husbands from home at night. People in the country want these snares of death closed up because they are set to capture the silly and unsuspecting who come to our city to buy and to trade. All good citizens want them closed and kept closed, because it is known they are a menace and a ruin to the morals of our town.

To sell the gamblers the right to carry on such an unlawful and damning pursuit is for the city to soil its hands with blood money. The gamblers fleece the unsuspecting and the unwary, and blast the comforts of many a home, and the officials of the city in turn fleece the gamblers. The idea seems to be that the people have no real interest in the affairs of the city but to pay taxes and vote for their bosses.

Should the Mayor announce his purpose to enforce the laws against gambling without fear or favor, and with good will to all and malice towards none, there is not a single doubt that the gambling houses in this city would close at once. It grieves us to see men in position with gifts and opportunities deliberately throw away their chances.

A man's life may be saved in many ways. A man may commit suicide in a great many ways. Shooting himself through the head is quicker, but it is no more certain than neglecting his health. If a woman saw her husband with a pistol to his head, she would take prompt and vigorous measures to save him; but the same woman might see her husband on the down-grade to disease and death without seeing the seriousness of it. One-sixth of all the people who die, die of consumption. Consumption doesn't come all at once. It is insidious. The seeds of it are seemingly insignificant. Most people do not know how it starts. Thousands of people are on the road to consumption and don't know it. Whenever there is loss of flesh—paleness—wasting away—look out. Consumption easily finds a foot-hold in a weakened body. Low vitality, impure or poor blood, imperfect digestion, nervousness, sleeplessness—all these lead to consumption.

Taken in time, Dr. Pierce's Golden Medical Discovery will prevent the development of the disease. Taken according to directions, it will positively and perfectly cure ninety-eight per cent. of all cases of consumption, whether incipient or fully developed. Consumption is a disease of the blood. The "Golden Medical Discovery" is a cure for all blood diseases, no matter in what part or how they manifest themselves.

If you want to know all about it, and what it has done for other people, send twenty-one (21) one-cent stamps to cover the cost of mailing *only* for a FREE COPY of Dr. Pierce's great 1008 page work, "Common Sense Medical Adviser." Every family should have a copy of this book for ready reference. World's Dispensary Medical Association, Buffalo, N. Y.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c per bottle.

If the Baby is Cutting Teeth.

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

Out of weakness comes strength when the blood has been purified, enriched and vitalized by Hood's Sarsaparilla.

A FREE SILVER PAPER.

A good many subscribers have written to us asking that we arrange for clubbing with some good free silver paper. We have just made an arrangement that we think will delight all such. The Memphis Commercial-Appeal is recognized now as one of the leading papers of the United States. It is large and well-filled with news from all quarters. It is a strong silver paper, favoring the unlimited coinage of silver at 16 to 1. We make this reasonable offer: If anyone who does not take the Methodist nor the Commercial-Appeal will send us $1.75 we send both papers a year. Any present subscriber to Methodist may send us $1.75 and we will renew his subscription one year to the Methodist and send him the Commercial-Appeal one year. It is giving the two papers a year for $1.75 and virtually gives the Commercial-Appeal a year for 25 cents. Those who want a live newsy paper, and especially free silver men, will find this the best clubbing offer we have ever made.

Godbey & Thornburgh,
Little Rock, Ark.

Contributed

A GREAT STEP FOR CHRISTIAN CIVILIZATION.

Nashville, Tenn., March 20, 1896.

A recent communication from Dr. Y. J. Allen, Shanghai, China, and another received today from Bishop E. R. Hendrix, Kansas City, Mo., gives news of utmost importance to the Church at large. No imperial edict of the present century has been so significant; none can be more influential. We render grateful thanks to Almighty God and pray that under the inspiration and leadership of the Holy Spirit the forces of Christendom will go forth to victory.

Walter R. Lambuth.

Kansas City, Mo., March 16, 1896.

My Dear Dr. Lambuth: I have just received the following important information from United States Consul Jernigan, Shanghai, China, under date of February 22. He writes: "The most welcome news I have for you is told by the nclosed circular, which was received today and at once given to the press by me. A great step for Christian civilization has been made and under judicious influence others will soon follow. No one act by the Emperor so distinctly heralds the coming change as this edict removing all restrictions upon the propagation of the Christian religion in China, and may it not be that all of this good has grown out of the massacres and burning of the homes of Christians in China? I believe that the vigorous policy of the President evidenced by a distinctively American commission to investigate the wrong done Americans at Chongtu, has given to the efforts of the French Minister a power which helped to make them successful. The President and Secretary Olney opened the eyes of China when an American commission traveled over 3,000 miles through her center to inquire why the homes of American citizens had been burnt.

This fact speaks volumes, and while the French Minister should have the full credit of the achievement in behalf of Christian civilization, I am sure that Mr. Gerard would be the first to acknowledge the good effect resulting from the timely action of our government.'

The circular mentioned is as follows:

Legation of the United States,
Peking, February 6, 1896.

To the Consuls of the United States:

Gentlemen: I have the honor to inform you that his Excellency, M. A. Gerard, Minister of France, has recently procured from the Tsung-Li-Yamen, by virtue of the French treaty of 1858, an order directing the local authorities in all provinces of the empire to expunge from the various [illegible] and compilations of the Chines[illegible] all claims placing restric[illegible] up[illegible] the propagation of the Chris[illegible] religion.

[illegible]ou are directed to bring this circular [illegible] the attention of the American missions in your consular districts.

It gives me pleasure to add that the Minister of France is entitled to the gratitude of the Christian world for his action in this important matter. I am, Sirs, your obedient servant,

Charles Denby, U. S. Minister.
Thomas R. Jernigan, U. S. Consul-General, Shanghai.

The important action of the Emperor of the Chinese Empire should be a cause of devout gratitude to Almighty God on the part of the Christian world. Yours, cordially, E. R. Hendrix.

The meaning of the important action referred to above is that henceforth the policy of the Chinese government toward Christianity is to be a change from one of toleration under restriction to one of protection and favor.

The expunging of all restrictions in the Code in all the provinces against the teaching of Christianity takes away all justification of prejudice or cover of opposition.

The interview of Bishop E. R. Hendrix with Li Hung Chang and the sentiments expressed by that great statesman was a foreshadowing of this action of the government, which the whole Christian world will hail with delight and thankfulness to God.—(Ed.

L. B. Connell, a singing teacher at Princeton, writes that Tears and Triumphs are excellent song books and contain some of the best Gospel songs suitable for singing schools.

We sell these books; 20 cents for manilla covers, and 25 centsforboard backs, postpaid. Godbey & Thornburgh.

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters rom the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

As Aunt Carrie has been sick this month she could not write to the children. She wants them to write more for the paper and help her to make the Children's Corner more interesting than all the rest—the banner page of The Methodist.

Write and tell the Cousins what you have Easter.

Sugar Loaf, Ark., Feb. 23, 1896.

Dear Aunt Carrie: As I have not written to you for a long time I thought I would write now. I went to Sunday School today. All our family went. We have a nice Sunday School. We have only been having preaching once a month for a long time but now have two services a month, one by our pastor, Bro. Hayes, and one by Brother Oliver, a local preacher whom we are all glad to have with us. I will close with love to all the cousins and yourself. I am your affectionate niece, Nina C. Bishop.

Altus, Ark., Feb. 22, 1896.

Dear Aunt Carrie: I thought I would write to you as I haven't written before Mama takes the Arkansas Methodist. I like to read the Children's Corner. We have preaching twice a month and Sunday School every Sunday. I go to school at the college. Rev. I. L. Burrow is my teacher. I am a little girl 11 years old. Your littleniece, Maud Cochran.

Dear Chidren: I want to tell you something of what some of our girls and boys here in Little Rock are doing. They have so much to think about that they say there is not much time to give to church work; but they try to do something. There is a Juvenile Missionary Society named for dear Sister Winfield, who worked with and for the children to the time of her death. The president of this society is Zach Oliphint, who, like Zacheus of old, is small in stature, but he knows how to get up a missionary meeting. Leonora Scott is secretary and Lulin Page treasurer. The society meets on the 1st and 3d Sundays of each month. This little band hopes to do more this year than ever before. One of our Sunday School classes, in which there are eighteen girls of from 11 to 14 years of age, has adopted a plan of systematic giving. Each girl brings every Sunday five cents which she has earned herself. They will divide this money between the Epworth League and the furnishing of a room in the new church. These wide-awake girls are in earnest and may He who is the rewarder of all good deeds look on their work with approval.

The Infant class is the life of the Sunday School and church. Mrs. Dr. Dunavant invites them all to her house every Saturday to sing and they can sing well, too.

The children also have a Juvenile Parsonage and Home Mission Society, but I am afraid they are not doing as much in that line as they should, for they have such a good, earnest lady manager in Mrs. A. J. Mims.

I wonder if any of the little nieces and nephews in the country can ride a bicycle. So many of our children have "wheels" and love to ride, but we hope they will not let that interfere with their work for the Lord. I fear I am making my letter too long and Aunt Carrie will send it to that terrible waste-basket, however I must say that we want some good letters telling us what the children are doing in other places. M. E. T.

A NEW Botanical Discovery

Which Will Prove a Blessing To Humanity.

THE WONDERFUL KAVA-KAVA SHRUB.

The Kava-Kava Shrub (*Piper Methysticum.*)

Of Special Interest to all Sufferers from Kidney or Bladder Disorders, Bright's Disease, Dropsy Rheumatism, Pain in Back, Female Complaints and Irregularities, Blood Impurities, and other maladies caused by improper action of the Kidneys and Urinary Organs.

A FREE GIFT OF GREAT VALUE TO YOU.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, piper methysticum, found on the banks of the Ganges River in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives of India as a sovereign remedy for Kidney diseases. Speaking of the use of the Kava-Kava Shrub by the natives of India, Dr. Archibald Hodgson, the great authority on these diseases, says:

"Intense heat and moisture of this tropical climate, acting upon the decaying vegetation renders these low grounds on the Ganges the most unhealthy districts found anywhere. Jungle fevers and miasma assail the system, and even the most robust constitutions yield to the deadly climatic influences. The blood becomes deranged and the Urine is thick and dark-colored and loaded with the products of disease, which the kidneys are vainly endavoring to excrete from the system. Under these conditions the other organs become affected and life hangs in the balance. Then when all the remedies of modern medical science fail, the only hope and harbor of safety are found in the prompt use of Kava-Kava shrub. A decoction of this wonderful botanical growth relieves the Kidneys and enable them to carry off the deseased products from the Blood. The Urine becomes clearer, the fever abates and the intense suffering and nausea are alleviated. Recovery sets in and the patient slowly returns to health."

Of all the diseases that afflict mankind, diseases of the kidneys are the most fatal and dangerous, and this being the case, it is but natural that the discovery of the Kava-Kava Shrub—nature's positive specific remedy for diseases of the kidneys—is welcomed as a gift to suffering humanity.

Alkavis, which is the medical compound of the Kava-Kava Shrub, is endorsed by the hospitals and physicians of Europe as a sure specific cure for kidney and bladder diseases, diabetes, Bright's disease, brick-dust deposits, rheumatism, liver disease, female complaint, pain in back, and all diseases caused by impurities of the blood, due to defective action of the kidneys.

Rev. W. B. Moore, D. D., of Washington, D. C., editor of the "Religious World," writes of the wonderful curative effects of Alkivas:

For several years I was a sufferer from **Kidney troubles and could obtain no relief** from physicians. I used various Kidney remedies, but with no success. I had given up all hopes of ever recovering my health, until hearing of the marvelous cures effected by your Alkavis, decided to try same. decided to try the same. After using the first bottle I began to experience relief, and following up the treatment was permanently cured. I cheerfully recommend your excellent Alkavis to persons afflicted with Kidney and Rheumatic disorders as the best remedy known."

Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of kidney disease and restored to health. Mrs. Alice Evans, of Baltimore, Md.; Mrs. Mary A. Layman, of Neel, W. Va., twenty years a sufferer; Mrs. Sarah Vunk, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minn.; and many other ladies join in testifying to the wonderful curative powers of Alkavis, in various forms of kidney and allied diseases, and of other troublesome afflictions peculiar to womanhood.

Dr. A. R. Knapp, a well known surgeon and physician, of Leoti, Kansas, voices the opinion of the doctors and writes:

"The case I ordered Alkavis for has improved wonderfully. I believe you have in Alkavis a complete specific for all Kidney troubles."

Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of rheumatism, kidney and bladder trouble of ten years' standing. He writes.

"I have been treated by all our home physicians without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during a night to urinate. In fact, I was in misery the whole time and was becoming very despondent. * * * I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. * * * It is a wonderful and grand, good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' service, stricken down at his post of duty by kidney disease. He says:

"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians. I only received temporary relief. My family physician told me plainly the best I could hope for was temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up and as I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Meantime I had heard of Alkavis and wrote to an army comrade (now principal of a college) who had tried it. He wrote me by all means to try it, as it had made a new man of him. At the end of two months, and then only able to sit up a little, I dis missed my physicians and began the use of Alkavis. In two weeks I could ride out in the carriage for a short time. The improvement has been * * * constant and steady: I am now able to look after my business. I feel I owe what life and strength I have to Alkavis. * * * I am fifty-five years old, have been a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble I would say, try Alkavis."

Another most remarkable case is Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones under two weeks' use of this great remedy, Alkavis.

Church Kidney Cure Company,, 420 Fourth avenue, New York City, so far are the only importers of Alkavis, and they are so anxious to prove its value that they will send a large case by mail free to every sufferer from any form of kidney or bladder disorder, Bright's disease, rheumatism, dropsy, cystitis gravel, female complaints, and irregularities, or other afflictions due to improper action of the kidneys or Urinary Organs. We advise all readers to send their name and adress to the company and receive **the Large Case by mail free. It costs you nothing, and you should surely try it.**

Contributions.

"BROTHER SMILIE."

Having kept up with the record of "Bro. Smilie" for some time, I come begging for a little space to publish the results of my observations.

Understand, I have nothing but Christian feeling and brotherly love for him; still he is not faultless. When the Bishop "read me out" to "Black Valley" Circuit I was very happy and mentally gave a thousand thanks to Bro. "Faithful" through whose influence I felt sure I had been sent to so good a charge. I hunted up "Bro. Smilie," my predecessor, and got the plan of the work. I concluded, after reading it, that "Bro. Smilie" had not read the Discipline as it came far short of what is required. But I had been in charge of the work some time before I learned (by philosophy) that he really had no discipline. Don't think my "Bro. Smilie" the only one in Conference in this case.

Well, in three months I have found out this: first, "Bro. Smilie" has not observed the rules concerning Church Conferences (two or three a year;) second, Church registers are very scarce; third, the people are not educated in Methodism; fourth, many of the people outside of the Church and some members have been neglected by the preacher in visiting, and firth, "Bro. Smilie" has been faithful in receiving but slack in trying and expelling members. As a result of this neglect, we have in the Church plenty of dram drinkers—even drunkards—defaulters, swearers, Sabbath-breakers and dancers. This is the worst of all. Will we, can we, in whose hands God has put this important work, so far neglect the "oversight of the flock" as to allow such immoral—yea corrupt and debased persons—to live in the Church?

Shall we compromise with sin to please men? Shall we work for our own glory? God forbid! If there is a person in the Church who is disobedient, and who, after the "first and second admonition," refuses to submit, what else can we do but hold such persons "as heathen men and publicans?"

Not only is "Bro. Smilie's" mistake, in this instance, a disgrace to the Church, but it makes matters very awkward for his successor. How does the new preacher feel when on entering the home of a Methodist (?) family, he finds the young folks—all Church members—robed and ready for a cursed ball? And how when honorable men, outside the Church, tell him confidentially of disorderly men—gamblers, drunkards, hypocrites—in the Church?

In as humble a manner as I can, let me say that too many of our preachers and people deal too lightly with these matters. Wherefore, allow me, unqualified as I am, to exhort all the "Bro. Smilie's" of our Church, to read the Discipline. Never allow your modesty to outdo your spirituality. Don't allow ungodliness to grow in the Church. "Purge out the leven." Leave your charge in good shape and forgive me for not approving of "saftness" and may God honor the work you do, or rather, may your work honor God. Yours Prayerfully,

"Observer."

"BROWN'S BRONCHIAL TROCHES" are unequaled for clearing the voice. Public speakers and singers the world over use them.

Don't you need a large print Testament and Psalms? We will send you cloth-bound one, post-paid, for 70 cents, or a fine morocco one for $1. We pay postage. Godbey & Thornburgh, Little R[illegible]

RE-DEDICATION.

This day at Arkadelphia must go on record as one of peculiar grace and comfort to the Church. The congregation had been for some weeks without their accustomed place of worship and now that all repairs were beautifully complete every heart was eager for sound of the old bell calling them to assemble as of yore. The auditorium is tastefully and artistically renewed, while sufficient of the old traces remain to bind us to the old Church of happy memories. Bro. Watson and his building committee have met all expectation, and there was gladness as the people came together that day. The house was crowded, faces beaming, choir unsurpassed in anthems of praise, and hymns in which all joined. Dr. Hunter, the honored and beloved of our Zion, filled the pulpit with the strength and spirit of his best days. "His age is clearer than the noon-day and truly he is as the morning." Muy hearts praised God for the privilege of seeing and hearing him once more, and from that hour will date the bettering of many lives. The Gospel was indeed the very power of God, as dear Bro. Hunter gave it so earnestly that day to a few remaining old friends, and to very many sons and daughters of those gone before. His words were founded on Jude 20-21, "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

His closing emphasis of eternal life went to every soul, and I doubt not there was new determination with many there to share with God's faithful old disciple, the joys of that kingdom where no repairs of house, nor any sorrow of heart shall ever come, and where the glory shall be from everlasting still to everlasting years. Quite a number of gentlemen gave their hands for prayer and in testimony of their heart's desire for salvation. A balance due was then collected, after which the trustees were called to sit together while Bro. Watson, and their head, and presented to Dr. Hunter the Church for re-dedication to the service of Almighty God. The ritual was read, and the congregation kneeling, Bro. Hunter made fervent intercession for the abiding power and grace of God to rest upon the house. A joyful reverence filled the place and all felt that it was good to be there, and to hear the words spoken. The Church here is in full connectional work. Sunday-School under Bro. Murray's supervision is bright and inspiring: the League holding many strong and lovely young people to the love of Christ; Woman's Parsonage and Home Mission in earnest work, while our Woman's Foreign Mission Society, including under its auspices the "Magnolia Buds" and "Busy Bees," are redolent with love and service. Sister Williams was most happy in meeting these dear children of her charge, and their eyes showed joy in listening to their beloved district secretary. Surely from this blest little society will come great light, for the darkened places, and Arkadelphia may yet have not only a Hearn in China but many harvesters there gathering for the Lord, in whose reward they themselves will bear part by and by.

Bro. Hunter preached again at night with the same unction. In the splendid ripeness of his old age, the Father honors his every service, and gives his every word a hallowed influence. When he comes to lay his armor off, may it be from a field of victory, fresh and freighted with trophies for his King.

The young ladies of the college formed a bright portion of the congregation. Methodism may well look with fondness toward this little city. Such a splendidly equipped institution and beautiful Church, with good parsonages and best of all, a people whose God is the Lord. With Sisters Ballentine and Watson I had a pleasant hour at the college, where I saw much to admire and make me glad. Blessing on our Church, for her gracious oportunities for learning, as well as for her liberal hand in building and keeping in worthy condition the houses of our God. May progression and expansiveness go on till the utermost ends of the earth shall be blest with salvation through out Lord and Savior Jesus Christ.

Lou A. Hotchkiss.

Notices.

The programme of the Arkansas Conference Missionary mass meeting is not quite ready. It will appear soon.

O. H. Tucker.

FOURTH ANNAUL CONVENTION.

The Woman's Parsonage and Home Mission Society of the M. E. Church, South, will hold its fourth annual convention in Little Rock, Ark., on the 30th of June to the 7th of July inclusive.

Mrs. R. K. Hargrove, Gen. Sec.

THE EXECUTIVE COMMITTEE

Of the Epworth League State Convention will meet in Epworth Hall of Winfield Memorial Church at 3 p. m., April 9. The vice-presidents are invited to be present to assist in arranging program. Let the members of executive committees give the matter some thought and be able to submit some place. The State Conference meets in Little Rock, June 23.

James Thomas,
State President.

SUNDAY SCHOOL CONFERENCE MONTICELLO DISTRICT.

The Sunday School Conference for the Monticello District will convene at Tillar Thursday night before the fourth Sunday in April. All preachers of the district, traveling and local, the Superintendents and two delegates from each school are members. We desire a good attendance brethren. The programme will be out next week. I want the preachers to talk up the meeting and have their charges well represented.

T. D. Scott.

BISHOP E. R. HENDRIX

Will Deliver Two Lectures In Little Rock April 10.

The undersigned have secured the favor of two lecutres to be delivered by Eugene R. Hendrix, D. D., LL. D., Bishop of the M. E. Church, South, April 10. One at 3 p. m., at the Second Baptist Church in which the Bishop will speak of his recent episcopal visit to the missions of China, Japan and Corea, and the wonderful developments now taking place in the far East.

In the evening at 7:30 the Bishop will deliver a lecture on education at Winfield Memorial Church.

These lectures are free and an invitation is given to all persons to attend who wish to hear the Bishop on these great themes.

J. E. Godbey,
T. H. Ware.
E. R. Steel.
H. M. Cryer.
C. E. Pattillo.
James Thomas.

MRS. ALICE M. DAVID.

Our readers observed the inquiry of Brother A. C. Graham, of Vandale, Ark., in regard to Mrs. Alice M. David. We were absent from the office when the note came and had we been present had no knowledge to reply.

During the past week we have received information from Mrs. Fannie L. Chunn, state president of the W. C. T. U., stating that Mrs. David is a lady employed at the expense of the Union as their agent, and that she is in no wise at fault in the matter referred to in Brother Graham's card, that she is well recommended and qualified for her work.—ED.

WINE FOR WOMEN!

Woman's modesty and ignorance of danger often cause her to endure pains and suffer torture rather than consult a physician about important subjects.

Pains in the head, neck, back, hips, limbs and lower bowels at monthly intervals, indicate alarming derangements.

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Write fully your needs, and how you can pay. Give name of preacher as reference and we will send catalog and factory prices.

GODBEY & THORNBURG,
Factors for Arkansas, Little Rock, Ark

Literary Table.

THE REVIEW OF REVIEWS.

This is one of the first publications laid upon our table at the beginning of each month. The March number gives much condensed information. The progress of the world in the development of political affairs, the current events of the month, the discoveries which have lately been made, the leading topics which concern sociologist, scientists, legislator, artist, or literature, are here presented. One who has not time to read the current reviews is still able to keep fairly informed of their contents by reading the Review of Reviews—Review of Reviews Co., New York, $2.50 a year.

JUST ISSUED.

A new book on a new subject, for teachers' reading circles. School recreations and amusements, by Charles A. Mann, A. M., American Book Company, New York. Cloth, 12mo, 352 pages. Price, $1.

This volume not only opens up a new field of much needed information and direction in the matter of physical training of pupils, but also provides intellectual recreations which will add immeasurably to the interest and value of school study. The book, if practically used, will lend a charm to school life in all its phases. It is adapted equally to public schools of all grades and to high schools and academies.

The scope and value of the book may be seen from the outline of its leading and distinctive features as described on the following pages of this circular.

METHODIST REVIEW.

This review is a publication which is always filled with contributions from able pens. "The Conditions of Authoritative Biblical Criticism" is the title of a paper in the March number from H. A. Butts, D. D., LL. D., of Drew Theological Seminary—a timely article yet we should have desired more attention given to the method of the higher criticism than to the character of the critics. The great question at issue in his movement is not the ability or agreement of the critics, nor anything which may make their utterances authoritative, but it is correctness of method in criticism which we wish to understand, with the settlement of that question the hightr criticism stands or falls.

T. B. Neely, D. D., of Philadelphia, discusses the title of his Church and how it developed into the present style', 'The Methodist Episcopal Church in the United States of America." He does not favor an ecumenical Methodist Church but insists that the Methodists in different countries should constitute independent bodies wholly self-governing.

"The Wisdom of the Egyptians," an article by J. N. Fradenburgh, D. D., will be read with deep interest. The writer shows that the Egyptians before the days of Moses had many books on History and Morals, and Religion, and that even to the remotest age disclosed to us in their records they were conservative and venerated the teachings of their ancestors.

But the most important article in this number of the Review is one in which John Pearson, D. D., discusses "The Constitution of the Methodist Episcopal Church." The Bishop's address to the last General Conference, held at Omaha 1892, contained this language: "Another question has arisen which is of paramount importance. It has reference to what constitutes the organic law of the General Conference. Have we any such thing as a constitution? If so, what paragraphs of the Discipline are included in it?" in it?"

The General Conference appointed a Conctitutional Commission, consisting of three Bishops, seven ministers and seven laymen. This commission was charged with the duty of defining the constitution of the Church. Since the Church does not know whether it has a constitution or, if so, what it is, it is clear that the constitution is in the hands of the Commission as clay in the hands of the potter.

No matter can come before the approaching session of the General Conference of equal importance with this.

Wm. V. Kelly, editor, New York, Hunt & Eaton.

THE MISSIONARY HERALD.

The receipts of the board for January of the present year are $16,000 lower than for January of last year. The decline during five months has been $35,000 as compared with last year. The Board recovers large individual donations. The Herald emphasizes the importance of systematic collections to reach all members.

It is known that Miss Clara Barton undertook the relief of the suffering in Armenia at the solicitude of the American Board. The assistant treasurer of the Board has sent to Constantinople $50,000 for her use. Money collected in the United States can be paid out in Constantinople in forty-eight hours.

The condition of the Armenians and the best way of relieving them are discussed in the Herald.

The present outlook in Japan receives due attention. There are letters from the missionaries in China, Turkey and Africa.

American Board of Commissioners, Boston, $1.

THE TREASURY.

Rev. Ross Taylor gives us in the March number a good paper on the "Helpers of Africa." "What has Brought Us Up Out of Egypt?" is the subject of a sermon by Rev. W. E. Barton, D. D., pastor of Shardmut Congregational Church, Boston, Mass. "The Boy Christ" is the theme of Rev. David Gregg, D. D. LL. D.

There are "Leading Thoughts for Sermons," some of which are very suggestive. "Methodism" is the title of an article which deals with the formative period of the Church, and the work of its leaders. Among names of honorable mention we have a good portrait and brief sketch of the late Bishop Aticus G. Haygood.

New York, E. B. Treat, $2.

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Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation. 25c.

SUNDAY-SCHOOL SUPERINTENDENT.

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SHIELD of the Young Methodist, or, "The Methodist Armor," abridged and arranged in the form of a catechism, bzy Hilary T. Hudson, D. D., 16mo., 50c.
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The Sunday School

PREPARED BY REV. JAS. A. ANDERSON.

LESSON FOR APRIL 5, 1896.

SUBJECT: WARNING AGAINST SIN.

Luke 13:22-30.

GOLDEN TEXT—"Strive to enter in at the strait gate." Luke 13-24.

TIME—December, A. D., 29; about three months before the Crucifixion.

PLACE—Somewhere in Perea.

Jesus was on His way to Jerusalem to give himself up into the hands of his enemies to be crucified. As he went he taught and labored, as though nothing was to happen to him. He was a great worker. Not even impending death deterred him. It was at some point on this journey that some one, whose motive does not appear from the record, asked him, "Lord, are there few that be saved?"

Instead of giving a direct answer to this question, our Lord seized the opportunity to give a most earnest warning against indifference in seeking one's own salvation. He would tell us with what pains one is to be saved, and we may judge for ourselves whether we are taking those pains, and whether many or few people are so doing.

A very similar question we often hear now, viz: are the heathen saved? or can the heathen be saved without the Gospel? Christ's answer is a pertinent answer to this question as well as to the question as it was addressed to Him. It is universally true that being saved is a question of striving, as best one can, as best one knows, to enter in at the strait gate. Every man in every place, in Asia, Africa, Europe or America, who does his level best to be a good and true man, according as he may know the good and true, will be saved. We do not preach the Gospel anywhere in order to open this strait gate into the kingdom of God; it is always open, night and day, to all men whether they come from the East or the West, the North or the South. But we do preach everywhere, at home and in the mission fields, in order to warn all men that the gate is strait, and in order to put upon them the tremendous incentives to strive, to agonize, as the Greek has it, to enter in. This is the philosophy of missions, the philosophy of all preaching. And we know that the more preaching of this sort we have, the more people will be put to striving and so the more people will be saved. Agonize to enter in at the very narrowly built gate, said the Master. It is not enough that you seek to enter. Many will do that, and shall not be able.

1. You are to strive because the gate is narrow. You cannot go in if you have great bundles of sins on your back. You must get rid of them first. The gate is made for entering, but it is not so made that it may be entered by everyone. The New Jerusalem has twelve gates, three on every side; the city has a welcome for people from all quarters; but all the twelve are strait gates. You would not want to enter there if just any sort of character were permitted to go in. Heaven, like all the best things, is to be had only by paying the price, and the price is such that the shoddy and the bad will not pay it.

2. You are to strive, because many will fail. They fail not for lack of opportunity. The Master taught in their very streets and ate and drank with them, but they were too careless, too indifferent. People are not being lost for want of opportunity to be saved.

3. You are to strive, because the time will come when the door will be shut, and it will be too late. It will be in vain then to say, Lord, Lord, open unto us. He will answer, I know you not whence ye are. It will be in vain then to plead that he ought to know you well, since he was with you eating and drinking and teaching. You did not then know Him. Eternal weeping and eternal gnashing of teeth will be all that is left you. Many with less of religious privilege will come from the East and from the West and from the North and from the South, and shall enter in, but you will be left in the outer darkness. How true that is of many a man, many a boy and girl who will go from our favored land to eternity. Brought up amid the blaze of Gospel light, and yet to be shut up in everlasting darkness!

It is Children's Day, and not Children's Hour. Give them the best hour of the day for their exercises, and let all the remaining services be in harmony with the purposes of the day. Let this day in all of its exercises be devoted to the interest of the children. Surely they are entitled to one day in the year.

The proper observance of Children's Day requires some work and trouble. To bring off any programme with credit, however simple it may be, requires time and effort in training the children. The little speeches must be thoroughly committed to memory, and the children must be taught to recite them in a natural and impressive manner. There are few schools in which some one may not be found who is both willing and competent to undertake this work.—Sunday-School Magazine.

The Children's Day Programme for 1896 is out, and we hope that it will have a large sale. Last year 285,000 copies of the programmes were sold, being 100,000 more than were ever circulated before. The Programme for 1896 follows the general plan of that of last year; but it is not near so elaborate, and larger place is given the little folks in the exercises. Let every superintendent order a full supply, and observe Children's Day as the Discipline directs.

"DR. MILES,

Through His Nervine Is a Benefactor to Thousands."

A WIDELY known Wisconsin publisher, who resides at Green Bay, writes March 6th, 1895, as follows:

"Five years ago I became so nervous that mental work was a burden. I could not rest at night on account of sleeplessness. My attention was called to Dr. Miles' Restorative Nervine, and I commenced to use it with the very best effect. Since then I have kept a bottle in my house and use it whenever my nerves become unstrung, with always the same good results. My son also takes it for nervousness with like never failing success. I have recommended it to many and it cures them. All who suffer from nerve troubles should try it. It is free from narcotics, perfectly harmless, and yet soothes and strengthens. Dr. Miles, through his Nervine is a benefactor to thousands." A. C. LEHMAN.

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22,000!

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PROF. GRANVILLE GOODLOE, Secretary and Treasurer, Arkadelphia, Ark.

April 5, 1896.

CHRIST AS A BIBLE STUDENT.

Scriptures: Matt. xii. 3-8; Luke iv. 17-27.

Our studies in the life of Jesus bring to our view the common condition of growth and evelopment in the human mind. Jesus seems to have been attentive to the sacred Scriptures as they were known to the Jews.

At the age of 12, when a Jewish boy becomes "a son of the Law," and was permitted on his own account to attend instruction in the Temple, Jesus went with his parents to the feast at Jerusalem.

Those who represent him there in the capacity of a divine teacher instructing even the doctors have, we think, misinterpreted the record. The remarkable thing which pleased the Jewish teachers was his great interest in their instruction, exhibited both in his attention to what they had to say and the questions he propounded. His answer to his parents that they should know that he should be about his Father's business, only ryeminded them that it was for worship they came to Jerusalem, and that they should have expected him to be attending to that and so might have expected to find him in the Temple and not loitering about to view the sights in the city where they had sought him for three days.

The references in our lesson are used to show only that Jesus was wont to quote the Scriptures and in all his teaching to rely upon their authority. It is assumed that he obtained knowledge of this teaching by the usual method, save that he had no high advantage of instruction in the schools; so that his knowledge has the greater evidence of his devotion to sacred studies.

We acknowledge to some hesitation in advancing these views. Jesus, who could read the thoughts of men, and who needed not that any should show him what is in man, may not have needed to gather divine knowledge from the book. But it is of record that he read the book, quoted the book, taught his hearers to study the book and was an expounder of the book in his own teachings.

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FROM FORT SMITH.

Editor Methodist: I like to see the increasing interest in your League Column. I have often thought I would send in a little communication for it, but up to the present have failed to do so.

Our league at First Church, is doing some work and has about reached the period when, realizing the varied and vast necessities for workers, feels its littleness, though some of us are sometimes inclined to boast a little.

At our monthly business meeting last night there were four new members elected. We bring in a few at almost every meeting, observing that a few properly cared for and put to work is better than hosts joining simply for the good times they hope to have by being members. Attendance at our Sunday evening meeting is rarely less than thirty and often more than fifty.

An interesting discussion of the day's topic, relieved by bright, live songs, talks, readings and prayers by members and visitors, is the usual order of exercises. It is worth while to boast that never since our organization over five years ago have we failed to hold this devotional meeting. Sometimes under adverse circumstances the attendance has been small, but always enough to claim the promise of the Savior to be in the midst.

In response to the suggestion in a recent issue of the Methodist we decided to do our share toward the support of the foreign missionary school, which, it was stated, would require about $100 a year from the leagues of our conference. We voted $10 for the first year, which amount will be forthcoming when called for.

Being a very busy man myself I have not kept informed as to the status of the work in our district, but, God willing, I expect to find out something about it by being present at our District League Conference at Mansfield, April 13-15. Our Presiding Elder, very wisely, we think, determined to combine this with the Sunday-school District Conference. Within the limits of a single district it would seem better than devoting several days to League work alone, and, too, the effect, we hope, will be to enlist many as leaguers who at present are only interested in Sunday-school work, by showing them how this is the logical high school to take from the grades of the Sunday -school and graduate the youth as trained workers into the church. God speed the day when this idea will be practically carried out throughout our beloved Methodism.

J. M. Gannaway.

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The sick man knocking at the door of health gets in if he knocks the right way, and, stays out if he doesn't. There are thousands of ways of getting sick but only one way to get well. Do whatever you will, if you do not put your digestion in good order, and make your blood rich and pure, you will not get well. Rich, pure blood is the only thing that can bring perfect health. Constipation is a disease of the blood. A large part of all diseases are traceable directly to impurities in the blood, and can be cured by eliminating them with Dr. Pierce's Golden Medical Discovery. The first thing it does is to put the whole digestive system into perfect order. It stimulates the appetite, excites a copious secretion of the digestive fluids and promotes assimilation. It searches out disease germs wherever they may be, kills them and forces them out of the system. The "Golden Medical Discovery" has been used with unvarying success for over 30 years.

Dr. J. W. Blosser (a Methodist preacher), who has been treating catarrah, bronchitis and asthma for twenty years has at last perfected a remedy that "goes to the spot" and makes a lasting cure. It is smoked in a pipe, but contains no tobacco. He will mail a trial sample free to convince any sufferer who will address him at No. 53 West Cain street, Atlanta, Ga.

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ARKANSAS METHODIST.

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

WEDNESDAY, APRIL 1, 1896.

Experience of religion is not to be tested by emotions of joy or sorrow but upon the calls of duty.

The experience which the Holy Ghost gives is delight in the law of the Lord.

We have fellowship with God in just so far as we have pleasure in performing the duties and bearing the burdens which He lays upon us.

Faith is the tap-root of religion. It unites us to God and brings to us divine power for earthly uses. The fruit of faith must appear in our relations and conduct toward men.

The only thing that is necessary to establish any theory of holiness is the proof that the theory carries with it the reality.

When you place yourself on God's altar don't leave your pocket-book in the bureau drawer, but throw away your plug of tobacco.

One can only consecrate to God what he has whether of mind affection or estate and new acquisitions demand new consecrations; thus Christians grow in grace as well as in the knowledge of Christ.

THE EASTER COLLECTION.

It has come to be understood and accepted by the Church that at Easter a collection shall be taken for the Scarrett Bible and Training School.

This institution, already accomplishing so much good for the Church, is yet in its infancy. There will not be needed another like institution perhaps for fifty years. This represents the entire Southern Methodist Church, and under her fostering hand ought to grow strong for the gret work which it represents. There is need now of endowed chairs and lectureships, and the right beginning is made in the purpose to endow the Belle Bennett chair.

Miss Bennett was the financial agent into whose hands the Woman's Missionary Society committed the task of raising the money to build the school. $107,650.18 was the amount she raised with assistance of Mrs. M. D. Wightman.

Miss Gibson, the President of the school, in a contribution to the Evangel, says:

"The Guest Chamber, which is consecrated to the use of returned missionaries and Christian workers, bears the name, Belle H. Bennett, besides which there is as yet no outward memorial in the Scarritt Bible and Training School of her who is enshrined in the hearts of all who love her for her work's sake.

At this glad Easter time, can we not, nay, shall we not unite in completing the Belle Bennett chair?"

The call for this chair, in memory of Miss Bennett, came first from friends abroad, and various contributions to it have been made. The entire endowment required is $25,000. What is wanting for this will be raised we believe at the Easter collection. We commend this call to the pastors of our Churches in Arkansas.

THE WAIL OF ENVY NO. 2.

But ever one among us, him
We pleased not; he was seldom pleased.
He saw not far; his eyes were dim,
But ours he swore were all diseased.

"A ship of fools," he shrieked in spite;
"A ship of fools," he raved and wept;
And overboard one stormy night
We cast his body and on we swept.

The complainer and fault-finder are never welcome persons in any society. We need to give more heed to those who warn than to those who flatter us. We will not therefore dismiss every suggestion of apostacy in the Church and her ministry simply because such suggestion is contrary to the common sentiment, and calls us to sad thoughts, perhaps to repentance. Christian profession and life are to be set in the light of God's word, and we can not be too often recalled to this standard.

There are ever two points of view in which Christianity is revealed in the light of the divine truth—the inward and the outward life. A correct view of both with recognition of their essential corelation is needful for correctness of judgment as regards the real progress which Christianity has made in individual life, or as represented by the Church at large.

Right action from right motive constitutes the righteous man. The right motive is recognition of responsibility to God—a motive which, when firmly fixed becomes the foundation of a character that is ever stronger than the allurements and seduction of the world. Such an one, amid the maxims and examples of worldliness is unmoved. A man who fears God and works righteousness.

But God cares not for any relation we sustain to Him save as it puts us in right relation to our fellowman. We give nothing to God. The service which He requires of us is not for Himself. Little children dependent daily upon the parent's love for food and shelter can not repay this by any other direct service. But if, to each other, as little children they are kind and loving and helpful, with this the parents are pleased.

So the love of men is the only proof of love of God. And "he who sayeth I love God and hateth his brother is a liar." There is in the mind of such a man a total misconception of religion. He has thought of religion as "a thing between the soul and God alone"—a partial and misleading statement, by the way, which is often made a cover for an utterly Godless life. Often have we seen the cold and heartless husband, the harsh and tyranous father, the truculent neighbor, the unreliable debtor, still talking of religion and even making claim os superior fellowship with God and finding to his own mind proof of this in his occasional spasms of emotion. He pleads an inward experience and exhibits as proof, emotional excitements which so far from evidencing Christianity are the chief element of heathenism in all its phases.

For a man who does not keep his word, can not be trusted in business, does not pay his debts, is unkind in his home, to talk about having any religion at all is quite absurd. And it is evidence of loose and incorrect views of religion in any community where a man who is not able to pass the tests of common honesty, is accepted as a religious teacher, because he is expert in manipulating a public excitement in the name of the Lord.

While we recognize, then, the two aspects in which Christian life must be viewed we clearly see what we must judge the inward life by the outward. It belongs to God to judge conduct by motives. He sees the heart directly. We can only see the heart indirectly and must judge motives by conduct, and this rule applies even to one's self as well as to others. It is the only guard against fanaticism even in ourselves.

Judging them by the activities of Christianity we note not merely the rapid increase of professed Christians, the building of Churches and Christian schools, the increase of Christian literature, and the greater interest taken in the conversion of siners at home and abroad, but upon many other great lines the spirit of Christianity is seen to be unusually active.

There is an abatement of denominational prejudices which is a marked feature of the present state of the Church at lrge, and this abatement of prejudice has been attended not by diminished zeal for the conversion of souls, but increased active in evangelistic work both at home and abroad. Indeed it is chiefly this very zeal to bring all men to Christ that draws together and enlists in harmonious action the various Christian denominations. They are less concerned to build up their own party, for they are less under control of ambitious party leaders, they are more concerned for sinners, because they feel more of the constraining love of Christ.

There has also been a change of view in regard to religion itself and it has been in the direction of humanity—a love of men. Never did the Church require more solid proofs of Christianity in conduct. The fact that it is not in profession or creed, but in life that Christianity is to be judged is turning the Church from speculations and theories to the problems of actual life.

The moral issues in society and politics, once almost excluded from the pulpit or religious press are now made prominent. It only means applied Christianity—that the Kingdom of heaven within is laboring for an outward expression.

The Church was never so much relied upon as today to wield an influence in behalf of all moral reforms.

Another characteristic of our times is the spirit of philanthropy that quickens the whole Christian world—Clara Barton in Armenia, administering relief to the victims of Moslem cruelty is but an agent called to that work by the missionary boards of the Churches and is the representation of a spirit by which the whole Protestant Church is moved.

This work is in no sense new in our time; it has ceased to be sensational, or especially noted. Such manifestation of Christian spirit is common.

While it is charged by the wailers that the Church is seeking after the rich, there was never so much thought given to the poor either by the Church or the state. The common brotherhood of man is urged in all the teachings of the Church and recognized in all the plans of the Church as never before.

The Church never required so much of her preachers as she does today. More stress is laid upon temperance, and abstenance from all personally injurious or needless indulgences. This writer remembers when the Mothedist preacher was apt to go to the circus, and when he often attended the theater; when it was no disparagement to use wine at the table; when wine was an almost insepera-ble accompaniment of genteel wedings in Methodist families, when the egg-nog was found almost everywhere by the New Year's callers, and when a greater portion of Church members attended balls than today. When we were not ten years old we knew Methodists in good standing who sent their children to dancing schools.

We have not observed that with the increase of wealth, and the increase of fashionable society there has been any decline of the Church to worldliness along these lines.

If the wail over the desolations of Zion came from those who have shown themselves in ministerial and pastoral relations more faithful or efficient than their brethren, or if they had left the Churches which they served any purer or more spiritual than they, we might give the more heed to their lamentation, yea, if there were no disappointments marking the history of these men, no personal conflicts with the authorities placed above them in the Church, no personal grievances, more regard might be had for their complainings.

Finally if the complaint itself did not so often turn to declimation upon personal liberty, common manhood and the baseness of servility, and if it did not so often assail those whom the Church still most loves and honors, and if it did not insinuate evil motives where it dares not openly accuse in conduct it might be accepted as at least the utterance of sincerity and of true love of the Church though of misguided judgment.

But regarding fairly the state of the Church as it apears to us, and the state in the Church of these wailers we cannot believe that it is wise to heed their voice, especially since they point us to no better conditions, have no plans of reform, no amendments to propose, but only tell us that all is going to the bad. They think themselves prophets it may be. They are called of God to raise these warnings. That will hardly avail to arrest the Church if a hundred to one their brethren who claim equally to be called of God and who give as much proof of the call tell them they are mistaken.

Nothing can be more hurtful to the Church than the exciting of distrust against its most influential men, and the weakening of allegiance to her established laws and usages.

Nothing can be worse for the individual than unjust suspicions of the brethren. So we ask to be excused from entering the ranks of the complainers. There are a thousand causes of gratitude, of confidence, of hopefulness, and we shall still follow the banner of our beloved Church, and trust that her leaders are God appointed and that we shall go on "conquering and to conquer."

REV. W. F. VAUGHN,

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We are authorized to announce Judge H. G. Bunn a candidate for re-election to the office of Chief Justice of the Supreme Court, subject to the action of the Democratic party.

We are authorized to announce Judge Edgar E. Bryant, of Sebastian county, as a candidate for the office of Chief Justice of the Supreme Court, subject to the action of the Democratic party.

For Associate Justice.

We are authorized to announce N. W. Norton of Forrest City as a candidate for Associate Justice of the Supreme Court, subject to the action of the Democratic party.

For Secretary of State.

We are authorized to announce R B Hogins of Pope county a candidate for the office of Secretary of State, subject to the action of the Democratic party.

We are authorized to announce Thomas W. Newton as a candidate for Secretary of State subject to the action of the Democratic party.

For Auditor.

We are authorized to announce R. W. McFarlane of Sebastian county as a candidate for Auditor of State, subject to the action of the Democratic party.

We are authorized to announce T. C. Monroe of Columbia county as a candidate for Auditor of State, subject to the action of the Democratic party.

We are authorized to announce Clay Sloan of Lawrence county as a candidate for Auditor of State, subject to the action of the Democratic party.

For Circuit Judge.

We are authorized to announce W. A. Compton of Pulaski county as a candidate for Judge of the Second Division of the Circuit Court of the Sixth Judicial District, subject to the action of the Democratic party.

We are authorized to announce Joseph W. Martin of Pulaski county as a candidate for Judge of the Second Division of the Circuit Court of the Sixth Judicial District, subject to the action of the Democratic party.

For Prosecuting Attorney.

We are authorized to announce T. J. Oliphint a candidate for the office of Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic party.

We are authorized to announce J. H. Hamiter a candidate for the office of Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic party.

We are authorized to announce James A. Gray a candidate for the office of Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic party

For County Treasurer.

We are authorized to announce John B. Cowpland a candidate for Treasurer of Pulaski county, subject to the action of the Democratic party

We are authorized to announce C. H. Whittemore as a candidate for Treasurer for the county of Pulaski, subject to the action of the Democratic party

For Assessor.

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For County Clerk.

We are authorized to announce John Brodie as a candidate for County Clerk of Pulaski county, subject to the action of the Democratic party.

For Circuit Clerk.

We are authorized to announce Horace Dale as a candidate for Clerk of the Circuit Court of Pulaski county, subject to the action of the Democratic party

For Sheriff.

We are authorized to announce W. H. Booker as a candidate for Sheriff of Pulaski county, subject to the action of the Democratic party.

If you want to know all about Baptism—the mode, the subject and the Scripture on it, send 25 cents for a copy of "The Handbook on Baptism." Godbey & Thornburgh, Little Rock.

Notes from the Press

THE COLOR LINE IN BOSTON.

Bishop Arnett (colored) was refused entertainment at the hotels of Boston, having made three efforts to secure lodging. Zion's Herald published in that city must needs speak well of the Bostonians, but in reference to this matter it says: "But the people of the city and state are still subject to certain low and mean prejudices, as seen last week in the refusal of prominent Boston hotels to entertain Bishop Arnett on account of color.

The paper states that Rev. E. M. Taylor, of Winthrop Street Church, was moved to preach on "The Color Line in Hotels." In this matter as in some others the preaching is easier than the preacher. Even New England will learn, however, that a sensible negro prefers to lodge with negroes just as the whites do with their own color, and if only equal rights before the law, and equal privileges as men are accorded all the color line will be as acceptable to the black man as to the white.

As the Methodist Episcopal General Conference approaches, many voices are heard through their Church press recommending changes. The removal of the time limit to the patorate is discussed by many writers. The Christian Advocate of New York closes discussion on this head with the issue of Feb. 13. The editor reserves his views.

The Woes of the Armenians.

The method in the cities has been to kill within a limited period the largest number of Armenians—especially men of business, capacity and intelligence—and to beggar their families by robbing them as far as possible of their property. Hence in almost every place the massacres have been perpetrated during the business hours, when the Armenians, could be caught in their shops. In almost every place the Moslems made a sudden and simultaneous attack just after their noonday prayer. The surprised and unarmed Armenians made little or no resistance, and where, as at Diarbekir and Gurun, they undertook to defend themselves, they suffered the more. The killing was done with guns, revolvers, swords, clubs, pickaxes, and every conceivable weapon, and many of the dead were horribly mangled. The shops and houses were absolutely gutted.

Upon hundreds of villages the Turks and Kurds came down like the hordes of Tamerlane, robbed the helpless peasants of their flocks and herds, stripped them of their clothing, and carried away their bedding, cooking utensils, and even the little stores of provisions which they had with infinite care and toil laid up for the severities of a rigorous winter. Worst of all is the bitter cry that comes from every quarter that the Moslems carried off hundreds of Christian women and children.

The number killed in the massacres thus far is estimated at fifty thousand, which includes the majority of the well-to-do, capable, intelligent Armenians in the six provinces that were to have been reformed. The property plundered or destroyed is estimated at $40,000,000. Not less than three hundred and fifty thousand wretched survivors, most of whom are women and children, are in danger of perishing by starvation and exposure unless foreign aid is promptly sent and allowed to reach them.—From "The Massacres in Turkey," in the February Review of Reviews.

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Progress of the Negro.

(Central Methodist.)

At a recent gathering of representative colored men in a Southern City, the fact was brought out that the taxable property of colored people in the United States will reach the grand total of $136,848,872. This vast amount is divided in thirteen states, as follows: Mississippi, $23,400,213; Alabama, $8,200,125; Arkansas, $8,010,315; Florida, $7,900,400; Georgia, $10,415,330; Kentucky, $5,900,010; Louisiana, $18,100,528; Missouri, $6,600,343; North Carolina, $11,010,652; 010,545; Tennessee, $10,400,211, and Virginia, $4,900,000.

Our old friend and pupil, Rev. W. A. Davis, missionary to Japan, furnishes us a very interesting paper this week in regard to the aids and hinderances of missionary, work in Japen. See missionary page.

In answer to various calls the editor of this paper would state that all his Sundays are engaged until May. Any other engagements for service must be after that time.

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+ Christian Life. +

CHRIST THE LIVING STONE

The first step in the erection of the great Methodist University to be built at Washington, D. C., was the breaking of ground for the College of History, two weeks ago. On the occasion, Dr. Rankin, of Howard University, read the following dedicatory hymn, which was composed by him for the occasion:

On Christ, the living Stone,
On Christ, and Christ alone,
We wait today.
The way His own lips taught,
The truth from heav'n He brought
The life for man He wrought,
Our guiding ray.

"The one great Teacher He!
We listen patiently
Low at His feet.
By Him were all things made,
In glory-garb arrayed;
To Him be homage paid,
And honors meet.

"Establish Thou these walls!
Thy presence grace these halls,
With learning bless!
Long as yon dome shall rise,
Long as our banner flies
Beneath fair freedom's skies,
Reign righteousness!

"The gold and silver Thine!
Do Thou our hearts incline
Rich gifts to bring;
Till we in future days
Shall high the capstone raise,
With shoutings and with praise
To Thee, our King.

"Beneath the Morning Star
These temples shine afar!
Thy hand defend.
Kings and their kingdoms go!
These doors we open throw,
Till oceans cease their flow,
And time shall end!"

The New York Christian Advocate says:

"This hymn, written by a Congregationalist, was read by the Rev. Dr. Teunis S. Hamlin, Pastor of the Church of the Covenant (Presbyterian). The Rev. Dr. Alexander Mackay-Smith, of St. John's Protestant Episcopal Church, led the congregation in the responsive reading of the nineteenth Psalm. After prayer by Chaplin Milburn, of the Senate, Bishop Hurst made a brief address giving the history of the university up to the present, and also forecasting for it a glorious future.

Postmaster-General Wilson spoke well and appropriately on the necessity of Christian education in the highest institutions, and President Whitman of the Columbian (Baptist) spoke on the necessity of unification in American education. He said that all schools in our Church would be strengthened and their standard raised by being brought in close connection with the university, while the present colleges would be relieved of the necessity of doing work for which they are not equipped.

After President Whitman's address, each speaker and the members of the building committee removed a spadeful of earth, after which L. B. Wilson, Presiding Elder of the District, pronounced the benediction. The day was propitious and sunny, and in spite of the keen wind a large number of people, on foot and in carriages, made their way to the exercises.

PATIENCE.

"In your patience possess ye your souls."—Luke 21:19.

Soul, wait on God! When tired and tempest tossed
And blown by breezes ill,
Let holy faith abide. Though all seem lost,
Be patient still.

Soul, wait on God,; for though in splendor high
All constant shines the sun;
While tempests foul obscure the friendly sky
No light can come.
Oh, soul, thou art too weak and canst not yet
Command those waves subside;
Then calm thy troubled thought and patient let
God's peace abide.

Tis mad ambition's winds that bring thee care.
Christ bids the storm to cease;
Then let the waves bow low and gently bear
Thy Lord in peace.

Then on thy calm as of a restful dream
His peaceful love shall come,
And on the bosom of that gentle stream
Shall bear thee home.

Harrison Ark. —P. W. C.

SOWING AND PRAYING.

Keep on sowing,
God will cause the seeds to grow
Faster than your knowing.
Nothing e'er is sown in vain
If His voice obeying,
You look upward for the rain,
And falter not in praying.

Keep on praying,
In the brightest, darkest day
Still His voice obeying.
Never from the gates of prayer
Turn with doubting sorrow,
For the one that standeth there
May answer you tomorrow.

GAINS AND LOSSES.

Come the hours when we sit in the shadow
That falls like the droop of a wing
O'er the nest that is naked and empty,
When the fledgelings have learned how to sing;
Then woe is the heart for the old time,
The time that was busy and gay,
With the world and its clamor about us,
And we in the midst of the fray.

In the shadow we count up our losses;
We creep where we marched with the best.
O! the ache when we try to walk softly,
The cry of our soul against rest.
And we grieve for the golden heads vanished,
Our children are women and men,
And wistful and deep is the yearning
To have them but children again.

And we fret o'er the fruitless endeavor,
The labor that satisfied not,
Till the shadows grow thicker and longer,
And the blur in our eyes is a blot
On the lingering splendor of sunshine,
That taps with its lances of light
At the shut and barred door of our memory,
An after-glow radiant and bright.

Do we see nothing else but our losses,
We mourning there, fools and purblind,
With the crown and the kingdom before us,
The conflict and turmoil behind?
Shall the harvest lament for the seed time,
The bud be more blithe than the leaf?
Is there joy where the plow breaks the furrow,
And none when the hand binds the sheaf?

O! wings that are folded and drooping,
Spring wide in the evening's uplife;
Reach out to the stars that are showing
The skies in a silvery rift.
No day of our days is so hallowed
As that when we see, just before
The light in the house of our Father
Shine out through His half-open door.
—Margaret E. Sangster, in Harper's Bazar.

COUGHS UP A BULLET.

Remarkable Case of a Michigan Man Who Was Shot Over a Year Ago.

Thirteen months ago William Wickwire, a resident of Kalamazoo County, Michigan, was shot and seriously wounded by Michael Callihan. Wickwire subsequently recovered, but one of the bullets lodged in his throat, and at times it troubled him. Physicians attempted to remove the bullet, but were unsuccessful. A short time ago Wickwire was seized with a severe coughing spell while eating and was surprised by coughing the bullet up. He is extremely glad to be rid of the irritant, which he had carried in his throat for more than a year.

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Rev. William Copp, whose father was a physician for over fifty years, in New Jersey, and who himself spent many years preparing for the practice of medicine, but subsequently entered the ministry of the M. E. Church, writes: "I am glad to testify that I have had analyzed all the sarsaparilla preparations known in the trade, but

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is the only one of them that I could recommend as a blood-purifier. I have given away hundreds of bottles of it, as I consider it the safest as well as the best to be had."—Wm. Copp, Pastor M. E. Church, Jackson, Minn.

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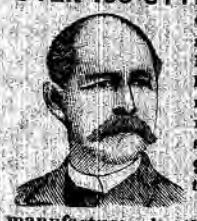

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For The Young People.

FAIRY FOOTSTEPS.

By Ethel Hatton.

See the white violets,
Glistening here and there;
Like a broken string of pearls
They are scattered everywhere.

Don't you think the fairies,
Trapesing through the snow,
Have left their dainty slippers
Amid the ferns to grow?
—"Boys and Girls."

AN OLD MAN.

Hiram Lester, one of the oldest men in the world, died a few days ago at the poor farm in Henry County, Georgia. He was born in North Carolina in the early part of 1767, more than nine years before the birth of our nation. He moved to Georgia in his early young manhood, where he spent over 100 years. He leaves a daughter ninety-five years old and a son ninety-two. By temperate habits and a very careful observance of Nature's laws, he reached the 129th mile-post in life, which probably exceeds that of any living American. He had looked into the living face of the "father of his country" and was thirty-two years old when Washington died. When William E. Gladstone was born, Hiram Lester was in his forty-third year. He was two years old when Napoleon was born, and sixty-two years old when the first Lucifer match was used. He was seventy-seven years old when Morse invented telegraphy and forty-two when Fulton patented his first steamboat.—St. Louis Advocate.

WHAT A CHRISTIAN BOY CAN DO.

There are some things a Christian boy can do who wants to work for Jesus.

Be frank.
Be polite.
Be prompt.
Be obliging.
Obey his parents.
Keep himself tidy.
Refuse to do wrong.
Never use profanity.
Never learn to smoke.
Be useful about home.
Never cheat in his play.
Spend his nights at home.
Keep out of bad company.
Never laugh at a coarse joke.
Learn his lessons thoroughly.
Never make unnecesary noise.
Never be disrespectful to old age.
Be kind to his brothers and sisters.
Take the part of those who are ill used.
Never make fun of another because he is poor.
Never play marbles "for keeps;" it is gambling.
Fail, if he cannot pass his examination honestly.
Never tell or listen to a story that he would not repeat to his mother.
Try to lead his companions to Jesus by speaking a little word for Him when he can.

Surelythe opportunities are thick on every side for a Christian boy to do Christian work.—Exchange.

AN IMPORTANT DISCOVERY.

A large and partially unexplored region north of the Province of Quebec and between the head waters of the Ottawa River and James Bay, the southern part of Hudson's Bay, has recently been the scene of a notable discovery by Professor Bell, of the Canada Geological Survey. During his exploration last summer he traced the course of a large river hitherto unknown, which drains the region to the southeast of James Bay. The river is larger than the Ottawa, and a great part of it averages a mile in width. The country drained by it is level or gently undulating, and may be generally described as a plateau of one thousand feet above the sea level along the height of land, diminishing to some four hundred feet at one hundred miles or so from the mouth of the river, and then descending more rapidly to the shore of James Bay. The soil is sandy in the vicinity of the height of land and for some distance beyond, but of brownish clay along the banks of the rivers and in the forests. The country is well wooded, and is fitted to be the home of a large population.—From "A Review of Canadian Affairs," by J. W. Russell, in March Review of Reviews.

ALL THIS, YET IN THE WORK HOUSE.

A man was committed recently to the workhouse as a vagrant. He is 89 years old, testifies that he has never tasted tobacco nor malt or spiritual liquors, is hale and hearty, six feet in hieght, has never used glasses, and writes a wonderful hand. He has already served one term of three months in the workhouse, where he is librarian. At the end of a similar period he expects to be cared for by the Brotherhood of Locomotive Engineers. He claims to be the oldest living engineer, and the first one to pull a throttle on a moving steam engine operated upon a track or railway. He says that while the inventor was the nominal engineer, he did the work. Many other remarkable things he states, and accounts for his poverty by saying that twenty-six years ago he had saved considerable money and left the engine to speculate in Wall Street. For ten years he lived as a guest at the Fifth Avenue Hotel, but at the end lost all he had.

The Philadelphia Public Ledger says that the former owner of the entire city of Johannesburg in Africa is now dying in the workhouse of Guilford, in Surrey, England. He was an old soldier who bought fifteen thousand acres of land for three hundred and fifty pounds. In 1880, when the Republic was declared, he refused service under President Kruger and forfeited his land. "Thus," says the Ledger, "the old man who lies dying without a penny in the workhouse just escaped being rich beyond the dreams of avarice."—New Lork Christian Advocate.

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Our Church at Home.

DE ANN.

Dear Dr. Godbey: I have not written anything to the Methodist before, but it is not because I have had nothing to write, but I have not had the time to write. We moved to our new work soon after Conference, and not having a parsonage we were invited to stay at the home of Bro. H. B. Timberlake's until one could be built.

We at once begun to see what could be done on that line. Had some little trouble about getting it located but finally settled on De Ann as the place. We then secured a little house on the parsonage lot, and a few weeks since we moved into it.

The first night we spent in our little home, the good people of De Ann and surrounding country came to see us and when they left we found our pantry was supplied with many good things to eat. A few days later a wagon coming from the Holly Grove community drove up to our gate and unloaded its burden of good things. We have received a warm welcome from all of our people. In working for our parsonage we have not forgotten our pastoral work. Have secured more than half of our assessments (cash and subscriptions). We have had good congregations at all our appointments. We have had our first Quarterly Conference and a precious time it was to all, on account of the presence of the Holy Ghost. Bro. Evans preached us four good sermons that will be remembered. He is greatly beloved by all of our people; he comes to us filled with the spirit of the Master, and does us good. The ease and skill with which he conducts a Quarterly Conference will make one think he was an old P. E.

We are working hard for a good year, good on account of the growth in grace, the advancement in the religious life, the brotherly love and unity of our people. We are planning for a great revival at our camp meeting next summer at old Holly Grove Campground, and we want Dr. Godbey to come out and help us in that battle. We hope to be settled in our new parsonage by our next Quarterly Conference.

J. R. Dickerson, P. C.

OZARK CIRCUIT.

Dear Dr. Godbey: I am impressed that it would be interesting to our former pastors to hear from the Ozark Circuit and how we are all pleased with our new preacher. This, I understand, is the third year since Bro. Williams joined the Conference; that few of the preachers personally knew him. We all like him. We don't think that the Conference could have sent a preacher that the people would have liked better. We have heard some of the sinners say that they were going to pay this preacher. He has worked over the old parsonage and made a new one out of it, adding an L and front porch, paled the yard and has the house most painted. This the members helped but it was through his perseverance that it was finished. He has a wife and one child that we like very much. We have preaching every Sunday, have prayer meeting every Wednesday night, and the Epworth League every Friday night; Sabbath-School every Sabbath. Brother Williams gave us a protracted meeting from Sunday till Wednesday night. There was one convert and the Church graciously revived. We are praying for a gracious revival this year, and we believe we will, for a number of the members entered into a covenant at our meeting to pray earnestly for a gracious revival, and that many sinners may be gathered into the fold.

Mrs. L. D. Knox.

Esther, March 24.

KINGSVILLE.

Mr. Editor: Just returned from my work, the Calamine Circuit, last Sabbath being the time for our Quarterly meeting. Bro. Jernigan was on hand and preached acceptably; presided satisfactorily, sang sweetly and prayed eloquently. God bless Bro. Jernigan wherever he goes. The meeting was held in the midst of the Bro. Sullivans and whoever saw the Bro. Sullivans beaten for hospitality. This writer never did. This writer has a kind people to serve. I love them all. God help me to be a blessing to them. Bro. Godbey, keep the Wool Sock Circuit writer employed and this writer moves to give the Wool Sock Circuit preacher promotion next Conference. I have missed more appointments this winter than within five previous Conference years. Personal indisposition, together with the bad weather being the cause. We are doing but little financially, but congregations good and serious, and many requested the prayers of the Christians. Bro. Brooks, our pastor of Smithville, is in great favor with his people, and Bro. Edwards, I learn, also, of Imboden, as is also Bro. Ellis, of Walnut Hill. Tell Bro. Register to write again on parsonages. He is right, but excuse this rather extended note. I will stop and promise to not trouble you again soon. Fraternally. J. F. Armstrong.

March 25.

COAL HILL, ARK.

We are moving on. Dr. I. L. Burrow will dedicate the church at this place the second Sunday in April. Dr. Burrow organized the church here and we are glad to have him with us now. We have a nice church. Clear of debt, a good bell and the parsonage built.

The ladies have an active Womans' Home Mission and Parsonage Society with Sister Lizzie Horner in the chair. They gave a supper last Saturday realizing $24. The parsonage is just north of the church and will be the pride of the church when done. It will not be a little shanty, the poorest house in town, but will have six large sixteen feet square rooms, with three galleries.

So you see he preacher that is read out for Coal Hill next conference will be glad to know that he will have a good home with the best people in the world.

D. D. Warlick.

Coal Hill, Ark., March 24, 1896.

THE ALTUS AND DENNING STORM.

The people of Altus and Denning assembled at the college chapel last night at 7 p. m., and after a good social time, the Presiding Elder, S. S. Key, leading the procession, they field out two by two and marched to and through the house where the preacher in charge stays and left mank good things in the dining room, consisting of dry goods and groceries. Brother Key announced a song and Mrs. Creshaw touched the organ and how they sang. The Presiding Elder lead in prayer, then another song and many went home but quite a number remained and we had a good social time, interspersed with music. While I appreciate the value of this pounding not only the money, dry goods and groceries, but all, even the Florida cabbage. I appreciate more the spirit and manner in which this was done. The Presiding Elder and Stewards with Steward's wives, and daughters, men, women, boys and girls all took part, a hundred or more. This is but an evidence of something deeper and better. The church is on the up grade. We have a Woman's Misisonary Society and a Woman's Home Mission and Parsonage Society at Altus, an Epworth League at Altus and one at Denning. The promises for a great ingathering are good.

The foundation for our new church building will be laid during the summer.

May God bless this people. I am working and praying and expecting great things this year.

The ladies at Denning gave a supper last Saturday ralizing twenty-three dollars. Besides the supper they had some songs and recitations by the young people and children that were very e xcellent. Denning is one of our most promising little towns. We hope to complete a church here before conference.

D. D. Warlick.

Quarterly Meetings

HOT SPRINGS DISTRICT—Second round.

March—South Hot Springs, 22 and 23; Oma Circuit, at Grant's Church, 28 and 29.

April—New Liberty Circuit, at Traskwood, 4 and 5; Amity Circuit, at Powers' Church, 11 and 12; Nathan Circuit, at Star of the West, 18 and 19; Malvern Hill, 26 and 27.

May—Mount Ida Circuit, at Black Springs, 2 and 3; Cherry Hill Circuit, at Shady Grove, 9 and 10; Cove Circuit, at ——, 16 and 17; Dallas Circuit, at ——, 23 and 24; Saline Circuit, at Pine Grove, 30 and 31.

June—Hot Springs Circuit, at Gum Springs, 13 and 14; Central Avenue, 14 and 15. J. A. Sage, P. E.

HELENA DISTRICT.

M. E. Smith, P. E.

Forrest City Station, March 21 and 22; Marianna Station, March 28 and 29; Helena Station, April 4 and 5; Brinkley Mission, April 11 and 12; McCrory and Wynne, April 18 and 19; Taylar's Creek Circuit, April 25 and 26; Cotton Plant Apriland Howell, May 2 and 3; De View Mission, May 9 and 10; Wheatley Circuit, May 16 and 17; Oak Forrest Circuit, May 23 and 24; Hayns Circuit, May 30 and 31; LaGrange Circuit, June 6 and 7; Holly Grove and Marvell, June 13 and 14; Turner Mission, June 20 and 21; Clarendon Circuit, June 27 and 28; Cypress Ridge Circuit, July 4 and 5.

ARKADELPHIA DISTRICT.

(Horace Jewell, P. E.)

Arkadelphia station, March 28-29.
Malvern station, April 4-5.
Benton station, April 11-12.
Collegeville circuit, April 18-19.
Bryant circuit, 25-26.
Clark circuit, May, 2-3.
Dalark circuit, May 9-10.
Holly Springs circuit, May 16-17.
Princeton circuit, 23-24.
Gurdon circuit, May 30-31.
Okolona circuit, June 6-7.
Lono circuit, June 13-14.
Murfressboro circuit, June 20-21.
Social Hill circuit, June 27-28.

LITTLE ROCK DISTRICT.

Thomas H. Ware, P. E.

Winfield Memorial, April 4 and 5; Mablevale, 11 and 12; Des Arc and De Vall's Bluff, 18 and 19; Barrettsville, April 25 and 26; Austin, May2 and 3; Carlisle and Hazen, May 9 and 10; Hickory Plain, 16 and 17; Asbury, May 23 and 24; Maumelle, May 30 and 31; Tomberline, June 6 and 7; Lonoke, June 13 and 14; Oak Hill, June 20 and 21; First Church, June 27 and 28; England and Liberty, July 4 and 5.

NEWPORT DISTRICT.

S. L. Cochran, P. E.

April—Pocahontas Circuit, 11 and 12; Silvan Circuit, 18 and 19; Mammoth Spring and Williford Station, 25 and 26; May—Portia Circuit, 2 and 3; Walnut Ridge Station, 3 and 4; Newport Station, 9 and 10; Jacksonport Mission, 16 and 17; Smithville Circuit, 23 and 24; Black Rock and Imboden Circuit, 30 and 31; June—Reyno Circuit, 6 and 7; Corning and Knobel, 7 and 8; Tuckerman Circuit, 13 and 14; Clover Bend Mission, 20 and 21; Walnut Hill Mission, 27 and 28.

NEWPORT DISTRICT CONFERENCE COMMITTEES OF EXAMINATION.

For license to preach—J. B. Manley, J. S. Watson, M. B. Umsted.

For admission on trial—N. E. Skinner, T. A. Bowen, J. D. Sibert.

For Deacons and Elders' orders—A. M. R. Branson, J. S. Brooke, L. C. Craig.

S. L. Cochran.

DEAR Dr. Godbey: Enclosed you will find my second round of Quarterly Conferences for publication. I have five Q. C.'s to hold on this round, and I am glad to say that as far as I have been have had a good time. The P. C.'s are all at their posts and hopeful of a good year's work. I will furnish you a field note for the district when I finish the first round. And right here, I want to say to the preachers, stewards and members that I am going to keep a correct report of all moneys collected on the second round for the support of the ministry and the collections ordered by the Conference from each pastoral charge on the New Port District, and publish in the Arkansas Methodist, so that may see just how much they are doi for the cause of Christ. I sincerely h that the preachers will call the attent of their members to this notice and t every charge will do its best to mak good report. God says: Bring ye the tithes into the storehouse, that the may be meat in mine house, and prov me now herewith, sayeth the Lord o Hosts, if I will not open you the window of Heaven and pour you out a blessing, that there shall not be room enough to receive it. (Mal. iii. 10.)

S. L. Cochran.

March 5, 1896.

MONTICELLO DISTRICT.

Second Round.

T. D. Scott, P. E.

March—Warren, 21 and 22; Monticello, 28 and 29.

April—Bartholomew Circuit, at Wilmot, 4 and 5; Mount Pleasant Circuit, at Wilmar, 11, 12; Arkansas City Circuit, at Arkansas City, 18 and 19; Tillar Circuit, at Tillar, 25 and 26.

May—Lacy Circuit, at Green Hill, 2 and 3; Hamburg, 9 and 10; Carriola Circuit, at Evergreen, 16 and 17; Berea Circuit, at Forest Grove, 30 and 31.

June—Star City, at Auburn, 6 and 7; Palestine Circuit, at Carmel, 13 and 14; Hamburg Circuit, 20 and 21.

Please publish next week.

T. D. Scott.

SEARCY DISTRICT—

SECOND ROUND.

Henry T. Gregory, P. E.

e Augusta Station, March 28 and 29.
West Searcy Circuit, April 4 and 5.
Searcy Station, April 12 and 13.
Ward Mission, April 18 and 19.
Bald Knob Circuit, April 25 and 26.
Argenta Station, May 2 and 3.
Jacksonville Circuit, May 9 and 10.
Mineral Circuit, May 13.
El Paso Circuit, May 16 and 17.
Stony Point, May 23 and 24.
Beebe and West Point, May 30 and 31.
Beebe Circuit, June 6 and 7.
Mount Pisgah Circuit, June 13 and 14.
Auvergne and Weldon, June 20 and 21.
Union and Revel, June 27 and 28.

WASHINGTON DISTRICT.

W. F. Evans, P. E.

Second round of quarterly meetings:

Mineral Springs Circuit, March 29 and 30; Bright Star Circuit, April 4 and 5; Rocky Comfort Circuit, April 11 and 12; Richmond Circuit, April 11 and 12; Spring Hill, April 18 and 19; Center Point Circuit, April 25 and 26; Chapel Hill Circuit, April 25 and 26; Genoa Circuit, May 2 and 3; Washington, May 9 and 10; Lockesburg Circuit, May 9 and 10; De Ann Circuit, May 16 and 17; Hope, Station, May 17 and 18; Nashville Circuit, May 23 and 24; Emmett Circuit, May 23 and 24; Prescott Station, May 30 and 31.

Missions.

RAPID DEVELOPMENTS IN AFRICA.

Dr. Livingston and Sir Samuel Baker were the only two white men in all the Epuatorial Africa in 1870. The first had for years been lost to the knowledge of men, as he had penetrated far into the interior of the unexplored wilds. The second had just arrived in the White Nile region to suppress the slave trade. Mr. Henry M. Stanley, writing in the Century for February, under the head of "Story of the Development of Africa," contrasts these facts with the present hopeful condition of things. In speaking of his own experience in the Dark Continent, he says, among many other things: "I was the only white man during 1876 in Equatorial Africa, but in 1877, when only a short distance from the Atlantic, the first missionaries landed on the east coast in response to appeal that I had written in 1875 Uganda. During the years from to 1884 missionaries followed closely tracks up the Congo, and as a fred influences were in the course few years enlisted in the cause of ca, Nyayssa Land and the eastern southern part of Central Africa be- to be studded with Christian mis- ns. The missionaries have continued to enter Africa ever since, until now there must be about 300 of them, and the number is still increasing. They are not reputed to be first-class men, but it is wonderful what earnestness and perseverance will do. We have only to think of Uganda, with its 200 churches and cathedrals and its 50,000 native Christians, read the latest official reports from Nyassa Land, and glance at the latest map of Africa, to be convinced of the zeal, devotion and industry of the missionaries. Mission-houses do not grow of themselves. Gospels are not translated into African tongues, nor are converts spontaneous products of human nature. I am somewhat familiar with African facts, and to me these things represent immense labor, patience and self-sacrifice. It is true, though strange, that for the first six years or so very little visible effect is produced by missionary teaching and influence. The mind of a pagan descendant of innumerable centuries of pagans appears to be for some time impenetrable to the Christian doctrine, and no matter how zealously a missionary may strive with him, he continues to present a wooden dullness, until by and by there is a gleam of interest; he catches the idea, as it were; and the interest becomes infectious and spreads from family to family, and converts multiply rapidly.—Pacific Methodist Advocate.

BLEEDING ARMENIA!

The first public meeting in St. Louis for Armenian relief was held Monday night, with Bishop D. S. Tuttle, of the Protestant Episcopal Church, presiding. Miss Sophia Morse sung "Armenia's Appeal," to music written by Mr. E. V. McIntire for this especial occasion. Mrs. Fenntta Sargent Haskell recited the poem, "Armenia," written by Lewis Morris for the Duke of Argyle Armenian Relief Fund. Addresses were made by Dr. John Matthews, of St. Louis; Dr. H. B. Yacoubi, of Albustan, Turkey, and Rev. G. M. Manavian, of Harpoot, Turkey.

The following resolutions were offered by Dr. J. L. Parsons, of St. Louis, and unanimously adopted by a rising vote:

1. That the relief work for the suffering Armenians be continued in this city until St. Louis, one of the largest cities of this continent, has fully responded to the emergency; and not only that this work be continued in St. Louis, but that it be extended throughout the state and the entire West and Southwest.

2. That a movement should be started to canvass this city for the purpose of raising funds for the relief of the Armenians.

3. That all the Churches of the city and entire Southwest be requested to devote one Sunday to the Armenian relief work, and that collections be taken at the morning and evening services for this most urgent and noble cause.

All money for this relief work is to be forwarded to W. B. Palmore, Secretary and Treasurer of the St. Louis Relief Committee, 1414 Locust street.

Dr. James W. Lee, pastor of St, John's Methodist Church, moved a resolution, asking W. B. Palmore to deliver, in Entertainment Hall, for the benefit of the Armenian sufferers, his lecture on, "Italy in Midsummer by Moonlight," which was carried unanimously by a very hearty vote. This request will be granted at some suitable time in the near future, with the distinct understanding that the friends of Armenia, individually and collectively, will exert themselves to secure as large an audience as possible to take the excursion through this historic, poetic peninsula of art, romance and song.

ST. LOUIS COMMITTEE.

Mayor C. P. Walbridge, President; F. B. Brownell, Gen. Geo. H. Shields, Samuel M. Kennard, ex-Gov. E. O. Stanard, W. B. Palmore, Secretary and Treasurer, 1414 Locust street, St. Louis, Mo.

FEED THE COW THAT GIVES THE MILK.

We are all interested, or should be, in foreign missions. The fields are so fully open to us and so inviting and the result of past efforts so inspiring that we wonder that there should be any in our Church who do not enthusiastically sustain foreign missions. And after all the light which has been given us on the subject the claim to disbelieve in foreign missions seems only a cover of meanness. Too stingy to give, that is the real cause.

But we have home missions. For anybody that desires to aid in giving the gospel to the poor at home abundant opportunity is given. The needs are great, and exceed the utmost liberality of the church.

Nearly every charge of our church in Arkansas has been, at some time, a mission, and about one-fifth of them are missions now. And if we had the money as many more new circuits could be made. We are compelled to develope our home work by missionary contribution and few states offer more to such effort than this.

They is certainly not less need for the preachers to stress full domestic mission collections than there is to stress collections for the foreign work.

We must feed the home church, build up the home church if we would strengthen the work abroad.

There are many places in our own Conference bounds where a little money to plant and foster work would bring into the field of Christian effort yearly new self-sustaining charges which would increase the force of the Church's onward movement.

If one objects to foreign missions he will prove the sincerity of his objection by giving a double portion to home missions, else we shall be sure that under pretense of honest conviction he is trying to rob the treasury of the Lord.

These portraits are genuine Crayons—16 x 20. Mail me your photo you wish to have enlarged. Remember, this offer is for a short time only; to advertise my business, and by good work gain future patronage from you and friends. I refer you to *Arkansas Democrat* and the Pacific Express Company as to my reliability, etc.

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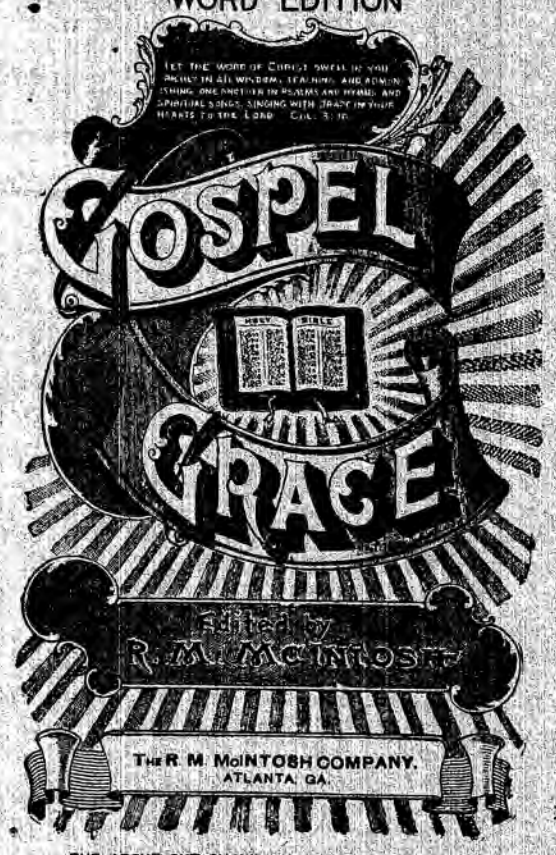

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AT REST.

WEEMS—Walter F., son of L. L. and L. C. Weems, was born in Lawrence County, Alabama, September 3, 1872; died March 12, 1896, at his father's home in Jefferson County Arkansas.

Walter, as he was commonly called, made no pretension to religion, but was a kind and obedient son. He was generally loved by all who knew him. His friends, with his parents, greatly mourn his death. We sometimes think it hard to see one cut down in the prime of life. But whey should we mourn? For God knoweth best. We leave the matter in the hands of an all-wise God, and pray that he may lead and direct the father and mother and friends of this young man and bring them at last to the home of the good is the prayer and wish of their pastor. J. W. Howell.

John S. Haltom, the subject of this obituary, was born in Madiosn County, Tenn., February 22, 1833; was married to Miss Susan A. Young October 6, 1853; was converted and joined the M. E. Church, South, in 1865. With his family he came to Arkansas in 1878, and settled near Big Coinie, in Nevada County, in the neighborhood of Carolina Church. In 1879 he moved up to Emmett in the upper part of the county, where he lived until the 13th of January, 1896, at which time the Lord took him. Brother Haltom was the father of ten children. Half of them preceded the father to the other world.

The subject of this notice had been sick nearly twelve months. A part of that time he was a great sufferer. He lived about twenty days after I came to Emmet. I visited him several times before he died. After the first visit I never found him in a proper condition to talk to. A few days before his departure his wife asked him in reference to death and the future. He remarked that he had no fears of death, and that it was all clear. Early Monday morning, while it was yet dark, the chariot came and the union between soul and body was dissolved and the spirit was carried by the chariot into the spirit land. The next day at 11 o'clock, in the Methodist Church in Emmet in the presence of a large congregation his funeral was preached by the writer. May God bless the bereaved wife and children.

J. M. G. Douglas.

MAHAN—Dr. W. W. Mahan, Sr., was born in Alabama May 11, 1840; died at his home near Mulberry, Ark., Feb. 28, 1896. He became successful in his practice of medicine in early life which profession he kept up until he was taken with consumption. Dr. Mahan was a liberal minded man and took a sensible view of religion. He gave up his sins and was happily converted in 1876, while riding along the road, soon after which he joined the M. E. Church, South, of which Church he remained a member until his death. His Christian experience was a very bright one. He always stood by his Church and his preacher. One brother, who had been his pastor, said to me: "Dr. Mahan paid me liberally besides doing four or five hundred dollars worth of practice in my family, for which he would not accept one cent." The doctor joined the Masonic Fraternity in 1863 and was always an honor to that body. As his illness lasted for several months, a great number of his friends from various parts of the state visited him and it seemed to be his entire theme to speak of an experimental religion and of his willingness to die. He leaves a wife and eight children and a number of near relatives to mourn his loss. May the mantle of the father fall upon the son that has chosen the same profession and bears the same initials of the father. May the Lord comfort the heart-broken family, and so direct the children by His spirit that they may all meet their father where "affliction's valleys" will never appear and Death will not be even a dream.

J. S. Williams.

Ozark, Ark., March 14, 1896.

HORTON—Miss Hilda, was born in Walton, Harvey County, Kansas, June 16, 1873, and departed this life March 18, 1896, in the home of Mr. and Mrs. Manship, Pine Bluff, Ark., of the dread disease—consumption. While her death was not unexpected, yet her sudden death last Wednesday about 2 a. m., while asleep and alone in her room, was somewhat of a surprise. A large audience of sympathizing neighbors and friends attended her funeral in Riverside M. E. Church, South, of which she was a devoted member, last Thursday afternoon, after which her remains were interred in a cemetery near the family home, about six miles from this city. Miss Hilda was an estimable young lady, a most affectionate daughter and sister. She was converted and joined the M. E. Church in her home in Kansas, in her thirteenth year. In the early part of her sickness she took a trip to Colorado, and when about to part with her, her father asked her if she realized her condition. She answered promptly: "I do. I am prepared for the worst."

In all her illness she has been very patient. No murmer was ever heard from her. Not noticing her own sad condition, she was all considerate and thoughtful of others. She dearly loved her Church and intended to go out to Riverside services last Sunday if the weather had not been so rainy and cold, but instead the Lord has let her go to the Church Triumphant. Being the only daughter and sister, the grief of her loving father, mother and brothers is very great. May they all meet her in heaven. J. R. Sanders.

March 20, 1896.

ATTERBERRY—Rev. Thomas, was born the 3d day of December, 1825, The year 1835, when only 10 years old, he was converted and united with the Methodist Episcopal Church. He was licensed to preach in 1858 at Arkadelphia. This much we learn from his son, John A. Atterberry, and that he located in 1871.

From the last statement, as well as from a conversation had with him in 1883, and, if memory serves me right, from the annual appointments as given in the history of Methodism in Arkansas, he at one time was a member of the Arkansas Conference of the Methodist Episcopal Church, South, but, at what period, I do not know, except that he located in 1871.

He was a minister in the local rank of the Methodist Episcopal Church, South when I first knew him, in 1883. This relation he sustained up to the 20th of February, ult., true and loyal to his calling and the Church. Everything about his home indicated that it was a well ordered Christain home.

Bro. Atterberry was a good man, a faithful husband, a loving father and a good neighbor. I visited him a short time before his death, the 20th of February, ult., at his request, but found him incapable of talking with me. Paralysis had so clouded his reason that he could tell nothing of the visions of that rest into which he was entering, or the crown awaiting him, "which the Lord hath prepared for them that love Him."

His devoted, faithful, Christain wife, with whom he lived for thirty-two years, one son and daughter and family with many friends mourn his going. But he has gone to be with Jesus, which now by faith they realize, but then if only faithful a few more days they shall see face to face.

This sketch, written by request, has been delayed because of the wish that some one better informed as to the life of our brother would write it up.

"And his rest shall be glorious."

J. M. D. S.

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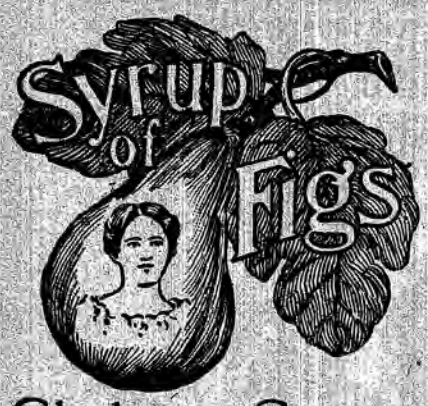

Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

At Rest.

HOWARD—Carrie R. Howard died March 8, aged two months and twenty-one days. This little flower which bloomed only to wither and die was the pride of her parents. They loved her dearly, but Jesus loved her better and so He plucked her and carried her into the realms of eternal bliss. She is now in the presence of Him who said, "In Heaven their angels do always behold the face of my Father which is in Heaven." Look up, bereaved ones; she cannot come to you, but you can go to her.

J. W. Harper.

Turner, March 20, 1896.

SMITH—Sophronia Caledonia Smith was born in Catossa County, Georgia, November 18, 1859. She came wither parents to Logan County, Arkansas, in the year 1867. She professed saving faith in Christ at Stony Point, this county, under the ministry of L. B. Hickman in 1877 and attached herself at once to the Methodist Episcopal Church, South. She was married to B. J. Smith, September 8, 1892. She died at her home near Dublin, March 8, 1896. Sister Smith was a Christian in fact. One said who knew her well: "She was an every-day Christian." Her faith in God was unwavering. As one proof of this she endured her multiplied afflictions without a murmur. Just a few days before she was taken sick while on a visit to her mother's, she talked to her mother and sisters about the Christian life and how, if it was the Lord's will she was ready to go. Only a few weeks before her death her little baby, Mary J., preceded her to the mansion home above. The remains of Sister Smith were borne to the silent city of the dead, and after the solemn funeral services, conducted by the writer at Stony Point cemetery, she was laid to rest by the side of little Mary and will be one of God's bright jewels in the ressurrection morn. God bless the aged mother, her devoted sisters and brother, her heart-broken husband and little motherless boy.

W. H. Metheny.

Prairie View, Ark.

BUNCH—Ida May, nee Smith, wife of Henry Bunch, was born January 20, 1874, and died January 15, 1896. At the age of 14 years she professed faith in Christ and joined the Presbyterian Church and lived a consistent member of the same until after her marriage which occurred December 23, 1889, when she united with the Methodist Church with her husband and lived a devout and faithful Christian until God called her to her reward.

Her parents having died when she was but 2 years of age, she was taken into the Christian home of Mrs. W. N. Pharr, where those noble and generous traits of character were instilled in her youthful mind that made her so kind and lovable in riper years.

She left a faithful and devout husband, a sweet baby girl a few days old and numerous relatives and friends to mourn her loss. Let me say to the bereaved as one in sympathy with you in affliction, weep not, as one having no hope. Your loss is but her eternal gain; and while the prospect of a happy and useful life has seemingly been blotted out too soon, God in his infinite wisdom and mercy has only taken his own. Continue to walk in the fear of God and the comfort of the Holy Spirit, and by and by within the pearly gates of that beautiful city you shall join her sanctified from sin, there to sing praises to God and the Lamb that was slain through eternal ages to come.

Let us strive to join and know her in that "Beautiful Home of the Soul" where she is.

Now, safe from Time, the rude despoiler—
From sorrow saved, and sin and strife;
Yea, safe from aught whose touch could soil her,
Her soul has won immortal life.

But still, in her diviner essence,
Unbroken speech with us she holds,
And with the glory of her presence
Dispels the darkness of our souls.

So radiant with celestial splendor,
How can wethink of her as dead?
So loving still, so pure, so tender,
Why should we not be comforted?

B. W. S.

DANIEL A. CAMERON.

The Collegeville Circuit and the Salem Church especially have sustained a great loss in the death of our beloved brother, D. A. Cameron, who died at his home in Saline County on the night of the 15th inst., in the 63d year of his age. He was born in Giles County, Tennessee; came to Arkansas in 1850; made a profession of religion in the fall of 1854, and was married to Miss Adaline Pipkin, May 13, 1855. Bro. Cameron by common consent was a good man, fearing God and walking uprightly before men. This writer has known him for twenty-five years and can testify that as husband, father, neighbor and friend he was all that these terms imply. The people of his county gave him the place of tax assessor and in this official position he was true to the trust reposed in him. He was an official in the church nearly all his Chhristian life, supported all the institutions of the church and loved his Lord well enough to do it cheerfully, and died loved and honored by his brethren and sisters of his loved Salem, where he had his membership. Bro. Logan, his pastor, and myself officiated at his funeral. His friends from far and near were present and followed his remains to their last resting place. The brethren of the Masonic fraternity closed the service with their beautiful ritual at the grave. Thus closed the earthly career of a pure, good man, loved and lamented by all who knew him. A good man has gone from us. When we think of the natural depravity of human nature, the Satanic influences constantly surrounding and the power of habit the wonder is that there are any good, and none would be but for the grace of God. Religious influences surround us. We are born under the provisions of redemption; the Holy Spirit is the efficient cause permeating all means of grace and making parental instructions, sermons, prayers and even bodily afflictions, minister to our spiritual well-being, counteracting the depravity of our natures, the influence of Satan and the power of habit, enabling the sinner to rise a new creature in Christ Jesus. In the providence of God, the subject of this memoir was born of pius parents—he heard his father pray every day, frequently saw him in secret devotion, heard him exhort in the prayer meetings; was reared in the country and had none of the temptations incident to town and city life, such as young people meet with now. Our brother lived his three score years and never was in a theater, never attended a modern dance and was ignorant of most of the fashionable ways of serving the devil practiced at the present day. But he knew his Savior and his pardoning love. He knew the Holy Spirit as the comforter. Knew God as a reconciled father and died with a bright hope of everlasting life. Let his good wife and the dear boys and the lovely daughters know that his ransomed spirit has already found joyous companionship with the happy in Heaven and that his happiness there is sweetened by the thought of their coming. May the whole family be safely housed in the heavenly home.

Andrew Hunter.

IN MEMORIAM.

On August 15, 1888 the Lord gave us a sweet, pretty little girl baby, to whom we gave the sweet little name of Ora. She came to us just five days before her little brother Olin, two years older than she, returned to God. She was a delicate, frail child and the richest if our hearts' affections soon entwined around her for she seemed to have come to fill her own place and sweet little Olin's too. She was soon the pet of the family. She was a timorous, retiring little creature and seemed to realize that this stern, cold world was not her home. When she was just past two years old she had a long, hard spell of slow fever, which prostrated and rendered her helpless as an infant for four months. This severe illness left her with catarrh of the head and capilary bronchitis. She was never entirely well any more, often being quite sick for days and weeks together. All this bound us closer to her until our lives were almost bound up in the life of this precious, patient little child of affliction. Everybody loved her that knew her. The family almost idolized her. She never wanted for anything that it was in our power to do for her, yet she was never spoiled. She was very affectionate, devoted and obedient. She never murmured and was always content with her lot. We are glad of all this now that she is no more with us in the flesh.

On the 24th of this last February she took measles, which, after a week of suffering, became complicated with pleursy and peritonitis. After another week of the most excruciating suffering, through which she never once murmured, our Father graciously granted her a final release from all suffering, sorrow and sadness, and took her unto Himself, at 3:30 o'clock p. m. on the 10th inst. It was so hard to give her up, and yet we rejoice in our sorrow that she is forever freed from "sickness, sorrow, pain and death." Praise God for a haven of eternal rest. Bless his holy name for the doctrine of the resurrection from the dead and life eternal beyond this world.

Just a few moments before our darling little Ora breathed her last on earth she cried out "Bubba, Bubba, Bubba," and her little eyes which had been mostly closed for hours with the dull glaze of death in them, opened wide, looking heavenward with a brilliancy unwonted even in health, and her little pinched, suffering features relaxed and lighted up as with a ray from the heavenly world. A few moments later she again called "Bubba, Bubba, Baby, Baby, Baby," and a very halo of divine light, as it seemed, again lighted up her countenance and flashed from her sky blue eyes as she almost raised her little head from the pillow, seemingly in an effort to look upward and back over her head. Is it too much to believe she saw and recognized her little brother Olin, and the little nameless baby brother who only lived a few minutes in this world, and then returned to God who gave him? We find great consolation in believing that this was her gracious experience and privilege. She never lost consciousness for a moment that we were aware of. Would any but an atheist or infidel be cruel enough to want to rob us of this sweet comfort? Surely not. Is there any thing fanatical or extreme about such a view? Is there anything contrary to revealed truth about it? We think not. Praise God for the glorious hope set before us in the Gospel of Christ which is the power of God unto salvation to every one that believeth.

Her sad, but rejoicing Papa and Mamma.

C. M. and Mary P. Keith,

Weston, Texas, March 20, 1896.

Texas Christian Advocate please copy.

RADWAY'S READY RELIEF

No matter how violent or excruciating the pain the Rheumatic, Bedridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer,

RADWAY'S READY RELIEF
Will Afford Instant Ease.

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

Instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

RADWAY'S READY RELIEF
CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Pneumonia, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing.

Cures the worst pains in from one to twent minutes. Not one hour after reading this advertisement need anyone suffer with pain.

INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomach, nausea, vomiting, heartburn sick headache, diarrhœa, colic, flatulency, and all internal pains.

RADWAY'S READY RELIEF.

Price 50c. per Bottle. Sold by all Druggists.

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The Old Reliable
LITTLE ROCK & MEMPHIS R. Y.,
and Save Time and Money.

Shortest line by two hours to Memphis and the East. Close connections at Memphis for all points. For information and tickets, call at city ticket office, 110 East Markham Street.

Geo. H. Lee, Tkt. Agt.

General Ticket Office, 110 1-2 Markham Street (up stairs).

H. W. MORRISON, G. P. Agent,
LITTLE ROCK, ARK.

"Old Friends" are the best!

Tried and True Ouita Coal Hill COAL.

Ouita is a hard anthracite coal for self-feeders, base burners and all kinds of stoves. All sizes.

Coal Hill is a free burner for grates, stoves and ranges. The best and cheapest cooking fuel in the market.

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Sole Agents,
120 W. 2nd Street.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

ARKANSAS METHODIST.

WEDNESDAY, APRIL 1, 1896.

GEO. THORNBURGH, Business Mgr.

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

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

To Advertisers: The circulation of "The Arkansas Methodist" is fifty per cent. larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "Arkansas Methodist—Published at Little Rock, has a much larger circulation rating than any other newspaper published in the State * * * This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

It is encouraging to see so many Arkansas farmers giving attention to better breeds of stock. Stock can be raised as well in many parts of this state as any where else, and the raising of stock will increase demand for hay and corn, which will thereby become also profitable.

An icing for cake that will be found inexpensive and good may be made by taking three tablespoonfuls of milk and letting it come to a boil. Then set it aside, and when it is cool add one teaspoonful of vanilla or other extract and stir in confectioner's sugar until thick enough to spread without running.

Be sure your kitchen is bright and sunny. A woman who does her own work, or assists in it, should insist that this room that she is obliged to remain in so much of her time is habitable. Avoid dark paint; light paint, or better yet the natural wood finished in oil, is no more receptive of dirt than dark tints, and the lighter tints tend to lessen the melancholy tat sometimes attaches itself to this place.

Don't expect to have clean teeth or a sweet breath while there is a tinge of white on the tongue. It is an unmistakable evidence of indigestion. Drink sour lemonade, eat ripe fruit and green vegetables for purgatives; exercise freely; use plenty of water internally, and keep up the treatment until the mouth is clean, healthy and red. Various things are suggested to counteract an unpleasant breath resulting from a bad tooth, or garlic-scented dishes. Cinnamon, mint, creams, orris root, cloves, mastic-resin and spruce gum will disguise some odors, Ten drops of tincture of myrrh in a glass of water will sweeten and refresh the mouth; a teaspoonful of spirits of camphor or peppermint in the same gargle is among the best antiseptics, and a few drops of Myrrh and camphor in the water are recommended in case of cold, throat trouble or any slight indisposition which may affect the breath.—Ex.

Buy all your Books and Sunday School Literature of

Godbey & Thornburgh.

PROPITIOUS SPRING.

Spring opens in Arkansas with cheering promise. There has been no damaging rain or frosts. As we write the orchards are in bloom and fruit of all sorts may be fairly recorded safe.

Farming operations move energetically and hopefully. Most of the land is already ploughed. Special attention is being given to the early Irish potatoe crop along the railroad and river where there are facilities for shipping. There will probably be less corn planted this year than last and an increase of the cotton.

I ASK FOR INFORMATION.

Please tell us through the Methodist what benefit the free schools derive from the whisky traffic or what percentage of the money paid by whisky men to the county, state and United States Government goes to the support of free schools? I confess my ignorance and find that I cannot get the desired information from just anybody. This is something that I am very much interested in and I wish to be posted. I have known men (yes, men, I reckon; they are made like men) to go around among the darkies and get their votes by telling them that they would have no free schools if they voted whisky out. Brethren, the devil is at work on the sly. Do not be asleep to your duty. Let us come out and meet the enemy in defense of our land and country; in defense of our children, and in defense of the tear-stained cheeks of orphan children and heart-broken wives and mothers. Be loyal to God, loyal to your Church, and die at your post; let us carry the matter to God. do our duty and many will rise up and call us blessed.

J. H. McKelny.

ANSWER—The public schools do not receive one cent from the liquor traffic. Five hundred dollars received for each license goes into the county general fund and two hundred dollars goes into the state general fund. Not a nickle into the school fund. George Thornburgh.

COMMISSIONER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 26th day of October, A. D. 1895, and the further orders entered of record November 26 and December 21, 1895, in a certain cause (No. 4625), then pending therein between Sanford C. Bolling vs. W. F. Blackwood et al. and consolidated with R. A. Edgerton, executor, etc., complainants, and W. F. Blackwood et al. defendants, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski County Court House, in which said Court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on Wednesday, the 15th day of April, A. D. 1896, the following described real estate, towit: The undivided half interest in lot six (6), in block 256, in the city of Little Rock, in Pulaski County, Ark.

Terms of sale: On a credit of three months, the purchaser being required to execute bond with approved security, bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 23d day of March, A. D. 1896. J. H. PASCHAL, Commissioner in Chancery.

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

Dr. H. D. Reynolds,

Discoverer and Perfecter of the Oil Cure,

By Special Request will Be in Little Rock One Week at the Oil Cure Sanitarium in Consultation with Local Physicians

BEGINNING

Thursday, April 2.

THE GOOD THAT MEN DO LIVE AFTER THEM.

Over a year ago Drs. Reynolds located their branch sanitarium in Little Rock, claiming to have discovered a painless oil cure for catarrh, consumption, cancer, lupus, ulcerations, eczema, fistula, piles, diseases of women, and all diseases of the skin and mucous membranes. In looking over their records of all their sanitariums are found over eighteen hundred treated with most satisfactory results. Among them 600 cancers and lupus, eczema 125 cases, catarrh 327 cases, fistula 192 cases, ulcers of leg 85 cases, piles and fissure over 300 cases.

The policy adopted by them is to avoid all notoriety other than to publish testimonials or use references to well known people. They have never used any bombastic advertising so common among the advertising quacks who guarantee to cure every known disease.

They confine their practice to their speciality and depend on honest and faithful services backed by skill and experience.

Their guarantee is the endorsement of the afflicted and the references given for the Arkansas Sanitarium are Arkansas people.

CANCERS AND LUPUS.

W. W. Deckey, Little Rock; Calvin Tucker, Little Rock; Mrs. S. J. Dougherty, Little Rock; Mrs. Eliza Horton, Searcy; B. S. Wise, Pangburn. Fistula, David Duncan, Sleeth; Frank Robinson, Dermott. Fissure and piles, J. A. Love, Searcy; Hon. S. A. Stewart, Cato; S. P. Cansler, Little Rock. Catarrh and bronchitis, H. P. Barber, Searcy; Capt. M. G. Hall, Little Rock; Mrs. Lizzie Brooks, Miss Lily Cuneo, Little Rock.

Ulcerated bowels, Thomas Matthews, Monticello; Mart Hays, Little Rock.

Eczema, Maj. Warren M. Anderson, Monticello; W. S. Jeter, Pine Bluff; T. W. Vaughan, Little Rock.

Names of ladies suffering from various diseases of their sex never published but supplied to any sufferers. Additional names in any portion of state for any particular disease will be supplied at office or by mail.

An illustrated work showing the picture and condition of parties and effect of the oils sent free to any address.

Call on or address, Dr. Reynolds, 900 Center street, Little Rock, Ark.

IMPORTED

CLINES' HOG RANCH.

Three and one-half miles east of Benton, Ark. Fine full stock pigs for sale at one-half price—$5 for each, six or seven weeks old. Other hog dealers sell their fine pedigreed pigs, like mine, at more than double my price. I shall keep nothing but first-class stock. I buy my fine hogs from the very best and largest hog firms in America. I warrant my stock. I can show pedigree and abstracts. I have "O. I. C.," which means Ohio Improved Chester; and Improved Poland China; and Large English Berkshire. I have three large, fine males. One male for each kind, I will not cross my breeds, but will keep each pure. My address is Benton, Saline County, Ark. Write me, or come and see my "ranch" and stock. I will answer all letters. I will faithfully fill al orders. I am near the Iron Mountain railroad and can ship to all points. I will make pig-selling a specialty. Please let me have your orders for fine pigs. I am an old superannuated preacher of the Little Rock Conference, Me. E. Church, South. I have been an itinerant preacher 40 years. Now in my old age I am trying to make a living by selling pigs. I make this vow: Should God prosper me in this business, then so long as I may live, I will cheerfully and faithfully every year give one-tenth of my income to the cause of God. Now let the good people aid this old preacher by buying his fine, full stock pigs at less than one-half price. I refer to Rev. Thomas H. Ware, P. E. of Little Rock District; and "Arkansas Methodist," at Little Rock, Ark.; and to Rev. Andrew Hunter, D. D., and Hon. Alexander Russell at Bryant, Ark.; to the pastors of the Baptist and Methodist Churches, and Col. John L. Hughes; A. R. Tomlinson; Lem Kirkpatrick, and editor Courier; Postmaster Bennett and son. All at Benton, Ark.—My home.

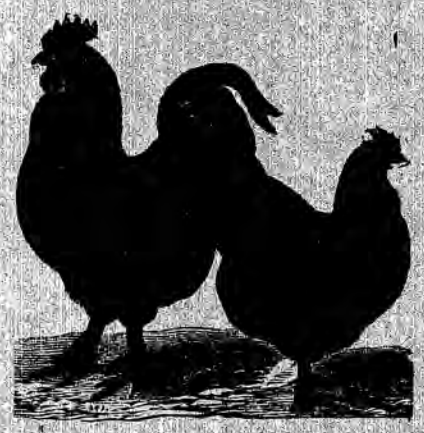
And to my dear brethren, the preachers of Little Rock Conference, of which I am an unworthy member.

James M. Cline.

HUGHES' TONIC "OLD RELIABLE"

Cures Chills SURE.

50c. & $1.00 Bottles. DRUGGISTS HAVE IT.



BLACK LANGSHANS.

Langshans are a good general purpose fowl and are gaining very fast in public favor as a market fowl and egg producers. They are very hardy and attain maturity quite early, and have the immense size of the Asiatics, yet are as active as the smaller breeds. Anyone wanting a large, handsome and popular breed good layers and fine table fowls, will not miss it in selecting the Langshans. I breed only one variety, the Black Langshans, and breed but a limited number of the very choicest birds. I send eggs that are fresh, well fertilized, and that will hatch if properly taken care of. Send money by express money order postoffice money order, or registered letter. All correspondence promptly answered. Send for circular. Eggs for hatching $3.00 for 15 eggs.

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