Arkansas Methodist.

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The Arkansas Methodist,
THE OFFICIAL ORGAN
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—OF THE—
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NOTICE.

We must call upon all who are in arrears to the ARKANSAS METHODIST to settle their accounts as soon as possible. Let this one notice suffice. Pay to the Preacher in Charge, or send direct to us and get your receipt. GODBEY & THORNBURGH.

News and Notes.

Commissioner Vincenheller reports that Arkansas never had a finer or more promising Spring than this.

E. W. Carmack, editor of the Memphis *Commercial-Appeal*, has severed his connection with that paper.

Any boy or girl can get a good watch by getting us two new subscribers for the METHODIST. See our watch offer.

The number of immigrants to the United States is on the increase. The war clouds floating over Europe have something to do with it.

Senator Jones, of Arkansas, favors the restriction of the veto power of the President The idea is favorably accepted, and may lead to results.

Arrangements for the annual meeting of the Arkansas Press Association at Springdale, May 12, have been completed, and a large and interesting meeting is expected.

It is reported that Gomez had a leg amputated and died from the operation. But another report is that he is well and has arrived at a point twenty miles from Havana.

Attention to some letters recently has been delayed because they were addressed to Dr. Godbey instead of the Editor. Letters addressed to him are not opened until he comes in. He is gone several days sometimes.

The Home Mission Board of the Southern Baptist Church calls upon the whole Church to make an effort for the protection of the distinguished missionary A. J. Dias, now imprisoned by the Spaniards under charge of participating in the rebellion in Cuba.

It is understood that correspondence is going on between President Cleveland and the Spanish government in regard to the termination of the struggle in Cuba, but it is not known just what is proposed. The general belief is that the Cubans will accept nothing short of independence.

It is reported that the steamer *Bermuda*, loaded with arms and ammunition, with eighty-five men, set sail on the 27th inst. with clearance papers for Port Cortes, Honduras. The Spanish Vice-Consul has taken no steps in the matter.

The Tennessee Exposition will open in June Invitations have been extended to President Cleveland, the Cabinet officers, the Vice-President, the Speaker of the House, the Supreme Court and the diplomatic corps, to attend the inaugural ceremonies.

Mrs. Lydia Bradley, one of the wealthiest residents of Peoria, Ill., has announced her intention of building a polytechnic institute, which, with the endowments, will amount to a gift of $1,000,000. She has already given the city a hospital, a church, a public park of 145 acres, and a home for aged women.

In last week's METHODIST we said: "It looks more and more as if Mr. Jones is to be our next Governor. He is a Christian man and a zealous advocate of temperance. We have received some inquiries on this subject. Let this answer once for all." For saying this, one of our subscribers—W. B. Coffee, at El Dorado—orders his paper stopped. Has it come to the point in this land of free speech and liberty of the press, that a Christian paper shall not tell its readers that a certain candidate is a *Christian* and a temperance advocate? We hope not. G T.

The International Arbitration Association have submitted to Presidedt Cleveland a report, recommending the establishment of an International Court of Arbitration; said court to consist of not less than nine Judges, representing as many independent States; each Judge to be a member of the Supreme, or highest court of the government which he represents, and chosen by a majority vote of his associates. This court shall be always open for the filing of cases. The President is requested to enter into correspondence with the governments of England, France, Germany, Netherlands, Mexico, Brazil, and the Argentine Republic for a union with the government of the United States in the undertaking of forming the proposed International Court.

A severe wind and electric storm visited portions of this and other States on Sunday last, resulting in the destruction of many lives and much property. In this State no fatalities are reported. In Conway and Faulkner counties the crops were beat down, trees and fences leveled, and in the latter county it is said that hail lay in drifts from three inches to five feet in depth. The reports from Kansas show great fatality and the destruction of crops and property. At Clay Center eight deaths are reported, with rumors of others south and west of Clifton; at Concordia nine were killed outright and twenty injured; at Topeka five killed and seventeen injured. It is feared many more deaths will be reported when communication is established with the storm-stricken districts.

Change of Time.

The Ft. Smith District Conference will convene at Waldron, May 21-24. The ministers have requested the change to prevent conflicting with the Conference Missionary Mass-meeting at Van Buren.

Fraternally, D. J. WEEMS.
April 27.

Do you want a first-class sewing machine at a very low price? If so, write to Godbey & Thornburgh, Little Rock, Ark

If any of our readers or new subscribers prefer a Bagster Bible to the Oxford, we will put it in the place of the Oxford in our offers.

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+ Personal. +

Rev. B. F. Scott was a pleasant caller yesterday.

Bro. P. H. Stubbs, of Carden's Bottom, was in to see us Tuesday.

Rev. A. O. Evans went down to the Sunday school Conference at Tillar last week.

Bro. Otto Bahner, of Paragould, on his way home from the Y M. C. A. Convention, made us a pleasant call.

Rev. C. E. Patillo was called last week to Georgia by a sad message of the death of his sister. He has our deepest sympathy.

Look especially after those persons who have obtained U. S. liquor license since March 23rd. See the list in another column.

Judge L. D. Smith and J. A. Carter, Sunday-school Superintendent, both of Mountain Home, Ark., made us a pleasant call Tuesday.

Dr. J. M. Boland has resigned as President of Barboursville College, and Prof. J. P. Marshall, of Kentucky, has been elected to fill the place.

Hon. George Thornburgh, our Business Manager, has received from the Knights Templar of Arkansas the high honor of being elected Grand Commander.

Brother and Sister Hart, of Pine Bluff, and Mr. Cecil Gates, of New York, on their return from the Y. M. C. A. Convention at Conway, called to see us Monday.

Rev. A. Turrentine, a preacher of the Monticello District, was kept away from the Sunday-school Conference of his District because of the severe illness of one of his children.

Rev. K. W. Dodson, Prof. J D. Clary, Dr. Ross, Miss Ross, Miss Barnes, and several young men were pleasant callers Friday. They came to hear the oratorical contest.

It was thought last week that Rev. John McLauchlan would die, but a telegram yesterday tells us that he is improving. Many prayers will go up for the life of this dear old soldier.

Rev. John P. Lowry is in from a Kentucky trip, where he had a good time and good meetings. His daughter Miss Annie May was married last Wednesday evening to Mr. Barbee, of Louisville, Ky.

Contributions.

HOW TO KEEP A LEAGUE RUNNING.

When I attended school I used frequently to puzzle over problems in which the sum of two numbers was given and likewise their difference, with a view to finding the numbers.

When I joined the Epworth League, my problem was substantially the same: Given a League in which the sum of the members produces no John Wesley, Bishop Hargrove, or Dr. Steele, and whose difference consists in plain Mary Smith and ordinary John Brown. Find the League after six months' time.

Many of our Leagues are entering upon another half-year's work with a new list of officers.

We are nthusiastically beginning our work. The preceding officials have done well. There is a burning desire within us to do better.

Nevertheless we feel the responsibility and it rests heavily upon us.

How can we keep our leagues running, not in the same well-beaten paths, but rather tending ever onward toward greater knowledge and usefulness in our Master's business, tending ever upward toward the love of God.

How can I as an individual member, help to keep up the interest in my League? That is the question I want you to ask yourselves today, and if what I shall say upon this subject shall seem to lay a greater responsibility upon the individual Leaguer, this paper will not have failed in its purpose.

I may help my League by being more independent.

Sign a declaration of independence. I will not depend upon others to do the filling up of all the pauses in the devotional meeting. I will not depend upon others to do my praying or to comment upon or read that portion of Scriptures that it should be my privilege to read.

In your League does the burden rest upon the shoulders of two or three, is some one holding back and refusing to do his or her part? Are you that one? I think that is the trouble with many of our organizations. One person is perhaps trying to do it all, or some one is saying because I cannot do much, I may as well do nothing at all.

Because you cannot do much is no excuse for your refusing to work at all, nor is it an excuse for your not attempting to learn to do more.

Let us not depend upon our presidents, or upon the chairmen of our committees, or upon the pastors who so willingly offer their services in every good cause, to do all of the planning for our societies, but let us separately and individually do our "what-so-evers, heartily as to the Lord and not unto men."

Again, I may help my league by enlarging my interests.

You have doubtless noticed how many enthusiastic members there always are in a new organization and you have noticed again how little enthusiasm there is in most of the members after that organization has passed its first six months, in some cases hardly enough to keep the society running.

Now I wonder if the trouble may not be because we know so little about the societies to which we belong.

We don't take papers, we don't keep in correspondence with other kindred organizations, so no wonder many of the members lose their interest and the society runs down.

Do much to broaden your ideas, take some good League paper, get as many League manuals, pamphlets, leaflets, books, etc., as you can get possession of; find out all you can about the history of the League; be on the lookout for new methods, new literature; and get some one else interested when you find your own enthusiasm waning. That will help you more than anything else.

Especially enlarge your interests in the spiritual work of your League by greater spirituality yourself.

If you pray for your society you will become interested in spite of self.

How many of us, I wonder, pray for the leaders and the devotional meetings every week?

How many pray for the officers and members; how many pray for the business meetings?

How many take God into partnership with the new plans, with the difficult lesson?

May we all pray that God will be with us much in all of our League work!

By running all of the departments equally, we may increase the interest in our Leagues.

So many societies say, "We have good devotional meetings and we have done quite a little in giving to the needy and visiting the sick, but as yet, we have done little in our Literary Department. But they always add, we expect to do something in this line soon, remembering, I suppose, while there is life there is hope.

When our pastor wanted to change our Christian Endeavor Society to an Epworth League because of the literary feature of the latter, and when we did change it, we always hoped that we were Leaguers, although we saw no literary developments.

A great many of our leagues think they cannot use the Epworth Reading Course; but they can have a circulating library, and they can combine with the department of worship once a month to the mutual improvement of both, and they can develop the smouldering genius of their members by having an instructive or amusing programme at the League social.

Some one has said that the devotional department was the heart of the League, the Charity and Help Department the hands and feet, and the Literary Department the head.

Then why be so heartless, as to let the hands and feet be useless, or why be so heartless as to be headless?

We may increase the interest in our League by being more business-like.

Have you ever attended a business meeting of your League in which not half of your members were present, in which not all of the Vice-Presidents were present, in which no written reports were read, in which what reports were given were verbal ones, in which no new business was ever proposed, in which all appointed committees always found it convenient to be absent, or else have nothing to report, in which the look out committee never had new names to present, in which the adjournment was a prominent feature?

Well, it has never been my privilege to attend such a meeting.

But do we always plan for these meetings and are they not sometimes dull?

I once knew a League whether in the body now, I do not think I shall tell, whose officers and pastor always found it convenient to dispense with the meeting of the council, consequently at the business-meeting, nobody felt called upon to speak in a business-like manner, and, consequently, the business manner wasn't assumed, and the meetings were dull.

Now if we had papers on the needs of the League, or on the work of some committee, or something of that sort which called for planning and preparation, our members would feel more interested and the whole League would be revived, full of life.

In order to keep up the League, we must keep up the business meetings.

We may increase the interest in our Leagues, by the use of new methods.

You have perhaps grown weary of that proverb which says, "Variety is the spice of life," but variety is so much the spice of the life of the League, that I have taken the liberty of repeating it in this connection.

We have all probably been to those devotional meetings in which the comments by the members were like oases in a desert, few and far between; and, during the pauses, except for an occasional cough or an uncontrolled titter, the silence was oppressive. And we have been in those meetings in which the leader positively had to "pull and push and drive and tug" in order to get anything from anyone. And, then again we have attended meetings in which everything moved along as smoothly and in as good order as one could wish. We have gone away from the former feeling oppressed, and from the latter feeling in good spirit.

Now, the same plan may have been used in both cases, but the results were different, perhaps because of the different ways of using the same plan.

Change your method of conducting the prayer meeting, sometimes by varying the manner of opening the service, sometimes by using programmes, sometimes by giving out sub-topics for short talks, papers, etc.; sometimes by giving out questions or subjects for prayer, and you will be surprised to find how many who have never taken part will do so if they have something definite to do. Programmes always help timid leaders, and you can often get the younger members to lead through their use.

Of course, what applies to the department of worship applies equally well to the other departments of the League and to the business meetings of the League.

And now in conclusion, let me leave this comparison with you:

You have observed the machinist as he goes carefully over every part of the machinery to find out the broken parts, and as he cleans off the dusty and clogged places, and how after all of the cleaning and oiling and replacing has been done and all set in motion again, with what ease the machine moves and how quietly the work goes on. Hitherto there had been noise and confusion as the heavy parts had rubbed and scraped against one another. Do you notice now that the machine is in motion how dependent one part is upon another? If a screw be loosened, the result may be disastrous, and if it be in an inconspicuous place all the more careful must the machinist be in order to find the disorder.

Can we be less careful with our League machinery? Can we be less watchful of our little portion in the great moving mass that we be not the ones to cause the confusion.

Can we not brush away the dust from the unused parts and set them in motion again? Can we not remove the worn parts and replace them with something that has a new interest? Can we not repair and and oil all parts of this vast Epworth League machinery with the abundance of reading matter which is within our reach?

And after we have done all that we can, there is One who can see the defect in the construction and will set the whole running smoothly again for all time and for all eternity. A. Leaguer.

Perhaps the "New Woman" will be a stronger woman than the old one. Certainly, fresh air and the right exercise will do much for her. Fresh air is a great restorative, exercise a great nerve tonic if a woman be in condition to take it. A healthy woman can avoid disease. She can avoid the seemingly almost inevitable "weakness" of her sex if she pursues the proper hygienic methods. The same methods will not cure her if she be already sick. Taken under medical direction, in connection with the right medicine, they will help effect a cure. No women who suffers at all from so-called "female weakness" should attempt athletics of any sort. She should first put herself into possession of strong and hearty health by taking Dr. Pierce's Favorite Prescription. After she is thoroughly well, exercise and diversion will help to keep her well. The cure should come first. Dr. Pierce's Favorite Prescription is designed and recommended for only the one thing. It acts directly upon one set of organs. No matter what is the matter with them, it will cure it. It will not cure anything else. It is a wholesome tonic, an invigorating nervine, or nerve-food as well as a healing medicine, and thousands of perfectly well women have found that by taking it regularly during the period of pregnancy, the danger and pain of parturition were much lessened, and in many cases, almost entirely obviated.

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RUNS SO LIGHT.

W. H. Blackwood, of Austin, Ark., to whom we recently sold a Methodist Sewing Machine, writes: "The machine came all right and in perfect order. We are well pleased with it. It runs so light and does such good work. We pronounce it an excellent machine."

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Factors for Arkansas, Little Rock, Ark.

Contributed

TEXAS STATE EPWORTH LEAGUE CONFERENCE.

Your correspondent was from Rusk, Texas, setting out for the Conference at San Antonio in the early morning of April 13, the increasing crowd of Leagues joined the Sam Steel special at Jacksonville.

A rally had been planned at Palestine for such Leaguers of North and East Texas as might not be able to go to San Antonio. Dr. Steele was to deliver a speech there—"Pioneers of Methodism." This part of the programme was a failure. The speech was delivered in the open air and the surging crowd drowned the speaker's voice.

The following evening we were in San Antonio.

The usual palaver of welcome and response was gone through with the next day. Judge C. A. Kaller and J. E. E. Harrison, President of San Antonio Female College, gave the welcome in excellent style, and Miss Virgie Kelley, of Long View, and Rev. J. W. Hill, of Gainesville, as happily replied. Prof. Hemphill had charge of the music, which was grand.

Accommodations were ample at the pavilion, and from 6,000 to 8,000 Leaguers were in attendance. The programme of speeches was rendered. "The Non-Church Going Masses" was the theme of W. W. Bradfield. He showed that while our Church membership has advanced since 1800 from 7 per cent to 21 per cent of our entire population, this should not inspire us with confidence for this, as compared with the whole population is a gain, for the evangelical Churches of 13,000,000, the increase of the Christless masses is from 9,000,000 to 49,000,000 in the same time. This exhibit leaves out the Catholic Church, which, if added, would raise the Church membership to about one-third of our population. We record without comment this utterance of the speaker: "The Church was once co-extensive with Christianity, but it is no longer so. Our Church methods have grown effete. This is a day of electricity and steam everywhere except in the Church; somehow, there, we hold on to the old ox cart that our fathers loved and used."

Dr. J. C. Morris spoke of the great opportunities now open to the young, and the awakening of the Church to their interests.

Bishop Hendrix greatly impressed the hearers with the call which is now upon the Church to go forward in mission work.

Other speakers discussed more directly the work of the League and how to make all its branches of work more efficent.

Rev. W. L. Nelms, Chairman, presented the report of the committee on missions. The report commended Secretary Ragsdale for his faithful work in behalf of the mission cause, and showed that 575 Leagues had responded with their assessments, and that 319 had failed to respond, the total amount collected being $3,666.34, which is $833.69 short of the amount pleged. The committee reported that $3,000 would be required for the mission work for the ensuing year.

The officers elected for the ensuing year are: President, E. D. Steger, Bonham; First Vice-President, Rev. Sterling Fisher, Kyle; Second Vice-President, Miss Mary E. Decherd, Austin; Third Vice-President, C. C. Cody, Galveston; Secretary, Wesley Peacock, San Antonio; Treasurer, H. C. Morris, Winsboro.

The last meeting was an inspiring occasion. Ten thousand people attended in the beautiful San Pedro Park. Music and speaking were inspiring.

How long will the fervor live? Will our Leaguers of Texas give as much to send the Gospel to the heathen during the next year as they gave for these two days of jubilee and song.

Leaguer.

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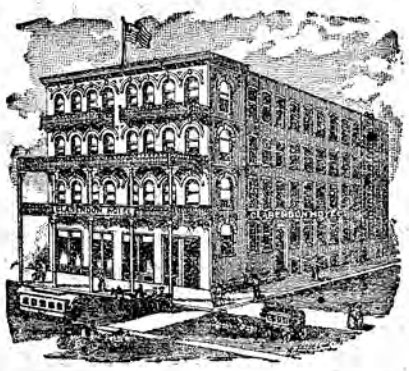

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for selling 200 books in 3 months. Also other liberal terms and premiums. Agents wanted also for **"Talks to Children about Jesus,"** 150,000 copies have been sold, and **"Gems of Religious Thought,"** by Talmage, 3 editions have been sold in 60 days. Same premiums as on "Story of Turkey and Armenia."

Of Interest to Students and Teachers

We are making special offers to students and teachers for summer work. Last summer a large number of students and teachers took hold of the work. Among the list there were 23 who made over $200.00; 57 who won the $200.00 premium, and 76 who made over $150.00. Address

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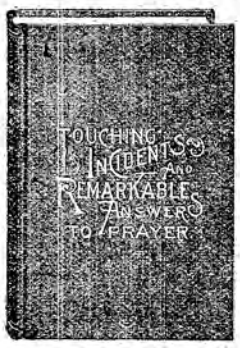

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FROM TEXAS.

This will remind you that I still have a place among the living, with good health and plenty to eat and some common raiment to wear. In fact, this New Jersey cow gives a superabundance of milk and butter. Such is life. A fast or a famine. A depleted treasury prevented me from going on that "special" for Corsicana District yesterday to the great State League at San Antonio. Of course Keith, if there, will write it up for you. By the way, the League is assuming immense proportions in the Lone Star State. I'm made to wonder what is to be the outcome of all these young people's unions. If they can be fully imbued with the Christ spirit under God they ought to accomplish wonders. In fact, I am impressed that we are on the eve of momentous times. "The sound of going is heard in the tops of the mulberry trees." Take for instance the great Holiness question. The more it is discussed the more it spreads. Without reference to any particular theory it "stirred up the mud in the well." The evangelistic question has been discussed pro and con in Conference and Synod but still they go. The Salvation Army splits but still it exists and is making rapid strides in Europe and America. Also the contemplated Peace Conference is ominous, and now if the M. E. Church admits the women, what next? Well, we shall see. The leaven is working.

I verily believe the whole lump will be leavened in the near future. You can simply give the above as my views, as my name will appear at the bottom. In addition to the above I think local politics will create quite a stir in Texas. In this I am not well up from the fact, perhaps, that I never got much corn out of Uncle Sam's crib, but knowing ones seem to think the Populists will get nearly all the "pie" in Texas this year. I suppose it will be some time before we party Prohibitionists get much "pie." But if we die it will be a beautiful, peaceful death. Yours in hope.

F. M. Winburn.

Corsicana, Texas, April 15.

THE JACKSON JAIL AND PRISON LIBRARY ASSOCIATION, OF ATKINS, ARK.

AN APPEAL.

Some time ago F. W. Jackson, of Columbia Tenn., a friend of Samuel L. C. Coward, pastor of the Methodist Church at this place, proposed to give $20.00 towards placing a library in each jail and prison in Arkansas.

In order to bring this question before the people Mr. Coward called a meeting in Atkins, Ark., and the said meeting elected officers and a board of directors, representing each Church in the community. This association desires to place a $10.00 library in each jail in Arkansas. This is a great work, and one that calls out the interest of all men. Some of these unfortunate people are innocent and many are guilty. The object of placing these books in our jails and prisons is to make them better, not to harden them in crime; at best their lives are gloomy and time passes slowly.

We desire to cheer them in their loniness and make them better, so that when they are again turned out on society, they may help to better the world. The lovers of the Son of God should remember that He charged us to look after the poor and outcast. "The poor you will have with you always." The dying Christ took time to hear the suffering thief pray: "Lord remember me when Thou comest into Thy Kingdom." Christ said: "I was in prison and ye came unto me," then the people shall say: "When saw we Thee in prison?" Then Christ will reply: "In as much as ye have done it unto one of the least of these My brethren ye have done it unto Me."

Some can be saved from their lives of sin and many helped. We therefore appeal to you to help in this great work by sending us a contribution at once to our Secretary and Treasurer, J. M. Barker, Jr., Atkins, Ark.

WE APPEAL TO ALL CHRISTIAN MINISTERS TO HELP

in this good work. Will you please take a collection in your Church and send us at least one cent for each member under your care? We know you are busy with your many cares as a minister of Christ, but if you will read this appeal to your people we are sure they will gladly respond.

By giving your attention at once to this will be helpful to the general work. We need funds at once to start the work. We hope to be able to send a man to each county site to put in a library and do all needed work.

BOARD OF DIRECTORS—S. L. C. Coward, President; M. Kirtley (local preacher, Methodist Church), G. L. Parker, editor Atkins Chronicle; L. D. Ford, Elder in C. P. Church; J. J. Lester, Superintendent Baptist Sunday-School; P. D. Lawson, Superintendent of Christian Sunday-School; James Gibson, Presbyterian; J. M. Barker, Jr., Secretary and Treasurer.

Married.

Black—Olive.

April 12, 1896, at the residence of the bride's brother-in-law, Mr. Williams, Mr. M. S. Black and Miss Lottie B. Olive, both of Scott County, Arkansas, J. B. Winsett officiating.

Cattlett—Bolin.

By Rev. W. W. Anderson, at the residence of Mr. Hodine, in Cross County, Arkansas, March 1, 1896, Mr. A. L. Cattlett to Mrs. Alma Bolin, all of Cross County.

Fuller—Forester.

March 31, 1896, at the residence of the bride's father, Mr. John Forester, Mr. E. M. Fuller and Miss Etta M. Forester, both of Waldron, Arkansas, Rev. J. B. Winsett officiating.

Chisholm—La Villion.

At the residence of the bride's father, April 15, 1896, Mr. Dan J. Chisholm, of West Lake, Louisiana, to Miss Willet La Villion, of Bearden, Arkansas, J. M. D. Sturgis officiating.

Zimmerman—Heaman.

April 8, 1896, at the residence of the bridegroom's father, Mr. J. G. Zimmerman, Mr. George Zimmerman to Miss Eliza Heaman, W. M. Crowson officiating.

Sloan—Brainard.

April 9, 1896, at the residence of the bride's mother, Mrs. N.J.Brainard, W. M. Crowson officiating, Mr. F. M. Sloan to Miss M. E. Brainard, all of Lonoke County, Arkansas.

YELLVILLE INSTITUTE.

The Board of Trustees of Yellville Institute will meet at Yellville on Tuesday, May 5, for the purpose of selecting teachers for the ensuing year. Let all who wish to apply do so before that time O. H. Tucker, P. E.

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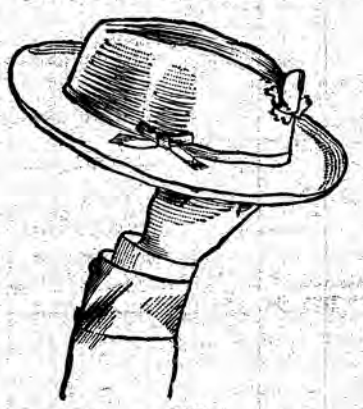

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I have a few more copies of the Minutes of the Little Rock Conference I will send free to those who can use them.

GEO. THORNBURGH.

Read Quinn's ad.

WANTED.

Yellville Institute in the High School for the Harrison District, Arkansas Conference, M. E. Church, South.

There is a good brick building and a fine prospect for a school. Two more teachers are wanted, one for principal Apply to Rev. O. H. Tucker, P. E. Yellville, Ark.

Literary Table.

STEP BY STEP.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true;
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and ere the night
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men.
We may borrow the wings to find the way—
We may hope and resolve, and aspire and pray;
But our feet must rise, or we fall again.

Only in dreams in a ladder thrown
From the weary earth to the sapphire walls:
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. G. Holland.

THE WOMAN'S BIBLE.

It is hardly possible to take "The Woman's Bible" seriously, so much of it is flippant and ridiculous; and yet it has a sober and significant aspect. The names of the women who prepared it, so far as it has been given to the public are well-known and highly respected. They represent in a distinct and practical sense the cause of the emancipation of their sex, as they call it, and nobody is disposed to question their sincerity. But it may well be doubted if their attempt to discredit the Scriptures in the interest of the mothers and daughters of the world will prove to be successful. On the contrary, it is likely to retard the progress of the movement to enlarge the sphere of woman and abolish the discriminations which are alleged to be unjust and injurious to her. These bold and eager critics of the greatest of all books do not speak by any authority of superior ability in that relation, and certainly they do not present anything that is either novel or impressive. For the most part, they merely repeat the time-worn sophistries and special pleadings of infidel writers in all ages; and the prevailing spirit of the work is supercilious and irreverent. It is comparatively easy, as all students of the Bible know, to point out technical discrepancies in it. Col. Ingersoll has made that sort of flaw-picking familiar and more or less popular; but the efforts of these feminine scoffers to imitate him are sadly bungling and ineffective.

The fact is worth noting by way of illustrating the general character of the book that, while it contemptuously rejects the story of the creation of woman out of a rib taken from Adam while he slept, the story of the serpent and the temptation of Eve is practically accepted. Adam's conduct in the case is severely and justifiably condemned, and we are told that "the unprejudiced reader must be impressed with the courage, the dignity and the lofty ambition of the woman." Thus the touch of vanity that makes the whole sex kin serves to authenticate one miracle and to invalidate another in pretty contempt of the fact that they both have the same foundation and are equally credible. The story of the birth of Moses is accepted because it appeals to the maternal instinct, and because only women were present when the baby was discovered among the bullrushes. By a similar process of distinction, the story of Balaam and the ass is indorsed, because the ass was of the feminine gender. While Balaam was angry, headstrong and violent, we are informed, the ass calmly manifested "the keen spiritual insight and the ready power of speech with which the female sex has been specially endowed, and which are often referred to with ridicule and reproach by stolid, envious observers of the less impressable sex." These specimens indicate the drift of the work as a whole, and the theory upon which it is based, if it can be said to have a theory.

There is nothing to be said in favor of such a book as a contribution to the literature of the woman question. It will provoke derision on the one hand, and on the other a feeling of profound pity and regret. The sentiment to which the cause of feminine advancement owes all of its triumphs and to which it must look for future victories will surely not be increased by a performance of this sort. When the champions of the rights of the sex make their cause absurd they cannot expect it to prosper. And that is the besetting weakness of their methods and policies. It is difficult to conceive of a worse mistake that they could make than that of antagonizing Christianity and making assaults upon the Bible that is the source of all that is good and true in our civilization. Women are most respected and honored on account of their moral and religious qualities. Men willingly accord to them a superiority in that respect, and pay them homage because of their devotion to spiritual interests. If they throw away that advantage and become skeptics and cynics as to matters of vital importance, their privileges and opportunities will not be extended. The infidel woman is a kind of contradiction of nature, an object of astonishment and aversion; and if the sex is wise it will never adopt that condition for the purpose of promoting its chances of welfare and happiness.—St. Louis Globe-Democrat.

Book Notices.

☞Order any books or magazines noticed in these columns from THE ARKANSAS METHODIST.

HENRY W. GRADY.

We have received from our publishers, Barbee & Smith, Nashville, a little volume with the above title. It is from the pen of ——Lee, D. D., and is a pen picture in personnel, principle and character of the late Henry W. Grady, some time editor of the Atlanta Constitution. Grady was the right sort of a man to be popular in Georgia, a state that is somewhat distinguished for worship of its heroes. Georgia loved Grady as Grady loved Georgia. But Grady was indeed a genius soul, a brave man with a great heart, an openness and simplicity of character which always gives a man power over the minds of noble men. Henry Grady is a study for our young men—a worthy study from which they may gather inspiration for noble aims and struggles. The book is worth 50 cents.

THE SCHOLAR IN POLITICS.

This book is one of the Belle Lettres series from Henry Allenus, publisher, Philadelphia.

The author, Richard Olney, Secretary of State. The students in our schools and our young men will find this book one of great value. Price, 30 cents.

METHODIST REVIEW.

(By-Monthly.)
William V. Kelley, D. D., Editor.

The May-June issue is on our table. There has not come to us within a twelve-month a more interesting number of the Review.

THE NEW PSYCHOLOGY is the subject with which this number opens. The article is from the pen of Professor John Bigham, Ph. D., De Pauw University. The opening sentence will indicate its trend. The writer says: "Within the past seven years nearly thirty American universities have established, in connection with their departments of philosophy, laboratories for the new or experimental pschology. This interesting movement is traceable to a previous but slower one in the universities of Germany, which is strongly stimulating the philosophic thought of the world. The popular interest in mental phenomena, shown by the prevalence of public hypnotic exhibitions, spiritualistic seances, faith healing, and similar perversions of true science, can now be gratified in a way that is wholesome yet thoroughly scientific and naturally attractive to the keen minded American mind."

Daniel Stevenson, D. D., President of Union College, has an article on the "Methodist Episcopal Church in the South." It is a reasonably impartial presentation of facts. The Doctor is evidently desirous of strengthening the faith of his church in their Southern work and setting the General Conference on guard of taking any steps that may in any wise relinquish what has been gained in the South. Referring to the Committee on Federation appointed by our last General Conference. He says: "But if the ultimate thought be not reunion, then it is worth the while of the General Conference of the Methodist Episcopal Church to ask what effect anything more than fraternity, which we now have, but less than reunion might have upon that part of the church which lies in the South, proximate to the Church, South, and especially that part which is composed of white members in the South."

"Comparative Religion," by J. F. Chaffee, D. D., is a very instructive article.

POE'S COTTAGE AT FORDHAM.

At the top of Fordham Hill, on the Kingsbridge Road, in the recently annexed or northern district of New York City, is a little old Dutch cottage known to fame as the home of Edgar Allan Poe during the last four years of his life. The building is a small one containing only three rooms, a porch extending along its entire front, and standing with its gable end to the street. Instead of being clapboarded, is was shingled, as was customary in the early days in which it was built, making a good specimen of the dignified little homes that dotted northern New York, but which have almost wholly disappeared before the march of modern improvements.

In Poe's time the cottage was pleasantly situated on a littl elevation in a large open space, with cherry trees about it. Many literary workers of his day visited him here, and mention was quite frequently made of the cosy home which Virginia Poe made, notwithstanding her limited means and contracted quarters. The surroundings somewhat changed with passing years. The cherry trees are gone, and neighboring houses elbow the cottage quite closely, but the poet's old home remains the same as a half century ago, aside from the neglect of recent years.

The hallway entrance leads directly to the main room of the house—a good-sized, cheerful apartment with four windows, two opening on the porch. Between these stood the poet's table, at which much of his reading and editorial work was done. In the little sleeping room facing toward the street, Virginia Pope died. At the left of the little hallway is an old-fashioned winding staircase to the attic above. In this low-roofed room Poe had a writing table and his meagre library. Here in seclusion his more ambitious work was done. The musical "Bells," the pathetic "Annabel Lee," the weired "Ullalume," and the enigmatic "Eureka," as well as some of his best fiction, were written here.—Review of Reviews.

WASHINGTON LETTER.

(From Our Regular Correspondent.

Washington, D. C, April 22, 1896.

Probably no single gathering of private citizens ever held in this country contained as many men of prominence as are now here in attendance upon the National Arbitration Conference, and certainly no gathering, public or private, ever met in this or any other country for a purpose more beneficial to their own country. These are not a lot of cranks seeking notoriety, but represent alive, active business and professional men from thirty-eight states, each invited to attend this Conference because of the knowledge and experience he has acquired as a representative man. Nothing could better indicate the strong general sentiment in favor of arbitrating all international disputes other than those which effect the sovereignty of nations than this Conference.

That it will result in the adoption of a fixed policy of arbitration by the United States Government is believed to be certain. It is only a question of time. In addition to the more than three hundred delegates to this Conference letters were received from many prominent men regreting their inability to attend and heartily endorsing the object aimed at.

Another notable gathering, although smaller than the Arbitration Conference, is the first National Congress of Religious Education, the denominational committee of which is composed of representatives of the following Churches: Presbyterian, Methodist Episcopal, Baptist, Congregational, Protestant Episcopal, Christian and Lutheran. The Congress held three sessions today and will hold the same tomorrow, its last day. Its programme was both instructing and interesting.

The spring meeting of the Presbytery of the Chesapeake, which includes the territory between the Blue Ridge Mountains and Chesapeake Bay and the Potomac and Rappahannock rivers, was held here this week in the Central Church which is the only Southern Presbyterian Church in Washington. The sermon was preached by by Rev. Theron H. Rice, of the Second Church, Alexandria, Va. The reports submitted were in the main satisfactory.

The following is from a leter received from Miss Clara Barton: "I am happy to be able to say for the comfort of contributors that I hold the written word of the Porte, officially given through the minister of Foreign Affairs from the Grand Vizier, that not the slightest interference with any distribution within the province will be had. The official document was addressed and delivered to Sir Phillip Curey, the British Ambassador, and by him passed to me. The decision is general and final without question or reservation, and settles all doubt."

State Department officials and members of both branches of Congress are geting many communications from Baptist organizations and individual Baptists, and the tenor of them all is the same—asking that steps be taken for the release of Rev. Mr. Diaz, the pastor of a Baptist Church at Havana, and his brother, both of whom have been arrested by the Spaniards for alleged complicity in a conspiracy intended to help the Cuban revolutionists. Mr. Diaz, although born in Cuba, is a naturalized citizen of the United States and his Church in Havana is maintained by Southern Baptists. Those who know Rev. Mr. Diaz say they cannot believe that he has taken any part in any conspiracy, although his sympathy has been with the Cubans. The State Department has been able to get very little information concerning these arrests, as no one has been allowd to see either of the brothers since their arrest.

An interesting coincidence is recalled by the installation of Rev. Geo. Koenig as pastor of the Trinity Lutheran Church, last Sunday. He was for ten years pastor of Trinity Church in Brooklyn, and before it was burned Dr. Talmage's Church was the nearest church to his. Now he has come to Washington and again Dr. Talmage's Church is the nearest one to his.

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Highest Honors—World's Fair,
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PRICE'S
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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

FAITH.

LESSON FOR MAY 3, 1896—Luke 17:5-19.

GOLDEN TEXT—"Increase our faith." (Verse 5).

TOPICAL OUTLINE—I. Faith, and How to Use It. (Verses 5-10). II. Faith, and Its Confession. (Verses 11-19).

TIME—A. D. 30.

PLACE—At Ephraim and on the border between Samaria and Galilee.

HOME READINGS.

S. Faith Illustrated.....Luke xvii. 5-10
M. Faith Defined.....Heb. xi. 1-6
T. The Ten Lepers ...Luke xvii. 11-19
W. Naaman's Leprosy...2 Kings v. 1-14
T. Gehazi's Leprosy.....v. 15-27
F. The Lepers of Samaria.....vii. 1-16
S. Uzziah's Leprosy..2 Chron. xxvi. 9-23

REFERENCE WORD—"Nine."
LESSON HYMN—No. 525.

INTRODUCTORY—"Soon after the last lesson (Luke xvi. 19-31) Jesus was summoned to Bethany by Mary and Martha, because their brother, Lazarus, was dangerously sick. He died, and was buried before Jesus reached him; but he raised him from the dead. (John xi.) The Pharisees, seeing the great number of disciples attracted to Jesus, were alarmed, and sought to put him to death. Jesus then retired to Ephraim, an obscure town in the mountains, twenty miles north of Jerusalem, where he remained a few weeks, and then again went on, in order to reach Jerusalem a week before the time of His crucifixion." (Peloubet).

In the four verses preceding the text of the lesson, Christ had enjoined upon his disciples in very solemn language the duty of avoiding offenses, and the duty of forgiving offenses. Great emphasis was laid on both—better die than offend, and must practice forgiveness toward repentant offenders without limit.

The apostles rightly assumed that these instructions cannot be kept unless grace abounds. They said to him, "Lord, increase our faith." Christ replies to them in three points: First, and by implication, you are right in assuming that faith is the basis of a good life. Second. If you had the smallest amount of real faith nothing would be too hard for you; you should do wonders. Third, Beware of being puffed up when wonders follow your faith.

On this reply we make one or two observations:

"Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This saying of St. Paul's is a good comment on the first and second points in Christ's reply. We must live by faith, and the least thing that can be called faith is belief that God is and that he will reward them who earnesly seek him. He that can do this has faith at least "as a grain of mustard seed," for if such faith be a living principle in the soul—and nothing else is meant—it will incite a man to come to God, to seek God, to seek him in God's own way and to seek him diligently. Such a faith is, therefore, humble, and it is obedient. If it lack humility or obedience it is spurious—it can do nothing. If it be humble and obedient, it is genuine, and no matter how small in the amount of it, it will always be the best possible to you at the time, for the very reason that it is humble and obedient, and it can do all things. "All things are possible to him that believeth," to him that believeth at all in any sense. There is little faith and great faith, to be sure, but if you have faith at all, you have enough to put you in the way of duty—a faith that doesnot do that is no faith—and if you be in the way of duty, you have hold on God, and if you have hold on Him you can do all things.

But now then, if you find yourself possessing this faith and doing great things, be humble withal. You do not by your service lay God under obligations to you, any more than your servant who has toiled all day in the field has brought you under obligation to him. You will not on account of his day's work turn servant to him, and wait upon him at the table before eating yourself. You will require him still to wait upon you. And you will not then even be under any obligations to him. "So likewise ye, when ye shall have done all those things that are commanded you say, 'We are unprofitable servants; we have done that which was our duty to do.'"

We can scarcely believe that all of the ten lepers were cured on account of the faith that was in each. Had not one of their number had faith, the real spirit of faith, it may be doubtless whether any of them would have been cured, whether application to Christ would have been made at all. All who had faith enough to come to him at any time for healing had faith enough to be cured. But if the nine had faith enough on their own part to be cured, it should seem they would not have so suddenly, under such circumstances, fallen away from that faith. We can easily imagine that the whole ten at the instance of one would make the application. It was a very cheap thing to do. They were told to go and show themselves to the priest, as the law required. Some of them may have been disposed to quarrel with this prescription, as Naaman did with Elisha's "Go wash in Jordan." And they may have been persuaded to obey by the one who had faith. The fact that all were healed does not prove that all had faith. Divine compassion does many things that are undeserved. The nine wanted to get themselves cured of leprosy—they cared but little for their great benefactor. Faith always cares, always praises, always confesses, always adores.

PERFECT WISDOM

Would give us perfect health. Because men and women are not perfectly wise, they must take medicines to keep them-
Would give us perfect health. Because selves perfectly healthy. Pure, rich blood is the basis of good health. Hood's Sarsaparilla is the One True Blood Purifier. It gives good health because it builds upon the true foundation—pure blood.

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Dr. J. W. Blosser, who is well known as a minister of the Gospel, and has been noted for twenty years for his success in the treatment of catarrh, bronchitis and asthma, has perfected a remedy for these diseases that "goes to the spot" and makes a lasting cure. It is smoked in a pipe, but contains no tobacco. He says that spring and summer is the time for best permanent results from the treatment. He offers to mail a trial sample of his remedy free to any sufferer who will address him at 53 W. Cain street, Atlanta, Ga.

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The programmes for Children's Day this year have no new songs in them. The songs are all taken from our hymn book and are old. There is no supplement this year. The price is 10 cents per dozen or 50 cents per hundred.

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No. 25 Single Buggy Harness, single trace 1 1-2 inch, 1 1-2 inch saddle, 15 50

Double Buggy Harness from $15 to $25: Wagon Harness, from $15 to $30; Ladies' Saddles, from $3.75 to $20: Men's Saddles, from $3.50 to $20

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REV. JAMES THOMAS, State President, Little Rock, Ark.

J. M. GANNAWAY, Vice President, Arkansas Conference, Fort Smith, Ark.

S. E. EBBERT, JR., Vice President, White River Conference, St. Francis, Ark.

G. N. HART, Vice President, Little Rock Conference, Pine Bluff, Ark.

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

May 3, 1896.

CHRIST IN THE HOME.

Scripture Lessons: Mark vi. 4; Luke 11. 40-52; Mark x. 13-16.

Our studies for the month of May are embraced under the general topic of "Christ in Social Relations." It is well that we study this subject. Jesus' life has many lessons for social relations. It was not all a life of stern struggle. It had its especial friendships. It had its social pleasures and the common influence of social relations was felt in His work.

In our first Scripture passage Jesus suggests that He had found, as other teachers, that men are never looking for anything especially great or good from their own midst. A prophet is not without honor but in his own country, and among his own kin, and in his own house." He had begun His teaching in His own city, and had been treated lightly. "Is not this the carpenter," they said. Men are ever dazzled with earthly stations and honors, but why should not the Savior of the world be a carpenter? The reference not only shows how Jesus suffered from a social prejudice, it shows how, in His earlier manhood He went to daily toil with the carpenters of the town, and, accepting the sphere in which He was born, adorned it with a holy life.

Born as the son of a carpenter, Jesus lived in an humble home and was subject to His parents, and gave attention, under their direction, to the study of the Word of God.

His devotion was marked when at 12 years of age His parents took Him with them to the temple at Jerusalem. It seems that He so earnestly entered into the service there, receiving instruction from the rabbis, that He excited their surprise and admiration. From the view of our Lord's life here attained we know that for the greatest part of it, till He was thirty years old, He came and went with the daily toilers of Nazareth. Thus He dignified that manual labor by which the poor must live.

The incident of Jesus blessing little children appeals to us very tenderely to honor the mother's love and care, and to love the little child as promise of all that we may hope for in human character and life. No teacher, no philanthropist, who is wise, forgets the little children. The greatest wisdom is in tender care for the little ones.

In this one lesson how many lessons of life are embraced?

Our Leaguers must learn to consider all stations of honest toil equally honorable and understand that a divine teacher whose one mission was to save men found the way to accomplish this work not in turning from the common spheres of life but by sanctifying every sphere which He touched.

GET READY ALL.

Little Rock, Ark., April 21, 1896.
Editor Arkansas Methodist:

The programme has been arranged for the coming Epworth League Conference of this state, which I trust you will publish in this issue of your paper. Our Conference through its President invited the Conference of the M. E. Church to unite with us in our state work. Bro. Burns, of Stuttgart, the President of our sister Conference, submitted the matter to his Board of Control, and we are united. The Conference will be held in this city, June 23 to 25 inclusive, and every Epworthian of the state is invited and will be given free entertainment. We expect no less than 1,000 delegates. We desire 5,000. Little Rock is going to entertain well. We want the Leaguers to come praying for the greatest meeting ever had in this state. All the services will be held at Glenwood Park. Let each chapter throughout the state remember Section No. 2, of the by-laws of the State Conference, which is in this language: "Each League shall be asked to pay at least $2 by its representative, to which shall be added whatever private generosity may contribute."

If any chapter desires a constitution of the State League, address Prof. Granville Goodloe, Secretary, of Arkadelphia.

On for the League Conference! The greatest gathering of young people Arkansas ever had. Every League in the state is invited and expected to be present.

James Thomas,
State President.

ATTENTION, PREACHERS OF ARKANSAS!

Please see to it, that the secular press throughout the state advertises our Epworth League State Conference, to be held in this city June 23 to 25 inclusive.

Any paper in the state will publish anything you prepare. Please copy programme and have it published, and keep constantly before the minds of your young people. Talk about it from your pulpit. See that your people come. Come yourself; it will do you good.

James Thomas,
State President.

Sometimes the most careful women are the most careless. Many a woman bundles herself up, to keep out sickness—when she is neglecting the very worst sickness that can come to a woman. She allows a slight disorder to become worse, to slowly sap her vitality. The little pain and the other slight indications of trouble seem to her unimportant. She goes on, with increasing suffering, until life itself becomes a drag. Nervousness, "sinking spells," digestive disturbances, and fifty other complications may arise from the derangement of the organs distinctly feminine. Over thirty years ago, the need for a reliable remedy for so-called "female complaints" was recognized by Dr. R. V. Pierce, then, as now, chief consulting physician to the World's Dispensary and Invalids' Hotel, at Buffalo, N. Y. He prepared Dr. Pierce's Favorite Prescription, the most wonderfully effective remedy that has been used for such maladies.

Send 21 cents in one-cent stamps and receive Dr. Pierce's 1,008 page "Common Sense Medical Adviser," illustrated.

A WATCH FOR $1.

We have arranged with a large watch factory for the sale of a good nickel watch with our paper. We send the Methodist one year and one of these watches for $2.50. That is, you only pay $1 for the watch, but we will not sell a watch alone for less than $2.50, the regular price. This watch is made in pure nickel. It will remain bright and clean always. Has heavy bevel crystal; stem wind and set.

Regular American lever, lantern pinion, quick train, 240 beats per minute, three quarter plate, short wind, runs thirty hours to one winding. Dust cap over movement.

Fully timed and regulated and fully guaranteed for one year, the same as a Waltham or Elgin.

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Godbey & Thornburg,
Little Rock.

The autograph letters testifying to cures made by Ayer's Sarsaparilla and other preparations are kept on file at the J. C. Ayer Co.'s office, Lowell, Mass. They are from all over the world and are cheerfully shown to anyone desirous of seeing them.

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.

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ARKANSAS METHODIST.

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

WEDNESDAY, APRIL 29, 1896.

Do not mistrust a man's motives when you dare not condemn his deeds.

Rather assume that purposes are right even when actions are wrong than asperse with suspicion actions which are commendable.

It were better that you should be wronged through over confidence than to wrong another by your suspicions.

The worst form of falsehood is in promises unfulfilled. Be slow to promise and swift to perform.

HOLINESS.

Holiness is conformity to the will of God, the fitting of life to life's plan and aim as God conceives them. In the child or in the aged it is righteness in the sight of the Creator.

In God alone it exists as an essential and inalienable attribute. In all subordinate and dependent beings it consists in right subordination and dependence, or in other words, it is manifested only in relation, exists in relation, hence, is a thing to attain, to hold, to lose.

The first practical suggestion of such truths is that both to attain and retain holiness effort must be made. The gifts of divine grace are conditioned upon the human will. They come not without the seeking; they are not forfeited without fault. The Holy Spirit may be wooed or repelled. Not once for all de we seek His indwelling. Whitfield said that God had to convert him every day; that is to say, the faith which first brought the help of God, and the favor of God was not an act, past and fixed to one place and time, but a continuous act. Will remains will, probation is still probation. Holiness is not in us as in God an essential and inalienable attribute but a borrowed grace, a reflection of divine glory upon him who holds his face turned toward God. We cannot pass beyond holiness in attitude and action. We know it alone in will and deed, the will and deed springing from no excellence in ourselves or of ourselves, for "it is God that worketh in us to will and to do of His own good pleasure."

But when we come to purpose and action we come to our dealings alone with men. We cannot reach up to God; we cannot add anything to Him. We cannot attain holiness save as we attain right purposes and affection toward men. It is with men we deal; it is to man we minister; it is in our relation to men that we are called to do and to bear. Our holiness is measured by our love to men. To dream of loving God and occupying mind and heart for Him, forgetting men is the extreme of folly. The gentle, the patient, the forgiving, the long-suffering, those who give and help and love; such are the holy.

Not in meditations, or raptures; not in fancied secret communings with God is holiness realized and expressed. It is far more in God's sight to "feed the hungry, to clothe the naked, to visit the prisoners." Only in as much as we love and help our fellows do we serve God.

Let these fruits of holiness appear in your life and you will be loved by all the good and ever the blessing of him that is ready to perish will come upon you. Let the Church give this proof of holiness and peace and love will take the place of strife and the silver and gold will be the Lord's; those who labor in the Master's cause in every field will be strengthened, and the poor and sorrowful will be visited and helped. Let us seek the fruit of holiness in the individual life and in the whole Church.

THE EDITOR'S OUTING.

We spent Thursday at Tillar, in T. D. Scott's district. The occasion which called us was a Sunday School convention or Conference. All the preachers of the district were there except A. Turrntine, detained by a sick child, and Bro. McLaughlin, preacher in charge at Monticello, of whom we learned that he was dangerously ill. Earnest inquiries were made in reference to him and prayer offered in his behalf by the brethren.

Delightful entertainment was given the writer in the home of Frank Tiller. The Conference was attendd by about fifty representatives of the Sunday-School work. Miss Marcia Lee Holmes gave the welcome address. Bro. Broach, pastor at Hamburg, responded. Reports showed the Sunday-School work to be in good state in the bounds of the district.

We were in Stephens on Saturday, the guest of the circuit preacher, Bro. McKay. He aided us in some work for the Methodist, as did the courteous Thomasson. Brother McKay was to preach at Waldo Sunday and we promised to preach at the same place Monday night.

The township convention was held in Stephens in the afternoon. About fifty people attended. All the votes were for Jones for Governor, except two. It seems to be certain that Jones will "get there."

Magnolia is a town of about 2,000 inhabitants. It nestles among the pines seven miles east of the Iron Mountain road, and fifteen miles from the Southern border of the state. Nowhere have we found such luxuriance of flowers. Rose briars climb to the tops of trees twenty feet high and cover them thickly all over with great blushing blossoms. Pinks and petunias and verbenas are in full bloom and here we saw the first open magnolias of the season. Certainly there is not at this time of year a more beautiful town in the state than Magnolia.

Professor J. W. Cantwell, educated at Yale, is conducting a prosperous school here.

The Methodists have here a beautiful Church, and an excellent parsonage. Church membership, about 270. J. R. Cason is pastor. He has a fine congregation and is much loved. He spared nothing in brotherly courtesy to ye editor.

Nowhere have we met a more cultivated congregation. L. A. Blewster was mine host.

Strawberries are ripe, peas and new potatoes ready for use in this corner of the state. There is increased activity in the lumber business in this section.

We shall remember with pleasure our visit to Magnolia.

Monday night at Waldo Bro. McKay was with us. We find that he has the love of all his people.

Buy all your Books and Sunday School Literature of

Godbey & Thornburgh.

CONTEST OF THE ARKANSAS INTERCOLLEGIATE ORATORICAL ASSOCIATION.

The fifth anual oratorical contest of the Arkansas Intercollegiate Association occurred in this city at the Capital Theater April 24, in the presence of an immense audience.

Fayetteville, Conway and Arkadelphia were particularly well represented and the colors and college yells of each of the educational institutions represented in the contest were much in evidence.

At 9 o'clock the exercises began.

Mr. George W. Garrett, President of the Association, advanced to the front on the stage and in choice words thanked Little Rock for its hospitality.

Hon. Junius Jordan, State Superintendent of Public Instruction, then delivered the address of welcome in eloquent and felicitous words. He was frequently interrupted by applause.

President Garrett introduced as the first orator Mr. T. E. Helm, the representative of Hendrix College, who was accorded an ovation as he stepped out to speak on "Internationalism." Mr. Helm's friends had evidently reserved their greatest enthusiasm for this juncture and for the conclusion of their favorite's oration. After the applause had subsided, he began in a perfectly self-possessed manner, and it was observed that the Conwayites had confidence depicted upon their countenances. Mr. Helm spoke with great ease, his enunciation was clear and his modulation —and that is what must charm the ear— was excellent. His gestures, which were few, were graceful. Mr. Helm's words had been well chosen.

Mr. George Vaughan was the next orator. He spoke as the representative of the Arkansas Industrial University and his subject was "The Victories of Peace." The A. I. U. followers gave their leader an enthusiastic reception and kept him bowing repeatedly in recognition of the deafening applause. Mr. Vaughan has a pleasing presence and before he had uttered a word he had made a splendid impression upon the audience. Added to this his graceful delivery, the ease and naturalness of his manner and a voice of musical cadence.

Next came Mr. O. J. Wade, the representative of the Ouachita College, Arkadelphia, who also received an ovation. His subject was, "The South the Conservator of True Americanism." Mr. Wade found himself in high favor before he had spoken a dozen lines by reason of the earnest style of his delivery, his ornate language and last, but not least, his subject. As he proceeded further the sentiments so eloquently expressed by him elicited frequent outbursts of applause.

Mr. K. W. Dodson, of the Arkadelphia Methodist College, concluded the contest with an oration on "Once For Ever." His effort was a splendid one from several points of view. His voice was strong, yet well controlled, his words full of force and meaning and his delivery easy. He at once chained the attention of his hearers and held it throughout his admirable oration.

At 11.20 o'clock the judges reported and in a neat speech Hon. Junius Jordan presented the gold medal to Mr. T. E. Helm, the Hendrix College orator, to whom the judges had awarded it. When Prof. Jordan announced the name of the winner there was an unparalleled outburst of enthusiasm upon the part of Mr. Helm's followers and admirers. The Conway delegation cheered itself hoarse and the male contingent from that proud little city rushed frantically towards the stage. Mr. Helm was seized by willing hands and borne in triumph over the stage upon the shoulders of the enthusiasts. The ladies from Conway waved their handkerchiefs and shouted, too It was a scene long to be remembered. The devotees of the defeated orators accepted the decision gracefully, and soon lent their voices to cheering. Messrs. Vaughan, Dodson and Wade were the first ones to congratulate the winner. Outside the theater the A. I. U. band struck up a lively air, and the collegians simultaneously and continuously for some time rent the atmosphere with the Hendrix College cry:

Hendrix! Rah!
Siz boom, ah!
Hi, yo! hi, yo!
Rah, rah, rah!

There were two sets of judges in the contest. Those who were delegated to pass upon the delivery of the orators were Hon. R. Minor Wallace, of Texarkana; Hon. T. P. Winchester, of Fort Smith; Hon. Oscar L. Miles, of Van Buren; Judge C. W. Smith, of Camden, and George B. Rose, Esq., of Little Rock. Those appointed to judge of thought and composition were Judges Simon P. Hughes, Thos. B. Martin and W. E. Hemingway, of Little Rock; E. L. Gatewood, of Russelville, and Col. Sam M. Taylor, of Pine Bluff. In the combined report of both sets of judges the averages showed that there was a tie as to which of two orators, Mr. Helm, of Hendrix, and Mr. Vaughan, of the A. I. U., shall be awarded the medal, each being accredited with 20. The rules of the association are that in case of a tie on the usual system, the result may be reached by estimating the averages on the basis of 100. This was done, resulting as follows: Helm, 871¾; Wade, 861¾; Vaughan, 860 19-21; Dodson, 724-13-14.

Notes from the Press

NOTES FROM THE PRESS.

In reference to the custom which restrains the Bishops from participating in the debates of the General Conferences, Dr. Charles J. Little, President of the Garrett Biblical Institute, says:

"Silent as mummies, except when presiding, all individuality lost in the fiction of episcopal unity, they are driven to the alternative of complete inaction or of indirect influence.

"Who imposed this burden of silence? Where is the statute that dooms these men to four weeks of mute, inglorious, speechless spectatorship, broken only by flashes of presidential authority?"

METHOD VERSUS PRINCIPLE.

(Richmond Christian Advocate.)

A bustling age is an age of methods. Hurry asks how and leaves it for leisure to follow on and learn why. There was a time when we never passed anything worth looking at without going around behind it to find its motive; now we whip out note-book and pencil and are content to know how it was done. Motives are a drug on the market, while methods come so high that nearly every workman who discovers a new way to do a thing immediately drops his tools and goes to peddling his secret among his craft. And there are multitudes who buy these little secrets of "how to do it," and set up shop, with no other stock in trade, and without the faintest idea that anything further is needed to complete their equipment. Ambitious youths pay ten dollars for a couple of lessons from an expert accountant and are ready to keep a set of books and—break a firm. Men out of a job, who don't know steam from wind, will gladly undertake to run an engine if somebody will show them how to use the throttle.

TALENT FOR COUNTRY CHURCHES.

(North Carolina Christian Advocate.)

Some seem to think that it requires the best talent for the city pulpit and that most anything will satisfy the demands of the country church. But if you will consider for a moment you will come to the conclusion that this is not the case. Many in the country congregation are well posted in the Bible, as they read it almost daily, while many in the city are in their places of business from early morn till late at night. They have but little time to read. Hence the average country congregation will compare favorably with that of the city so far as the ability to judge of good preaching is concerned. There is much truth in the quaint remark of the Scotch minister when he said: "When I go to the city I put on my best coat, but when to the country I put my best sermon in my pocket.'

Announcements.

For Chief Justice.

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. Oliphiat 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.

We are authorized to announce S. C. Neel a candidate for Assessor, subject to the action of the Democratic party.

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.

Notices.

METHODIST CALENDAR.

Dardanelle District Epworth League Convention, London, April 29.

Clarksville District Sunday-School Conference, Ozark, May 8-10.

Children's Day in all our Churches third Sunday in May.

Helena District Epworth League Conference at Forrest City, May 21-24.

Fort Smith District Conference at Waldron May 21-24.

Missionary Mass Meeting of Arkansas Conference, Van Buren, May 26-28.

Batesville District Preacher's Meeting, Central Avenue Church, Batesville, May 27, 9 a. m.

Epworth League State Convention, Little Rock, June 23.

Newport District Conference, Imboden, June 24.

Woman's Parsonage and Home Mission Society, Little Rock, June 30.

Washington District Conference, Center Point, July, embracing second Sunday.

Searcy District Conference at Cabot July 16.

White River Conference.

The address of Rev. F. R. Noe, Treasurer of the Conference Missionary Board, is Salem, Ark.

CHANGE OF TIME.

The Fort Smith District Conference will be held at Waldron May, 21-24.

The preachers of the District request this change so as not to conflict with the Missionary Mass Meeting at Van Buren.

D. J. Weems, P. E.

To the Preachers and Members of Fort Smith District.

Brethren: Allow me to suggest that you have a missionary mass meeting in each of our pastoral charges. Appoint a time, say Saturday and Sunday, and a central place. Then appoint your own members and the young people of your charge to make you a speech, prepare a paper, sing a song or give a missionary story. As most of you will observe, Children's Day in May, I suggest you take June for your missionary month. If you can get some one other than your own people to help you do so. But depend mainly on your own; they will take a deeper interest by having some part in the meeting. If you cannot have two days be sure and have one, whether your charge is in town or the country. See that the Woman's Missionary Society send delegates to our District Conference. Sunday-School and Epworth League workers will also be welcomed. Kindly, D. J. Weems.

TO THE PREACHERS OF THE LITTLE ROCK CONFERENCE.

I was appointed at the last session of our Conference to collect our pro rata of the funds for the Preacher's State Institute to be held at Searcy in June.

I was informed that it would only take about $100 to defray the expenses of same; of this amount, I have collected $20.50, leaving a balance due of $80. Will each preacher and presiding elder send me at once, not less than a dollar?

If you do not feel able to contribute this amount yourself, take up a collection at once.

Send money by postoffice order to G. E. Cameron, DeWitt, Ark.

THE PREACHERS' INSTITUTE.

The Board of Control of the Preachers' Institute met in Little Rock April 9 and arranged for the Institute to meet June 18 at Searcy under the supervision of Rev. S. H. Babcock. The course was mapped out and the lecturers selected.

The Board is hampered and the Institute crippled for want of means. We cannot plan largely because we have not the means to carry our plans into execution. This is the only bar to the success of our Institution, which would be eminently useful. Anything which helps to qualify a preacher for his high calling ought to be welcomed and fostered by every one who loves the Church. How can we ask men to leave their work, go to the seat of the Institute and spend days lecturing our young men and not even have their fare on the cars paid? The very men for whom the Institute is designed fail, in many instances to get its benefits because they are unable to get there. If we had $200 we could make the Institute a power for good.

Collectors were appointed to canvass at all our Conference sessions. Our treasurer has received from Little Rock Conference 20.50, from Arkansas Conference $7.00 and from White River nothing. If the solicitors have any unpaid subscriptions it is urgently desired that they gather them in at once and forward to the Treasurer, Rev. W. E. Boggs, Camden. If they have none, let them go to work at once and get some.

There are large hearted laymen all over Arkansas who would willingly put some money into this Institute if asked. If any of them read this article they are hereby asked. One dollar each from the preachers who can spare it would place the Institute on its feet. Shall an institution which would do so much good be allowed to die for want of a little money?

This Institute is being watched earnestly by observing men outside of Arkansas and if it succeeds others similar to it will be begun. Shall it succeed?

J. R. Moore, President.

Stephens, Ark., April 20.

THE STATE EPWORTH LEAGUE CONFERENCE.

The Epworth League Conference of the state of Arkansas convenes in Little Rock June 23 to 25, inclusive. Rev. James Thomas, of this city, is President of the state organization. A programme of much interest has been prepared, in which many of the young men and women of the state will take part. Bishop J. S. Key and Bishop Ninde, of the M. E. Church, South, and M. E. Church; Dr. S. A. Steel, Secretary of the Epworth League Department, will be in attendance. Also Judge L. H. Estes and J. R. Pepper, of Memphis. This will doubtless be the largest gathering of Christian young people ever assembled in Arkansas. The local chapters are making preparations to entertain from 1,000 to 5,000 young people. The railroads will give special rates, and have indicated to Mr. Thomas a willingness to give the lowest rates ever obtained in the state.

The hotels will also give reduced rates. The city will put on its holiday attire in honor of this great gathering.

The meetings will be held at Glenwood Park. The programme is as follows:

TUESDAY, JUNE 23, 1896.

8 p. m. Reception of delegates. Address of welcome—

On part of Christian Endeavor Societies, Rev. S. G. Miller, Little Rock.

On part of the city, Mayor Woodson, Little Rock.

On part of Churches and Epworth Leagues, Junius Jordan, Little Rock.

Response. Rev. L. B. Hawley, Hot Springs, Ark.

WEDNESDAY, JUNE 24, 1896.

Sunrise prayer meeting at Glenwood Park led by ———

8 a. m. G. N. Hart, presiding. Special topic, "League Presidents."

President. (1). His Duties. Miss Mary Parke, Fort Smith, Ark.

(2). His Qualifications. Mr. W. B. Ricks, Jonesboro, Ark.

General discussion for fifteen minutes.

Fifteen minutes intermission.

9:20 a. m. J. M. Gannaway, presiding.

First Vice President. (1). Points of Excellence. J. M. Hughey, Monticello, Ark.

(2). Causes of Failure. Rev. R. R. Moore, Hot Springs, Ark.

General discussion twenty minutes.

Ten minutes intermission.

11 a. m. Sermon, "Office and Work of the Holy Spirit." By Bishop J. S. Key.

Adjournment.

WEDNESDAY AFTERNOON.

3 p. m. Mr. A. E. Holloway, presiding. Special topic, "Second Vice-President, Charity and Help."

Essential Elements. Miss Ada Remmel, Newport, Ark.

Work in This Department. Dr. Thos. Douglass, Ozark, Ark.

General discussion twenty minutes.

Ten minutes intermission.

4:30 p. m. "A Religious Life in Contradistinction to Mere Church Membership." Judge L. H. Estes, Memphis, Tenn.

Followed by a "Talking Meeting."

WEDNESDAY EVENING.

8 p. m. President presiding. "The League in Its Relations to Social and Missionary Operations."

(1). The Whisky Traffic. Mr. J. F. Munday, Russellville, Ark.

(2). Christian Citizens. Mr. Fred Hudson, Pine Bluff, Ark.

(3). Missionary Enterprises. Miss Nettie Hammond, Conway, Ark.

(4). Church Finances. Mr. W. R. Gannaway, Fort Smith, Ark.

(5). Our Educational Enterprises. A. G. Russell, Hot Springs.

THURSDAY, JUNE 25, 1896.

Sunrise prayer meeting, led by Judge L. H. Estes.

8 a. m. Mr. J. M. Workman presiding. Special topic, "Third Vice-President."

(1). His Duties. Miss Stella Jennings, Ozark, Ark.

(2). Plan, Purpose and Possibilities. Miss Jennie Gainer, Jonesboro.

(3). Systematic Bible Study. Mr. T. W. Dantzler, Little Rock.

Ten minutes intermission.

9:30 a. m. ——— presiding. "The League As An Educational Force."

(1). League Music. Mr. Fred Woodcock, Malvern.

(2). Doing Things by Method. Miss Holcomb, Fayetteville, Ark.

(3). Church Manners. Mr. G. N. Hart, Pine Bluff, Ark.

(4). Cultivation of Liberality. Mrs. Harriet Musselman, Little Rock.

(5). Junior Work.

A short discussion after each paper.

Ten minutes intermission.

11 a. m. Bishop Ninde, Rev. J. R. Moore.

THURSDAY AFTERNOON.

3 p. m. Reports from Leagues.

Exemplification of Work. Little Rock League.

Election of officers.

THURSDAY EVENING.

8 p. m. Love feast. By Bishop J. S. Key.

Mr. John Ingram, of this city, is the agent for a history of the Armenian outrages. The book he has is, we think, the best one published on that great subject, which is now stirring the civilized world and of which every liberty-loving person should read.

ARKANSAS.

No other weekly or daily paper in Arkansas has credit for half the circulation accorded to the Arkansas Methodist, published at Little Rock, and the publishers of the American Newspaper Directory will guarantee the acuracy of the circulation rating accorded to this paper by a reward of one hundred dollars, payable to the first person who successfully assails it.—From Printers' Ink, issue of April 22, 1896.

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart.

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

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✦ Christian Life. ✦

"COULDST THOU NOT WATCH ONE HOUR?"

By Mrs. Robin Reid.

In Cedron's brook the patient stars are mirrored from above;
The dewy night the whispering leaves unfold;
The birds have ceased their singing in the grove;
The hour draweth nigh the Master had foretold;
The tired multitude have gone their way;
Jesus, "as he was wont, goeth forth to pray."

In the still watches of the chilly night,
Three near, on Olive's Mount, their vigil keep,
And when the moon hath veiled her sivery light,
One guard keeps vigil, while the others sleep.
Tempted, o'ercame, they may not see or know
The agony, the blood, the cry of woe.

Just one hour more and all shall Him forsake,
While Angels look in wonder from above.
"Exceeding sorrowful," His heart must break.
Had He then need for help of human love?
That night, so drowsy chill, His followers sleep—
"The spirit ready, but the flesh so weak."

"Could ye not watch one hour?"
"One who loves much" will patient wait
To be delivered from temptation's power.
Though strength be failing and the hour late,
One "greatly loved," He weatched with steadfast sight,
He heard the anguished cry that silent night.

"A'bba, Father, hear my prayer;
All things are possible to Thee;
Thou Seest my weakness and despair;
If Thou wilt, take this cup from me—
Let this hour pass—still, must my blood atone?
Then, Father, not my will, but Thine be done."

"But for this hour came I into the world."
And with the prayer was new submissison given,
And strength to Him from God who pitying heard
Came with the angel ministry from Heaven.
So to His loved he cometh once again:
"Sleep on and, take your rest—your watch is now in vain."

Oh, Christ, for me this anguish Thou hast borne!
For me the cross, and I ne'er watch nor weep!
"O, smite the rock," Thou of the crown of thorns;
I come to Thee—I call Thee from the deep—
No other help I claim, in my Gethsemane
Shall strength be given; wilt Thou not answer me?

DEATH OF THE "DEVIL'S ADVOCATE."

A professional advocate of the Devil appointed by the Roman Catholic Church, Mon. Agostino Caprara, died recently in Rome. This officer is known as the advocate diaboli. His duty is "to present the objections to the canonization of any person proposed as a new saint, and to cast doubts on his miracles." There is another officer known as the advocatus Dei, who takes the other side. The expression, "Advocate of the Devil," is supposed to have its foundation in the passage of scripture: "For the accuser of our brethren is cast down, which accused them before our God day and night."—New York Advocate.

That does seem funny, but don't laugh at it. There is not much difference, after all, in the practice of Churches on the matter. The Romanists acknowledge the office of the "Devil's Advocate," and he tries to keep people from being canonized after they are dead. While we do not ackuowledge the office, but it is here all the same, the devil's advocates ary trying to keep people from being canonized while they are living. Their buiness is to see no good in anybody, and to do their best in keeping others from seeing any good. In fact, the "Devil's Advocate" may have some virtue in him, and, if so, he is a better creature than our devil's advocates.—Louisville Methodist.

CHRISTIAN COURTESY.

The bluff, abrupt and outspoken may be honest, but they are not agreeable. They may be in the right at times, but they have an uncomfortable way of showing it. . They may pride themselves on speaking the plain truth, but they forget, as an apostle recommends, to speak in "love." They may take satisfaction in hitting the nail on the head, but they do it in the hardest and bluntest way. They may think that they are doing God a service in rebuking error and wrong, but they fail to render it with the kindliness and consideration which their Lord enjoins. They may be patterns of fidelity, but they are far from being examples of prudence and gentleness.

In the church, as well as in society, are found many who have their good traits, but who spoil their goodness by quickness of temper, unfeeling remarks, biting sarcasm, stinging reprimands, hasty retorts, and inconsiderate words. They do not take time to think about the effect of what they say, and rather relish givin people "a piece of their mind." They have little or no regard to place, person or circumstance. They do not weigh their words. Some of them may not mean to be unkind and ungenerous, or to hurt another's feelings; but they are so accustomed to say just what comes first to the surface, and to freely air their opinions, that they, without intending to be rude or impolite, lay themselves open to the charge of discourtesy, and make it hard for even their friends to apologize for them. Oftentimes they alienate and offend, and when the fact is brought to their notice they seem surprised at the result. In some cases they express regret for the offense given, and make due amends; but oftener they console themselves with the reflection that they are not Janus-faced, and only declare what they think.

But of all persons none should be so prompt in extending and exhibiting proper courtesy as brethren in Jesus Christ. It may be necessary sometimes to rebuke what we see to be wrong, but we must be sure that we are not mistaken in our judgment, and must exercise due charity. Our words must be "seasoned with grace" and dictated by wisdom and kindness. We must show consideration for others' feelings, and not give occasion for misunderstandings. We must be polite in the Christian sense of the term. One may not know all the rules that obtain in refined society; he may not be able to speak and act as a Lord Chesterfield; but he can and should understand and observe those interchanges of social and brotherly courtesies which the Bible enjoins. It calls for a charitable, gentle, forebearing and loving temper and speech. It prescribes maxims and principles which, if carried out, would sweeten intercourse, endear brethren to one another and brighten and gladden all life's relations. We are told to walk "with all lowliness and meekness, with long-suffering, forebearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace;" we are directed not to "be desirious of vainglory, provoking one another, envying one another." We are urged not to "bite and devour one another," but to "be kindly affectioned to one another with brotherly love; in honor preferring one another."

These are but samples of the rules laid down by infallible authority for the government of our spirit, conversation and conduct. Christianity is pre-eminently a kind, gentle, sweetening, loving and mollifying factor. When it has full sway it renews the nature, brings Christ into the heart and life, inspires the most generous sentiments, holds in check the fiery steed of pasion, and palsies the impudent, vengeful, and angry utterance.

The discourtesies so often witnessed among church members are greatly to be regretted. They not only serve to keep those apart who should be the warmest and most confiding of friends, but they are an occasion of reproach among those who are without. They cause enemies to say that if this is the way in which Christians speak and act toward one another, and if the church cannot develop a better, happier, a more peaceful and a more charitable intercourse, they want none of it. Christ is thus not only wounded in the house of His friends, but misrepresented before His foes. This is a practical matter, and it becomes Christians to lay it much to heart. It will not only be to their credit, but to their comfort, to be courteous to one another and to all with whom they come in contact in all life's relations and conditions.—Presbyterian.

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Sarsaparilla, would be sores, provided I was alive and able to carry anything. Eight bottles of Ayer's Sarsaparilla cured me, so that I have had no return of the disease for more than twenty years. The first bottle seemed to reach the spot and a persistent use of it has perfected the cure."—O. C. DAVIS, Wautoma, Wis.

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For The Young People.

SMALL, SWEET COURTESIES.

A cup of water timely brought,
 An offered easy chair,
A turning of the window blind
 That all may feel the air,
An early flower bestowed unasked,
 A light and cautious tread,
A voice to softest whispers hushed,
 To spare an aching head—
O, things like these, though little things,
 The purest love disclose,
As fragrant atoms in the air
 Reveal the hidden rose.
—Selected.

BEDTIME.

Three little girls are weary,
 Weary of books and of play;
Sad is the wrold and dreary,
 Slowly the time slips away.
Six little feet are aching,
 Bowed is each little head,
Yet they are up and shaking
 When there is mention of bed.

Bravely they laugh and chatter,
 Just for a minute or two;
Then when they end their clatter,
 Sleep comes quickly to woo.
Slowly their eyes are closing,
 Down again drops every head,
Three little maids are dozing,
 Though they're not ready for bed.

That is their method ever,
 Night after night they protest,
Claiming they're sleepy never,
 Never in need of their rest;
Nodding and almost dreaming,
 Drowsily each little head
Still is forever scheming,
 Merely to keep out of bed.
—Chicago Post.

"AM I MY BROTHER'S KEEPER?"

He said he'd have greatness without being good,
 And riches he'd get without toil.
For these he would barter the bluest of blood
 Produced on old Arkansas' soil.

He laid his snares warily for untutored fee,
 That knew suspicion nor fear,
His business displayed a fair trade for the street,
 But concealed a dark door in the rear.

And all too successful, he plied his black arts
 (His concsience now smothered and dead),
Extracting life's blessings from once happy herats
 And giving hell's curses instead.

He laughed at the prayers of the people of God,
 He scorned a fond mother's sad plea.
He spread desolation and ruin abroad,
 And jingled his pockets with glee.

His silver, more dear than a wife's briny tear,
 He recked not the anguish it brought.
His gold was more red than the blood that was shed
 'Neath the shrine his mad avarice had sought.

But it ended at last, when the black die was cast
 By the hand mortals tremble to see.
And he heard, with affright, the dread message, "This night
 Thy soul is required of thee."

His conscience, long buried, now sprang from the sod,
 And in its dread wake brought a train
Of images dire—the police of God,
 'Gainst whom he might struggle in vain.

He saw youth, far strayed from the path of the good,
 And knew 'twas the dram he had sold.
He saw crime's dark pictures of rapine and blood,
 And knew 'twas the prince of his gold.

The shrieks of the murdered, the wails of despair,
 The curses of souls that are lost,
Were forever rewarded his memory there
 As the price his vile riches had cost.
—P. W. C.

Harrison, Ark.

THE COST OF A BOY.

It would be a good thing for all boys, and girls, too, to get some idea—in real figures—of what their parents do for them. P. B. Fisk gives a lecture on the cost of a boy. He computes that at the age of 15 a good boy, receiving the advantages of city life, will cost, counting compound interest on the sum invested, not less than $5,000. At twenty-one he will not cost any more, unless he goes to college, when he will cost nearly twice as much. A bad boy costs about $10,000 at twenty-one, provided he does not go to college. If he does go, he costs as much more.

Mr. Fisk thinks that girls are nearly as expensive as boys. The computation, however, comprises only the pecuniary cost of raising a boy. The value of a mother's tears and the father's gray hairs are beyond the reach of figures to express. The money is far the less of the two.

And when a man has put ten or twenty thousand dollars into a boy, what has he a right to expect of him? What is fair? Is it fair for the boy to work himself to death, to run, jump, play ball, or do anything in such a way as would disable him or break him down? Is it fair for him to despise his father and neglect his mother? Is it fair for him to ruin himself with drink, defile himself with sin? Some of us have put about all our property into boys and girls; and if we lose them, we shall be poor indeed; while if they do well, we shall be repaid a hundred-fold. Boys, what do think about the matter?—Baltimore Christian Advocate.

SOME OLD PEOPLE.

Christian Coonrad, who recently died in Iowa, was 116 years old, and left eighty-seven descendants.

William Greene, of Portland, Indiana, is 109 years old, and continues active. He is the father of nineteen children, the oldest of whom is 75 years old.

Walter McEwing, of Coopersville, Mich., is 100 years old, and expects to live many more years.

Mrs. Elizabeth Carrollton, age 107, and her brother, Alexander Ferguson, age 103, live near Anderson, Indiana, and are hale and hearty.

Mrs. Elizabeth Coleman died recently at Galesville, Wisconsin, aged 100 years.

Louis Darwin, aged 107 years, died recently at Black River Falls, Wisconsin, His wife, aged 101 years, preceded him by a few months. They had been married over eighty years.

Obed Thornton, of Arcade, N. Y., is past his one hundred and second year. He was one of twelve children and his own childen were also twelve in number.

Mrs. Augusta Manthies, living near Shamokin, Pennsylvania, is 104 years old.

John Rogers, of Oakland, California, is 104 years old, and a veteran of 1812 on the British side.

Among the recent deaths of old people are: John Swim, Delaware, Ohio, aged 103; Mrs. Hannah Cuddebach, Vermillion, Ohio, 105; Louis Allard Cohoes, New York, 100; "Possum Steve" Ross, Massillon, Ohio, estimated age, 128

Patrick John Hinde, of Norwalk, Ohio, is just past 100. Pioneer William Scott, of Delphos, Ohio, is the same age and says he is the only Jackson Democrat living.

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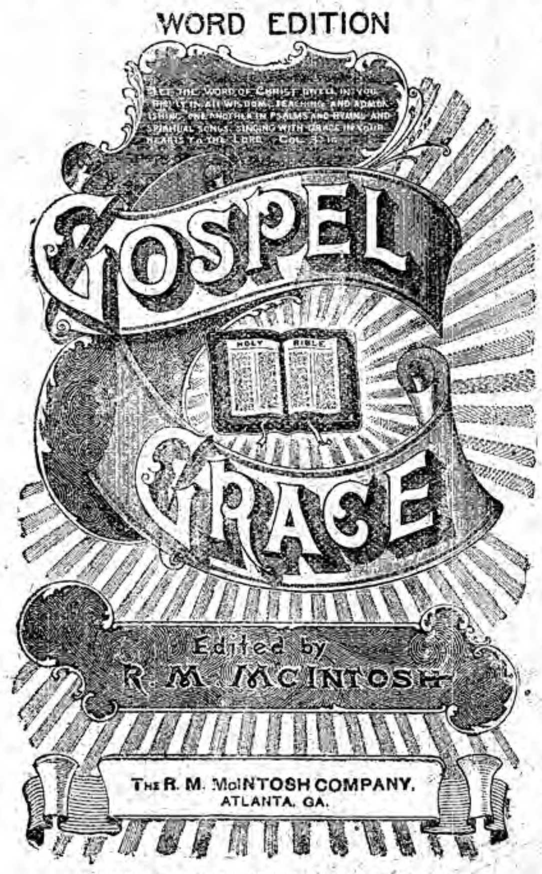

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Our Church at Home

COLLEGE HILL CIRCUIT.

Editor Arkansas Methodist: The Second Quarterly meeting for College Hill Circuit has been held. Bro. Jeffet the Presiding Elder present, presiding and preaching to the satisfaction of all. The reports made show an advancement on all lines of Church work. Many thanks to the board of stewards for their liberality. We will observe Childrens' Day at some of the Churches. Prospects good for field crops, and for a fine fruit crop. Success to the Arkansas Methodist. Your Brother, Geo. W. Logan.

Alexander, Ark., 4, 21, '96.

SPRING HILL CIRCUIT.

We only have fourteen appointments on this circuit, but are moving on tolerably well; our people are hard run, but the indications are for better times. Our second Quarterly meeting was a success. Bro. Evans takes well with all. We are trying to build one new Church and repair others. Three conversions up to date. W. J. Rogers.

Fulton, Ark.

CENTRAL AVE., BATESVILLE, ARK.

Dear Dr. Godbey: Suffer me to exhort the preachers of the Batesville District to make arrangements to attend our preacher's meeting of this District, which meets at Central Avenue May 6, 7 and 8, instead of on the 26th as was first announced. The time has been changed in order to meet other appointments.

We are sorry that the programme was not sent in earlier, but we think two weeks is sufficient time for any of the brethren to prepare for this three day's meeting. We have gone to no little expense to prepare for the meeting and it is our earnest desire to have all the P. C.s present. We are expecting you, Mr. Editor, to be with us. Dr. Dye is to be here also.

So, dear brethren, don't say that it is too far from your works, and therefore you can't come, but begin now to make arrangements to come. Remember the opening sermon is to be preached Tuesday night, the 5th, by Bro. Grissett. Your Bro., T. W. Fisackerly.

HARRISON DISTRICT.

Held the Valley Springs Quarterly Conference at Red Oak. Receipts for Presiding Elder, $4.77; for P. C., $33.41. Western Grove, King's Prairie, Yardell and Crawford paid nothing. Ten accessions on Sunday; nine at Valley Springs. Griffin is earnest, faithful and religious. He deserves better stewards. He expects to rebuild the parsonage soon.

Quarterly Conference for Marshall and Big Flat was held at Big Flat. Had dinner at the Church on Saturday. Good attendance. Receipts for P. C., $39.80; for P. E., $5.70. No official from Marshall. McCurry, Robinson and others are faithful. Campbell is doing good work. He now owns a horse but has had to work in the field at 50 cents a day to pay board. It takes "grit and grace" religion to be a missionary in this Conference. He has bought plans and specifications for our new Church at Marshall. The "ground-breaking" will be at 10 a. m. on the 19th of May. The meeting continues at Big Flat. J. W. Griffin will assist Campbell. O. H. Tucker.

PREACHER'S MEETING.

The Preachers' Meeting for Eureka Springs District was held at Green Forrest, April 15 and 16. Rev H. M. Conger preached the opening sermon on the night of the 14th. Rev. P. B. Hopkins presided. Rev. T. M. Jackson was elected Secretary. Various topics of vital interest to the Church were discussed freely and with great benefit to all present. The good citizens of that thriving little town threw their doors wide open and bade us enter in the name of the Lord, and share largely their hospitalities. The occasion was both a mental and spiritual feast.

My second Quarterly Conference held at Pleasant Ridge the 18th and 19th inst., furnished our Presiding Elder with new opportunities for doing good. He is certainly a model in the thoroughness of his work. Had a fair representation of our Quarterly Conference. Members and brethren seemed to be brimful of religious talk; so much so that we thought it advisable to devote a whole day to the next session. Mr. Editor, allow me to say that we are pushing business in the interest of the Haygood Memorial Church at Berryville. Many friends have remembered us kindly and substantially. Fraternally,

D. C. Ross.

Berryville, Ark., April 24.

SILOAM CIRCUIT.

Mr. Editor: After an absence of two years we returned last Conference to Siloam Circuit.

This was our first pastoral charge. Here we made our start in the itinerant work. We moved to this circuit four years ago inexperienced in preaching and all the work of an itinerant, and remained on his charge during our two years' trial. The people were so good to us and treated us so kindly we will never forget them. They have a warm place in our affections.

There were great changes wrought during our two years' absence. Our Church ere has suffered great loss by death. Twenty or more of our members and some of their very influential ones have crossed over the dark river. Some have moved off without certificates and have been lost sight of, so twenty-five or thirty names have been disposed of by Church Conference. Others have made shipwreck of the faith and have returned to their wallowing in the mire. Some sinners have come over on the Lord's side and are striving for the mastery.

We were received kindly on our return to this charge. Our people gave us a light pounding and have been supplying our actual necessities. The board of stewards made a living assessment for the support of their pastor and some of them are trying to collect it.

Our second Quarterly Conference was held on the 18th and 19th. Bro. S. L. Cochran, our beloved P. E., was with us from Tuesday until Sunday evening, did some excellent preaching and presided over the Quarterly Conference with great earnestness, looking closely after all the interests of the Church. The financial report was far below what it ought to be, but was better than usual for this charge.

We have put in a cistern at the parsonage and otherwise improved the parsonage property, making the preacher's home more comfortable. Have also done some church furnishing work.

Have received four into the church and baptized one babe since Conference.

All things considered, we are making a fair start for a prosperous year.

Will do what I can for the Method'st.

T. A. Bowen, P. C.

April 24, 1896.

AMITY CIRCUIT.

Our second Quarterly meeting was held April 11 and 12. Brother Sage, the P. E., is held in high es teem by the people of this work. The reports for the second quarter were all interesting, and some of them tolerably satisfactory. During the quarter, eleven were received into the Church, and twenty-three members were lost. There are about 250 members on the work. We have organized one Epworth League. It is doing well in all departments. The Literary department has secured the reading course and employed the pastor to deliver a long series of lectures on Methodism. The Charity and Help Committee, besides giving attention to the sick, has bought an organ for the Church, and is now raising money to paint the parsonage. It is one of the best Leagues I have ever known.

We have also organized the very best Juvenile Missionary Society I have ever seen. The work has kept up with the salary of pastor and Presiding Elder. The prospect is good for better financial reports this year.

The people of Amity have invested several thousand dollars in a beautiful brick school building, where is carried on one of the best high grade schools in Arkansas, filled with ambitious young men and women from among these mountains.

It is real happiness to live among the people who are trying to live, and to help those who are trying to help themselves. This is my situation. I have never found better people, more sensible people, happier people, Methodister people anywhere.

The Hot Springs District Conference will meet here the 15th of July. We will spread ourselves to care for those who think enough of us to come. We have room, come. Bro. Godbey and Bro. Thornburgh are not invited, but urged to come. W. P. Whaley.

April 21.

Read Quinn's ad.

THE WORLD FOR CHRIST.

Following a circular letter recently sent to all the preachers of the Arkansas Conference a thousand copies of "The World for Christ," ten to each preacher, were sent out. Some of the preachers had already done faithful work, sending as many as forty and fifty names. There ought to be at least a thousand subscribers in this Conference of 24,324 members. The paper costs only 10 cents a year. The map of Japan in the April number is worth the money. Let every Methodist home have it. Why not all the grandpas and grandmas pay for it and have it sent to the dear little ones near by and to those who are far away. Ten papers for a year for a dollar. Try it. Give the names and money to your preacher, and he will attend to it.

The Children's Department is a feast of good things for our little ones. Todd Wainwright at the World's Fair wanting his pan and chicki and Mildred Moseley are our Missionary babies. How we love them. O. H. Tucker.

PREACHER'S INSTITUTE.

LITTLE ROCK, ARKANSAS, AND WHITE RIVER CONFERENCE.

At a meeting of the Board of Control of the Preacher's Institute, Searcy was selected as the place and June 18 to 22 as the time for holding the Institute. It was determined that instruction should be by lectures and that there should be four lectures a day. The following programme was arranged by the board and the writer was elected President of the Institute, with instructions to look after attendance, transportation, entertainment, correspondence and such like things. The lecturers have signified their willingness to accept the places assigned them. We urge the attendance of all the undergraduates of the three Conferences and invite all preachers who wish to enjoy the great occasion to be present.

PROGRAMME.

Three lectures on "How to Study the Bible." By Rev. J. E. Godbey, D. D., Little Rock.

One lecture: "The Relation of General Literature to the Preachers' Work." Rev. G. W. Hill, Conway.

One lecture: "The Philosophy of the Christian Life." By Rev. G. W. Hill.

One lecture: "Psychology in Its Special Relation to the Preacher's Work." By Rev. W. E. Boogs, Camden.

One lecture: "The Mission of the Church in View of Present Events." By Rev. W. E. Boggs.

Two lectures: "The Preacher and the Pastor." By Rev. F. S. H. Johnston, Fort Smith.

One lecture: "Christianity a Factor in Civilization." By Rev. J. A. Anderson, Fayetteville.

One lecture: "Methodism a Factor in the History of the Country." By Rev. J. A. Anderson.

One lecture: "The Philosophy of Discipline." By Rev. J. H. Riggin, D. D., Prescott.

One lecture: "The Application of Discipline." By Rev. J. H. Riggin, D. D.

One lecture: "Is the Methodist Church a Church of Christ?" By Rev. J. R. Moore, Stephens.

Two lectures: "The Philosophy of Armenian Theology." By Rev. S. H. Babcock, Searcy.

General discussion.

There will be preaching each night at the Methodist Church and Sunday services in the Churches of the city

At 3 p. m., Sunday, the Rev. James Thomas, of Little Rock, and the Rev. W. B. Ricks, of Jonesboro, will deliver addresses upon Epworth League work.

S. H. Babcock,
President of Institute.

Read Quinn's ad.

SUNDAY-SCHOOL CONFERENCE, MONTICELLO DISTRICT.

The District Sunday-school Conference for the Monticello District convened at Tillar Thursday, April 23. All the pastors in the District were present, except Dr. J. McLaughlon, who is very ill, and Bro. Turentine, who has sickness in his family. Bro A. O. Evans, formerly the P. E. of this District, spent part of the time with us. Our editor, Dr. Godbey, was present for two days, and preached to the delight and edification of all the house. There were in attendance more than sixty delegates and visitors.

The whole Conference was an eminent success, both socially and religiously. We had preaching services twice each day, with fine congregations and earnest attention.

There were forty-six Sunday schools reported in god working order, three or four of which have been organized into Missionary Societies. Only seven Epworth Leagues were reported.

Collins was chosen as the next place of meeting for the Sunday-school Conference.

One of the most appropriate items of business was the passage of a resolution of hearty thanks to the good people of Tillar for their superior entertainment of the Conference. Nothing was omitted by them that could in any way add to the comfort and happiness of the Conference. Space will not permit more. Respectfully,

R. Luther Broach, Secretary.

Dear Dr. Godbey: We are wading through great trials just now. Our oldest son, the Rev. Thos. R. S. Dodd, left us today at 2:30 o'clock and went to his reward. We want the prayers of all good people that we may bear up under this great burden. Yours, in Christ,

R. D. C. Dodd.

Wagoner, I. T., April 22, 1896.

ANNOUNCEMENT.

Auxiliaries of the Women's Foreign Missionary Society of White River Conference are requested to send the names and number of delgates appointed to attend the annual Conference to be held at Helena in June. A cordial invitation is extended to all ministers at liberty to attend. Mrs. Richard Allin,

Corresponding Secretary.

Helena, Ark.

Dear Dr. Godbey: This morning at 9:15 o'clock Bro. Bennett Harrell, one of the pillars of the Methodist Church in this section, was called by the Master from this life in which there is suffering, sorrow and disappointment, to a life of joy and happness in the Paradise of God.

After religious service at his home, his remains will be taken to the Rick's graveyeard where he will be buried with Masonic honors.

An obituary will be prepared soon.

J. L. Johnston.

April 24, 1896.

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Missions.

The Needs of the Hour.

First and foremost is a missionary conscience in the Church. Is there lack at this point? Out of every sixty members in the Moravian Church one is a missionary. Dr. J. E. Adams, Secretary American Alliance, says that out of every 9,265 members we send one as a missionary; and that for every dollar sent abroad we spend $14.34 for local church expenses. The Little Rock Conference spends more for incidental expenses than it pays for missions. Our minutes of last year show that for "other purposes"—outside all the other regular collections—we expended $19,845.10, while for foreign missions we raised the pitiful sum of $3,981.50, and I doubt not the preachers paid nearly or quite a third of that.

What is the reason? The conscience of the Church has never been aroused. A dumb pulpit is the cause. A stream cannot rise higher than the fountain. We have shunned to declare the whole counsel of God. The church is what the pastor makes it. As long as he apologizes for taking a missionary collection, or shrinks from it, or hides the real issue or makes the Conference colection a rider to pull through the others, so long will the Church ave no conscience on this question. Until the preacher stands before his people flashing in their faces "the sword of the Spirit which is the Word of God;" until he goes into Gethsemane's darkened shade with its dying Lord "and sees Him heave and hears Him groan;" until the awful darkness and death of heathenism pierce is own soul through as with a dart, his words will be as idle tales, and his plea for missions will be no more than "sounding brass or a tinkling cymbal."

Another crying need of the hour is systematic giving. Chaplain McCabe says, "giving by impulse is like spelling by impulse—very unreliable." If we left the payment of our debts to men to impulse, it is quite likely very few debts would be discharged. We plan how to get, but do we plan how to give? We plan how to meet our obligateions to men, but leave it to impulse whether we pay God or not. When one begins systematic giving, he is astonished at the small amounts he had been giving. Until some system enters into our giving the missionary treasury will always be depleted. As long as the preachers are so careful about their popularity as to be afraid to speak out the giving by the people will be by impulse.

Praying and paying are yoke-fellows. What we pray for we give to. Prayers opens pocketbooks. A prayerless person is never a large giver. Missionary prayer-meetings will empty the pews or fill up the collections. "Where the spirit of the Lord is there is liberty." Where liberty is there is liberality. Where liberality is there is blessed experience. "The liberal soul shall be made fat." Lack of prayer and leanness of soul are inseparable. The one is the complement of the other. Prayer is the golden key that unlocks the treasury house of Divine grace, and bank vaults, too.

"My people perish for lack of knowledge," wailed the prophet. True then and true now. Preachers and people need to read something. "Faith cometh by hearing." If Harris' "Great Commission" and Pierson's "Divine Enterprise of Missions," were in the hands and heads of the preachers their principles would soon be in the hearts of the people. If missionary papers are supplanted by secular ones among the older people, and the lives of Mackay, Livingstone and Paton are to be substituted by rosemary scented volumes of romance and sentiment among the younger, heroism will dwindle into dawdling and the harps of Israel be hanged upon the willows.

Faithfulness upon the part of the preachers is an absolute necessity. Our members tell us "times are hard." Well, let them practice self-denial. They have never tasted the sweets of religion until they lay on the altar a sacrifice retrieved from self at the cost of crucifixion. A religion that costs nothing is worthless. It was "hard times" up yonder when the Father gave His only Son, but He gave Him. Tom Hearn and Moses Hill and Miss Esther Case have given up home, country, kindred and themselves. Is it a great thing to ask—nay, to demand—of them some self-denial? But times are not hard. This is a land of plenty. The Chinese Christians, out of their penury, pay more than a dollar per member for missions. We, out of our abundance, pay fifteen cents per member. It is want of faith, not means. The preacher who in the face of the world's need and his Master's command can content himself with a perfunctory plea, or place this high trust in the hands of a committee of giggling girls is recreant to duty, and ought to be invited to step down and out.

J. R. Moore.

BRIEFS.

The man who does not believe in foreign missions never gave the subject five minutes' thought in his life. He does not believe inany thing. Limiting the love of God only to civilized nations is unthinkable. The heart revolts at the thought. Universal love is the only thought that befits our conception of God. There is a wideness in the idea that comports with love that is omnipresent.

As long as we regard the Church as a field to work in, so long will we stay at home. But so soon as we realize that the Church is a force to work with the invasion of heathenism begins.

"Ye shall be witnesses unto me in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." Our field is as broad as the love of God, as wide as the atonement, and as universal as sin. When Christ said, "go ye into all the world," He meant—the world.

J. R. M.

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Miss Helm.....Editor of "Our Homes"
Nashville, Tenn.

Mrs. W. H. Pemberton, Cor. Sect'y L. R. Conf., Little Rock, Ark.

MRS. E. A. RHYNE.

Whereas, God in His infinite wisdom has called to her reward our sister, Mrs. E. A. Rhyne.

Resolved, First, That we, the members of the Womans' Foreign Missionary Society, bow in humble submission to the will of God in His dispensation of His providence.

Resolved, Second, That in recognition of her well known Christian character, and the confidence she inspired we hereby express our profound sense of the great loss which has been sustained both in the Church and Missionary Society. She was always ready and willing to do what she could for the Master's cause, and in her death we realize that we have lost a devoted member, but realize that our loss is her eternal gain.

Resolved, Third, That we in Christian love tender to her daughter and relatives our heartfelt sympathy, and earnestly pray that God will grant them the consolation they so much need.

Resolved, Fourth, That a copy of these resolutions be sent to the Arkansas Methodist for publication and recorded in the minutes of the Missionary Society, and a second copy be sent to the family of the deceased.

Committee,
Mrs. Eva Murphy,
Miss Sallie Rivers,
Mrs. F. C. Hartin.

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Yours truly. T. S. Kavanaugh,
Humphrey, Ark., Jan. 25, '96.

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LINE Upon Line, by the author of "The Peep of Day." 18mo. Illustrated, 40c.

Quarterly Meetings

LITTLE ROCK CONFERENCE.

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, May 2 and 3; Carlisle and Hazen, May 9 and 10; Hickory Plain, 16 and 17; Asbury, May 23 and 24; Mammoth, 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.

HOT SPRINGS DISTRICT—Second round.

April: Only meeting for 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.

MONTICELLO DISTRICT.
T. D. Scott, P. E.

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.
T. D. Scott.

WASHINGTON DISTRICT.
W. F. Evans, P. E.

Second round of quarterly meetings: 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.

PINE BLUFF DISTRICT—Second Round—C. C. Godden, P. E.

April—Redfield, 4 and 5; Lakeside, 11 and 12; First Church, P. B., 11 and 12; English, 18 and 19; Sherrill, 21; Gillett, 25 and 26; DeWitt, 28; White River, 30.

May—Little Prairie, 2 and 3; Macon, 9 and 10. Sheridan 16, 17.

CAMDEN DISTRICT—SECOND ROUND.
J. R. Moore, P. E.

Fordyce Station, May 2 and 3.
Camden Circuit, May 9 and 10.
Walnut Hill, May 9 and 10.
Harmony Grove, May 16 and 17.
El Dorado, May 16 and 17.
Louisville, May 24 and 25.
Lisbon, May 30 and 31.
Lapile, May 30 and 31.
Junction City, May 30 and 31.
Bearden and Millville, June 6 and 7.
Hampton, June 13 and 14.
Carolina, June 20 and 21.
Ouachita, June 20 and 21.
Magnolia, June 27 and 28.
Atlanta, June 27 and 28.
Let the pastors prepare written reports on education.

ARKADELPHIA DISTRICT.
(Horace Jewell, P. E.)

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.

WHITE RIVER CONFERENCE.

JONESBORO DISTRICT.
Frank Ritter, P. E.

April 18, 19; Lorado Circuit, April 25, 26; Paragould Station, April 26, 27; St. Francis Circuit, May 2, 3; Boydsville Circuit, May 3, 4; Golden Lake Circuit, May 9, 10; Mainshore Mission, May 16, 17; Jonesboro Station, May 23; Marmaduke Mission, May 23, 24; Gainsville Circuit, May 24, 25; Paragould Circuit, May 30, 31; Shiloh Circuit, June 1; Brookland Circuit, June 6, 7; Buffalo Island Circuit, June 13, 14.

SEARCY DISTRICT—
Henry T. Gregory, P. E.

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.

HELENA DISTRICT,
M. M. Smith, P. E.

Wynne, April 18 and 19; Taylar's Creek Circuit, April 25 and 26; Cotton Plant Aprliand Howell, May 2 and 3; De View Mission, May 9 and 10; Oak Forrest Circuit, May 16 and 17; Wheatly Circuit, May 23 and 24; Hayns Circuit, May 30 and 31; LaGrange Circuit, June 6 and 7; Cypress Ridge Circuit, June 13 and 14; Turner Mission, June 20 and 21; Clarendon Circuit, June 27 and 28; Holly Grove andMarvel, July 4 and 5; Helena District Conference at Holly Grove, July 2-5.

BATESVILLE DISTRICT.
Jas. F. Jernigan, P. E.

Cedar Grove, April 25, 26; Richwoods, May 2, 3; Mt. View, May 9, 10; Melbourne, May 16, 17; Newberg, May 23, 24; Central Mission and Batesville, 30, 31; Iuka, June 6, 7; Viola, June 13, 14; Salem, June 20, 21; Indian Camp, June 27, 28; Ash Flat, July 4, 5; La Crosse, July 11, 12.

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.

ARKANSAS CONFERENCE.

DARDANELLE DISTRICT.
P. B. Summers, P. E.

April: Gravelly Hill Circuit 18 and 19; London Circuit, 25 and 26. May: Russellville Station, 2 and 3; Dardanelle station, 9 and 10.

MORRILLTON DISTRICT.
J. E. Bagwell, P. E.

April: Morganton Mission, April 4 and 5; Station and Cirsuit at Mount Pleasant, April 11 and 12; Mount Vernon Circuit, at Oakland, April 18 and 19; Springfield, Circuit, at Springfield, April 25 and 26.

May—Clinton Circuit, at Pisgah, May 2 and 3; Rupert Mission, at Hank's Chapel, May 9 and 10; Cleveland Circuit, at Robertsville, May 16 and 17; Martinville Circuit, at Hopewell, May 23 and 24.

HARRISON DISTRICT.
O. H. Tucker, P. E.

Lone Rock Circuit at Coldwater, 25 and
May—Yellville Station, 2 and 3; Wiley's Cove at Walnut Grove, 9 and 10; Mountain Home Station, 16 and 17; Yellville Circuit at Friendship, 23 and 24.

EUREKA SPRINGS DISTRICT.
P. B. Hopkins, P. E.

April—Green Forest, at Zion Hill, 4 and 5; Carrollton, at Sycamore, 11 and 12; Berryville, at Pleasant Ridge, 18 and 19; Goshen, at Goshen, 25 and 26.

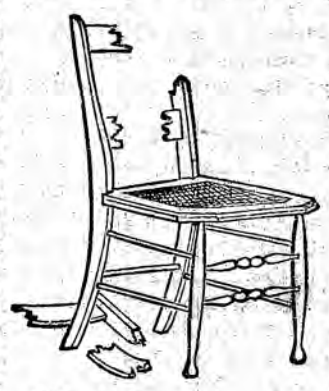
May—War Eagle, at Pleasant Ridge 2 and 3; St. Paul, at Bogan's Chapel, 9 and 10; Hackler's Grove, at Villines, 16 and 17; Kingston, at ———, 23 and 24.

FORT SMITH DISTRICT.
P. J. Weems, Presiding Elder.

Fort Smith, First Church, April 26 and 27.
Paris and Roseville, at Paris, May 2 and 3.
Fort Smith, Central, May 10 and 11.
Danville, at New Hope, May 16 and 17.
Waldron, at Waldron, May 23 and 24.

FAYETTEVILLE DISTRICT.
V. V. Harlan, P. E.

Bentonville April 19 and 20.
Farmington Circuit, at Farmington April 25 and 26.
Fayetteville May 2 and 3.
Cincinnati Circuit, at —— May 9 and 10.
White River Circuit, at —— May 16 and 17.
Siloam Springs May 23 and 24.
V. V. Harlan, P. E.



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Alma Circuit, at Mulberry, May 30 and 31.
Clarksville, June 6 and 7.
Hartman Circuit, at Bethlehem, June 13 and 14.
Clarksville Circuit, at Mount Olive, June 20 and 21.
Ozark, June 27 and 28.
Van Buren and City Mission, July 3, 4 and 5.
Chester Mission, at White Water, July 11 and 12.
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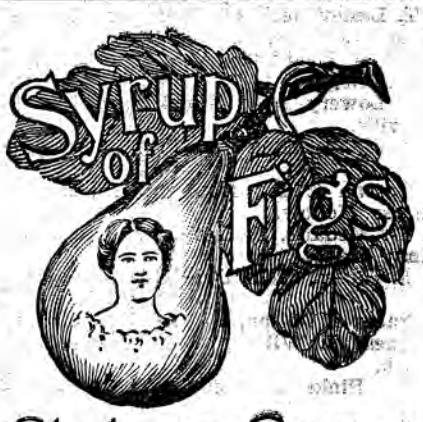
For ordination—W. B. Johnsey, J. W. Deshazo, A. H. Williams.

S. S. Key.

April 16, 1896.



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.

TEMPLE—Mrs. Sallie C. was born in Henderson County, Tenn., September 16, 1842; married to J. H. Temple March 28, 1866; moved to Pulaski County, Arkansas, in the same year, thence to White County in 1869, thence to Lonoke County, near England, in 1885. Her husband died September 7, 1895, and April 7, 1896, she followed him to the better land.

Sister Temple joined the Church at about 16 years of age and remained a faithful Christian until she was called to the Church Triumphant above. The Church has lost a strong supporter, the community a kind neighbor, and her five children a loving mother. May God bless the orphan children, support them in their bereavement, and lead them at last to a happy home with their father and mother in Heaven.

L. C. Wozencraft.

England, Ark., April 16, 1896.

KEELER—Mrs. Amelia B. Keeler, nee North, was born in Hartford, Conn., May 4, 1815. Several years of her life were spent in the state of Maryland and in the City of New York. She came to Arkansas in 1850, though living in different parts of the state most of her time was spent in Hot Springs and Little Rock, in which latter place she died March 22, 1896.

Sister Keeler joined the Church in childhood and was faithful to the end. She had a strong mind and a strong faith. Grew a little anxious toward the end for the change but earnestly besought the Father for patience and power to abide her time.

She looked upon life here as but a mere fragment when compared with the life beyond and she left us expecting something better. She was a great student of her Bible and hymn book. All through her Bible passages are marked and many of the hymns of long ago she knew from memory and sang them in her last days.

Among the last things she did was to sign her name to a card which had been furnished her by her pastor enclosing him her missionary money. This he did not receive till after her death. All of self had been taken out of her life. She loved everybody.

Sister Keeler had raised a large family, all were members of the Church and all save two daughters had preceded her to the home above. She had an abundance of life. I never went to see her that I did not go away loving God more and determined in purpose to lead a life of service. Her pastor,

E. R. Steel

ARMSTRONG—Mrs. Orpha Armstrong, nee Clark, was born August 16, 1866, in Johnson County, Arkansas; professed religion and joined the M. E. Church, South, at about ten years of age; was married to Mr. F. L. Armstrong December 31, 1894; died April 9, 1896, at her home in Clarksville, Ark. Mrs. Armstrong was a pure, earnest, true woman, a devout Christian and a happy, devoted wife. She built for herself, by the grace of God, while among us, a strong Christian character. She entered the valley of the shadow of death leaning upon the staff of God. She leaves to mourn her loss her husband and a host of relatives and friends. She also leaves a babe of seven days whom, like Hannah, she lent to the Lord before she went away. It is well with the wife and mother. May our Father's blessing be upon the husband, babe and sorrowing relatives.

S. Anderson.

WRIGHT—Elizabeth Ann Wright, born October 7, 1886, was baptised by Rev. S. H. Whitson March 16, 1890, and youngest daughter of E. T. and T. E. Wright, died at 4:30 a. m. April 18, 1896. Dear little Annie was a member of the Sunday-School and Epworth League. Her teacher says she always had perfect lessons and always was ready with her part of the League work. She was a glad contributor with her pennies to all calls upon the school or League. God has taken her to the home of the blessed. May He comfort the hearts of sisters, father, grandpa and sorrowing friends. May the love of Christ constrain and enable all her friends on earth to be "faithful unto death" that they may meet an unbroken family around the throne to sing and praise our God forever.

Her Friend.

RALSTON—Amanda Ralston was born December 22, 1862, and died April 10, 1896, at Springdale, Ark. For the past five years she has been a great sufferer with rheumatism, having been confined to her bed a great part of the time for the last four years. Nearly two years ago she was converted to God, during a protracted meeting at Elm Springs, Ark. From that time until her death she has been a true Christian, and has been growing in grace continually. Her last days were spent in lingering pain, but she bore it all very patiently and without a murmur gave herself over to the will of God. She leaves a husband and little boy to follow her to Heaven, for whose future comfort she planned as far as possible, before she died. She, together with her husband, joined the Methodist Church at Elm Springs, September 9, 1894, both being baptized by this writer.

At her request the funeral was held at Elm Springs Church, and the body laid to rest in the cemetery there.

May God sanctify this bereavement to the good of father and child, the aged mother, the sister, and the five brothers. May they all meet her where parting is no more.

"Blessed are the dead that die in Lord."

Arthur Marston.

Springdale, April 15, 1896.

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.

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

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ARKANSAS METHODIST.

WEDNESDAY, APRIL 29, 1896.

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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."

NOTICE.

We must call upon all who are in arrears to the Arkansas Methodist to settle their accounts as soon as possible. Let this one notice suffice. Pay to the Preacher in Charge or send to us direct and get your receipt.

Godbey & Thornburgh.

LOOK OUT FOR THEM.

We give below the names ofpersons who have obtained United States license to sell whisky in Arkansas. Our purpose is to give the names in places only where prohibition prevails. We may have a few places where license is authorized, and we doubtless have the names of a few druggists, but a large number of those named, we presume, are violating the laws of Arkansas and should be looked after. Remember that persons who obtain a United States license must keep the license posted in a conspicuous place about their place of business. If they don't do so, the United States authorities will take hold of them. If any of the persons we name have not their United States license so posted, write to us and we will inform the United States authorities:

Issued prior to September 19, 1895.

Anderson—Collis & Williamson.

Arkadelphia—E. M. Hall, A. C. McAdams, C. R. Thomason, E. W. Thomas.

Ashdown—McKnight & Goldsby, Obe Thompson, B. C. Vandeweigh, malt liquors.

Altheimer—E. Wagner.

Beebe—A. W. Campbell.

Batesville—R. W. Earnheart, wholesale; J. A. Luster & Bro., wholesale; D. W. McPherson & Co.

Bentonville—Macon & Carson.

Bald Knob—J. J. Underwood.

Collins—T. H. Brown.

Carriola—J. Kaufman, C. Meyer.

Cummins—W. C. Miller.

Clarksville—J. P. Mitchell & Son, C. E. Robinson, J. A. White.

Chester—W. H. Peters.

Cypress—R. F. Rogers.

Cotton Plant—F. B. Robinson, malt liquors.

Crawfordsville—J. A. Thomas.

Corning—W. A. Vandover, malt liquors; J. A. Deal, malt liquors.

Near Dardanelle—W. E. Cotton, J. H. Cook.

Dermott—Elvin Foster, J. F. Patton.

Des Arc—Loritz & Ballew.

Douglas—T. F. Lee.

Dumas—D. O. Porter & Co.

Near Dallas—M. M. Wehunt.

Earle—R. W. Pinkston.

Fayetteville—Agee & Benbrook, Evans & Tunstall, Smith & Williams, W. H. Whitlow.

Farmington—J. H. Cato.

Fair Oaks—J. M. Cook.

Fulton—Cox Bros., Obe Wilson.

Francis—W. H. Clark.

Greenway—Dennison & Adams.

Gallatin—R. F. Flott.

Green Forest—J. F. Fanning.

Gravett—E. M. Gravett, wholesale.

Grady—G. E. Hawley.

Gilmore—G. F. Morris.

Grand Lake—F. Weis.

Hopedale—Bonner & Rye.

Humphrey—Humphrey Liquor Co.

Hardy—J. S. Roberts, wholesale.

Hardy—J. S. Roberts, A. C. Higginbottom, both wholesale.

Hagen—Joe Johnson & Co.

Near Hindsville—Martin & Peoer.

Hamburg—J. H. Pryor, W. H. Powell, M. E. Sawyer.

Huntsville—Williams Bros.

North Imboden—Wm. Murphy.

Jenny Lind—John D.Bender.

Jonesboro—J. M. Bennett, E. L. Deberry, L. A. Shores.

Judsonia—J. S. Eastland.

Jasper—D. M. Heely.

Knobel—R. F. Gilchrist & Co., M. Ketchum.

Laconia—C. S. Blackburn.

Lamar—Hall & Huddleston,. C S. Roberts.

Longview—J. M. Lamber.

Luna Landing—F. M. Ward.

Maysville—Chas. Anderson, W. C. Sellen.

Near Marianna—E. J. Beazley.

Moark—J. F. Blackwell.

Mundill—Geo. W. Finn.

Marcella—T. M. Hess & Co.

Morrillton—John H. Harris, W. F. Orrell, W. H. Wild.

Marked Tree—Louis Koble.

Morris Ferry—W. S. Morris.

Menefee—A. W. Townsend.

Nobles—P. Franklin.

Newark—W. H. Pruitt.

New Lewisville—Hurst & Co., malt liquor.

Old River Bayou—J. F. Johnson & Co.

Portland—J. S. Allen & Co., W. A. Stell.

Parkdale—W. G. Killian, A. P. Simms.

Paragould—J. H. Bryan & Co., A. J. Spain, Baird & Perry, R. J. Green, A. House, G. B. Parsons, D. S. Spain.

Plummerville—L. S. Bums, G. W. Smith.

Palmer—J. Dean & Co.

Piggott—Digley & Drogdon, Gatewood; both malt liquors.

Prescott—J. O. Howell.

Petersburg—J. W. Hawkins.

Riverside—Buchanan & Brooks, Frank Harris & Co.

Reedville—J. J. Bowler.

Reyno—B. F. Bigger & Co., wholesale.

Rogers—Adis T. Hays, Peter Hefner.

Rector—L. W. Ingram, W. F. Lovejoy.

Rockford—J. S. Roberts, wholesale.

Redfork—J. P. Stahl.

Smithville—M. C. Bristow, wholesale.

Sulphur Springs—C. A. Blair, Dudley Bottles & Co., E. C. Kemper.

Surrounded Hill—Lewis Higgin, J. W. Stewart, R. L. Tarter.

Searcy—W. A. Clayton.

Siloam Springs—Crick & Jones.

Springdale—Watkins & Tunstall.

St. Paul—Jordan & Co.

Stuttgart—J. B. Law, Niles & McCulloch, Mathews & Co.

Silver Springs—McGarrah & Co.

Sherrell—J. F. Quattle baum.

Tomberlin—W. M. Ballieu.

Tucker—S. Galligan.

Texarkana—Joe Goggola, W. A. Robinson, Smith Drug Company, Williams & Seegar.

Varner—R. R. Rice.

Near Valley Springs—John Gray, Wallis Bros.

Whitener—Sayer & Co.

Wilton—S. J. McGough, L. Scott.

Walnut Lake—D. W. Porter & Co., R. S. Vaughn.

Winthrop—McKnight & Co., Morris & Co., A. L. Perry.

Wilmot—J. T. Harrell, D. E. White.

Millikin's Store, near Yorktown—Currie Malcolm.

Yorktown—J. S. Jones & Co.

Issued from September 19 up to November 7:

Name, place and date of issue:

Allen & Co., Wilmot, October 16.

Allen, J. S. & Co., Portland, October 26.

Craven, J. M., Morrillton, October 16.

Curin, M., Mading Station, October 29.

Durrell, Jesse, Surrounded Hill, October 7.

Fairchilds, J. L., Fountain Hill, October 4.

Hawkins, J. M., Piney, November 1.

Ingram & Ward, Ingram, October 12.

Julian, George, Dardanelle, October 19.

Luster, J. A. & Bro., near Batesville, October 3.

Ligon, W. E., Moro, October 29.

Mitchell, J. S., Harrison, October 5.

Mayen, C. L., DeVall's Bluff, October 18.

Morris, Miles A., Nashville, October 30.

Miller & Hawkins, Extra Landing, November 1.

Morrell, Levi, Wilmot, November 1.

Morter, J. H., Thornton Place, near Morrell, November 2.

Moncrief, Hugh, Prescott, November 2.

Satterfield, J. M. & Bro., near Chickalah, September 30.

Smith, R. M., Gregory, October 31.

Wilk, Anthony, Searcy, October 1.

Winn, John, Staunton, October 2.

Williams, J. C., Surrounded Hill, October 7.

Watson, Abe, Morrell, October 10.

Wehunt, J. M., near Black Spring, October 11.

Wiggins & Jackson, near Portland, October 11.

Issued from November 7 to February 19:

Aydelotte, A. L. and W. L., Fredonia; Adair Cotur and McIntosh, York Mill; Bradley, J. J., Paragold; Brooks, Wm., Russellville; Borm and Dorsey, near Huntsville; Blackburn & Fletcher, near Spring Valley; Beneux Bros. & Co. (wholesale), White Oak Station; Bemis & Bro., Barker; Brady, R. C., Jonesboro; Bunnell, W. H., Harrison; Baswell, D. A., Portland; Bristow & Co., near Evening Shade; Crowder & Bro., West Point; Currin & Hanna, Lear; Caldwell & Lemley, Longview; Cotton, W. E., Rocky Crossing; Colter & Williamson, Anderson; Coulter, R. D., Wilmot; Coger & Co., Wilmar; Carder, Thad M., Dallas; Corker, Lee & Co., Paragould; Davis, O. Longview; Dach & Kelly, Parkdale; DeWire; J. P. & Co., Decatur; Finly, J. R., Hardy; Files, J. F., Wilmot; Files, J. T., Parkdale; Fee, J. R., Stephens; Guthrie & Evans, Fayetteville; Gray, M. N, Winthrop; Guydon, G. W., Lightle; Hanley, D. C., Hardy; Humphreps, R. A., Morrillton; Helms & Herdago, Arkadelphia; Huff B. Carter, Lamar; Harmon, J. W.,Searcy, Horbert, J. E., Green Forest, Harris, N. E., at store on Edmonson farm, Perry County; Harris, J. M. & Co., Raggio City; Harris, J. S., near Redemption; Hess, T. M. & Co., Marcella; Houston, S. W., Johnsonville; Johnston, R. A. & Co., W. L. D. Reyno; Jackson, J. A., Wardsville; Knight, W. J., Alread; Kinard & Harden, Raggio City; Lowery, J. A., Texarkana, Texas; Loritz, H. J. & Co., Des Arc; Musgrove, W. C., Peters' Landing; Magness & Wilson, Wynn; McKinnon, A. M., Clarksville; McBride, N. J. (wholesale), Marshall; Matthews & Brown, Eureka Springs; McDaniel, A. M., Hudspeth; Murphy & Hopper, North Imboden; Marchant, R. S., Hardy; Moore, W. R. F., near Fryar's Ford, Conway County; Nolen, Jas. (malt liquor), Greenway; Nelson, S. R., Luna Landing; Newell & Co., Sherrill; Nichols & White, Clarksville; Oldham, R. A., Heber; Polk, William, Beebe; Picken, J. M., Wilton; Pierce, Stephen, Swan Lake; Pasley & Burkett, near Cotton Plant; Roller & Coofs, Maysville; Robinson, S. C., Walnut Lake; Smith & Smith, Cotton Plant; Simmermasher, W. (malt liquor), Stuttgart; Scott Bros. (malt liquor), Knoble; Seitz, J. T., near Osage; Thomas, J. A., Vincent; Uhles, J. J. & Son (malt liquor), Greenway; Vaccaro, A. J. & Co., Brinkley; Word, H. C. & Co. (wholesale), Social Hill; Wilson & Bennett, Hattieville; Weathers & Gurley, near Kingstou; Ward & Wyatt, Fredona; Williams, A. H., Wynne; Ward & Key, Hope; West' John W., Clarence; Wolverton, C. D., Center Ridge.

Issued from February 19 to March 23:

Bieson & Zouman, Eagle Gap.

John Digby, malt liquors, Piggott.

W. A. Evans, Marble.

Emmanuel & Martin, Portland.

John Gabriel, Siloam Springs.

J. W. Kirkman, Berryville.

O. Pool, for the steamer Bragg.

F. C. Rogers, Wilmot.

Rogers & Cockerham, Portland.

F. P. Southard, Cushman.

Smith & Fortson, Knoble.

Thomas C. Skaggs, Huntsville.

License transferred from one place to another:

J. C. Davis from Wynne to Harrisburg.

R. W. Davidson from Newport to Walnut Ridge.

J. A. Deal (malt liquors), from Pocahontas to Corning.

J. J. Bradley, from Paragould to Corning.

T. M. Carder, from Dallas to Dennison.

W. S. Heshley & Co., from Malvern to Prescott.

W. F. Lovejoy, from Rector to near Rector.

J. T. Lesley (malt liquors), from Newport to Jonesboro.

Lentz & Davidson, from Wynne to Walnut Ridge.

J. A. Lowery, from Texarkana to New Lewisville.

T. J. Landis, from Pine Bluff to Sedgwick.

McGarrah & Co., from SilverSprings to Cross Hollow.

R. D. Medaris, from Forrest City to Walnut Ridge.

C. S. Moers, from De Vall's Bluff to Roe.

Magness & Wilson, Wynne, Newark.

Magness & Wilson, from Wynne to Newark.

P. W. Pinkston, from Earle to Park Place.

Reagan & Peters, from Newport to Walnut Ridge.

Ed Stull, from Wynne to Jonesboro.

James Surridge, from Pocahontas to Walnut Ridge.

A. W. Townsend, from Menefee to Plummerville.

C. B. Wenmier & Co., from Wynne to Springdale.

P. Whalen, from Forrest City to Hoxie.

Wiggins & Jackson, from near Portland to near Berea.

A. H. Williams, from Wynne to Harrisburg.

William Washington, from Newport to Searcy.

Rawlings & Clark, from Stony Point Mo., to Moark, Ark.

Issued from February 19 to April 25:

Barnett & Co., near Capark.

J. O. Baldwin, Clarendon.

T. D. Brown, Indian Bay.

John Carter, Searcy.

J. H. Garrison, Plummerville.

W. H. Goddard, Greenway.

John Jenkins, Siloam Springs.

O. L. Jarnagan, Murray.

J. T. Johnson, MurphyLake.

Lovejoy & Vowell, Rector.

Mos. B. Russell, Hazen.

J. W. Brady obtained license at Pine Bluff and had it transferred to Jonesboro. Look out for him.

Read Quinn's ad.

IMPORTED

Cline's Hog Ranch.

Three and one-half miles east of Benton, Saline County, Ark. Full stock of pigs for sale at $5 each. Other hog dealers charge for fine thoroughbred pigs like mine two and three and four times my price. I keep nothing but first-class stock. I buy my stock of the very best and largest hog firms in America. I fully warrant my stock. I can show pedigree and abstracts. I make pig selling a specialty. I sell nothing over seven weeks old. I have "O. I. C." which means Ohio Improved Chester, and Improved Poland China; and Large English Berkshire. I have three very fine large males—one male for each kind. I shall not cross, but shall keep each kind pure. I am near Iron Mountain railroad, and can ship to all points. My address is Benton, Saline County, Ark. Write me for full particulars. All orders would be faithfully and promptly filled as fast as the pigs arrive at seven weeks old. I attend to the whole business myself in person. Please let me have your orders for pigs.

I am an old Methodist preacher. I have been an itinerant preacher forty years. I am now an old superannuated preacher of Little Rock Conference M. E. Church, South. In my old age I am trying to make a living by selling fine pigs. Should God prosper me in this honest business then every year so long as I may live on earth I would give 10 per cent of my income to the cause of God. Now, let the good people aid this old preacher by buying his fine pigs at less that one-half price.

Refer to Arkansas Methodist and Rev. Thomas H. Ware, Presiding Elder, Little Rock, Ark., and to Rev. Andrew Hunter, D. D., and Hon. Alexander Russell, at Bryant, Ark., and to the following parties at Benton, my home and address: Col. John L. Hughes, A. R. Tomlinson, Lem Kirkpatrick, Postmaster Bennett & Son, Express and Depot Agent Hollomon and the pastors of Baptist and Methodist Churches and Bank.

James M. Cline.