

Arkansas Methodist.

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South, Are Authorized Agents For This Paper.

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GENERAL CONFERENCE OF THE M. E. CHURCH.

The General Conference of the
Methodist Episcopal Church con-
vened in Cleveland, Ohio, May 1.
The Armory building, capable of
seating 3,000 persons, was fitted up
for the accommodation of the assem-
bly.

The Conference consists of 538
members, of whom 338 are ministers
and 200 laymen. Of the ministers
97 are pastors, 170 Presiding Elders,
and 71 editors, secretaries, College
Presidents and teachers, missiona-
ries and persons holding other rela-
tions. We remark that the great
size of the districts, embracing often
forty appointments or more, seems to
put Church legislation chiefly in the
hands of the Presiding Elders in the
M. E. Church. The chance for the
election of a Presiding Elder to the
General Conference is about one
hundred to one as against pastors.

Bishop Bowman, being the oldest
member of the Episcopal College,
presided at the opening of the Con-
ference.

Great interest was felt as to what
would be done in the case of four
women who had been elected dele-
gates. Three of these were from
foreign mission Conferences and one
from the Ohio Conference.

In 1888 five women had been
elected to the Conference. They
were denied seats upon the ground
that the term "laymen" in the con-
stitution of the Church did not in-

clude women. Such was the inter-
pretation of the law by the body.
During the last four years attempt
has been made to change the consti-
tution so as to admit women. A
constitutional change requires a two-
thirds vote in the General Conference
and a three-fourths vote in the An-
nual Conferences. The Annual
Conferences had all voted on the
proposed amendment before the
present General Conference met, and
the amendment was lost. It was an
improper and reckless thing for any
Annual Conference to presume upon
the success of the amendment by
electing women as delegates, yet it
had been done in four instances as
stated.

When the secretary, in calling the
names of the delegates elect, an-
nounced the name of the first woman,
a delegate arose and moved that that
name and all names of women be
omitted from the roll call until a
committee should report upon their
eligibility to seats. This created a
great confusion, but the Bishop re-
minded the body that it was not yet
organized, and the call proceeded.

After the Conference was organ-
ized Dr. J. M. Buckley, editor of the
New York Christian Advocate, chal-
lenged the right of the women to
seats in the Conference. The ground
of his challenge is as follows, and
sets forth concisely the history and
the present status of the woman
movement:

1. That prior to 1868 only ministers
and they under specific conditions were
eligible to membership in the General
Conference.

2. That provision was made constitu-
tionally for the admission of laymen,
under certain specified conditions, and
that laymen were seated in the General
Conference in 1872.

3. That the history of the movement
culminating in the admission of lay rep-
resentation shows that the Church did
not contemplate nor intend the election
of women; that whenever attention was
called to the subject it was definitely
understood that women were not eligible
under the constitution.

4. That in 1888 five women were
elected and the credentials of four of
them were presented; that the question
of eligibility was referred to a special
committee on eligibility, which commit-
tee reported women to be ineligible un-
der the constitution.

5. That the General Conference
adopted the said report declaring women
ineligible and pursuant thereto the seats
vacant which they came to fill and seated
the first reserves in said seats.

6. That a proposition to alter the
constitution so as to admit women was
submitted to the Church and lost for the
want of more than 2,000 votes than it
received.

7. That the action of the General
Conference of 1892 did not reverse the

action of 1888, declaring women ineli-
gible, or take any action equivalent to a
reversal of the same.

8. That the proposition submitted
previous to 1892 was re-submitted during
the year and lost. And that, therefore,
all women professedly elected—though
the credentials are in proper form—are
not eligible to membership in this Gen-
eral Conference.

(Signed)

J. M. Buckley,
J. B. Graw,
Jacob Rothweiler,
T. B. Neely,
W. H. Wilder,
C. S. Wing,
S. F. Upham,
J. F. Chaffee,
John F. Goucher.

The matter was referred to a com-
mittee chosen from each of the four-
teen General Conference districts, to
which were added three members
appointed by the Bishops. This com-
mittee brought in a majority report that the chal-
lenge of eligibility of the women
was not sustained. A minority of
the committee reported that the
challenge was sustained, and a mo-
tion to substitute the minority re-
port for the report of the committee
precipitated the hottest and most
prolonged debate which has been
known in any General Conference
since the division of the Church in
1844. Many favored seating the
women, taking the ground that it was
a misconstruction of the constitution
as it is to exclude them. Others
would deal with the question as un-
settled, and seat the women on their
certificates of election, recording no
interpretation of law in the matter.
For nearly a week the contest was
intense. Another committee was
raised, to which both reports of the
former committee were referred.
This committee brought in a report
for compromise measures. It favor-
ed seating the women under disputed
title of eligibility, and re-submitting
the question of constitutional amen-
dment once more to the Conferences.
This report was adopted. We have
not space to comment upon this re-
markable proceeding, further than to
say: All agreed that the question in
debate was a constitutional one. A
former General Conference had con-
strued the constitution to exclude
women. The Church, recognizing
the correctness of that interpreta-
tion, had made two unsuccessful
efforts to change the constitution.
And yet our Northern brethren dis-
pute about the constitutionality of
the act for more than a week, and at
last without settling the question
of right seat the women. The

Methodist Church sadly needs a
Supreme Court. It appears that the
women delegates declined to occupy
seats under a disputed title and
withdrew—a sensible beginning at
least.

General Conference Notes.

There are eighteen Bishops in the
M. E. Church, including the two
missionary Bishops, Thoburn of In-
dia and Taylor of Africa. No one
has died since 1887. The names
and ages of the Bishops are: Thom-
as Bowman, 79; Randolph S. Fos-
ter, 76; Stephen M. Merrill, 71;
Edward G. Andrews, 71; Henry W.
Warren, 75; Cyrus D. Foss, 60;
John F. Hurst, 62; William X.
Ninde, 64; John W. Walden, 65;
William Mallalieu, 67; John H.
Vincent, 64; James N. Fitzgerald,
59; Isaac W. Joyce, 60; John P.
Newman, 70; Daniel A. Goodsell,
56; William Taylor, 75; James M.
Thoburn (age not known).

The Conference adopted resolu-
tions favoring the International
Court of Arbitration.

The estimated cost of holding the
General Conference is \$80,000.

The gain in lay membership of the
M. E. Church for the last quadren-
nium has been 386,000, making a
present total membership of 2,766,-
656, including probationers. The
number of students in the colleges of
the Church is 43,322; scholars in
Sunday-school, 2,938,305.

The Sunday-school work of the
Church seems especially to have ad-
vanced, gaining in the past four
years 280,858 scholars. The num-
ber of conversions from the Sunday-
school in this time has been 533,486.

The Bishops say in their address:
"Besides preaching the gospel in
fifteen languages in the United
States, our beloved Church has 150,-
000 communicants and as many ad-
herents outside the country; 40,000
students in training schools, and
150,000 in Sunday-schools. During
the quadrennium we have been able
to send out but fifteen American
missionaries, but the native ordained
missionaries have increased 50 per
cent, the unordained 40 per cent,
and the self-supporting 60 per cent."

The gain in Church property dur-
ing the quadrennium has been \$11,600,-
000, making a present total of
\$124,000,000. The increase in con-
tributions for the ministry has been
\$500,000, and the ministerial la-
borers in the field have increased
1,400.

For Missions the collections from
the people were in 1891, \$1,078,541.
The gain on that was in 1892, \$41,-
355; in 1893, \$20,916; in 1894, \$9,-
645; in 1895, a loss of \$5,551. The
Woman's Missionary collections
have been better sustained during
the quadrennium than the collec-
tions of the parent Board.

Contributions.

ON THE GO.

Workman.

Thursday, April 23, we took our grip and made a run for the Little Rock and Memphis train, 1 p. m.

We were just seated in the car when our good brother, Ben Cox, of Lonoke, was spied in a corner deeply buried in a book of "Words Incorrectly Pronounced." Bro. Cox is never idle and will some day reap the results of the seed he is sowing by filling one of the best pulpits in the Baptist Church. He is a subscriber to the Methodist, and as Bishop Haygood remarked, "Is down rolling logs with the Methodist people." Here we are at

LONOKE.

the home of Bro. Cox and the seat of the last conference, over which our lamented Bishop Haygood presided.

Lonoke is the prairie city and knows how to take care of Methodist folks. We went over to the hotel but that man Manville had us at his house for supper. He is the only original. Sister Manville presented her quiet square and before we knew it space for two names was spoken for. We want our wife's and baby's names associated with other good names so we put them on the quilt. Well, Brother and Sister Manville know how to put people to work. They have everybody doing something.

The Epworth League is doing some good work in Lonoke. They have assumed \$500 on the Church debt and are paying it. The day is coming when our pastors will be relieved of a great deal of detailed financial work by our Leagues taking it themselves. The League is a power for Christ and the Church when wisely directed by a pastor with a heart full of love for his people.

Bro. Manville has a lot of trees planted in his Church yard and has them named for prominent Methodists. When one of these trees dies the party for whom it is named, if living, does not want to see his tree die and plants another. The premium Bible was just the thing that one of our subscribers wished. While at the hotel waiting for a midnight train the candidates for Congress came in. One of them was very profane and after his opponent had retired he and his friends laid some deep traps for the "other fellow." We believe that the day is coming when profane and wicked men will not be tolerated in our offices of public trust.

1 a. m. We are on the westbound L. R. & M. passenger. 3:30 finds us at

BRINKLEY.

where we lay figuring out our route for the next day. Trains do not always run as the time tables show them, and we had to undo our previous plans. 4:30 a. m. finds us aboard the Cotton Belt passenger and 7 a. m. finds us at

WYNNE.

where, after a good breakfast, we put in some good ticks for the Methodist. Wynne is a city of boarding houses, filled with young men. What a boon to these boys would a comfortable rest room with bath and reading room attached be! Some of our railway systems are providing these comforts for their men.

We next headed for

AUGUSTA

where the Searcy District League Conference was in session. There were not

many delegates present but eight of the Leagues in the district were represented. We had a good time. The Augusta people know how to take care of a District Conference. Sister Andrews promised to furnish the Methodist with a complete report of the Conference. Augusta will be present in large numbers at the State Conference in June.

Let the watchword be with every League

"ON TO LITTLE ROCK JUNE 23-25." From Augusta we made a bee-line for Walnut Ridge, where our better-half and "the boy" were awaiting us. After a half-day's work with that big man Bronson, we took the northbound for

KNOBLE.

where we had an hour to work for the paper. We met about all of our subscribers and some who were not taking the paper. (They all want it).

In the evening, having learned that the young people were to meet, we went to the Church. They have a live society and will send some delegates to Little Rock to the League Conference.

Well, it rained and rained, the hotel fairly quaked when the gale struck it. One thing that we must speak of which the good people of Northeast Arkansas are afflicted with and that is the so-called Temperance Saloon. The proprietor has his United States license and claims to sell only non-alcoholic drinks but some of his customers get fearfully drunk. What a need there is for our Leagues to set themselves in no uncertain attitude against this liquor business! We ought not only to do this negative work, but do a positive work in providing a cheerful home-like resort for our leisure men in their leisure hours. Mark what we say: The Twentieth Century Epworth League will not be considered as doing an up-to-date work without throwing these helpful influences around young men and women, too.

We were trying to sleep in spite of the storm when a rap on the door and the words "3 o'clock, time to catch Memphis train," and we found ourself up and the apparel adjusting itself. In just forty-five minutes we were in

PARAGOULD.

where we turned in and got about three hours good sleep. Bro. Bennett was found in his study at 8 o'clock and in a few minutes we were out on the street making headway on the Methodist.

Bro. Bennett being an old horse in the harness we did not expect anything but definite and good results. The day's work showed an addition of thirty new subscribers to the list, making a total of 110 going to Paragould. Bro. Bennett is doing good work and when Conference meets we may expect a good time.

7:20 found us bound for

JONESBORO.

and after a good night's sleep we were ready for work. Bro. Ricks was found in his study and through his kindness we were furnished with a faithful escort in the person of Brother Eidson who rendered us valuable service. Bro. Ricks accompanied us in the afternoon for a short while and we added fifteen new subscribers to the Methodist list at Jonesboro. Ricks is a fine fellow. His surroundings are pleasant and helpful to him and he is making good use of them. One of the best Leagues, so we understand, is in the Church at Jonesboro. One thing they are doing which we hinted at above will be a part of the work of the Twentieth Century League. They have a nicely furnished reading room with library, easy chairs, organ, correspondence tables, pictures and all such

nice things that only league girls can think of a fellow desiring. Jonesboro has a fine class of young men and the league is encouraging them.

How long will we sit idle and make no effort in this direction of practical Christianity?

After our day's work at this point we took the 6 o'clock hack for Nettleton, only three miles from Jonesboro. The ride was delightful through the green woods and beside the rolling hills alive with men at work. We found Bro. Foster in the midst of a revival, in which he was deeply interested for the salvation of the people.

Through the courtesy of Dr. Wester next morning we were able to add several new subscribers to the Methodist's list.

WALNUT RIDGE.

Was our next stop, where we were the guests of J. H. Sloan, the newly elected mayor of this live burg. On Sunday we heard Bro. Cochran preach a strong missionary sermon.

He is preaching missions all over his district. Why can't our leagues do something at our coming Conference in June along the line of missions? The Texas Leagues raised over \$3,000 for this purpose last year. All of our lines of work will progress in the right direction in proportion as we are interested in missions. The leagues of Texas raised just a little less than all the Methodists in Arkansas for missions last year. Let the leagues of Arkansas make this fact improbable hereafter.

BLACK ROCK.

The mill and manufacturing town of this section, was visited next. In a few minutes after arriving we found Bro. Edwards, who soon had his ponies hitched to the buggy and we were out for the Methodist. Bro. Edwards was almost sick abed with a stiff neck and shoulder. A few new subscribers were added to the list. We hope Bro. Edwards is well ere this. We enjoyed the sudden change from the level fields to the hills and Rocks of Black Rock.



When a young couple runs away to get married half the world says: "How Romantic!" the other half says: "How silly!" But you can't tell either way until the "honey-moon" is over. When this young couple get settled down to the regular hum-drum of life, they'll manage all right and find solid happiness in any case, if they have good hearts and sound health. All depends on that.

It's wonderful how much health has to do with married happiness. Sickness affects the temper. You can't be happy nor make others happy if you're ailing. When you find yourself irritable, easily worried, beginning to "run-down" it's because your blood is getting poor. You need richer blood and more of it. Your blood-making organs need to be vitalized by Dr. Pierce's Golden Medical Discovery. It imparts new power to produce an abundance of the healthy, red corpuscles, and gives you a fresh supply of pure, rich blood. It's a blood-creator; it is for everyone whose blood is impure or in a poor, "run-down" condition. It prevents the germs of disease from getting a hold on your system. Even after disease is settled on you, it is driven out by the blood-creating properties of the "Discovery." It is a perfect cure for general and nervous debility, catarrh, malaria, eczema, erysipelas, scrofula and every form of blood-disease. It isn't called a consumption-cure but even consumption, — which has its roots in the blood—is driven out by the "Golden Medical Discovery" if taken in time.

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THE DOCTORS.

I do not mean the D. D.'s, but the M. D.'s. Perhaps no other class of professional men is increasing as rapidly as this class. How many hundred graduate every year from the different schools I have no means of knowing. They are being distributed through every hamlet, village and community. In church and politics they are a strong force. In some places they are stronger than the preachers. They bind men (and women) to themselves with bands of steel. Thousands of good people will part with their preacher before they would consent to part with their doctor. In some places offense to the doctor means offense to an entire community. They do not send out solicitors for practice—the solicitors go voluntarily. What man or woman ever fails to mention the family physician to strangers? Often is this done before even the church or preacher is named. It could be that the pastor's success depended on the physician he employed. In a given town rival physicians, one of the Alopatic school, the other of the Homeopathic school, divided a church—not a Methodist Church—into two parts and made unceasing war upon each other. They are divided—the physicians are—among themselves. As is the spirit of the ruling physician in a given community so is the spirit of the people. Has any other class of men as strong a hold on the people as these men? I doubt it. Many of them are worthy of all honor. Most of them are men of noble character. They would not stoop to acts of meanness. They are blessings to the people. They would scorn to prostitute themselves or their noble profession for any cause. Next to the ministry they ought to men who "fear God and work for righteousness." But it must not be forgotten that there are men in this profession, as there are in all others, who can do, and sometimes do do, incalculable mischief. To subserve their own purposes they bring to bear their personal influences on a whole community—they abuse their power. No other class of men are subjected to the same temptations. No secret concerning the body is kept from them. The priests know more of the moral lives of their patrons than any other class of men; the physicians more of the physical than any other class of men; either may abuse the trust. The wonder is not that so few fall, but that so many stand. Self-interest determines many actions. How easy it is for a man who has a given community under his control, be he of what calling he may, to manipulate that community in his personal, selfish interests. This has occurred—will occur. By nature most men are autocratic. Sometimes church interests are made to bend and consequently to suffer because of a division over professional men. Instance the church mentioned above. This church, composed at one time of more than five hundred members, now dwindled down to a little more than half of that number—fighting, warring, devouring one another; charging and counter-charging with every manner of evil; all because of the presence of rival physicians, one an Alopatic, the other a Homeopath. Do these men know their power for good or evil?

They have, without exception—save when he didn't agree with their practice—been good to. Veritas.

See our premium watch offer. It is a good one.

TENT WORK AT HOT SPRINGS.

Mr. Editor: In addition to the regular services some special sermons have been held lately in Central and Malvern Hill Churches. But now we have arranged for a regular campaign on a new plan for this place. The Methodist Pastor's Association have bought a tent and pitched it on Malvern avenue, in front of the St. Julian Hotel, and hostilities began there last night. Rev. L. B. Hawley preached. He is President of the Association and has charge of the meeting. The pastors in the city will do the preaching, and will do their best and will do it well, and sinners will be converted. Selah.

We had a good crowd last night and after the sermon several persons talked and some arose asking the prayers of the Church.

The Church interest for some weeks has been going on at the old rate of 7 and 6, but we expect from now on this order will be reversed.

Bro. Moore took his collection the other Sunday and raised \$330. Bros. Hawley and Taylor are abundant in labors, and their work is effective.

We have at Malvern Hill a Woman's Parsonage Home Mission Society. It is young and flourishing. Mrs. Thomas Doherty and Mrs. E. R. Rogers are raising money by special appeals to build a parsonage to Malvern Hill.

Bro. Sage has recently been among us. His health is not good, but it is safe to say that no better preaching was ever heard in our Church than he gave us the fourth Sunday in April. I have a synopsis of the sermon at 11 a. m. that ought to be in print. We believe he will do to trust everywhere and all the time. He is a natural born Presiding Elder, mark that.

Will write you later how we come out with the tent movement.

T. O. Rorie.

Hot Springs, May 5, 1896.

P. S.—Some little tokens of remembrance of the hard-worked pastor have come up from Bro. North's store three Saturdays in succession. I don't know who sends them. Some precious soul who don't want the right hand to know what the left is doing. I say God bless all their sort, all around the world.

T. O. Rorie.

WHAT WE INHERIT

We are not to blame for. We cannot be held responsible for the dispositions and tendencies which we derive from our ancestors, nor are we responsible for the germs of disease which may manifest themselves in our blood as a heritage from former generations. But we are responsible if we allow these germs to develop into serious diseases which will impair our usefulness and destroy our happiness. We are responsible if we transmit to our descendants the disease germs which it is possible for us to eradicate by the use of Hood's Sarsaparilla, the one true blood purifier. This medicine has power to make rich, red blood and establish perfect health in place of disease.

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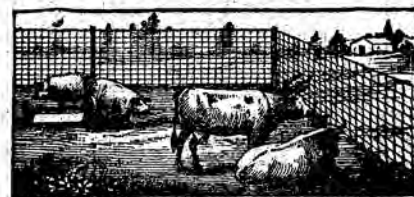
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By W. P. Whaley.

No. I.

From the older people of Goose Creek Circuit I have gathered in fragments the leading facts of the following legend:

A brother Innocent was once appointed to this circuit. Sisters Tattle, Busybody, Dolittle, Littlepay and others, being prominent in the Church, arranged to welcome the new preacher with a surprising pound party. While they were busying themselves soliciting for the pounding the new preacher moved his family into the parsonage—a house of two rooms, a main room and a shed. The first three days were spent in setting the house in order. Closets, drawers and shelves had to be scalded out; the floors had to be scrubbed and the furniture had to be nailed together. Of course, during these days, they had no callers as everybody disliked to embarrass the new preacher by intruding themselves before he was sufficiently "straightened up" to receive company.

The third day drew to a close. The scanty supper was past. The nine young Innocents had been tucked away somewhere—only the mother and the angels knew. The minister and his wife sat silently watching the changing phantoms in the dying embers. Suddenly a sound as of many waters turned their startled and anxious gaze upon each other. What could it portend? Was it the "pestilence that walketh in darkness? Should they have to wake the children and dress them for the Judgment?

The old gate groaned upon its hinges. The door latch rattled. In beamed the radiant faces of the elect women! Close upon them pursued an unknown length of bearded men, thick and thin women, awkward lads and buxom lasses. The house was filled, the yard was overrun, yet they came. Several carried little bundles which they deposited upon the table in the side room. The good man was overwhelmed at sight of the multitude, while his wife was engaged at the pile of at least twenty bundles on the table. They had heard of poundings, so, after collecting their routed wits, they concluded that must be the intention of this threatening demonstration, and mentally braced themselves to endure it.

When all was in order, Mrs. Tattle beckoned for silence and delivered this smooth speech: "Dear Brother Innocent: Our presence speaks for our interest in you; and these material offerings betoken that we will provide for the physical maintenance of your family; and we were solicitous for a change, and the Conference has granted our request, and we welcome you, and we hope you may lift this entire circuit to the very pinnacle of success this year."

This was an energetic speech, especially in the manner of its delivery, and moved the deeply affected pastor to respond with thrilling heart, tremulous voice and faltering words.

After the crowd had dispersed the good man and his wife approached the table. Everything was done up in one pound packages scrupulously weighed. A few contained such things as meal, salt, pepper, meat, onions, dried fruit, potatoes, etc. About half proved to be soap labelled after this fashion: "Keep thyself pure," "Wash thee and make thee clean," "Cleanliness is next to godli-

ness," "Go wash in the pool of Siloam," "Dip thyself seven times in Jordan."

As this was reported at great length in the Methodist, the following week, and all the brethren of the conference ordered sample copies of that issue with which to solicit subscribers (?) this was a year of many poundings. So has been every year since.

(Continued.)

DR. M'LAUGHLAN.

Rev. T. D. Scott writes of the late Dr. McLaughlan:

Bro. Mc had many friends here who received the note of his death with great sadness. His church and parsonage were both closed and draped last Sunday. It made the heart sad. We were so accustomed to seeing his familiar form on our streets and hearing his cheerful greeting, we can hardly realize that he is gone. It may be better as it is. He died at his post. He talked with me this spring as he had been ailing frequently and I could see he was apprehensive; he was afraid he would have to be superannuated, and he dreaded it. In a letter written me a day or two before he went away he said: "I feel I must work for the Master. Get some one to take temporary charge of my work till I can return and resume my charge." He thought he was going to get well, but he said in the letter: "I felt ever since I became sick that should I be called a rich inheritance awaits me." His last sermon here was as true to the principles or righteousness as was his life. His last days' work here was felt and will never be forgotten. T. D. Scott.

REV. JOHN M'LAUGHLAN, D. D.

For twenty-three years John M. McLaughlan, D. D., answered to his name when the roll of the Little Rock Conference was called. But he is dead and will be with us no more. I but voice the feelings of my brethren when I exclaim in the language of Elisha, "My Father, my Father, the chariots of Israel and the horseman thereof." for indeed a great man has fallen in our Zion today. When it was known that he was dead a wave of sorrow swept over South Arkansas, for he was tenderly loved by thousands of people. Dr. McLaughlan was born in Perth, Scotland December 13, 1825; came with his parents to America when about 7 years old, and settled in New York at Calidonia, where he remained until he was 21 years old. From there he went to Kentucky and settled near Louisville. For a while he taught school, afterwards studied medicine and graduated at the Louisville Medical College; practiced medicine for a few years. While there, he married Miss Christiana Cooper, with whom he lived in happy wedlock for forty-five years.

In March, 1870, he moved to DeWitt, Arkansas; there he practiced law for a time, but feeling the divine call to the work of the Christian ministry, he was licensed to preach February, 1873, and received his first appointment at Camden the same year at the hands of Bishop Pierce. From that time on he was appointed to circuits, districts, stations and ever administered the trust committed to his hands with painstaking fidelity. He was ever in demand in the Conference.

As a Christian gentleman, he was the peer of any man. He had convictions of his own and the courage of his convictions. Robert Bruce or William Wal-

lace of his own native Scotland, was not braver. He never lowered his crest, nor stuck his flag in the presence of opposition. He could stand alone and would not go with the crowd unless he felt the majority was right. He was seemingly stern at times, but no man had a more loving and tender heart.

To know him was to love him.

The Arkadelphia Methodist College is a monument to his faith and courage. He felt the Church needed such a school and he labored, prayed and gave until it was built and equipped. He was the President of the Board of Trustees as long as he lived, and scores of young men and women, trained at that seat of learning, will rise up in the years to come and call him blessed.

As a husband and father he was thoughtful, tender and loving. ever watchful to make those dependent upon him comfortable and happy. For the last year he felt that he was nearing the end, and his great desire was that he might die at the post of duty. The Master granted his request. He preached twice, attended the League on April 19 at Monticello, was taken sick that evening and died at Arkadelphia May 1, 1896. During his sickness he remarked how good God is and his soul rejoiced in God, his Savior.

He declared his willingness to go home and rest. His way was clear.

To his loving wife and children and hundreds of friends throughout the country Heaven will be sweeter since he is there. His was pre-eminently a successful life. The Church here and the master yonder will say "Well done good and faithful servant." His sorrowing yoke fellow, C. C. Godden.

TO PRESIDING ELDERS AND
FRIENDS OF THE LEAGUE.

Dear Brother: This is not simply a circular letter, nor a patent medicine advertisement, nor a "To whom it may concern," but a direct message to you individually, so please read it. We want you to help make the annual Ep-

worth League Conference (which will be held at Little Rock June 23-25, '96) a complete success. It is certain to be a grand occasion, but not a complete one, unless we can reach every point in the state and get an interest aroused. We are making a big effort to accomplish this, and request you to talk the Conference to every congregation in your charge, and address a letter to every one of your preachers, to push the matter, without missing a place. If the Presiding Elders will do this it will produce the effect, and the victory will be won.

It is very important for the good of Methodism in Arkansas, and for the good of the individuals of the Church—that a thorough understanding of the great Epworth League movement be had, and one of the great blessings of the Conference will be the educative features, which come second to the spiritual blessings. When the Executive Committee met to decide the time and place for the Conference, the prevailing idea was to have a grand rally, and to get the whole state united in the work. Technicalities about delegates are not to be enforced, but all who wish to enjoy a spiritual feast, and enrich their knowledge, and stir their zeal, will be welcome.

After the Conference is over we trust there will not be a preacher or a working layman in Arkansas who will say "The League may be a good thing, and I would like to have one, but I don't know how."

We are sure to get cheap railroad rates and our Little Rock brothers and sisters propose free entertainment, which is cheaper than staying at home. They are expecting at least one thousand visitors and hope for 5,000.

My faith says that the first sunrise prayer meeting will doubly pay for all the time given, and expense incurred.

Bishop Key, Bishop Ninde (M. E. Church), Rev. S. A. Steel, Judge Estis, J. R. Pepper and other celebrated Christian workers will be there. Don't miss it. Yours all for Christ,

G. N. Hart,
For Little Rock Conference.

STRAW HATS

LADIES' GENT'S

A BIG SALE OF



—AT—

QUINN'S

STRAW HATS

Literary Table.

MY SHIPS AT SEA.

I have ship that went to sea
More than forty years ago;
They have ne'er come back to me;
They go sailing to and fro;
They come to me in my sleep,
Sailing through the stormy deep,
With tattered sails and battered hulls,
While around them scream the gulls,
Flying low, flying low!

Every sailor in the port
Knows that I have ships at sea,
Made of winds and waves the sport,
And the sailors pity me;
They come to me in their walk,
To console me with their talk,
Saying: "You will live to see
Your proud ships come back from sea,
One and all, one and all!"

Though I live a thousand years,
They will ne'er come back to me;
But in spite of hopes and fears
They'll go sailing o'er the sea;
And my love who sailed away
She will ne'er come back to me;
But forever and a day
She'll go sailing o'er the sea,
Evermore, evermore!

—Selected.

A SEA DREAM.

By S. Giffard Nelson.

I thought today, by the still, gray sea,
Of ships of mine that long since set sail;
Of some that never returned to me,
And some that weathered the winter gale;

My strong and beautiful bark of youth,
That swept at dawn o'er the harbor bar,
Her sails unfurled for the port of Truth,
Her ensign kissed by the morning star.

The black, belligerent ship, Desire,
That, from the throats of her battle-guns,
Sent seaward, volleys of crimson fire,
And set her course for the burning sun;

Of Hope, my confident, maid craft,
That, nymph-like, glistened from stern
to bow,
Whose fairy crew at the tempest laughed,
And fixed, for Fortune's Isles, her prow.

But homeward, oft, with her flags a-droop,
From portless shore and from beachless
bourn,
Hath Hope, my gallant and graceful sloop,
Come back to me with her canvas torn;

And, driven hard on the shoals of Grief,
My ship, Desire, and her crew went down,
And found a grave by the sunken reef,
Where, son or late, the o'er sanguine
drown;

And Youth, they say, is still sailing on,
And, spoken, ever sends cheer to me;
Bidding me board her, again, at dawn,
In tranquil firths of the changeless sea.

Rich argosies, thus, I now recall,
Whose foaming wakes fleck memories
gray,
And I know their destinies wait for all—
The sunken reef or the peaceful bay.
—The Watchman.

KNOWS TOO MUCH.

Matthew Arnold, in one of his essays, hits certain pulpiteers and confident rule-of-thumb, systematic mechanics in theology right between the eyes. He says they talk of God as if He were a man that lives around the corner, and they had a tailor's measure of Him and knew Him very familiarly. They had found out God to perfection, even without much searching. It taxes patience, in fact, it exhausts the patience of Albert Taylor Bledsoe when he heard one of this tribe tell what "God had to do so and so," for he knew all about it. He had got to the summit of conceit, where he could scan the universe and "size up" the Almighty. The palm of Jehova's hand hid the face and saved the eyes of Moses from scorching to cinders in their sockets at the sight of Jah; only the floss of fire falling from His robe, the "hinderparts" of His glory, could mortal gaze upon and live. Agnosticism is the reaction from modern omniscience.

The might and money of millions of men shrink from the task of making a ditch through a thin space of ground, so narrow that the mad ocean of the East can spit its spray across the isthmus into the sunset sea laving the Western edge. Such is puny man.

Bear down the key of a telegraphic instrument and the current darts at the speed of two hundred thousand miles a second—mark you, a second! If the earth had wire on poles clear around it eight times, our domesticated lighting would rush around and around

this planet eight times in a second. Let us give it a longer journey. Suppose we string a copper strand to the Moon. It is so near that a second or so would be time enough to get a message to our desert and desolate neighbor. Put a line to the Sun. Press the key and loosen the winged Mercury. He leaps from the earth. In a second he passes the Moon, but, in spite of his viewless velocity, it takes nearly five hundred seconds for him to dash into the Sun, every second counting eight times the distance from New York, belting the globe, back to New York!

Give Mercury a still longer tour. The nearest star, a twinkling point (it is in fact, a sun—rather twin suns revolving around each other), is Alpha, the brightest gem in the constellation of the Centaur. Go, pinion-footed messenger—He bounds away, every beat of the clock marks a two-hundred thousand-mile stone. How long must he travel before he touches the blazing rims of the gemini? We tire waiting for the jaded lightning to warm its chilled wings before the flame of the furnaces in the Centaur. It is not now an early hour, nor day, nor month, but four years must elapse ere a bolt of Jove flung from the "high Olympus" would splash into the surging sea of fire in Alpha. Four years, at the rate of two hundred thousand miles a second!

But Alpha is the nearest star. There is many a planet before the eye tonight that would not have heard of Waterloo even if Wellington had started an electric courier to bear the tidings of victory (when the "Old Guard" wavered), still spurring onward and upward after eighty years.

There are great suns yet beyond. So remote that the discovery of America, though blown by bugle, advancing through space two hundred thousand miles a second, has not been heard of. And, yet stars still afar, in the deeper distances, where the birth in Bethlehem could not have been announced for years to come, even if the song of angels had risen upward at the speed of the electric current. He who can make Arcturus, Orion and Pleiades, surely "doeth great things past finding out, yea wonders without number."

In a meeting of Adam Clarke and Voltaire, the French Atheist took note of the reverence of the English divine, pausing and with solemnity uttering the name of Jehova whenever the discussion called for the mention of the name of God by him. Voltaire, in parting, said if there be a God, He ought to be held in proper awe and consideration—Richmond Christian Advocate.

THE CHRISTIAN DOCTRINE OF WEALTH.

Jesus was not an economist and had little interest in abstract questions. His position at bottom was practical. The search for wealth is a moral matter. Its use is also a moral matter. If one cannot be faithful in the unrighteousness mammon, he is unfit to be entrusted with the true riches. Wealth is a public trust. The application of this principle to the various problems of any age must be left to the age itself. Jesus neither forbids "Trusts" nor advises them; he is neither a champion nor an opponent of laissez faire; he neither forbids trades unions, strikes or lockouts or advises them; he was neither socialist nor individualist. Jesus was a friend neither of the workingman nor the rich man as such. He calls the poor man to sacrifice as well as the rich man. He was the Son of Man, not the son of a class of

men. But his denunciation is unsparing of those men who make wealth at the expense of souls; who find in capital no incentive to further fraternity; who endeavor so to use wealth as to make themselves independent of social obligations and to grow fat with that which should be shared with society; for those men who are gaining the world, but are letting their neighbor fall among thieves, and Lazarus rot among the dogs. (Prof. Shailer Mathews, in the American Journal of Sociology for May. University of Chicago Press.)

HOW TO MEASURE A ROAD.

We find in a German work on surveying, by Jakob Koebel, published about 1550, the following: "To find the length of a road in the right and lawful way, and according to scientific usage, you shall do as follows: Stand at the door of a church on Sunday and bid sixteen men to stop, tall ones and small ones, as they pass out when the service is finished; then make them put their left feet one behind the other, and the length thus obtained shall be a right and lawful road to measure and survey the land with, and the sixteenth part of it shall be a right and lawful foot."—Wm. Halllock, in Electric Power for May.

Book Notices.

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

THE YOUNG MAN AND THE CHURCH. By Edward E. Bock. Philadelphia. Henry Altimus.

This is a book written by a young man setting forth the reasons why so few young men attend Church. It is a book which preachers would do well to read. It would cure some of them of their folly of trying to catch young men with special bates, as if a young man were somehow separated from the great needs and yearnings common to all humanity. Mr. Bock rightly says the young man does not want to be told what he must not do, but what he must do. He wants a positive, aggressive religion, with high ideals but practical in all the affairs of life.

"AMONG THE ORIENTALS."

The above is the title of a book just issued from our publishing house at Nashville and written by Rev. W. W. Wadsworth.

Every year brings out new books of travel and observation in Eastern countries, and the public never tire of reading them. For while the enchantment which shrouded the lands of the Orient is fast giving way, the changes which are now taking place in those lands, emerging into the light of Christian civilization continue to invest them with interest. Almost every year brings changes which make one read with zest the latest book of travels in China, India or Japan.

This new book from Mr. Wadsworth will be read with deep interest. The writer has an eye for all that is novel, romantic, inspiring or pathetic and describes what he saw with a ready pen. Cloth, 492 pages, illustrated, \$1.50.

LITERARY ITEM.

Few literary men are as well equipped for the work they have undertaken as is Professor Richard G. Moulton, of the University of Chicago, whose "Literary

Awarded
Highest Honors—World's Fair,

DR.

PRICE'S
CREAM
BAKING
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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

Study of the Bible" is just now receiving much mention in theological and literary circles. He took his degree of A. B. from London University in 1874. From 1874 to 1890 he was University Extension lecturer to the University of Cambridge, to the University of Pennsylvania in 1891, receiving from the latter institution the degree of Doctor of Philosophy. In 1891 and 1892 he was lecturer to the London Society for University Extension, and since 1892 has been connected with the Extension Department of the University of Chicago. He is the author of "Shakespeare as a Dramatic Artist," "The Ancient Classical Drama," and "Four Years of Novel Reading."

In theological lines Professor Moulton is from a distinctively theological family. His father and grandfather were Wesleyan ministers, and his great-grandfather a lay preacher. Uncles, brothers, cousins and other relatives are preachers in the same church. One brother is a leading mission worker in the Islands of Tonga, and is a great translator of the Bible and other literature into the Tongan tongue. Another brother, Dr. W. F. Moulton, head of the Leys School at Cambridge, England, is author of a history of the English Bible, and was one of the New Testament revisers, as well as translator of the well known Winer's New Testament Grammar. With such training and ability it is not surprising that Professor Moulton has produced a volume of entrancing interest, which is attracting much attention on both sides of the Atlantic.

NERVOUSNESS

IN ARMS AND LEGS CURED—READ AND BE CONVINCED.

AFTER USING THE ELECTROPOISE HEALTH IS IMPROVED—SLEEP AS WELL NOW AS A YOUNG PERSON.

I bought the Electropoise for my mother, who is 80 years old. She had suffered for years with nervousness (or jerks, as she calls it) in her arms and legs. It was so bad it would almost throw her out of bed, and she would be almost wild, and hardly knew what it was to sleep at night or in the daytime either.

It is seldom she has it now, and if she does, we run for the Electropoise. She sleeps as well now as a young person. She has been afflicted with rheumatism for years; she had suffered more with it in her hip than anywhere else.

Her health is better and she can get around better than she has for years.

If this will be of any advantage to you, you can use it as you see fit. Respectfully,

Mrs. M. Slinger,
712 Quapaw avenue, Hot Springs, Ark.
A book of complete information mailed free to any address. Write for reduced rental rates on the pocket Electropoise.

GODBEY & THORNBURGH,
Little Rock, Ark.



OUR SUNDAY-SCHOOL BOARD.

The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

THE PARABLE OF THE POUNDS.

Luke 19:11-27.

GOLDEN TEXT.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." (Lukje xvi 10.)

TOPICAL OUTLINE.—I. "Occupy Till I Come." (Verses 11-14.) II. "Behold, I Come Quickly." (Verses 15-27.)

TIME.—Thursday evening, March 30, A. D. 30.

PLACE.—In Jericho.

HOME READINGS.

- S. Service Rewarded. Luke xix. 11-27.
- M. Service Rewarded. Matt. xxv. 14-30
- T. Service Enjoined. Rev. ii. 1-10.
- W. Service reviewed. 2 Tim. iv. 1-18.
- T. Service Ended. Deut. xxxiv.
- F. Service Ended. Matt. xiv. 1-12.
- S. Service Tested. 1 Cor. iii.

Reference word "Occupy."

Lesson Hymn, No. 501.

Christ is now about leaving Jericho for Jerusalem. It was His last journey. He would there fall into the hands of His enemies, who would put Him to death.

Upon every going to Jerusalem the disciples expected Him to set up His kingdom. In that kingdom they expected the Jewish nation to fall into line when they should see His glory.

The parable of the pounds was spoken to put them on their guard against both these notions, and to give them some hint of their real position. With some

variation of detail it has the same meaning as the parable of the talents in Matt. 25th, except that in the latter no reference is made to His rejection of the citizens of His country i. e. by the Jews.

In this parable Christ is the nobleman; the going into a far country is His going into the heavens, where he will be enthroned till the times of the restitution of all things. Matthew Henry suggests that the return spoke has indirect reference to the coming at the Pentecost and to the fall of Jerusalem. This may be true. The main reference is, of course, to His coming at the end of the world.

The followers of Christ were not yet nearing thrones. Far otherwise. The reigning time of Christians is not in this world. They are here as servants, intrusted with their Master's business. "He called His ten servants, and delivered them ten pounds, and said unto them, occupy till I come."

The pounds in this parable represents whatever we have that may be used in the Master's service. We shall give an account for the use we have made of our minds, our physical strength, our money, our social position, everything we have.

In this reckoning two of the servants have been equally faithful, but not equally successful. Vowing, we should say, to a difference of capacity, or to a difference in their opportunity. At any rate, they seem to be of different capacity in the end, as is indicated by the award.

None of us is responsible for our success; we are responsible only for fidelity. And we shall each get in the end all we can "reign" over. Each will not

get the same, however. There is just as much in heaven for one man as there is for another, but there is not as much in one man as there is in another, and this is the fact that will make the difference in the degrees in glory.

One servant at the reckoning had gained nothing. He represents the professed follower of Christ who preferred his own interest or his own ease to the interest of Christ's kingdom. Such men do not blame themselves for their failure in the Christian life; they are they who will tell you that Christ and the Church expect unreasonable things of them. Some men are in the world to make a living and to look after their children. It is not their matter whether the Church gets on or not. Christ gave them life; they propose to give it back to Him at the last, no more. But interest must be paid on the pound. Nothing less will be accepted. No plea of a hard master will avail. The Master says to this man, if you were too lazy or too indifferent to work, to trade, why did you not at least put the money in the bank, and let it draw interest? The simple truth was that he did not care for Christ's kingdom. It was just to take from him the pound and give it to him who has approved himself more worthy of trust. The industrious and the faithful are entitled to the rewards, in this life and of the next.

L. A. STATE SUNDAY-SCHOOL CONVENTION.

Mr. Editor: The tenth annual convention of the Louisiana State Interdenominational Sunday-school Association was held in the great Crescent City, April 28-30. New Orleans is the metropolis of the cotton and sugar states. At the recent state election it was ascertained that there were 80,000 registered voters in the city.

The convention was held in the Y. M. C. A. Hall, which has just been completed at a cost of \$50,000. It is a beautiful edifice, and has one large auditorium, which is supplied with a stage and opera chairs, two elegant parlors, reading rooms, a prayer meeting room, a gymnasium, and bath rooms and a swimming pool.

The young men have a prayer meeting service each day from 12 to 12:30 o'clock. Our Sunday-school honored us with a free ticket, and we took in the convention with much pleasure and profit. One hundred and fifty-five schools were reported, by delegates from the Presbyterian Church, Methodist, North and South, Baptist, Missionary and Seventh Day, Congregational, Episcopal and Disciples. The delegates of all these churches seem to be of one mind and heart.

An election of officers was held the last day, which resulted in the choice of Bro. A. M. Mays as President. His residence is Lake Charles. He supercedes Hon. R. H. Brown, of New Orleans. Two noted workers from a distance were present: Prof. H. M. Hamil, of Jacksonville, Ill., and Miss Mabel Hall, of Chicago. Prof. Hamil perhaps has no superior in America as an influential Sunday-school lecturer. He is a fine linguist and an all-round ripe scholar and a consecrated Christian. He is 39 years of age, entered the ministry (Methodist) ten years ago, but was soon called out as a specialist in Sunday-school work. He glories in the work. Some may wonder how he can be satisfied not to preach. We answer that his lectures are preaching, and in our opinion the grandest preaching that we ever heard.

We quote briefly from the Daily Picayune, New Orleans: "Prof. Hamil, the

international field Sunday-school worker, is a native of Alabama and his father was for fifty years a member of the Alabama Conference. He is the author of the Legion of Honor normal training course for teachers, over 100,000 of which are in use, besides being a regular staff contributor to several leading Sunday-school papers and magazines. He has his whole soul in the work in which he is engaged, and no preacher at home nor missionary abroad is doing more good for his fellow men. He is planted firmly in Louisiana hearts, and what is more, he has inspired every teacher who attended the convention with a fresh interest and zeal in their labors of love."

Prof. Hamil told us in one of his lectures of some superior books as aids in Bible study and Sunday-school work: Trumbull's Yale Lectures, Vincent's Modern Sunday-school, Dunning's Bible Studies and Trumbull's Teaching and Teachers.

Miss Hall appointed a special hour at different times during the convention to talk to the children. She had plenty of listeners, and at her last meeting with the children she taught them in her own way the next Sunday's lesson.

At the close of this profitable and delightful convention of Sunday-school workers delegates were chosen to go to the International Sunday-school Convention to be held in Boston, Mass., next June. Old Boston opens her doors and invites 2,000 delegates. This scribe is one of the elect. God bless you.

H. Armstrong.

ARE YOU ONE

Of those unhappy people who are suffering with weak nerves, starting at every slight sound, unable to endure any unusual disturbance, finding it impossible to sleep? Avoid opiate and nerve compounds. Feed the nerves upon blood made pure and nourishing by the great blood purifier and true nerve tonic, Hood's Sarsaparilla.

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

HUGHES' TONIC "OLD RELIABLE"
Cures Chills SURE.

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In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

No. 0 Single Buggy Harness Breast C. 1 inch trace, 2 1-2 inch saddle, \$ 6 50
No. 00 Single Buggy Harness, Hames, 1 inch trace, 2 1-2 inch saddle, 9 50
No. 00 Single Buggy Harness, Hames, 1 1-8 inch trace, 3 inch saddle, 10 25
No. 00 Single Buggy Harness, Hames, 1 1-4 inch trace, 3 1-2 inch saddle, 12 50
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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- 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 17, 1896.

CHRIST AS A HOST.

Scriptures: John vi. 5-12; xiii. 4-12; Luke xxii. 8-15; xvi. 12-14.

There were occasions in which Jesus recognized that the duty devolved upon him to act the part of a host.

In the desert place, beyond the Sea of Galilee, where thousands had gathered to hear His teaching, Jesus felt that He should make some provision to assuage the stress of hunger which He had in some sort occasioned. He supplied the people with food.

Yet in providing the repast Jesus honored the prudence of a lad who had "five loaves and two small fishes." This lad had made provision for himself. It was, perhaps, no more than the rest with forethought could have done. The little provision of the boy was made by its miraculous increase to feed the multitude.

Considerable space is given in our lesson to the last supper. There especially Jesus assumed all the duties of one who entertains invited guests.

The Jews were wont to eat the passover by families privately. After the passover was the public feast of unleavened bread.

Jesus, in strict conformity to Jewish custom, desires to eat the passover with His disciples in recognition that they were as His own family. "Whosoever shall do the will of My Father which is in Heaven the same is My brother and sister and mother." So Jesus secured a private room and had the sacred feast prepared and as He sat down with His disciples He said: "With desire have I desired to eat this passover with you before I suffer."

If it is to be noted that he washed His disciples feet on this occasion. As a host who would neglect none of the rites of hospitality and who had no servant, He performed this duty Himself. He also blessed and served the repast.

In Luke xix. 12-14 we have Jesus giving instruction to His host, from which we learn our Savior's view of true hospitality and its use. He who is blessed with abundance should be a steward to dispense to the poor.

The lessons through which we are passing show us that the social relations are to be honored and thus true religion does not ignore them but sanctify them.

As the strength of a building depends upon the solidity of its foundation, so health depends upon the condition of the blood. To expel impurities and cause the vital fluid to become vigorous and life-giving, Ayer's Sarsaparilla is the most powerful and effective medicine in use.

EPWORTH LEAGUE CONFERENCE AT AUGUSTA.

The editor regrets that he could not attend the League Conference at Augusta, where recently he found so many pleasant friends.

From the report of the Secretary, Miss Ella Belle Anderson, we take these notes: "The reception was given at the beautiful home of Mr. and Mrs. Ed Roddy Friday afternoon from 3 to 5 o'clock. The Roddy house is an ideal one of beauty and the League is under many obligations for its use. The smooth grassy lawn, with its dense shade, was fitted with chairs and rustic seats, and it was there that the guests assembled.

Refreshments of ice cream and cake were daintily served in the spacious dining room. The table was lovely with drawn work and cut flowers—and the entire house rendered a thing of beauty and fragrance by floral decorations."

The Secretary says the Methodist Church was filled by interested audiences during the exercises Friday and Saturday.

A district League was organized with Mr. Ed Roddy, Augusta, President; Miss Sadie Yarnelle, Searcy, Secretary.

The League adopted the following: "Whereas, the Arkansas Methodist is giving a page of League news each week, Resolved, That we personally encourage its circulation among the Leagues of this district."

NOTES.

We appreciate Bro. Workman being with us.

The programme on Saturday evening was well rendered and reflects credit on the Augusta League.

Duett by Messrs. Woods and Roieson was splendid and by request of visitors was repeated several times.

Bro. W. C. Davidson's sermon on Sunday morning was good and reflects credit upon the young minister.

Let me urge upon each League of this district the necessity of sending delegates to the next District League at Searcy that your League and town be represented.

Bro. Castleberry may feel proud that in Augusta he has the banner League of this district.

Ella Belle Anderson, Secretary.

The full intensity of living is reached only by the perfectly healthy. Sickness discounts the capacity for enjoyment. If his body is all out of order and run down he will not be able to enjoy anything no matter how full of enjoyment it may be for the other people. If he is just a little bit out of order, if he "is not sick, but don't feel just right," he will only be able to enjoy things in a half-hearted sort of way. The nearer he is to being perfectly well, the nearer will his capacity for enjoyment be perfect. If this condition doesn't exist, something ought to be done. That means nine cases in ten the use of Dr. Pierce's Golden Medical Discovery. It works directly on the digestive organs, and on the blood and through these on every tissue of the body. It makes the appetite good, digestion and nutrition perfect and supplies rich, red blood to all the tissues, building up solid healthful flesh.

Send 21 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N. Y., and receive Dr. Pierce's 1,008 page "Common Sense Medical Adviser," profusely illustrated.

The Only One To Stand the Test.

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



AYER'S

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

AYER'S
THE ONLY WORLD'S FAIR
Sarsaparilla
When in doubt, ask for Ayer's Pills

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.

We will send the watch to anyone who will get us two new cash subscribers. Our Business Manager has been carrying one and finds it as good a time-keeper as his gold watch.

Godbey & Thornburg, Little Rock.

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.

All druggists sell Dr. Miles' Pain Pills.

CHILDREN'S DAY PROGRAMMES.

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.

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

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Office 115 La. Telephone 21

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have such good actions that they are "easy to play," and now we have made such terms that it will be "easy to pay" for one. But first of all, we want you to fully understand that when you buy an Epworth you may be assured that it is equal in finish, action, tone and durability, to the very best instrument in your town. We have no agents, but sell direct to you at factory price, which saves you from \$25 on an organ to \$100 on a piano.

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If you pay \$4 to \$6 for shoes, examine the W. L. Douglas Shoe, and see what a good shoe you can buy for **\$3.**

OVER 100 STYLES AND WIDTHS, CONGRESS, BUTTON, and LACE, made in all kinds of the best selected leather by skilled workmen. We make and sell more \$3 Shoes than any other manufacturer in the world.

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TAKE NO SUBSTITUTE. If your dealer cannot supply you, send to factory, enclosing price and 36 cents to pay carriage. State kind, style of toe (cap or plain), size and width. Our Custom Dept. will fill your order. Send for new illustrated Catalogue to Box N.

W. L. DOUGLAS, Brockton, Mass.



ARKANSAS METHODIST.

J. E. GODFREY, D. D., Editor.

WEDNESDAY, MAY 13, 1896.

The secret of a useful life is more valuable to Christians than the secret of a happy life though the good are doubtless in the true sense the only happy.

Men do not love God by nature, therefore whoever loves God and His law truly has in that experience the witness of the spirit that he is a child of God.

If you would serve God truly shun no burden. If you would serve Him perfectly be not content while any burden is burdensome.

To make progress is the duty of all Christians in all stages. We never graduate in the school of Christ.

High attainments in grace have their proof in high attainments in usefulness.

It is better that others should commend us for our good deeds than that we should commend ourselves for our good motives.

Last Sunday we preached at Gum Springs at 11 a. m., at Pleasant Grove at 3:30 p. m. and at Searcy College at 8 p. m. This was upon Brother Colquitt's work. There were excellent congregations at all the appointments and the services were much enjoyed. Rev. Geo. A. Danally was out at the college at night. It always helps us to preach when we see him in the congregation. He is quite feeble.

Brother Colquette is quite at home as a circuit rider and his people are well pleased with his service. There is a warm and earnest Christianity in the Churches which we visited.

TWO POINTS OF VIEW.

There are two points of view in which foreign missionary work is to be regarded—the direct influence of the Gospel in evangelical conversion of men, and the indirect influence of Christianity in shaping the future of heathen nations.

If we contemplated the work only as represented by the missionary with the open Bible, and the entire result of Christian influences as expressed in the statistics of Churches, schools and individual Christians, it would seem preposterous to think that anything approaching the Christianization of the heathen world could be reached in the next ten centuries. As to that matter we might turn our eyes upon the home field and recognize that in the most Christian nations upon earth not one person in four is an evangelical Christian. Not one in four even claims to be in heart and life a follower of Christ. We reckon that Protestant Christianity has made great progress in the United States within the last hundred years, the enrolled membership of the Churches having advanced from 7 per cent of the population to about 21 per cent. But, for all that, the number of our population who do not claim to be actual Christians has increased about 40,000,000 in the same time.

The per cent reckoning deceives many. Ten per cent upon 1,00 is a small thing set against 2 per cent of one million. We

have not in any Christian nation reached the point where the actual number of Christless people has begun to decrease. We can only say that the rate of increase in the Church is greater than the rate of increase in the population.

The dream that all souls will be turned to the Lord in this or any other land within the next thousand years is folly. No such triumph has Christianity ever won in its past history. It has not brought to Christ really and truly all of any city or country. The fancy that a purer or more earnest ministry may do this has no foundation in view of the fact that the multitudes heard our Lord and His disciples only to reject and despise the truth.

We present these reflections not as facts which are in any sense discouraging to Christians who take right views. No class of men realize and appreciate these facts more fully than the missionaries themselves. But some of our leading men, men who should inspire the Lord's host in the great battle against sin, and evil of every kind, have been appalled in the mere contemplation of the teeming millions of the heathen world who are groping in darkness. Among these a lone man, here and there, preaching the gospel with a hundred converts about him presents scarce a gleam of hope for the masses. It has perhaps never occurred to these men that the same view would cause them to despair of the gospel in their own boasted Christian land. A people who spend yearly \$900,000,000 for whisky and as much more for other destructive and damning indulgences and give not more than \$7,000,000 annually to send the gospel to the heathens lacks a good deal, certainly, of being Christianized.

Yet Christianity is never a failure to any who feels it a reality and a salvation in his own heart. Till we count truth a failure, love and purity and humanity failures, there is no failure in Christianity. The impulse to propagate Christianity is not borrowed from outward conditions but is the constraining love of Christ in the Christian's heart. He no more thinks of abandoning the effort than a good man thinks of abandoning goodness and truth. A true Christian labors for the salvation of souls not as at a task but because he finds in it his meat and drink. The mother loves her child and labors for its good without asking what will come of love or labor.

But Christianity triumphs. It strengthens and advances as the centuries pass. It ever becomes a more potent factor in the world's history. Its adherents increase in advancing ratio as time moves on. The movement does not slacken. It gives sure promise of over-spreading the world and of revolutionizing the world. If the time is distant when the last man will be won to Christ the time is not distant when all the nations of the earth shall be called Christian nations.

If we take now, as our point of view the influence of Christian upon heathen nations we see that the hand of God is passing over the map of the world, and that He whose right it is to reign is drawing the line for wondrous movements and speedy conquests.

Men who have the instinct of the statesman as well as the inspiration of the Christian, and who study God in His providences upon nations as well as his work in individual souls, find cause for an exalted faith as they view the conflict of Christianity with the powers of darkness.

Within the domain of Christendom the

Christian religion has achieved results which have struck with admiration and wonder the heathen world. The light has illumined the whole heavens. And all the nations are turning their eyes toward it.

In our own generation we have seen the doors opened in China, India, Japan, and all Africa. We see all the great heathen nations half persuaded, half coerced, falling into movement under the influences of Christian civilization.

While a few souls have learned the joy of salvation through Christ, whole nations have responded to the quickening and uplifting influences of Christianity.

The present political condition of heathen nations is a prophecy of their future. Queen Victoria rules more Mohammedans today than the Sultan of Turkey. England holds under control the whole Brahminized world except Tibet. Millions of Buddhists are under her sway. Africa, with her 200,000,000 inhabitants, is destined to be partitioned out under the protection of Christian powers, and this within the next fifteen years. The Turkish Empire cannot survive this generation. Christian Europe will divide the dominions of the Sultan in a little while. While such conditions are presented in all the heathen world the improvements of modern times have so bound the nations together that there is nothing foreign. There is hardly a great event transpiring today anywhere that we shall not know tomorrow. The Christian nations hold dominion over the world. The power to direct the whole world's destiny is in their hands. And the power is moving everything for the overthrow of heathen governments and heathen faiths and the reorganization of society and government on a Christian basis.

While, therefore, we may not look for the conversion of every man, nor the majority of men, so as to make them true Christians in heart and life, we do look for the speedy revolution of all the great heathen nations of the earth making them nominally Christian.

The Christian religion will at no distant day be the religion of the world. In every land as in our own the word of God shall have free course. In every land the temples of our God shall rise and Jesus Christ shall be confessed the one divine Savior of men.

THINKS IT IS A MISTAKE.

The following from Prof. Clearey, President of our Conference Training School at Fordyce, indicates that he thinks the utterances of the Methodist need correction.

Dear Dr. Godbey: I am slow to express dissent from the views of a man who is so broadly known for correct thinking. But when the best of friends see erroneous ideas and harmful influences proceeding from those they love they must speak or be false both to friends and principles. I quote from your "farm column" in the issue of April 11. "A farm is as good a place to raise boys as it is to raise pigs—put a boy at the plow tail all the week except Saturday afternoon and let him put in the half holiday with a gun or fishing tackle and he will likely make a man." The objection to the above is that it makes no exception and allows no time for an education—for becoming equipped in school and college for making a man. In connection with this article permit me to inform you that some of your public speeches have been quoted as a defense by parents who would not send their children to institutions of learning but kept them at the plow tail all the week. This is heresy in the minds of many people who are anxious to make the best men. We have great respect for the farmer boy. Many of

them have made most successful men; but you must allow that the opportunities for building character and scholarship afforded by Christian institutions of learning need to be proclaimed to the people. Could you not do a greater service to the young of the Church by appealing to the parents of Arkansas to make sacrifices to get their children in school, by asking many of them to put money into their boys and to cease turning their boys into money? I trust you will soon correct these wrong impressions by positive articles in behalf of educating the young, or will permit some who think that our people do not need to have such instruction to urge the importance of not keeping the boy at the plow all the time. J. D. Clary. Fordyce, Ark.

We do not think this paper has, at any wise, neglected to emphasize the importance of Christian education or missed an opportunity to speak in behalf of Christian schools.

We have not supposed that our farm notes should be anything else than farm notes. What we have to say of the schools we say else where.

Yet there should be consistency in all the utterances of the paper. We are ready, then to insist upon the use of the "plough" in the education of a boy. Having had several years experience as an educator, we confidently say that what is called "grit" is the foundation of success in all lines of effort. "Grit" is never developed in an idle boy. It is the result of early discipline in vigorous and continued toil. The education at the plough is of the first importance. It is altogether too common a sentiment that it is not respectable to plough. Men who are not worth \$500, ride around and oversee a few darkies and their boys are quite too genteel to work. The basis of prosperity for our state and of character for the rising generation must be laid in right views of labor and in proper discipline in it. As we see the matter there is quite as much need to insist upon right education on the farm as right education in the school. Prof. Clary says many farmer's boys have made our "most successful men." But many think that a farmer's boy is only successful by learning the farm. That view is false and pernicious. That man is successful in the true sense, and in the highest sense, who makes an honest living, maintains a good character, and brings up a good and honest family. That man is more successful than Gould or Vanderbilt. The great majority of successful men are not those who have left the farm but who have stuck to it.

As for our schools the very best security for their prosperity is in the right education first at the plough. A boy that is trained to work on the farm will use well what he learns at school. A boy that is sent to school and goes because he must, gives little promise of success in anything. A boy that is not allowed to loaf round but has to plough or do some other hard work all the while he is at home gets a sharp appetite for school. The opposite training makes a boy restive at school and eager for the vacation. As to urging the importance of our Christian colleges we have done far more in that line in this paper than Professor Clary has, and yet our columns are always open to him and he is always invited to write. No article on Christian education was ever rejected by us.

We honor Professor Clary for his zeal in the cause he represents, and trust he will make his voice heard through the Methodist.

Julian C. Brown will preach the commencement sermon for Searcy College May 31. The military drill of the college will be May 30. The oratorical contest for prize of \$25 June 1. The declamation contest May 29.

Notices.

METHODIST CALENDAR.

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.

Preacher's Institute, Searcy, June 18. Epworth League State Convention, Little Rock, June 23.

Newport District Conference, Imboden, June 24.

Helena District Conference, Holly Grove, July 2.

Fayetteville District Conference, at Gravette, July 2.

Jonesboro District Conference, Harrisburg, July 14.

Searcy District Conference at Cabot July 16.

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

Day of Feasting and Prayer of Woman's Missionary Board, May 29.

Camden District Conference, at Stephens, July 22.

Woman's Missionary Society of White River Conference, Helena, June 25.

Fayetteville District Conference, Gravette, July 23-26.

Morrilton District Conference, Quitman, embracing fourth Sunday in July.

Woman's Missionary Society, White River Conference, Helena, June 25.

Monticello District Conference, Warren, July 7.

Dardanelle District Conference, Prairie View, July 9.

WHITE RIVER CONFERENCE.

The Woman's Missionary Society of the White River Conference will hold their annual conference at Helena June 25. Auxiliaries please send names and number of delegates to Mrs. J. R. Lanier, Helena, Ark.

VERY FEW RECEIVED TO DATE.

Arkansas Conference delegates to the missionary conference at Van Buren please give me your names, man or lady, P. C. or layman, Bishop, P. E., visitor or specialist, in the missionary work. Send the names, please, now. We wish to provide for you. Very truly,
A. H. Williams.

Fayetteville District Conference.

The Fayetteville District Conference will be held at Gravette, July 23-26. The opening sermon will be preached by Rev. J. W. House, Wednesday night, the 23d. Let every member be present at first roll call and for opening sermon. Will not the entire district join in the observance of Friday, July 17, as a day of fasting prayer for the outpouring of the Holy Spirit on our District Conference.
V. V. Harlan.

MORRILLTON DISTRICT CONFERENCE.

The Morrilton District Conference will be held at Quitman, embracing the fourth Sunday in July, beginning on Tuesday night before. We extend to you both Arkansas Methodist men a cordial invitation to be present with us, and add thereby to the pleasure and profit of the occasion. We will have a special hour for church literature. Yours cordially,
J. T. Bagwell.

MONTICELLO DISTRICT CONFERENCE.

THE MONTICELLO DISTRICT CONFERENCE will convene at Warren, Ark., Tuesday night, July 7. Opening sermon by J. W. Vantrease.

Examining Committees—For License to Preach: A. Turentine, J. B. Thomas and J. M. Hughey.

For Deacon's and Elder's Orders: R.

Luther Broach, R. A. McClintock and C. W. Drake.

For Admission on Trial: J. H. Glass, W. R. Harrison and J. J. Colson.
T. D. Scott.

DISTRICT CONFERENCE.

The Dardanelle District Conference will meet at Prairie View, July 9, at 9 o'clock a. m. Opening sermon by Rev. L. D. Ray. Pastors will please see that their Quarterly Conference journals are there. Let every pastor, local preacher and delegate make it a point to be at District Conference.

P. B. Summers, P. E.
Mr. Editor: We invite you to our District Conference and expect you with us.
P. B. S.

ATHENS FEMALE COLLEGE.

Commencement Athens Female College, Athens, Alabama, May 31 to June 3:

1. Commencement sermon, Dr. R. A. Timmons.
 2. Baccalaureate sermon, Rev. J. W. Shoemaker.
 3. Art address, J. R. Turner.
 4. College day addresses, Dr. E. M. Glenn, Rev. G. W. Reed, Rev. J. S. Robertson.
 5. Laying cornerstone of new chapel Dr. Anson West.
- Annual address, Rev. F. W. Brandon. You are cordially invited. Yours, etc.,
Z. A. Parker, President.

REV. S. F. DYKES.

Dear Methodist: The brethren of the Arkansas Conference want to know where I am and what I am doing, etc. I am in Jones County, Texas, doing nothing—not able to do any thing. I am suffering with two broken ribs, the result of an accidental fall against a door knob. My health had improved up to the time I got hurt. I had begun to think I would be able for work again in the fall, but the prospect for so doing is rather gloomy at present.
Love to all. Tell the brethren to remember me in their supplications. Truly,
S. F. Dykes.
Anson, Texas, May 4, 1896.

TO THE PASTORS IN THE WHITE RIVER CONFERENCE.

Dear Brethren: If you will remit your children's day collections directly to me and let me forward the per cent all in one remittance to the General Board you will save the expense of a separate remittance, and also save me much trouble. Remit by postoffice order on Boydsville, Ark. Respectfully,
T. B. Williamson,
Secretary and Treasurer of Sunday-school Board, Boydsville, Ark.

NOTICE.

The fifteenth annual meeting of the Woman's Foreign Missionary Society of the Arkansas Conference will be held in Eureka Springs, Ark., July 9-12, 1896.

We are expecting an interesting and profitable time and hope to have a large attendance.

Eureka Springs is a delightful summer resort. Let us think and pray much about our work. Mrs. O. H. Tucker.

WANTED.

To sell or trade—fine Story and Camp parlor organ that cost \$125. Will sell cheap for cash, or trade for good horse or pony and cow. Call at 603 Rock street, or address B. Earl Patten, manager Little Rock Bureau of the St. Louis Republic, Second and Center, Little Rock, Ark.

ARKADELPHIA METHODIST COLLEGE COMMENCEMENT.

Please say that our commencement exercises will be from June 7, to June 10. Dr. C. E. Patillo will preach the sermon Sunday. Rev. W. P. Whaley will address the Epworth League and the young people Sunday afternoon. Hon. J. E. Bradley will deliver an address before the alumni Tuesday morning, and Dr. J. E. Godbey will address the graduates Wednesday morning, June 10.
G. G. Jones.

WHEN NATURE

Needs assistance it may be best to render it promptly, but one should remember to use even the most perfect remedies only when needed. The best and most simple and gentle remedy is the Syrup of Figs, manufactured by the California Fig Syrup Company.

EPWORTH LEAGUE NOTICE.

I have secured the services of Rev. E. R. Steel, of Asbury Church, to make a tour of Southwest Arkansas, and address the leagues as follows:

Brethren, meet him. Make all arrangements and have large crowds to hear him. He will tell you something of the coming Conference:

- Prescott, Monday, May 25, 8 p. m.
Hope, Tuesday, May 26, 8 p. m.
Nashville, Wednesday, May 27, 8 p. m.
Locksburg, Sunday, May 31.
Center Point, Monday, June 1, 8 p. m.
Washington, Tuesday, June 2, 8 p. m.
James Thomas, State Pres.

HOT SPRINGS DISTRICT CONFERENCE.

The Hot Springs District Conference will convene at Amity Wednesday, July 15, 1896. The programme and further particulars will be published later.
J. A. Sage, P. E.

+ Personal. +

Bro. Green Jackson, of Dardanelle, a good Baptist brother with whom our Business Manager had a delightful home at the Arkansas Conference, was a pleasant caller last Thursday.

G. W. Hill, of the Arkansas Conference, will preach the Commencement sermon of Clinton High School, at Clinton, Ark.

On account of the increase of work at Winfield Church, Little Rock, and the desire of the pastor, Rev. James Thomas, to do some missionary work, the Rev. K. W. Dodson has been appointed assistant pastor to the charge for the remainder of the year.

"Dr. Godbey: Please say to the preachers serving missions in the White River Conference, that I have some money for the most needy of them. Let the P. C.s continue to send their collections to me.
Your brother, F. R. NOE."

Bishop J. H. Vincent will preach the Commencement sermon of the Vanderbilt University, June 14.

Bishop William Taylor is in attendance on the General Conference of the M. E. Church at Cleveland, Ohio. There is hardly any living man about whom such interest gathers as this great missionary.

The two Brothers Price, from Mt. Ida, made us a pleasant call Wednesday.

The death of Rev. John McLaughlan, of the Little Rock Conference, is noticed in this week's issue of the METHODIST in a touching tribute from his co-laborer, Rev. C. C. Godden.

J. M. Hughey will take charge of Monticello station, made vacant by the death of Bro. McLaughlan.

Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

Blood

Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

To State President of Leagues.

The services of the great Methodist singer, W. A. Hemphill, and the Southern Male Quartette have been secured to lead the singing at the coming Conference, June 23-25. The chorus class will be composed of at least 250 voices.

Leagues: Begin at once to get ready for the Epworth League Conference, June 23-25, at Little Rock. Just as soon as you decide to come notify Mrs. J. M. Workman, 920 Louisiana street Little Rock.

SWEET POTATO SLIPS.

Surplus on hand. \$1.00 per 1,000. Order early.
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GODBEY & THORNBURGH.

+ Christian Life. +

EXAMPLE.

Where now with pain thou treadest, trod,
The whitest of the saints of God.
To show thee where their feet were set,
The light which led them shineth yet.
The footprints of the life divine,
Which marked their path, remain in
thine;
And that great Life, transfused in theirs,
Awaits thy faith, thy love, thy prayers!
—Whittier.

When we suffer great trials we should not ask, do I need this suffering, but does the truth need it. The good of former generations suffered for us and we are blessed through their affliction. Shall we not then bear our part in the procession of the tried and afflicted ones that others be blessed by our sufferings?

PRACTICAL CHRISTIANITY.

Our love of God is best tested by our love of men. The man who is not charitable, forgiving, kind, helpful is in delusion if he supposes that he loves God. We have constant need to guard against that form of religion which indulges in sentiment and meditation forgetting the actual needs of humanity. God is not seen by us. We do not deal with Him directly. He comes to us in our neighbors. We know His claim and call in their needs. And our love of men is alone proof of our love of God.

FROM THE GATE OF DAY.

"No break in the cloud, I fear, Annette," said the doctor, as he entered the dining-room.

"Father woke up just now, and seems quite clear about all; do come up and see him," she said eagerly.

Maclaughton followed the daughter, thinking of the day when he stood helpless by her mother's side—in the presence of a husband's and child's tears.

The smile of recognition that greeted him, as he grasped the hand of his old friend and patient, was good. They had been in true and close relationship as friends since boyhood, and to lose one such, even for a few years, leaves an un-filled gap.

"Good morning, Doctor," said Maurice Branston.

"I came in to say good-night, my friend; you forget it is late."

"Ah, true, to you it is; you see not the breaking of the day; but, Doctor, harken unto me, I am in haste, for I must go. Will you carry the burden of my heart, as a message from the gate of day to my Sunday-School?"

It almost seemed as though death were to be cheated of its prey, as the man who had been unconscious for days firmly grasped his hand and talked—but he had seen such flickering of the flame ere its light went out too often to be deceived.

"It would be a sorrowful thing to say to you, 'no,' but I could not superintend a school."

"Nay! you have your work; I only ask for once—and one message. It is this: When Sunday comes, stand in my old place, and give my teachers this, my last exhortation: 'Be filled with the Holy Spirit, and pray, and live and speak, with the day in view that shall reveal the quality of the work.' Then say to them my loving farewell."

Love is dumb as well as eloquent, and neither spoke for awhile, save as soul

speaks to soul, in those silent communings.

It might have been the result of that hour—anyway, instead of turning homeward, the doctor walked a mile out of his way to give another look at the weeper whose mother had watched him so imploringly as he examined her chest earlier in the day. He seemed to long to do something to help others, and thus to cheer himself.

Sunday came, and a heavy fog was over the place where teachers and children met. Alternate hopes and fears had given place to the painful certainty that never again would they behold the man whose presence had been an inspiration and help. Faces were grave, and hearts were sad, and in vain they tried to sing the opening hymn.

It was a surprise, when, faithful to his promise, they saw the well-known doctor walk up the room and take the chair that had been unused since Maurice Branston sat in it. The order was altered for the afternoon, and attention asked to the platform.

He looked at the expectant faces, and with difficulty steadying his voice, he said: "You know it—your superintendent is gone. His last words to me were a message for his teachers, and I bring it to you. He said 'Give them this—my last exhortation: Be filled with the Holy Spirit, and pray and live and speak with the day in view that shall reveal the quality of the work, and say to them my loving farewell.'"

Even the children listened with moistened eyes, and the workers' hearts were full. Then said the doctor: "My friend and yours is in heaven, and we hope to meet him there. I ask myself and you, in prospect of that meeting day, are we filled with the Holy Spirit? That was the secret of his joyful, useful life." And the words that followed were God-given and God-directed, for the speaker had not thought to say more than the message from his friend.

School was dismissed, but the teachers lingered. Not one but wished to stay, and searchings of heart, and deep contrition with earnest prayer continued for an hour, and not in vain. And if he knows not yet, he shall know soon, that "the message from the gate of day" led to a new and consecrated life in those workers, and scholars as being saved. They miss him but the remembrance of him cheers them to this hour. The doctor's visits in the homes are doubly blest—to the souls as well as the bodies of his patients.—The Christian.

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,

"DR. MILES,

Through His Nervine Is a Benefactor to Thousands."



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

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

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A. C. LEHMAN,
Editor and proprietor of DER LANDSMAN.
Dr. Miles' Nervine is sold on guarantee first bottle will benefit or money refunded.

We can furnish the splendid \$5 self-pronouncing Bible for \$2.50 postpaid.
Godbey & Thornburgh,
Little Rock, Ark.

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.

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

A LIBERAL OFFER.

We will give any traveling preacher in our connection a full set of Clark's Commentaries, latest edition, six vols., bound in best leather binding, for thirty new cash subscribers.

ARKANSAS METHODIST.

We have just received a large lot of the premium Oxford Teachers' Bibles. They are the linen lined, morocco cover Divinity Circuit regular \$5 Teachers' Bible. We will send the paper a year and one of the Bibles for \$3, or we will send the Bible to one of our subscribers for \$2.50. Try one. Address
Godbey & Thornburgh.

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 accuracy 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.

HAVE YOUR PLUMBING DONE
BY ROGOSKI & DUNGAN.

If the Baby is Cutting Teeth.

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

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For The Young People.

A SPRING CHORUS.

O, such a commotion under the ground
When March called "Ho, there! ho!"
Such spreading rootlets far and wide,
Such whispering to and fro!
And "Are you ready?" the snowdrop asked;
"Tis time to start, you know."
"Almost, my dear," the Willow replied,
"I'll follow as soon as you go."
Then, "Ha! ha! ha!" a chorus came
Of laughter soft and low,
From the millions of flowers under the
ground—
Yes, millions, beginning to grow.

"I'll promise my blossoms," the Crocus said,
"When I hear the bluebirds sing."
"And straight thereafter," Narcissus cried,
"My silver and gold I bring."
"And ere they are dulled," another spoke,
"My Hyacinth bells shall ring."
And the Violet only murmured, "I'm here,"
And sweet grew the air of spring.
Then "Ha! ha! ha!" a chorus came
Of laughter soft and low,
From the millions of flowers under the
ground—
Yes, millions, beginning to grow.

O the pretty, brave things! through the
coldest days,
Imprisoned in walls of brown,
They never lost heart, though the blast
shrieked loud,
And the sleet and the hail came down;
But patiently each wrought her beautiful
dress
Or fashioned her beautiful crown,
And now they are coming to brighten the
world,
Still shadowed by winter's frown:
And well may they cheerily laugh, "Ha!
ha!"
In a chorus soft and low,
The millions of flowers hid under the
ground—
Yes, millions, beginning to grow.
—Harper's Young People.

A DOCTOR MORE THAN 100 YEARS OLD.

above cut of Dr. De Bossy, who is now one hundred and three year old; is Dean of the French Physicians, hale and hearty as ever and still in the practice of his profession at Havre, France, and here is what he writes to the Sunny Hour:

"I rise at seven winter and summer, and as soon as I am dressed go on my rounds, generally on foot—eat and enjoy all kinds of food—theeth are sound and good—have drank coffee all my life and consider it a most excellent tonic.

"The secret of longevity is consideration in all things, cleanliness and a pure life, and I believe it is in the power of every one to become a centenarian."

THE LOST SUNBEAM.

One day a sunbeam, straying from the source of light, wandered to earth, and there awhile it played. It danced through meadows bright with flowers, and frolicked with the top-most branches of majestic trees. At times it kissed the wings of roving insects, and under the kiss the shining wings grew brighter still. Sometimes it peered into the nests of birds. And if therein it found the mother bird sitting on her eggs the sunbeam danced before her so gaily that her tired eyes blinked happily, and she forgot to yearn for the joys of flight and motion. Then if there chanced to be young birds within the nest, the sunbeam made such sport for them that they raised their calow beaks and chirped from sheer joy, forgetting, for the moment, that they were hungry.

On went the sunbeam through the countryside. Wherever it saw a frown, its gentle caress turned it to a smile. This was in the country. But now a sad thing happened. The sunbeam got lost! It had reached the outskirts of a great city; through the wider streets it wandered awhile, and then it lost its way. It came at length to a dark alley, the sunbeam shrank back at first. Small wonder, for but few of its fellows had ever entered there! But the sunbeam was brave and said within itself, "The greater the shadow the more the

need of me!" And it entered and so got further lost, for the alley was narrow and squalid, and contained naught that accorded with light. It seemed a very grave for the sunbeam; still the poor sunbeam wandered on bravely, but feeling ever fainter and yet more faint.

It groped its way at length to a poor room wherein, upon a bed, lay a dying child. The room was meagre, the coverings of the bed scanty—all the surroundings mean. On a chair near the bed sat a woman—weeping. A broken jug held a few wallflowers, half withered, the colors of which could hardly be discerned in the dim light. The eyes of the dying child were fixed upon them. The sunbeam crouched in a corner, dying too, it seemed, while the woman wept on and the gaze of the child upon the flowers waxed feebler.

The sunbeam was well nigh spent, and mutterably sad. "Can I do nothing with my remaining strength," it murmured. Then it perceived the flowers and the glance of the child. Gathering up the force remained it leapt upon the wallflowers and turned the tarnished blossoms into gold. The glazing eyes of the child brightened. "Oh, mother," he cried, "the sun, the dear sun, and the flowers!" A cloud passed over the sun. A tired soul passed from earth, and the weary sunbeam found its way home too. Though lost to earth for a while, on earth it had done a sunbeam's work.—H. De Burgm Daly, in Southward Ho!

DAT OLE PIPE.

"I say brudder, thought yo belonged to de Church."

"So I does."

"Den why are you suckin' dat ole pipe?"

"Can't a feller smoke a pipe and belong to de Church."

"Well, yes, he may belong to de Church buidlin', but neber to de Church triumphant."

"I should like to know how you make dat out."

"Well, brudder, look at it in dis way; how would you look walkin de golden streets ob de New Jerusalem wid dat ole pipe in yo mouf?"

"I would jus snatch it out berry quick."

"Yes, but what would you do wid it? You could not find any place to frow it. You hab been gibben a nice white garment to put on, and dare aint any pocket in it to put de ole pipe, so you will hab to hide it in yo hand."

"I say Brudded Jones you are getting a feller in a bad fix with de ole pipe, de way you are puttin' it."

"Put dat aint all; by and by you will want a smoke, and you will walk de golden streets trying to find a place to hide, so you can smoke; and de streets ob dat city is but fifteen hundred miles long and if you should get to de end ob de street you would fotch up again de wall dat is made ob jasper, and so high you can't clime ober, and no hole in de wall to stick yo head for asmoke, and you will want a smoke so bad you will almost make up yo mind to smoke right in de golden city. Den you will begin to think ob gettin' a match to light de ole pipe; and den it will come ober you all ob a sudden dat dare aint no matches in yo new close. Den you would wish you was back in dis worl again wid de ole close, wid de matches, and de ole pipe so you could take some comfort."

"I say Brudder Jones, I can't stand dat. I can't afford to lose dem golden streets for de ole pipe, so here it goes,

de pipe, de tobacco, de matches, and all."

"Dat is de right way. If you was gonn' to a wedden, where would you fix up?"

"I would fix up at home, ob course."

"Jusrt so. Now if you spect to go to heaben you must get ready down here, for de Church tramphant is de folks dat triumph ober all dar sins, by de help ob de Lord; ober all dare nasty habits, and lib just as pure as possible, and hab no wrong thing about dem; for de Word says, 'et him dat is filthy be filthy still, and let him dat is holy be holy still,' so you see you will be just what you are when you fotch up in dis worl; so if you lub to use the debil's colone, you will hab to go where de brimstone kinder kills de smell; you neber, neber can get in de Golden City, habbin on you de smell ob 'Dat Ole Pipe.'"

Boils and pimples are due to impure blood. Remove them by making the blood pure with Hood's Sarsaparilla

Children's Corner.

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

We have only one letter for this week, so I will give you some heart to heart talks and I hope they will be profitable and interesting to you. I do want to hear from you all. I know you are all busy with your flowers, fields and gardens and schools, but if you have an interesting column you must help make it so. How many of you have missionary heus, patches or work?

Aunt Carrie.

Dear Aunt Carrie—I will write to the children's corner for the first time. I am 13 years old. I have one brother and one sister younger than myself. We go to Sunday school every Sunday the weather will admit. I got a nice card today. We are going to have a children's day the first Sunday in May. We have preaching two Sundays in a month. Our pastor's name is Brother Dunway. I and several other boys of the Sunday school are temperance boys and I hope the time short when every boy and young man and father and mother will touch not, taste not, handle not that poisonous stuff, liquor. My good wishes to you and the cousins. Your nephew, Robert Isgrig.

Dixie, Ark. Temperance boys and temperance men are what we need.

Aunt Carrie.

HEART TO HEART TALKS.

What are we in this world for? The answer in one catechism is, "To glorify God and enjoy Him forever." Now I think this Order of ours is to help us be and do just this thing. How can we glorify God but by loving God and serving him? So many young girls in this Order have asked me the question, "How can I come to love Him?" Would you not love Him when you come to recognize that He is your Father? That is the first object of your Order. Do not mistake the meaning of this Order. It is first of all to bring us to see that God is our Father, and that we are to be His loving daughters and sons. The cross we wear, with "I. H. N." inscribed upon it, is to help us to keep in mind that we are like unto the Lord Jesus Christ, and all that we do we are to do "In His Name."

I was looking over an old newspaper the other day, and was attracted by some pictures of a young girl. There were several pictures of her taken at the age of 12. She had been educated with great care, because she was soon to come into possession of a very large fortune, and the article went on to say

that she would soon be the possessor of a title, as she was shortly to be married to a young nobleman. Do you young girls realize that you belong to a royal family? If you are the daughters and sons of the King you are of the royal family. Try and comprehend all that this means, and try to understand the dignity of your position, and grandeur that awaits all the children of God when they shall have become worthy of His love.

The young girl I have spoken of was the heiress of great riches, but what is that to being an heir of God and a joint heir with Jesus Christ? The earthly inheritance is an inheritance that fadeth away, but ours is not. We must appreciate this in order to understand what our cross means—at least we must understand enough to do the work that is now given us to do "In His Name" to please Christ, to serve Christ; less than this makes the cross a meaningless thing. The one object before you young girls must be to be good, to be pure in heart and pure in life. You must let your cross mean this to you all the time. The castle that is now the home of that very rich girl is very grand and beautiful; will it not, however, some time pass away? The palace of our King, the palace where we may go if we will, will never pass away. But we must be educated for our great future, our great inheritance, and every little thing we do, because we think it will please Jesus, is educating us for that future. We must be devoted to our King, we must be obedient to Him, we must do all "In His Name" to please Him. Everything that we must do must be done because we think it will please Christ and make us more like Him.

I remember once talking to the little cash-girls in a shop, and wishing to get their attention I said, "Girls, if you could have anything by just choosing, what would you ask for?" and so many of them said "A rich father!" I saw immediately that day after day they were accustomed to see young girls come in and get what they wanted, because they had rich fathers. Of course, I told them they had a rich father, but though God is the Father of all, a sinful nature has so estranged us from God (not God from us) that we do not know our own Father, and it takes the Holy Spirit to make our Father real to us. The Spirit has to come in our hearts, and we really have to be born again before we can say with the sense of it, "Dear Father," and I am constrained to tell you this because I am sure it is the reason why you have not the joy that you are a child of God. You need the Holy Spirit to make it real to you, and all the joy in Christian life is in the knowledge of our relationship with God. You will have to be born of the Spirit. I do not say to you, "Call yourself 'The King's Daughter,'" if you have not this experience. It is a fact that you are, but it is quite another thing to know that He is your Father—to know that you are a child of God and because a child of God, an heir of God.—Selected.

HOW'S THIS!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
P. J. CHENEY & CO., Toledo, O.
We, the undersigned, have known P. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.
West & Truax, Wholesale Druggists, Toledo, O.
Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c per bottle. Sold by all druggists.

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.

We will send the wonderful \$5 Holman self-pronouncing Teachers' Bible for \$2.50. Godbey & Thornburgh.

Missions.

LARGER LIFE THROUGH LARGER GIVING.

Walter R. Lambuth.

Bishop Wilson, who for years so ably filled the office of Secretary of the Board of Missions, and who has repeatedly visited our mission fields, has written the following appeal: Would that the whole Church might respond in a united effort to pay the assessment for foreign missions in full.

"The exigencies of the situation in the mission fields of our Church require more than ordinary interest and effort. For some years we have been struggling against the limitations and embarrassments of poverty and paucity of members. On all sides the field has been open to us, and the call for laborers has been urgent; and the stations to which we have been compelled to restrict ourselves are enlarging beyond the ability of our workmen to care for them. Of late the changed conditions in the East and South make special appeal to us. Broadened and fruitful areas in Brazil, Japan and China demand larger investments, multiplied agencies, and more intense and earnest self-sacrifice.

"Our brethren in the foreign work are sowing in tears—tears that are due not to the labor and pain of their situation and effort, but to the lack of supplies and their absolute inability to answer the calls which they hear daily from distressed and dying men. Our Church has never yet done her full part in this work. She has never been asked for any unreasonable sacrifice to push the triumphs of the Gospel to final issue, nor is any excessive demand now made. The actual expenditures which the Church is asked to make are not sufficient to put the pressure of self-denial to the extent of conscious want, not to say suffering, upon our people. They certainly would not serve as any test or measure of love to Him who though he was rich, yet for your sakes he became poor, that ye through His poverty might be rich; nor do we now ask any extraordinary thing. Our assessments are light. If in these days of light and blessing we are unwilling to meet God's demand in that measure, we can hardly justify our claim to the Christian name. Far more than calculated needs ought to be supplied out of our abundant stores. Freewill offerings out of the abundance of our heart's love to Christ would enrich us for his work. Let them be freewill offerings. We ask only the estimated amount.

"I appeal to you, my brother, to whom this section of God's house is now committed, to do all that in you lies to have simply the assessment paid in full. The full payment from the entire Church opens the way to larger life in all our fields and promises not only a large harvest abroad, but fullness of blessing and joy at home. Will you not do what you can?"

MISSIONARY ITEMS.

—The income of all the Missionary Societies of the world is about \$14,000,000 yearly.

The Jewish Rabbis of San Francisco are divided on the question whether a Jewish young man may properly join the Young Men's Christian Association.

There is one Christian minister for every 900 of the population in Great Britain, and there is but one in every 114,000 in Japan, one in 165,080 in India, one in 222,000 in Africa, and one in 437, in China.

Seven hundred and eleven female missionaries are at work in India. During the last two years these visited 40,513 heathen families, and instructed 62,414 heathen girls in the different mission schools.

The present accumulated debt of the English Wesleyan Missionary Society is over \$152,000, and already the sum of \$65,000 has been promised towards the \$250,000 which it is proposed to raise before the end of the present year by a special conxentional effort.

The Christian missions in India are no failure, but a grand success. The growth has been steady and stupendous. In less than forty years the day schools have increased from 285 to 1,507; the

scholars from 2,916 to 62,214; the Zenanas from none open, to 40,513.

Eighteen years ago an Anti-Foot Binding Association was commenced in Amoy. At that time about twenty women joined the Association. Now there are more than 700 members. This is encouraging as a sign of progress. It is an instance of the social effect of Christian missions in China.

Those who declare that missions are a failure, fail to read the significance of the facts in the case. The following statement by Dr. Laws speaks for itself: "On the shores of Lake Nyasa, where, a few years ago, were the habitations of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars."

Several of the leading Christians are alive to Japan's missionary duty toward Korea, and are planning for missionary service there. It is noteworthy that Buddhists are moving in the same direction, and have already sent a priest to Seoul to examine the situation. He has devised a scheme, very fine on paper, which will cost \$10,000 a year.

Woman's Work.

Woman's Parsonage and Home Mission Society.

GENERAL OFFICERS.

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- Miss Helm.....Editor of "Our Homes"
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- Mrs. W. H. Pemberton, Cor. Sect'y L. R. Conf., Little Rock, Ark.

WOMAN'S WORK.

To the Workers in the W. F. M. S. of the Little Rock Conference:

Dear Sisters—May 29 is the day set apart by our president, Mrs. M. D. Wightman, for fasting and prayer. Please let every member of the Woman's Foreign Missionary Society of the Little Rock Conference, observe this day. Our Board convenes at Washington, D. C. June 5, and I do pray that the Holy Spirit will be with us in mighty power. Without His presence our coming together will be for naught. And is it asking too much for your delegate to make a request that you remember her especially in your prayers? O, how she needs it!

At a meeting of the local Board four missionary candidates were considered and approved. One from N. Ga. Conference Society will finish her course in training school in this month. Two others, one from Baltimore, and the other from Texas, are also ready for service in the field. The fourth, from the Louisville Society, will continue her course in the training school, and will no doubt complete her work there in May 1897. May the Board be ready to respond to God's call to send them as well as to meet all other pressing needs upon them.

Please urge in your societies the claims and needs of our periodicals, the Woman's Advocate and the Little Worker.

The following programme has been approved by our president of the Board, Mrs. Wightman, and members of the Local Board for the session of Board meeting at Washington. Thinking it will be of interest to you I give it to you from Mrs. Trueheart's letter:

Friday, June 5, 4 p. m.—Meeting of the officers and managers at 8 p. m. same day. Prayer service.

Saturday, June 6, 9 a. m.—Regular opening, followed by report of Secretary of Home Affairs, and discussion of same.

Saturday, June 6, 8 p. m.—Addresses of welcome and responses. Annual address of the President of Board and condensed reports of treasurer, and foreign secretary.

Sunday, June 7, 11 a. m.—Annual sermon by Rev. Bishop.

Further announcements will be made through the Woman's Advocate. Mrs. Beehler, secretary Baltimore

Conference Society requests the home secretary to say that visitors who wish to attend the Board can be comfortably located near the Church at \$1 or \$1.25 per day. Should you desire to attend, write to Mrs. L. P. Boehler, 1606 Q. street, Washington, D. C.

Dear Miss Haygood writes "I am glad to be back and will spend April in Soochow."

Miss Holding has gone to look after the Guadalofared property which Miss A. V. Wilson is anxious to put in repair before the rainy season. Miss Watts has received her furniture for the Petropolis school and wants to open a kindergarten for the little ones in Petropolis. All the schools have opened well. Let's do our part to sustain them.

This is all the late news of interest that I have received officially.

Don't neglect to pray and work for our own meeting of Conference Societies embracing time from June 17 to 22. Let us have a large attendance and profitable meeting.

Plan for it. Work for it. Pray for it. You will hear from me from Board meeting through the Methodist.

Your co-worker in our Master's service.

Mrs. Jas. Thomas, Conf. Cor. Sec'y.

ALTUS.

Woman's Parsonage and Home Mission Society.

Dear Dr. Godbey: Please announce in the Arkansas Methodist that the Ladies' Parsonage and Home Mission Society of Altus, Ark., have set apart the 4th day of July as Parsonage Day, and are getting up a most entertaining and instructive programme, and have arranged to have some of the best speakers that Arkansas Methodism can furnish. Dinner will be on the ground. Everything will be had to make the day enjoyable and pleasing and instructive. Other societies and all Sunday-schools and churches are hereby invited to come and be with us. And we most earnestly insist that you be present to represent the Arkansas Methodist. We will give an opportune hour and a large audience and promise a goodly number of subscribers. Be sure to come. The programme will be published in hand bills and in our local papers. Let everybody come. D. D. Warlich, P. C.

(The Presbyterian.)

A reform, which has been long demanded and patiently waited for, has at last been gained. The United States will make no more appropriations to sectarian schools, no matter whether these schools be among the Indians or elsewhere. The government will take care of its own Indian schools, and every sect must do the same. This we take to be the meaning of the vote in the National House of Representatives, February 24, by which all appropriations were stricken from the Indian appropriation bill. The action was undoubtedly right. Almost all the church organizations had declined to receive any further aid from the National Government in their educational missionary movements. The Baptists never accepted such aid. The Roman Catholics, who have received more than three million dollars, applied for more than two hundred and fifty thousand dollars this year. They have been disappointed, and the Roman Catholic press is full of railings against the majority of the House of Representatives. It accuses the members of being under the thumb of the "A. P. A." One journal denounces the House as a company of "bigots and cowards." They are charged with a purpose to destroy the Indian schools, and allow the children of Indian parents to "grow up heathen," while those now partly educated will be suffered "to relapse into paganism." This is pure "rot," and we believe that the vast majority of the people of the United States will heartily approve of a measure which will insure that complete divorce of state from church, which is in accordance with the fundamental principles of the National Constitution.

The oldest building in the world that has been uninterruptedly used for Church purposes is St. Martin's Cathedral at Canterbury. The building was originally erected for a Church, and has been regularly used as a place for religious gatherings for more than 1,500 years.

GOOD POSITION

AND A GOOD BUSINESS EDUCATION NEARER HOME—SPECIAL OFFER.

On June 14th Draughon's Practical Business College, Nashville, Tenn., will open a branch school in

TEXARKANA,

under the management of Prof. R. R. Luman, who has not only served as Principal of Draughon's Nashville College twelve months, but he has for years kept books for some of the largest firms in Tennessee and Kentucky. He will be assisted by other competent teachers.

This branch school became a necessity as the Nashville College found it difficult to accommodate the large attendance from the West and other sections. It will give the same advantages as given in the Nashville school. It is generally known that Prof. Draughon's course of book keeping is considered by business men by far the best in the Union, while the other departments are second to none. Prof. Draughon's College guarantees positions under reasonable conditions.

Those who enter the Texarkana school within a reasonable time will receive a special discount.

For catalogue, etc., address, J. F. Draughon, President, Nashville, Tenn.

FOR SEA-SICKNESS

Use Horsford's Acid Phosphate.

Dr. J. Fourness-Brice, of S. S. Teutonico, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent seasickness."

PERSIAN TABLOIDS.

I will mail one week's trial treatment of the famous Persian Tabloids free to all readers of the Arkansas Methodist, or eight weeks' treatment for only \$1. for chronic catarrh, kidney, liver and stomach trouble or rheumatism. Persian Tabloids are a nervine blood purifier and system builder compounded from the sugar of herbs, barks and roots. It is no drug store medicine, but sold direct to the people or through our agents. Address Dr. E. J. Worst, Ashland, Ohio.

If you never used a fountain pen try one and enjoy a luxury. It is always with you, always inked and ready for use. See our offer in another column.

Read Quinn's ad.

A Beauty and Gives Delight.

Recently we sold an Epworth Piano to Rev. J. L. Massey, of Huntsville, Texas, formerly of Arkansas Conference. He writes about it as follows: "The Piano came in good time, is a beauty and in every particular gives satisfaction, even delightful. It is equal to many standard pianos that cost twice as much money."

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.

GODBEY & THORNBURGH.

Read Quinn's ad.

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.

Quarterly Meetings

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT,
Thomas H. Ware, P. E.
Carlisle and Hazen, May 9 and 10; Hickory Plain, 16 and 17; Asbury, May 23 and 24; Maumelle, May 30 and 31; Tomberline, June 6 and 7; Lonoke, June 13 and 14; Oak Hill, June 20 and 21; First Church, June 27 and 28; England and Liberty, July 4 and 5.
HOT SPRINGS DISTRICT--Second round.
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.
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.
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.

CAMDEN DISTRICT -- SECOND ROUND.

J. R. Moore, P. E.
Camden Circuit, May 9 and 10.
Walnut Hills, 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.
Opachita, 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.)
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.
Murfreesboro circuit, June 20-21.
Social Hill circuit, June 27-28.

PINE BLUFF DISTRICT--THIRD ROUND.

Riverside, May 30 and 31.
Stuttgart, June 6 and 7.
Rison, June 13 and 14.
Lehi, June 16.
Kingsland, June 18.
New Edinburgh, June 20 and 21.
Redfield, June 27 and 28.
Humphrey, July 4 and 5.
Lakeside, July 11 and 12.
DeWitt, July 18 and 19.
Gillett, July 25 and 26.
First Church, Pine Bluff, August 1 and 2.

White River, August 8 and 9.
Little Prairie, August 15 and 16.
Macon, August 22 and 23.
English, August 29 and 30.
Sheridan, September 5 and 6.
Sherrill, September 12 and 13.
The Pine Bluff District Conference will convene at Gillett, Thursday morning at 8:30 o'clock, July 23. The opening sermon will be preached on Wednesday evening before by Mr. Thomas Owens. Brethren, see that the Quarterly Conference wards are there for examination. C. C. Godden, P. E.

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 20; 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; Taylor's Creek Circuit, April 25 and 26; Cotton Plant Apriland 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 and Marvel, 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.

CLARKSVILLE DISTRICT.

S. S. Key, P. E.
Third round:
Altus and Coal Hill at Denning May 9 and 10.
Lamar and Knoxville at Lamar May 16 and 17.
Dyer Circuit, at Mount View, May 23 and 24.
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.
Ozone, at Concord, July 18 and 19.
Ozark Circuit, August 1 and 2.

FAYETTEVILLE DISTRICT.

V. V. Harlan, P. E.
May:
Boonsboro at White Rock, 30 and 31.
June:
Center Point at Hebron, 6 and 7.
Prairie Grove at Prairie Grove, 13 and 14.
Springdale at Bethel, 20 and 21.
Elm Springs at Elm Springs, 27 and 28.
July:
Rogers, 4 and 5.
Pea Ridge at Clements' Chapel, 12 and 13.
Springtown at Bloomfield, 18 and 19.
Gravett at Gravett, 25 and 26.
August:
Fayetteville, 1 and 2.
Farmington at Farmington, 8 and 9.
Cincinnati at Amity, 15 and 16.
Bentonville, 22 and 23.
White River, 29 and 30.
September:
Siloam Springs, 5 and 6.

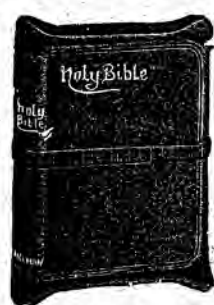
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A Minion, Divinity Circuit, Self-Pronouncing Teachers' Bible, worth \$5.00, and the ARKANSAS METHODIST one year for \$3.00! to old and new subscribers alike. Postpaid.



This Bible is set in new, large minion type. It has the largest maps, and all helps, fully illustrated, and all chapter numbers in figures. Self-Pronouncing. Without this new aid it requires a Hebrew or a Greek scholar to read certain chapters properly. Now it's easy. This Bible has all the Helps beautifully illustrated. Its Word Book has the Concordance, Subject-Index, Persons, Places and Things, Gazetteer, Dictionary, all under one Alphabetical Arrangement. Easily find what you want in the Word Book. It is just the thing!

This Bible, bound in soft, flexible leather, with overlapping edges, is the most perfect one ever offered to the great mass of Sunday School workers, Epworth Leaguers, Pastors, Evangelists, and Y. M. C. A. members. It opens flat wherever you choose, and it will last a life-time. It is THE premium of premiums!

CONDITIONS Any new subscriber to the ARKANSAS METHODIST paying \$1.50 for one year in advance, can have this Bible for \$1.50 in addition to the regular subscription price. Any old subscriber, paying up back dues, if any, and renewing to January, 1897, at the regular rate of \$1.50 a year, can have the Bible for \$1.50 additional. Any subscriber whose subscription is paid to any date in 1896, by remitting \$1.50 to advance his subscription, can have the Bible for \$1.50. Any subscriber now on our list whose subscription is paid to January, 1897, can get it for \$1.50. ARKANSAS METHODIST, Little Rock, Ark.

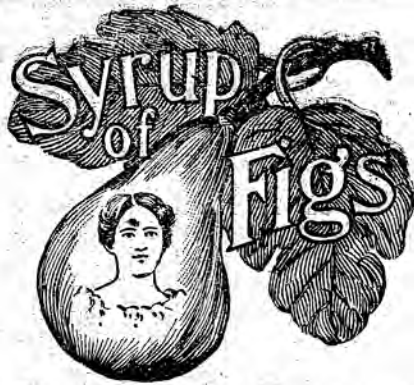
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New and elegant designs. Samples and book "How to Paper," mailed free.
212 W. Market Street, Louisville, Ky. **ROBT. MONTANUS.**
Mention this paper.

RUNS SO LIGHT.
W. H. Blackwood, of Austin, Ark., 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."

We have a lot of splendid \$5 family Bibles which we will send prepaid for \$3. A big bargain.
Godbey & Thornburgh, Little Rock.

Buy all your Books and Sunday School Literature of Godbey & Thornburgh.



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 of 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 +

DODSON—Nee Mathian, was born March 7, 1849, and died April 6, 1896.

We are glad to know that those who "die in the Lord" are called "blessed," for we feel assured that she is numbered with them. She died in perfect submission to her Father's will, with the praises of God upon her lips.

A number of her friends were standing around her and she requested them to pray that she be relieved of her pain. "Don't pray for my recovery, but pray that the Lord's will be done," were her words, and she died. Like a light blown out by the gentle breeze she departed this life for a happier one above. Take courage, bereaved husband, look up, motherless children. She is gone that she may stand ready to welcome husband, children and friends into the Celestial City of God. J. O. Walsh.

WALKER—Mrs. Maggie D., daughter of W. H. and Josephine Rooks, was born in Cross County, Ark., July, 1875; married to L. H. Walker September 14, 1890, and died at her father's, near Vanndale, Cross County, Ark., March 29, 1896. She professed religion and joined the Methodist Episcopal Church, South, in 1890. She led a Christian life and died a triumphant death. She was a devoted wife and a kind and loving mother. She leaves a husband and three little children and a host of relatives and friends to mourn her departure. Just before the spirit took its flight she clasped her precious babe to her and said: "All is well, I am going to rest." Her last words were: "Meet me, my dear husband, in the sweet bye and bye." George A. Bell.

MINOR—Sister Kate Minor, nee Litch, daughter of John F. and Lizzie Litch, was born in Arkansas, December 12, A. D. 1895; died at Phoenix, Arizona, April 9, 1896. Her funeral was conducted by the writer at the home of her mother, April 14, 1896. A number of her relatives and friends attended this service. In the old family graveyard we committed her body to the faithful bosom of Mother Earth to sleep in undisturbed repose the long sweet sleep of the just. She leaves two motherless children, Nellie and Lizzie, 13 and 11 years old, to mourn the saddest of losses, a dead mother. But look up, dear girls, God

has promised to be a parent to the parentless. I am told Sister Minor died a consistent member of our branch of the Church, of which she had been a member for three years.

To God who is ready, able and willing I commit the children, aged mother, brother and sister for comfort and consolation in this hour of bereavement. Believing that earth has no sorrow heaven cannot heal!

W. E. Gardner, P. C.

DANIELS—Mary Bertha Daniels, daughter of J. W. and Virginia Daniels, was born in Clay County, Arkansas, November 26, 1874; was converted and joined the Methodist Church when she was 12 years old under the ministry of Rev. P. B. Wallis, and on the morning of the 17th of April, 1896, just as the sun was kissing away the dew of the morning the fair young woman breathed her last, and went over the river into the land of everlasting day. Bertha was a good girl, an obedient daughter, a loving sister, a true friend, an earnest Christian. She seemed much interested in missions, and delighted to assist her pastor in collecting missionary money. She was sick just one short week and it seemed a fit time for a young life to go out after a restless night of suffering to be freed from pain and to rest. With the rising of the sun to enter the portals of glory in the bright morning at sunrise. She said repeatedly during her sickness that she was going home.

May the good Father help father, mother, sister and brother to so live that they may all meet in the glad morning of the resurrection.

For death is only a dream. And glory beyond the dark stream. How peaceful the slumber; how happy the waking.

For death is only a dream. T. B. Williamson.

The death angel has passed this way and taken from us one of our bright lights. Sister Nettie Hagle was born May 31, 1868, near Mount Vernon, Ill., and was married November 16, 1882, to John M. Reasons. Was born again in June, 1894, and lived a devoted Christian till it pleased God in His wisdom to call her home, March 31, 1896. During her religious life she endured a great deal of suffering, very patiently. She was the mother of three children, two of whom had gone on before, and there awaited her arrival. One son and many friends mourn her loss. Weep not dear ones for she lives with God. We only met her a few times, but her conversation and walk were such that no one could doubt her Christianity. Hers was a triumphant death and her last moments were spent in praising Him.

May we all be ready when he comes. Of her death we can say to her loved ones:

"Why should we weep when the weary ones rest
In the bosom of Jesus supreme?
In the mansions of glory prepared for the blest;
For death is only a dream?"
R. M. Shaw.

JACKSON—Jas. A. Jackson was born in Tennessee, May 28, 1841. He professed religion and joined the M. E. Church, South, in 1866. He was married to Miss Jane A. Stroud, in January, 1867. He was true to his pastor and ever ready to lend a helping hand in every needed way, the beloved in supporting the Church, and gave as the Lord prospered him. He was a devoted Mason, and his presence at the Lodge was appreciated by his brethren. No truer man can be found than he. True to his country, his family, his Church, and to his God. His life showed that he recognized God's claim to all he possessed. Good people always found welcome at his home, and the needy never failed to find in him a sympathizing helper. The Church and the Lodge have lost their best friend and worker in the death of Brother Jackson, which occurred April 10, 1896. It is sad to part with our loved ones, and be left so lonely, to fight the subsequent battles of this terrestrial state, but such is our unavoidable doom, and in accordance with the example of our blessed Savior, we must submit and say "Thy will be done." Brother Jackson leaves seven children to mourn their loss, but they know where to find him. His wife preceded him four months and eight days. God bless the children, and help them to live as their father did.
S. D. Evans, P. C.



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

RADWAY'S READY RELIEF

Will Afford Instant Ease.

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

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

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CURES AND PREVENTS

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

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

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

RADWAY'S READY RELIEF.

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

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BEAUTIFUL WALLS

Need cost no more than ugly ones.

BEAUTIFUL WALL PAPERS

At a nominal cost.

Send for samples. Describe rooms and state price you wish to pay. Agents' Outfits, \$1.00.

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Cures and Prevents Cholera in Hogs, and Diseases in Horses, Cattle and Sheep. Insures health and growth for all young stock. A perfectly safe and superior food for all kinds of stack. Price, 25 cents a package, 5 packages for one dollar. For sale by
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Specially recommended by the medical celebrities of the world for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood, and for stimulating and regulating its periodical course.
None Genuine unless signed "BLANCARD."
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ARKANSAS METHODIST.

WEDNESDAY, MAY 13, 1896.

E. O. THORNBURGH, Business Mgr.

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

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

The 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.

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 A. 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. Hogns 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. Oilphint 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.

For Justice of the Peace.

We are authorized to announce Hiram Robbins as a candidate for the office of Justice of the Peace for Big Rock Township, Pulaski county, Ark., subject to the action of the Democratic primaries.

Farm and Fireside.

FROM THE COMMISSIONER OF AGRICULTURE.

Dear Dr. Godbey: I find the apple crop is light, owing largely to excessive crop last year. The peach crop is abundant. Rain is needed badly. Wheat, oats, clover and melons generally beginning to suffer. Would urge farmers to cultivate all field crops frequently during dry weather. Moisture in the general cultivation will bring it to the surface. Yours, truly, W. G. Vincenheller. Fayetteville, May 11, 1896.

The Chesapeake oyster beds are rapidly diminishing in productiveness. Fifteen years ago they furnished about 10,000,000 bushels of oysters. The product this year will not be more than 5,000,000 bushels.

Land can be leased so cheaply in Queensland (half a cent per acre), and the climate in winter is so mild, that it pays to raise cattle there for the hides alone. The beef itself, prime dressed, sells in Sydney by the carcass at two cents a pound or at two and a quarter cents for hind-quarters. Mutton is still cheaper. A recent experiment of shipping beef to Liverpool in vessels fitted with refrigerating apparatus has proved so successful that ere long our own shippers will suffer by Australian competition. Sydney can supply the European markets at a figure with which Chicago cannot compete.—Times Herald.

"There are few, if any, seasons when good crops could not be raised if the natural rainfall could be retained by sub-soiling. It has many advantages over irrigation. A few acres can be treated each year until the whole farm has been gone over. No expensive apparatus is needed. Three heavy horses can run a sub-soiler sixteen inches deep in an open soil free from stone. By sub-soiling twice, the second time crosswise, the ground can be stirred to a depth of twenty inches, and will hold an immense amount of water, which, instead of running off into streams, is stored for future use. Experiments the past year have shown that this treatment has doubled the yield. When the sub-soiling must be repeated, it can be done for half the original cost. One great advantage is that it necessitates no change in the methods of farming. This is a practical way of getting the benefits of sub-irrigation.—Christian Work.

Horses Will Be Wanted.

Notwithstanding the one hundred and fifty patents issued to inventors of horseless carriages, to be propelled by elec-

tricity, steam, gas, gasoline, hot air, springs and perpetual motion, the Live Stock Journal thinks none of them are practicable, and their only use thus far is to frighten farmers into selling off their horses before the "horseless age" comes. City horse dealers have worked this notion so strongly that they have bought thousands of horses of frightened farmers at less than it cost to raise them, and shipped them East and to Europe at two to four times the price. Now that the supply of good horses is exhausted, and prices advancing in city markets, those who kept their courage and their horses find eager buyers for good draught and coach horses. Horses must be used in cities to draw heavy loads and fine carriages, and on the farm to plough, plant and reap. Farmers who have been frightened off from breeding good horses now find they have lost three years of valuable time and must start in at the bottom, with the best mares gone and but few good stallions to re-establish our once proud and profitable horse breeding industry.

THE VALUE OF KEEPING ACCOUNTS.

There is no question but that keeping accounts teaches the value of money as nothing else will. When the figures stare one in the face, they make one realize what this or that luxury cost, and what an important place the sum holds in the total amount of money spent. When one adds up those long columns of figures that represent household or personal expenses, one is confronted by the fact that there are only one hundred cents in a dollar. Of course one knew that before, but it was a vague, intangible fact. Ten dollars seemed a large sum, full of infinite possibilities. Alas! now it is spent, and one is rudely awakened to the fact that it is only ten times one dollar, and that it has vanished in fifty cents here, a quarter there, two or three dollars on one side, and repeated dimes and nickels on the other. No, nothing so convincingly teaches the great total that small outlays make as accounts.

In household as well as in personal affairs, when the totals of the expenses and money received are balanced and a deficit results, there is no wiser counselor, no more tactful monitor, than the account book. There they stand, figures put down by one's own hand, and they cannot be gainsaid. In modest homes where expenditure of money must be carefully adjusted, so that the food money, or the clothes money, borrow from the rent fund, accounts are of great value. They help to keep a steady balance in the various parts of living, at the phrase is, and to show the small leaks. It is these that are so disastrous to family finances. The large outgoes are considered and planned for, but the little ones are not thought of, and they creep in by singles, couples and groups, until the family financier cries in alarm, "Where has the money gone?" It is the tiny fishes that, unheeded, scuttles the bravest ship. In large establishments, where there are many servants, large out-lay and bills paid once a month, or once in three months, strict accounts are a necessity to keep expenses within bounds, and to prevent heedless waste and dishonesty, for no household is so rich as to bear two sources of leak continually.

But where a woman has kept accounts for years her method of spending money has become in a certain sense a routine. She knows about what she can allow for this and that, and how much she can indulge her family and not get into debt. When such a sense of ability is reached, it is a distinct waste of nervous energy to try to keep accounts. What difference can it make to a woman whether 25 cents went for salt or coffee, providing the family have been well fed? If a piece of meat is particularly expensive, she knows enough to buy something cheaper to offset it without the prompting of figures. She knows how long food materials ought to last. Why tax her memory and her time to set down each item of money spent?

When a woman turns bread-winner, she often earns more money than she could save by keeping accounts. Why should a woman worry, when there is a fixed weekly sum for housekeeping and personal expenses, over the exact

detailed account for every cent? "I am just tired out," exclaimed a bright woman "with my accounts. I could not find nine cents this week, and my columns wouldn't balance, though I hunted for them two hours." This woman was earning \$40 a week in intellectual work, and yet she wasted two hours of precious sleep for 9 cents! Account-keeping can be carried too far, and then become an illustration of the old adage, "Penny wise and pound foolish."—Harper's Bazaar.



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 five 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 farms 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 than 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 the bank. James M. Cline.

ELEGANT PICTURE CARDS FOR SUNDAY SCHOOLS.

The picture card is the most convenient, pleasing and profitable reward that can be given.

An excellent system of using these cards is to give a Scripture verse card for attendance, redeem these by a picture card, and set upon the picture card a price. So that the scholar can in course of time purchase a book with them, large or small according to the number of cards obtained. Thus the cards come back to the Sunday school and the premiums finally given are, as the scholars choose to make them. We find it difficult to classify and price all these cards but the list below will serve for most orders.

DESCRIPTION AND PRICE LIST.

Beautiful Tickets with Illustrated Scripture Verse, 500 in a package, 50 cents.

Reward Cards—beautiful pictures, 10 in a package, ranging in prices, 10-15-20-25-40 cents, according to styles.

Try them. You are sure to be pleased.