

Arkansas Methodist.

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

One Year, \$1.50.
To Preachers, \$1.00.

VOL. XV.

LITTLE ROCK, MAY 20, 1896.

NO. 21

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

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

Editorial Committee:

REV. ANDREW HUNTER, D. D.,
REV. J. R. MOORE,
REV. J. H. RIGGIN, D. D.,
Little Rock Conference

REV. V. V. HARLAN,
REV. GEORGE W. HILL,
REV. F. S. H. JOHNSON,
Arkansas Conference.

REV. FRANK RITTER,
REV. J. M. TALKINGTON,
REV. V. S. L. COCHRAN,
White River Conference.

All Correspondence Intended for publica-
tion should be addressed to the EDITOR, but
all letters on BUSINESS with the ARKANSAS
METHODIST should be addressed to GODBEY &
THORNBURGH, and all checks and money orders
should be made payable to

GODBEY & THORNBURGH,
LITTLE ROCK, ARKANSAS.

News and Notes.

The trade conditions of the coun-
try show some improvement during
the past week. Railroad earnings
show advance upon last year. Prices
have an upward tendency. Specula-
tion on Wall Street is almost upon a
stand-still, awaiting developments in
the political status.

There is now scarcely any doubt
that McKinley will be the Republi-
can candidate for the Presidency.
After the McKinley bill comes Bill
McKinley. Who will be the Demo-
cratic candidate cannot be guessed.

The past week has been character-
ized by an unusual number of
storms. A terrific cyclone struck
the beautiful city of Sherman, Tex.,
on Friday the 15th. Upon a path
150 yards wide it swept everything
before it for a few blocks, then lifted
and passed on to the north, striking
at various points. About one hun-
dred people were killed in Sherman
alone, and a great number wounded.
Northward, the town of Gribble
Springs was destroyed, and three
persons killed. At various places in
Kansas on the same evening storms
destroyed life and property.

Again, on the evening of Sunday
the 17th, in Kansas, Illinois and
Kentucky, cyclones were developed
and many lives are reported lost at
various places. Every paper brings
details of destruction and death ex-
ceeding former reports.

A heavy snow storm fell at Denver
and on the plain eastward on the
15th. The snow was a delight to
the farmers, as it removed the fear
of drought. There was no freezing.
As respects our own State, we have
only report of refreshing rains in all
parts and unusually favorable weath-
er for the farmers.

A change has taken place in the
management of the *Gazette* of this
city. Col. J. N. Smithee, long
known in this State, is editor. His
hand upon the work is already man-
ifest in evidence of improvement and
progress. Hereafter the *Gazette* will
be what the politicians call a "free
silver paper."

MORAL SENTIMENT IN THE POLI- TICS OF ARKANSAS.

The *Christian Advocate* of Nash-
ville copies from the ARKANSAS
METHODIST the utterances on the
whisky question of our candidates
for Governor, and says:

"We give it as our opinion that no
State in the Union has a healthier public
opinion than the State of Arkansas. The
progress that it has made in the last
fifteen years has been immense. It is
marching now at the head of the column."

After quoting from the three can-
didates their replies, respectively, as
to their position respecting the cause
of temperance, the *Advocate* adds:

"Now we seriously doubt whether
there are half a dozen Commonwealths in
the whole country in which aspirants for
the position of Chief Executive would
venture to speak out so boldly as these
gentlemen have done."

We do, indeed, feel that moral
sentiment is strongly dominant in
the politics of this State. We are
confident also that it is largely due
to the fact that the ARKANSAS METH-
ODIST has not hesitated to take
ground in public affairs when great
issues were clearly involved. There
is no paper in our Church so situ-
ated. It goes to fifty per cent more
people than any other paper of the
State, religious or secular. Its read-
ers are of the most influential class
of citizens. Public men regard its
influence more than that of any other
paper.

But the preachers of Arkansas
have taken active part in the temper-
ance reform. It was in response to
a joint request of a Methodist and a
Baptist preacher that the candidates
for Governor were distinctly brought
out on the subject of temperance.
They knew that they dared not ig-
nore the challenge made them.

GENERAL CONFERENCE OF THE M. E. CHURCH.

The proceedings for the past week
have developed little of especial in-
terest. The receiving of petitions,
recommendations and memorials
is finished. That part of the Epis-
copal address which recommended
the substitution of local Conferences
to be held every six months in place
of Quarterly Conferences, is a sug-
gestion of radical changes. It is ev-
ident that the presence of women in
the Quarterly Conference is embar-
rassing when the Conference is called
to try a local preacher or to try an
appeal. It is felt that another court
should be instituted.

The Conference created a commit-
tee of fifteen to act in conjunction
with the committee created by the
General Conference of the M. E.
Church, South, upon the Federation
of the Methodist bodies of the United
States.

The report of the committee on
Episcopacy recommended (1) the
recognition of sixteen out of the
eighteen Bishops as effective; (2)
that in electing men to the episcopal
office no account be taken of race or
color; (3) that three new Bishops be
elected.

By the adoption of the report the
two senior Bishops, Bowman and
Foster, were retired from active ser-
vice, thus carrying the law of super-
annuation into the episcopal college.
We assume that they hold episcopal
authority and draw their salaries
without assignment to work.

The election of new Bishops proved
for the Conference a difficult task.
On the first ballot J. W. E. Bowman
(colored) led, receiving 145 votes,
and on the second he received 175,
which represented his full strength.
About 340 votes were necessary for a
choice. Our M. E. brethren require
a two-thirds vote to elect a Bishop.
After the second ballot the colored
brother began to decline. The bal-
loting went on for three days. At the
last moment before we lock up our
forms we learn that C. C. McCabe
and Earl Cranston have been chosen
Bishops.

Fraternal Messages.

Monday evening 4th had been
appointed for hearing the fraternal
messages of Rev. Mr. Louis of the
New Zealand Conference of the Wes-
leyan Methodist Church, and of J.
C. Morris, messenger from our own
M. E. Church, South.

Dr. Morris was presented by Dr.

W. V. Kelley to the presiding Bish-
op Bowman in a very graceful and
complimentary speech, and Bishop
Bowman introduced him to the Con-
ference. Dr. Morris' speech was
chiefly devoted to the discussion of
the phases of Christian experience
which are stressed by Methodism.

We see in the secular papers sug-
gestion that proper courtesy was not
shown our fraternal messenger.
There seems to have been an over-
sight on the part of the entertain-
ment committee which caused Dr.
Morris to leave the seat of the Con-
ference the day after delivering his
message. The lay delegate from
our Church had not yet arrived. The
Conference was prompt to apologise
for the blunder and invite Dr. Mor-
ris to return, which he agreed to do
on the 18th, when our lay messenger
shall address the Conference. It is
evident to us no discourtesy was
meant in the case of Dr. Morris.

The fraternal messenger from
Australia and the South Sea Islands
made some very interesting state-
ments in regard to the work in that
field: "What about Fiji? Using
round figures, Sir, out of a popula-
tion of 110,000 more than 100,000
are professed Wesleyan Methodists."
Australia is not an insignificant
country. "It has a territory twenty
five times as large as the United
Kingdom."

+ Personal. +

Rev. L. C. Wozencraft made us a
visit Tuesday last, as did also Rev.
J. B. McDonald.

Rev. J. A. Sage, Presiding Elder
of Hot Springs District, is compelled
by ill health to rest awhile from his
work.

Rev. W. C. Hilliard gave us a call
last week on his way to Cabot to
officiate at the marriage of some
friends.

E. A. Tabor, pastor of our Church
at Rockdale, Texas, was a pleasant
caller last week. Bro. Tabor speaks
highly of Texas.

Rev. J. H. Young has resigned
as editor of the *Louisville Methodist*,
and Rev. C. O. Jones has been
elected to succeed him.

L. C. Wilson writes from Benton:
"Rev. S. H. Glover, a useful local
preacher at this place, died this
morning (May 18) at 2 o'clock.
His end was peace. Obituary will
be furnished soon."

Bro. Airheart, of Lonoke, called
while attending the Pharmaceutical
Association. He said that the meet-
ing was remarked by many to have
been one of as little noise and fric-
tion as ever assembled in the city.

Don't forget the blooded-hog
brother, J. M. Cline of Benton, Ark.
He is not hoggish, if he is a hog
man. Read his advertisement in
this paper. We stand for him.

Contributions.

WOMAN IN THE PULPIT.

(By J. H. Riffin.)

At the jubilee of Southern Methodism held in Louisville in May, 1895, a paper was read by Bishop R. K. Hargrove, on Woman's Work in the Church. This paper was published in the recent March-April number of the Methodist Review. I have not heard or read any expression of dissent or unfavorable criticism from any quarter. It is needless to say that he does not depreciate, but on the other hand, does most highly extol woman and her work. But he says:

"It is not irrelevant here and now to say that the Methodist Episcopal Church, South, makes no place for women in its Conferences as such, and ordains no women to its ministry, and that whoever invites into its pulpit a woman, ordained or unordained by others, offends against the order and authority of this Church, and against the teaching of the holy oracles, as understood and accepted by us."

Does anybody think that Bishop Hargrove is mistaken? No one has said so, so far as I know. Ought not Bishop Hargrove to be prepared and qualified to state correctly the position of the Church on this or any other matter? No one doubts it. If he does state the position of the Church correctly, the Methodist who favors women preachers "offends against the order and authority of the Church." A grave offense in one who has taken the vows of a Methodist preacher. And the Bishop holds further, that in the judgment of our Church, whosoever confers upon women authority to preach offends against the teaching of the holy oracles. And he might have added that the judgment of our own Church in this is in accordance with that of ninety-nine per cent of all Christendom as expressed through their ecclesiastical channels, and illustrated by the practice of their Church courts, and that not only is this true of the Church today, but has been true of the great body of Christian believers in every age.

Now, to speak for myself, I believe in the Church of God. I believe that Christ endowed the Church with the Holy Spirit to abide therewith forever. I believe that according to the promise of Christ, the Church has received the Spirit of Truth, that he dwells in the Church, that He teacheth all things to the Church, that He guides the Church into all truth, receiving continually the things of Christ and showing them unto the Church. I believe that the combined wisdom of the whole Church enlightened by the Holy Ghost is greater beyond comparison than the wisdom of any individual. I believe that whoever affects to be wiser than the Church of God, and will take it upon himself to say "the Church is wrong, the Church is mistaken," is a conceited egotist who needs to hear the words of St. Paul written expressly for such as he. "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." 1 Cor. 3:18. If any man thinks that he knows more than the whole Church, let him learn that he is the veriest simpleton and get down at the feet of the Church to be taught that he may become wise. Or if it is too much to expect such a conceited ignoramus to ever come to himself let him at least become a fool in the estimation of all others, that they be not guilty of the folly of listening to him rather

than to the Holy Ghost speaking through the Church of the Lord Jesus Christ.

If I want to learn anything I will not seek to be taught by the man who knows in his own conceit more than the Church of God. He has taken no counsel with the wise. He proudly profanely claims to be himself directed of God. But holy men, wise men, studious men, scholarly men, men honestly, prayerfully seeking to be divinely guided, men who take counsel with the wise, have combined their wisdom through many generations and the body of Christ, the great mass of the people who believe have utilized this wisdom and under the tutelage of the Holy Spirit have established great principles underlying the economy of ecclesiastical administration; and am I to turn away from all this to learn from some conceited upstart who has never thought, or read, or prayed a whole day or night in his life, and hear him tell me that the Church is mistaken, the Church is ignorant. And as he is almost sure to add, the Church is corrupt, the Church is fallen, the Church has apostatized? No; to believe him is to lose faith in God and His Word. The Church is the pillar and ground of the truth. 1 Tim. 3:15. If the Church is fallen there is no pillar of the truth left in the universe. To lose faith in the Church is to lose faith in God.

But what is the teaching of Scripture on this subject of woman preaching? I will quote Bishop Hargrove again:

"There is nowhere in the Old Testament or the New an indication that God intended woman for priestly or ministerial functions. Under that dispensation of the Church which appertained immediately to the Jews, the priests were divinely designated to be Aaron and his sons, and from generation to generation their names are given and recorded, as if to make mistakes impossible at this point. Likewise, when Christ came to select his apostles, not a woman was included among them, and their names are several times recorded as if to guard the divine purpose from any possible misconception. Then when the order of deacons was established the entire seven were males, and their names have been carefully preserved and handed down to successive generations. And St. Paul distinctly prescribes that both deacons and presbyters in the ministry shall be husbands and not wives, and mentions the matter with a particularity and minuteness of detail which unmistakably is intended to express the divine purpose on this point."

The lawless, godless crowd who are seeking to destroy the family and the home by taking the wives and mothers to make men of them have lately shown their contempt of God's Word by making a Bible of their own. To make it suit the demand in this instance they should have made Paul to Timothy and Titus read this way: A Bishop then must be blameless, the wife of one husband, one that ruleth well her own house, having her children in subjection with all gravity, for if a woman know not how to rule her own house shall she take care of the Church of God? Let the Bishop be wives of one husband, ruling their children and their own houses well. Even so must their husbands be grave, not slanderous, sober, faithful to all things. And their Bible should remind the Churches concerning ministerial support. Have we not power to lead about a brother, a husband as well as other apostles or the brethren (sisters) of the Lord and Cephas? Do these erratic ecclesiastical bodies who assay to make preachers of women read some such tra-

vesty of the Scriptures as part of the ordination service? Or do they discard any reading from the Scriptures at all? What sort of man is the brother that is led about as a husband (or wife) by the striding woman pulpiteer?

I do not hesitate to say that the whole thing is a grave offense against the order and discipline of the Church; against the doctrine and institution of Christ; against the harmony and beauty of the family, and against welfare and decency of society. That there are seeds of insubordination to all law order and authority, germs of anarchy for Church, state and home which coming to maturity would destroy all these, and introduce the Paradise of socialism—liberty without law, and license without restraint.

Since I entertain these views it goes without saying that I cannot take part in any so-called religious meeting conducted by a female pulpiteer. Dr. Godbey's illustration seems to me not analogous. If I must be immersed before I can take part in a Baptist meeting I will take no part. If I am to hear a strange woman preach should I attend a Cumberland Presbyterian meeting, I will not attend.

Now, while the thing is a novelty it will always draw a crowd. There are plenty of people everywhere who make great sacrifice to see or hear some new thing. Religious communities are sometimes silly enough to want something new and sensational to draw the crowd, and when they have succeeded silly enough to rejoice as having accomplished great good. If the great throng will dance in frenzy around a golden calf, they think it a fine thing to have made the calf. And so we have the cowboy preacher, the woman preacher, the pickaninny preacher, the reformed drunkard, the reformed gambler, the reformed clown and, I suppose, will have the reformed harlot after a while. Last winter they had in New York a ten-year old negro girl who had got to the third reader preaching (!) to crowded Churches in the great city.

The whole thing is a profanation of the pulpit, a degradation of ministerial orders, a perversion of sacred things and an abomination in the sight of God. But they will draw the crowd. That ten-year old nigger girl will draw as big a crowd as any woman preacher in Arkansas, and after hearing her many people, in whom you would expect better sense, would declare that no Bishop could preach so well.

People do not think much. The mass do not care. Many well-meaning religious people will attend. They will sing and pray. Through their presence good will be done. But, alas! for the harm that is done. Who says that we may do evil that good may come? I believe it to be the duty of every thoughtful man who fears God and reverences His Word to bear testimony against the evil. There needs be no fierce antagonism, no angry, boisterous opposition, no noise and clamor. Leave all that to the other crowd. But let every thoughtful Christian and especially every Methodist preacher stay away from such places, giving no countenance or endorsement thereto. If any ask you a reason for your own, be ready to give an answer in a calm and fear. If there be much and loud talking possess your soul in patience saying little but that fearlessly, and kind, and bide your time. If you suffer for it bear it. Better men than you have suffered for righteousness sake.

Prescott, Ark.

HELP JUNCTION CITY.

Junction City, Ark., April 28, 1896.

Dear Methodist: Please let me through you ask every friend of mine and every friend of God to help us just a little in building one Church and parsonage at Junction City. I do not ask for large amounts. I want many friends to send me little amounts and soon we will have a nice Church and home for the next preacher. Dear brethren, please don't say I can't, any one can send us one or two dollars, you do not know how much it will aid us. We are few in number, but a braver and better class live no where. We have completed a nice four-room parsonage and have moved into the same.

The Church is almost ready for use, two more weeks and we will have a house of our own in Junction City.

Now brethren, it has cost me much anxiety and hard labor, won't you help a poor fellow a little. Get postal note, or send check as soon as you read this. Please don't delay. I have a bill to meet next week and the only chance I see now is to ask immediate help. If seventy persons will send me \$1 each I will then be able to meet every obligation. Oh! may the good Lord direct you to give at once. Thanks to the Methodist for help already given. Love to all, yours truly, etc., A. S. Scott.



When a little one is expected in the family how lovingly the parents plan together for its future welfare. They sometimes even forecast its education and career. Does this seem too early to anticipate while the child is yet unborn? It isn't. The child's destiny has already been partly mapped out by Nature according to the disposition and habits of the parents. The best plan a mother can make for the future happiness of her unborn child is to maintain her own cheerfulness and health while her child's undeveloped being is still a part of hers. Her health at this critical period is of tremendous consequence to the little one's whole future existence. Every prospective mother will find direct nourishment, comfort and sustaining strength, in Dr. Pierce's Favorite Prescription. It will maintain her vitality both bodily and mental; shorten the period of confinement and make labor easy and almost painless. It imparts strength and elasticity to the organs concerned in parturition, invests the mother with recuperative energy against any after period of weakness and depression, and aids in the secretion of healthy nourishment for the child. It is the unfailing cure of all "female weaknesses."

Dear Doctor—Your "Favorite Prescription," is the best medicine to take before confinement that can be found. It proved so with me. I never suffered so little with any of my children as I did with my last, and she is the healthiest we have. When I began your treatment I could not stand on my feet long enough to wash my dishes without suffering almost death; now I do all my housework, washing, cooking, sewing, and everything for my family.

(Mrs.)

Dora A. Guthrie
Oakley, Overton Co., Tenn.

WALL PAPER

BY MAIL

From 3¢ a roll up
Gilt, 6¢ a roll up

New and elegant
designs. Samples
and book "How to
Paper," mailed free

212 W. Market Street,
Louisville, Ky. **ROBT. MONTANUS.**

Mention this paper.

* Contributed *

FOUNDED IN AND PETITIONED OUT

By W. P. Whaley.

No. 2.

(Continued from last week.)

Brother Innocent had never received such welcome and encouragement. On the night of this memorable pounding, his people had taken hold on him, and it seemed that their enthusiasm would sweep the country into Methodism; and their benevolence rob even themselves for the Gospel's sake. Of course there would be no trouble here about five Sunday-Schools and effective missionary societies. He should not lack for strong men and elect women to take the lead in the triumphant march of the Church. These were liberal people, and able according to their liberality; therefore, his family should not "want any good thing."

Before he finished the first round, he discovered he was alone in his enthusiasm. The stewards had reported nothing at the first Quarterly Conference, but the pounding. The missionary societies were dead, and the Sunday-Schools were hibernating. He appealed to the elect women and stewards for help. Some of the women had so many children they could not do anything for the Sunday-School. Most of the others were sickly. Here, it is in order to observe that Methodists are the most unhealthy race of people on earth. Every Methodist pastor feels a pain run through his heart every Sunday when, looking over his audience, he notes the vacancies used by absent sickly members. There is a disease called "sun pains," which comes and goes with the rising and setting of the sun. This malady resembles it, except there are six days interval instead of twelve hours. Its invariable rule is to attack at rising time Sunday morning, and take its flight with the day. Nothing relieves it except grace.

The stewards could not attend to the Sunday-Schools because they were burdened with the stewardship. Judging from the time they served for that work, either there was a great deal coming to the preacher, or a great deal of work would be required to get what was coming; but, judging from their hesitancy and delay, it seemed more like a hopeless undertaking than anything else.

The people were so anxious to form the acquaintance of his "lovely family" that he carried them the first round; and all the children took the whooping cough. The fourth round he carried them again; and everyone of his "lovely family" was speckled with the measles. After this, he left them at home.

He loved his people devotedly. He also believed in the power of the Gospel. So, putting his supreme might behind the hardest Gospel stones, his catapult wrought destruction among his soft-headed friends, and he knew it not. It was a year of earnest sowing, hard toil and unseen results; but he believed it would yield an hundred-fold sometime. Nevertheless, without the knowledge of the preachers or his Presiding Elder, a petition went up to the Bishop for the removal of Bro. Innocent.

I am not up in the history of petitions. I can't say who discovered or invented them; but I do know they are used in many ways and many places. It is only a few years since they were attached to our Methodist economy—indeed, not by General Conference enactment, but by

custom, which makes the most unyielding laws. It would be better, it seems, to incorporate as a Disciplinary question the following to be asked at every annual Conference: What petitions are to be presented to the Bishops and his cabinet?

To the Bishop.

We, the undersigned members and chief supporters of the Church on this circuit demand the removal of Rev. Innocent for the following reasons:

1. He has nine children and our circuit is not able to feed them.
2. He devotes much of his time to his garden and patches, while it is all needed for pastoral visiting.
3. His wife has visited us only twice, and not at all within eight months.
4. His family is sickly. The whooping cough and measles have gone through the entire family this year.
5. He is too personal in his preaching—not actually calling names, but talking so everybody knows whom he is aiming at.
6. He is not a revivalist. There have not been more than twenty-four shouts on the circuit since his first round.
7. He will not preach against the Baptists, although they are firing into us heavily. His excuse is that he has enough Methodists to preach against.
8. He is not popular with the people; therefore, they will not believe or practice his preaching.
9. The people will not support him, and a few of us can't bear the entire burden.
10. He is in debt, and we believe this is wrong in a preacher.
11. He is too easily discouraged.
12. We want an able man—one who will command the respect of other denominations.
13. If we don't get a change we will join the Kellyites. (Signed,

Mrs. Doolittle,
Mrs. Busybody,
Mrs. Littlepay,
Mrs. Tattle.

Beard of Steward, X, their mark.

Bro. Innocent was moved, but it did not save these members to our Church. They did not like the next preacher any better, so joined the Kellyites. This accounts for the strength of that sect in these parts.

Since this circuit initiated the petition method, it has come into extensive use, and seems destined to become the favorite mode of changing preachers. Perhaps, also, the pastor's stay will be limited by his method to one year.

HOW'S THIS?

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & CO., Toledo, O.
We, the undersigned, have known F. 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.

"Ten people out of a dozen are invalids," says a recent medical authority. At least eight out of those ten, it is safe to allow, are suffering from some form of blood-disease which a persistent use of Ayer's Sarsaparilla would be sure to cure. Then, don't be an invalid.

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." Geddes & Thornburgh, Little Rock.

ARMSTRONG & McRELVEY
Pittsburgh.
BAYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR
Cincinnati.
ECKSTEIN
Cincinnati.
ATLANTIC
BRADLEY
BROOKLYN
JEWETT
ULSTER
UNION
SOUTHERN
SHIPMAN
COLLIER
MISSOURI
RED SEAL
SOUTHERN
JOHN T. LEWIS & BROS. CO.
Pittsburgh.
MORLEY
Cleveland.
SALEM
Salem, Mass.
CORNELL
Buffalo.
KENTUCKY
Louisville.

THE KIND THAT PAYS, the kind that lasts. In painting, labor is three-fourths the cost; and with Pure White Lead and Tinting Colors more work can be done in a given time than with inferior materials. It makes—with Pure Linseed Oil—the best paint and the kind that lasts. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). Any shade or color desired can be easily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead and Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

Little Rock Ice Co.,

Wholesale and Retail Dealers in

Coal and Ice.

L. W. CHERRY, Gen'l Manager.

Coal and Ice delivered to any part of the city promptly.
Office, 6th & Main. Telephone 291. LITTLE ROCK, ARK.

THE ARKANSAS PUMP AND PIPE COMPANY,

Plumbing, Gas Fixtures, Steam and Hot Water Heating,
Agents for Welsbach Light, Mantels and Tile
Zanesville Stone Water Filter.

Second and Louisiana Streets, Little Rock, Ark.

WE DO THE LARGEST RETAIL GROCERY BUSINESS IN ARKANSAS.

H. J. GEORGE GROCER CO.

—WHOLESALE AND RETAIL—

GROCERIES,

LITTLE ROCK, ARK.

Get our prices before buying.

R. P. BATEMAN & CO.,

FIRE INSURANCE AGENTS

—REPRESENTING—

Scottish Union, New Orleans Ass'n,
Union Casualty, Merchants, Arkansas Fire.
309 W. Markham. Telephone No. 62



STEEL WIRE FENCE BOARD.

A Barbless Horse and Cattle Fence; Cabled Poultry and Garden Fence; Cabled Field and Hog Fence. Yard, Cemetery and Grave Lot Fencing on Steel Post and Rails a Specialty. We Pay the Freight. Catalogue and testimonials free.

K. L. SHELLABARGER, ATLANTA, GA.



PATENTS

Copyrights and Trade Marks obtained and all Patent business conducted for MODERATE FEES. Our Office is Opposite U. S. PATENT OFFICE and we cause our patent in less time than those remote from Washington. Send model, drawing or photo, with description. We advise, if patentable or not, free of charge. Our fee not due till patent is secured. A PAMPHLET, "How to Obtain Patents," with cost of same in the U. S. and foreign countries sent free. Address,

C. A. SNOW & CO.
OPP. PATENT O.
D. C.

Buy all your Epworth League Literature of Godbey & Thornburgh.

Contributions.

ON THE GO.

(Workman.)

NEWPORT.

After "doing" Blackrock, as our New England Leaguers say when they work at anything, we returned to Walnut Ridge, and with the big man Branson we added several more new subscribers to the Methodist list. One lady who had not read the Methodist had not heard that there was to be a League conference in Little Rock, June 23-25. She was told of some other important news that the Methodist contained which she had missed. Of course, she subscribed, and will from now on keep posted on the doings of 70,000 Methodists in Arkansas.

Early Thursday morning we caught the "local," and just about the time folks were rubbing their eyes to see whether it was daylight or not we were in.

NEWPORT.

We had about two hours to put in some way before Brother Umsted could be seen. We shook hands with a number of acquaintances on Front street who were out after the early worm, ate breakfast, got a shine, wrote a letter to mother and headed for the parsonage. Brother Umsted was out early and we missed him. However, through the courtesy of Brother Umsted, Jr., we were furnished with a list of families not taking the Methodist. Brother Henry Daniels was detailed to escort us, and after some good licks we ran the Methodist list up to a pretty good mark. The people of Newport are bound to have a new church and that before long. Brother Winstead is getting the ends of all details together and in a few weeks they expect to begin building. The Epworth League is standing right up to the rack, so we were informed. With such enthusiasms as Miss Ada Remmel, without calling on whom our visit does not seem complete, any line of work must "get a move on it." By the way, she is on our Epworth League program for the State Conference, and we can promise every delegate something good. Newport will send down a strong delegation.

ON TO LITTLE ROCK.

One thousand young people are wanted and will be there. This is the way Newport is whooping up the League Conference. Brother Crook is getting all the singers in tune, and you had better look out for Newport, for the are going to be here.

LITTLE ROCK.

We got home at that unmethodistic hour, 2 a.m., and made things ring in the camp of Morpheus until long after the mocking birds had begun to sing their morning lay. In fact, we have some birds in Little Rock that sing all night. Well, the Leaguers here are doing their level best for a big time in June. One Galloway College girl, who is now married and is already training a boy for Hendrix College, has notified her husband to look out for other quarters during the conference, for she has engaged a dozen girls for her company. But her old man is determined not to be outdone, and is getting some old bachelors together, and he, too, will have a good time and will not fail to let these unfortunate fellows know what they are missing by not having a Galloway girl to bring to the conference. My, but there is one fellow not a thousand miles from here whose mouth will fairly water

when he reads this. He will be here in all of his—and her too—glory. Watch out for him.

ON TO LITTLE ROCK.

LETTER FROM GILDEROY.

Dr. Godbey: There now, we old fellows who have been writing so long for the press, are going to be knocked out of the ring. The Nashville Advocate, the great central organ of the whole Church, and the Texas Advocate, the organ of five Conferences are set up by machinery, by the linotype, and when the thing gets to running the operator has no time to waste over crooked marks made by careless penmen. Most of us are too poor to buy a typewriter and too old and our fingers too stiff to learn how to use one if we had it. I had one some years ago, and could use it right well, but I could not think through a typewriter as I do through a pen. I am glad some of our papers are able to buy and use these new inventions. Things move along so fast that old folks get behind in spite of all they can do. It is well enough for them to serve their day and generation and, then, die off and make room for a new crop of men and women. The old men and women of the young generation now on the stage will sigh after the old times and old ways just as the old people now living do. This is the way men and women have done ever since the world began. It is one of the many infirmities and afflictions of age. It is exceedingly difficult if not impossible for old people to become accustomed to new fangled things and ways. They are too well used to the old to take up readily with the new. They live largely in the past and enjoy what has been more than what is. The old things were well adapted to the old conditions, but the conditions have all changed. We used to travel trails and blaze our way through the woods all over this country, but big roads are now open where the trails once ran. The time was when we swam all the creeks, but now good wooden or iron bridges span all the streams. Our fathers lay out in the woods all night, but now there is a good farm house and a warm welcome every mile or two along the way. They used to meet Indians and be in danger from wolves and bears, but these are all dead or they have gone West. The old men used to toil across the continent on horseback or in wagons through weary days, weeks and months, but now they run the same distance with ease and comfort in as many hours or days. For my own part, I am proud of the old and I am glad of the new. I am glad the children do not have to carry the burden their fathers bore. I am glad the linotype can set up in five minutes what is slowly written in an hour's time. The fact is, we hardly get accustomed to a new invention before it is superseded by a newer and better one.

"Let her roll," even if I am left behind. My Lord knows all the sciences and understands all the appliances, long before they are discovered by men, and as we are ready for it he is letting us find these things out and is giving us the use of them. In one way or another they help to advance His cause. The sciences are new to us but they are old to God. The appliances fill us with wonder, but, if God wonders at all, He wonders most that we are so slow in finding out and using what he has always held in reserve for us. All these things are for us through the mediation of the maker of them all. All things were made by Christ and for Christ. Without Him was not anything made

that was made. If my Lord gives my children a fuller revelation of His wonders of old than He gave me and my generation, I will bless His name for it. I will try to say, "Go on, go on," and will strive not to say, "The former days and ways were better than these." Put in your linotype and I'll fling down my pen and throw up my hat and say, "Huzza for the next fifty years!" They are the years of my Lord. Gilderoy. May 11, '96.

WASHINGTON LETTER.

(From Our Regular Correspondent)

Washington, D. C., May 13, 1896.

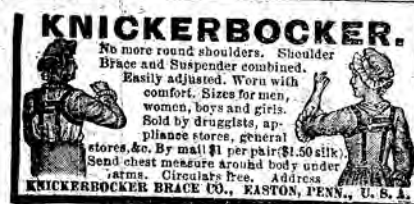
It is understood in Washington that this government will not stop at demanding from China a heavy money indemnity for the outrages in that country by mobs of rioters, but will also demand that the Chinese government shall inaugurate such reforms as will make a repetition of such outrages practically impossible in the future. There is no doubt in the minds of government officials that the demand will be granted by China, although they know that there is a strong element in China which will oppose the inauguration of anything like reform in the methods which have heretofore prevailed in the interior of that country.

The disposition which unfortunately exists in some quarters to build a war scare on the cases of the men who were sentenced to death by a Spanish court-martial in Cuba, for alleged treason and piracy, is not shared by officials here. The fact that the Spanish government so promptly responded to a request of this government to postpone the execution of those sentences until arguments could be presented to show that they were unjust, to the Americans if not to all the prisoners, is regarded as an indication that upon a proper presentation of the facts the sentences will all be set aside or commuted to some minor form of punishment. While the relations between the United States and Spain are, owing to the Cuban resolution and strong public sentiment in each country, in a condition which would make war an easy matter, and which makes the danger of war great, the governments of both countries have up to this time shown a commendable desire to avoid war.

Although Dr. Talmage, in one of his Sunday sermons, very earnestly besought Congress to adopt that joint resolution providing for an amendment to the Constitution of the United States specifically recognizing God by name, and intelligently deal with the immigration problem before adjournment, there is little likelihood that Congress will do either. Up to a few days ago it was believed that one of the several bills providing reformatory amendments to the immigration laws would certainly be passed, but the idea has now been almost entirely abandoned.

Six ministers representing as many denominations have incorporated "The Reform Bureau," the objects of which they state in their application for incorporation to be: The promotion of those Christian reforms upon which churches sociologically agree while theoretically differing, such as the defense of the Sabbath and of purity, the suppression of intemperance, gambling and political corruption, and the substitution of arbitration and conciliation for both industrial and international law.

The home department of the Sunday-school of the First Congregational Church, which has a membership of



about 250 adults, held one of their interesting public meetings Sunday afternoon, and made all who attended wish that they would hold them oftener. The members of this class study each Sunday's Bible lesson at home, and once in a while—no regular time is set—come together for a public exercise. The lesson at this meeting was conducted by Prof. Clark of Howard University and among the speakers were Mrs. Sarah D. Baldwin, president of the home department; Prof. Allen Hazen and Rev. Drs. Camp and Bradford.

Rev. Dr. Hugh Johnston, pastor of the Metropolitan M. E. Church, began last Sunday a series of sermons on the Lord's Prayer, taking as his text the preface to the prayer, "Our Father, Which Art in Heaven." He truly said that the more constantly we employ anything the less likely we are to ask after its meaning, for we think we know it when we have learned it by rote. Thus it is with this inimitable prayer. We repeat word by word, but we have not sounded its depth of meaning. It is called the Lord's Prayer, but it is rather the Disciple's prayer. What a prayer it is, in its loftiness of spirit, its comprehensiveness, its brevity, its simplicity, its union of human and divine elements.

Mrs. Lucy Thurman, of Michigan, superintendent of the department of work among colored people of the world's W. C. T. U., was the principal speaker at a large meeting held at the Metropolitan A. M. E. Church this week. In the course of her interesting address she said that there were meaner men than the rum sellers—those who attended church and were heard in the amen corner, and then voted for men who would pass laws in favor of the liquor traffic.

Mr. W. N. Multer, the new secretary of the Y. M. C. A., told the story of Gideon, and told it well, at this week's Gospel meeting. By the way, did it ever occur to you that the Bible is the greatest story book ever written, and did you ever try to impress that on your children's minds?

OUR MISTAKE.

We are accustomed to talk of giving to the Lord's work. That is a great mistake. This giving is from the other party. The silver and gold are the Lord's. We only dig it up. The cattle upon a thousand hills are His. We only herd them. The wheat does not germinate by our power. The sun does not shine at our bidding. The rains do not fall at our word. The soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. He giveth thee the power to get wealth. Let us pay God His due.—Missionary Link.

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

GODBEY & THORNBURGH,

Read Quinn's ad.

Literary Table.

HONEYSUCKLE.

Mrs. Warner Snoad.

The grim old oak, whose branches
thin and hoary,
Were stricken down in ruin long ago.
The summer kisses into fragrant glory,
When crooning bees tell many a sweet
love story,
And all the wealth of honeysuckles blow.

Round the bare branches, crack'd and
gnarl'd and seamy,
A myriad trumpets for the elves unfold;
And far and near there floats a per-
fume dreamy,
From clustering masses, crimson,
flush'd and creamy,
Soft as girls' blushes—deep as molten
gold.

Like Hamadryad from the old trunk
springing
Forth to fresh youth amid the sweet-
ness there;
Or blue-eyed wood nymph in wild ca-
dence singing,
My little daughter eager spoil is bring-
ing
The honeysuckle falling on her hair.

Ah! when your summer comes to you,
my treasure,
And as life's path grows wider to your
feet;
Heaven send you gifts in no unstinted
measure,
Your two hands full of works mix'd
pain and pleasure;
And the soft flushes of Love's rapture
sweet.

But more than all, the inner nature
waking,
The hidden fragrance yielding to God's
sun;
Where other hearts in chill despair are
breaking,
And grief and ruin grim, dark wrecks
are making,
Of lives by gladness into beauty won.

I would not wish for you the narrow
prison,
The trim kept borders of the orthodox;
But charity divine from love's own
chrism
Fall, red and golden, free from bigot
schism,
Like honeysuckle garland on your locks.

MATTHEW ARNOLD.

The Saddest Singer of the Nineteenth
Century.—I.

(By J. T. McFarland, D. D.)

One of the most pathetic and interest-
ing things which has ever fallen under
my observation in connection with the
history and customs of the North Ameri-
can Indians is a war song, given by Brin-
ton in his "Essays of an Americanist,"
that used to be sung by the Pownees.
It was sung especially when some indi-
vidual warrior was about to undertake
an unusually perilous exploit, in which
it was probable that he would sacrifice
his life. Within the gathered circle of
his tribe, in the weird light of the camp
fire, the brave, who was about to depart
on his dangerous mission, danced with
slow and solemn step, and sang with
sad repetition these lines:

"Let us see, is this real,
Let us see, is this real,
Let us see, is this real,
This life I am living?
Ye gods, who dwell everywhere,
Let us see, is this real,
This life I am living?"

There is a wide distance between this
dusky warrior and England's great Poet
Laureate; but to the warrior dancing
about the camp fire, and to the poet sit-
ting among his books, life alike present-
ed itself as a mystery. For there is the
same sound of questioning sadness and
appeal to sources of higher light in the
song of the Pawnee, girding himself for
a desperate adventure, and the cry of

Tennyson, struggling in the dark with
a great sorrow:

"but what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry."

I wish to give in these articles a poet's
view of life; (I say a poet's view, not
in the broad and universal sense the
poet's view of life, which is common
to all the really great masters of song)
—the view of Matthew Arnold, who,
though in his intellectual powers highly
geniused, having unquestionably the
true poetic instinct, and in the poet's art
a master, did not see life with the open
vision of the universal seer, but from a
purely personal view point, and under
a light from which some of the richest
and warmest rays had been eliminated.
It is instructive to study life under this
partial spectrum which Arnold's mind
affords; for its painful incompleteness
as thus revealed, its discordant color-
tones and saddening shadows, are the
strongest proofs of the importance and
legitimacy of those finely spiritual ac-
tinic rays, the absence of which accounts
for all the gloom and colorlessness of
the agnostic poet. When we have looked
out from life through Arnold's glass,
finely wrought and jewel-set though its
mountings are, and crystal clear though
its lens appear, and feel the sadness
which such a look always brings, we
are sure that the medium through which
we have been looking, while it reveals
many things to us in sharpest outline,
has taken from them a coloring and a
background upon which depend their
real and highest significance.

We want to know first of all what is
the mood or spirit in which a poet most
habitually contemplates life. We have
not to read far to discover what that
spirit was in Arnold. It was never that
of vital sympathy, or warm human in-
terest, but a philosophic pity. He never
mocks at human misery or human folly,
for of that he was incapable; and he nev-
er rejoices at the sight of human happi-
ness, for happiness appeared to him so
shallow and delusive a thing, a stream
running so certainly and swiftly toward
the desert sands, that it was perhaps
the most pathetic thing in life; and he
never sighs over life with the sympathet-
ic sorrow of one who bends above another's
woe with the desire and the hope
that he may remove it or make it more
endurable; he sighs, rather, as one who
stands afar off, and sprinkles dust upon
his head, and looks down upon a wretch-
edness that is all the more wretched
and hopeless because its subjects are so
imperfectly aware of its nature, a mis-
ery for which he knows no remedy, and
for which it is folly even to weep, be-
cause to weep is only needlessly to in-
crease the sum of sorrow. Life never
presents itself to him in the concrete,
but moves before him always as a dis-
tant, almost phantom show. Individ-
ual life has for him only an impersonal
interest, only as a type of the universal
life, and part of it, as some white crest
that gleams for a moment is only a part
of the great unresting sea. His mood,
therefore, is never one of quick and vi-
tal sympathy, but of mediative sadness,
of passionless philosophic pity. This
mood is perhaps nowhere better de-
scribed than in his poem, "Resignation,"
in which he gives us his own soul pic-
ture in the picture which he draws of the
poet:

"tears
Are in his eyes and in his ears
The murmur of a thousand years.
Before him he sees life unroll,
A placid and continuous whole—
That general life, which does not cease,
Whose secret is not joy, but peace;

That life whose dumb wish is not missed
If birth proceeds, if things subsist;
The life of plants, and stones, and rain,
The life he craves—if not in vain
Fate gave, what chance shall not con-
trol,
His sad lucidity of soul.

Enough we live! and if a life
With large results so little rife,
Tho bearable, seem hardly worth
This pomp of worlds, this pain of birth;
Yet, Fausta, the mute turf we tread,
The solemn hills around us spread,
This stream which falls incessantly,
The strange-scrawled rocks, the lonely
sky,
If I might lend their life a voice,
Seem to bear, rather than rejoice.
And even could the intemperate prayer
Man iterates, while these forbear,
For movement, for an ampler sphere,
Pierce Fate's impenetrable ear;
Not milder is the general lot
Because our spirits have forgot,
In action's dizzying eddy whirled,
The something that infects the world."

This was the permanent mood in
which Arnold viewed life and the world,
"in sad lucidity of soul;" existence never
rose above the level of something "bear-
able," though hardly "worth this pomp
of worlds, this pain of birth;" and na-
ture with her turf, and hills, and rocks,
and lonely skies, never throbbed with
hope and joy, but only seemed to bear;
and he never ceased to be conscious of
that measureless melancholy, "the some-
thing that infects the world." From a
poet in which this mood prevails we may
expect no heart-stirring strains, no bat-
tle-hymns to cheer men in their strug-
gling life, no joyous celebrating vic-
tory or prophesying hope. We are ac-
customed to turn to the poets for the re-
kindling of our enthusiasm, for the so-
lace of our griefs, for the renewal of
our courage, for the stimulus of our
zeal, for the inspiration of our hope,
for the support of our faith. But we
turn in vain to Arnold for any of these
things. He is the saddest singer whose
fingers ever touched the poet's harp.
And there is this peculiar quality about
the sadness of his singing that makes
its sadness more intense and unendura-
bly oppressive—a dreary, thrumming
monotone of misery, that never comes to
a culmination. It is a suppressed mis-
ery that is not permitted to break out
into a heart-relieving cry, but that leads
on over a long and level road of pain to
some longed-for climax that is never
reached.

There is no word which so completely
expresses Arnold's spirit as "weari-
ness," a heart-and-mind sickness from
long and fruitless wrestling with insol-
uble problems, and the contemplation of
hopeless contradictions. It is his own
heart speaking when he makes Empe-
docles say:

"I,
The weary man, the banished citizen,
Whose banishment is not his greatest ill,
Whose weariness no energy can reach,
And for whose hurt courage is not the
cure—
For something has impaired thy spirit's
strength,
And dried its self-sufficing fount of joy."

This is a sadness that treads the very
borders of death; for Empedocles, who
was made to utter this confession, stood
upon the rim of Etna's crater, into which
in a moment he was to plunge, because
he felt there "was no other way" to
"cut his oscillations short and bring
him to a poise."

In all his longer poems, in which he
deals with human life, there is not to be
found a single gleam of life. It is al-
ways tragedy, moral tragedy, that finds
no answer, but ends in dumb mystery
and "immedicable grief." Now it is My-
cerinus, the young and noble Egyptian
prince, whose high purposes to deal
justly and nobly with his people when

Awarded
Highest Honors—World's Fair,

DR.

PRICE'S
CREAM
BAKING
POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free
from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

he began his reign, were met by the de-
cree of the gods limiting his life to six
years, crushing out forever his faith in
the equity of the supreme Powers, and
sending him to spend the little span al-
lotted him, in mad revelry in a secluded
palm grove by the Nile. Now it is the
sad story of "Sorab and Rustum," in
which, ruled by a cruel and bewildering
fate, a father kills in combat his noble
son, and the curtain of night falls upon
the closing scene of a grief-stunned fath-
er lying prone upon the sands by his
dead son, while the heavy fogs of the
Oxus come creeping in. Now it is the
"Sick King of Bokhara," weary of his
wealth, and power, and luxury, and
weeping over the fate of one who had
forced him to put him to death by a
self-demanded execution of a law which
in this case seemed an enormous tough
an escapeless wrong. Now it is "Balder
Dead," the brightest, most loved god of
Asgard, slain through the plottings of
evil Loki by blind Hoder's hand, doomed
to dwell forever in the deep gloom of
Hela's realm, though "all that lived, and
all without life, wept for him." Now it
is "Tristram and Iseult," tale of broken
hearts and blighted lives, ending in pit-
eous death, followed by the sorrow-
blanched life of one to whom widow-
hood was the lightest grief, "one dying
in the mask of youth." And now it is
"Empedocles on Etna," in which under
the character of a noble Greek, the poet
speaks out all the unrest of his spirit,
and confesses his hopeless irreconcilia-
tion with the course of things, saying:

"No, thou art come too late. . . .
And the world hath the day, and must
break thee,
not thou the world."

We rise from the reading of it all
faint of soul, feeling that the inner
springs of life have been chilled, and
that the the damp of the dews of the
valley of death has fallen upon us. Did
poet ever so fail in the poet's highest
mission, the impartation of hope and
courage to human hearts, as did this
gifted son of the great master of Rug-
by?—Central Christian Advocate.

BOOK NOTICES.

READINGS FROM THE BIBLE.

This is the title of a book of Bible read-
ings to be used in the Opening of schools.
The selections are well chosen and the
work fitly supplies a felt need. Scoot,
Foresman & Co., Chicago; 25c.

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

GODFREY & THORNBURGH.

The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

LESSON FOR MAY 24.

CHRIST TEACHING IN THE TEMPLE.

Luke 20:9-19.

GOLDEN TEXT.

"The stone which the builders rejected, the same is become the head of the corner." (Verse 17.)

Topical Outline.—1. The servants ill-treated. (Verses 9-12.) 2. The son rejected and slain. (Verses 13-15.) 3. The fearful consequences. (Verses 15-19.)

Time.—Tuesday, April 4, A. D. 30.
Place.—In the temple at Jerusalem.

HOME READINGS.

S. Parable of vineyard. . . . Luke xx.9-19.
M. An unprofitable vineyard. Isa. v. 1-7.
T. Treatment of prophets. Acts vii. 51-60.
W. God's message unheeded. Jer. xxv. 1-11.
T. The servant rejected. . . . xxvi. 8-15.
F. The son rejected. . . . John xi. 47-54.
S. Sin and mercy. . . . Neh. ix. 21-31.

Reference word, "Vineyard."

Lesson Hymn, No. 194.

"Christ spoke this parable against those who were resolved not to own his authority, though the evidence was ever so full and convincing; and it comes very seasonably to show that by questioning his authority they forfeited their own. Their disowning the Lord of the Vineyard was a defiance of their lease of the Vineyard, and a giving up of all their title."—Matthew Henry.

This was Christ's last day as a public teacher. His warnings were drawing to a close, as they must, sooner or later for all men. He had just convicted these Pharisees of insincerity by a home thrust as to the reception they had given John the Baptist. No doubt there were many listeners as the encounter proceeded. The parable of the Husbandman and the Vineyard came as a solemn warning to them and as a rebuke in the ears of the people. But all warnings are lost on insincerity. The rebuke might benefit the people whom they were leading astray.

The Church had often been represented in the scriptures as a Vineyard. The Jewish nation were God's husbandmen. The prophets, whom they had slain, were God's servants, sent to remind them of their duty to the owner of the Vineyard. The Christian Church holds the Vineyard today, and the Christian ministry are the successors of the prophets. Whoever would kill a prophet would kill Christ, as the event proved; whoever would insult a minister would insult Christ, it is taken as an insult by Christ, as he has plainly told us.

But as they had gotten rid of the prophets, so now they would get rid of Christ. They would do it too in the face of the evidence. To such heights of folly will men go who have made up their minds that they will not obey the truth! So men till this day who begin a life of sin must get Christ out of their way. Determined to hold on to their sins, Christ becomes a great inconvenience; they deny Him, crucify Him afresh and put Him to an open shame.

Once more Jesus warned them that the scriptures had foretold that they would reject Him, the stone which was to become the head of the corner. How terrible were His words to them, how terrible they ought to be to all men. "Whosoever shall fall upon this stone, he shall be bruised; but upon whomso-

Let The Whole World
Know The Good
Dr. Miles' Heart Cure Does

H EART DISEASE, has its victim at a disadvantage. Always taught that heart disease is incurable, when the symptoms become well defined, the patient becomes alarmed and a nervous panic takes place. But when a sure remedy is found and a cure effected, after years of suffering, there is great rejoicing and desire to "let the whole world know." Mrs. Laura Winefinger, of Selkirk, Kansas, writes; "I desire to let the whole world know what Dr. Miles' Heart Cure has done for me. For ten years I had pain in my heart, shortness of breath, palpitation, pain in my left side, oppressed feeling in my chest, weak and hungry spells, bad dreams, could not lie on either side, was numb and suffered terribly. I took Dr. Miles' Heart Cure and before I finished the second bottle I felt its good effects, I feel now that I am fully recovered, and that Dr. Miles' Heart Cure saved my life."

ever it shall fall, it will grind him to powder!"

THE TIME FOR BUILDING

Up the system is at this season. The cold weather has made unusual drains upon the vital forces. The blood has become impoverished and impure, and all the functions of the body suffer in consequence. Hood's Sarsaparilla is the great builder, because it is the One True Blood Purifier and nerve tonic.

Hood's Pills become the favorite cathartic with all who use them. All druggists. 25c.

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.

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

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.

WE SOLICIT

your orders for Coal Hods, Stove Pipe, Stove Boards and other Heating Stove equipments.

Fones Bros. Hardware Co.

HENDRIX COLLEGE

Best and Cheapest

Education for Young Men

For information, address

JES. A. C. MILLAR.

COWLEY

J. B. DICKENSON,

1523 GAINES ST.

Family Groceries, Feed

—AND—

MEAT MARKET.

Commission Merchant.

Best Place in the City to Buy.

I Defy Competition!

W. L. FUNSTON,
Marble Works

MONUMENTS

Headstones. Copings, Etc.

SHELLS

For Ornamental Graves, Gardens, Etc.

Correspondence solicited. Design sent on application.

605 Main St., Little Rock

For Railroad

—AND—

Steamship Rates

—TO POINTS IN—

America, Europe, Asia, Africa and Australia, call at city ticket office of

St. Louis, Iron Mt.
& Southern Railroad.

Corner Markham and Louisiana. Tickets furnished from points in Europe to the United States given special attention. Correspondence given prompt reply. For all information regarding rates, routes, and time cards, address

AUG. SUNDHOLM,
Railway & Steamship Agt.,
Little Rock, Ark



DEAFNESS

and Head Noises relieved by using Wilson's Common Sense Ear Drums. New scientific invention; different from all other devices. The only safe, simple, comfortable and invisible Ear Drum in the world. Helps where medical skill fails. No wire or string attachment. Write for pamphlet. WILSON EAR DRUM CO., 226 Trust Bldg., Louisville, Ky. Office 1133 Broadway, New York.

HUGHES' TONIC

"OLD RELIABLE"

Cures Chills SURE.

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

HAVE YOUR PLUMBING DONE BY ROBERT & DUNGAN

SWEET POTATO SLIPS.

Surplus on hand. \$1.00 per 1,000. Order early.
Wm. M. Bowen, Newport, Ark.

J. M. PARK, M. D.

Calls Promptly Attended

Residence 2408 La. Telephone 240.

Office 108 La. Telephone 21

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Bilbarno, O.



Buckeye Bells
Best Pure Cop-
per and Tin
Hardest Award at
Mid-winter Exp'n. Price

ndry
only, Ohio
Chimes.
Medal at
supplied free

Easy to Play and
Easy to PayEPWORTH
ORGANS and PIANOS

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.

Don't be deceived by interested and profit-seeking salesmen. Call at our factory or tell us by mail what you want and we will send nice catalog and full information. Give name of preacher for reference.

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

ESTABLISHED 1865.

C. O. KIMBALL,

—MANUFACTURER AND DEALER IN—

Harness & Saddles

In the coming season I am offering unequaled 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 \$20; Ladies' Saddles from \$3.75 to \$20; Men's Saddles from \$3.50 to \$20

Orders by mail promptly attended to, and satisfaction guaranteed.

324 MAIN STREET,
LITTLE ROCK, ARK.



Epworth League.

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

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

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

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

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

May 24, 1896.

LESSONS IN SOCIAL LIBERTY.

Scriptures—Ecclesiastes v. 4-5; Matt. xi. 18-19; Luke, xv. 1-4.

Our lesson today regards those obligations which are, in measure, assumed. All obligation is the result of relationship, and there are fixed and necessary relations of all of us to God which put upon all alike obligations. The great principles of duty lie upon all. They are not assumed nor can they be cast off. No man makes, by any choice or act of his own, the duty of being true, or pure, or just. No man makes the duty of serving God and on one can escape it. Those who have not tried to serve God in any way are not less under obligation to serve him for all that. A son will hardly say to his father, "I am under no obligation to obey because I have made no promises to do so."

But one may choose, in some measure, the manner of his service. He may enter into covenants with his fellows to labor in particular directions, and thus become socially bound. One, for example, should serve God with his money, but he may choose the way of doing it. If he have vowed to give so much for the church or the poor he is under obligation, by virtue of his vow, to bestow his means that way. It were better not to vow than to make the vow and not keep it.

In our second Scripture reference we have two examples of holiness—John the Baptist and Jesus Christ. Yet, in their social life they were very different. One seemed stern and gloomy, the other genial and kind. One dwelt in the wilderness, "and his meat was locust and wild honey;" the other is often seen at feasts "eating and drinking." The Jews found fault with both. One was too stern and the other too social. But Jesus shows that each had taken his own course, as he had a right, but that they were one in spirit and aim, however different in exterior conduct.

We have no right to criticize and condemn men for these outward forms. A just judgment regards only the principles and aims by which a life is directed.

Our Lord, however, always rebuked those who, in social conduct, separated themselves from the common people, as if better than they. Such was the conduct of the Pharisee. Any social order which ignores the common and equal claim of our fellows is not in harmony with the spirit of the Gospel.

Nothing is more unworthy of men than an aristocracy of wealth or office, or an assumption of superiority. Against such separation from the masses and disregard of them our Lord continually levelled his censures.

It is a weak mind as well as a bad heart which leads a man, because of su-

Radway's Pills

Always Reliable, Purely Vegetable
MILD BUT EFFECTIVE.

Purely vegetable, act without pain, elegantly coated, tasteless, small and easy to take, Radway's Pills assist nature stimulating to healthful activity the liver, bowels and other digestive organs, leaving the bowels in a natural condition without any bad after effects.

Cure

Sick Headache,
Biliousness
Constipation,
Piles

—AND—

All Liver Disorders.

RADWAY'S PILLS are purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

25 cents a box. At druggists, or by mail. "Book of Advice" free by mail.

RADWAY & CO.,

P. O. Box 365, New York

perior wealth or learning, or assumed goodness, to wrap himself in the garments of pride and self-importance, disdaining the ignorant and poor.

The ignorant and poor are his brothers, children of his Father. They are by nature as good as he, and what he deems his superiority is perhaps mere accident. In exalting himself because of it he discloses his own weakness and pride and lack of sympathy for his brethren.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple, vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

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-Ap-

peal a year for 25 cents. Those who want a fine newsy paper, and especially free silver men, will find this the best clubbing offer we have ever made. Godbey & Thornburgh.

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.

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, shock 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 & Thornburgh,
Little Rock.

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 for 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. Salinger,
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.

Individual Communion

Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church. Illustrated descriptive catalogue free.

GLOBE FURNITURE CO., Northville, Mich.
Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.

PILLS

Specially recommended by the medical authorities of the World for Scrofula, (Tanner King's Evil), and the early stages of Consumption. Constitutional Weakness, Poorness of the Blood and for stimulating and regulating its periodic course.

None Genuine unless signed "BLANCARD."
E. Fongers & Co., N. Y. and all Druggists.

SEND US YOUR ORDERS

for Hardware, Stoves, Cutlery, etc. FONES BROS. HARDWARE CO., Little Rock, Ark.

WRITE FOR CATALOGUE FREE

Watches, Diamonds, Jewelry, Silverware, Wedding and Engagement Rings, etc., etc.

COMMUNION SETS A SPECIALTY.

J. N. MULFORD, Jeweler,

MEMPHIS, TENN.

Mention this paper.

Manitou Mineral Water

—AND—

Manitou Ginger Champagne,

A Delicious and Refreshing Beverage

C. J. FRAMER & CO.,

319 Main Street, Little Rock, Ark.

DR. E. SALMON'S H g - Cholera - Remedy

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 stock. Price, 25 cents a package, 5 packages for one dollar. For sale by

JOHN A. JUNGKIND,

PHARMACIST,

812 Main Street, Little Rock, Ark.

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.

ARKANSAS BOOK AND PAPER CO.,
LITTLE ROCK, ARK

Children and Grown Persons Find it Difficult

to pronounce Bible names and places. In our Bible they are divided into syllables, properly accented, and have the vowels marked according to the most authoritative modern standards of pronunciation—thereby materially assisting the Bible student and reader. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. All the valuable "Helps to the Study of the Bible" contained in the "Oxford" are retained. It is substantially bound, with flexible Morocco cover, Divinity Circuit. Remember you get this handsome Bible for only \$2.50. Send your order to Godbey & Thornburgh, Little Rock, Ark., and you will receive the Bible by return mail, postpaid.

ARKANSAS METHODIST.

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

WEDNESDAY, MAY 20, 1896.

ARKANSAS PRESS ASSOCIATION.

(Twenty-fourth Annual Meeting at Springdale.)

The association met in the oper house Tuesday morning at 10:15, and in absence of President W. M. Kavanaugh, who was unable to be present on account of sickness, First Vice-President I. M. Partridge presided. Rev. Arthur Marston, of that city, in an earnest manner, invoked divine blessings upon the association and its work. In the absence of A. C. Hull, recording secretary, C. E. Shankle, of Prescott, was chosen to fill that position, and W. A. H. McDaniel as assistant. The roll of members was called, and forty responded.

The treasurer being absent, John P. Stafford was elected.

The president announced the following committees:

On Secretary and Treasurer's Books—C. C. Colburn, R. W. Leigh, T. C. Mays.

On By-Laws—George Thornburgh, H. M. Butler, A. W. Martin.

On Newspaper Legislation—G. W. Granberry, J. R. Newman, W. H. Culp.

On Advertising Rates—W. B. Williams, C. H. C. Howard, John P. Stafford.

On Resolutions—W. B. Folsom, P. H. Thomas, Miss Willie Hicks.

W. H. Culp, the historian, then read his report of the newspapers in the State for the past year.

The committee on membership reported eighteen for active membership and three for honorary members.

A large crowd assembled in the evening, every seat being occupied. Dr. J. H. Armacker was introduced and delivered the address of welcome on behalf of the city.

In the absence of President Kavanaugh, George Thornburgh responded.

The next order was the oration by Prof. Mitchell of Little Rock.

Mrs. C. E. Ratcliff, of Hope, the poetess of the association, then read her poem, which was well written and delivered in a graceful manner.

The proceedings of Wednesday consisted mostly of routine work, concluding with an address by Dr. Millar and the election of officers. An entertainment and reception by the citizens of Springdale and strawberry festival took place at night. Following are the officers:

President—I. M. Partridge.

First Vice-President—E. C. Kinney.

Second Vice-President—George T. Williams.

Third Vice-President—James Mitchell.

Corresponding Secretary—J. R. Jobe.

Recording Secretary—C. E. Shankle.

Financial Secretary—E. L. VadaKin.

Orator—J. J. Baugh.

Historian—H. M. Butler.

Poet—Mrs. Anna Nash.

Executive Committee—First District, W. A. H. McDaniel; Second District, P. H. Thomas; Third District, Adam Clark; Fourth District, C. C. Colburn; Fifth District, H. L. Cross; Sixth District, George W. Granbury.

On their way to Van Buren the members were met by a committee and conducted to the Scott residence overlooking the surrounding country, where they were the guests of Mrs. P. D. and Miss Fanny Scott, who served a refreshing lunch. We were welcomed in a neat speech by F. A. Miles, Esq. The pleas-

ant duty of responding was laid on this writer. The Van Buren Press, in reporting it, said: "Rev. George W. Thornburgh responded," etc. I am not entitled to the Rev. nor the W.—just plain Mr. George. We all heartily enjoyed the reception given us by Miss Fannie and the noble ladies who assisted her.

At Springdale we had a royal reception and were splendidly entertained. There is a push and enterprise about Springdale that is refreshing. Immense orchards, large berry fields and attractive homes are all around. The people are cheerful, healthy and industrious. I know of no better place in all my travels than this section for the homeseeker. The visit was especially pleasant to my wife and me, more so because of the old friends we met. We had a pleasant home with the family of Mr. Hawn. Mrs. Hawn and Mrs. Thornburgh are cousins, but had never met before. We shall retain pleasant memories of Springdale.

On the return, at Knoxville, we spent a night with Bro. Robbins, whose wife is another cousin to Mrs. Thornburgh. They had never met before. Sorry Mrs. Robbins was sick.

George Thornburgh.

SOME FACTS REGARDING OUR TEMPERANCE INTERESTS.

I send this for publication thinking it will be of some interest to our public and will do some good to our temperance work. If you should not publish, please return to J. R. Cason.

Hon. Thos. McRae, House of Representatives:

Sir: In reply to your letter of the 22nd inst., enclosing a letter addressed to you by the Rev. J. R. Cason, of Magnolia, Columbia County, Arkansas, stating that there are stills in operation in that county, and several persons engaged in selling alcoholic liquors there under "United States license," although it is one of the "Counties which have prohibition under state law," I would say that as the internal revenue laws are required to be executed uniformly everywhere within the entire boundaries of the United States, it is the duty of Collectors, as well in districts where state prohibitory liquor laws prevail, as in those where no such laws exist, to issue a special stamp to every person, at a fixed place of business, making application therefor under oath (Return, Form 11) as a liquor dealer, and paying the tax.

Every person taking out such a stamp is required (under penalty for failure to do so) to keep his stamp conspicuously posted up in his place of business (Section 3239 R. S.); and by Section 3240 R. S. every Collector of internal revenue is required to "keep conspicuously in his office, for public inspection, an alphabetical list of the names of all persons who shall have paid special taxes within his district," and to "state thereon the time, place, and business for which such special taxes have been paid."

The internal revenue special tax stamp is not a license. It is merely a receipt for tax which the United States law requires every liquor dealer to pay, leaving him to be dealt with under the state or local law if he makes any sales of liquor in violation of the local law. He is warned in advance by the provisions of Section 3243 R. S., and by the words printed on the face of the stamp that it is not a license, and that it gives him no authority to make sales of alcoholic liquor in violation of the state law, and affords him no protection whatever from prosecution, conviction and sentence under that law. The issuance of the United States internal revenue special tax stamp, therefore, does not interfere in the slightest degree with the enforcement

of the most extreme prohibitory law of any state.

In the license tax cases (5 Wall., 462) the Supreme Court held that the stamp or receipt issued to a liquor dealer gives him no semblance of authority, and puts the United States under no obligation whatever to the holder thereof beyond assuring him against prosecution under the special tax law; and that there is no conflict between the United States law imposing a tax on liquor dealers, and state laws regulating, controlling, or prohibiting the sale of alcoholic beverages.

Respectfully yours, G. W. Wilson.

Acting Commissioner.

The above letter shows under existing United States liquor laws the regulation or prohibition of the traffic is absolutely under state control. Hence to propose state measures upon condition of prohibition by the Federal Government is not good nonsense. Beyond controversy, the responsibility of the liquor traffic in Arkansas rests upon the citizenship of the state. Much has been accomplished in temperance work of the state, but we want more.

There are two amendments to our liquor laws which I would suggest to the readers of the Arkansas Methodist, and which, in my opinion, should be made an issue in the election of Governor and Legislature.

First. The revision of the provisions contained in sections 4851 and 4867, of Sandels' and Hill's Digest, whereby manufacturers or distillers of liquors are permitted to sell in quantities of not less than five gallons, and so change the law as to subject both the making and selling in any quantity to a majority vote of each county.

Second. So amend section 4869 that without disturbing county control over the township and state to have the same control over the county that the county now has over the township, so that when a majority of all the votes cast in the state shall be against license it shall be unlawful for liquor to be sold anywhere in the state.

There is nothing to fear from an aggressive movement in the right direction. We must go forth in the courage born of right convictions to do service for additional conquests or suffer loss that will subject our cause to the will of the enemy.

J. R. Cason.

Magnolia, Ark., April 28, 1896.

CONDITION OF TRADE.

The condition of trade and financial affairs throughout this country is attracting the attention of thinking people. The exporting products and the source of our gold revenue—to-wit: Cotton, grain and provisions—are far below their average values. Cotton, at prices now, is not remunerative to planters. Grain is selling under a profit to producers. Provisions have not been so low during this generation. Bankers and money lenders apparently are in a prosperous condition. We read from the financial columns of one of our papers as follows: "Money in good demand at 6 to 8 per cent. to customers with gilt-edge collateral," while at the same time we read from our foreign exchanges that "money is plentiful at 1-2 to 1 per cent. per annum." But in the agricultural districts of America producers have to pay 8 to 12 per cent. on four months' renewals to carry their farm products.

The East is strongly in favor of a single gold standard. The South and West are for bimetalism. It is but fair to state that both sections are honest in their convictions. The trouble seems to

be that we need a more flexible currency. The panics occurring in the United States during the past five years, whenever the grain and cotton crops commenced to move, have undoubtedly been the cause of this country's loss of many millions. It has forced the producers of cotton to sell what they produce in 12 months in great haste during a period of three months. This brings low values, and has forced the South to produce its own provisions and breadstuffs for self-protection. They are too poor to take the surplus grain and provisions from the great West, and that section loses the best of all patrons, their home consumers, and makes a surplus of these products with them. Exporters take advantage of the situation and buy their grain and provisions below value. So the West and South have no purchasing power to patronize the manufacturing districts of the Eastern States. The entire country, therefore, suffers, we claim, more from the want of a flexible currency than from any other cause.

How to correct this evil and to have both a sound and flexible currency, we are free to admit we are not able to advise upon. Surely we need some wise statesmen now to bring forward and apply the needful remedy. It is to be hoped that our politicians will first protect our great country and make office-holding a secondary consideration.

We have proven that we can produce provisions and breadstuff to supply the wants of other nations, and cotton to clothe them. What we most need is, aid in our currency to help us distribute our country's wealth to the world ourselves, and not to be forced to sell to Liverpool, Bremen, Havre, and other European distributing ports, for them to reap all of the carrying charges and profits on same.

The cotton market remains unchanged. Contracts closed 4 to 5 points lower in New York. Sales in Liverpool 8,000 bales spot. Apparently the market is in a rut, with no decided opinions from either side. We are inclined to believe that values will now depend upon manipulation. The small stocks are in favor of cotton; the increased acreage is against values.

Very truly yours,

JEROME HILL.

REMEMBER CHILDREN'S DAY.

Dear Methodist—Allow me once more to stress the importance of children's day. Please, brethren of the White River Conference, send at once to Godbey & Thornburgh for programs if you have not yet done so.

Thank you, Mr. Editor, for the missionary edition. It will do good.

Glad to read of the Bible schools in other places. We also have one in Batesville with more than one hundred in attendance. It meets on Monday afternoon in the basement of our Church. Some excellent Christian workers are nobly helping me in this work.

We are committing to memory the ten commandments, reading through the New Testament, and finding out many things about the Bible besides. It is a good work.

Sorry you did not come to our preachers' meeting. We had a profitable time. Some good preaching and all manner of speeches. It is conceded that Bro. Sterling surpasses us all in the discussions. Bro. Jernigan was at his best, and Rutledge fairly spread himself. Hall did well. Bro. Cryer, of Argenta Station, was with us part of the time. Cordially,
J. B. Stevelson.

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.

Woman's Missionary Society for Arkansas Conference, at Eureka Springs, July 9-12.

Hot Springs District Conference at Amity, July 15.

Fayetteville District Conference, at Gravette, July 23-26.

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.

Eureka Springs District Conference, Presley's Chapel, July 23.

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.

BATESVILLE DISTRICT CONFERENCE

Will be held at Bethesda on the Cushman Circuit, beginning July 22, at 9 a. m. Opening sermon at 11 a. m. by Rev. F. M. Smith, J. A. Armstrong alternate. Parties from a distance can come to Batesville by railroad, thence out by private conveyance ten miles. Quite a number of people are talking of coming, there being good ground and an abundance of fine water.

Come, Mr. Editor or send a good hand. Jas. F. Jernigan.

COMMENCEMENT OF ARKADELPHIA METHODIST COLLEGE.

As announcement in regard to commencement exercises will be pleased to have you say that there will be: June 6, 8 p. m.—Art Levee and reception.

June 7, 11 a. m.—Commencement Sermon, by Rev. C. E. Patillo.

June 7, 3:30 p. m.—Address before Young People's Association by Rev. W. P. Whaley.

June 7, 8 p. m.—Memorial Sermon in memory of Dr. John McLaughlan, by Rev. C. C. Gooden.

June 8, 10 a. m.—Oratorical Contest.

June 9, 10 a. m.—Address before Alumni by Hon. J. E. Bradley.

June 10.—Graduating Exercises and address by Rev. J. E. Godbey.

Monday and Tuesday nights, 8 p. m.—Concerts and entertainments. Most respectfully,

J. C. 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.

ON TO LITTLE ROCK.

Editor Methodist—The Iron Mountain and Cotton Belt railroads consented to give us one fare round trip rates to the Epworth League state conference June 23-25. Tickets on sale 22 to 24. Good to return June 26. James Thornes.

BOARD MEETING.

The trustees of Galloway College are requested to meet at the college Monday June 1 next, 2 p. m.

A full attendance is desired as business of importance is to be transacted.

F. A. Jeffett, Secretary.

Searcy, Ark., May 18, 1896.

ASSESSMENT NO. 7.

Preachers' Aid Association, Little Rock, May 18, 1896.

On hand last report, Monday, the 9th, \$104; received from Rev. A. D. Jenkin, \$2; A. P. Suffolk, \$2; W. S. Bristow, \$2; Mrs. S. A. Douglass, \$1. Total, \$700. Amount on hand, \$1111.

JOHN B. BOND, Secretary Treasurer.

THE CLARKSVILLE DISTRICT CONFERENCE

Will meet in Mulberry, July 23, at 9 a. m., opening sermon at 11 a. m., by W. B. Johnsey. I hope to see every pastor and local preacher in the district present. And brethren of the lastly, you are picked men, chosen by your Quarterly Conferences as representatives. Be faithful to the trust reposed in you and come. The recording stewards see that their records are there. Brethren, come in the spirit of the Master.

S. S. Key, P. E.

CHURCH DEDICATION AT HOPE.

After a hard struggle our beautiful and commodious Church at Hope, is now complete, and will be dedicated on May 31, 1896.

Dr. Andrew Hunter will preach the sermon and dedicate the Church. All of the preachers of the Washington District, our friends, and especially all former pastors of this charge are most cordially invited to be present.

J. C. Rhodes, Pastor.

ARKADELPHIA DISTRICT CONFERENCE.

The Arkadelphia District Conference will be held at Okalona embracing the third Sunday in July, beginning Tuesday night before. Opening sermon on Tuesday night by Rev. S. C. Dean.

Examining committees:

For License to Preach—H. H. Watson, F. P. Doak.

For Deacons' and Elders' Orders—G. M. Hill, W. J. Davis and E. L. Beard.

For Admission on Trial—H. D. McKinnon, G. W. Logan and W. C. Hilliard.

Horace Jewell.

HENDRIX COLLEGE COMMENCEMENT.

June 14-17.

Sermons by Revs. C. E. Patillo and J. C. Brown.

Literary address by Hon. S. H. Davidson.

Alumni address by Rev. J. W. Cline. Contests, Monday and Tuesday.

Graduating exercises, Wednesday.

Trustees' meeting, Monday at 2 p. m. Trustees and conference visitors are expected. All are cordially invited.

Friends expecting entertainment should notify me of time of arrival.

A. C. Miller, President.

Conway, Ark.

GALLOWAY COLLEGE COMMENCEMENT.

Exercises of the Primary and Preparatory Departments, Friday, May 22, 8 p. m.

Art Levee, Friday, May 29, 7 p. m.

Elocutionary Recital, Saturday, May 30, 8 p. m.

Love Feast, Sunday, May 31, 10 a. m.

Commencement Sermon, May 31, 11 a. m., Rev. W. F. Hammer, D. D.

Missionary and Epworth League Anniversary exercises, Sunday, May 31, 4 p. m., Rev. Julian C. Brown, D. D., and Rev. O. H. Tucker.

Meeting of Board of Trustees, Monday, June 1, 2 p. m.

Annual Concert, Monday, June 1, 8 p. m.

Annual Literary Address, Tuesday, June 2, 9 a. m., Rev. J. M. Hawley.

Reception of Memorial of Senior Class by Juniors, Delivery of diplomas by the president, Tuesday, June 2, 10 a. m.

The closing exercises of our conference training school at Fordyce will occur as follows: Sunday, May 24, sermon by Rev. A. C. Evans; May 27, 8 p. m., public debate by Webster Literary Society, subject, "Resolved, That the Progress of Civilization Has Been Due More to Peace Than to War." Thursday, May 28, 8 p. m., concert by music class, reading of seniors' essays; Friday, May 29, 8 p. m., declamation contest, award of prizes and certificates. All our friends are invited to these exercises.

J. D. CLARY, Principal.

THE HELENA DISTRICT EPWORTH LEAGUE CONFERENCE, MAY 21 TO 24.

The young people members of the Epworth League are making elaborate preparations for the entertainment of the Epworth Leagues of this district who meet here in conference May 21 to 24.

The delegates, who number about thirty-five, are to be entertained by the citizens of this city.

The following programme arranged by the local League, will be carried out:

Thursday evening, May 21—J. E. Wynne presiding.

8:00—Devotional exercises.

Welcome, behalf of city.....Hon. O. B. Reliwaage

Welcome, behalf of Methodist Church.....Hon. R. J. Williams

Welcome, behalf of Leaguers.....Rev. N. B. Fizer

Response, Methodist Church.....Rev. B. G. Farris

Response, behalf of Leaguers.....Rev. Frank Barrett

Our purpose in this conference.....Rev. M. M. Smith

Appointing committees.

Friday morning, May 22.

6—Sunrise prayer meeting.

9:30—Devotional exercises.

9:15 to 10:15—Miscellaneous business.

10:15 to 12—Reports from various appointments on League work.

Friday afternoon.

3:00—Devotional exercises.

9:15—Duties of Epworth League officers, T. J. Brickell, Brinkley.

How best to affect a good attendance at Devotional meetings, general discussion.

Leaguers and oridly Amusements, Miss Margaret Carter, Cotton Plant.

The Junior League, its object, Rev. Jas. Thomas, Little Rock.

The Epworth League as an aid to the Pastor, Rev. J. Maynard, Cotton plant.

Friday evening.

8:00—Devotional exercises.

8:15—Our entertainments. General discussion by delegates.

9:15 to 11—Reception to delegates by local League.

Saturday morning, May 23.

6:00—Sunrise prayer meeting.

9:00—Devotional exercises.

How can the charity and help department be made a success—Rev. J. S. Thomas, Little Rock.

The Epworth League's relation to the Church—W. J. Pope, DeView.

The responsibility resting on Epworth Leaguers—Jno. S. Hobson, Memphis.

The young man in the Epworth League—Miss Mamie Johnson, Mariana.

The Epworth League's Library and what it should contain—R. C. Morehead, Clarendon.

How to organize an Epworth League—J. M. Workman, Little Rock.

The duties of the Lookout Committee—General discussion.

Saturday afternoon.

2:30—Devotional exercises.

The young woman in the Epworth League—Thad. M. Salter, Memphis.

Welcoming strangers—to be supplied.

Sunday observance.

3:30—To be supplied.

Election of officers for ensuing year.

Miscellaneous business.

Saturday evening.

Delegates entertained with a literary social by the local league.

Sunday morning, May 24.

6:30—Love feast.

1:00—Methodist Church, preaching by W. F. Hammer, of Memphis, followed by communion.

Sunday Afternoon.

3:00—Methodist Church. Addresses to the Junior League by the Rev. Dr. Hammer, Mr. J. M. Workman and others.

Sunday evening.

8:00—Methodist Church. Preaching. Adjournment.

There may be a few changes to be made in the foregoing programme, but as yet no changes have been agreed upon.

WHO CAN TELL US? Where

was the first Epworth League organized in Arkansas? Who lays claim to the honor? Write us.

ARKANSAS METHODIST.

Merit

Is what gives Hood's Sarsaparilla its great popularity, its constantly increasing sales, and enables it to accomplish its wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla

Peculiar to Itself

It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the beneficent influence of

Hood's Sarsaparilla

The On True Blood Purifier. \$1; six for \$5.

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

14 KT.
SOLID GOLD
Diamond
Point
Fountain Pen.

None better made anywhere. Don't you want one for almost a song, and sing it yourself? Any person desiring to become a subscriber to the METHODIST can have the paper for a year and the pen for always for only \$2.50. If any of our old subscribers want the pen, they can get it by renewing one year and adding \$1, making \$2.50. We cannot sell the pen without the paper for less than \$2.00. Our Business Manager is now using one of the pens, and thinks it is the best fountain pen made.

GODBEY & THORNBURGH

BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Foundry & Machine Works
Cincinnati, Ohio, U.S.A. and London, England.
CHURCH BELLS, PEALS AND CHIMES.
Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

22,000!

Already 17,000 copies of Mrs. Thornburgh's Catechism for little children have been sold in about three years, and we have just had a new edition of 5000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism. Infant-class teachers approve it at first sight. Send for sample copy, 5 cents, or 40 cents a dozen.

Arkansas Methodist.

Little Rock, Ark.

Do you want a fine organ or piano at a very low price? If so write to Godbey & Thornburgh, Little Rock, Ark.

Christian Day

HOPE

By A. C. Salls.

What though the wintry winds blow cold,
And the shivering flocks toss shivered
arms?
What though the storm is harsh and bold,
And fills my way with dread alarms,
And all around there seems a dearth—
Save at the hearth—of joy and mirth?
The years have seasons; spring will come!
The boughs will leaf softly sway,
The fields resound with cheery hum,
And joys attend me on my way.

What though life's cares seem heavy now,
And strange forebodings bring grave
fears?
What though stray lines enstamp my brow,
Or my weary load I bear in tears?
I'll list a nature, through whose voice
God surely speaks and bids rejoice.
Life hath its seasons, too; the times
Of grief or doubt will yet give way
To joy and peace and laughter's chimes,
And life regain its summer day.
—Herald and Presbyterian.

JESUS HUMAN.

One reason for the manhood of Christ is the ground afforded for the affectionate confidence of His people in troubles and temptations. He is man, therefore He can feel with us. Who has not admitted it a hundred times? Sweet is His human name, Jesus! There are moments when it is the sweetest of His names, and when among His "many crowns" the loveliest is His human crown of thorns. As God He could, indeed, approach us, but how could we approach Him? This is the very door to the inner sanctuary. "For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He was wearied, was wasted, was in tears and blood, was in temptation and death. In our hour of anguish it is of infinite consolation to resort to Christ's wounded humanity, and to bear our sufferings under the recollection that He has borne the same.—J. W. Alexander, D. D.

TRY PERSONAL WORK.

In every congregation there are souls who have been tarrying at the threshold for a long time. They are moral, thoughtful, and earnest, but not religious. They have not hitherto been moved to consecrate themselves to Christ by the public service of the Church, either ordinary or extraordinary. What remains to be done for them yet?

We have an answer in three words: "Try personal work." Go to them after diligent effort to put yourself in working mood, and after assuring yourself that you are in touch with Him who alone can "give the increase." Seek a fitting season, and tenderly, prayerfully, anxiously lay before them your sense of their duty and their danger. Seek to get the approval of their judgment and to ally yourself with their conscience.

With tact, with delicate consideration, in the spirit of Christ, in earnestness of soul, deal with them as you would want some courageous and faithful man or woman to deal with you in similar straits.—Bible Reader.

STRUGGLING UP TO GOD.

To get safe through tomorrow? No, no, no! To be blessed by God—to know Him and what He is—that is the battle of Jacob's soul from sunset till the dawn of day. And this is our struggle—the struggle. *** Out of our frail and yet sublime humanity the demand that rises in the earthlier hours of our religion may be this: "Save my soul!" but in the most unearthly moments it is this: "Tell me Thy name." We move through a world

of mystery, and the deepest question is, What is the being that is ever near, sometimes felt, never seen; that which has haunted us from childhood with a dream of something surpassingly fair, which has never yet been realized; that which sweeps through the soul at times as a desolation, like the blast from the wings of the angel of death, leaving us stricken and silent in our loneliness; that which has touched us in our tenderest point, and the flesh has quivered with agony, and our mortal affections have shriveled up with pain; that which comes to us in aspirations of nobleness? Shall we say it or He? What is it? Who is He? Those anticipations of immortality and God, what are they? *** Shall I call them God, Father, Spirit, Love? A living being within me or outside me? Tell me Thy name, Thou awful systery of loveliness! This is the struggle of all earnest life.—From Select Thoughts, by F. W. Robertson.

HID FROM THE WISE AND PRUDENT.

The lawyer who came to Jesus asking: "What shall I do to inherit eternal life?" comes in strong contrast with Mary, who sat at Jesus's feet, listening to His word. Mary was one of the "babes," the simple-hearted ones, who listened eagerly and reverently, and "chose" the good things which she heard as priceless treasures. The man felt quite equal to a discussion with Jesus. The Lord answered his question by another: "What is written in the law? How readest thou?" He did not say, "What do you think is written in the law?" or, "What do you think it means?" but, "What is written?" The lawyer was ready in quotation; he seemed to have the commandments on his tongue with perfect accuracy; and when Jesus answered his question of who was his neighbor by an illustration, he saw the point at once, and very promptly rendered a right judgment. But we are not told that his intellectual perceptions of the truth ever led him into right living. He probably remained "wise and prudent," without the heart revelation which leads to loving, self-giving service. A simple-hearted believer is the happiest and most useful. It is a great thing to be a believer; just to take what is written and say, "I believe God that it shall be even as it was told me." Wonderful things which we cannot understand are constantly being unfolded in the realms of science, discovery and invention. They cannot be explained, but they are believed. Why not believe with utter abandon everything as it is written in the book as spiritual verities, and be "filled with joy and peace in believing?" It is the "babes" to whom the Son reveals Himself and the Father. Blessed are the eyes which see and the ears which hear the secrets of the Lord, the knowledge of which prophets and kings have failed to gain.—Christian Advocate.

THE PATH OF OBEDIENCE.

The path of obedience may be full of thorns. It may lead us into thickest darkness, where suffering is our lot, where innumerable duties of an uncongenial kind may have to be discharged. Or it may be such a path as Abraham was called to take, going forth "not knowing whither." Grant all this. Every step of the way, if our hearts are right with God, will be a blessed experience, for this path leads toward that perfect rest "which remaineth for the people of God."

Work in the Sunday-School, in the

Over Thirty Years Without Sickness.

Mr. H. WETTSTEIN, a well-known, enterprising citizen of Byron, Ill., writes: "Before I paid much attention to regulating the bowels, I hardly knew a well day; but since I learned the evil results of constipation, and the efficacy of



AYER'S

Pills, I have not had one day's sickness for over thirty years—not one attack that did not readily yield to this remedy. My wife had been, previous to our marriage, an invalid for years. She had a prejudice against cathartics, but as soon as she began to use Ayer's Pills her health was restored."

AYER'S Cathartic Pills

Medal and Diploma at World's Fair.

To Restore Strength, take Ayer's Sarsaparilla

home, or in any other place, for the honor of Christ's name, will prove a rich blessing if we go forward in the path of obedience with a firm step and a heart loyal to the blessed Savior. The obedient surrender of the whole soul to God, not in word only, but in the deepest recesses of our nature, is the best preparation for the path, and this makes the abiding in Christ as our Savior. To abide in Him in this sense is to be more and more renewed in His image, and is to be united to Him as the branches are joined to the living vine. It is to dwell in Him so that there may be an uninterrupted transmission of His Spirit. He would be our intimate friend in the path of obedience; so near to us that there can be no room for a rival, so faithful in imparting strength that we may be able to overcome every obstacle in our daily life; so consciously present with us that believing in Him is the easy habit of every hour.

Having this experience in Christ, what follows? Can anything be more sublime than the words of our Lord, "Ye shall ask what ye will?" How rich is this assurance! Even in temporal good the promise is fulfilled, for when our request may seem to be denied, there is some better gift from God waiting for everyone who truly abides in His Son. The true Christian, always having an obedient spirit, asks for temporal blessings with a sincere deference to the divine will, and if the denial comes he regards this as only God's way of bestowing the best gifts. In such instances, God usually implants in the soul of the suppliant, not only a willingness to accept His ordering, but a sincere choice of it. When we speak of spiritual blessings, however, how wonderful is the engagement which He makes with every obedient soul. To all such the word is spoken without qualification, "Ask, and ye shall receive," for "we know that they have the petitions that they desired of Him."—Christian Advocate.

Hall's Hair Renewer cures dandruff and scalp affections, also all cases of baldness where the glands which feed the roots of the hair are closed up.

Pain has no show with Dr. Miles' Pain Pills.

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.

COTTON BELT ROUTE

—TO—

MEMPHIS, CAIRO, ST. LOUIS,

AND ALL POINTS BEYOND.

Free Reclining Chair Cars and Pullman Sleepers.

TWO DAILY TRAINS

—TO—

MEMPHIS,

Connecting with Through Trains to all Points East, North and Southeast.

The Shortest Route to TEXAS

—NO CHANGE OF CARS—

—TO—

Ft. Worth, Waco,

OR INTERMEDIATE POINTS.

Connecting with all Through Trains to all points in the Great Southwest.

Rates, Maps, time tables and all information regarding a trip in any direction will be cheerfully furnished on application to any agent of the Company.

J. A. EDSON, General Superintendent, TEXARKANA, TEX.
E. W. LaBEAUME, Gen. Pass. & T. A., ST. LOUIS, MO.



If You Are Going Anywhere East Southeast or Northeast

You should write and get correct information in regard to the facilities offered by the

Louisville & Nashville R. R.

THIS CAN BE OBTAINED OF

MAX. BAUMGARTEN, Pass. Agt., Memphis, Tenn.
C. P. ATMORE, Gen'l Pass. Agt., Louisville, Ky.



For The Young People.

THE BEST WAY.

If I make a face at Billy,
He will make a face at me;
That makes two ugly faces,
And a quarrel, don't you see?
And then I double up my fist
And hit him, and he'll pay
Me back by giving me a kick,
Unless I run away.

But if I smile at Billy,
'Tis sure to make him laugh;
You'd say, if you could see him,
'Twas jollier by half
Than kicks and ugly faces.
I tell you all the while,
It's pleasanter for any boy
(Or girl) to laugh and smile.
—Religious Herald.

BENNIE'S BILL.

Bennie got the idea from his father, who was a business man. He often went down town to his father's office, and noticed how the clerk made out bills. When his new idea struck him he was looking over a bill something like this:

To 1 writing desk	\$10 00
To 3 bookshelves	12 00
To 1 revolving bookcase	9 00
To four chairs	25 00
Total	\$56 00

It was such a bright idea that flashed into Bennie's mind that he actually burst out into a loud laugh, causing the clerk to look up at him in surprise.

"What's so funny?" asked the clerk.

"O, it's a secret," replied Bennie, drawing himself up as if to hold the secret tightly in his bosom.

In the evening when he got home he went to the library with his brother, and they were busy writing for some time. It took them a good while to get the document into proper form, but at last it was done, and he folded it and carried it down stairs to his mother. On opening it she read the following with some surprise:

In Account With Bennie Travers	
May 15, 1895.	
Mrs. Mary S. Travers, Schooldale, O.	
Dr.	
To going down town for groceries	\$0 10
To sweeping kitchen	05
To raking yard	25
To dusting carpet	30
To running errand to Mr. God's	15
To 3 times going to papa's office	45
To 4 washing dishes	40
To sundries, etc	1 00
Total	\$2 70

When his mamma had read the bill she looked at Bennie with laughing eyes. "So you have presented your bill, have you?" she said. "Well, I can't settle it this evening, but tomorrow I will make it all right."

"That'll do, mamma," answered the lad. "Business men want prompt settlement, you know."

"Yes, Bennie, I know; that is the only proper way to do business. Never let debts run on."

After breakfast next morning Bennie glanced at his mamma with an expectant look. She took a slip of paper from her purse, and without saying a word, handed it to him. What did this mean? This was no money; it was only a piece of neatly folded paper. There was a lump in his throat. He hurried into the sitting room, where he could be alone while he examined the paper. His face grew red as a cherry when he opened it and saw that it was not money, but another bill, which ran as follows:

Kindly remit.	
In Account With Papa and Mamma	
May 16, 1895.	
Master Bennie Travers, Schooldale, O.	
Dr.	
To board for 1 week, 21 meals	\$2 10
To mending frock and stockings	50
To schoolbooks, slates, etc.	1 40
To brushing hair seven mornings	21
To new hat and coat	6 00
To waiting on Bennie 1 night when sick	50
To doctor's bill for Bennie	2 00
To 1 concert ticket	25
To 1 supper at church	25
Total	\$13 21
By bill of May 15	2 70
Balance due	\$10 51
Kindly remit.	

You should have seen Bennie's face after he had read this bill. Some tears welled up in his eyes and then stole down his hot cheeks. It was half an hour before he could trust himself to go out to the dining room and speak to his mother; but when he did go there was a new light in his bright blue eyes. "Mamma," he cried, "I can't pay this bill now. I—I—"

"Isn't 'prompt settlement' the motto of business men?" asked his mamma, smiling.

"Yes, it is; but they can't pay when they haven't anything to pay with. Mamma, I'm bankrupt," he broke out. "Ain't that what they call it when a man can't pay? I can never settle for what I owe you; and—and the debt'll just keep on getting larger and larger all the time. What shall I do?" Bennie was almost sobbing.

"No, no, Bennie, dear," soothed his mamma; "you don't owe me anything. You are a kind, obedient boy, and that settles the whole account."

"Well, then, you don't owe me anything, either. I'll receipt my bill if you'll receipt yours."

To this his mamma agreed heartily, and on each bill "received payment in full" was written.

"Now we won't make out any more bills against each other, will we, mamma?" suggested Bennie. "We don't want business ways in the family."

"That's right, Bennie. But here is a dollar all your own—"

"Oh, mamma; I can't take it if it's meant for pay."

"No; it is a gift of love."

"Then I'll take it. Thank you, mamma." —Presbyterian Observer.

THE DRUNKARD'S BOY.

By H. M.

Cyrus was a bright boy, but he had a bad name. All the scholars shunned him, as he was treacherous and untruthful. He would lie about marbles, about food, his clothes, and everything. His nature seemed to have no moral instincts.

His new teacher said to him one day: "Cyrus, I want to talk with you. I see that all the children avoid you."

"I know the reason," said he.

"Well, perhaps you do, but I feel very bad over this. I want all my little boys to be good and useful—to tell the truth always—and I am sure you can, if you try."

His teacher opened a copy of the New Testament, and read the story of Ananias and Sapphira from the fifth chapter of Acts. He also read from Rev. xxi. 8: "And all liars shall have their part in the lake that burneth with fire and brimstone."

"This is God's Word. It is His message to us."

"Mister, what does that mean? I never heard of that before. My father used to tell stories down at the saloon, and then the men would all laugh; he used to stay there all day and away into the night. I thought it was funny to tell wrong stories."

"Why, Cyrus, how old are you?"

"I am 12 years old next May."

"Did you never go to Sabbath-school?"

"Nor until I came here."

"Did your father or mother ever tell you that it was wrong to deceive or misrepresent the truth?"

"My mother died when I was a baby, and my father is a drunkard. I never had any friends. Nobody ever cared for me. When the police got after me, I

would lie to get away from them; when I was caught taking what did not belong to me, then I would lie to escape punishment. My father never gives me anything, and I never went to school. He made me beg for money so he could go to the saloon. You are the first teacher to take any interest in me. What is that book, mister?"

"Why, Cyrus, that is the New Testament. Did you never hear of it?"

"Yes, mister, I guess that is what they read here on Sunday, but I never gave any attention to it."

His teacher told him that he would talk with him some more next day, and then he said: "Cyrus, you must watch your mouth. Every time you are tempted to tell an untruth, go right to the wash cabinet and wash your mouth all out clean."

"I will, mister."

"Remember, God knows everything you do, and hears everything you say. You can not wash out the stain of a lie. Only the blood of Christ can do that. But it will help you to remember not to tell bad things. You want people to speak well of you—all little boys do."

"I will, mister."

Cyrus began to think about that lake of fire. He had heard of lakes in this world, but this one was something new to him. How wonderful if the rivers were all on fire also. That night he lay thinking—thinking. He could not sleep. Tomorrow his teacher was going to tell him more. Next day his teacher set apart one hour for special work with him. He felt that a human soul was awakening to new life. He felt that he had touched a responsive chord. He felt that this was his opportunity, and now he would bring to bear all the wisdom he possessed to redeem a wayward boy.

"Come, Cyrus, I wish to speak with you."

His eyes brightened as he ran to his teacher.

"Do you believe that I am your friend?"

"Yes, mister."

"Do you believe that I would tell you anything but what was true?"

"No, mister, I think you love me too well for that."

"Now, remember what I tell you. A little boy that lies will steal; and a little boy that steals will commit crime; and crime leads to the penitentiary or the gallows. It is awful to think of a little boy like you doing such things. God loves little boys and girls if they will do right. He makes you sleep sweetly at night and awakens you in the morning. He gives you a bright, happy face; gives you pleasant food to eat, and watches over you all day long. Now, I have a request to make of you. Every night when you go to your little cot, just get down on your knees and repeat this little prayer: 'O Lord, bless my teacher and teach me to love Thee; teach me to love all the scholars and teach me not to tell any more lies. Amen.'"

From that day Cyrus was a changed boy. The Holy Spirit seemed to hover over him, and, like a lost lamb, he was gathered into the fold. He became one of the most earnest, reliable boys in the Refuge. The soil that grew such rank weeds of sin and uncleanness now produced virtues of most luxuriant growth. He grew to love his playmates, and they to have full faith in him.

He was indentured to a good man; was faithful in all his duties and obligations; served his time until he was 21 years, and then went out into the world and became a prosperous merchant in Pennsylvania.—Herald and Presbyter.



SUFFERING IN SILENCE.

Women are the real heroes of the world. Thousands on thousands of them endure the dragging torture of the ill peculiar to womankind in the silence of home. They suffer on and on—weeks, months, years. The story of weakness and torture is written in the drawn features, in the fallow skin, in the listless eyes, in the lines of care and worry on the face.

Inborn modesty seals their lips. They prefer pain to humiliation. Custom has made them believe the only hope of relief lies in the exposure of examination and "local treatment."

Take ten cases of "female weakness" and in nine of them "local treatment" is unnecessary. There is no reason why modest, sensitive women should submit to it. **McELREE'S**

WINE OF CARDUI

is a vegetable wine. It exerts a wonderfully healing, strengthening and soothing influence over the organs of woman-kind. It invigorates and stimulates the whole system. It is almost infallible in curing the peculiar weaknesses, irregularities and painful derangements of woman. Year after year, in the privacy of home—away from the eyes of everybody—it effects cures.

WINE OF CARDUI is sold for \$1.00 a bottle. Dealers in medicine sell it. Five bottles usually cure the worst cases.

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.

Impoverished blood causes that tired feeling. Hood's Sarsaparilla purifies, enriches and vitalizes the blood and gives vigor and vitality.

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.

You are bound to succeed in making **HIRES** Rootbeer if you follow the simple directions. Easy to make, delightful to take.

Made only by The Charles E. Hires Co., Philadelphia. A 25¢ package makes 5 gallons. Sold everywhere.

Our Church at Home

CLINTON, ARK.

Dear Methodist—Our Second Quarterly meeting is a thing of the past. Our much loved presiding elder, Dr. Bagwell was on hand in his usual good humor and although not well, he did some very excellent preaching for us. And by the way, he is doing so much more preaching than is customary for the P. E. I think it will result in great good.

While there were but few of the official members in attendance, the people of the community showed their appreciation of the occasion by laying down their work and turning out not only to preaching, but also to the business session. I long to see the time when every member of the Quarterly Conference will be present at roll call; then the occasion will be a power for good, and not merely a counting up of the dollars and cents which has been already used. Your fellow laborer,

C. H. Nelson.

Clinton, Ark., May 7, 1896.

CENTRAL CHURCH, FORT SMITH.

Dear Doctor—The series of revival meetings we have recently held in Central resulted in much good to the Church, and was the means of bringing a number of unsaved ones into the fold. The services lasted not quite a month. They were well attended, spiritual and encouraging. Rev. D. J. Weems, the beloved P. E. of this district, was with us a few days and blessed us with his words of cheer, encouragement, and stimulating sermons fraught with Gospel truths. Rev. V. V. Harlan, the indefatigable P. E. of the Fayetteville District, preached for us one night in passing through the city. Rev. B. C. Matthews, the able and consecrated pastor of Dardanelle, was with me the last week and did some splendid preaching, accompanied by the Holy Spirit. There was no outburst at any time during the meeting, but we feel assured that great and lasting good was accomplished. Our last Quarterly Conference showed advancement along all lines. All of the auxiliaries are doing fine work. The Sunday School and League are growing in numbers and interest. Thus far we have had 35 additions to the Church.

P. C. Fletcher.

REPORT FROM BRO. ANDERSON.

Dear Doctor Godbey—The Board of Missions has had a long and most profitable session, the best I have yet attended. The outlook is full of hope, and there are many things to encourage us. The Church is waking up. There were several bequests this year, and we know of several men of means who are planning to give largely. The Board is more hopeful about our debt than at any time since it was created. We have many men of means in the Church who ought this very year to do something toward the final extinction of this debt. We believe they will when they see that it is going to be wiped out.

Our Mission office was never better run; our noble secretaries, and our efficient treasurer are working day and night to keep the trust the Church has committed to them. Their responsibilities are heavy; let the brethren pray for them daily.

The hospitality of our Nashville brethren has abounded. This member of the Board has been most courteously used. He is no exception. It has been impossible to accept all their invitations. Our

brethren at the publishing house and at Vanderbilt, and the pastors of our Nashville Churches are a royal set. Cordially, JAS. A. ANDERSON.

PREACHERS' MEETING, BATESVILLE DISTRICT.

For three years we have had a preachers' meeting in the Batesville district. Last week we met at Central avenue, Batesville, and had a profitable time, to be the most interesting occasion of the kind. Ten of the twenty preachers in the district were present.

The absent brethren were hindered by various causes. We who were present lost much by the absence of our brethren, and their loss was alike. I wish it could be so that not only could all the P. C.s attend these meetings, but every official board of every quarterly conference, and hear and take part in the living questions that are considered. There were some good, able, thoughtful speeches made. It is an educational association and much can be learned by attending these meetings from year to year. We learn some very profitable things from the work and lives of our brethren we never can get from books. We were glad to have our earnest and able brother, H. M. Cryer, with us, representing our school interests. He preached a very strong and old-time sort of a sermon, the kind needed all over our beloved Methodism. Sin don't change with the times, i. e., in its nature. It is old-fashioned hell and denomination sin yet, and it is going to take the same old-fashioned preaching to carry conviction to these sinners, and lead them to Jesus. Rose water preaching will never wet through the hide of an old sot in sin. I am reading this to Mrs. J. as I write it and she is saying "Husband stop, for they will be sorry when your communications come."

Well, I say, the waste basket can get it if Dr. G. thinks it will be better there than in print. I have never clubbed an editor for not publishing my productions. The preachers' meeting was a success. Let every P. C. in the district begin today to get ready for November 18. We are glad to have Bishop Fitzgerald with us again.

Jas. F. Jernigan.

EUREKA SPRINGS DISTRICT.

Dear Dr. Godbey: As we are near the close of the second round on the district, I will send a few notes to the Methodist that the brethren may see what we are doing in this difficult, yet hopeful field. We are striving for full collections on all lines and a revival in every charge. In most of the charges the times are propitious for a brighter day for the church in this field. One of the most hopeful signs as I see it is the crowds that attend and the deep interest manifested in the preaching of the Word. The preachers are cheerful and doing faithful work. I have heard but few complaints from any source this year. The sentiment of all is: "By the grace of God we will succeed."

Receipts for the quarter are: Huntsville circuit, Presiding Elder \$12.15; P. C., \$85.15. We expect the claims in full here.

Jackson deserves success. He is earnest and gives himself entirely to his work. Huntsville circuit is one of our most difficult fields. Brother Hart has done better on the collections than the stewards have for him. Presiding Elder \$2.70; P. C., \$18.95. Eureka Springs station is a splendid field in which to labor, yet difficult as to permanent re-

sults, because of the transient state of a large per cent. of the population. Reynolds is preaching to large congregations and is in favor with his people. For Presiding Elder, \$5; P. C., \$46.07. We hope to make full collections here. D. C. Ross is doing one about the best year's work of his life at Berryville. If he succeeds in building the Haygood Memorial church in Berryville it will be the best work of his life for the church. Let every one who can respond liberally to his appeals. Berryville is the county site, Carroll county, and with us it is build or die, and if we build we must have some outside help. P. E., \$7.25; P. C., \$50.69.

Green Forest, under the leadership of Doran, stands head in the district on all lines and will pay in full this year, with flattering prospects for a large increase in membership. P. E., \$12.25; P. C., \$86.05.

Carrollton is not keeping up to her past record, yet Armstrong is hopeful of coming to the front. He is in favor with his people, and has a good record as a revivalist. P. E., \$4.30; P. C., \$30.33.

Smith has things well in hand at Goshen, and is attending to all of the details of church work, pressing the collections and is hopeful of success. For P. E., \$7.35; P. C., \$51.75.

Matney at War Eagle is one of our truest and best young men; in a hard field, but doing a fine work. He has a larger per cent. of his collections provided for than any man in the district. There is a fine religious interest in his charge. For P. E., \$4.70; P. C., \$33.24. I regard the outlook for the district good. I repeat what I have said before, this is a fruitful field for Methodism, and now is the day of our opportunity. Immigrants are coming here from all parts of our country, many of these people are of the finest culture and are in sympathy with us. One of our greatest needs is church houses. In many places it is build or die. The most of our quarterly meetings have been times of revival power. I have witnessed several bright conversions. We are trying to get the Methodist and Nashville Advocate in the homes of our people.

P. B. HOPKINS.

ALEXANDER, ARK.

Children's Day services just closed. The beautiful programme was carried out, also some additions.

The little folks did well. Good audience, well behaved. Collection \$6.85.

Well done for Alexander Sabbath school. Collegeville Circuit.

Geo. W. Logan.

Alexander, May 17, 1896.

HOLLY SPRINGS CIRCUIT.

Mr. Editor—We had our Children's Day yesterday. Everything passed off pleasantly, and I trust not without profit.

The children acquitted themselves well. Collection, \$5.31. Sixty-nine persons contributed. And while the amount is not large, it is one of the little rills that goes to make up the aggregate. And I would rather secure that sum from sixty-nine persons, than \$10 from ten persons. It is education. We need to secure a contribution from every member of the Sunday School, ay, of the Church.

E. L. Beard.

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.

EPISCOPAL VISITATION, 1896-97.

FIRST DISTRICT—BISHOP KEENER.
West Texas Conference, Llano, Tex., October 23.
North Texas Conference, Paris, Tex., November 11.
Northwest Texas Conference, Waxahatchie, Tex., November 18.
South Georgia Conference, Valdosta, Ga., December 2.

SECOND DISTRICT—BISHOP HARGROVE.

Montana Conference, Hamilton, Mont., August 6.
Columbia Conference, Lebanon, Ore., September 3.
East Columbia Conference, Dayton, Wash., August 20.
Pacific Conference, Oakland, Cal., September 23.
Los Angeles Conference, Phoenix, Ariz., December 2.

THIRD DISTRICT—BISHOP GRANBERY.

October 8.
Tennessee Conference, Nashville, Tenn., October 21.
North Alabama Conference, Bessemer, Ala., November 18.
Alabama Conference, Montgomery, Ala., December 2.
South Carolina Conference, Abbeville, S. C., December 9.
Brazil Conference, Juiz de Fora, Brazil, July 23.

FOURTH DISTRICT—BISHOP WILSON.

Kentucky Conference, Somerset, Ky., September 16.
Louisville Conference, Hopkinsville, Ky., September 23.
St. Louis Conference, Charleston, Mo., September 30.
North Georgia Conference, Dalton, Ga., November 25.
North Carolina Conference, Kingston, N. C., December 9.
Memphis Conference, Jackson, Tenn., November 18.

FIFTH DISTRICT—BISHOP DUNCAN.

Western Conference, Hillsdale, Kan., October 7.
Indian Mission Conference, El Reno, Okla., October 14.
Arkansas Conference, Fayetteville, Ark., November 25.
Virginia Conference, Lynchburg, Va., November 11.

SIXTH DISTRICT—BISHOP GALLOWAY.

Denver Conference, Pueblo, Col., August 20.
Baltimore Conference, Staunton, Va., March 23, 1897.
Missouri Conference, Hannibal, Mo., September 2.
Southwest Missouri Conference, Nevada, Mo., September 16.
Holston Conference, Cleveland, Tenn., October 7.
Western North Carolina Conference, Salisbury, N. C., November 18.
North Mississippi Conference, Greenville, Miss., November 25.

SEVENTH DISTRICT—BISHOP HENDRIX.

Japan Conference, Hiroshima, Japan, October 1.
China Conference, Soochow, China, October 15.
East Texas Conference, Marshall, Tex., December 16.
Texas Conference, Bastrop, Tex., November 25.
Mississippi Conference, Port Gibson, Miss., December 2.
Louisiana Conference, Ruston, La., December 9.

EIGHTH DISTRICT—BISHOP KEY.

New Mexico Conference, Roswell, N. M., October 1.
Central Mexico Mission Conference, Morelia, Mex., October 22.
Northwest Mexican Mission Conference, Guaymas, Mexico, October 8.
Mexican Border Mission Conference, Monterrey, Mexico, October 29.
German Mission Conference, New Fountain, Tex., November 11.
Little Rock Conference, Camden, Ark., November 25.

NINTH DISTRICT—BISHOP FITZGERALD.

West Virginia Conference, Charleston, W. Va., September 9.
Illinois Conference, Pana, Ill., September 23.
White River Conference, Paragould, Ark., November 18.
Florida Conference, Tallahassee, Fla., December 9.

Travel via

The Old Reliable
LITTLE ROCK
& MEMPHIS R. Y.,

and Save Time and Money.

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

Geo. H. Lee, Tkt. /gt.

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

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

Missions.

GREAT WORK IN CHINA.

Rev. D. L. Anderson.

I write you on boat on my way back to Suchow from Po-li-hong, a country village on the Luh Chih Circuit, now in charge of Brother Marshall. Yesterday was a great day in the history of Po-li-hong, and will be talked of for a long while by the large crowd which was gathered there. The cause of the gathering was the opening of our new Church, just completed about two weeks ago, and the first real country Church that we have in China. The Luh Chih Circuit lies, as you know, within twelve or fifteen miles of Suchow. For the past fifteen years we have been doing some work in this section, but we have never been able to accomplish much from lack of a proper man to push the work. There has been an old native preacher stationed at Luh Chih, but he was never able to accomplish much by himself, and the section was too far from Suchow to have the constant supervision of a foreign missionary that it so greatly needed. We have done a great deal of sowing in this section, but we have no man to follow up the work and reap the harvest. I have felt for several years that we could readily establish a Church here if we only had the man to spare for this work. But with our work opening up in every direction, every man we have, had his hands full elsewhere. Last year when Brother Gray was appointed to work in Buffington College, Suchow, he was also appointed to the charge of the Luh Chih Circuit. The work in the college kept him busy six days in the week but he was able to give Sundays to the country work, and with good results. There were many things last year that tended to hinder our work in this section. But notwithstanding all this—God prospered His work, and at the close of the year Brother Gray was able to report an increase of seventeen members, and besides these some twenty probationers. Most, if not all, of these members were from a little country village called Po-li-hong. When Brother Marshall was appointed to this charge at last Conference, he at once realized the necessity of a Church building. There was not in the village a house large enough for the members and probationers to gather in. The people were also anxious for a Church, but how were they to get it? They were all extremely poor, and such poverty as theirs is scarcely to be found in our home land—but they were willing out of their poverty to do what they could. They were anxious for the house and Brother Marshall encouraged them. The effort to build commenced with themselves. They gave the land for the building, and then each one paid in to the building fund as he was able, and the amount they gave when measured by their poverty was very liberal. Then Brother Marshall took the subscription list and succeeded in raising a good sum out of our missionaries and members chiefly at Suchow. All seemed glad to help, and the result is we have a nice little Church today at Po-li-hong, well suited to our needs there, and it has not cost the Board of Missions a single dollar. Just in the rear of the Church we have two nice rooms—one for a school room and the other for Brother Marshall's dispensary. It is a nice country Church—I know it would make your heart glad to see it.

Yesterday, January 5, was the day set

for the formal opening, and we had a full day. We commenced the services of the day at 9:30 a. m., with a good, religious quarterly Conference. Every report and talk was helpful, all indicated a healthy growth and the Spirit's presence. All were greatly encouraged, and the names of fourteen men and women were added to the probationer's list.

The Quarterly Conference was followed by preaching. The house was full. More than two hundred men and women were present and they listened attentively while God helped me to preach to them from that most precious of all texts, "God so loved the world," etc.

In the afternoon at 2 o'clock we had another service. The crowd had been gathering all day and by the time of this afternoon's service there must have been six or seven hundred persons present. They had gathered in from all the country round about, some on foot, while others came in boats (the country wagon here) from the other villages, it reminded me of camp-meeting times at home. Our little Church could not hold half the crowd, but it was packed full. Every inch of standing room was occupied, and considering the crowd they were quiet and well behaved. Brother Marshall mounted a chair, so that he could be seen by all, and gave them a good, earnest talk, and many seemed eager to listen. In the meanwhile there was an overflow meeting outside in an open space where a large crowd was addressed by several native helpers. Though the crowd was so large there was no disorder or unruly behavior. At night we had another service and again the house was packed. I have never preached to a much more attentive audience, and though so crowded, they kept almost perfect order. It was a glorious day. God was with us from the beginning to the end of it, and I feel the building of this Church will be followed by a great work among these country people. That is our first country Church, but within the next few years we will have others. This is only the beginning. Now every country village has its little temple, with its assortment of idols. Sunday afternoon I walked out in the field, with several of the brethren, and from one point we could count seven of these temples. I long to see the day when every one of these will be supplanted by Christian Churches. And, in the light of yesterday, the large crowds and attentive hearers that gathered to the opening of the Polihong Church, we feel that that day is at hand. What has been done at Polihong will soon be done elsewhere for God is with us. I wish I could make the Church at home realize what God is doing for us here, for if I could, I am confident no man, woman or child could withhold their help and sympathy.

Other sections in this district are opening up just as here at Po-li-hong. Much sowing has been done, but we have not the laborers to reap the harvest. This is a literal fact. Our force is so small that we can hardly keep up with the work we have in hand, and are not able at all to enter the doors opening all about us. Both in the direct evangelical work and in the school work new opportunities are constantly opening all about us. Never were such demands made upon us as now, and never was our force so inadequate. We complain that China develops slowly. The development has indeed been slow, but it has been more rapid than the development of the missionary spirit in the Southern Methodist Church. We have not been able to keep up with the development of our work here in the slow past, and now that China

is surveying lines preparatory to building railroads, and both Church and state are beginning to quicken their pace, how will we keep up? We shall certainly not be able to do so by sitting down to criticize China's slowness. Better, far better, come to a comprehension of our own unfaithfulness to the command and spirit of our Lord. Would to God that every member of the Church at home were in such real, intimate connection with Christ, the great head of our human family, that he could feel the pain, the misery, the anguish of these heathen multitudes as the Head feels it. How long will it be before the Church can understand the meaning of the cross of Christ? Tell the Church, my brother, that her Lord is waiting for her help here in China. It is not much that He asks of her—only a small portion of the wealth that he has blessed her with and a few of her purest and most gifted sons and daughters. Can she refuse a full, hearty glad response?—Review of Missions.

FINE JERSEYS SOLD.

At Hood Farm, Lowell, Mass.

The first annual auction sale of Jerseys at the famous Hood Farm, Lowell, Mass., owned by the proprietor of Hood's Sarsaparilla, took place on Friday, May 8, and attracted buyers from all over the country. For some years Mr. Hood has been raising on his Farm Jerseys of the best breeding and individuality. The placing of this superb stock on the market cannot help being of great benefit to farming and dairying interests generally. About forty animals were sold, many of them from the famous Combination and Tennessee strains, and including the famous bull, Tonnage, son of Diploma, which goes to Maryland. It was a noticeable fact that the top prices realized were for the younger stock which was bred at Hood's Farm. Mr. Hood's herd of Jerseys still numbers 250 head, and he also has on the Farm over 100 head of thoroughbred Berkshire pigs.

CAPE JESSAMINE BUDS.

The Cape Jessamine season is now in full blast and will continue until June 25. I have the grand flora variety. These buds are very much superior to the commoner capes, being nearly twice as large and more fragrant in proportion. They are suitable for receptions, weddings, church fairs, sale days, and are the most appropriate flower we have for decoration day use. Will carry anywhere in the United States. I will guarantee fresh and fragrant condition of flowers on arrival. All orders promptly filled. I refer to P. M. Alvin, Texas. Address all communications to

JOS. L. EHCANBACK.

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 nerve 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.

FOR COUGHS, ASTHMA AND THROAT DISORDERS use "Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

GOOD POSITION

AND A GOOD BUSINESS EDUCATION NEARER HOME—SPECIAL OFFER.

I THINK

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

TEXARKANA.

under the management of Prof. R. B. 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.

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.

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

To Sunday-schools.

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

GODBEY & THORNBURGH,

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."

G.A.B.

A Handsome Bagster Bible.

The Teacher's Comprehensive Edition. Contains New Helps covering nearly 2,000 subjects, Concordance on a New and Improved plan, Indexed Maps, Sixteen Full-page Illustrations. Substantially bound in Morocco, Levant grain, red under gold edges. Improved circuit covers, silk elastic band put up in a box. Retail at from \$3.00 to \$5.00. Send \$3.00 now for this Genuine Bagster Bible and the ARKANSAS METHODIST fifty-two times.

GODBEY & THORNBURGH,

Little Rock, Ark.

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 Hill, May 9 and 10.
Harmony Grove, May 16 and 17.
El Dorado, May 16 and 17.
Louisville, May 24 and 25.
Lisbon, May 30 and 31.
Lapile, May 30 and 31.
Junction City, May 30 and 31.
Bearden and Millville, June 6 and 7.
Hampton, June 13 and 14.
Carolina, June 20 and 21.
Onachita, June 20 and 21.
Magnolia, June 27 and 28.
Atlanta, June 27 and 28.

Let the pastors prepare written reports on education.

ARCADELPHIA 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.

ARKANSAS CONFERENCE.

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.

Do You Wash?
Of Course -
BUT Do you Wash QUICKLY?
Do you Wash EASILY?
Do you Wash THOROUGHLY?
Do you Wash CHEAPLY?

You may IF you will use

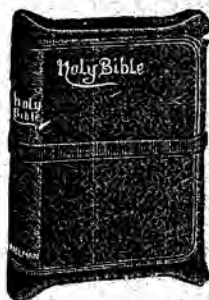
CLAIRETTE SOAP.

The best, purest and most economical soap made
Sold everywhere. Made only by

THE N. K. FAIRBANK COMPANY,
St. Louis.

TEACHERS' BIBLE PREMIUM OFFER !!

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 Help 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.

HILL, FONTAINE & CO.,

Wholesale Grocers

--AND--

COTTON FACTORS,

296 & 298 Front Street

MEMPHIS.

DARDANELLE DISTRICT THIRD ROUND.

RUNS SO LIGHT.

Walnut Tree Circuit, May 30, 31.
Danville Circuit, June 6, 7.
Atkins, June 13, 14.
Dardanelle Circuit, June 20, 21.
Dover Circuit, June 27, 28.
Prairie View Circuit, July 4, 5.
London Circuit, July 18, 19.
Rover Circuit, July 25, 26.
Gravelly Hill Circuit, August 1, 2.
Russellville Station, August 8, 9.
Dardanelle Station, August 15, 16.
P. B. Summers, P. E.

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

+ At Rest. +

CHUMLEY—W. H. Chumley was born January 25, 1841, and died at his home in Sebastian County, Arkansas, May 2, 1896. In early life he professed faith in Christ, and joined the Baptist Church, in which he lived for several years. He then joined the Methodist Episcopal Church, South, in which he lived a devoted member until the messenger came and summoned him away. He leaves a wife and several children, all of whom are grown but two; several grandchildren and a host of friends to mourn his death. But they sorrow not as others who have no hope. He was a man of faith, full of zeal for God. He was a licensed exhorter, a trustee of church property and a steward in the church at the time of his death. But his work is done and he has gone to his reward. We will miss him here, but hope to meet him over yonder. B. W. Aston.

SADLER—H. C. Sadler was born October 29, 1811, and died in Mansfield, Ark., April 30, 1893. When 19 years old he embraced religion and immediately attached himself to the Methodist Episcopal Church, South, and remained a true and faithful member until death claimed him as his victim and he went to join the mighty throng on the other side of the river that divides the family of God. He became a member of the Masonic fraternity early in life as he was eligible to membership, and was held in high esteem by his brethren as a Mason. He was buried with Masonic ceremonies. He was married to Olive C. Tucker, March 23, 1876. Of this union there were seven children. Two of them having passed away several years ago, were doubtless waiting and watching at the Beautiful Gate for his coming. The other five remain to mourn with their mother the absence of a father beloved. He was a kind husband, a fond father, a good citizen, a loyal Mason, a true Christian. But he is gone from us. May his mantle fall on his eldest son. B. W. Aston.

wife and two little children are left to mourn his departure. May God bless and care for them.

Herschell Johnson.

WILLIS—Melyna Willis (nee Nelson) was born in Tennessee April 12, 1822, and died at her home at Robinson, Benton County, Arkansas, March 12, 1893.

She professed religion at 18 years of age and joined the Methodist Church, in which communion she lived until God called her from labor to reward.

She was married to William Willis at about 30 years of age. To this union were born four children. Two of them with her husband, preceded her to the other world. She was a very pious woman, was known among her neighbors for her good traits of character and her loyalty to her Savior. It was the privilege of this writer to visit her during her last illness.

She was very feeble but when we sang and had prayers her soul was filled with His presence, and shouted the praises of God aloud. Thanked him for his blessings, prayed for sinners everywhere, and rejoiced in the bright prospect of going home soon. She died well.

May the blessings of our Father be on the two daughters as they mourn their loss, and bring them safely home.

Y. A. Gilmore, P. C.

Elm Springs, Ark., May 4, 1896.

EVERET—Sarah Everet (nee Bryant), was born in Walker County, Georgia, January 12, 1821. Her parents moved to Tennessee while she was yet a mail girl. She was married to James Everet August 25, 1842; moved to Arkansas in 1851.

Sister Everet professed religion in her 18th year, joined the Methodist Church and lived an honored and useful member until her death which sad event took place at Cabot, Ark., April 11, 1893. Sister Everet was an invalid for several years previous to her death and suffered a great deal but she bore her sufferings with Christian fortitude. It was my privilege as her pastor to visit her often in her last sickness and in witnessing triumphant faith I thought of John Wesley's word: "Our people die well." She leaves her aged husband, with whom she lived 55 years, and six children to mourn their loss, but which is doubtless her eternal gain. Husband, children, wife and mother is gone, but sorrow not as those who have no hope for as she told you all it will not be long till you will join her where there is no more death, neither sorrow nor crying. Be faithful unto death and a crown of life ye shall have.

May God graciously bless the bereaved ones and help them to so live that they may form an unbroken family in Heaven. E. M. Davis.

ANDERSON—Bessie P., daughter of Bro. H. M. and Sister S. A. Anderson, was born October 19, 1889, and died March 14, 1896.

God, by one of his mysterious dispensations of Providence, took this dear child from her home on earth, to one in the skies. Not by lingering disease and sickness were the loving parents prepared for their loss, but by a very sad accident was their little one taken from them. While playing in the lot where there was a horse, thought to be gentle, she was kicked by it with both hind feet right on the forehead, and between the eyes. The great wonder is that she was not killed on the spot, but she was able to come screaming to the house and tell clearly how it all happened. This made the parents hopeful that it would not be fatal, but next day, in the evening, her sufferings ended.

Little Bessie was a bright girl for her age. She was a good Sunday School scholar, loving the Sunday School and being delighted with her school papers. She was in the habit of writing her prayers, and just before she lost consciousness she told her mama that as she was sleepy, she would say her prayers and go to sleep, and with perfect clearness, as if nothing was the matter, she prayed for those by name as was her custom and fell asleep to awake in the arms of Jesus. J. S. Brooks.

Portia, Ark.

He was born in Galloway County, Kentucky, November 24, 1874; at 7 years

of age his father moved to Arkansas; when 8 years old he professed conversion and was taken in the Church by me. As he grew up to manhood he became careless of his religious life until at the age of 18 he renewed his covenant with the Lord and in 1893 was licensed to preach by Rev. P. B. Sumner, of the Landanole District, Arkansas Conference. In 1895 he went to Wagner, I. T., with his father's family and was preparing to enter the Conference when the Lord called him home.

It is said that he preached well for one of his age, and that he had the gift of song and prayer. His father wrote that he was energetic and earnest in all work for the Church he was called on to do; was very active in the League work. He was Chairman of the Visiting Committee and his death, it is thought, was caused by exposure in visiting the sick. His death caused great grief in the Church. We cannot tell why one so young with the promise of years of usefulness should be called away, but faith says, "Our Lord does all things well." The father and mother are Christians of faith. They lean on the promises of their Savior and live in hope of the resurrection at the last day. "What I do now thou knowest not, but thou shalt know hereafter."

R. M. Traylor.

GLINTER—Willie Gertrude, daughter of W. S. and Lizzie Glinter, born in Everton, Mo., November 6, 1890 and died in Springfield, Mo., April 2, 1896, of measles and pneumonia, aged two years, four months and twenty-eight days. How lonely and sad our home is now since God has taken our little darling Gertrude from us. We miss her so much. We see so many things to remind us of our darling. She was so sweet and good! Everybody that ever saw her loved her, and she loved them. It can truly be said, "To know little Gertrude was to love her."

She was so gentle and affectionate. As long as she could speak she would say, "Mama, do you love me." She was conscious to the last, and bore her sufferings like a grown person. She never fretted, nor complained; she was so patient. It was so hard to give her anything, but she was too pure for this world, and God thought best to call her home. We weep not as those that have no hope, for we know where to find our darling baby. Our prayers are that we may so live ourselves and bring the one left to our care up in that way that we may meet from God's throne in one unbroken family.

"Why do we mourn departed friends,

Or shake at Death's alarm?

'Tis but the voice that Jesus sends

To call them to His arms."

Her papa and mama.

W. S. and Lizzie Glinter, Springfield, Mo., April 27, 1896.

SMITH—Burres Smith, infant son of Dr. R. J. and Virgie Smith, died in Grand View, Tex., April 13, 1896, aged 4 months. "Baby Burres is dead—write me if you can come." When this sad telegram reached us, Oh! how our hearts were rent with sorrow, bleeding not only for the loss of our precious little grandchild, but for our own grief-stricken child so sorely distressed. But it was impossible for us to reach her to offer consolation. But the Savior said: "Suffer little children to come unto Me" This consolation is sufficient to the bereaved even in a distant land.

May the Lord look with great mercy on the distressed father, mother, sisters and little brother, who cannot realize what trouble is, can only say: "Baby is gone." Yes our little darling is gone where suffering is no more. Blessed thought. Grandma.

Holly Springs, Ark.

HALBROOK—Fannie (nee Maxey) was born in Champaign County, Illinois, January 15, 1879. With her parents she moved to Center Ridge, Conway County, Arkansas, in the fall of 1882. She was married to D. J. Halbrook the third Sunday in May, of 1895. She professed religion while young and joined the M. E. Church, South, in which she lived a devoted member until her death, March 21, 1896. Sister Fannie was a devoted Christian, a kind and affectionate wife, a loving and obedient daughter. She seemed to carry gladness and sunshine wherever she went. Some of her neighbors say that her place can never be

filled. She leaves a sorrowing husband, a mother and father, two brothers and a sister to mourn their loss, but their loss is her eternal gain. Then let us weep not, but let us so live that when it is ours to die we will have the blessed assurance of meeting her in that God built city above. R. N. Davis.

SIBERT—Little Lowery Sibert, infant of J. D. and Victoria Sibert, died March 18, 1896. Oh! how sad our home is without little Lowery. When we look around and see his little clothing it seems that he must be here. We don't know why God took our baby, but we know that he knew best and some day we will see him again. Pray for us. Lowery was nine months old. Written by his mama. Victoria Sibert.

NICHOLS—Willie Raymonds, infant son of Mahala and S. A. Nichols, was born March 5, 1896, at Center Ridge, Conway County, Arkansas, and after a short illness went to live with God April 2, 1896. God permitted the little plant to remain just long enough to twine its tendrils around the hearts of the parents, then took it to Himself, to develop and bloom in Heaven, there to await the coming of mama and papa. God grant that they may so live that they will make an unbroken family where separations never take place.

R. N. Davis, Pastor.

STEPHENS—Virgel, son of Dr. R. W. and Nancy G. Stephens, was born April 29, 1894, at Ash Flat, Ark., and died April 11, 1896.

Little Virgel was a great sufferer. He was sick fifty days. He was dedicated to God by baptism by Rev. J. F. Jernigan. I saw the little innocent sufferer pass into the spirit land; passed from suffering into rest, and I preached his funeral on the 13th.

Brother and sister, your little one has gone safely to the home of the soul where he will be forever at rest. Dry up your eyes; all you can do is to live to meet him in Heaven, and may God help you to train up the little girls in the way they should go and after awhile you will all go to your little one in the better land. God help you to be faithful until you come to the end of the journey, and God will wipe away your tears and you will go home. May you make an unbroken family in Heaven is the prayer of your pastor.

S. W. Register.

RIPLEY—Died in Black Rock, Ark., May 7, 1896, Bobb Paul, youngest son of J. F. and M. E. Ripley.

He was a fair child, and before his heart could learn to stray in waywardness, before his feet could go in the way of sin he has risen to the home of rest and security in the Celestial sphere.

The father and mother, little brother, and two sisters could not but grieve for the little manly pet. But how joyous it is to know that Jesus takes this little lamb and folds him to His breast, and now may the good Lord comfort their hearts in the assurance that the little one is waiting to welcome them. Many friends stood by them in their sore trial and dropped the tear of sympathy. How blessed the privilege to weep with those who weep and rejoice with those who rejoice.

J. R. Edwards, Pastor.

A mirror could not lie if it wanted to. The glass has nothing to gain by flattery. If the roses of health and plumpness of beauty are leaving your face, your mirror will tell you so. Health is the greatest beautifier in the world. When a woman sees the indication of ill-health in the face, she may with almost absolute certainty look for the cause in one or both of two conditions—constipation, and derangement of the organs distinctly feminine. Dr. Pierce's Favorite Prescription will cure permanently and positively any so-called female complaint. Dr. Pierce's Pleasant Pellets will cure constipation. There is no reason in the world why a woman should not be perfectly healthy. She will gain in health, strength and flesh. Hollows and angles will give place to fullness and grace. She will be that noblest and most beautiful of all creation—a perfect woman.

Sent 21 cents in stamps to Dr. J. C. R. Buffalo, N. Y., and receive Dr. Pierce's 1008 page "Common Sense Medical Adviser," profusely illustrated.

Scorn nearly two years. He was a good man, and not afraid to die. A faithful

ARKANSAS METHODIST.

WEDNESDAY, MAY 20, 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.

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

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

NOTICE.

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

Godbey & Thornburgh.

Announcements.

For Chief Justice.

We are authorized to announce Judge H. G. Dunn 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. Hoggins 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.

WE SOLICIT

your orders for Cook, Gas and Gasoline Stoves, Refrigerators, Screen Doors and Windows.

\$525 Agents' profits per month will prove it or pay forfeit. New articles just out. A \$1.50 sample and terms free. Try us Childster & Son 28 Bond Street New York.

ROSE POLYTECHNIC INSTITUTE.

Terre Haute, Ind. A School of Engineering, Mechanical, Electrical, Civil Engineering, Chemical courses. Well endowed. Extensive Shops and Foundry. Modernly equipped Laboratories in all departments. Expenses low. Address C. L. MEES, President.

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.

Farm and Fireside.

REPORT OF COMMISSIONER OF AGRICULTURE.

We have report this week from Col. Vincenbeller that the rains of last Wednesday and Friday have been general and that crop prospects are fine.

THE EDITOR

Has traveled the past week in Eastern Arkansas. The corn and cotton are in excellent condition. The early potatoes are still promising well. Have suffered but little from drought.

There is promise of a good crop of peaches almost everywhere.

Forty-two per cent of the population of this country are engaged in farming, and so have to feed the other 58 per cent, besides feeding themselves.

To date the crop prospects continue very fine. Cotton came up well and the very warm weather is giving it a fine start. The planting has been larger than last year.

The dry weather cut short the strawberry crop which is now less than half the crop of last year. The shipping was light from Beebe and Judsonia. Corn is in good condition and potatoes still promise well.

FEMALE EMPLOYMENT.

The census shows that in ten years, from 1880 to 1890, the per cent of increase of females engaged in gainful occupations in the United States was 47.88; the whole number was 3,914,711. The army and navy are the only professions which women have not entered. In every other occupation, from the lowest to the highest, they are competing with men on a footing of equality. They are found in the ranks of agricultural laborers, day laborers, lumbermen, quarrymen, bartenders, coal miners, brick and tile makers, wood choppers and tinplate workers. They are chemists, metallurgists, architects, inventors, veterinary surgeons, engineers, lawyers, clergymen and journalists. The statistics show that in twenty years, from 1870 to 1890, the number of females employed as stenographers, type-writers, and saleswomen increased from 2,282 in 1870 to 79,634 in 1890. In 1870 there were 67 women preachers, in 1890 1,235; 888 journalists in 1890, against 35 in 1870; 337 dentists in 1890, against 24 in 1870; 208 lawyers in 1890, against 5 in 1870; and 4,555 physicians in 1890, against 527 in 1870. Their rate of increase in the various professions classed as liberal is likely to be even more startling in the next ten or twenty years. The effects of these changes on the home and the "sphere of woman" it is pointed out, are certain to be far-reaching and revolutionary.

BROWN STEWS.

Stews made from beef, mutton, game and dark-fleshed birds are usually cooked with a brown sauce. The French method of making a brown stew is superior to all others, because the result is more savory, digestible and nutritious than any other. The preliminary browning accomplishes a three-fold result, which is altogether wanting in the English form of stew. In the latter, the so-called "Irish stew" for instance, the meat is often "cooked to rags," and yet those very individual muscles are so tough as to defy mastication. This

TO NEW YORK
44 MILESSend
it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearlina, be honest—send it back. 457 JAMES PYLE, New York.

An old-fashioned way

of getting there. Slow and safe, but hard work. Most women, have got beyond this kind of traveling—found something better.

Now, why can't you look at that other old-fashioned proceeding in the same light—washing things with soap and hard rubbing. That's slow enough and tiresome enough, everybody knows, and it's not as safe as washing with Pearlina. It's really destructive, in fact, the wear of that constant rubbing. Break away from these antiquated ideas. Use modern methods. Pearlina saves at every point.



BAILEY'S
compound, light-spreading, Silver-plated Corrugated Glass reflectors. The most perfect light ever made for CHURCHES, Halls, etc.



REFLECTORS
Handsome designs for electric light, gas and oil. Catalogue and price list free. BAILEY REFLECTOR CO., Pittsburg, Pa.



STRAW HATS

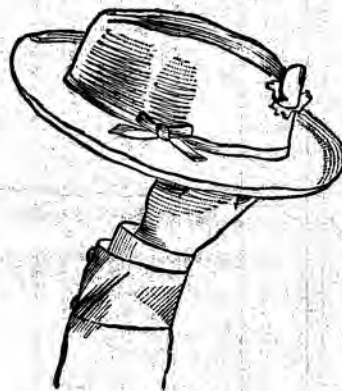
T
R
A
W

LADIES'

H
A
T

STRAW HATS

A BIG SALE OF



-AT-

QUINN'S

GENT'S

T
R
A
WH
A
T

undesirable result is probably attained by the rapid boiling, which separates the muscular fibres without softening or making tender the fibres themselves. On the other hand the French method of browning the meat retains its juice and preserves its form during the prolonged gentle cooking which entirely softens its fibres.—Home Queen.



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.