Arkansas Methodist.

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

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

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GODBEY & THORNBURGH,
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News and Notes.

The President has vetoed the River and Harbor bill, It is now believed that the Congress will be able to pass it over his veto.

The trade conditions of the country are not improved, particularly, and little improvement is to be expected until the government's financial policy is better settled.

Among the events of the past week must be recorded another most destructive cyclone that swept St. Louis and a part of Western Illinois on Thursday last. The first reports even from the St. Louis papers were wild exaggerations of the real damage done, putting the killed at possibly a thousand and the destruction of property at $50,000,000. We cannot even now tell the extent of the harm, but it seems that two hundred killed with many wounded and damage to the extent of $3,000,000 is a full estimate

Many of the ministers of the city made the cyclone their theme on Sunday. As the sunshine and rain come upon the evil and the good, these calamities are also undistinguishing. There is but one calamity in life, and that is to have used life itself to evil purpose and to miss the only way to present and everlasting happiness.

Every week brings its report of outrages committed by Negroes upon white women and of the swift and almost certain vengeance which is meted out to the criminals. One fact is noticeable in these terrible crimes. The perpetrators are often convicts who have served a term in the penitentiary. The system which turns loose upon a community men known to be capable of any crime is a bad one. Punishment never atones for crime. If men are not dangerous to society they do not need to be shut up in prison. Certainly they are not less dangerous after having been imprisoned and associated for years with criminals. In four cases out of five men are less fit for citizenship when they get out of the penitentiary than when they go in. We need some modification of our prison system that will protect us from having criminals confined, for further training in vice and then turned loose upon us.

The General Conference of the M. E. Church.

The General Conference of the M. E. Church closed on Thursday last. There was a very hot discussion over an amendment to give the laity equal representation in the General Conference. It was earnestly insisted on by the lay delegates and stoutly opposed by the preachers. The amendment failed. In our own Church we have equal lay representation and realize no disadvantage from it. It works well.

Dr. Hartsell was elected Bishop for Africa in the place of William Taylor, declared superannuated. Taylor has made an illustrious record as a missionary. His so-called self-sustaining mission in Africa drew more upon the resources of the Church than the regular work. But his method with the Africans was wise and will likely be continued by his successors. Dr. Hartsell has, for many years, been secretary of the Freed Man's Aid Society. His zeal for the welfare of the African has now a legitimate field.

The appointment of a Committee on Methodist Federation to act with a committee appointed by our last General Conference held at Memphis has been mistaken by the secular press and by some of our own people as a step toward union of the Churches. As a member of the committee that drew up the paper adopted by us at Memphis, the Editor of this paper assures its readers that no thought of union was entertained. It is desirable that the work of both Churches should be pursued with as little conflict and waste of forces as possible, both in the home and foreign fields, and especially in our missionary work. This is the sole end to be secured. Following is the full text of the paper adopted at Memphis:

"*Whereas*, The Second Ecumenical Conference, assembled in Washington City in October, 1891, passed the following resolution:

'1. That the Conference recognizes with gratitude to God the growing desire for a closer union among the evangelical Churches of Christendom, and especially hails with devout thankfulness the extension of that desire among the various Methodist Churches.

'2. The Conference cannot doubt that concerted action among the different Methodist bodies upon many questions would be greatly to the advantage of the kingdom of God, and the Conference would suggest that such concerted action might be possible and useful in the following great provinces of the Methodist world, namely (a), Great Britain and Ireland, including affiliated Conferences and Missions; (b) the United States, including its Missions and Mission Conferences; (c) Australia, with Polynesia and its other Missions; (d) Canada, with its Missions.

'3. This Conference, therefore, respectfully requests the Churches represented in this Conference to consider whether such concerted action be possible, and if so, by what means and in what way; and directs the secretaries to forward a copy of this resolution to the Senior Bishop or President of every Conference represented here;' therefore,

Resolved, by the General Conference of the Methodist Episcopal Church South, now in session:

1. That while we do not in the least recognize the Ecumenical Conference as having any legislative power, the Bishops be requested to appoint a Commission on Federation, consisting of three Bishops, three ministers and three laymen, and that the secretary be instructed to notify the General Conference of the Methodist Episcopal Church of this action, and request it to appoint a similar commission.

2. That this commission shall have power to enter into negotiations with said similar commission from the Methodist Episcopal Church, if one shall be appointed, and with similar commissions from other Methodist bodies, with a view to abating hurtful competitions and the waste of men and money in home and foreign fields.

3. That any arrangements which such commission may make shall be reported to the next General Conference for adoption, alteration or rejection.

In accordance with the request contained in this report adopted by the General Conference, the College of Bishops appointed the following Commission on Federation:

Bishops J. C. Granbery, R. K. Hargrove and W. W. Duncan; the Revs. E. E. Hoss, G. G. N. McDonald and J. H. Dye; and Messrs. Walter Clark, R. W. Jones and Asa Holt."

The Plan of Episcopal Visitation as published in the ARKANSAS METHODIST was from a proof forwarded to us from Nashville by Rev. James A. Anderson. Dr. Riggin calls our attention to changes which were afterward made in the following note:

"DR. GODBEY:—When in Nashville I met Bishop Key the next day after the Bishops had made out their plan. He showed me the printed slip containing their plan. I called his attention to the fact that they had appointed the Arkansas and the Little Rock Conferences for the same date. Said he, 'I will change it.' I suggested December 3. Said he, 'I will make the change now.' He called a man and sent the change to Dr. Hoss. He has it so in the *Nashville*. Other changes were made. Correct your list by the *Nashville*, or write to Bishop Key about it. J. H. RIGGIN."

+ Personal. +

Rev. Mr. Red, editor Texas *Presbyterian*, was a pleasant caller Monday.

Rev. W. R. Harrison, of Tillar circuit, continues in bad health.

Rev. G. W. Hill was in our office Monday. He is encouraged in his college agency.

Rev. James A. Anderson was in our office Monday on his way to attend the meeting of the Trustees of Galloway Female College.

We call attention to the advertisement of C. E. Rosenbaum. He is a large dealer and reliable. We speak from personal acquaintance.

Two young men, Enoch Baldwin and John Musgrove, were drowned while swimming in the Arkansas river at Pine Bluff last Saturday. The bodies of both were recovered.

Prof. C. M. Hawley delivered the Literary address for the school at Clarendon, and also for Galloway College. He was in our office Tuesday. The work is moving well at Hendrix.

The Editor of this paper has been laid up with a bilious attack for some days past, and so missed the privilege of attending the Commencement exercises of Galloway College, which he much regrets,

Bro. L. C. Wilson, of Benton, writes for some literature on dancing. He says that his Epworth Leaguers are about to run a dancing master out of town, and he believes they will succeed. Bro. Wilson is right. Whatever a live League gets behind has to move.

The article on L. B. Stateler in this issue of the METHODIST will be read with interest and preserved by every preacher who desires to keep in memory the great pioneers of Methodism. By his good judgment and from the six cows referred to in the article Bro. Stateler became comparatively wealthy. Rev. D. B. Price writes us: "At the close of the first fourteen years of his service in Montana he had received $500 from the Board of Missions and $200 from the people—an average of $50 per year. The Church never provided a parsonage for him and his faithful wife, but they helped to build evevery church and parsonage we have in Montana, besides establishing a loan fund with our Board of Church Extension of $5,000 and giving $1,000 to start the Conference Claimants' fund in this Conference."

Contributions.

TEMPERANCE AND FRAUD.

I cannot go down into the depths and shy recesses over which dusky draperies are hanging and tell you of the many dangers of an open saloon. If you hope for things which we have not thoroughly considered the value of, your disappointment will be greater than your pleasure in the fruition of them. Laugh when we must, be candid where we can,but vindicate the ways of God to man. When vice prevails and impious men bear sway, the post of honor is a private station. Were man a perfect being, we could leave him without law, but since he is not, his actions constantly run counter to the rights of others, so that he must be restrained. Let us, with caution, indulge the supposition that morality can be maintained without religion. I am not so confident of my own sufficiency as not willingly to admit the counsel of others,but I will not agree with the saloonist that he is right, although he pleads this because the people say so.

"Ah! this blind guide made numbers walk astray,
By dreams and fables forcing them to fall,
Who now in darkness so detest the day."

The saloonist tells you that to sell whisky and drag his neighbors down to ruin is a God given right, just as it is to extract the juice from the cane and make and sell molasses, and that because he can obtain license to sell it, it is legitimate. What do all the higher courts say about it? They say a licensed business to sell whisky is not legitimate, that it is a business tolerated only under the law. I contend for liberty, as it signifies a power in man to do as he will (or pleases), provided, however, what he wills does not greatly damage some one else. My poverty, but not my will, consents to drunkard making saloons. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20:1. "My breithren, these things ought not so to be." James 3:10. "The drunkard and glutton shall come to poverty." Prov. 23:21. "Be not drunk with wine, wherein is excess." Eph. 5:18.

"No cheek is known to blush, nor heart to throb,
Save when they lose a question or a job.
Ye friends to truth, ye statesmen who survey,
The rich man's joys increase, the poor's decay.
'Tis yours to judge how wide the limits stand,
Between a splendid and a happy land.
Which makes what 'happiness' we justly call,
Subsist not in the good of one but all."

The superstitious man, being scared by the pangs and gripes of a boiling conscience, shuffles up to himself such a God and such a worship as is most agreeable to remedy his fear.

"If success a lover's toil attends,
Who asks if force or fraud obtains his ends."

It seems that $35 or $40 and a jug of whisky can enter into partnership with some of our politicians of Conway County, which, I am satisfied, was the case manifested in our primary of last April, the 4th, for I understand that one defeated candidate remarked that every vote he received in Union Township cost him something over $4 apiece, including his whisky. I say from experience that was the way some men obtained the nomination, and I being a temperance candidate, had no show at all. I do assert that men approached me and said that if I did not furnish them whisky they would not vote for me. Is that democratic? I say nay. "He shall pay as the judges determine." Ex. 21:22. (Judges of elections in this case, of course.)

"When thou vowest a vow, defer not to pay it." Ecc. 5:4.

"Now guilt, once harbored in the conscious breast,
Intimidates the brave, degrades the best."

Our Senator Moose says that the "ten mile law" ought to be repealed if the people desire it, "not because the law is wrong, but because the people are sovereign." It's a poor rule that won't work both ways. If that is the case, why not repeal the law of theft, of pistol carrying, of crap shooting, of murder and all other devices of crime? He also says the temperance people have laid down their arms. To that we say he is very much mistaken, for we realize now that the battle is on.

Our good senator tells us that "blind tigers" can't be put down inside the ten mile radius, for the reason the officers will not do their duty.

We are aware of that, Bro. Moose, but in answer to that, if theft was committed, we suppose it should be repealed, simply because the officers would not do their sworn duty. If that is the case, I say let us elect officers who are fearless and will do their duty regardless of a few whisky cranks. "It sometimes happens when one has gained honors, that they become careless and neglect their duties in the business of life and fail to grasp their opportunities as they pass. My it not be so with us, but may we realize that our fitness and the knowledge gained of our profession only serves to place us under heavier bonds for more ardent duty, and to enlist us more actively in our life work." Can a man be Christian without votin the temperance ticket?

Would tthat every Christian voter would ask himself this question, then, if their hearts are right, "vote as they pray." I venture to offer a few reasons why we should vote for temperance, and also ask in turn another question.

Can we feel that we have done our whole Christian and moral duty and not vote it? As Christian and temperance workers we should use our greatest influence to purify the moral atmosphere around us, and practice that Christian-like virtue, self-denial, to benefit mankind and throw around the safeguards that protect us. The channels of human progress spiritually, socially and morally are clogged and overflowed with the rubbish of intemperance of all kinds. To remove some of those obstructions we should choose that field of labor where our efforts will tell to the greatest effect for good. It is just and proper for us to have due appreciation of the circumstances that surround us. We should vote for no man who is not pledged against license. Thus, by the efforts of all Christian voters, great obstructions to moral and financial advancement might be removed.

Christian and temperance people should, and do largely, work unitedly to cleanse these festering cesspools of sin and intemperance.

"Of the bitter dregs that flow from this well,
To deluge mankind, no mortal can tell."

God alone can measure its depths of sorrow and woe, and He alone can number the human souls that are wrecked on the shoals of intemperance. Fostered, as it is, by government license, to make it a legal business, what wonder that prayer, entreaties and tears have little or no effect to eradicate this great evil. We believe the ballot must be the cleansing principle to apply, if it is ever removed. Then make laws that can be enforced and not pronounced unconstitutional by judge or jury. Vote it out, and God speed the time when all Christians will feel it their duty to mankind to have their votes counted on the side with their prayers. Humbly I cast these crumbs upon the water, hoping, if they float to the notice of my fellow passenger, they will strengthen his backbone for temperance, and keep in sight our bright beacon light, TEMPERANCE, that shines from afar o'er the dark, stormy deep, where, if it is God's will, we hope to cast anchor.

Yours for Temperance and Christianity, W. E. Burns.

Springfield, Ark., May 14, 1896.

A LEVELING NEEDED.

Mr. Editor: Your editorial under the above caption should be sounded throughout our beloved Zion. That article from your trenchant pen was well worth the price of the "Arkansas Methodist." Let us have another, but much longer on that vital subject. The difference in the salaries of our ministers is morally and, I believe, methodistically wrong. We must have a change in that direction. There will certainly be great friction in our itinerancy in the near future. We ought to change up at once. Men of equal preaching ability and usefulness are largely discriminated against by the appointing power in fixing the appointments. There is a wrong somewhere and should be corrected. In filling our offices, or in the promotion of our official men to places of wealth and influence we vary from custom pertaining to civil matters. The lucky man who goes to the front doesn't stay there but a short time. There is a limit to his money, position, even from the highest official to the lowest. No civil officer has a lifetime tenure, and I repeat there should be a change favoring the men who fill from year to year unmurmuringly the hardest circuits and missions within our Conference. No worker in the ministry has a moral right or claim above the right or claim of his brother, who is his equal in usefulness and preaching ability, and the sooner there is a leveling of our Church finances the better. Let our editors of our Church papers and preachers capable of so doing, with our intelligent laymen, stir this question from the bottom, writing out of a pure heart, and a change will be wrought within the next decade that will be generally satisfactory to both ministry and laity. But I will stop here, and let a more capable pen or logical brain tell us whether or not this, the one-gallows preacher of the W. R. C. is right. Fraternally,

J. F. Armstrong.

Kingsville, Ark.

LINIEN WEDDING

At First Methodist Episcopal Church, South.

Pine Bluff, Ark.

On the afternoon and evening of the 19th inst. Brother and Sister A. O. Evans celebrated the eleventh anniversary of their marriage by giving at First Church, of which Brother Evans is pastor, a reception to the entire adult membership of the church.

The guests were divided into companies of hundreds, and different hours named for their respective presence. The splendid church was handsomely decorated with beautiful flowers and the new and magnificent opalescent windows and the elegant new moquette carpets with the guests all in their best bib and tucker, and the bride and groom of eleven years looking as young and handsome as a clear conscience and a perfect life of love, added to natural endowments, can give humanity, made a pretty sight.

There never would have existed such a problem as, "Is marriage a failure?" if all human beings had lievd as these have lived.

No wonder that Brother Evans advocates matrimony and Sister Evans believes it the true life, and no wonder that peace and happiness reign, for Jesus lives with them.

It was not intended to be an occasion of presents, but many were slipped in any way. Teaspoons and sugar spoons from the parsonage and Home Mission Society; quilts, table linen, towels, pretty china and other things too numerous to mention, from various friends, were quietly sent to the home, and no public display made of them whatever.

Cake and cream were served in abundance by the Women's Parsonage and Home Mission Society, and the lemonade table was presided over by two charming young ladies, while sweet music, in song and from organ and piano, went forth to the delight of all, and we trust to the glory of the Master.

We should have more social church relations to get better acquainted and to work more unanimously in the Army of the Lord. Yours in His name,

G. N. HART.

In curing consumption there's nothing like taking Time by the forelock. Doctors say consumption can't be cured; they have arguments to prove it. But when they see it cured right under their face and eyes by Dr. Pierce's Golden Medical Discovery, they admit that there's something wrong about their arguments and something wonderful about the "Discovery." It isn't miraculous. It won't cure every case; but it cures a suprisingly large percentage of cases, even when the patient is pretty far gone with a bad cough, and bleeding from the lungs, and reduced almost to a shadow. *Consumption is a blood disease.* The lungs want a fresh supply of pure rich blood and plenty of it; that is what the "Golden Medical Discovery" gives them. It is a blood-maker. It gives the blood-making functions power to produce a large quantity of the nourishing red corpuscles which make healthy *life-giving* blood. This stops the wasting; drives out the impurities; heals the ulceration and begins a rapid building-up process, of solid, substantial flesh and vital energy.

It isn't only consumptives who need the "Discovery." It cures every form of chronic blood-disease and all scrofulous and eruptive affections.

MR. ISAAC E. DOWNS, of *Spring Valley, Rockland County, N. Y.*, writes: "For three years I had suffered from that terrible disease, consumption, and heart-disease. Before taking Doctor Pierce's Golden Medical Discovery I had wasted away to a skeleton; could not sleep nor rest, and many times wished to die to be out of my misery. Step by step, the signs and realities of returning health slowly but surely developed themselves while taking the 'Discovery.' Today I tip the scales at one-hundred-and-eighty-seven, and am well and strong. The 'Golden Medical Discovery' has also cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success we purchased three bottles of your 'Discovery' which healed it perfectly." Yours truly,

Isaac E. Downs

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

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Contributed

GOOSE CREEK CIRCUIT, NO. 2.

Origin of the Ladies' Aid Society by W. P. Whaley.

The shed-room of the parsonage needed a new roof, and had needed it for several years, but now it must have it. The pillars of the Circuit, in conference assembled, after canvassing and debating the weather, declared that this roof ought to be put on immediately, but the money was just not in the country. For three years, at every Quarterly Conference, these wise men had been hopelessly befuddled by this vexing problem. Quarterly Conference officials never were good at seeing through mill stones.

Soon after one of these desparing councils, their wives—the pillaresses of the Circuit—by chance came together and talked over the sad situation. It always takes a great deal of talking to set any Church enterprise on foot; and women are more successful in Church work because they can do the talking faster and quicker than men. The women were astonished that a body of strong, elderly, experienced men, and pillars of the Church, entrusted with all the rights and powers of preamble and resolutions, were not able to resolve this problem.

Mrs. Flaunter, of middle age and auburn hair, who is at the head of a home government, said petticoat rule was powerful in some places, and she believed if all the petticoats of the Circuit would co-operate they could put that roof on the parsonage shed. There and then, these pillaresses of the Church organized themselves into a "ways and means" committee.

One sister suggested that they egg the roof on; another, that they sew it on; another, that they knit it on; another, that the credit it on, and another that they pray it on. Women are full of plans. They can easily find a dozen methods of doing a thing where men can find no way at all.

The wisest sisters of all sugested that they eat it on; arguing that people would give more for something to eat than anything else; and that men were just naturally more liberal on a full stomach than under the most stirring apeal of a missionary sermon.

But it does not take arguing to make a woman see. She perceives at a glance what philosophers seek through ages. All the sisters agreed to this plan as soon as it was proposed. Then all was excitement, and it seemed that they would talk the roof on. Several bright tin boxes were hurrying around, and amid vigorous dipping, long spitting and loud talking, it was agreed to have the super on a certain evening, in the grove at Lively's Chapel, as it was the most central.

Three long weeks the Circuit was all excitemnt, hurry and preparation. Some thought it was right; others declared it was wrong, for there had never been but one religious supper instituted. Some said it would be a success; others said it would be a failure, for the money was just not in the country.

The set time came. All day, shoe boxes and hat boxes of provisions were arriving from every quarter. All day, twelve good sisters, with skirts tucked and sleeves rolled up, worked to set things in order. The yard was swept, scaffolds for pine knot lights were put up; a long table was constructed; water was brought from the spring under the hill; the heavy benches were taken out of the Church to acommodate the coming throng of eaters; and al things were ready.

When it was evening the multitude went up to the feast. As their wives had gotten up the supper, of course, the pillars of the Circuit were there—each with a wagon load of children—and were the principal contributons and eaters. So greatly did they increase the patronage, and so piously did they eat that, in spite of the boxes and boxes of provisions and all their economy, there was scarcely enough to satisfy the hungry throng, and nothing left for the twelve valiant pillaresses who had worked hard all day and gone without dinner. When the supper closed at 10 o'clock, the treasurer had a full purse.

Several of the weaker vessels were kept in bed a week after the supper; but the doctor, after careful diagnosos, concluded that their affliction was not serious—only a temporary prostration brought on by hard work, damp ground night air and hunger.

As soon as these good women could meet, they unanimously passed the following whereases and resolutions:

"Whereas, First, We, the pillaresses of the Circuit, by our own labor and sufferings did get up the supper; therefore,

Resolved, First, That we have the right to employ the carpenters.

Whereas, Second, Our husbands were the chief contributors, and.

Whereas, Third, They were the pillars of the Church and can be trusted, therefore be it

Resolved, Second, That we employ them to make the shingles and put on the roof."

It is true, some people accused these women of being partial to their husbands and worked up a few hard feelings in the circuit, but all these things were forgoten before this roof rotted off the parsonage.

This was reported in the Methodist, and that was a year of such improvement in Church property. Since then, the women have been recognized, and depended upon, as the fiancial strength of the Church; not only on this Circuit, but all over Methodism.

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FRANK J. CHENEY.

Swern to before me and subscribed to in my presence, this 6th day of December, A. D., 1886.

(Seal.) A. W. GLEASON, Notary Public.

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REV. L. B. STATELER.

We received promptly from our friend, Rev. D. B. Price of the Montana Conference notice of the death of this distinguished pioneer of our Church. But the great amount of matter waiting our columns would not permit such a notice to be published as we desired.

The Methodist Tribune, published at Stevensville, Mont., contains an excellent funeral eulogy of this eminent servant of God, pronounced by Bro. Price. We select from this discourse the following:

He was admitted on trial in the Kentucky Conference in October, 1831, at the close of which volunteers were called for to go to the West. He offered himself and was transferred to the Missouri Conference and appointed junior preacher of the Cedar Creek Circuit, with G. W. Teas. The Missouri Conference then embraced all country west of the Mississippi river, north of the Louisiana line and east of the Rocky Mountains.

The first Conference he attended in the West was held in Pilot Grove camp ground, Missouri, September 12, 1832, presided over by Bishop Joshua Soule. In 1834 he was stationed at St. Louis as assistant to Rev. Thomas Drummond. The population of St. Louis then was about the same as that of Helena at present.

The Indian Mission Conference was organized at Tallequah, Indian Territory, in 1844 by Bishop Thomas A. Morris, and L. B. Stateler was one of its charter members and served the Church in that Conference for six years, when he was transferred back to the St. Louis Conference, where he remained till 1855, at which time he moved to Kansas and joined the Kansas Mission Conference, and there labored most efficiently seven years. He was compelled to flee from Kansas in 1862, and was appointey to Denver by Bishop H. H. Kavanaugh. He left his home in Shawnee County, Kansas, on the 4th of June, 1862, to take charge of the work in Colorado. He preached for a while in Golden City, and afterwards formed a circuit extending along the Platte river and traveled it one year, receiving for his services the sum total of $40.

In the spring of 1864 he and his family started with a large number of emigrants for the Northwest. The company was under the leadership of that famous guide and Indian fighter, Maj. Jim Bridger. They did not see an Indian during the entire trip, though the route for the greater part of the way was through a trackless wilderness, inhabited by uncivilized Indians. Most of the teams were oxen, and traveling was slow and tedious. They crossed the Yellowstone river on the 4th of July, arrived at Bozeman on the 7th, his sixty-third birthday, and pitched their tent on the Madison the 8th.

About the 10th of July he went to Virginia City, but did not preach, as there was no suitable house and everything was in confusion. The first preaching he did in Montana was done in Norwegian Gulch on the headwaters of Willow Creek. The place of holding service was an arbor made of forks and poles covered with brush. The preacher lived in a tent, and so did most of his parishioners. As autumn came most of the miners left and went to Virginia City to winter. The long journey had taken the last dollar from the preacher, but they had six cows they had driven all the way from Kansas. From these they had made a quantity of butter, which they sold at $1.50 per pound. With this money they bought a meagre supply of groceries and clothing for the long winter which followed. Flour and salt each was sold at $1 per pound in the winter of 1865. In fact breadstuff could not be had at any price. They lived on beef and wild meat without much bread. It was called living on "meat straight." Tere were no potatoes, and in the spring with difficulty a few were secured for planting at 25 cents per pound. In speaking of the hardships of that winter he said to me: "We lived on meats for weeks, had a little salt, and sometimes we would involuntarily reach for the bread." Late in the fall of the same year they had moved to the Jefferson Valley and camped near a settlement on Willow Creek, where he began preaching regularly, the first sermon being preached in Mr. Nave's house on Christmas day (Sunday). The fourth sermon was preached at the residence of Richard (known as "Uncle Dick") Reeves. Here he organized the first Protestant Church and the first society of the M. E. Church, South, in Montana, in January, 1865, consisting of seven members; held his first service in Helena in December, 1867, at which time the M. E. Church, South, in Helena was organized, comprising seven members. In 1867 he organized a Church on the West Gallatin, and one in Bozeman, 1867. The first Church building was a log structure and was put up at Willow Creek in 1868. A good Church, the one now in use, was erected in 1871.

He proved a chosen vessel of the Lord, for he always lived in the times and places that tried the souls of men. No man has been so honored in planting Methodism in the Northwest. He was one of the saddle-bags men to whom Western civilization and Methodism is more largely indebted than any other class of agents. His life was spent upon the frontier, amid its perils and privations, and he accomplished an immense amout of good. He did border work all his life, preaching the gospel from the Mississippi to beyond the crest of the Rocky Mountains. His name is as ointment poured forth in all this vast region. His cherished and single purpose was to glorify God and do all the good in his power.

Nature had endowed him with a fine and pleasing person and address. He was above the average in size—features rather small and smooth, grave and expressive of great firmness—standing erect. His voice was a deep baritone, characterized by clearness, softness and melody. His education was limited—such as the "old field schools" of his boyhood days afforded—and was continued by the reading of good books and a close observation of an extensive and varied field of labor. He was thoroughly converted in his youth, and piety quickened and developed his intellectual powers in a marked degree. Truly it may be said that the itinerancy with the study and prayer and suffering and work that are in it developed him. His heart and mind were concentrated upon the one work, that of the gospel ministry. He was a conservative man, following closely in all his work old plans. The pulpit was the throne of his power. Arminianism was his theology, and his humility and simple dignity of manner invited all men to him for counsel and sympathy in times of conflict and doubt. For the tasks imposed upon him he was fitted by nature and by grace, therefore, he ever stood ready to answer the call of his Church and his God. The builder of a pure and noble character is posterity's greatest benefactor, for he erects a monument which marks the way through this wilderness of sin and shadow to the Canaan of the skies. He lived almost through the greatest century, and witnessed its great events. When he began to live there were less than 750 traveling preachers in the United States and Canada, and less than 250,000 members in the Methodist Church. Now there are about 35,000 traveling preachers and 5,000,000 members. The first missionary society of the Methodist Church was organized in 1819. When Mellville B. Cox was sent to Africa, L. B. Stateler was preaching the gospel in Missouri. In 1835, when Fountain E. Pitts was on his way to South America, L. B. Stateler was preaching to the Indians near where Burlington, Ia., now stands.

Nearly five years ago he retired from active service, and truly may it be said: "He grew old gracefully." To the last in the social circle he was reasonable, agreeable and helpful; and, in the pulpit, brief, pointed and unctious. He was a faithful servant of God and the Church in the relations of pastor and presiding elder. Twice was he delegate to the General Conference of the Church.

In many rspects he was a model man, commanding the esteem of all classes, and with unremitting devotion, unfaltering courage, and unabating zeal served the Church and his country in a public capacity for sixty-five years. His faith in Christ was unbroken to the last.

Usually it is not allotted to a generation to see more than one man like him. Shall we ever see his like again? All in all, I think not.

"Servant of God, well done!
Rest from thy loved employ;
Soldier of Christ, well done!
Praise by thy new employ,
And while eternal ages run.
Rest in thy Savior's joy."

THE HOME TREATMENT
OF FEMALE DISEASES.

To assist modest women, who will not submit to humiliating examinations, in treating themselves at home, a book has been prepared which describes the symptoms of all female diseases and explains their proper treatment.

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One Bottle McElree's Wine of Cardui,	$1.00
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Sold by all Dealers in Medicine.

A DISTRESSFUL EVENT.

Dear Bro. Godbey: Just a little after 12 o'clock m. yesterday, May 27, the residence of Prof. W. P. Johnson was burned, and in it perished his little 3-year-old son Willie. The house burned so rapidly, and everybody was so stricken with grief and terror at the thought of a child burning to death, and every one powerless to rescue him, that but little of their household goods was saved.

The child was in the back part of the house in a closet or store room playing with matches—that is the supposition—and set fire to the house, and was cut off by the flames, rendering his rescue impossible. His father rushed into the room, but the smoke and fire so blinded him that he could not see, and severely burned himself, he was forced to turn away and leave his child to perish. To have gone on would have been to sacrifice his own life for nothing, for no man could have passed through that flame and lived.

Willie was 3 years old on the 14th of last March, and was a remarkably bright child—the pride and pet of the family. The child is now safe in the arms of Jesus, and the grief-stricken parents look forward through their tears to a happy reunion in the home above.

Geo. M. Hill.

Malvern, Ark.

A NOTE FROM MISSOURI.

Dear Dr. Godbey: You have taken

Dear Dr. Godbey: You have continued to take charge of the "Arkansas Methodist" since we left the Little Rock Conference, five years ago next October. My father spent nearly twenty years in that Conference, and he now often speaks of the old ministers and laymen with whom he labored during his early ministry; among them was the late Dr. McLaughlin, who preached my grandmother's funeral. When papa saw the notice of his death, he said very tenderly, "Wife, Bro. McLaughlin is dead, a good and true servant of God has fallen, a more faithful, earnest, Christian minister I never knew."

We are doing very well in the St. Louis Conference. Papa is stationed at Doniphan, Mo. He has a good congregation and a beautiful Church.

Our town is the terminus of the Doniphan branch of the I. M. Railway, and on Current river, one of the prettiest streams of the State.

Our District Conference will meet at Bloomfield, Mo., May 28, 1896. Papa said I might accompany him and the delegation from this place.

I will try and send you a few dots on my return. Bros. Golden and Wear will remember me as a little boy, but I am now in my fifteenth year.

We have just closed a good meeting in our Church with thirteen or fourteen conversions. Wade McCann.

Doniphan, Mo., May 23, 1896.

WANTED—A reliable lady or gentleman to distribute samples and make house to house canvass for our Vegetable Toilet Soaps and Pure Flavoring Extracts. Forty to $75 a month easily made. Address, Crofts & Reed, Chicago, Ill.

Literary Table.

LIFE AND ITS PURPOSES.

The definition of life in the physical organism is the power which co-ordinate the movements of animal matter. Animal life is the organic condition of thought. Vegetable life is the organic condition of growth. Wherever witnessed, life is a struggle for existence; if not for bare existence, it is a struggle for success or ascendency.

The success or failure of individuals depends upon their mental and physical strength, their moral integrity and their adaptability to their vocations in life.

In regard to the first, mental and physical ability depends upon heredity and cultivation. Some have not the ability of others, which is the result of vices and dissipations of their forefathers, and the mind being the natural product of the brain, depends upon the strength of the brain and its proper cultivation and healthful mental exercise for its power. Hence some may have ten talents, while others only one.

We are responsible, therefore, in our actions only in proportion to the number of talents which we may possess. Secondly, through the mind(which is the key to our physical nature) we receive the spirit. Through this spirit we can know what is right and wrong. Hence, to be truly successful, one should always do the right. Thirdly, some have a natural adaptation to a certain kind of business, and it is their duty to follow that calling which their instinct desires most intensely, with such an inspiration followed by a resolute resolve he or she can be of the greatest benefit to humanity. Therefore, think out your work and work out your thought. Rely upon yourself to be successful. An effort upon your part is essential.

Relation of the soul to matter. This tendency to resolve the soul into matter is very strong. Whatever may be thought of the substance of the soul, its phenomena are as real as that of gravitation or electricity. The arguments of materialists are that the soul is developed with the body and is dependant upon it for its knowledge and enjoyment, also for its energy and activity. They say that when the organization of the body is destroyed the soul ceases to act, and as far as we can observe, ceases to exist. That the soul is only a convenient term for the higher forms of activity, which matter exerts in its more highly organized forms of existence. But we know that the soul or spirit of a human being is not dependent upon the existence of matter, for the acting of the soul is known by consciousness, for it knows that the agent which sues or hears is not the matter which is seen or heard. Every good act that we do on this earth is prompted by the spiritual part of our being. Some think the world is retrograding, but history does not sustain such an assertion. The world has improved ever since the fall of man. All through the dark night of the Middle Ages, amid the ruins of fallen empires, amid disappointment and opposition, riot and revolution, society never sustained a retrogression. Then a new era dawned, the mighty revolution of the Sixteenth Century was but the crisis of a slow and stupendous struggle of front on part of humanity. Men have come to know that conduct is a much large portion of Christian living than is creed, that Christian is less a belief than a life.

There is no darkness that can quench the illumination that now rises on the world. No ascending fog from the shallows of materialism can put out the sun of Truth.

The soul is grander than its creations, however profound its works written or beautiful its pictures painted, however stately the structure erected, or lifelike the statutes chiseled—the soul is grander than them all. As I have mentioned, part of our organism is material (the body) and part immaterial (or the soul). The former is formed of the dust of the earth, the latter was the spirit of God breathed into us. Originally, before the fall of Eve, we were immortal, but death is the wages of sin. As man was created naturally immortal, can, upon the conditions of obedience to God, be continued in that state through the blood of Christ. We should view this life as a stepping-stone to the next, as but the opening scene to an endless career, a school of discipline in reference to an endless hereafter, a probation. In this probationary period here on earth God has surrounded us with food to sustain our bodies and clothing to keep us warm, and commands us to work, and by the sweat of our brows obtain those things to nourish and protect our bodies, while our spiritual natures are determining where our souls shall spend eternity. The purpose of our lives, therefore, should be to believe that we may spend our eternity with the children of Christ at the right hand of God the Father. This inner or spiritual part of our being has voices which speaks tous and reasons with us and is manifested to us through our consciousness. What one of you have not during your life felt that some great misfortune was going to happen to you, and you could not account for such a feeling, and haven't you often been guided in your actions by this feeling of self-consciousness, or haven't you often, in viewing growing spring verdure or looking upon some grand structure, or studying the sublime, felt that inner thrill of happiness? This is but the spiritual voices of our soul speaking to our carnal mind the beauty and purity of nature, and thus being manifested to us through our consciousness the greatness of our Creator. It speaks to us from fascinat- our Creator. It speaks to us from the fas- nating charms that hang around the age of history. 'Tis heard in the pathos of poetry, the thrilling of romance.

We are not supposed to return to the days of fairy tales to re-establish the mysteries of our being. The necessity of action, the relation of cause to effect, the dependence upon one another, the mystical influence and affinity of all things go to assure us that life is for a purpose, to which every outward thing does point. That purpose is to make preparation for eternity, and in doing this everything else is included in regard to your moral relations to your neighbors and yourself. Study your nature and by guided by the Scriptural teaching, and in so doing prepare yourself for realms of bliss. Respectfully, L. D. Slayden.

Tuckerman, Ark.

GO QUICKLY.

The first witnesses of the resurrection of the Lord Jesus were certain women. They had followed him from Galilee to Jerusalem, ministering unto him. Faithful, sympathetic, sorrowful, they watched the tragedy of his death, and went from the cross to the burial. When Joseph laid the body in his own new tomb, these women were there, and after he had departed, they lingered, sitting over against the sepulcher. As the first day of the week began to dawn, they revisited the tomb with spices and ointment. "Wherefore all this waste?" His flesh did not see corruption, and death could not hold him. But love to Christ is never wasted, and the fragrance of those spices was wafted up to heaven. The service we plan to render may fail through our lack of foresight or other cause, but the zeal which prompts us to honor the Master shall not miss recognition and reward.

The women found an open and empty sepulcher. The angel who sat upon the great stone which had closed it said to them: "He is not here: for he is risen, as he said. Come see the place where the Lord lay. And go quickly and tell his disciples." They departed quickly and did run. How beautiful are the feet of them that bring glad tidings of good things! Speed becomes such messengers. They who haste to carry the glad word often get a special blessing before they have had opportunity to deliver the message. Jesus met the women on the way, and said: "All hail!"

His name yields the richest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice.

But not even the company of their Lord, the joy of their personal communion with him, must detain them from communicating the happiness to others. The angel had said, "Go tell my brethren." The man of sorrows, in the day of his humiliation, had stretched forth his hand toward his disciples, and said: "Behold my brethren!" In the day of his power and glory he calls them the same close and dear name.

Short but satisfying was that first interview with their arisen Lord. Like an instantaneous photograph, his image was impressed in a moment on their hearts, to abide forever. No time was lost, for doubtless their full and assured joy gave wings to their feet. "They made us astonished," said the disciples. The wonder began, I think, ere a word had been uttered. What meant those light, swift steps instead of the leaden tread of hopeless grief; the sparkle of eyes which for three days had been fountains of tears, and the radiance of faces which woe had covered. A strange story they told; that he whose hands and feet had been nailed to the cross, into whose side the spear had been thrust, who had been taken down lifeless, wrapped in a clean linen cloth, and laid in the tomb of Joseph of Arimathea, a tomb closed, sealed and guarded, lived again, and was that morning seen and held by these women, and spoke to them most gracious words. This was news to heal the heart of Mary, his mother, through which a sword had pierced, and to cause all the disciples to remember no more their anguish which was lost forever in abounding joy.

Sisters, have you heard the good news? Do you worship him who was dead, and is alive for evermore, and has the keys of hell and of death? Are the Easter bells ringing in your heart, and do you rejoice with joy unspeakable and full of glory because he is risen from the dead and reigns forever king of saints? Then go quickly and tell the story to those who have not heard it. Wherever there is guilt make known to heavy hearts the blessed truth that he rose again for our justification. Whereevens men are dead in trespasse and sins, publish the glad tidings that they may know the power of his resurrection, and rise with Christ into newness of life. Wherever mortal men are longing vainly for an immortal hope, and are subject to bondage for fear of death, raise the doxology: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." Wherever despair weeps and wails at the graves of the loved, and lost, repeat the words of Jesus which cheered the sisters at the grave of Lazarus: "I am the resurrection and the life." Why should any sit in darkness, if Christ is the light of men? Why should any be famished, if Christ is the bread and the water of life? Why should any perish, if in Christ is life for the world?

Go quickly; by all the authority of a divine command it is your bounden duty. Go quickly; the whole force of gratitude, love, and homage to the Lord and Savior of all men urges you to go into all the world, and publish the gospel to every creature. Go quickly; compassion for suffering humanity, and your own joy in the knowledge of Christ, should make you swift messengers of his saving grace.

Not every believer should go and can go to heathen lands. The Holy Ghost said: "Separate me Saul and Barnabas for the work." Providence and the voice of God in the soul will indicate who shall be separated for missionary service abroad. But they must go as our representatives, as our messengers. We must streich after and reach the multitudes beyond Christendom through their agency, and tell the good news by their lips. Our money, our prayer, our hearts can go with them. The benighted millions shall know that the bands of praying, teaching, pleading men and women among them are sent and sustained by the churches in Christian nations. As fast as they are taught, as soon as they taste and see the goodness of the Lord, the command will come to them also. Go quickly, and spread the tidings.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole.

What is your Easter offering to the great work of the world's evangelization? J. C. Granbery.

Book Notices.

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

SCRIBNER'S MAGAZINE—The June number is before us. This as a family magazine needs no recommendation. It is in its nineteenth volume, and its standing is well established, and its articles are from able writers, artists, travelers, poets. Each number is a round of the breezy world. $3. Chas. Scribner's Sons, New York.

POET LORE is the title of a magazine published by the Poet Lore Company, Boston, and sold at $2.50 a year. The magazine is now in its eighth volume. The May number is the first that has come to our table. The subjects presented in this number are: "Robert Browning as Letter Writer," Extracts from rare letters by William Kingsland, "The Literature of Dreams," a study of the dream craft, Holmes, Burns, Lamb, Hood, Lowell, Tennyson and others. By Louis Worthington Smith.

"Sordello: The Hero as Poet," papers of the Boston Browning Society, Rev. Dr. C. C. Smith. "La Saisiaz," the real significance of the "Brand Flamboyant," Charles Malloy. "Browning as Others See Him," "The Cambridge Browning," "Sschool of Literature," "News and Notes."

We have read this number of Poet Lore with much interest, and it is a pleasure to introduce this publication here to those readers of the "Methodist" who have a taste for purely literary reading.

COSMOPOLITAN—A poem by Robert Burns Wilson opens the June number. "The Immortal Three." It is a gloomy picture of life. Memory, Sorrow and Remorse forever pursue mankind through shades of upper and nether darkness. "So deep the dark abyss, so deep the darkness of the rolling cloud," while "In vain they seek some happier shore." There is poetic fancy and soul vigor in the form, but it paints life in colors too dark.

"The Capital of Spain," by Hobart C. Chatfield-Taylor, is an article which will be read with great interest. Mr. Taylor has been sent to the Spanish capital by the Cosmopolitan to learn of the conditions of the Spanish government and especially the sentiment regarding Cuba and the United States interposition. Wartime, Aurora Borealis," is a very pleasant story of the memories of a Southern girl of the war times about Richmond.

"War" is the subject of a paper by Nelson A. Miles, the general of the United States army. It deals with the implements and methods of war. This article is followed by one by John Brisben Walker, entitled "In Case of War with England." Both articles are very instructive. Several other articles will be especially entertaining to lovers of romance and fiction.

PROFESSOR BRYCE ON AMERICA.

Professor Bryce's work on the "American Commonwealth" has been before the English and American public for several years; but in all that time it has not been subjected to a thorough-going criticism. Englishmen have scoffed at it as giving an entirely too roseate view of American conditions and prospects; Americans have contented themselves with acepting in cordial good humor the sympathetic and, on the whole, eulogistic account of the people and institutions of the Great Republic. No one has aken the trouble, however, to examine carefully the expositions of the Oxford professor as to their accuracy in general or in detail.

Taking the latest edition as a text, Professor Edmund J. James, of the University of Chicago, undertakes to subject the author's views to a searching criticism in the May number of the Annals of the American Academy. The paper is not merely a review of Bryce's book, it is somewhat after the style of the English review articles, an elaborate discussion of certain of the fundamental principles of American constitutional law in regarl to which, in the critic's view, Mr. Bryce's exposition is incorrect. The author's presentation of the relation between the Federal Government and the States; of the nature of the federal judiciary; of the responsibility of officials to the people in the United States; of the principles of constitutional interpretation; of the basis of distribution of powers between State and Nation, is treated at length, while in many minor points, such as the suspension of the privilege of the writ of habeas corpus, the location of ultimate sovereignty in our body politic, the effect of the XIII Amendment on the right to vote, the results of the civil rights act, etc., the views of Mr. Bryce are carefully reviewed and corrected. Philadelphia, $1.00.

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The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

LESSON FOR JUNE 7, 1896.

WARNING TO THE DISCIPLES.
Luke 22:24-37.

Golden Text—"Let this mind be in you, which was also in Christ Jesus." (Phil. ii., 5.)

Topical Outline—I. A Wholesome Lesson. (Verses 24-30.) II. A Solemn Warning. (Verses 31-37.)

Time—April 6, A. D., 30.

Place—Upper Jerusalem.

Place—Upper room at Jerusalem.

HOME READINGS.

S. Spirit of True Service.L. xxii. 24-30
M. Spirit of True Service...xxii. 31-37
T. Christ's Example.....John xiii. 1-11
W... Knowing and Doing ...xiii. 12-17
T. Peter's Teaching .....1 Pet. v. 1-7
F. A Place of Honor ....Rev. iii. 14-22
S. Day of Prayer .....John xvi. 23-33

Reference word, "Serve."

Lesson Hymn, No. 437.

In Christ's own day, as now, people had various reasons for going after Him. Some went for "loaves and fishes," some for political reasons, some for social reasons, some to be saved from their sins. Whatever motives may have influenced the twelve, they certainly expected to obtain political preferment in that great monarchy he was to establish. They were very jealous of one another in this matter. They often broke out into a quarrel about chief places in the kingdom. They schemed against one another in order to obtain them. On Christ's final journy to Jerusalem, while his heart was filled with so many sad and grand thoughts, going up as He was to give the world's highest illustration of self-forgetting and self-abandoning love, these men fell into a dispute as to which of them should be the greatest. On the very night of the last supper, the night of Christ's betrayal and self-surrender, they strove among themselves for precedence at the supper table. It was a humiliating sight—strife for worldly glory in the presence of the self-abasing Son of God.

Verily, they had not learned how to be great in God's kingdom. They supposed that the way to be great was to seek after greatness, to assume it whenever possible. Some folks do not know any better yet.

Jesus gave them a very different view of this matter. He told James and John and Salome, their mother, that God's gifts were not distributed after any such arbitrary fashion; that they were to be had by those for whom God had appointed them; namely, for those who could be baptized with His baptism, a baptism of blood; that even the Son of Man did not come to be ministered unto, but to minister, and to give His life a ransom for many. That night at the supper He took a towel and girded Himself, and took a basin of water and washed their feet—transformed Himself into a menial for these aspiring gentlemen. No wonder Peter objected to having his feet washed. The greater wonder is that any of them could submit to it.

"I am as one that serveth." You seek to be great. You would make yourselves so. I show you a better way. The only path to exaltation in God's kingdom is the way of service, the way of humiliation. Humble yourself, and you shall be exalted; exalt yourself and you shall be humbled.

Christ Himself was the perfect illustration of this principle: "Who, being in the form of God, thought it not a thing to be grasped after, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name that is above every name," etc. Phil. 3.

No one need hope for anything in God's kingdom who is not willing to find it in this way.

The fact about these men is, that at this time they are still very crude. They had elements of worldliness and of cowardice and of self-confidence and self-complacency. How little did they dream of the real nature of God's kingdom, and of their relation to it! A mighty shaking up awaited them. They will not all get safely through it.

Full Details Gladly Given.

A Railroad Official's Experience.

MR. EDWARD EDMONDS, long connected with railroad construction in Nebraska, writes: "My heart troubled and pained me for 19 years. Shortness of breath was the constant and most common symptom. Intense, excruciating pain, generally followed any severe exertion. Faintness, hunger without any appetite; fluttering that made me clutch my breast, and palpitation that often staggered me as if I would fall, were frequent attacks. Again, everything would turn black if I arose from a stooping posture quickly. Sleepless nights with their prostrating unrest were numerous and I could get no rest day or night. I consulted leading physicians and tried advertised remedies. They gave me no relief. One of Dr. Miles' circulars described my case so exactly that I took Dr. Miles' New Heart Cure and I am now a well man. I hope every one troubled with heart disease will try Dr. Miles' remedies. If they will write me personally, I will gladly give them full details of my experience." EDW. EDMONDS.

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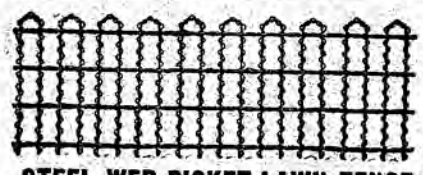

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PROF. GRANVILLE GOODLOE, Secretary and Treasurer, Arkadelphia, Ark.

JUNE 7, 1896.

HIS MEMBERSHIP IN THE JEWISH CHURCH.

Scriptures: Luke ii., 21-49; Matt. iii., 13-16.

The history of our Lord shows Him to us as the child of devout parents, who scrupulously observed in regard to Him all the ceremonial of the Jewish Church.

The dedication of a child to God is one of the most sacred and important ceremonials enjoined by the Church. All piety is but vain which does not seek a righteous posterity. No gift or treasure is so precious as our children. All earthly substance is as nothing compared to an immortal soul. All the duties of religion have significance, especially in leading souls to Christ.

In the Jewish Church circumcision was the rite whereby a male child was consecrated, as baptism is now the rite of consecration in the Church of Christ. To receive this rite was to enter into covenant relation with God. To be placed by the faith and vows of parents in that relation. For parents to refuse such dedication of their children was to have them cut off from the congregation of the Lord.

We observe also in the life of Jesus as a boy in an humble home, mingling doubtless with other boys and engaging in their exercises, as he afterward engaged in the labors of men building or repairing the houses of Nazareth, and making with hammer, nails and saw the vessels of household use.

At 12 years of age a Jewish boy becomes "a son of the law," that is to say, he is allowed to hear instruction in the Scriptures in public, or from the doctors of the law. Until he attains that age, a Jewish boy must be in "subjection to his parents," and receive instruction from them.

That instruction consisted chiefly in committing to memory the law and the statutes, which, according to Moses' instruction, must be written upon the doors and posts and gates about the dwelling, and repeated going out and coming in.

Jesus went as soon as the rules of the Church allowed, to worship at the temple and to be instructed. His teachers on that occasion were surprised at his knowledge of the Scriptures and his desire for knowledge. The example has no lesson for us, if he did not obtain knowledge as other pupils.

His zeal for the house of God has no lesson for us, if there were in Him no promptings of human nature.

Our next Scripture directs us to the baptism. Baptism is not to wash away sins, except in a figurative sense. One may be baptized and remain in sin like Simon Magus, or one may be purged from his sins before he is baptized. Baptism is a symbol of spiritual purification. It is the exponent of the doctrine that only the pure in heart can enter the kingdom of heaven. Jesus received baptism in recognition and declaration of this doctrine just like others. Not because He had any sin to purge, but because the baptism was the expression of a truth for all men to accept.

John recognized in Him one peculiarly holy, and hesitated to baptize Him. Yet Jesus said: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness.

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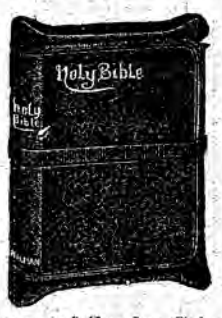

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ARKANSAS METHODIST, Little Rock, Ark.

ARKANSAS METHODIST.

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

WEDNESDAY, JUNE 3, 1896.

BAPTIST TROUBLES.

The Baptists are now much agitated over the deliverances of Dr. Whitsitt. He has developed a situation which is exceedingly embarrassing to those who stand for emersion alone as baptism, and for Baptists as the only true apostolic Church having, as they claim, transmitted this only baptism in succession to the present day. However ridiculous these claims have appeared to the learned world, certain Baptists, "land markers," as they would be called, have fought valiantly to hold this position.

But now Dr. Whitsitt, president of the Southern Baptist heological Seminary, at Louisville, Ky., and successor of the eminent Dr. Broadus, throws a bomb which demolishes this citadel of Baptist faith at one fel explosion. This is what he says:

BAPTIST HISTORY.

"During the autumn of 1877, shortly after I had been put in charge of the school of Church History at the Southern Baptist heological Seminary, in preparing my lectures on Baptist history, I made the discovery that prior to the year 1641 our Baptist people in England were in the practice of sprinkling and pouring for baptism. I kept it to myself until the year 1880, when I had the happiness to spend my summer vacation at the British Museum. There I assured myself, largely by researches among King George's pamphlets, that my discovery was genuine, and established it by many irrefragable proofs from contemporay documents.

Upon my return to New York, in September, 1880, I felt so sure of my ground that I made known my discovery in the columns of the Independent. It was received with much disapproval and sneers from many quarters. Zion's Advocate, of Portland, Me., and the Standard, of Chicago, will be found upon consulting their files to have given special attention to the subject. Among others, I was also engaged with Rev. Henry Martyn Dexter, D. D., whom I criticised because he had recently asserted in the Congregationalist that Roger Williams was immersed by Ezekial Holliman, and pointed out to him that it was entirely probable that Mr. Williams had been sprinkled by Holliman. Apparently Dr. Dexter was interested by my explanation and proofs, for he shortly found his way to the British Museum, where he also convinced himself that my view was correct and my citations authentic. As a fruit of these researches he issued, near the close of 1881, more than a twelve-month after my discovery had been declared in the Independent, the well known volume entitled, "John Smith, the Se-Baptist," wherein he advocated my thesis, defending it by many citations, and entirely ignored my discovery as set forth in the Independent.

"My discovery was not only embraced by such an eminent authority as Dr. Dexter, but it has likewise been accepted by Baptist historians of note, who have written for the public since it was made known. In his 'History of the Baptist Churches in the United States,' Dr. Newman says of the baptism of John Smith: 'It is almost certain that the rite was administered by affusion and not by immersion.' The same is conceded of Spillsbury's Church, organized in London on the 12th of September, 1633, (History, p. 80.) It is granted, he says, that 'contemporary testimony is unanimous in favor of the view that immersion was practiced by Roger Williams.' But Dr. Newman shows admirable discretion in omiting to cite the passages.

"In an article that may be seen in the Southern Baptist Convention Teacher for the current month of April, Prof. H. C. Vedder adds his eminent authority to the view maintained by me. He says: 'Baptists did not always practice immersion exclusively; both the Anabaptists of the Continent and the early English Baptists practised sprinkling and pouring for a time as well as immersion. Gradually they came to believe that the only baptism the New Testament knows is immersion.' Thus it will be seen that the three most eminent masters of Baptist history in our century accept my discovery. In fact, it has now become a universal possession among scholars, a commonplace in this department. I feel well repaid for the many reproaches I have endured for making and maintaining this discovery."

In conclusion Dr. Whitsitt declares:

"I do not claim to be infallible, and yet in other instances where I have opened a new way, I have found recognition and approval by the foremost authorities of our times. I have hopes that these will all stand with me on this ground likewise. Years may elapse before that result shall be declared, but I am accustomed to wait."

The foregoing is not new information to all the Baptist preachers. A considerable number were aware of the facts which Dr. Whitsitt sets forth, but to the exclusives, the land markers, it is a terrible jolt which they make no effort to conceal.

Dr. Ray, editor of the American Baptist Flag, St. Louis, says:

"The statements of Dr. Whitsitt in the Independent, in the encyclopedia and in the Examiner have accomplished more harm to the Church of Christ than Dr. Whitsitt could counteract where he to live a hundred years. It would be better, we think, to have a Presbyterian or a Methodist as the president of the Theological Seminary than for Dr. Whitsitt to retain his position under the circumstances."

To men outside the Baptist fold this confusion and consternation seems quite useless. Dr. Whitsitt is an eminent scholar. He tells what he found in the British Museum. If the records are as he states, that settles the question. If not, the refutation is easy. But is it conceivable that the eminent scholars referred to can either be deceived or that they should state falsely.

Most Christian people have constantly held that faith and life are the test of true discipleship, and not the mode of an ordinance.

It is reported that the trustees of the seminary will stand by President Whitsitt. Truth is of more value than any Church traditions. The Baptist Church maintains a high standard of Christian character, and has borne a noble part in the propagation of Christian faith. If her leaders have concluded that immersion alone is scriptural baptism, let them stand on that ground and defend it as well as they can. But the pretense of having perpetuated immersion in unbroken succession from the apostles, and be thereby the one only apostelic Church, has always been regarded by other Churches as a baseless pretense and a bigotry unworthy so noble a people. No Church can afford to pervert history in defense of such claims. Of this tenor, and quite in contrast with the utterances of its neighbor, the Baptist Flag, is what the Central Baptist, of St. Louis, has to say on the subject. The following utterances from this paper are Christian and manly:

"It was exceedingly fortunate that no attempt was made either to correct or to cover up Baptist history by the utterances in the convention. The better way is to have the whole field explored and all the records examined anew that the exact truth may be brought out. If Roger Williams was never immersed, every Baptist in the land will be glad to find it out, and will still be a Baptist. If immedsion was introduced from Holland into England about the year 1641, let us have the records in a full and frank presentation. If Dr. Whitsitt is right, then we all owe him our gratitude; if he is wrong, he owes us a retraction. In either case it is better for the court to hear the testimony first and render its decision afterwards."

A QUESTION.

Dr. Godbey: If you will allow it, I want to ask a question, hoping you or some one else that can, will answer through the "Methodist." In Luke 15:12 we have what is known as the parable of the prodigal son. I have heard ia preached, and correctly so, too, no doubt, that this young man represented the sinner wandering off from his father, God. I am willing to accept the position, for we find comments to fully sustain the statement: "This is man,desiring to be independent of God, seeking to be his own master; that sin of sins in which all subsequent sins are included as in their germ, for they are but the unfolding of this one." (Trench.) "Riotous living with harlots." Ah! but this reaches farther than the sensualist; for in the deep symbolical language of Scripture, fornication is the standing image of idolatry; they are in fact ever spoken of as one and the same sin, considered now in its fleshly, now in its spiritual aspect. Jer. 3, Ez. 16 and 17. (Bible Commentary, J. F. & B.)

So I am willing to accept the younger as representing the sinner. Now to my questions.

Question 1. Verse 12. "And he divided unto them his living." Did the father divide with any other than his younger son?

Question 2. Verse 28. "And he was angry, and would not go in, therefore came his father out and entreated him." Whom does the elder son represent?

Henry M. Conger.

1. "He divided unto them his living." Them—his two sons spoken of. How could he give to one his portion without indicating the portion of the other? All that was left. "All that I have is thine."

2. Whom does the elder son represent?" Simply one who had not broken away from his father's house. It is not necessary that either son should be made to represent anything, but the two ideas of constancy in the father's service and of prodigality. So I think. Yet the Jews are taught herein that they ought to rejoice at the bringing in of the gentiles, and Christian people, who have been most faithful should rejoice at the return of the most wayward.

WANTS SCRIPTURE.

Arkansas Methodist: I see a question you ask in the "Arkansas Methodist" of May 20, which I am unable to answer. Question: "Who can tell us where was the first Epworth League organized in Arkansas?"

I will ask one question. Did the Apostle Peter include an Epworth League in the second chapter and third verse when he said, "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue?" Is an Epworth League one of the all things that pertain unto godliness? If so, where in God's Word will I find authority for an "Epworth League." May the Lord help.

John Antry.

In 2 Peter, third verse you find the Scripture authority. All things that pertain unto godliness. The Epworth League pertains unto godliness, and so is in the text. As time progresses, we shall find other things which pertain unto godliness which it will become a duty to use.—Ed.

RESOLUTIONS.

We, the members of the Pastors' Association of the M. E. Church, South, at Hot Springs, Ark., hear with regret of the death of Rev. John McLaughlin, pastor of our Church at Monticello, Ark., and hereby extend our sympathies to the family and also to the Church at Monticello.

We recognize that in his death we have lost a true friend and brother.

J. B. Hawley, Pres. Ass'n.
J. A. Sage, P. E.,
H. L. Dist,
T. O. Rorie,
J. F. Taylor,
G. A. Wisener,
R. R. Moore.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, D. C., May 27, 1896.

From the personnel of the committee on rules of the House of Representatives—Speaker Reed, Representatives Henderson, of Iowa; Dalzel, of Pennsylvania; Crisp, of Georgia, and McMillin, of Tennessee—one would not suppose there would be any delay in getting the resolution reported which was offered by Representative Little and referred to that committee, setting a time for a vote to be taken on Mr. Little's bill prohibiting the sale of liquor in the Capitol building, but somehow there is a delay on the part of the committee. Among the petitions presented to Congress protesting against the continuation of the sale of liquor in the Capitol and asking Mr. Little's bill be passed was one from the General Conference, which represents a constituency of something like 10,000,000 people. This memorial declared the sale of liquor in the Capitol to be a standing disgrace, deplored by every Christian citizen in the land. Mr. Little thinks, from assurances given him by members, that the bill will pass if a vote can be had upon it, and if persistence will get a vote, he is determined to get it. It is admitted by nearly all members of Congress that there are no good reasons for the maintenance of two barrooms in the Capitol building, while every day furnishes the best of reasons for their abolition.

Those people who believe the Queen of Great Britain to be a Christian woman and a strong advocate for the proper observance of the sanctity of the Sabbath were surprised and shocked to read in the daily newspapers of Monday that the British Ambassador had entertained a large party Sunday evening at a dinner given by him in honor of the Queen's 77th birthday. The diplomats from continental Europe and from Central and South America have long been noted for their utter disregard of the Sabbath day, but they have the excuse of the customs of their respective countries to offer. The British Ambassador has no such excuse, for it is well known that the people of England as a rule keep the Sabbaths just as strictly as Americans do. The Queen's birthday was celebrated in England in advance to avoid desecration of the Sabbath, and more than one person has asked why the British Ambassador could not have done the same in Washington.

The Senate passed the bill incorporating the National University, without opposition. It is probable that the bill will be acted upon by the House at this session.

The Commissioners of the District of Columbia have drawn up a bill to amend the law governing the sale of intoxicating liquors. The most important points in the bill are the increase of the retail liquor license from $400 to $600, and of the wholesale license from $250 to $350, and compelling local brewers and the agents of outside brewers to take out licenses. The Commissioners are criticised for not having prepared this bill sooner, as it is now uncertain of getting action upon it before adjournment, and Congress will not meet again until December, while the new license year begins November 1.

The Mt. Pleasant Congregational Church has outgrown its present quarters, and last Sunday Rev. M. Ross Fishburn, the pastor, preached a building sermon, his text being Haggai 1:2-8: "Thus speaketh the Lord of hosts, saying, these people say the time is not come,the time that the Lord's house

should be built. Now, therefore, go up to the mountain and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." At the close of the sermon contributions were asked for, and pledges aggregating $5,228 were received from the congregation. Steps will be at once taken looking to the erection of a new Church.

The dedication services of the Andrew E. Rankin Memorial Chapel, at Howard University, were decidedly interesting. Prof. Lewis O. Brastow of Yale Divinity School preached the dedicatory sermon, his theme being, "The Consecrating Power of Religion," and his text, "Peace be within thy walls and prosperity within thy palaces," from Psalm ccxxii. Dr. Rankin, president of Howard University, in a statement of the history of the erection of the chapel, said that the first $5,000 was given by the widow of the late Andrew Evarts Rankin. Mr. Joseph Henry Stickney, of Baltimore, also gave $5,000, and $8,000 was raised by personal solicitations. The chapel was erected neary two years ago, but was not considered completed until a handsome memorial window to Mr. Stickney was put in place a few days ago.

Gen. O. O. Howard, a professional soldier, delivered a lecture in Washington this week on "Warfare of the Future," which was a powerful argument in favor of the adoption of international arbitration to settle disputes between nations.

Notices.

METHODIST CALENDAR.

Preacher's Institute, Searcy, June 18.
Epworth League State Convention, Little Rock, June 23.
Newport District Conference, Imboden, June 24.
Woman's Missionary Society of White River Conference, Helena, June 25.
Helena District Conference, Holly Grove, July 2.
Woman's Missionary Society for Ar-
Monticello District Conference, Warren, July 7.
Dardanelle District Conference, Prairie View, July 9.
kansas Conference, at Eureka Springs, July 9 12.
Arkadelphia District Conference—Okalona, July 14.
Jonesboro District Conference, Harrisburg, July 14.
Arkadelphia District Conference, Okalona, July 14-19.
Hot Springs District Conference at Amity, July 15.
Searcy District Conference at Cabot July 16.
Batesville District Conference—Bethesda, July 22.
Camden District Conference, at Stephens, July 22.
Batesville District Conference, Bethesda, July 22.
Clarksville District Conference, Mulberry, July 23.
Eureka Springs District Conference, Presley's Chapel, July 23.
Clarksville District Conference—Mulberry, July 23.
Fayetteville District Conference, at Gravette, July 23-26.
Washington District Conference, Center Point, July, embracing second Sunday.
Morrillton, District Conference, Quitman, embracing fourth Sunday in July.

NOTICE.

The Board of Trustees of Quitman College will meet in annual session on Tuesday, June 9, 1896, in the college office, at 9 o'clock a. m. All the members are requested to be present. R. L. Williamson, Secretary.
May 22, 1896.

The Little Rock District Confernce will convene in England Wednesday, July 1, at 8:30 a. m. Sermon at 11 o'clock by Rev. W. M. Crowson.

Dr. Godbey: Our children's day service was excellent, and no less profitable. Superintendent of Sunday school thinks that the school is better this year than for several years past. The senior class is a veritable theological institute. Many good things could be said of the other classes. S. A. Hill,
Okolona, Ark.

NEWPORT DISTRICT CONFERENCE.

To the Members and Visitors of the Newport District Conference: Inquiries you wish to make, and you who expect to visit us, and preachers and delegates whose wives and daughters wish to attend, please write me soon at Black Rock, Ark. J. R. Edwards, Pastor.

TO THE ALUMNI AND OLD STUDENTS OF HENDRIX.

In behalf of the faculty and local Alumni, we extend a cordial invitation to you to be present during our commencement exercises June 14-17. Of course, you realize that Hendrix ever has a warm welcome for her sons and daughters, and we are especially desirous of having a large attendance of the Alumni and old stduents this year.

The faculty has set aside Monday night, June 15, for our programme. We expect to have a very entertaining programme on that night and to make this one of the most interesting features of commencement. Let all who can come back to Alma Mater and receive new inspiration that they may go forth resolved to exert new efforts in her behalf. She needs your help and sympathy. Come one, come all. C. T. Cotham,
President Alumni Association.
Conway, Ark., May 25, 1896.

SPECIAL RATES ON W. & B. R. V. RAILWAY.

Through the courtesy of their princely general passenger agent, Mr. R. B. Fowler, of Newport, Ark., delegates and visitors to the State Epworth League Conference at Little Rock, June 23, will travel over the White and Black River Valley Railway from all points to Little Rock, via either Brinkley, Martin or Newport, at one fare for round trip. Mr. Fowler also agrees to make the rate one cent a mile for round trip if other roads will make a similar rate. Leagues of Searcy and Helena District, whose routes lie over this line, will please take notice of this. E. P. Crowe.
Weldon, Ark., May 27, 1896.

HARRISON DISTRICT CONFERENCE.

The Harrison District Conference will convene at Marshall, Ark., August 6 at 9 a. m.

Opening serman at 11 a. m. by Rev. J. M. Williams.

Epworth League anniversary and sacrament of the Lord's Supper Wednesday night. Let every delegate be present. You were not elected to stay at home.

Local preachers must be there or give some reason why they are not.

The P. C.'s will all have written reports of their work and be ready to report on the first day of the Conference.
O. H. Tucker.

Editor Methodist: The services of Prof. Hemphill and the great Southern quartette have been secured for the music at our coming Conference. Brother Hemphill led the great choir at San Antonio Tex., of 500 voices with fine success. Let all the Leaguers come with songs on their lips and praises in their hearts.

We are praying that this may be a great religious convocation. Let every Presiding Elder, pastor and League president throughout the state begin to enthuse the chapters to come en masse.

On to Little Rock!

Jos. Thomas,
State President.

NOTICE DELEGATES.

Delegates and visitors who expect to attend the Dardanelle District Conference to be held at Prairie View, Logan County, Ark., July 9th, will please notify me as soon as possible. Those who come by rail will meet conveyance at Spadra. Those who come by private conveyance will be met at the Church in Prairie View at any hour, and cared for by myself or committee. If your wife is coming with you, mention that. We expect you, Bro. Editor, and if Bro. Thornbourgh can come, we can find some very important work for him to do.
W. H. Metheny.
Prairie View, Ark., May 30, 1896

EUREKA SPRINGS CONFERENCE.

The Eureka Springs District Conference will be held at Presley's Chapel July 23 and 26, opening sermon Wednesday night by Rev. H. A. Matney. Let every member be present at the first service and remain over Sunday. Examining committees: For license to preach, H. A. Armstrong and W. B. Hart.

For deacons orders: R. W. Goodelock H. M. Conger and Thos. Seizer.

For elder orders: T. E. Doran, D. W. Evans and I. B. Estes.

For admission on trial: D. C. Ross, T. M. Jackson and B. C. McCurry.
P. B. Hopkins.

STATE TEACHERS' ASSOCIATION.

All teachers whose intentions art to attend the association are earnestly requested to notify J. W. Wilson, secretary of the committee on arrangements, at the earliest possible date, and by no means later than June 15. Upon receipt of a notice of your intention to attend, you will be assigned a home of which you will receive due notice. It is important that you preserve notice received and present to the committee, who will be in waiting at the depot.
C. L. Brown, Chairman,
R. B. Thomas,
J. W. Wilson, Secretary.
All papers in the state please copy.

Editor Methodist: The interest in Little Rock and throughout many portions of the state is at concert pitch. The attendance at the Conference June 23 to 25 promises to be enormous. Let the Leaguers remember that I nor my Church are entertaining the Conference, but you were invited here by all the Leaguers of the city. Notify W. H. Audereck, secretary city union, if you purpose coming. All the railroads have given us one fare round trip rates, and with such crowds as we are likely to have you had best notify Bro. Audereck early. The Union here is hard at work securing homes for the hundreds of Leaguers who will likely attend.
Jos. Thomas,
State President.

NOTICE.

Those expecting to attend the Helena District Conference will please notify me at once. There will be room for all who wish to come, but we hope to be notified of the coming, especially of ladies. The Conference will meet July 2 in Holly Grove. Let us pray for and expect the power of the Holy Ghost to aid us in the work. Fraternally,
J. B. McDonald.
Holly Grove, May 30, 1896

THE MODERN BEAUTY

Thrives on good food and sunshine, with plenty of exercise in the open air. Her form glows with health and her face blooms with its beauty. If her system needs the cleansing action of a laxative remedy, she uses the gentle and pleasant Syrup of Figs. Made by the California Fig Syrup Company.

Read Quinn's ad.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

NINETY PER CENT

Of all the people need to take a course of Hood's Sarsaparilla at this season to prevent that run-down and debilitated condition which invites disease. The money invested in half a dozen bottles of Hood's Sarsaparilla will come back with large returns in the health and vigor of body and strength of nerves.

Hood's Pills are easy to buy, easy to take, easy to operate. Cure all liver ills. 25c.

More

Medicinal value in a bottle of Hood's Sarsaparilla than in any other preparation.
More skill is required, more care taken, more expense incurred in its manufacture.
It costs the proprietor and the dealer
More but it costs the consumer *less*, as he gets more doses for his money.
More curative power is secured by its peculiar combination, proportion and process, which makes it peculiar to itself.
More people are employed and more space occupied in its Laboratory than any other.
More wonderful cures effected and more testimonials received than by any other.
More sales and more increase year by year are reported by druggists.
More people are taking Hood's Sarsaparilla today than any other, and more are taking it today than ever before.
More and STILL MORE reasons might be given why you should take

Hood's
Sarsaparilla

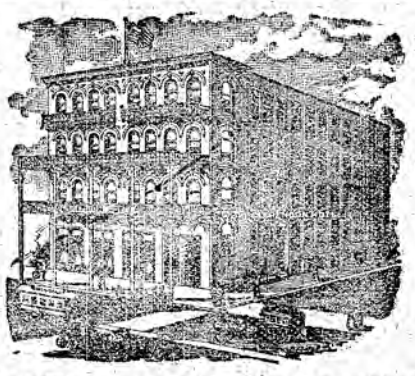
The One True Blood Purifier. $1; six for $5.

Hood's Pills cure all Liver Ills and Sick Headache. 25 cents.

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.



HOTEL CLARENDON,

MEMPHIS, TENN.

ISELE BROS., PROPRIETORS.

Rates, $2.00 and $2.50.

Christian Life.

GROWIN OLD.

I looked in the tell-tale mirror,
And saw the marks of care—
The crow's feet and the wrinkles,
And the gray in the dark brown hair.
My wife looked o'er my shoulder;
Most beautiful was she;
"Thou wilt never grow old, my love,"
she said,
"Never grow old to me.
"For age is the chilling of heart;
And thine, as mine can tell,
Is as young and as warm as when first
we heard
The soud of our bridal bell!"
I turned and kissed her ripe red lips;
"Let time do its worst on me,
If in my soul, my love, my faith,
I never seem old to thee!"

CAN WE DO BETTER.

Christian, mumuring of the burden of the cross, consider. Bring your complaint to a focus. Is it hard that you must be true, that you must be pure, that you must be good? And do you ask to be excused from these duties? Or so being, is it a grievance to cherish the hope of heaven, to think of God as your Father?

Can you do any better than to walk in this way? If so, do it, and shut your mouth. If you can do no better, than keep on this path and still shut your mouth.

"I WILL PAY MY VOWS UNTO THE LORD."

Mr. Editor: Having closely observed the Church work for a number of years, we feel convinced that a great many Church members do not appreciate the responsibility of Church membership, but are living utterly regardless of the solemn obligation voluntarily taken upon themselves.

"Will you be subject to the discipline of the Church, attend upon its ordinances and support its institutions? I will endeavor so to do by the help of God." (Methodist discipline.) So reads the obligation, and what could be more binding?

As the "Methodist" goes into thousands of homes every week, perhaps some who are not paying their vows unto the Lord, may read this article; if so, we beg them to seek the truth for themselves. For that it is our duty to support the gospel, we have only to read our Bibles to become convinced. Here we have Christ's own words: "Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." Matt. 10:9-10. Again, in commissioning the seventy, he tells them: "The laborer is worthy of his hire." Luke 10:7.

Paul, in writing to the Corinthians, said: "If we sown unto you spiritual things, is it a great thing if we shall reap your carnal things."

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:11, 13-14.

We often hear people excusing themselves on the grounds of poverty. Now, God knows just how poor we are, and He does not require more of us than we are able to pay. "Upon the first day of the week let every one lay by him in store, as God hath prospered him." 1 Cor. 16:2. Whether it be much or little. "For unto whomsoever much is given, of him shall be much required." Luke 12:48.

According to God's Holy Word, anything short of the tenth is robbing God of what belongs to Him. "And of all that thou shalt give me, I will surely give the tenth unto thee." Gen. 28:2. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is th eLord's, it is holy unto the Lord." Lev. 27:30.

"And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:32.

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Mal. 3:8. But see what a promise the tenth verse of that chapter contains, if we "pay our vows." "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts,if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Oh, what an incentive to pay the Lord what we owe Him. We are praying for a blessing; now let us look into this matter and square up our account with the Lord by paying our preachers, our missionay and Conference claims and helping the worthy poor, then the blessing will come. God has promised, and His word shall not fail.

We cannot close without thanking the editor for the Missionary Edition of the "Methodist." We like to hear of the work in the foreign fields. May God bless and prosper it.

May Sherwood Simpson.
Pine Bluff, Ark., May 14, 1896.

ONE LIFE ONLY.

By Lilla Thomasson.

One life only. Write this truth in evenry heart. Breathe it in every word. Let it be seen in each loving glance; felt in each soft touch of the hand. Paint it on every flower that blooms; on every rainbow that spans the cloud. Whisper it in every breeze that stirs the leaf. Impress it on every dew drop that kisses the lily. One life, one life only.

As we stand on the "earth side" of the ocean of Time, one by one the moments are given. Sometimes they are sparkling with the sunlight of joy; sometimes they are darkened with the shadows of care; and sometimes they are dripping with tear drops of grief, fresh from sorrow's deep fountain. But in whatever form they come, they are ever freighted with the solemn mission to do us all the good they can. And do we thus receive them? Do we fill them with kind words, and with noble efforts? Is each fragrant with some deed of love, and patience, and self-sacrifice? Or do we kiss them gently and lay them down, to fall into eternity, empty and alone. Our lives will be crowned with happiness and success, or they will prove a sad failure in the end. One life only. Opportunities lost can never be recalled. The golden hours of childhood we can spend no more. Life's lessons are learned but once; neglected now, they are lost forever. Our influence, too, will never cease. If we enter scenes of temptation, others will follow in our path. One life only. Our barques are bearing us swiftly on.

"Life? What is life? A heaving sea,
Which takes us to Eternity;
Its billows, Time.
Upon whose waves our barques
mann'd
By God's all-powerful command,
To other clime."

The happy school girl, with the bloom of youth on her cheek and the light of hope in her eye, forms resolutions and seals them in a golden casket—my life shall be happy, guileless and free. Will she be faithful to the end?

The young man leaves his father's home and launches his barque on life's rough sea. In the quiet of evening, when memories of home and his childhood come with the falling shadows, gently a voice seems borne on the breeze, remember, you have one life only. "One life to make or mar. One life to wreck or save. Ruin it, blight it, or waste it away, and no other will be given to redeem its loss." One chance, one trial, one life only we have.

We are standing and waiting today on the shore. Waiting while the minutes, the days go by. Waiting for the ship with the pale boatman to come. Shall it be laden with memories of gentleness, meekness and love? Will it be garlanded with flowers of Patience, Purity and Truth?

"Will it lift us higher, lift us higher,
From this sphere of earthly dross,
Upward still, till brightly gleaming,
Shines our Savior's glorious cross?
Oh, very beautiful is life,
And earthly flowers they are fair;
But lift! oh, lift me up to heaven,
And let me rest forever there."

Thousands have tested the great building-up power of Hood's Sarsaparilla and have found renewed strength, vigor and vitality in its use.

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

Buy all your Epworth League Literature of Godbey & Thornburgh.

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

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

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

GODBEY & THORNBURGH,

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."

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,

If the Baby is Cutting Teeth.

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

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For The Young People.

NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard
The secret of pure self-sacrifice,
Unseen by men, but marked by angels' eyes;
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds, who scarcely pause to hear;
This is not lost.

The silent tears that fall, at dead of night,
Over soiled robes that once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole.
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth,
The childhood's faith, so tranquil and so sweet,
Which sat, like Mary, at the Master's feet;
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin.
These are not lost.

Not lost, O Lord! for in Thy city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below,
Thou wilt reveal, and we shall surely know
They are not lost.

—Selected.

"WHO IS SHE?"

A New York physician relates the following fact:

A few weeks ago he was called to the help of a man who was mortally wounded in one of the low dance halls or "dives" of that city. When he had attended his patient the doctor looked curously about him. The wounded man lay before the bar, against which lounged some drunken old sots. In the next room a few young men, flushed and bright-eyed, were playing cards, while the gaudily dressed bar maids carried about the liquor. But neither the gamblers, nor the women, nor the drunkards paid any attention to the dying man on the floor. They squabbled and laughed, deaf to his groans. The proprietor of the dive, a burly fellow who had been a prize fighter in his younger days, having seen the police secure the murderer, had gone back quietly to his work of mixing drinks. Death, apparently, had no interest or terror for these people.

Suddenly a little old woman with white hair, a thin shawl about her, came to the street door. Her appearance produced a startling effect. The besotted old men at the bar put down their glasses and looked uneasy; the card players hastily shut the door to keep out of sight of her; and the bar maids huddled together in silence; but the change in the brutal landlord was most striking. He rose hastily and came up to her, an expression of something like terror on his face.

"Is James here?" she asked gently.

"No, no; he is not here. I do not know where he is," he said hurriedly.

She looked around bewildered, and said:

"I was sure he was here. If he comes, will you tell him his mother wants him, sir?"

"Yes, yes," he said—and the man urged her out of the door. The physician soon followed and saw her going into another dive and grog shop along the street.

"Who is she?" he asked of a policeman outside. "Is she in no danger?"

The man shook his head significantly. "They will not harm her, sir. They've done their worst to her. She is the widow of clergyman, and she had one son, a boy of 16 years. They lived happy and comortable enough till he took to going to pool rooms, and then to the variety theaters, and at last to these dives here. He was killed in one of them in a fight three months ago, in that very one you was just in now, and was carried home to her, bloated from drink, covered with blood and dead. She knows nothing since. She only remembers that he came to these houses, and she goes about them searching for him every day. They are afraid to see her. They think she brings a curse on them. But they won't harm her; they've done their worst to her."

This is a true story. How many sons of loving mothers are going down like this boy into these dark places today? —Youth's Companion.

A TRUE INCIDENT.

The sun had not quite climbed up the shoulder of Humpback Mountain, but he was on the way. The sky knew it, and brightened at the thought. The birds knew it, and twittered and cheeped, and tuned their voices up and down the scale, to be ready for their part in the chorus.

In the small sun burnt cottage, half way up the mountain, a little curly-headed child stirred and cheeped, too. She had gone to bed in the early twilight, and now she was tired of sleep and ready for the new day.

"Mammy," said the little mountain maid, "kin I git up?"

"Yes, child, git up, and welcome," answered the mother. "I reckon I must be stirring my old bones, too.'

With nimble fingers the child fastened the few scanty garments belonging to her, and ran out on bare, brown feet to wash at the little stream below the spring. The intense cold of the water made her cheeks glow and her breath come quickly.

"Now," she said to herself, "I will gather the eggs for mammy, and s'prise her. I won't go for no basket, I kin just git 'em in my dress."

Away she sped to the chicken-house. It was a low-roofed affair, flat on the ground, with so small an opening that nobody bigger than Jess herself could have gotten in and out. The child crept fearlessly in, but hardly had she put the first egg in her gathered up lap when she saw a large mottled rattlesnake stretch himself across the little opening by which she had entered.

The snake did not seem angry; was not looking at her, in fact; and even Jess' terrified scream did not rouse him. Fortunately she did not move, and in a moment her father ran up to her help.

Peering in through a crack in the roof, the man saw not only the snake lying in front of the child, but a second one, its mate, stretched out behind her! It was impossible to kill them both at once; if he struck either, the other would certainly bite the little prisoner. What a moment of horror!

"Jess," he said hoarsely, "keep as still as the dead, and listen to me. I've got to take off the roof and lift you out of this here coop. But if you move, you're gone. Can you hold still?"

The little face was white with terror, and at first no sound would come to her lips. Then she said faintly:

"All right, dad; I've thought of a way to keep still."

The man and his wife quickly unroofed the slight building, making as little noise as possible, and then, climbing out on the chestnut limb that overhung it, Jess' father let down a rope and drew her up, like Jeremiah out of his dungeon, by the arm pits.

The snakes were promptly killed, and the child sat white and trembling on her mother's lap in the cabin's door.

"You're a fust-rate soldyer, Jess—that's what you be," said her father, proudly. "However did you manage to keep still?"

"I jest shet my eyes," said the child, "and made out that God was holding my feet."

"Holding your feet!" exclaimed the man, somewhat stratled.

Jess nodded.

"They're teaching me some Bible verses at the chapel Sunday school," she said, "nd one of them says, 'He will not suffer thy foot to be moved.' That's what made me think of it."

The next Sunday Jess found, to her delight, that her father was going with her down the mountain to Zion chapel.

"Are yau 'fraid I'll meet up with more snakes, dad?" she asked.

"Not so much that, though you mought," he answered. "I'm going to learn the rest of them verses 'bout God not lettin' your foot be moved."

And when he heard the first verse of that beautiful psalm, "I will lift mine eyes unto the hills, from whence cometh my help," the mountaineer nodded:

"Ezzactly," he said, "that's just the one for me."

But he has gone farther now, and is learning the deeper, sweeter lesson of the next verse: "My help cometh from the Lord, which made heaven and earth."—Sunday School Times.

Max O'Rell says in his latest lecture that the sun never sets on British possessions because the great orb refusts to trust an Englishman in the dark, as to adjacent territory and boundary lines. This view of the case is worthy of consideration.

We knew a fool lawsuit over a $20 steer up in Illinois which finally cost about fifty times that amount. But a case has just been settled in England which surpasses that famous cause. Two Aberdeenshire land owners quarreled over the right to fish in the river Dee, which borders their estates for 150 yards. Both admitted that the fishing was of no value, but they have spent $15,000 to have their rights decided.

A sign of the enormous growth of the bicycle trade is the recent sale of the Dunlop Pneumatic Tire Company's property in Dublin for $15,000,000. When first formed a few years ago the company's capital was $112,500; it was subsequently increased to $520,000. The shareholders have received $3,295,615 in dividends and premiums, and will receive $14,437,500 more from the proceeds of the sale.

Seems as if consumption always picks out the brightest and best. Fully one-sixth of all the deaths that occur in the world are caused by consumption. Many things were once considered impossible. It would be strange if medical science did not make some progress. The telegraph and telephone, the phonograph, the electric light—all were once impossible, and once it was impossible to cure consumption. That was before the time of Dr. Pierce's Golden Medical Discovery. Taken according to directions, this standard remedy will cure 98 per cent of all cases of consumption. Consumption is caused and fostered by impurity in the blood. It is cured by purity and richness in the blood—surely, certainly cured by the "Medical Discovery." It builds up solid healthy flesh and vigorous strength.

Dr. Pierce's Common Sense Medical Adviser, a 1008 page medical work, profusely illuctrated, will be sent free on receipt of twenty-one one-cent stamps to cover postage only. Address, World's Dispensary Medical Association, Buffalo, N. Y.

If you accept a substitute, you must not fuss because its not as good as genuine HIRES Rootbeer.

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

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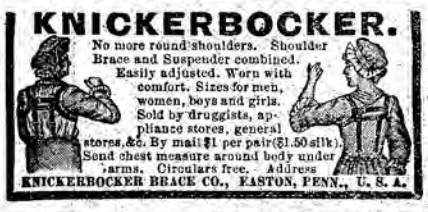

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A FREE SILVER PAPER.

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

Godbey & Thornburgh.

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.

A WATCH FOR $1.

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

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

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

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

Godbey & Thornburg,
Little Rock.

We can furnish the splendid $5 self-pronouncing Bible for $2.50 postpaid.

Godbey & Thornburgh,
Little Rock, Ark.

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.

BLANCARD'S IODIDE OF IRON PILLS. ALSO IN SYRUP.

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

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

Our Church at Home

HOLLY SPRINGS CIRCUIT.

Mr. Editor: Our second quarterly meeting embraced the second Sunday in this month. The good people of Sardis, where we met, served dinner on the ground Saturday and Sunday. Had you been there you would have concluded that if old Mr. Hard Times had ever been there he had long since departed to other climes. The preaching was good to edifying. Congregations large. In every way we had a most pleasant session. E. L. BEARD.

DYER, ARK.

Mr. Editor—We had our children's day last Sunday. Everything passed off pleasantly and I trust not without profit. The children acquitted themselves well; many of their pieces brought tears to the eyes of the older ones. Collection, $4.67. While this amount is not large, it is one of the little rills that go to make the aggregate. Well done for the Dyer Sabbath-school.

W. J. Burkhead.

ROGERS, ARK.

Dear Dr. Godbey: Last night I closed a meeting which had been in progress for the past two weeks. We had ten or twelve conversions, ten accessions to the Church and several more applicants who will be received later. The Church was greatly revived. Rev. William Sherman, of Russellville, was with us part of the time, and preached quite acceptably to all. He is an excellent man in a revival, as well as everywhere else. We feel confident that great and lasting good was accomplished. To God be all the honor and glory.

J. W. House.

Dear Dr. Godbey—Our second Quarterly Conference was the 9th and 10th of May. Brother J. T. Bagwell, our Presiding Elder, was present looking after every interest of the Church. His preaching was of the best, and was listened to with great pleasure, and to me—and I hope to many others—with profit. Brother Bagwell preached at 11 a. m. The children of the Sunday-school commenced their exercises at 3 A. D., and Brother Bagwell made a short talk to the children before he left, which was interesting. The children had a nice time in the evening, and two little girls passed the hat around and got a nice contribution.

Oak Mount Sunday-school is doing good work. There is some good people living there that take an interest in Sunday-school work. I will close for fear I write too much. Success to the Methodist. J. J. Douglas.

IUKA, ARK.

We observer children's day here in Iuka, which was a spiritual feast to the Sunday school worksrs, also to the parents, neighbors and friends of the Sunday schools. The introductory remarks were given by Bro. R. L. Lackey, superintendent, which was very good. Singing, conducted by Bro. J. Hirrely, in an excellent manner. The young and fair maidens of Iuka and neighborhood cannot be beat for the talent of singing, speeches by the little ones. Sermon at 11 a. m. by Rev. W. A. Peck, L. P., of Newburgh Ct. Subject: "Our Father." After which the good people spread their tablecloths upon the green grass, laying the provisions out upon them, and everybody ate till they were satisfied. In the evning went through the programme, Closing remarks by Revs. F. E. Hall and L. R. Hirrely. Benediction by L. R. Hirrely. GEO. WILKINSON.

May 18, 1896.

MAMMOTH SPRING AND WILLIFORD.

Second Quarterly Conference was held at Williford, a small railroad station of the Kansas City and Memphis Road. Here we worship in the public school house, with a membership of less than thirty. The religious interest at this point is good, and we expect many souls saved. Here Bro. E. T. Church, our devoted local preacher, exerts a Godly influence and is beloved by all. O, for more such men.

Sister M. J. Hale is anxious to see the Lord's cause prosper, and has a wish and prayer for all. Bro. Geo. W. Hill was at the meeting, glorifying the Master in preaching the gospel and salvation from sin. Bro. Cochran is zealous in Zion's work, ,and is giving the district some enlightening an convincing missionary sermons.

Children's day at Mammoth Spring was joyous and good. Collections, $7.26.

The Sunday school is doing fine work, and the daily Bible school moves successfully.

Bro. L. C. Craig spent a week with us in a meeting which resulted in one profession of faith and nine sanctifications. Glory to God!

Our home at Mammoth Spring is amid kind and loving people. We are looking to Christ, and rejoicing in full salvation. Yours, I. B. and MARY M. MANLY.

May 22.

BEREA, ARK.

Dear Methodist: Our second Quarterly Conference is now a thing of the past, being held last Saturday and Sunday. But while it is numbered with the things of the past, it is not forgotten, for our wide-awake Presiding Elder, Rev. T. D. Scott, gave us good and wholesome food for the soul, as well as the mind, in every one of the sermons which he delivered. I think that in a sense it was the bread cast upon the waters that will be gathered up in the future. God grant that the truth may result in bringing the people to a higher standard of manhood in Christ Jesus. A good turnout of officials, all of the societies represented, except two. Considerably behind on finances, but I think on the whole that we are climbing slowly, it is true, but we hope surely. One thing I regret very much, that is, that we do so little for the A. M.. Some Methodist families do not take it at all, but the thing that I dislike so much, is that we send you so little money, but this is a hard time of the year concerning money matters. Sometimes they tell the preacher that they have no money, but can give you an order on the merchant. Sometimes that suits the P. C. very well, but that will not do for the paper man. I hope to do something for you after a while. We are not flying as some of our brethren are, but we hope by the help of the good Lord and the aid of the Holy Spirit to do a faithful year's work, and hope that results may follow such as will bring consciousness of fellowship with Christ, and right living with Him here, and at last a home in heaven.

J. J. Colson, P. C.

Don't fail to read Quinn's ad. next week.

500 ladies' regular 75c shirt waists for 33c each.

OSCEOLA CIRCUIT.

Dear Editor: I will write a few notes from the Osceola Circuit. We are moving along reasonably well this year, considering what we have had to contend with for the past eight months. We have had the smallpox and various other things that threw us behind though we have been working and praying and trusting in the promise that says, "I am with you always," and have fully realized that the Lord does not withhold any good thing from those that love Him. Oh, for a greater love for God and His cause, a love that will bring us up to a full standard spiritually, financially and in every way. I think our work is in advance of this time last year. We have had no trouble in raising the collections that we have asked so far, though we have a people comparatively young in the work. They are a people that are always ready to come to the preacher's relief, and say, "This is our preacher." The grand old fathers and mothers of Israel are continually looking after the preacher and his family, and are supplying us with good things.

I can recommend the young people for their intelligence, for their respect and their kindness to the preacher. We have a goodly number of them in the Church, and hope to get more of them this year. We are working to save the young people, because the success of the Church in the future depends upon them. We are looking forward to a grand time Children's Day, and are working and praying for a prosperous year.

Our Second Quarterly Conference convened April 11 and 12. Our Presiding Elder was on hand and spent several days with us, preaching with power and the spirit. He put new life into everything. Let us have a Bishop, let us have a Presiding Elder, let us have the itinerant ministry. Oh, what a grand thing is the chain of Methodism. It changes around so it never becomes stale, but is continually putting new life in everything and capturing the world for Christ. So now for fear that my note will be too long, I will close by saying pray for us. We want to do good this year. We have raised money and ceiled one Church, and soon will be ready to begin to build a new one at Luxora. Have organized two Sunday schools. Have received several into the Church. Thank God he is adding to our number daily. Let us take courage, and go on in the good work, looking forward to the time when it will all be well with us.

God bless the "Methodist" and its editor. Yours in Christ.

Z. D. Linzey, P. C.

Hot Springs, Ark., May 30.

Dear Doctor: Matters are coming to a white heat at Malvern Hill Church. We have bought a lot fronting on Malvern avenue, and are going to move our Church on it and build a pastorage on the same lot. I never saw a Church, Epworth League and Sunday school more enthused with Church interest than our folks are right now. Keep your eye on Malvern Hill. T. O. Roric.

EUREKA SPRINGS DISTRICT.

Third Round.

P. B. Hopkins, P. E.

June—Eureka Springs, 7 and 8; Hindsville, at Colbaugh, 13 and 14; Berryville, at Pleasant Cove, 27 and 28.

July—Green Forest, 4 and 5; Carrollton, at Pleasant Valley, 11 and 12; Goshen, at Langley, 18 and 19; Huntsville, at Presley's Chapel, 25 and 26.

August—St. Paul, at Combs, 1 and 2; War Eagle, at Rocky Branch, 8 and 9; Kingston, at Piney, 15 and 16; Hackler's Grove, at Hackler's Grove, 22 and 23.

MORRILTON DISTRICT.

J. T. Bagwell, P. E.

June—Plummerville ct., 6 and 7, at Oak Grove; Conway sta., 13 and 14, at Conway; Perryville ct., 20 and 21, at Bethel; Ada ct., 25 and 26, at Mulberry; Aplin miss., 27 and 28, at New Tennessee.

July—Quitman ct., 4 and 5, at Bethesda; Morrilton sta., 11 and 12, at Morrilton; Mt. Vernon ct., 18 and 19, at Pleasant Valley; Morganton miss., 25 and 26, at Morganton; Quitman sta., 25 and 26, at Quitman, including the District Conference at Quitman.

August—Springfield ct., 1 and 2, at Springfield; Clinton ct., 8 and 9, at Pleasant Grove; Rupert miss., 13 and 14, at Damascus; Cleveland miss., 15 and 16, at Center Point; Martinville ct., 22 and 23, at New Bethel.

FORT SMITH DISTRICT.

Third Round.

D. J. Weems, P. E.

May—Sugar Grove, at Wesley Chapel, 30 and 31.

June—Huntington and Jenny Lind, at Huntington, 6 and 7; Booneville sta., 13 and 14; Fort Smith ct., at Steep Hill, 20 and 21; Mansfield, at Hartford, 27 and 28.

July—Charleston, at Pleasant Ridge, 4 and 5; Paris and Roseville, at Roseville, 11 and 12; Greenwood, at Mount Zion, 18 and 19; Hackett, at Mount Olive, 25 and 26.

August—Cawthorn, at New Hope, 1 and 2; Waldron, at Mount Pleasant, 8 and 9; Fort Smith, at First Church, 16 and 17; Fort Smith, at Central, 23 and 24; Corksville, at Low's Creek, 29 and 30.

EPISCOPAL VISITATION, 1896-97.

FIRST DISTRICT—BISHOP KEENER.

West Texas Conference, Llano, Tex., October 28.

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., October 8.

THIRD DISTRICT—BISHOP GRANBERRY.

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 Misson 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, Monterey, 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.

Missions.

Appropriations and assessments made by the missionary board of the M. E. Church, South, for 1896-7:

APPROPRIATIONS.

	Asked for.	Appropriated.
Brazil Mission Conf...	$ 76,410	$ 30,300
China Mission Conf..	31,765	26,029
Japan Mission Cof..	45, 980	28,132
Central Mexico M. C. .	54,572	23,377
Mexican Border M. C.	17,798	14,000
Northwest Mex. M. C.	3,467	11,250
Indian Mission Conf..	32,350	16,888
Pacific Conference...	4,390	3,088
Los Angeles Conf....	6,400	4,100
Columbia Conf.....	6, 792	2,792
East Columbia Conf..	5,060	2,792
Denver Conference...	4,700	3,435
Western Conference..	2,625	1,689
New Mexico Conf....	6,100	4,440
Florida Conference...	5,000	2,000
Wester Virginia Conf.	3,057	.....
German Mission Conf.	6,400	2,412
Expenses	16,500	16,500
	$327,325	$197,491

ASSESSMENTS.

Alabama Conference.	$ 16,000
Arkansas Conference	5,000
Baltimore Conference	14,500
Brazil Mission Conference.....	1,500
China Mission Conference	500
Central Mexico Conference	600
Denver Conference	500
East Texas Conference	4,550
Florida Conference.....	4,200
German Mission Conference...	2,000
Holston Conference	10,000
Illinois Conference	600
Indian Mission Conference.....	3,000
Japan Mission Conference.....	2,400
Little Rock Conference.....	8,000
Kentucky Conference.....	9,300
Los Angeles Mission	1,400
Louisiana Conference	9,000
Louisville Conference.....	11,5000
Memphis Conference.....	13,000
Mexican Border Conference ...	600
Mississippi Conference.....	9,000
Missouri Conference.....	12,000
Montana Conference	400
New Mexico Conference.....	500
North Alabama Conference....	13,000
North Carolina Conference	14,500
North Georgia Conference	24,500
North Mississippi Conference..	11,000
North Texas Conference	10,500
Northwest Mexican Missin C..	600
Northwest Texas Conference ..	10,600
Pacific Conference.....	2,700
South Caroline Conference	16,000
South Georgia Conference.....	16,000
Southwest Missouri Conference	9,100
St. Louis Conference	7,000
Tennessee Conference	19,000
Texas Conference.....	5,550
Virginia Conference	22,800
West Texas Conference.....	4,000
Western Conference.....	1,300
Western N. C. Conference.....	14,000
Western Virginia Conference..	2,000
White River Conference.....	3,500
Total	$350,000

Woman's Work.

Woman's Parsonage and Home Mission Society.

GENERAL OFFICERS.

Mrs. E. E Wiley.....President
Emory, Va.

Mrs. G. P. Kendrick.....Treasurer
Louisville, Ky.

Mrs R K. Hargrove.....Secretary
Nashville, Tenn.

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

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

FROM THE BUSY BEES IN ARKADELPHIA.

Jesus said, "Let your light so shine before men," etc., and so we want the children of Methodism in Arkansas to know what the children of Arkadelphia are doing for Him. We do not mean of the Methodist Church alone, but of all the Churches. Every Sunday afternoon at 2 o'clock the bells of the different Churches ring for the Juvenile M. S. to meet, and you can see the boys and girls coming from every direction. It looks like they were gathering for Sunday school.

Our Church is the only one to have juvenile societies. We have a splendid Juvenile P. H. M. S. It meets every Tuesday, and we want to say that the most active, faithful members in the P. H. M. S. are the truest and most faithful among the Busy Bees. They understand really what it means by Jesus "going about doing good," but "giving His life for the whole world."

About one month before Easter the Busy Bees decided to give a public meeting and invite the other juvenile societies of our city to attend and take part. Accordingly the invitations were given out and accepted. Each visiting society had a representative to respond to the address of welcome. Each society marched in a body from their own Church to ours, and was met at the door by ushers and seated. For the first time in its history, the Church was full of children of every denomination. Surely Jesus, the friend of children, was glad. Promptly at that hour our president took his chair, and the previously arranged programme was carried through without the slightest error. The Belle Bennett Easter cards and Easter eggs had been given out, from which was collected about $12. Every one pronounced our first public meeting a success.

Our lady managers always reward us when we have done extra work like that by letting us meet at the home of some member and have a nice social time together. The following Friday night over 100 of us met at a kind lady friend's and we had ice cream and cake and lots of fun. Oh, no, we did not charge for the refreshments; we do not raise our money that way .

Last Sunday we elected our delegate to Stuttgart, and tomorrow we elect officers.

Now in conclusion, if any one who may read this is "provoked to good work," we will be glad, for that is our motive in telling out, as we have. And we would be glad to hear something from other societies. It would help and encourage us. Respectfully,

Otis Turner,
Corresponding Secretary, Busy Bees of P. H. M. S.
Arkadelphia, Ark.

Five months ago I purchased an Electropoise from you to treat for rheumatism; at that time I was uffering immensely. Several doctors told me that I could never get well. I could not walk. but soon after commencing your treatment I was relieved of pain, and in two weeks I could move around some, and in four weeks L could walk all over town, and now I am entirely cured of rheumatism. My general health is much improved.

I can't say too much in praise of the Electropoise. I would not part with mine for anything. With great respect, I remain your friend,

JOS. WILLIAMS.
Stephenson, Ala., Nov. 29, 1895.

ELECTROPOISE.

Ten dollars for four months' rent, with liberal terms for the ultimate purchase after renting. Those who are not familiar with the wonderful curative work of the Electropoise should write for booklet giving full particulars. The Electropoise is indorsed by thousands in every walk of life all over the country.

GODBY & THORNBURG,
Little Rock, Ark.

Look at Pearline

through the wrong end of the glass, if you will; make all its labor-saving, money-saving qualities appear as small as you like; cut them down one-half;—and still there will be left a place for it in every home and an urgent call for it from every bright, progressive woman. It isn't necessary to exaggerate the virtues of **Pearline.** Perhaps that couldn't easily be done. But without telling of them all, there's enough to prove it the easiest, quickest, safest and most economical thing you can use, in all washing and cleaning.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—*send it back.* 458 JAMES PYLE, New York

A BONANZA FOR AGENTS

1,000 Men Wanted in 30 Days. No book of modern times offers so great an opportunity for AGENTS to make money as the

AFRO-AMERICAN ENCYCLOPÆDIA.

Nothing like it. Entirely new. Over 400 subjects covering every topic of interest to the race. It is by the Race, for the Race. Every colored family in the United States wants a copy. Experience not necessary. Sells itself. Liberal commission. Write for terms.

HAILEY & FLORIDA, Nashville, Tenn.

A NEW REMEDY.

Read the testimonials:
CATARRH CURE.

Mr. Willis R. Young, Jacksonville, Fla.—Myself and little daughter were stricken down with La Grippe. Both of usus were very ill. After smoking your Magic Consumption, Catarrh, Cough, Asthma and La Grippe Cure several times it relieved us and made us entirely well. I want to get some more for my wife and brother, who have the La Grippe. I cheerfully recommend it in the highest terms; and those who are suffering from La Grippe should give it a trial. Yours truly,

Captain Lamee,
Of Steamer Oceanic on St. John's River.

CATARRH CURE.

Brunswick, Ga., Nov. 23, 1895.

Mr. Willis R. Young, 432 West Beaver Street, Jacksonville, Fla.—Dear Sir: I have been under treatment for eighteen months by some of the most eminent physicians of New York, specialists on lung trouble, a nd that were as widely known abroad as in America; they at last gave me up and told my husband I could not live two months. I smoked your Magic Consumption, Catarrh, Cough, Asthma and La Grippe Cure, twice and three times daily, and when I cough at night I use it; then I find relief. I can now say my cough is better and I feel better than I have in five years. People will wonder, as I have not been expected to live for several years. Most respectfully,

Mrs. W. E. Burbage,
Wife of W. E. Burbage, president and General manager, Brunswick Light and Water Company. $1 per package. Agents, male and female, wanted.

Willis R. Young,
50 4t Jacksonville, Fla.

Rev. Jas. Meek, of Glasgow, Ky., suffered from asthma. He tried the remedy, and says:

Glasgow, Ky., March 2, 1896

Mr. Willis R. Young, 432 West Beaver Street, Jacksonville, Fla.—Dear Sir: I received the first of your medicine according to order, and it did me so much good that I had it filled in full. I have not much asthma since I used it. I cough some yet, but I feel that I am greatly relieved.

Rev James Meek.

One dollar per package. Address, Willis R. Young, Jacksonville, Fla.

Guarantee Position. Accept notes for tuition, or can deposit money in bank till position is secured. **Carfare paid.**

DRAUGHON'S PRACTICAL *Business College*

NASHVILLE, TENN., and TEXARKANA, TEXAS.

Indorsed by Bankers, Merchants, and others. Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. Four weeks in Bookkeeping with us equals 12 elsewhere. No vacation. Enter any time. Board $10. To order our books for home study is next best thing to entering our schools. Write us at Nashville. (Mention this paper.)

THE "X" RAYS

Will not destroy the germs of disease, as was first supposed, and as diproven by English scientists, but Perlan Tabloids will destroy them in four cases out of five, as proven in repeated experiments.

If you have catarrh, kidney, liver and stomach trouble or rheumatism, I will mail you one week's trial treatment free, or eight weeks' treatment for only $1. Persian Tabloids are no drug store medicine, but sold direct to the people, or through our agents. Persian Tabloids are a nervine, blood purifier and system builder compounded from the sugar of herbs, roots and barks. Send for a sample and terms, as we want one good agent in every county. Special terms to those naming the "Arkansas Methodist." Address, Dr. E. J. Worst, Ashland, O.

A GOOD THING.

TO SUPERCEDE THE NECESSITY OF BOTH DOCTORS AND MEDICINE.

THE ELECTROPOISE USED BY PEOPLE OF ALL AGES AND BOTH SEXES.

Mrs. C. E. Sadler, of Ecru, Pontotoc, County, Miss., is much pleased with the Electropoise. She has taken no medicine since she got the Electropoise, and is improving rapidly.

Rev. J. R. Roberson.

Pontotoc, Miss., April 4, 1896.

I purchased an Electropoise from you two years ago, and think it a good thing to supersede the necessity of both doctors and medicines in many cases, if judiciously used.

W. M. Mitchell.

Opilika, Ala., April 2, 1896.

My wife and I are both past 72 years of age, and find great comfort from the Electropoise for the ills of old age.

J. A. Wetherbee.

Waynesboro, Miss., January 2, 1896.

I can't say too much in praise of the Electropoise. I would not part with mine for anything. Jos. Williams.

Stevenson, Ala., November 29, 1895.

A book of complete information, together with reduced rental rates on the Pocket Electropoise, will be mailed free to any address.

Godbey & Thornburgh,
Little Rock, Ark.

WARNING ORDER.

Lillian V. McKinnis, plaintiff, vs. John McKinnis, defendant, in the Pulaski Chancery Court. The defendant, John McKinnis, is warned to appear in this Court within thirty days and answer the complaint of the plaintiff.

J. H. PASCHAL, Clerk.

May 25, 1896.

E. S. & L. C. Maloney, solicitors for plaintiff.

Quarterly Meetings

LITTLE ROCK CONFERENCE.

WASHINGTON DISTRICT.

Third Round.

W. F. Evans, P. E.

June—Mineral Springs circuit, 13, 14; Bright Star circuit, 20, 21; Richmond circuit, 27, 28.

July—Rocky Comfort circuit, 4, 5; Center Point circuit, 11, 12; Washington circuit, 18, 19; Spring Hill circuit, 25, 26.

August—Chapel Hill circuit, 1, 2; Lockesburg circuit, 8, 9; Hope station, 15, 16; Genoa circuit, 22, 23; De Anne circuit, 29 30; Nashville circuit, 29, 30.

September—Prescott station, 5, 6; Emmett circuit, 5, 6.

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 Rev. Thomas Owen.

Brethren, see that the Quarterly Conference jounrnals are there for examination.

C. C. Godden, P. E.

WHITE RIVER CONFERENCE.

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.

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

BATESVILLE DISTRICT.

Jas. F. Jernigan, P. E.

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

NEWPORT DISTRICT

S. L. Cochran, P. E.

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

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

ARKANSAS CONFERENCE.

HARRISON DISTRICT

Third Round

O H Tucker, P. E.

June—Bellefonte circuit, at Bethel, 13, 14; Harrison station, 14, 15; Lead Hill, at Enon, 20, 21; Omaha, at Omaha, 27, 28.

July—Oakland and Fairview, at Wesley Chapel, 4, 5; Valley Springs, at Yardelle, 18, 19; Lone Rock, at Martin Springs, 25, 26.

August—Wiley's Cave, at McGuire's Chapel, 1, 2; Marshall and Big Flat, 8, 9; Yellville station, 15, 16; Yellville circuit, at Cedar Grove, 22,23; Mountain Home station, 29, 30.

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.

DARDANELLE DISTRICT THIRD ROUND.

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.

RESULTS TELL THE STORY.

A vast mass of direct, unimpeachable testimony proves beyond any possibility of doubt that Hood's Sarsaparilla actually does perfectly and permanently cure diseases caused by impure blood. Its record of cures is unequalled and these cures have often been accomplished after all other preparations had failed.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache.

RUNS SO LIGHT.

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

25 CTS. PISO'S CURE FOR CONSUMPTION 25 CTS.
CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Our Church at Home

QUITMAN, ARK.

Quitman has just closed a great meeting, about 140 have been converted, 93 have joined our Church, and others will follow. Our people have been moved to work as never before.

It was wonderful to see little boys and girls, young men and women, and aged veterans pleading with sinners and bring them to Christ.

We were assisted by Evangelist Rev. W. H. Evans, of Jackson, Tenn. He is one of our most successful revivalists, a man of prayer and of power, whose labors God delights to honor. Join us in giving praise to God for such a victory.

W. E. Sewell, Pastor.

GOOD OUTLOOK.

We held a very interesting meeting at this place during last week. Bro. J. R. Sanders was with us, preaching morning and evening from Monday until Friday night.

His sermon was very practicable, and our people enjoyed his being with us very much indeed.

H is an earnest, zealous good man, and the Lord blesses his labors.

There were two or three conversions, two accessions and a pretty good revival among most of the members of the Church.

Five children were dedicated to the Lord in holy baptism during the meeting.

The outlook of the work is somewhat encouraging. We expect a precious revival throughout the circuit.

A. M. Robertson.

HOLLY GROVE.

Notwithstanding a terrible siege with smallpox in the early spring and consequent disorganization of forces, the Lord has enabled us to make some progress on various lines.

The good people have just completed a new vestibule and a 50-foot tower to their Church. It adds very greatly to the appearance of the building and makes quite an ornament to our beautiful little town. Besides this the ladies have been at work on the interior. By use of paper, paint etc., etc., they now have one of the prettiest auditoriums in the Conference. The improvements will cost us about $300. We have just purchased fifty singing books to give glory to God by our voices and by our lives.

We praise Him for all, and hope to have you come down to the District Conference July 1 and enjoy it with us.

J. B. McDonald.

BARRETTSVILLE, ARK.

Editor Methodist: Our second Quarterly Conference convened at Waller's Chapel, April 25 and 26, with T. H. Ware in the chair presiding in that dignified manner that belongs to T. H. Ware. He spent two hours looking into the various interests of the Church. He preached four splendid sermons. He went to the bottom and stirred up the mud. His sermon, especially on Sunday night, will be remembered by many as long as life shall last. We find that we are making some progress. The spiritual state of the Church has been considerably improved. Finances are low, but in advance of the past few years. We hope to be able to bring up the general claims in full.

Dr. Godbey, just here let me say, I hope that every preacher in the Little Rock Conference will read the letter of Bro. P. P. Burke in the "Arkansas Methodist" of May 6, pag 9, and that each preacher will send him at least $1, and more if they are able. One dollar is not much for any one of us, but to him it will be a good little sum, if we will send him $1 each.

Yours in the gospel, E. Garrett.

DEVIEW, ARK.

Our second Quarterly Conference convened at Ebenezer Church May 9 and 10. Our beloved P. E., M. M. Smith, was on time with that usual expression of a Christian spirit. Bro. Smith preached Saturday at 11 a. m. to a small congregation. Dinner was spread upon the ground in abundance at 2 p. m. We met in conference, there being only three appointments out of six represented. Our people seem willing, but our stewards at some points do not manifest much interest in their work. Hence the preacher's salary is far behind. But I believe our people think too much of the cause and their interest to fail to pay up our P. E. preached Saturday night to a nice congregation. Sunday at the 11 o'clock service the Sacrament of the Lord's Supper was administered. In the evening at 3 we moved over to Anderson's Chapel, where we were permitted to enjoy another grand sermon from our P. E., and another one at night.

Our congregations continue to grow from service to service. We are moving along the best we can, trusting the Lord for the results. We are holding children's day services at all of our appointments, and will write them up in the near future.

With best wishes for the Methodist, I am, yours in Christ,

N. W. WOMACK, P. E.

May 22.

DE ANN.

Dear Methodist: Our second Quarterly Conference is past and was a gentle reminder that time is swiftly flying.

The business session of our Conference was held Friday, and Saturday was given to mission work.

We were glad to have Dr. Riggin with us. He gave us a good address on the mission work, and showed us some of the grand opportunities of the Church in this line of work, and that the heathen doors are being thrown open now as never before, and the Macedonian cry coming to us on every breeze is, "Come over and help us," until it made our hearts to burn within us.

Notwithstanding the dark clouds, the thunder and lightning, we had a large congregation Saturday night, and Bro. Douglass preached us a splendid sermon.

After the good old-fashioned love feast Sunday morning, Bro. Evans preached us a soul-stirring sermon, and in the afternoon gave us a talk on the Epworth League, the relation of the League to the Church, its use and benefits, and organized a League.

The Lord has indeed been good to us this year.

While we have had some hard work to do, we have again proven that precious promise: "Lo, I am with you always, even unto the end."

We are now in our new parsonage, studying "to show ourselves approved of God," trying to get in full possession of the sword of the spirit."

We are not expecting to get up any great revivals this year, but we are working and praying to bring down a revival.

God bless the "Arkansas Methodist."

J. R. Dickerson, P. C.

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

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.

CAMERON—Jeannette Estel, daughter of C. J. and Susan Cameron, was born September 25, 1891. She died at her home near Prairie View, Ark., from the effects of a severe burn, April 17, 1896. We do hope the parents of this promising little girl can say from their hearts, "It is well with the child. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." Truly this was a sad death. How unaccountable that an innocent little girl should suffer a horrible death in this way, but the good Lord will make it plain after awhile. God bless the grief-stricken parents and grandmother.

W. H. Metheny.

Prairie View, Ark.

The only son of E. W. and Ida L. Ella Man is gone to his home above. Oh! how mamma and papa will miss him, and his little sister Tressie will be so lonesome, no one to play with her. It is a great bereavement to the family, but joyous for Maxie. 'Tis hard to give him up. He was so obedient and good, but God knows best, and will manage all things well. 'Twas His will for Maxie to leave his earthly home to go and bloom in the garden of God. We all know where to meet little Maxie, and may his mamma, papa and little sister follow the little one and meet him in the land of bliss, is the prayer of a friend.

Kate Austin.

Tulip, Ark.

PERRY—Mrs. Mary L., daughter of James and Mary Madden, and consort of the late John G. Perry, was born in St. Genevieve County, Missouri, December 8, 1832; emigrated to this State in early life; was married to John G. Perry, October 9, 1849; professed religion and joined the M. E. Church, South, about 1850.

Sister Perry was the mother of nine children, all of whom, together with her husband, preceded her to the glory land, save one son, upon whom all her heart's affections centered, so far as earthly affairs were concerned. Sister Perry was not what is popularly termed a demonstrative character, but meekness, simplicity and humility were prominent traits; a sweet, loving and lovable spirit, whom to love was only to know. Aunt Mary, as she was familiarly called by all, departed this life in the triumph of the Christian faith April 17, 1896, aged 63 years 4 months and 8 days, leaving one only son, one sister and numerous other relatives and friends to mourn her death.

Wm. J. Stone.

Lamar, Ark., May 25, 1896.

PATTERSON—Rev. J. R. Patterson, the subject of this obituary, was born in September, 1811, in Yancy County, North Carolina, where he was converted and joined the M. E. Church, South, when quite young. He was licensed to preach when he was about 20 years old, and traveled as a substitute in the Holstein Conference for several years, and made his life useful in the local ranks by preaching, teaching school and otherwise. He came to Arkansas in 1868, and settled near Yellville in Marine County, where he continued to preach and teach and do the work of a Christian and a local preacher until age and affliction took from him his strength and compelled him to retire, but he still held a strong faith in God. The last time he was at Church in Yellville, at the close of the meeting in his talk he said that he was just awaiting the Master's call. He died March 8, 1896, leaving behind him a wife and several children to mourn his departure and their loss.

Bascom Merck.

HARDIN—M. L., was born May 20, 1864, in Logan County, Arkansas, and died May 10, 1896. He professed a hope in Christ July, 1892, at a family reunion at his father's house. Became a member of the M. E. Church, South, the first Sunday in May, 1895, and since then has lived a consistent Christian life until death relieved his suffering. He died of cancer.

Our dear brother leaves an affectionate wife, five children, an aged father, seven brothers and four sisters to mourn his loss.

To the friends and relatives of the deceased we would say, "Weep not that he is taken away, for our loss of him on earth is his eternal gain in heaven."

Therefore, comfort yourselves with the divine promise, which says: "As in Adam all die, even so in Christ shall all be made alive."

So, as he cannot come to you, you can go to him. To the bereaved family and relatives we extend our heartfelt sympathy in the time of their great tribulations and sorrow.

James Jenkins.

Revilee, Ark.

TUNSTALL—Mrs. Emily. Verily no man knoweth what a day may bring forth. The death of a good Christian woman in Fulton County, Arkansas, near Salem, Mrs. Emily Tunstall, wife of L. E. Tunstall, on March 5, 1896, calls me to labor for a short time in paying this word tribute of respect and love to her memory and worth. She was born January 1, 1870, near where she died. Her maiden name was Chestnut. Nothing of any special note marked the life of this quiet, sweet spirited woman. Yet she may well be numbered among the noble among women. She became a wife, kind, gentle, loving and true; aye, more than a wife, a mother, a pure, sweet mother, and her own dear life was laid down on the birth altar, for scarcely had the glad news fallen on her motherly ear that a man-child was was born in the home, when convulsions claimed her and death by this method laid his icy hand on (our) Emma, and she went away to live where no sorrow, pain, nor death can ever be. She was my niece by marriage. Read John 5, 28-29, and weep not, for we shall all meet again, who live and die in the Lord.

Jas. F. Jernigan.

Cushman, Ark., May 12, 1896.

BLYTHE—Died at her home in Blythville, Arkansas, Sister Millie Blythe, wife of Rev. H. T. Blythe. Sister Millie Blythe was born December 31, 1840; died May 17, 1896, aged 55 years 5 months 16 days. She was converted in her sixteenth year, lived a devoted Christian from her conversion, joined the M. E. Church, South, in the year 1870. Sister Blythe's entire life was spent in the community in which she died. She was well known by all, and loved by all, for to know her was to love her. No kinder or more affectionate wife ever lived. She was a true specimen of motherhood, a friend to the poor, always ready to do anything for the relief of the sick or needy, a true, devoted, consecrated Methodist. Her home was the preacher's home. In her death the Church sustained the loss of one of its truest friends. God bless her sacred memory! The funeral took place in the Methodist Church at this place at 3 o'clock on the eveing of the 17th in the presence of one of the largest congregations perhaps that ever assembled on such an occasion at Blythville, the services being conducted by the writer. Sister Blythe died as she had lived, in the triumph of the Christian faith. In all of her sickness, which was of several months' duration, she was never heard to complain, or ever seemed to think that her lot was hard. Just a few days before her death she was heard to tell her children not to weep for her, that she was ready to go at any time. May God bless the lonely husband and the bereft children! Sorrow not as those who have no hope. She is not dead, but sleepeth asleep in Jesus. Blessed sleep! We would not call her back, but would go to her. Servant of God, well done. Thy glorious warfare is past. The battle fought, the victory won, and thou art crowned at last.

W. B. Roe, P. C.

WEBSTER—Mary H. Webster was born October 2, 1873. She was the daughter of Bro. Hodge Wasson, of Elm Springs, who has been a faithful official in our Church for many years. She professed religion and joined the Methodist Church in 1885. Was married to Bro. John Webster, of Elm Springs, September 12, 1889. She died April 12, 1896.

Sister Webster was a consistent Christian. She seemed to be constantly abiding in God. She was cheerful, patient and diligent. During her sickness, which lasted for several months, she was a great sufferer, but was resigned to God's will.

She not only had religion, but enjoyed it to the very last. The last time it was my privilege to visit her, in company with her pastor, Bro. Gilmore, the place became sweet and awful on account of the presence of God, and Sister Webster rejoiced with joy unspeakable, and full of glory. The very angels of God seemed to be hovering near, and it was good to be near there. Thank God for the grace that makes it possible to meet death with such rejoicing. Our sympathies are with Bro. Webster and little Noland in their sad bereavement, but thank God that they have so much to comfort them and draw them to heaven. May the God of all comfort throw around them His everlasting arms. May father, mother, brothers, husband and child all meet where God "wipes tears from off all faces," where parting is no more.

Arthur Marston.

Springdale May 12, 1896.

KERR—George D., son of Rufus L. and Sarah A. Kerr, was born November 2, 1879, and died March 29, 1896, at home in Valley Springs, Ark.

George was a manly boy and a great favorite at home and with his associates. He did not profess to be religious until a short time before his death. He left a bright evidence of his faith in the saving power of Jesus Christ, and admonished all his relatives and friends to meet him in the city of God. His funeral was held in the Church, and attended by a large concourse of weeping relatives and friends. One of the most touching scenes was witnessed when his Sunday school teacher and class asked permission to give an expression of love for their classmate by placing flowers on the casket that contained the lifeless form of the once bright and loving boy and fellow student. While a beautiful flower has been plucked from the home, school and community, yet we do not mourn as those that have no hope. For some sweet day papa, mamma, brothers, sisters, teachers and classmates may join hands with George on the sunny shores on an eternal spring, and abide forever and ever.

J. W. Griffin.

BURKS—G. W., was born in the State of Tennessee, December 26, 1844, and died of heart failure at his home in Drew County, Arkansas, May 1, 1896. He professed religion and joined the Cumberland Presbyterian Church when quite young, where he lived until after his marriage to Miss Carentha Ragland, October 17, 1867. He then joined the M. E. Church, South, in which Church he lived and labored until the day of his death. For the last two years he has been a faithful steward in our Church at Green Hill, having been a zealous member for a number of years. He was not a very demonstrative Christian, but ever stood up for the right and the truth. He was a faithful friend to the itinerant preacher, faithful in ministering to their wants and in attending all Church services almost to the last. He was in poor health for several months previous to his death, and during that time he continued to grow in grace and ripen for the heavenly kingdom.

He leaves a wife and six children, together with a host of friends to mourn his death. Bro. Burks, was a good neighbor, a loving father and a devoted husband. He was highly esteemed by the public generally; and greatly beloved by his friends. Having served his generation by the will of God, when death came he was ready.

We heartily sympathize with the bereaved wife and children. May they meet him where parting is no more, where God shall wipe the tears from their eyes. His funeral services were conducted by Rev. T. D. Scott and the writer at the Methodist Church before a large concourse of his friends, and then we laid his remains to rest in the Green Hill cemetery to await the resurrection of the dead.

R. G. Rowland, P. C.

ROBERTS—Mrs. L. J., was born in South Carolina, May 13, 1839, and on December 22, 1858, was married to Mr. N. J. Roberts; was converted about 1865, and joined the Presbyterian Church; in 1881 she, with her husband, moved to Arkansas, and located in Cleveland County, and in 1886 she united with the M. E. Church, South, in which she lived a consistent and faithful member until death, which occurred May 19, 1896. During her whole life she was very devoted to her husband and he to her. It was seldom that they were away from each other. Three children and two grandchildren preceded her to the grave, each and all of whom, we feel safe to say, are at rest. Her death was a great blow to her husband and two children that survive. A large congregation of friends attended the funeral services. Weep not, dear friends, for it will only be a short while until we'll all meet again where parting is no more. Lovingly, her pastor,

J. W. White

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.

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P. O. Box 365, - - - New York

ARKANSAS METHODIST.

WEDNESDAY, JUNE 3, 1896.

GEO. THORNBURGH, Business Mgr.

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

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

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

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

NOTICE.

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

Godbey & Thornburgh.

Announcements.

For Chief Justice.

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

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

For Associate Justice.

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

For Secretary of State.

We are authorized to announce R. B. Bogins 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. Chichester & Son 28 Bond Street New York.

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.

Don't fail to read Quinn's ad. next week.

500 ladies' regular 75c shirt waists for 33c each.

Farm and Fireside.

I read with interest your farm notes. They are few and short, but generally to the point. If Col. Vincenheller will give us a weekly report it will always interest us. He knows more about the agricultural conditions of the State than any one else.

Any interest awakened in regard to farming must benefit the people of Arkansas. We have the best climate and a productive soil. Much of the State is adapted to fruits, which will prove profitable when railroads are built to take them to market. Corn will be an excellent crop when hogs and cattle are fed on our farms as they ought to be.

The western portion of Arkansas develops more rapidly than the eastern, although the eastern surpasses in fertility of soil. We hold to cotton in the eastern section, and a system of landlordism prevents the country from filling up with white settlers. The negro knows how to raise cotton, and knows little else. Men who have capital find investment in our rich bottom lands profitable, and so there is a tendency to large land ownership by the rich, and a most dependent tenantry of the poor. The farms grow larger, and so the number of good citizens diminishes. It is a system which bodes us no good. It were far better for us if the land were divided among small holders who cultivated their own fields.

There is, however, a change taking place in our methods of farming. The garden is coming into prominence. Hogs are raised everywhere, and cattle. We even raise the greater part of our supply of meats. The shipments of corn and bacon to this section are diminishing every year. They will soon cease altogether. We are finding that we can not only sell cotton, but that we need not buy corn and bacon.

Last year the potato crop was profitable, and it promises to be even more so this season. Digging has already begun, and the market opened at 50 cents a bushel.

Ploughman.

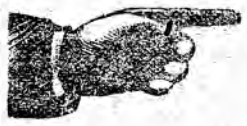
Married.

MATHEWS-BUTLER—May 10, 1896, at the Riverside parsonage, by Rev. J. R. Sanders, Mr. G. W. Mathews, of Pine Bluff, Ark., and Miss J. E. Butler, of Yates Center, Kans.

EVANS-TARLTON—Mr. Edgar S. Evans, Dalark, and Miss Fannie Tarlton, at Presbyterian Church, in Cabot, Ark., May 12, 1896, Rev. W. C. Hilliard officiating.

QUINN'S

QUINN'S



Don't Fail to Look at this Space next Week.

The JOE P. QUINN DRY GOODS CO., Corner Third and Main Streets.

PEARRY-CLARK.

At Lone Oak School House, Mississippi County, Ark., May 10, 1896, Mr. Sam Pearry to Miss Maggie Clark, all of Mississippi County, Ark., Rev. J. E. Buchanan officiating.

McMILLAN-LOOKADO—At the residence of the bride's mother, April 9, Ark., 1896, Mrs. M. E. Lookado, of Hollywood, Ark., Mr. E. S. McMillan, of Alpine, Ark., to Miss Belle Lookado, Rev. G. W. Mathews officiating. This couple now reads the "Methodist."

IMPORTED

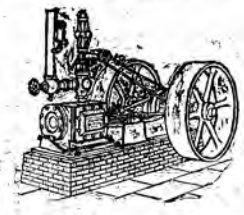
Cline's Hog Ranch.

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

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

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

James M. Cline.



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120 West 2nd Street, LITTLE ROCK, ARK.

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