

# Arkansas Methodist.

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—OF THE—  
Methodist Episcopal Church, South,  
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### NOTICE.

We have not yet received all the  
League papers read at the State  
Conference in Little Rock. We re-  
quest every person who read a paper  
on any topic assigned in the pro-  
gramme to send it in at once. We  
cannot arrange for the publication  
until we get the matter. Send the  
papers or drop us a card at once if  
the papers cannot be obtained.

J. E. GODBEY.

### REV. J. A. PEEBLES.

Rev. J. A. Peebles, preacher in  
charge of Stony Point circuit, preach-  
ed at Stony Point Sunday at 11  
o'clock and died that evening.

HENRY T. GREGORY,  
Searcy, Aug. 3.

### MRS. HUNTER.

Sister Hunter, wife of Rev. An-  
drew Hunter, died at her home near  
Bryant, Ark., last Wednesday and  
was buried at Oakland cemetery,  
Little Rock, on Friday, July 31.  
The funeral was conducted at Win-  
field Memorial Church by Bros. God-  
den, Ware, H. H. Watson, and  
Thomas. A large concourse of peo-  
ple was present, evidencing their love  
for one of the purest and best women  
that ever blessed this world. Dr.  
Hunter has the loving and tender  
sympathy of thousands in and out of

his own denomination. Bro. Godden  
will furnish an obituary. G. T.

## News and Notes.

A furious storm struck Gloucester,  
Ohio, last Wednesday, destroying  
much property and killing fifteen  
persons.

The Sunny South Lumber Co., at  
New Lewisville, Ark., was destroyed  
by fire last week. Loss, \$75,000;  
insurance, \$25,000.

The energetic citizens of Malvern  
are rebuilding their business houses,  
and the light frames which the fire  
swept away are being replaced by  
substantial brick structures.

An unusual number of crimes  
seem to have been committed in the  
State of late. The lax administration  
of the law against criminals is largely  
responsible for the prevalence of  
crime.

A terrible railroad accident occur-  
red last Thursday near Atlantic  
City, N. J. A Reading Express ran  
through a Pennsylvania railroad ex-  
cursion train, killing near one hun-  
dred people.

The total expense of the holding of  
the M. E. General Conference was  
\$62,685.33. To meet this there was  
received: Conference collections,  
\$63,113.72; rent of chairs during  
the session, \$1,676.18, leaving a bal-  
ance in the treasury of \$2,104.57.

The Kansas Court of Appeals has  
declared illegal and void the law by  
which divorces have hitherto been  
granted in that State. For twenty-  
five years the law has been operative  
and it is supposed 25,000 divorces  
have been granted under it.

The week past has brought heat  
and drought to Arkansas, unequalled  
in her history for many years. The  
cry of distress comes up especially  
from the southeast section of the  
State, where scarcely any rain has  
fallen since May. The corn crop is  
in many places entirely destroyed,  
and cotton is badly injured. As a  
result of unfavorable crop reports  
there has been considerable advance  
in the price of cotton and grain.

Most of the preachers of Little  
Rock are taking a vacation. There  
is no class of men who are put under  
harder tax of brain and nerve for the  
work they have to do. A little rest  
and mountain air will refresh their  
souls and prolong their lives. But

what of the poor of their charges who  
must struggle on in the sweltering  
city, the sick and dying who yearn  
for the help of Christian sympathy  
and faith? For each other's sakes  
we bear burdens, from which other-  
wise it would be both wise and relig-  
ious to escape. But there is econ-  
omy even in the ministries of love.  
Prudent rest is better than the en-  
forced rest of sickness.

The political cauldron boils fur-  
iously. It contains a strange mix-  
ture. One supreme question has  
divided all the old parties. It is cer-  
tain that we are to have not a strug-  
gle of political parties for supremacy,  
but a real issue which will arouse all  
the people and unite them on one  
side or the other of the financial  
question. It will be useless for the  
most astute politicians or skillful  
bosses to attempt to thrust forward  
tariff or anything else. The stand-  
ard bearers on each side of this great  
contest are noble men, and we hope  
and expect that the campaign, how-  
ever earnest, will be free from any  
effort to calumniate the characters of  
the leaders, but that it will be devo-  
ted to the education of the people in  
regard to the issue involved. When  
the contest is over, no matter which  
party may prove victorious, the  
country will be in a better state for  
having the question of national  
finance settled.

Dr. Jamison and his officers were  
tried in the Queen's Court and sen-  
tenced to imprisonment for their vi-  
olation of the neutrality laws, in the  
invasion of the Transvaal. Jamison,  
the chief offender, was sentenced for  
fifteen months, his subordinates re-  
ceived sentences for ten, seven and  
five months. In this action Eng-  
land shows some regard for her na-  
tional integrity and obligation, but  
the freebooters were fortunate in that  
they were not tried by a court mar-  
tial of the Boers and shot.

Reports from Cuba represent the  
situation upon the island as distress-  
ing in the extreme. The yellow  
fever is making terrible ravages in  
both armies, and the policy of devas-  
tation and destruction seems to be  
pushed by the belligerents upon both  
sides. Mr. Cleveland has issued an-  
other order or proclamation to the  
people of the United States to regard  
our treaty relations with Spain and  
not to assist the Cubans in their  
struggle. But the sympathies of our  
people are with the Cubans,

and the feeling grows that  
we owe it to ourselves to  
interfere in this terrible struggle.  
Those who regard only financial in-  
terests deprecate any disturbance of  
commercial relations with Spain.  
But liberty and humanity have high-  
er claims.

It has been frequently reported of  
late that the papal ablegate Satolli is  
to be recalled. The recall is likely  
soon to take place, when the pope is  
sure of a successor who will be able  
to increase the power of the church  
in this country. No changes will be  
made except such as look to this  
end. It is the aim of the pope to  
secure the recognition of his delegate  
as the representative of a foreign  
power.

The Catholics declare that an or-  
ganization is necessary within the  
church to counteract the work of the  
A. P. A. It is only the fact that the  
Catholic church is among us as a po-  
litical organization that ground has  
been furnished for any such organi-  
zation as the A. P. A.

### A NOBLE EXAMPLE.

The editor of the *Mauvy* (Ky.)  
*Ledger* makes this announcement:

"All contracts for whisky adver-  
tised in the *Ledger* have expired, and  
from this date no whisky advertise-  
ments shall appear in these columns  
at any price. If the saloon people  
wish to expiate on the merits (?)  
of any peculiar brand of their dam-  
nation, they can look elsewhere for a  
medium through which to extol its  
virtues. The *Ledger* makes no claim  
to sanctification, but when a saloon-  
keeper tells us that a \$6 ad. in the  
*Ledger* has sold for him \$1,200  
worth of whisky, it makes us feel  
that we have been in a small meas-  
ure responsible for the damage done,  
and we promise to 'sin no more.'"

### + Personal. +

We were pleased to have a call  
from Sister Donaldson, one of our  
faithful subscribers at Pastoria. She  
had with her a young niece and  
nephew. They had been on a visit  
to relatives at Cabot.

The Central Committee of the  
Woman's Parsonage and Home Mis-  
sion Society have honored Arkansas  
in appointing Mrs. W. C. Ratcliffe,  
of Little Rock, to take charge of the  
Department of Systematic Giving.  
Mrs. Ratcliffe succeeds Mrs. E. R.  
Hendrix, wife of our Bishop. Let  
Arkansas, rich in her intelligent, no-  
ble women, rally to Mrs. Ratcliffe's  
aid. Let every Auxiliary adopt and  
carry out her well conceived plans.

## Contributed

### HOMILETICAL PRIMER.

#### CHAPTER IV.

#### THE TEXT.

The chapter which preceded this on the choice of a subject is by many writers subsequent to the one which discusses the choice of the text, with them the text comes first, the subject after it has been chosen. I have considered the choice of the subject first, not because the text is not important, but because it has seemed to me in a pulpit oration where the object is to turn the will in a chosen direction, we are more apt after having chosen the theme to find a text which suits it. A text of Scripture by which I mean a single passage, is not always necessary as a basis to a sermon. A sermon ought generally to have such a basis, but it may have it and not be a sermon, and may not have it and be a sermon still.

The apostles did not take texts as we take them, nor make sermons as we make them.

Why do we adopt the usual plan? This subject is more curious than important. Texts are used almost universally in the pulpit, and when a usage is general there is nearly always a good reason for it, and it is best not to disregard it. There is in the old discipline a permission for the helpers to exhort without taking a text, and the usage in all prayer meeting or lecture services is for the preacher to exhort or expound, but in the formal services, when a sermon is expected, a text of Scripture is invariably chosen as a basis, and much attention is given in all books on preaching to the question of how a text should be selected.

Of course all texts should be taken from the Bible, and much care should be used to select only those which are legitimately in the body of the word.

There are sundry good rules which all the treatises on Homiletics give.

The first of these is: The text should not be obscure. There are many texts which convey important truths, but they are not easily understood. What they mean is not apparent, and it is difficult to make it clear to an ordinary hearer. Take texts from the song of Solomon; they may mean all the evangelical mystics say they do, but this mean is not evident. We may read into them what is not in them. Then there are spiritual allegories, a religious, meaning given to an apparently plain statement of fact. I heard two men preach in one day. One preached on "The Ox Stayed," the other on "He Took There-out a Rib." These texts were both odd and obscure, but I heard an intelligent young man preach on "God Is a Spirit" and endeavor to define spirit as distinct from matter, and I heard another on "The Golden Candlesticks." Their texts were simply obscure. The young preachers may have understood themselves, but I certainly did not understand them. You need not take texts of this kind. You will find truths enough clearly presented to give you material for all the preaching you can do. If you have a good subject, well defined, you will not need to go far to discover some text of the Bible in which it is presented in definite terms.

2. I do not take odd texts. An obscure text is not necessarily an odd one, but an odd text is often used as a mere blind. I knew a young preacher to announce as a subject "Half

Cooked Bread," and to preach on "Ephraim is a Cake not Turned." A preacher in New York, wishing to preach on the duty of voting with the Republican party, took his text, "Except Ye Abide in the Ship You Cannot Be Saved." Another wishing to preach on fast living, took the account of "Jehu Driving Furiously." Another wishing to preach on the fortunes of a Christian, "They Were Like the Children of a King." Another on "Wherefore Have You Sent for Me," and another preaching on the sins of the newspaper on "They Could not Come at Him for the Press." These odd texts are very offensive to those who reverence the Word of God or the truth it teaches. They show, however well meant, a shameful disrespect to the Scriptures. Never allow yourself to deal thus with your sacred message.

3. Do not take texts which have too much in them. You will find many good texts which contain more matter in them than you can use in a sermon. Some preachers suppose the larger the text the larger the sermon. This is a mistake. A short text with one plain subject will be easier discussed than one with a half dozen. When Richard Baxter wished to awaken the Puritan preachers in his day he took for his text Paul's address to the elders at Ephesus, and out of that discussion came a ponderous volume, and it came legitimately. Take the Beatitudes and try to comprise in one sermon the subjects presented by them and you will see what I mean. Restrict your discussion to the things which you fully understand and do not overload yourself. Some texts may be marked by grandeur of expression and may seem to promise a great abundance of ideas, but when you begin to study them you find they are beyond you. They deal with truths which are too vast. They contain too much. When I was a young preacher I attempted a sermon on "Though he was rich, yet for our sakes he became poor that we through his poverty might become rich." You will see that a discussion of this subject involved:

1. The grandeur of the pre-existent Christ.
2. The voluntary poverty He endured.
3. The motive which led to this sacrifice.
4. The riches which accrue to us through His poverty. I think others might possibly discuss that text profitably, but I made a wretched failure, and have not tried it since. Take on the other hand this text: "God commendeth His love toward us in that while we were yet sinners, Christ died for us," and how clearly does the truth taught appear and how naturally it divides itself into parts. You may take an entire parable and discuss it with less ease than you can discuss any one part of it. I advise you to take simple texts, such as plainly teach the truths you are anxious to impress, and those which are the most easily discussed. In doing this, you will take familiar texts. The fact that certain texts have been used thousands of times is no reason why you should not use them, the fact that they afford no opportunity for original treatment is no reason why you should not treat them. You are not in the pulpit to be original, but to save souls, not to feed a curious ear, but to save an anxious sinner. The same food our fathers ate we eat, the same remedies for disease which were used a hundred years ago, we use today. We are not to fall into ruts, but we are not to cut out new roads, all the time. I need not tell you

to take texts which you know to be spurious nor of whose authority you are in doubt. In your commentary you will find these passages indicated: Our doctrines are too firmly established to need the questionable helps.

Take many texts from the Old Testament, but do not force them out of their obvious meaning.

In selecting texts you will be sometimes bewildered, and though the Bible is full of them, you will hardly know what to select. I would advise you in your daily readings of the Bible to mark such verse as strike you, and in your general reading of theological books to be on the watch for suggestions and to especially pray for the guidance of the Holy Spirit that you may choose the texts which you ought to select.

I have not warned you sufficiently against the real wickedness of making a text say what it does not say. It is bad enough to take an odd text and use it as a motto, but to prevent its meaning knowingly is shamefully wicked. I can but feel bitterly indignant when I hear a preacher, in order to carry a point, using a text of Scripture in a way that he must know is a perversion. However he may aim to do good, and however he may speak the truth, yet, when he uses a text of Scripture to support his position which he knows, or ought to know, was never so meant, he is trifling with God's Word. Reverence that Word as you reverence nothing else in this world and take no text from it which you try to make declare what God never designed it should say.

#### "FIJI" WILSON.

By E. Barrass, D. D.

Rev. W. Wilson, Wesleyan minister, who recently died very suddenly in England, was known by this peculiar cognomen from the fact that he had been a missionary in Fiji, and of all the heroic men who labored in those islands none could better rehearse the triumphs of the gospel there than he could. In all the chief towns of the British isles he had told the wonderful tale to the delight of thousands.

Probably no part of the heathen world was more debased than were the Fijian islands. The mere mention of the name Fiji excited the terror of the people who lived hundreds of miles away. They were known to be man-eaters and were guilty of the most abominable heathen practices. One of the missionaries said that he thought that even the devil must have been ashamed of some of the practices which abounded. When it was resolved to raise the standard of the gospel in Fiji, the people in the Friendly Islands, 300 miles distant, were terrified, and even the captain of the vessel who had engaged to land the mission party on one of the islands, felt assured that some deaths would occur if the vessel touched the shore. The heroic men, Messrs. Cargill and Cross, were resolute, though they were not blind to the danger. A small boat was lowered from the vessel and the missionaries were rowed ashore, where they were left alone, but God was with them, and no evil befell them.

For years the missionaries were in great peril. It is marvelous that only one missionary, Mr. Moore, was put to death, though several native teachers have at different times been murdered. Revs. J. Calvert and John Hunt were among the first to witness the blessed results of the gospel in Fiji. At one place Mr. Calvert baptized 233 persons and married 66 couples in a few days.



When two Chinamen meet, their way of saying "How do you do?" is "How are your bowels?" It amounts to the same thing. If the bowels are in good condition the rest of the system is pretty sure to be all right. But when they are constipated, it has a half-paralyzing effect on the rest of the body—and the mind too.

Headaches, dyspepsia, biliousness, nervousness, poor sleep, weakness, heart palpitation and gloomy spirits, all come from constipation. And that isn't the worst of it. It lays your system open to all sorts of serious and dangerous illness.

It isn't safe to neglect constipation and it isn't safe to use dangerous wrenching cathartics, to overcome it, either. They leave you worse off than before. What is needed is a mild natural laxative like Dr. Pierce's Pleasant Pellets. They act surely but without any violence. They regulate and strengthen the intestines to do their own work. When the "Pleasant Pellets" cure you, you are cured. You don't become a slave to their use. Take care the druggist doesn't give you something else he calls "just as good." It may be for him, but how about you?

You might learn a thousand valuable lessons about preserving your health by reading Dr. Pierce's Common Sense Medical Adviser. It is a grand book and the present edition is absolutely free to all who send 21 one-cent stamps to cover cost of mailing only. It contains 1008 pages and over 300 engravings. 680,000 cloth-bound copies have been sold at \$1.50 each. This free edition is in strong manilla paper covers, otherwise it is just the same. Address World's Dispensary Medical Association, Buffalo, N. Y.



When Mr. Wm. Wilson went to Fiji the prospect of success was brightening. The early missionaries had laid the foundation and now Wilson and others were pursuing the course which the founders had adopted. Viwa was the first spot where he labored, but he soon afterwards took up his abode at Bua, which was a lonely and solitary station surrounded by mangrove swamps. He thus wrote respecting it: "I am 100 miles from the nearest missionary, and more than a thousand miles from the nearest doctor. This island is one hundred miles long and twenty-five miles broad, but thirty-eight other islands are added to it to form my circuit. If I had the zeal of St. Paul, the love of St. John, and the wings of an angel I should have enough to do. I have a few scores of Christians to superintend and fifty thousand cannibal savages to superintend me, and the nearest policeman is two thousand miles away."

But he did not labor in vain. More than 10,000 adults were received from heathenism while he resided at Bua. He was planting Churches and schools every week in new places. Wars, and rumors of wars, never turned him from his purpose. He was often in "peril among the heathen," and his life was threatened or attempted, but there was God's broad shield between him and danger. He ran great risks in sailing in Fijian canoes, and was given up for lost at sea, but was wonderfully delivered. Just when he seemed to be in a very Pentecost of blessed success, the shadow fell upon his home. Mrs. Wilson, the daughter of Rev. Peter McOwan, died. Her grave on the bank of the Bua river has moved many a missionary to tears. Mr. Wilson had returned to England with his motherless boys. He brought a stirring message in the form of an appeal for more laborers in the harvest field. In Fiji Mr.

Wilson was pre-eminently an evangelist. His ministry was a call to repentance and a gospel of rescue. At the Foreign Missionary meeting in Exeter Hall in 1860 he roused the people by his marvelous story of success, and then his appeal for eight missionaries for Fiji was responded to by a band of young men from Richmond led by Mr. Calvert. The mystery of Mrs. Wilson's grave must be read in the light of the need for reinforcements of the missionary staff. When Mr. Calvert and his band arrived, two missionaries were dead, and four had left through sickness. Only vacancies could be filled. But for the appeal in Exeter Hall the mission would have been crippled, just when the reaping time had come.

On his return to England Mr. Wilson was stationed in several important circuits in succession. His brother ministers soon gave proof of their esteem for one who had labored so successfully in the high places of the field. He was elected a member of the "Legal Hundred," and for several years filled the chair of districts. It was his intention to return to Fiji, but the way never opened for him to do so, but he served the cause of missions generally, especially Fiji, by his powerful advocacy, both in the pulpit and on the platform. The speech which he made at Exeter Hall, already referred to, in which he pleaded for eight missionaries to be sent to Fiji immediately, produced a wonderful effect, and in due time they were sent forth.

The great object of Mr. Wilson's life seemed to be to make Christ known in all the world. He did not busy himself with useless studies. He believed the gospel in its entirety, and sought to make it known everywhere. At home and abroad he was a gospel preacher, bent on saving souls. He had no doubts respecting the divinity of the gospel, nor did he waste time in trying to find out whether there were mistakes in the Old Testament. He had seen the effects of the gospel upon the heathen of Fiji, and felt assured that nothing but a system of divine origin could have accomplished such marvelous results as he had seen.

Mr. Wilson was emphatically a man of prayer. He lived near the mercy seat, and had power with God. Sometimes it seemed as though he was wrestling like Jacob, and was resolved not to cease his hold on God. He took everything to God in prayer. This was the secret of his success and the source of his strength.

He was called to endure much affliction. He buried the wife of his youth, who was the daughter of the Rev. Peter McOwan, himself a mighty man of prayer. His loved ones sleep in graves in foreign lands. He was twice a widower and endured a fair share of the inconveniences of circuit life, but he was always devoted to the highest interest of mankind. Mr. Wilson was an earnest Methodist. He observed the rules of Methodism rather than making attempts to mend them. Mr. Wesley's journals, and the writings of the early Methodists were often studied. All his pulpit discourses were full of evangelical doctrine, and he exemplified in his own life the power of saving grace, hence, when death came upon him suddenly, there was neither fear nor alarm. He testified that "all is well," and went home to God mourned by thousands who would gladly have retained him longer that he might proclaim to them the tidings of salvation.

Headache and Neuralgia cured by Dr. MILES' PAIN PILLS. "One cent a dose."

WASHINGTON LETTER.

(From our Regular Correspondent).  
Washingtonians have a habit of comparing every large assemblage of people at the National Capitol with the crowd which comes every four years to see the President inaugurated. But the crowd which is attending the Christian Endeavor Convention is so radically different from an inauguration day crowd that a comparison is difficult to make in this case. While everybody who comes to a Presidential inauguration is not a drunkard or even a drinking man, it is unfortunately true that a great many of them are both, and that inauguration week is a harvest for the Washington saloon keepers. The Endeavorers, on the contrary, are almost, if not quite, all total abstainers. In decorating their buildings the merchants have done splendidly, but the dram shops are conspicuous for their lack of decorations; their proprietors knew that they would get no patronage from the Endeavorers, and therefore, spent nothing for decorating.

The convention was opened most auspiciously. The crowd in attendance is large, but Washington could have comfortably quartered and fed four times as many. The visitors are being given every convenience possible. Branch postoffices have been established in every Church which is used as a state headquarters, to facilitate the receiving and sending of mail; the public portion of the White House is opened to the visitors; the hours for visitors to the government departments, usually from 10 to 2, have been extended to from 9 to 4 o'clock; the Weather Bureau station at the Capitol, which is always discontinued at the adjournment of Congress, has been re-established for convention week, and the Weather Bureau is distributing as a souvenir a map showing the weather conditions over the United States on the day of the St. Louis tornado. Everyone who enters the three big tents, with their 25,000 seating capacity, agrees in saying that their interior decorations have never been surpassed.

The fifty-second annual convention of the National Division of the Sons of Temperance of North America, which convened in Washington on Monday, so arranged its programme that its business was about completed when that of the Christian Endeavor began, to accommodate those who are delegates to both. Canada was comparatively better represented in the Sons of Temperance convention than the United States; every province of the Dominion sent delegates, while only eight of the United States and the District of Columbia were represented. The eight states were Connecticut, Maryland, Massachusetts, New Hampshire, New Jersey, Pennsylvania, Rhode Island and Vermont. A noticeable feature of the meetings of the convention was the ice water and lemonade served free to visitors and delegates by the ladies. The convention will meet next year at Montreal, Canada.

Miss Belle Kearney, National organizer for the W. C. T. U., very strikingly grouped some well-known facts in an address to a good citizenship mass meeting under the union auspices. She began by saying: "I know the temperance move is as old as the Gospel, but it will continue until every license law is torn from our statutes." She said that the temperance revolution would cause the liquor traffic to fall as religion had caused Paganism to fall, and that future generations will look back upon the "open saloon" as we viewed some of

the absurdities of twenty centuries ago. Continuing, she said: "The largest temperance meetings in the history of the world are being held now. Only recently were text-books, showing the effects of alcohol of the human organism, introduced into our educational system. The ministers of the whole world are preaching temperance sermons, and the most eminent scientists are champions of the movement. Never before have we had such an army of talented temperance lecturers. The cause is recognized in politics as a growing power. \* \* \* Some of our largest railroads have prohibited their employees from drinking while on duty. The Wells-Fargo Express Company, recently examining into the character of the defaulters in their employ, found that nine out of ten of all the men who embezzled from them were drinkers, and issued an order against drinking. The laboring man is just awakening to the fact that the liquor traffic is his worst enemy. In our best society wine is now considered bad form, and the 'wineless dinner' is very frequent."

Conspicuous among the foreign delegates to the convention are Rev. William H. Towers, of Manchester, England, who is president of the Manchester district Christian Endeavor Union, and Rev. Joseph Brown Morgan, of Chester, who is president of the English National Council of Endeavor Societies. They are both ardent Endeavorers, and they say that Christian Endeavor is rapidly becoming as popular in England as it is in the United States, and, like all the other strangers, they are delighted with Washington and with the arrangements made for the convention.

It will not be known for several days whether the convention attendance will exceed that for last year at Boston, as the delegates are still coming on every train and steamer, and many on bicycles. Accurate figures cannot be had before the last of the week. The California people are working hard for the '97 convention at San Francisco, and if they get the concessions they expect from the railroads, there is very little doubt of their getting it.

You need Hood's Sarsaparilla to enrich and purify your blood, create an appetite and give sweet, refreshing sleep.

If the Baby is Cutting Teeth.

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

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.

**HUGHES' TONIC** "OLD RELIABLE" Cures Chills SURE.

50c & \$1.00 Bottles. DRUGGISTS HAVE IT

**PISO'S CURE FOR CONSUMPTION**

The Only One To Stand the Test.

Rev. William Copp, whose father was a physician for over fifty years, in New Jersey, and who himself spent many years preparing for the practice of medicine, but subsequently entered the ministry of the M. E. Church, writes: "I am glad



to testify that I have had analyzed all the sarsaparilla preparations known in the trade, but

AYER'S

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

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## Contributions.

## SANCTIFICATION.

Mr. Editor: In the Arkansas Methodist of July 15, Bro. W. E. Bishop criticises my article on sanctification which appeared in your paper June 17. After quoting the first paragraph of my article with his approval, he credits me with a mean motive in writing that paragraph. Here is his language: "It is the fashion now if a Methodist preacher desires to stab his mother to warn all hands off. Wants all the glory himself." To this very kind and Christian-like language (?) coming from a pure, brotherly heart—from one who could not so far forget himself as to become a violator of the divine injunction, "judge not"—to this language of "perfect love" (?) I make no reply except this: I am very thankful that I have not yet attained to that state of holiness which qualifies men to charge those who differ from them: with doing a very mean thing to get "glory." I hope I shall never reach such heights in Christian perfection (?) in this life. I believe Bro. Bishop does not cite one text of Scripture in his two and one-half column article, but he makes liberal quotations from Mr. Wesley and others, but I will not charge that he thinks there is more truth in the writings of Wesley and others than there is in the Bible. Here Bro. Bishop will be kind enough to allow me to quote our fifth article of faith and general rules: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. (Fifth article.) I hold to this article with both hands. Referring to the written word of God in our general rules, it is said to be "The only rule, and the sufficient rule both of our faith and practice." So I have thought it Methodist to stick to the Word. I did not know that it was necessary to quote from any other authority than the Bible to prove Methodist doctrine. In fact I have thought the Bible to be the only infallible standard, we have. If Bro. Bishop knows of another infallible standard, will he be kind enough to inform me what it is. In my article I quoted several passages of Scripture thinking it not out of order, as I had read this language in the Bible: "To the law and to the testimony: If they speak not according to this Word it is because there is no light in them." (Isa. 8:20). Now if our fifth article, general rules and this text of Scripture are all true, is it tabbing a man's mother to stick squarely to them? Bro. Bishop speaks of a clamor to change the articles, or standards." Who has made such clamor? Not I, for I believe every word of our fifth article, and only suggested that if anything outside the Bible was necessary to prove doctrine, our fifth article and general rules ought to be revised. I don't want them revised; they suit me exactly. I hope Bro. Bishop can give me his hand in no revision. But if we believe our fifth article why don't we stick to the Bible when we discuss doctrinal questions? I have asked for one case from the Bible where any one professed to be born of the Spirit if the second blessing and the case has not been furnished. Will Bro. Bishop furnish one? What excuse can we make for Christ failing to tell Nicodemus something about a "second blessing" he must seek after he was born of the spirit if the second blessing theory be a Bible doctrine? From 1 John,

3:9, we learn that "Whoever is born of God doth not commit sin; \* \* and he cannot sin because he is born of God." Now the second blessing theory holds that the carnal mind is still in those who have been born of the Spirit, born of God. But from the above text we see that those who have been born of God have reached a state where they do not commit sin. But can a man keep from committing sin while the carnal mind is in him? "The carnal mind is enmity against God." (Rom. 8:7). Now, with the mind in him which is "enmity against God," can a man love God? Is not enmity the exact opposite of love? "Born of God," saith the text, yet has the carnal mind in him, you say? But the latter part of the verse cited above says of the carnal mind, "for it is not subject to the law of God, neither indeed can be." Now, if this is true, and we all believe it is, can a man who has a mind in him which is "not subject to the law of God, neither indeed can be," live without transgressing the law of God? And "sin is the transgression of the law." (1 John, 3:4). But "whoever is born of God doth not commit sin," therefore the carnal mind must be taken out of man in the birth of the Spirit, hence, Bro. Haynes is right when he admits that sanctification may be obtained in regeneration. Does Bro. Bishop admit it? If so, would it not be well to stop preaching a piece-meal salvation, and preach free, full, present salvation from all sin. One temptation in the garden, one sin, one fall and all the depravity we have. Christ once suffered, once offered, once accepted, full salvation from all sin. "Where sin abounded grace did much more abound."

John H. Nichols.

Duck River, Tenn.

HUNTER—What sadness swept over the hearts of thousands—when it was flashed over the wires that Sister Hunter, wife of Dr. Andrew Hunter, was dead, for she was a notable woman and elect lady of our Zion, of the class the Sa-

vier described when he said: "Ye are the light of the world, the salt of the earth." Sister Anna M. Hunter was born in a Christian home in Eastern Pennsylvania. Was soundly converted in her thirteenth year, and joined the Methodist Church. Her religion was a divine principle, going down into the secret springs of thought and controlling the entire life. Her faith in Christ was robust and glowing. She had no doubts as to the eternal verities of God's word. She consecrated her young life to her Lord and said with Isalah, when his lips had been touched with a live coal from off the altar of sacrifices: "Here I am, Lord, send me."

In the fall of 1844 she was married to Dr. Andrew Hunter, who was then a member of the Arkansas Conference, and for fifty years did she labor with him as an itinerant preacher's wife. When she came to this state it was mostly wilderness, but few boats and no railroads. Yet she bravely met the inconveniences and dangers of horseback traveling and rode from the Missouri line on the north to the Louisiana line on the south, and from the Mississippi to the Texas line on the west, laboring on circuits and districts.

Dr. Hunter would preach and Sister Hunter would pray and exhort sinners to come to Christ, and wherever they went they left a trail of light behind them, and thousands who have crossed the flood, and many who linger on the shores of time, will rise up in the great day and call her blessed.

For surely she lived to answer the great object and end of her creation. Dr. Hunter in a note to the writer said she was all that a preacher's wife could be, a helpmeet indeed. (What a noble testimony.) As a wife, affectionate and kind, as a mother, wise and loving, training her children for God and the heavenly home; as a friend, true and noble. Those who knew her best loved her most. She died at her home in Collegeville on the 30th of July, 1896, age nearly 77 years, at peace with God and man, and has entered into her eternal rest.

She leaves a husband, two sons, one daughter, together with a number of grandchildren to mourn their loss. Many will join me in thanking God for her noble faith, for her stainless and helpful life and her triumphant death.

C. C. Godden.

## TEMPERANCE LEGISLATION.

Editor Methodist: The next legislature should give us following amendments to our liquor laws:

1. Repeal of provisions in section 4857, in Hill & Sandel's digest, whereby manufacture of liquor would be prevented in prohibition counties.

2. An amendment that would give state some control over county as the county now has over township, so that a state majority against license would give state prohibition.

3. An amendment that would prevent liquor drummers from soliciting orders in prohibition territory.

Special stress is placed upon the importance of the repeal of provision which gives to manufacturers the right to make and sell not less than ten gallons in prohibition counties.

The county of Columbia, in which the writer lives, is reaping much evil from "stills" which exist because of this provision. Neither the state or county derives any profit from this provision, and communities are being demoralized.

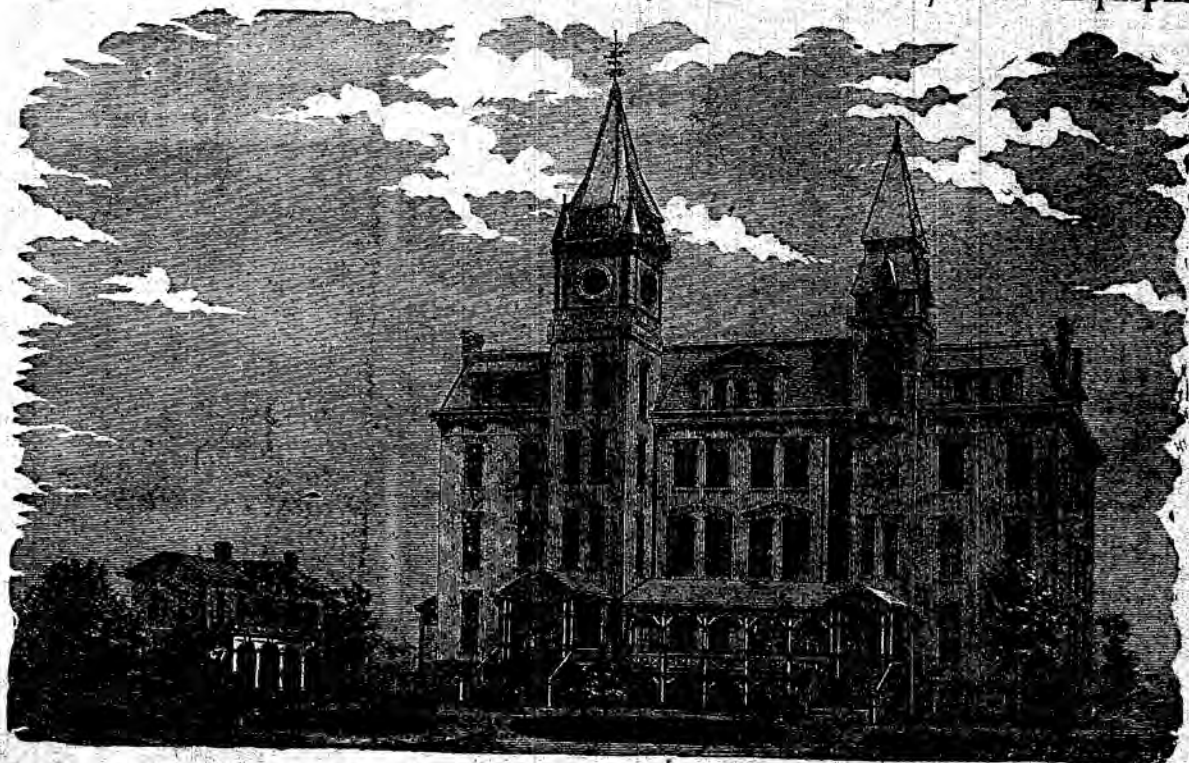
There are those of the opinion that the "still" is authorized by the United States government and it is not within the legislative power of the state to prevent. This is an error which should be eliminated from the minds of the people. There is no conflict between absolute prohibition by the state and the liquor laws of the federal government. The federal government authorizes any one to make liquor provided (1) he pays required revenue to the government and (2) he can find a place for his "still." The manufacture should be upon some footing and subjected to some tribunal with the saloons.

Think on these things and give us the benefit of your thinking through the Methodist.  
J. R. Cason.  
Magnolia, Ark., July 29, 1896.

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Literary Table.

EUROPEAN LETTER.

(From Our Special Correspondent.)

A French writer has said that an Englishman listens to music; a Frenchman hears it; a German analyses it, and an Italian feels it. However this may be, no one can be long in the land of Verdi and Rosini without realizing that this is the country of music; this impresses every visitor with the force of an original observation. There is music every afternoon in the public parks; music as the soldiers march through the streets, music at almost any hour in the countless churches, and what is most striking, the loungers and beggars lift up their voices (and very good voices they are, as a rule) not in the hope of a few extra pennies, but just for the joy of singing. The boys that stroll along the streets sing instead of whistling, and their selections denote a more classical taste than is possessed by their brother gamins in America. One hears the Siciliana, from Cavalleria, or the solo from Mignon, instead of "I Want You, My Honey," or "Paradise Alley." One is liable to be awakened any time between midnight and daybreak by resounding choruses, as citizens roam from the cafe-chantants homeward; but instead of arresting them on the charge of "drunk and disorderly" the gendarmes listen with the air of connoisseurs, and show an inclination to interfere only when the singers flappen to be off the key. As a matter of fact, they are not drunk; they merely wish to give expression to the music with which every Italian's soul is filled.

For a change, one can hear almost any day the lugubrious chant of funeral processions. The mourners go on foot, and there is always a long line of monks, carrying lighted candles and singing. Sometimes they are accompanied by the Misericordia, and then it is a sight worth seeing. This is a charitable fraternity which assists in the last offices for the dead. They wear long white robes with a sort of pillowslip over the head, holes being cut for the eyes, and they look more like guests at a phantom party than anything else. It is not soothing to the nerves to meet them for the first time when you are in a lonely street, or towards dusk. They glide silently past, their black eyes watching you from behind the white masks. There are a number of noblemen who belong to the fraternity, but they can be distinguished from their companions only by the elegant foot-gear, of which one catches occasional glimpses. Some years ago at the funeral of Prince Barbarini, one of the members of the brotherhood, the entire Misericordia came barefoot, and a lady told me that it was amusing to see how gingerly some of them walked.

The nomenclature of the streets in Rome is picturesque and varied. When one finds one's self unexpectedly in the street of Purification, the Road of Perfection or the Lane of Penitence, one-half believes they have stepped into Pilgrim's Progress. The streets of the Silver Tower, the Little Cakes, the Five Moons, or the Iron Mountain have a more secular sound. It is startling, when you have lost your way in a forbidding part of the city, and are searching anxiously for the name of the street, to find that it is The Broken Head or The Lion's Mouth. But at the next corner you are reassured by finding yourself in Good Company, and your footsteps may presently lead you into the Lane of the Holy Ghost or the Street of the Twelve Apostles. The street of the

Twentieth of September, a fine broad avenue, leads to the gate that was demolished on that eventful date in Italian history, when Gabriel entered the Eternal City and the temporal power of the Pope was overthrown. The Street of the Mouth of Truth is so called from a recess in the wall of the Church, into which in olden days Romans put their hands when taking an oath—perhaps a more sanitary arrangement than our modern method of kissing the Bible. Then there is the Street of the Two Slaughter Houses (now lined with elegant residences); the Street of the Crucified, the Alley of the White Cross, and many other streets, avenues, arcades and promenades of the Queen Margherita.

Among the most striking figures to be seen in this land of bright colors, are the nurses employed by wealthy families. Their costumes comprise blue or pink skirts (often of stiffened satin) with a wide stripe of a contrasting color around the bottom. On the head is a large bow of ribbon, with streamers reaching to the feet. They carry their charges on pillows, covered with lace and veils until one would think the poor little babies would suffocate. As they march majestically along, they fairly out-Solomon Solomon in glory of attire. The army officer, too, always attracts the eye, especially if it be the eye of a tourist. He wears blue-grey pantaloons with a red stripe at the side, a black jacket embroidered in silver and gold, and on cool days he wraps himself in the graceful folds of a Spanish cape and goes forth in the proud consciousness that he wears the prettiest uniform in Europe.

Book Notices.

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

"GROWTH IN HOLINESS."

The above is the title of a book by Rev. James Mudge, D. D., recently issued by Hunt & Eaton, New York, publishers for the M. E. Church.

We have read this book with care, interest and profit. We have made it a rule for the last twenty-five years to read every book on this subject which, by any means, has obtained claim to serious regard, so far as they came under our notice. We are free to say that none have dealt with the subject of holiness with more discrimination and ability than Dr. Mudge. Many are the pamphlets yearly thrown off from the heated imagination of ignorant men on this subject, and the young and least informed are most positive and dogmatic. The subject is seldom handled philosophically or with careful regard for the facts of experience. Such as seek real instruction upon this subject will be profited by the reading of this book.

The Methodist Review, John J. Tigert, LL. D., Editor. Barbee & Smith, Nashville.

The July-August number contains "The Problem of Divine Fore-Knowledge," by Henry C. Sheldon, D. D., Professor of Systematic Theology in Boston University.

"John Boanerges," by the Rev. George B. Winton, M. A., San Louis Potosi, Mexico.

"Oxford High Anglicanism," by the Rev. W. Harrison, New Brunswick, Canada.

"A Literary Knapsack," by Maurice Thompson.

"The Culture Problem in Southern Towns," by John Bassett, Professor in History in Trinity College.

"The Position of the Church in France," by John Franklin Crowell, Ph. D., Columbia College, New York City.

"Virgil's Pre-Eminence Among the Christian Fathers and the Medieval Church," by Edwin W. Bower, Ph. D., Professor of Latin in Randolph-Macon College.

"Macbeth and Hamlet; a Comparison," by the Rev. James W. Hill, of North Texas Conference.

"Good Roads," by Prof. H. H. Stone, M. A., Emory College, Oxford, Ga.

"The Making of Methodism," by the Editor.

"Editorial Notes," Review of Missions, W. R. Lambuth, Editor. Barbee & Smith.

We have not space to review the excellent articles in our Missionary Review. We would only say of it, in this issue, that it ought to be in the hands of all our preachers and official members of the Church, and indeed in the hands of all the members of the Church who desire to be well informed of our work. \$1.00 a year.

THE COMING REVOLUTION—By Henry L. Call. Lovell Bros. & Co., New York, 25c.

This book is intended to be an exposition and defense of the views and principles of the Populists. It advocates government control of transportation, ownership of railroads and telegraphs, restriction of inheritance, monopolies and trusts, the abolishing of land titles, and the establishment of subtreasuries instead of banks.

The work is cautious in tone and reckless in statement. The author magnifies existing evils and fails to see others which his Eutopian system would produce. Statements are made in regard to past history and present conditions which facts will not bear out. With apparent effort to be candid the writer draws a very incorrect picture of the present conditions of society. He is a theorist—too much enamored of his theory for a proper discernment of facts or proper deduction of conclusions.

Yet the book will repay reading. Studies in sociology are assuming more and more importance to thoughtful minds. Mr. Call points out many evils that now have shelter in the body politic and suggests some remedies worthy of being considered.

Improvement in the political and social state will come slowly by recognition of present evils and a careful study of their causes.

The remedies must come slowly—no sudden revolution ushering in a new order—but amendment and change here and there as the years go by.

TRAINING SCHOOL.

The recognized need in our educational interest is the training school work of the Church. It was certainly a wise and timely thought of the Church which culminated in the Little Rock Conference Training School, located at Fordyce, Ark. The character of the work already accomplished is the best demonstration of its importance. While interested in schools more pretentious in name and wider in scope of instruction, yet we should be equally interested in giving such support to our Training School as its largest success may require. The logic of its location places the Camden District un-

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Resolved, By the Camden District Conference, That we recommend the Little Rock Conference Training School as prominently worthy of patronage and call the attention of our people to the resolution of the Little Rock Conference against sending unprepared boys to college.

J. R. Harvey, J. R. Cason.

(Copy).

A WONDERFUL NEW PLANT THAT CURES ASTHMA AND HAY FEVER—A FREE GIFT.

Medical science at last reports a positive cure for asthma in the wonderful Kola plant, a new botanical discovery found on the Congo river, West Africa. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, W. Va., writes that it cured him of asthma of fifty years' standing, and Hon. L. G. Clute, of Greeley, Io., testifies that for three years he had to sleep propped up in a chair in hay fever season, being unable to lie down night or day from asthma. The Kola plant cured him at once. Others testify to their prompt cure of hay fever and asthma of ten to twenty years' suffering. A few weeks' use in the early summer prevents the hay fever attacks later.

The best of it is that the cures made by the Kola plant are lasting, and they are "cured to stay cured." Rev. G. Ellsworth Stump, L.L.B., pastor of the Congregational Church at Menville, Io., writes April, 1896, that he was one of the first to use this new remedy, three years ago, having been a sufferer from asthma since he was eight years old. The Kola plant entirely cured him, he gained thirty pounds in weight, and has been in perfect health ever since. Mr. J. K. Campbell, of West Milton, O., and his daughter were both cured of asthma by the Kola plant, showing that it cures even in the worst cases when the disease is inherited.

To make the matter sure, these and hundreds of other cures are sworn to before a notary public. So great is their faith in its wonderful curative powers, the Kola Importing Company, of 1164 Broadway, New York, to make it known, is sending out large cases of the Kola compound free to sufferers from asthma. All they ask in return is that when cured yourself you will tell your neighbors about it. Send your name and address on a postal card, and they will send you a large case by mail free. It costs you nothing and you should surely try it.

The Sunday School.  
 PREPARED BY REV. JAS. A. ANDERSON.  
 LESSON VI—AUGUST 9, 1896.

DAVID'S VICTORIES.

GOLDEN TEXT.

The Lord is my light and my salvation, whom shall I fear? (Ps. xxvii. 1.)

TOPICAL OUTLINE.—I. The Battle against the Ammonites. (Verses 8-14.) II. Battle against the Syrians. (Verses 15-19.)

MEMORIAL.—B. C. 1037 (about).  
 PLACE.—Rabbath and Helam.

HOME READINGS.

David's Victories. . . . . 2 Sam. x. 8-19  
 A Song of Victory. . . . . Judg. v. 2-31  
 God's Watchful Care. Acts xix. 21-30  
 Devout Confidence. . . . . Ps. xxxi  
 Mercies Recollected. . . . . lxi  
 Praise for Deliverance. . . . . xxxiv  
 Spiritual Life. . . . . Col. iii. 1-17

Reference Word. "Victory."  
 Lesson Hymn. No. 572.

What a mighty man was David! He received rough schooling, from the day he was born. Goliath told he was established in the kingdom. Nature had splendidly equipped him, the times were favorable, the man was a true one. He used his strength and in the fear of God both his opportunities and his endowments. When he did finally come to his throne he gave all that country such a shaking as it had never known before. The Philistines, ever since Israel had been settled in Canaan they had been harassed by their enemies on all sides of them, and had never been conquered by them. A quiet, unobtrusive and well-ordered government had never had. Had Saul been true to God, he might have established such a government. His failure was a national disaster. But a truly great man had appeared on the scene now. Napoleon Bonaparte never shook up Europe nor did he rule over its thrones more rapidly than David shook up and overturned the thrones in this region when once he had gained his footing. On every hand he crushed his foes. Philistines, on the west, Moabites and Ammonites on the east, Syrians on the northeast and to the farther east—all went down in rapid succession before his soldiery. He ruled for all time the first three of these nations. He drove from the field the other, and extended his territory to the banks of the Euphrates. Israel became a great nation from a struggling nation the first time in its history. So much for a man who was with God on his side, and to whom God was above all.

In this present lesson the conflict is with the Ammonites, descendants of the incestuous child Amnon, and always enemies to Israel. They had lost their king, and David sent an embassy to extend royal condolence. The embassy had been insulted. The day of settlement had come. The Ammonites hired the Syrians to help them against David. David's chief captain and his nephew, was given charge of the campaign. He was a bold and able soldier. When marching into the field he entered between the two camps of the enemy, and gives Abishai command of the forces were to oppose the Ammonites, while he himself leads the other section against the Syrians, and completely crushes them. This rout produces a stampede among the Ammonites, and the result is Joab's. Such a defeat was too humiliating to be borne. The Syrian king prepares for

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A WIDELY known Wisconsin publisher, who resides at Green Bay, writes March 6th, 1895, as follows:  
 "Five years ago I became so nervous that mental work was a burden. I could not rest at night on account of sleeplessness. My attention was called to Dr. Miles' Restorative Nervine, and I commenced to use it with the very best effect. Since then I have kept a bottle in my house and use it whenever my nerves become unstrung, with always the same good results. My son also takes it for nervousness with like never failing success. I have recommended it to many and it cures them. All who suffer from nerve troubles should try it. It is free from narcotics, perfectly harmless, and yet soothing and strengthening. Dr. Miles, through his Nervine is a benefactor to thousands."  
 A. C. LEHMAN.  
 Editor and proprietor of DER LANDSMAN.  
 Dr. Miles' Nervine is sold on guarantee first bottle will benefit or money refunded.

a great decisive conflict, summoning his forces from beyond the Euphrates even. David saw the significance of the movement, and prepared to meet it. He gathered all the forces of Israel, and himself took command. The armies met at Helam, east of the Jordan, with David's uniform result, victory. The Syrians sued for peace, and became tributary. We have but little to do with the military features of this lesson. The weapons of our warfare are not carnal, but we may learn that they are always mighty through God to the pulling down the strongholds of Satan, provided God can use us. Mr. Wesley used to say that thirty men who knew nothing but God and desired nothing but God, could storm the very citadel of Hell. Our Gospel is a conquering power in the hands of men who are true to God.

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This property can now be bought for thirty-six monthly payments of thirty-four dollars (\$34) each, payable monthly in advance. If at any time after twelve (12) months the purchaser should prefer being a renter of said property, we will give him the right of holding, as renter, at the rate of twenty dollars (\$20) per month, and give him credit on said rent of the amount he may have paid as purchaser. The purchaser is to keep the premises insured, loss, if any, payable to the vendor as her interest may appear.  
 Elizabeth G. Rives.  
 Searcy, Ark., July 15, 1896.

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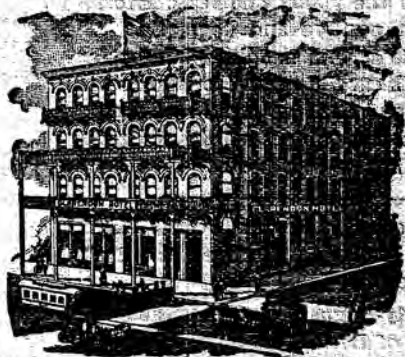
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M. WORKMAN, Secretary and Treasurer, Little Rock, Ark.

EPWORTH LEAGUE—AUG. 9, 1896.

Martha, the Troubled—Scripture: Luke x. 38-42.

The home of Martha and Mary, at Bethany, was a place where Jesus loved to be. Whenever He went to Jerusalem His home in Bethany was His lodging place.

The Master's association with this family throws a light upon His social life which recalls the fact that He, like other men, had His chosen fellowships and associations.

What do we know of that home in Bethany? (1) It was, as the history suggests, the home of two young women and a young man, their brother, whose parents were dead. It may also be inferred from the manner in which this little family is mentioned that the brother, Lazarus, was the youngest of the three. He is never referred to as the head of the home.

(2) It seems that this home was a mean between the rich and the poor. The fact that these friends prepared a feast for Jesus in the house of their relative, Simon, is indication that they had it in their own home and its appointments the means of elaborate entertainment, while the precious ointment and the alabaster box which Mary's loving heart sacrificed on the occasion is evidence that her state was not one of poverty.

(3) There is evidence of tender love binding the sisters and the brother in their home. The hearts of the sisters were especially set upon their brother, Lazarus, and although no mention is made of any communication of our Lord to him, yet the message of the sisters to Jesus: "Master, he whom Thou lovest is sick," is testimony of Jesus' fellowship with the young man.

This unostentatious home of the loving sisters and brother was a place where Jesus, himself a young man, loved to rest.

Martha was evidently the head of the household—whether because of superior age or domestic quality. We may not be sure about the first, but the domestic turn was always prominent in Martha.

When we see Jesus in this home, and the two characters of the sisters sharply marked in their conduct toward Him. Martha is seen upon the treatment of her guest. She is moved, most likely, by the double motive of love for the guest and the honor and dignity of her own house—matters which we must respect. On the other hand, Mary sat and listened at the feet of Jesus. We may well infer that her life was more temporal and carnal than that of truth and love and goodness and peace as food for the soul.

There was, doubtless, loving playful-

ness in Martha's protest that her sister, Mary, had monopolized the Master's society. She appealed to Jesus to interpose in her favor, and suggest that Mary assist her in household affairs. There is also a playful appeal to Jesus' regard for her, as if she would say: "Have you not regard for me; carest thou not, that, my sister, hath left me to serve alone."

Jesus was in position as a guest for whom Martha was taking so much care, to say to her: "Your solicitude for my bodily comfort is excessive. I, your guest, would not have you so burdened. It were better to do like Mary. You honor your guest more by taking the spiritual food which He gives than by preparing food for Him. This preference for spiritual things is not to be rebuked. It is the better part.

The example of Martha does not condemn her, for she was truly devoted to the Master, yet Mary's devotion was of the higher type. But taking the suggestion of the lesson, we may observe there are Marthas who are wholly intent upon temporal things. They honor God's messengers in their homes by attention to their temporal wants, but they receive not their message. Costly entertainment is given Church dignitaries by many who seek their own honor and care not for spiritual things. These are busy, bustling Marthas in the Church who are ever first in service at entertainments, but who have no appetite for spiritual food. Many had chosen a better part. She is type of a better devotion to the Lord.

Oh, that I might forever sit
With Mary at my Master's feet;
Be this my happy choice,
My only care, delight and bliss,
My joy, my heaven, on earth be this
To hear the bridegroom's voice.

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Miss Duncan, lady principal, lady principal of A. M. C., visited Galloway recently, and speaking of Miss Steele said she could not be improved upon in the South.

Misses Ethel and Anna Morris were with Miss Steele three years at Athens, Ala., and they unite in saying she is one of the finest teachers and most lovely characters they have ever known. They confidently predict that our Galloway girls will be delighted with her, and that the pleasure will be very mutual and reciprocal. They feel quite sure she will be both surprised and pleased with her new field, and with our Galloway girls.

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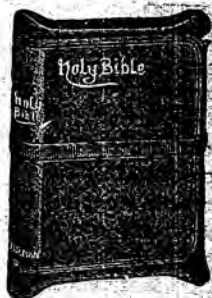
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mass of Sunday School workers, Epworth Leaguers, Pastors, Evangelists, and Y. M. C. A. members. It opens flat wherever you choose, and it will last a life-time. It is THE premium of premiums!

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## ARKANSAS METHODIST.

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

WEDNESDAY, AUGUST 5, 1896.

Loyalty to the principles of Methodism will secure loyalty to the authority of the Church.

Now is the time to speak for Christian education. Preach upon the subject and talk it to your people.

Full consecration to the service of God is as much a duty of a layman in the Church as of the preacher of the gospel.

There is need for preachers now as in Paul's time to reason of sin righteousness and judgment. It is before these truths that sinners tremble.

It is not by introspection, but by good deeds and delight in them that righteousness is discerned and verified. "He that doeth righteousness is righteous."

One who can no longer give a reason for his action, nor find sanction of it in the Church, finds a last refuge in the plea that he is led by the spirit.

One who is ever leaving the things which are behind, and reaching forth unto the things which are before, does not measure his progress by stages and milestones.

School agents are abroad soliciting students for schools outside of the state. Let our preachers and the friends of our colleges see to it that Arkansas' schools have a fare representation.

The Holy Ghost is called "the spirit of truth." His work is to conform our lives to the truth. The febleness of the spirit's operation in the Church is because of falling confidence in the fundamental truths of religion.

While we give attention to the beautiful sentiments which religion inspires yet neglecting the foundations of faith, religious conscience grows weak. Religion is regarded as an adornment, but salvation from eternal death is held to be a worn-out superstition.

## TO THE BOYS AND GIRLS.

What is your plan? Will you go to school this fall? The highest privilege that can be offered you is that of being educated in a good school. To plan a life without education is to plan for a life dwarfed and bereft of the power, the usefulness, the enjoyment, which may be yours, and to which your Maker calls you.

We live in thought, sentiment, affection. Our intellectual and moral powers expand and strengthen by cultivation. A well developed and a well equipped mind is a working capital worth more than thousands of dollars—a secure capital which one cannot lose and of which he cannot be robbed. Sentiment and taste, by their cultivation, open wide ranges of enjoyment. A celebrated landscape painter was once told by a friend: "I cannot see the charm in the mountains and forests which so delights you." "Ah," replied the painter, "but don't you wish you could?" The eye needs to be prepared to behold natural beauties, and the ear to hear her melodies, and the mind must be made the temple of heroes and angels and of God Himself.

Life has higher uses than the mere toll to greedy existence. One's aspiration

should be for a noble life in thought and purpose and usefulness.

To go to school means restraint, discipline, self-control, effort. It means setting the mind on a worthy purpose and bending all the energies to attain it. One that is capable in youth of doing this has in nature the elements of true nobility, and will succeed. One who finds the school a restraint, and only endures it, who shirks the toil and plaus for sport and pastime had better be at the plow or in the kitchen.

Now is the time for you to decide a great question—whether you will chose your lot with the educated and the influential, or among the ignorant, who depend upon their superiors.

If you do not desire to go to school it is of little use for your parents to send you. Our young people must chose for themselves between education and ignorance. Your time is precious. Miss no opportunity.

## THE HEAD OF A MOUSE OR THE TAIL OF A RAT.

We knew in boyhood a fellow who held this for his motto: "It is better to be the head of a mouse than the tail of a rat." He was a rascal, egotistical, bold, audacious. He had no conscience; would practice medicine or dentistry in any rude community that had little enough sense to let him do it; and if religion was the chief interest he could run a revival. He was a scamp of the first water; just as every other fellow is who adopts such a motto.

Yet this motto expresses the motive of most of the hobbyists who organize their little societies among us. The ambition to represent something, to be at the head of something is their ruling motive. Leadership is to them an ambition, and they had rather wear the bell for the shabbiest lot of goats that ever was than to follow in any herd of giraffes without a bell.

"Better be the head of a mouse than the tail of a rat." Do something, create attention somehow, show yourself superior in something. "Get there, Eli." These are the sentiments and motives of a lot of conscienceless scoundrels who are ready to sacrifice their souls to be leaders of something—to be considered somebody by somebody.

## FROM MOUNT NEBO.

We came to Mount Nebo the last of June. It proved a fortunate escape. There has been through the month of July unprecedented heat and much sickness. Here at an elevation of 2,000 feet we have cool air, comfortable sleeping at night, and are quite above the reach of malaria. My wife has had excellent health and gained in flesh the last month in spite of the hot weather. My son, though quite feeble, seems to be somewhat improved. As for myself, I have persisted in visiting the District Conferences until a week ago I returned from Mulberry broken down, and brought to a halt by a carbuncle upon the knee. After a week I am yet unable to go around.

I get the news here daily, and sometimes communicate with the "Methodist" office by telephone.

I hear of much sickness in the city. Sister Thornburgh and Sister Workman are both quite ill yet.

Bro. Patillo has gone to Potash Sulphur Spring. He needs rest, and after his spell of fever should not undertake work before September.

Bro. Christie, of Redfield Circuit, is reported very ill. I trust that the Lord will

hear the prayers of his wife and his friends and raise him up.

Bro. Cryer has gone home. He labored well and fel at his post. My love goes out to his bereaved family.

Sister Hunter, wife of Dr. Andrew Hunter, has finished her course. Her memory, like that of her husband, is in all the Churches of Arkansas. She followed the Master long with a devout and trusting spirit and a heart full of love. Our bereaved brother is left to walk in the light of memories sacred a little further.

I hope to be able to go from here in two or three days more. My family will remain. They are fortunate to find in Arkansas such a cool and healthy resort. There are here good boarding accommodations, many pretty cottages, abundance of shade and excellent water. The temperature always ten degrees cooler than Little Rock. We have Sunday school and preaching on the Sabbath. The three hotels are well filled, and there is not a vacant cottage on the mountain.

After the above was written I came to the office here in Little Rock, feeling much improved in health.

## EPWORTH EDITOR SUSPENDED

Nashville, July 13.—It has just been made public that the book committee of the M. E. Church, South, has suspended Rev. S. A. Steele, editor of the Epworth Era, pending investigation of charges made against him in reference to his manner of conducting the paper. Rev. William Green has been appointed editor in the interim. Mr. Steele is not in the city, having gone to an Epworth League assembly in Lexington, Mo., but has been notified of the book committee's action, and is expected here tomorrow. The affair creates much discussion through Church circles.—Democrat.

## REV. DWIGHT DOODLE'S DEBTS.

By Rev. P. Whaley.

Rev. Dwight Doodle was born in the early days of Methodism, and is still living and increasing in stature. In spite of a great crime running through his entire life he has grown constantly into prominence until he holds recognized membership in every conference of all the Methodisms. How he has maintained the semblance of honor and waxed more and more prominent among us is a vexing riddle.

His great crime is going in debt. His rule in every appointment, is to venture his credit further upon the indulgence of barbers, butchers, grocers and dry goods houses than his salary will allow. Every where he goes, he recklessly borrows money and "takes up goods without a probability of paying for them." When he leaves a charge, he goes under the maledictions of all with whom he has had any business dealings. He generally promises to pay these bills as soon as he is able, but is sure never to be able, because his conduct in the next appointment is according to his former rule.

Some people say his wife is extravagant and his children wasteful, and are disposed to exonerate him and lay the blame upon them. Others think that, even if this is true, his winking at the extravagance of his family brings him under the same guilt.

Notwithstanding the thousand times he has made bills he never could meet, he is no more prudent today than at first. This looks more like intentional

defrauding than inability to learn. There is as much wrong in making bills we can't hope to meet as in making no effort to pay them. The best time for a preacher to pay for goods is when he takes them up.

Some people think Bro. Doodle is too reckless with sacred money. His salary is paid out of sanctified funds from the treasury of the Lord, and ought to be expended economically and righteously. To throw away such money in foolish indulgence is to commit a sin of sacrilege.

Bro. Doodle makes an appointment hard for his successor. He leaves the people without confidence in him; and they do not readily trust his successor. The man who follows him must establish his own honesty before the people will hear his preaching.

Some attribute Bro. Doodle's debts to bad financiering, as if that were any palliation. Nobody doubts that he is a bad financier; but many think he would be a better financier if he were a better man.

The man who goes in debt must mortgage something more valuable than his purchases. It may not be a horse, a piece of land, or a house—there may be no writings or legal processes—but his honor is at stake. When Bro. Doodle went in debt, he gave a lien upon his honor, for he had nothing more. His failure to pay caused the forfeiture of this; but he moved to another place, and mortgaged again what he had shamefully forfeited once, and therefore did not possess. So he has continued, a hundred times asking favors upon his honor, and a hundred times forfeiting honor. I hereby, caution the reader not to take Bro. Doodle's honor as security, for he has no such personal property. If you wish to get along with him, have strictly cash dealings; or, require some other security than honor. Otherwise, he will "spoil the Egyptians."

Bro. Doodle used to have great difficulty in keeping his place in the Conference. In his early life, he was often located or expelled for failure to pay his debts; but he was persistent, and came back. For awhile the Conference effectually barred him by asking every candidate for admission this question: "Are you in debt so as to embarrass you?" But Bro. Doodle hardened his heart, toughened his conscience and resolved not to be embarrassed by his debts. Then he applied for readmission; and though he was hopelessly in debt, he could look boldly into the face of the Conference and truthfully say, "I am not in debt so as to embarrass me."

He was readmitted, but the Conference soon saw his trick and turned him out again. The bishops, then, laid up another bar by adding this question, "Are you in debt so as to embarrass anybody else?" After awhile, Bro. Doodle learned to lie around this difficulty, and has been in the Conference ever since—unmolested in his failure as a preacher and his success as a debt-maker. The Conference seems to be discouraged and powerless.

The people are beginning to think that a conference of ministers who retain and endorse Bro. Doodle and impose him upon congregations, is not to be fully trusted. If we don't get rid of him, our congregations will get rid of us; and who can censure them? If Bro. Doodle had any honesty, or any respect for the Conference, he would withdraw from the ministry. It is manifest that, if we ever prosper, we must get rid of him; and if we ever get rid of him it will be by thrusting him out. He hasn't conscience enough to feel any shame for himself, or entertain respect for his brethren.



Notices.

PREACHERS' AID ASSOCIATION.

Assessment No. 8. Little Rock, Ark., June 17, 1896. Mortuary Benefit No. 7 having been paid to the widow of Rev. John McLaughlin, deceased, assessment No. 8 is hereby called to be paid not later than August 17, 1896. John B. Bond, Secretary and Treasurer.

ASSESSMENT No. 9. Little Rock, Ark., July 29, 1896. The mortuary benefit arising from assessment No. 8 will be paid to the widow of Rev. J. B. Thomas, deceased, at the maturity of said call, August 17, 1896. Assessment No. 9 is hereby called to be paid not later than September 29, 1896. It is sad to state that this assessment is also forestalled by the death of Rev. E. C. Castleberry, to whose widow it will be paid at its maturity. I am informed that these two beneficiaries greatly need the help of their brethren.

Please do not remit in local checks. John B. Bond, Secretary and Treasurer.

Bro. Godbey: With the consent of Bro. P. J. Ware, P. E. of Little Rock District I have appointed Rev. K. W. Dodson to Argenta Station to fill out the remainder of the Conference year. Henry T. Gregory, P. E. Searcy, Ark., July 30, 1896.

Just returned yesterday from our Pine Bluff District Conference at Gillatree. Secretary will send you a synopsis of the proceedings and notes for next week's issue. Several souls were converted and joined the Church, and we left a revival following. Lovingly, J. R. Sanders.

A PREACHER WANTED. We want a good man to take charge of Booneville Station until the Annual Conference. Presiding elders and others please let me know where a suitable man can be found. Address, D. J. Weems, Greenwood, Ark.

The Board of Education for Arkadelphia District is called to meet at the Methodist Church at Arkadelphia, Tuesday, August 25, 1896, 10 a. m. Applicants for scholarships will please send application to C. V. Murrey, Arkadelphia, Ark., or to the undersigned at Alexander, Ark. Geo. W. Logan, Secretary.

TO CLEANSE THE SYSTEM. Effectually yet gently, when costive or bilious, or when the blood is impure or sluggish, to permanently overcome habitual constipation, to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, to dispel headaches, colds, or fevers, use Syrup of Figs.

IN DEEP SORROW.

Yesterday evening between 4 and 5 o'clock death visited our family taking from us our little daughter, Willie. Her illness was only four days. Oh, how hard it is to give up our precious child. We ask the prayers of our friends in this our time of deep sorrow. J. J. Menece.

Dear Bro.: You may say to the friends in Arkansas and students of Arkadelphia Methodist College especially, that Walter Goodloe, my noble and promising brother, passed away in triumph at this place on the night of July 29, 1896. His sickness was sudden and short, typhoid fever and congestion. We need your prayers in this trying hour. Granville Goodloe, Station Camp, Tenn., July 31, 1896.

A REQUEST. An anxious wife requests the prayers of all the Christian readers of the Methodist for her husband that God will convert him soon, also that He will give her more faith and love. Logan, county, Arkansas.

Dear Methodist: Sister Mattie L. Sullivan, daughter of J. W. A. Rosa Sullivan, died on Wednesday, the 29th, of congestion. Sister Mattie was sick only two days until her spirit took its flight for the other shore.

She was only in her 20th year. Was one of our Sunday school teachers at Smiths Chapel, and was universally beloved by all and especially by her class in the Sunday school. We deeply feel our loss in the death of this noble woman, but we bow in submission to the will of our Father in heaven. She has been a member of our Church eleven years. W. W. Anderson. P. S.—An obituary will be sent soon. W. W. A.

The Helena District Conference held its annual session in Holly Grove under the guiding hand of our presiding elder, Bro. M. M. Smith. The business of the Conference was transacted carefully and smoothly. All of the different interests of the Church received proper attention and the various reports showed that the preachers have been doing faithful work and are hopeful of great results during the year. Bro. J. M. Workman represented the "Arkansas Methodist." Rev. John H. Dye represented Galloway College, Rev. J. M. Hawley represented Hendrix College, Rev. E. M. Pipkin represented the American Bible Society, Rev. W. B. Ricks, of Jonesboro represented our missionary interests and were welcome visitors. Rev. A. E. Holloway added much to the Conference by his presence and his preaching. Rev. J. C. Brown read a very interesting paper on "Effective Preaching" which the Conference by resolution asked him to have published. Bros. R. R. James, H. T. Rainey, J. B. Butts and T. G. Trice were elected delegates to the Annual Conference. Bros. A. C. Carter and M. M. Caruth were elected alternates. Cotton Plant was selected as the place to hold Conference in 1897. The Conference was handsomely entertained by the people of Holly Grove. W. M. Wilson, Secretary.

Bowling Green Business College THE GREAT BUSINESS TRAINING SCHOOL OF THE SOUTH. A School of Business, Shorthand, Penmanship, Telegraphy & Typewriting. HUNDREDS OF GRADUATES HOLDING FINE POSITIONS. RECOMMENDED BY THE LEADING BUSINESS MEN OF THE COUNTRY. MENTION COURSE WANTED. ADDRESS Cherry Bree, Bowling Green, Ky. CATALOGUE & JOURNAL FREE.

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The Logan Female, In closing her fiftieth year, sends greeting to all her children and extends a cordial welcome to them and their daughters. With a broad curriculum and teachers from the great institutions of this country and Europe, she invites the patronage of those seeking a liberal culture for their daughters under refining influences. Address A. G. MURPHY, Principal, Russellville, Ky.

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1846 The Academy, 1896 Clarksville, Tenn. A Select Home School for Young Ladies. (Number of students limited.) Elegant rooms, elegantly furnished. Hot and cold baths. Welsbach lights. First-class fare. Far removed from malaria. Terms reasonable. Collegiate course for degrees. Experienced teachers from the best schools in America and Europe. Free tuition to daughters of active ministers. Next session begins Sept. 1. Half the rooms now taken. Apply early to REV. H. W. BROWDER, A. M., PRIN.

ASHEVILLE FEMALE COLLEGE, ASHEVILLE, N. C. "In the Land of the Sky." REV. A. B. WARWICK, M. A. (University of Virginia), President. This famous school will open its fifty-fourth session Sept. 10, 1896. Beautiful Campus. Modern buildings, elegantly furnished, and steam-heated. Hot and cold Baths. Fully equipped Gymnasium. Location for healthfulness and grandeur of scenery unsurpassed on the continent, being a famous winter as well as summer resort. Thorough and broad instruction, under best American and European teachers, leading to degrees. Rates reasonable. Send for catalogue.

MARTIN COLLEGE FOR YOUNG LADIES, Pulaski, Tenn. Under the patronage of Tennessee Conference. Permanent endowment \$30,000. The only endowed female college in the State. New buildings and new equipments throughout; gymnasium completely furnished with all modern appliances; new studio, bath-rooms, broad stairways, wide corridors, fire-escapes, covered galleries, beautifully shaded eight acre campus, and the other conveniences make the grounds and buildings beautiful, secure and attractive. Buildings and grounds are lighted by electricity. Superior educational advantages are offered in all departments. Special advantages in Music—Mr. F. J. Zeisburg, three years at Martha Washington College, Director. Next session begins Sept. 2, 1896. Charges reasonable, send for catalogue. S. N. BARKER, President.

GALLOWAY COLLEGE, Conservatory of Music. THE PRIDE OF ARKANSAS. The Largest Female College in the South and one of the largest in the United States. It has stopped the exodus East and North from Arkansas. It leads them all! Its success is phenomenal! Its rapid growth and wonderful development have attracted the attention of educators within and without the State and won the admiration and patronage of the advocates of higher education far beyond the confines of our State. Its patrons are confined no longer to Arkansas, but adjoining States are availing themselves of its superb advantages. It is no longer necessary to go North and East for the education of our girls. Both houses of Congress and many of the best and most influential citizens of this and adjoining States are among its patrons and most enthusiastic friends. All the leading churches are represented here. All alike want the best. One hundred applications are in now for rooms for the opening in September, next. The high character of its faculty, the breadth of the curriculum and the thoroughness of the work done in all departments have made the college famous. Its teachers are from the finest schools in the United States and Europe. Not the least among its important features is the fact that its graduates are in demand. Situations await them which soon reimburse them, returning the money in one year which they have paid out in two. The graduates of other schools are coming here to finish their education because a diploma from Galloway College is like a check on any good bank. Its business course is broader than that of any Female College in the United States, and the course of study broader than that of any business college in the South. The conservatory of music cannot be duplicated in Arkansas or in any Female College in the South. Apply for rooms at once if you expect to come next September. For further particulars write the president. JOHN H. DYE, President. Searcy, Ark., April 1, 1896.

HENDRIX COLLEGE FOR THE YOUNG MEN of the M. E. Church, South, in Arkansas. While it has a Preparatory Department, it is a genuine College, seeking advanced students from high schools and academies. Students are admitted on certificate of former teachers. Our graduates enter the universities for post-graduate work. When real advantages are considered, expenses are remarkably low. We cannot give full information in an advertisement, hence our catalogue and circulars will be furnished free on application. Address Pres A. C. Millar, Conway, Ark.

+ Christian Life. +

THE TWO FLAGS.

(By the Rev. Alfred J. Hough.)

The bands were playing in the street,  
The bells were clanging loud,  
And all around were restless feet  
And voices of a crowd.

A starry flag shot through the air,  
Its folds the breezes stirred,  
And as it swayed and floated there  
Cheer after cheer was heard.

A young man rose and traced with skill  
His country's past, renowned;  
A nation born at Bunker Hill,  
At Appomatox crowned.

And when he cried: "With times' last  
years  
That flag its goal shall reach!"  
The people hailed him with their cheers,  
And glorified his speech.

And old man took the speakers' stand,  
His head was crowned with gray;  
He raised aloft a trembling hand,  
The tumult died away.

"I see," he said, "unfurled above  
The stars and stripes so fair,  
Another flag, the flag I love,  
And God has set it there.

The stars and stripes will fall alone,  
And fall, forever furled,  
With other flags, today unknown,  
That once rose o'er the world.

In fadeless light the stars will shine,  
The stripes un tarnished flow,  
Illumined by the cross divine,  
And guided where they go."

No answer ringing loud and long  
In cheers the message brought,  
But silence still was on the throng,  
The silence of deep of deep thought.  
—Selected.

A SEPARATED LIFE.

I believe that a Christian man should  
lead a separated life. The line between  
the Church and the world is almost ob-  
literated today. I have no sympathy  
with the idea that you must hunt up  
an old musty Church record in order to  
find out whether a man is a member  
of the Church or not. A man ought  
to live so that everybody will know  
he is a Christian. If there are certain  
things in your university which are detri-  
mental to your christian profession,  
you say, "No, sir."

In London they used to have a good  
deal of drinking among church members.  
Some time ago when I was there I was  
invited to a late supper at the house of  
a Christian man prominent in the Sab-  
bath school. I was going to meet some  
sabbath school friends, and I expected  
real religious time. To my amazement  
they had seven kinds of liquor, and they  
drank until I should call them drunk,  
but they would have considered it a  
great insult if I had said so. There  
was a lady sitting next to me who kept  
refusing, and the deacon kept urging  
it upon her until her cheeks became  
quite red.

I finally said that they would have  
to excuse me. I left the table, and the  
next morning followed me up stairs. He wanted  
to know the trouble. I said:

"There is too much drinking; I cannot  
stand it."

He said, "You are not a gentleman."

I went out of the house, and the next  
time I went to London I heard it whis-  
pered around what an ungentlemanly  
thing I had done. But I tell you when I  
had an opportunity of speaking in Lon-  
don I thundered against that thing until  
they put it away—when I was about  
at least.

The Bible tells us to lead a separate  
life. You may lose influence, but you

will gain it at the same time. I sup-  
pose Daniel was the most unpopular  
man in Babylon at a certain time, but,  
thank God, he has outlived all the other  
men of his time. Who were the chief  
men of Babylon? When God wanted  
any work done in Babylon He knew  
where to find some one to do it.

You can be in the world but not of  
it. Christ didn't take His disciples out  
of the world, but He prayed that they  
might be kept from evil. A ship on the  
water is all right, but when the water  
gets into the ship, then look out. The  
world in a Christian is just like a  
wrecked vessel at sea.—D. L. Moody.

SINCERITY.

In arming the Christian soldier Paul  
puts sincerity before everything. His  
first question is not, How much  
do you believe, but how much do you  
believe it? He is less concerned with  
the article than with the ardor of my  
faith; he is content it should be half-  
formed if it be whole-hearted. To be  
girt with truth is to be pervaded by  
sincerity. Sincerity is just whole-heart-  
edness. It means, literally, "without  
wax." You have seen figures put togeth-  
er with wax—artificially put together.  
At first sight they seem entire, uni-  
form, all of a piece; you may look at  
them long without detecting the impos-  
ture. If you want to detect it at once,  
you must apply heat to them; the fire  
will try every man's work, of what sort  
it is. Put heat to your wax figure, and  
it will go to pieces in a moment. The  
fire will not so much destroy it as its  
deception; it will send it back to its  
original elements, ashes to ashes, dust  
to dust. The fire of God does not de-  
stroy; it restores things to their normal  
state. The wax figure is the real destroy-  
er. It breaks the harmony of nature;  
it takes things out of their place; it joins  
together what God hath put asunder.  
And the fire breaks the false union. It  
annuls the marriage between a saintly  
aspect and a selfish soul. It forbids  
the bans between rest and recklessness.  
It burns the gorgeous raiment of  
a despairing heart, and tells it that it is  
despairing. It withers the leaves of the  
fig tree that deceive by false promise of  
maturity; it separates the beauty and  
barrenness that have made their home  
together.

My soul, art thou sincere? I do not ask  
if thou art consistent. I have seen the  
sun upon the mountains while the val-  
leys were still in the shade; but I did  
not call the valleys insincere. I  
have heard music on the water when  
the land was in silence; yet I did not  
therefore, say that the land was untrue.  
I have seen the primrose lift its head  
when there was no flower to greet it;  
yet, I did not on that account deem it  
a hypocrite. But is it a painted primrose,  
an artificial primrose? I can reverence  
any flower of the heart, however lowly.  
I can reverence the first bud of its spring,  
for it tells of the Christ that is to be.  
I can reverence the last rose of its sum-  
mer, for it tells of the Christ that has  
been here, and therefore is not far away.  
But I cannot reverence the manufactured  
flower, the waxen flower. I cannot rever-  
ence the imitation of the structure  
when the spirit is not there. The time  
for figs may not be yet, and there is no  
blame. But do not paint fruit before  
the time. Do not deceive the thirsty  
traveler by a dream. Do not pretend  
that thou hast today what waits till to-  
morrow. Do not seek to shine with more  
light than is within thee. Thy light may  
be only a dawn, but God's dawn is bet-

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The Young People.

THE AMBITIOUS BUTTERFLY.

By Charlotte Perkins Stetson. In the garden beds I wandered by the bright and cheerful morn. When I found a new-fledged butterfly sitting on a thorn— Black and crimson butterfly, all doleful and forlorn.

I thought that life could have no sting to infant butterflies. I gazed on this unhappy thing with wonder and surprise, He sadly with his waving wing he wiped his weeping eyes.

"What can the matter be? Why weepest thou so sore? In garden fair and sunlight free and flowers in goodly store—" He only turned away from me and burst into a roar.

"My legs are thin and few here once I had a swarm! So fuzzy-fur—a joy to view— since kept my body warm, before these flapping wings grew, to hamper and deform!"

"That outrageous bug I shot the fury of my eye; I'll in scorn all burning hot, in rage and anger high, on ignominious idiot! Those wings are made to fly!"

"Do not want to fly," said he "only want to squirm!" He drooped his wings dejected, but still his voice was firm: "Do not want to be a fly! I want to be a worm!"

Yesterday of unknown lack! Today of unknown bliss! I left my fool in red and black; The last I saw was this: The creature madly climbing back into his chrysalis.

THE BOY WHO RECOMMENDED HIMSELF.

John Brent was trimming his hedge. The "snip, snip" of his shears was a ringing sound to his ears. In the rear he stretched a wide, smoothly kept hedge in the center of which stood his fence, a handsome, massive modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in his boy attire, was trimming his hedge. Those, stingy old skinflint, I'll warrant some boy is ready to say.

He wasn't. He trimmed his own hedge for recreation, as he was a man of solitary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were neat and expensive; indeed, he was particular even about what are regarded as the minor appointments of dress.

Instead of being stingy he was extravagantly liberal. He was always counting on benevolent enterprises and doing deserving people, often when he had not asked his help.

Just beyond the hedge was a public walk, and two boys stopped opposite where he was at work. He on one side of the hedge and they on the other.

"Hello, Fred!" That's a very handsome boy's racquet," one of them said. "You'll be about \$7 for it, didn't you?"

"Only six, Charlie," was the reply. "Your old one is in prime order yet. I'll give you \$7 for it?"

"I'll sell it to Willie Robbins for one dollar and a half," replied Fred. "Well, now, that was silly," declared the other. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I promised it to Willie." "You only promised it to him, eh?"

And he's simply promised to pay for it. I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie." "You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other boy; "that will not settle it, neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even if it has not been delivered."

"O, let him have it," retorted Charlie angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day while he was again working on his hedge, John Brent overheard another conversation, Fred Fenton was again a participant in it.

"Fred, let's go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said. "But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?" "No, Joe."

"Then let's go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residence this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply. John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself," and as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

"Now, boys, this is a true story, and there is a moral in it. You are more frequently observed and heard and overheard than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes and chaff boys who are better than you are, without older people making a note of your bad habits.

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**Our Church at Home****THIS FINISHES MY NOTES.**

Dear Doctor Godbey: You have kindly and patiently allowed me to write notes of my District and preachers—not my preachers, but preachers whom I am.

I have written as it is—told the bad and the good, and yet there is much that might be said. Some charges are lacking in energy and church aggressiveness. Some of the preachers scarcely have the swingletree off their heels.

I wonder why anybody lags behind the profession. I am much in sympathy with the spirit if not the act of the Irishman. He said he "had rather see a man do something wrong than never do anything at all." But I rush on to finish my notes.

Bro. J. W. Harper, P. C. of Turner Miss. A young man, a new work. Held his Quarterly Conference and preached for him at two places six times. He is doing the very best he can. Not encouraged as he should be. Not supported as he ought to be. At the appointment where Quarterly Conference was held they paid the "present quarter," 95 cents. At another place he is not cordially received. He moves on uncomplainingly, having the prayers and sympathy of the preachers of the District, especially ex-pastors.

The charge gave him a suit of clothes early in the year. Good.

Spent a few days in Helena attending White River Conference, Woman's Foreign Missionary Conference. They have their work well in hand, and move on without friction—enough discussion to make it interesting. The pastor who does not help these good women stands in his own light.

Two days in Clarendon; held Bro. Morehead's conference, his charge is doing well, receiving members almost weekly. They have rearranged, papered and painted their house of worship, a perfect beauty it is. Their financial report showed near \$1,000 collected for all purposes the past quarter. Clarendon will soon be one of our best appointments.

Spent several busy days in Holly Grove. Bro. J. B. McDonald, the untiring pastor, is doing a fine work. Held the district conference, a good conference resulting, in a glorious revival about which Bro. Mc. will write.

A new thing transpired at this District Conference. Two brethren, one of our preachers and a Baptist layman, brought their snuff boxes and dipped in the homes where they stopped. Who would now say that a girl should not ride a bicycle? The world do move—both ways.

Bro. McDonald and the good people of Holly Grove have improved and repaired their church so one would scarcely know it. A nice and beautiful house it is.

The church at Marvell is comparatively a new house. They are taking steps to fence and otherwise improve. The old debt which has hung over it since its erection has been settled. A good change. Two good churches unincumbered.

The Q. C. showed the charge in very good condition financially.

M. M. Smith,  
Conway, Ark.

**BATESVILLE DISTRICT CONFERENCE.**

The Batesville District Conference closed its twenty-seventh session the 5th inst. at Bethesda. All the preachers present but two. Rev. J. F. Jerni-

gan presided with dignity. Every interest of the Church was carefully looked into, and plans and suggestions for improvements fully discussed. The good people of Bethesda laid themselves out to see how royally they could entertain and feed the Conference, and to say they did their work well would but feebly express it. Large and interested congregations attended the sessions of the Conference and the preaching of the word.

The pure word of God was delivered to the people from time to time in demonstration of the spirit and of power.

The Lord poured His spirit upon His people, and we had a "feast of fat things" with "wine on the lees." Prominence was given to religious exercises, and three souls were happily converted to God. The inimitable and only John Dye was with us and made a rousing speech for Galloway, and wound up with a tremendous shout in the camp. There is no use in saying that Dye is favorite up here.

Rev. J. M. Hawley was with us also in the interest of Hendrix College, and set before Conference and the preachers their relations to the college and teachers in a very effective way. He also preached us a sermon that was enjoyed by all. Hendrix College professors are not afraid to call "mourners," at least one of them is not.

The committee on education reported their cause as being in a very gratifying condition, and commended Galloway and Hendrix to our people.

We were very sorry that you or Bro. Thornburgh could not be with us to represent to "Arkansas Methodist." We will long remember the District Conference at Bethesda.

J. R. Metcalf, Secretary.

**PINE BLUFF DISTRICT CONFERENCE.**

The Twenty-ninth Session of the Pine Bluff District Conference of the M. E. Church, South, met in Gillette, Ark., July 23, 1896, Rev. C. C. Godden P. E., in the chair.

After religious services by the P. E., J. R. Sanders was elected Secretary.

The hospitality of the good people of Gillette and community was all that could be expected and the efficient and zealous P. C. Bro. Bond, and his estimable family had fully prepared for our coming, and it was decidedly the best District Conference we ever attended.

The spiritual state of the Church had the right of way, and the novel programme of the P. E., adopted by the conference, began with these searching questions to the pastors: Are you trying to lead a holy life? Are you endeavoring to lead your people to a higher life? Do you visit from house to house? and pray in the families as opportunity offers? Have you had conversions in your charge this year? If so, how many? Do your people attend class and prayer-meeting? The consideration of these questions in the opening of the conference gave a deep spiritual life to all the preaching and proceedings. Special prominence was given to the preaching of the gospel at 11 a. m. and 8 p. m. each day, and, as a result, there were penitents and conversions at nearly every public service, with several accessions.

The reports of the pastors showed there had been 110 conversions in the district to date.

The committee on resolutions, by Bro. Daly, reported as follows, all of which were adopted separately, after appropriate remarks:

Resolved, That we extend to the editor and manager of the "Arkansas Methodist" brotherly love and sympathy in the sickness of their families,

which prevented them from meeting with us. We note with pleasure the recent improvements in "The Methodist," i. e., the better quality of paper, reduced advertisements, and we urge our people to rally to its support by increasing its circulation, and by prompt payment of subscriptions. We recognize in the "Methodist" a potent factor in behalf of the cause of Christ and our Methodism in Arkansas.

Resolved, That there is great reason to be proud of the publishing interests of our great Church, and that we urge our people to patronize our publishing house, and to subscribe for our connective periodicals.

Resolved, That each member of our Church in the Pine Bluff District do all in his and her power to defeat liquor license in the coming election.

Resolved, That we deprecate, deplore and condemn, in no uncertain language, the opium habit among our citizens.

Resolved, That we urgently call upon the people especially those of our own Church to patronize and support the Fordyce Training School and our own colleges.

Resolved, That our people are urged to a stricter observance of the Sabbath day.

Resolved, That we return our sincere and grateful thanks to the people of Gillette and vicinity for their magnificent entertainment and open door hospitality.

Resolved, That by a vote of thanks we acknowledge courtesies and reduced fare extended to this body by the Stuttgart and Arkansas River railroad.

Resolved, That we extend brotherly love and sympathy to our brother, W. W. Christie, in his sickness, and pray God to restore him to health and usefulness.

Resolved, That since we have learned with sorrow of the serious affliction of our brother, Maj. S. M. McGehee, we send him Christian greeting and brotherly sympathy, and that we commend him to our kind Heavenly Father, praying that he may have patience and great joy in his affliction.

A. O. Evans,  
J. H. Hammett,  
L. M. Daly,  
Committee.

The committee on missions and boundaries reported as follows, which was adopted:

1. We recommend that Zion Church, on Humphrey Circuit, be placed on Carlisle and Hazen Circuit, if practicable.

2. That the missionary appropriation for Stuttgart station be discontinued.

3. That, owing to the condition of things, the appropriation for Riverside station, Pine Bluff, be made \$400.

4. That Little Prairie Circuit be continued a mission, and the appropriation be made \$100.

John R. Jones,  
J. W. Porter,  
T. B. Blankenship,  
C. M. Acklin,  
Committee.

The committee on Bible cause reported as follows:

Whereas a knowledge of the Bible a true foundation of all Christian character. As St. Paul said, "it is sufficient to make one wise unto salvation," and it is the want of this knowledge that cause so many of our people to fall before the power of Satan. The knowledge of God's word, rightly understood elevates the moral character of the individual as well as the community, that follows the teachings of the Lord Jesus Christ. We would call the attention of the Church and her friends to the importance of this great cause which goes hand in hand with the missionary spirit. The Master's order was to preach the Gospel to every creature, but there are some places where we cannot preach to the people. To them we can send the word of God through the agency of the printing press. The United States Congress recognized this fact in an early period of our government and appropriated \$20,000 for the purpose of securing bibles for the use of her citizens. The Church now has this important object upon her hands, and cannot do the work without money to defray the expenses thereof. This call is not only to the Church but to all men who have the spirit of Christ.

J. R. SHERWOOD,  
S. A. MORGAN,  
J. H. HAMMETT,  
Committee.

Bro. DeWitt May, of Rison Circuit, after due examination, was licensed to preach.

Also licensed to preach were renewed for Bro. M. J. Reynolds, J. F. Carr, C. C. McMillan R. M. Hamilton, C. A. Williams, J. C. McElhenny, R. A. Mickelberry, Enoch Dixon, A. M. Shaw, J. W. Harrell and B. L. Wallingford.

Bros. J. W. Harrell and A. M. Shaw were recommended to the annual conference for admission on trial.

Delegates to the annual Conference: Bro. R. M. Mills, J. W. Porter, J. S. Williams, S. A. Morgan; alternates, T. B. Blankenship, J. I. Porter.

DeWitt was elected next place of meeting. A very interesting feature on Saturday was the subject of woman's work, Missions and Parsonage and Home Missions. Sisters G. E. Cameron, J. R. Jones, and J. W. Porter read valuable papers. Also the secretary read an interesting report from Sister H. P. McDaniel, district secretary W. F. M. S.

**CONFERENCE NOTES.**

The beautiful new church edifice was appropriately and solemnly dedicated on Sunday, after a good sermon by Bro. Godden, from Exodus 25:8. The sum of \$150 was raised and subscribed in a few minutes before the dedication.

Last Saturday our presiding elder celebrated his sixtieth birthday. He referred tenderly to the fact that twenty-one years ago he was converted in the court house at DeWitt, Arkansas, and that his bosom friend, Bro. McLauchlin, and others since then had preceded him to glory. He urged the brethren to use soft words and make hard arguments in their dealings with men and women. The large audiences felt the deep spiritual impression of his consecrated life. Bro. J. F. Carr preached on the pastoral office on Saturday night. It was a familiar and delightful theme with him and all enjoyed it. He said that forty-one years ago he traveled the old Arkansas circuit, embracing Gillette, DeWitt and a large part of surrounding country, preaching twenty-eight days per month. Judge Haller, one of his best friends, and many others had gone home ahead of him. Bro. Carr celebrated his sixty-second birthday July 28.

Bro. A. O. Evans preached an able sermon on Saturday at 11 a. m. on Ministerial Fidelity. May his bow abide in strength many years to do the work of a faithful minister of the gospel.

Bros. A. M. Robertson, G. E. Cameron, T. O. Owens and B. F. Wilson, younger members of the conference, preached with spirit, power and ability.

Bro. J. R. Sherwood, one of our elder faithful pastors, said to Bro. Carr on the way home that he had been attending District Conferences for thirty years, and that he had not heard better preaching than was heard this session, and that from the Pine Bluff District boys. Christian education received due notice by earnest speeches from brethren representing our Conference Training School, Hendrix, Galloway and Arkadelphia Methodist Colleges.

Bro. J. F. Shaw was present a few days. He has been sorely bereaved this year, and is also now sadly afflicted. We hope he may soon recover his former health.

Bro. O. H. Keadle, though present, looked very feeble from a recent spell of fever. We hope he will soon be himself again.

Bros. W. W. Mills, of Sheridan Circuit, and W. W. Christie, of Redfield Circuit, were the only pastors absent. Of Bro. Mills' absence we did not learn the cause.

Bro. L. M. Daly, of New Edinburgh Circuit, being afoot on his work, was complimented with a special collection Sunday night with which to purchase a horse, which he appreciated very much.

Bro. J. J. Bond, the faithful and efficient P. C., certainly worked hard to accomplish the good results of the Conference. He is greatly beloved by his people, and will doubtless bring up a good year's work. We left him in the midst of a revival with Bro. and Sister Cameron remaining to assist him.

Gillette, so beautifully situated on Grand Prairie, is destined to become an important city of Arkansas, and, with the M. E. Church and M. E. Church, South, Methodism, is solidly and hopefully planted in that prairie soil.

J. R. Sanders, Secretary.

Woman's Work.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

General officers: Miss Belle Bennett, president, Richmond, Ky.; Mrs. G. P. Kendrick, treasurer, Louisville, Ky.; Mrs. R. K. Hargrove, secretary, Nashville, Tenn.; Miss Helm, editor of "Our Homes," Nashville, Tenn.; Mrs. W. W. Pemberton, corresponding secretary Little Rock Conference Society, Little Rock, Ark.

WOMAN'S MISSIONARY MEETING.

Our Visit To Stuttgart.

Dear Editor: On the 17th of June, according to engagement, we, with about seventy of our little Missionary Society, boarded the train for Stuttgart, where we expected to spend a pleasant day with the Woman's Missionary Society of Little Rock Conference. We were not disappointed, for it was a most delightful time religiously and socially. The kind ladies gave our little folks an hour in which we rendered a short programme and made our report as follows: 17 charter members; total membership, 83; officers, 8; conversions and accessions through the society, 17; amount raised during six months, \$25.25; organization, Jan. 12, 1896. Our little folks felt very much gratified when the large assembly arose and rendered them a vote of thanks; and also enthused and inspired with fresh zeal by the nice talks and kind, encouraging remarks from Sisters Hotchkiss, McDaniel, Thomas, and others.

Our little folks have been aflame all the year with missionary zeal, and truly do they seem to value His tender and blessed mandate, "Go ye."

We earnestly beg all those who love Christ to pray for the little "Shining Stars" at DeWitt, that their rays may penetrate the blackest jungles of sin and clothe them with divine life and light.

They say that we have the best society in the Conference considering its extreme youth, but we trust even to double our report the coming year. Pray for us.

Mrs. G. E. Cameron, Lady Manager.

THE W. P. AND H. M. SOCIETY.

I have just received the "Fourth Annual Report of the Florida W. P. and H. M. S." I glance over the report of the work done by that society the past year—\$1,479.55 more money received than last year; 276 new members added, and 64 working auxiliaries. Why? Not because I have ever entertained the shadow of a doubt as to this noble cause succeeding in our own loved state. Yet we have all heard croakers croak that this child of the Church would die, or be stolen away, etc., etc., until we are made happy to know that where the work is so much needed the cause is prospering so wonderfully. Shall we willingly let other states so far outnumber us in "Home Workers?" If there is a pastor who has his forces so well organized that he doesn't need the women of the Church banded together in a religious society, with a programme whose every tendency is spiritual, with a desire to help not only provide a comfortable home for his charge but whose love and means reach out and make in all charges—the poor preacher who lives in a tent or in a cart—need not concern himself about the W. P. and H. M. work. Is there a pastor who can achieve the same spiritual results through a non-

connectional Ladies' Aid Society that he can through a band of consecrated women who believe that the reflex influence of the dime sent away each month is worth more to a Church than the dollars kept at home with the excuse, "We can't afford to let one dime go away while we are needing it at home." How do you know that you can't afford it? You have never tried it. I read of a woman who wished to do something for the Armenians. She did not feel able to take another cent from their small income. She could not willingly give up any religious work. She went to God in prayer. She decided to do without one meal each day. She not only did this herself, but had the faith and courage to ask her family to join her. Do you think this woman an extremist because she felt so grateful to God for his mercies that she made a real sacrifice to help those rendered by circumstances more unfortunate than herself? A young lady in our town, when advised by the dressmaker to have buckles put on the sleeves of a new dress that she wished especially nice, asked, "Are you sure that you consider them necessary to the finish of the dress?" "I certainly do," said the dressmaker. "Then I will have an opportunity to give 50 cents toward the missionary cause." At the last day, will the Father, whom we all adore, forget this sacrifice, and will this, His child, regret this manner of doing His will. If there is a pastor who wishes a still deeper work of grace wrought in the hearts of the women of the Church; if he wishes the fallen lifted to a life of hope, the needy not only helped physically, but spiritually, let him join the noble ministers of our own and the sister states in organizing this Woman's Parsonage and Home Mission Society. Do not say, "Can we afford to have this society?" But "we cannot afford to do without it."

All of the older and more prominent ministers have already joined in helping this child of the Church. Will not the others see that they will only delay the blessing to themselves and people by procrastination. Earnestly and prayerfully. Mrs. Frank Rudolph, V. P. Arkadelphia, Ark., July 14, 1896.

Married.

July 27, 1896, at the residence of the bride's parents, by Rev. J.R. Sanders, Mr. Jas. R. Shaw and Miss Minnieola Caniterfield, all of Pine Bluff, Ark.

April 29, 1896, at the home of the bride's mother, Fort Smith, Ark., Hilliard Bryan and Miss Mary Slaughter; Rev. P. C. Fletcher officiating.

June 3, 1896, Central Methodist Church, Fort Smith, Ark., Mr. Clarence Lunsford and Miss Iva Groover; Rev. P. C. Fletcher officiating.

June 14, 1896, at Central parsonage, Fort Smith, Ark., Mr. J. G. Davis and Miss Maud Nabers, both of Muskogee, I. T.; Rev. P. C. Fletcher officiating.

July 1, 1896, at the home of the bride's mother, Fort Smith, Ark., Mr. Charles Ochs, of St. Louis, Mo. and Miss Laura M. Thurston; Rev. P. C. Fletcher officiating.

July 30, at the home of the bride's father in Eagle Mills, Ark., Mr. John W. Douglas, of Millville, Ark., to Miss Cassie Hodge, of Eagle Mills. J. M. D. Sturges officiating.

Bearden, Ark., July 31, 1896.

June 28, at the close of the 11 o'clock a. m. services at the Methodist Episcopal Church, South in Bearden, Ark., Mr. C. E. Grable, of Griffin, Ark., to Miss Maud Bonn of Bearden, Ark. J. M. D. Sturges officiating.

July 26, at the home of the bride's father in Bearden, Ark., Mr. C. G. Bonn, of Griffin, Ark., to Miss Lula Pike, of Bearden, Ark. J. M. D. Sturges officiating.



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Let Radway's Ready Relief be used on the first indication of Pain or Uneasiness; if threatened with Disease or Sickness, the Cure will be made before the family doctor would ordinarily reach the house. Cures the worst pains in from one to twenty minutes.

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We will sell a set of Henry's Commentaries, five large volumes, for only \$9.

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Modern Improvements make room for 50 more Students. 24 Professors Specialists in all departments. Alumni of 12 Colleges and Universities.

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American Branch of Scharwenka's Berlin Conservatory. Scharwenka, "Court Pianist to the Emperor," Director General. 10 Professors from the Royal Conservatories, Leipzig, Berlin, Stuttgart, etc. Several of the faculty were Professors in these Conservatories. Diplomas signed by Scharwenka equal to those from Berlin. A \$1,000 Prize Piano and "Scharwenka Medals" were awarded at May Festival. Endowment makes low rates. Address "A. K. YANCEY, MEXICO, MISSOURI."

Old people, middle-aged people and young people, if you are afflicted with any of the following ailments, (the so-called incurable Bright's Disease of the Kidneys, Asthma, Rheumatism, Diabetes, or any kind of Kidney trouble.) You can't have La Grippe, Pneumonia, Consumption, Sore Throat or Bad Colds, you can't have Constipation, Sick Headache, Flux or Indigestion if you will use Dr. E. A. Acuman's Eureka Oil, the greatest discovery of this or any other age of the world. If old people wish to extend their lives (say from ten to twenty years longer) they will do well to correspond with Dr. E. A. Acuman, at Fordyce, Ark., U. S. A.

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A deliciously palatable, pure and healthful temperance beverage. The preparation of a superior Ginger Beverage requires a reliable formula, the use of pure water and carefully selected root and flavors, and perfect cleanliness. All of this is accomplished in the Manitou Ginger Champagne. This beverage has reached the acme of perfection, and in its use the public can be assured of a deliciously palatable, pure and healthful temperance beverage, an excellent stomachic and aid to digestion. The Manitou Ginger Champagne is made from pure Jamaica Ginger and Fruit Syrups combined with the original pure Manitou water recharged with natural carbonic acid gas. We guarantee this exhilarating beverage to be absolutely free from cayenne pepper and essential oils, and that only our own extraction of Jamaica Ginger and Fruit Juices are used. It is a most delicious and healthful drink for men, women and children. For sale by C. J. ARNOLD & CO., 613 Main St.





### 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

**GELZER**—Henry, son of William and Mary Gelzer, was born May 3, 1882, and fell asleep June 28, 1896.

Henry had never united with the Church, but was a good boy, and in his last hours signified his readiness to go. His affectionate farewells to friends and loved ones give comfort and hope to those that are bereft, and while father and mother shed many tears at his departure, looking upward to Him who said, "I go to prepare a place for you," they take courage and expect to see him again.

Oh! that the youth of our land would, in health, take Christ as their refuge, that when death does come they too may sing triumphantly: "I am staying, safely staying in the tender Shepherd's peaceful fold." What a legacy to leave behind us! A dying testimony to the love and grace of our blessed Lord. We laid his body to rest in the Keo cemetery, but we need not seek the living among the dead. Take heart father, mother, brothers and friends, the Saviour of Henry is willing to be your Saviour too. His pastor, R. L. Wozenraft.

**HOWELL**—Died at Howell, Ark., June 7, 1896, at 11:15 a. m., Joseph Leon, son of J. L. and Sophia Howell, aged 1 year and 2 days.

That Leon is better off by the change no one can doubt. Christ, who loves little children, and who rebuked those who would keep them from Him while on earth, has called this little sufferer from the trials of life and inducted him into the joys of heaven. Today his sweet spirit is basking in the sunlight of God's glory and heaven with all its joys are his forever. That which we, who live to maturity, have to fight so hard to gain, Leon has been given without a struggle. Fond parents, though deprived of him for awhile, in God's bright mansion he awaits your coming. Some day there will be a happy reunion at the right hand of God. This is the Christian's brightest hope, and oh, how full of comfort and consolation. Think of him not as dead, but as alive with Christ, in the enjoyment of all that heaven has in store for the redeemed. M.

**ABINGTON**—Death is indeed no respecter of person. It has no pets, it shows no partiality. It comes to the rich

as well as the poor, to the great as well as the small, to the good as well as the bad, to the young as well as the aged. On May 5, 1896, this black-winged "Angel of Death" entered the home of Bro. Louis H. and Sister Susie D. Abington, of Fort Smith, Ark., and took from them one of their twin boys, Roy Anderson, age 2 years 10 months and 7 days. He was named after Rev. Stonewall Anderson, now of Clarksville. He was a bright little fellow, making sunshine in the home, and his death cast a gloom over the family circle. May his transfer from earth to heaven cause the parents, sisters and brothers to strive to gain entrance to "the land of an unclouded day." It is hard for us to understand why God in His love and wisdom should call upon His creatures to surrender such bright little stars, but the bereaved ones may rest assured that the light snuffed out so suddenly here will appear among the heavenly stars to shine out more brightly than ever. May God's grace sustain the parents in their loss.

Died, in Hot Spring County, Arkansas, Mary E. Ault, May 14, 1896; was born May the 9th, 1872; converted and joined the M. E. Church, South, at the age of 12 years; married to G. W. Ault, July 3, 1890. She was a consistent Christian until called from earth to glory. Leaves a husband and two motherless children to mourn their loss. May the God of peace comfort their hearts, knowing that Mary is not dead, but sleepeth. God be with the aged parents as they pass through this low ground of sorrow. May they all meet around the great white throne an unbroken family. Funeral by the writer. She was interred in Midway Cemetery to await the resurrection morning. We shall see Mary again. McPherson Miller, L. P. Friendship, Ark., July 6, 1896.

**Charles Reuben**, infant son of F. H. and M. C. Nelms; born June 20, 1895; died December 30, 1895. He was very robust, but he was taken with la grippe, and death claimed him for his own. His life was of short duration, budding here to bloom in heaven. He leaves one sister and parents to mourn their loss. He was too sweet for earth. He has gone to be among the angels. Weep not dear parents, you know where to find your sweet little baby-boy. Christ said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

I take these little lambs, said he, And lay them in my breast; Protection they shall find in me. In me be ever blest. He was interred in Friendship Cemetery. McPherson Miller, His Grandpa. Friendship, July 6, 1896.

**WHITESIDE**—Lou Ellen, wife of E. F. Whiteside, was born in Hempstead county, Arkansas, September 9, 1862, was converted and received into the Church at Saline camp ground by Brother B. G. Johnson, September, 1879, and transferred to Marvin. On February 18, 1885, she was married to Brother E. F. Whiteside, and on June 26, 1896, her spirit took its flight to that home beyond the sky. As a child she was loving and obedient. When only a child her mother died and left the cares of the home and smaller children upon her, and she bore them as only Christians can. As a wife she was true and untiring in her devotion; and in the training of her children she was careful to obey the injunctions of the Bible to lay up the laws of God in her heart and in her soul, to bind them for a sign upon her hand, that they might be a frontlet between her eyes; and to teach them to her children, speaking of them when she sat in her house and when she walked by the way; when she lay down and when she rose up. She was ready at all times to lay down her life to prove her devotion to her family. As a Christian she was a model. She was devoted to her Church, loved and cared for her pastor. She has left her husband, five children and a host of friends to mourn her loss. While the church, the community and her family have suffered loss, yet heaven is brighter for all who knew her, and she is happy forever with God. May the presence and spirit of God constantly lead and guide the bereaved family.

J. R. Dickerson, P. C. **ARNOLD**—John B. Arnold, son of A. J. Arnold, was born in Howard county, Arkansas, in 1864, and died at Bellville,

Sevier county, Arkansas, March 13, 1896, professed religion when a boy and joined the Methodist Episcopal Church, South. Married Miss Delar Beauchamp. When apprised during his last sickness of his critical condition he arranged his business, settling every little matter and making arrangements for the care of his companion and child after his departure. I visited him as his pastor after he had arranged his business. He asked me to read, sing and pray with him. I asked him to name some passage of Scripture that was especially comforting to him now and he asked me to read the 23rd Psalm and a part of the 14th chapter of John. During the service he became very happy and talked of his death just as though he was going on some pleasure trip. The next morning when it became evident that the end was near he called his relatives and neighbors, and one by one bid them goodbye, exhorting each to live right and meet him in the sweet bye and bye, rejoicing while he had breath, saying thy red and thy staff they comfort me. Those present say they never witnessed such a triumphant death as his. God bless the heartbroken wife and little babe, brothers and sisters. May they imitate his example, and may this seeming affliction be a spiritual uplift to them. Let me die the death of the righteous and my end be like his. J. H. Bradford.

**BENNETT**—Sister Frances Bennett was born October 8, 1848, in White county, Tennessee. She professed religion and joined the M. E. Church, South, in the fall of 1865, in which Church she lived a devoted Christian life until the death angel called her home from Clinton, Arkansas, July 19, 1896. She was married to P. C. Bennett August 30, 1866. Their happy union was blessed with two children, both of whom still live to comfort their father, and to share in his sore bereavement. Sister Bennett was a devoted wife and mother, highly respected and loved by all who knew her. She leaves a host of friends who heartily sympathize with the relatives in their deep sorrow.

Dear husband and children weep not as those who have no hope, but be comforted with these words: The Lord himself shall descend from heaven \* \* \* And the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the cloud to meet the Lord in the air; and so shall we ever be with the Lord. C. H. Nelson. Clinton, Ark., July 20, 1896.

**STEWART**—Hon. Silas Asbury, was born near Darlington, S. C., September 28, 1852, came to Arkansas in 1874, was married to Miss Annie Stanley, of Prairie county, December 21, 1876, when he moved to his home, Cato, Faulkner county, where he lived and enjoyed that peace and happiness that always comes to the man of honest intentions and noble purpose. August 26, 1885, death entered his home and he was left companionless with four little children. He was married the second time to Mrs. Vaughn, widow of Hon. James M. Vaughn, of Stockton, Baldwin county, Alabama, September 21, 1886. Two years ago he moved his family to Searcy in order that his daughters might have the benefit of Galloway College, and while visiting them he was taken sick and died July 3, 1896, leaving a wife and four bright daughters to mourn his loss. Brother Stewart was a Christian gentleman of the very highest type. He was industrious, energetic and thorough-going in all his undertakings. He was a man who seldom erred in his judgment and was always found on the side of God and the right. He was a true philanthropist and a warm advocate of justice in civil as well as social life. He had a warm heart for the poor and down-trodden. He was a kind father, a true husband and a generous neighbor. All who knew him loved him. He has left his impression on the hearts, the homes and institutions of his community. He was indebted to his last resting place by a large concourse of friends and relatives who feel that a place is vacant in their hearts and community that can never be filled. May God in his mercy sustain and keep the bereaved family. May He gently lead those precious girls and make them to become bright lights in the world, and swift and handy workers in the vineyard of the Lord so that when this fleeting life is over they may go

home to meet dear papa and mamma, who has gone on before.

W. T. Suttle.

### Cent. Next Page DEAFNESS CANNOT BE CURED

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of deafness (caused by catarrh) that cannot be cured by Hal's Catarrh Cure. Send for circulars free.

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- New Life No. 2, Round and Shaped, 30c, Per doz.....\$3.66
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- Tears and Triumphs, Round and Shaped, boards 30c, per doz...\$3.00
- Tears and Triumphs, Round and Shaped, paper 20c, Per doz...\$2.00
- Triumphant Songs, 1 & 2 combined, Round only, 55c, Per doz.....\$6.00
- Triumphant Songs, 3 & 4 combined, Round only, 35c, Per doz.....\$4.00

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Try them. You are sure to be pleased.

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ARKANSAS METHODIST.

WEDNESDAY, AUGUST 5, 1896.

O. THORNBURGH, Business Mgr

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

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From Printers Ink: "Arkansas Methodist—Published at Little Rock, has a much larger circulation rating than any other newspaper published in the State... the 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."

REV. EDMUND CHARLES CASTLEBERRY.

Was born near Cleveland, White county, Georgia, May 1, 1852. Came to Fulton county, Arkansas—was licensed to preach by James Carter, preacher in charge of Salmon Circuit, Batesville District, in 1878. Bro. F. Hall was P. E., but failed to get to the meeting. Joined the White River Conference in the fall of 1878. Was appointed to Wheatly Circuit, Helena District, traveled the said Circuit in 1879 and 1880, thence to Salmon Circuit, where he was licensed, 1881-'82-'83; thence to Mineral Circuit, Searcy District, 1884-'85. In the fall of 1885 his health became poor and he was transferred to Florida Conference; traveled there, 1886-'87; in the fall of 1887 he was transferred back to the White River Conference and appointed to Argenta Station, thence to Beebe Station, 1890-'91. Was married to Miss Cora Dement August 3, 1891, in Beebe; thence to Wynne and McCrory, 1892-'93; thence to Augusta, 1895, and until July 2, 1896, where he departed this life at the parsonage in Augusta, and went to his reward, being 44 years and 2 months old. He was the first pastor that the Church at that place, had ever lost by death. Bro. Castleberry was truly devoted to his work. He had sent his wife and children to Fulton county, Arkansas, expecting to go to them after his quarterly meeting, which was to have been held the 4th and 5th of July, but alas! death claimed him for its victim. In place of answering to his name at the Quarterly Conference, he answered to the call of death. He had been ordained deacon and elder; but I know not the date nor by whom. He had attended the State Epworth League at Little Rock the week before his death; while there he received a telegram to go back to Augusta to attend the funeral of one of the old citizens. He came back not feeling well. I called to see him on Friday, the 26th of June. He was complaining very much. I insisted on his not preaching Sunday, but to take medicine and I would come back and preach for him Sunday night or send Bro. Brittain. Bro. Brittain went. When I met him on the train Monday he told me he feared Bro. Castleberry was going to be quite sick. I learned that he had some fever and was very bilious. His fever gave way Tuesday. Wednesday he walked out to the cemetery and held burial services for some one that had died in the country. He was so weak he had to be hauled back. Early next morning he was called upon to bury another. He went, but was so weak he had to sit down twice, and at last finished the service upon his knees. He came back complaining of feeling very bad, was stricken with paralysis and died in a short time. It can be truly said "he died at his post."

Bro. Castleberry was greatly beloved by his people. They came from town and country, whites and colored, to attend his funeral. I never knew him to have a charge but what souls were born unto God in it. He was an earnest, devoted, loyal man of God. He was a great worker. Many of the brethren had spoken to him to help them in their protracted meetings. He loved the Church. Was an enthusiastic worker in the Sunday school, prayer meeting and Epworth League. He performed the duties of a preacher in charge. He loved his brethren. He leaves a wife and two children, father, mother, brothers and sisters to mourn their loss.

Whereas, The Great Head of the Church has called from our midst the spirit of our dear brother, E. C. Castleberry, of Augusta Station, to live with Him in the Heavenly city, thus depriving the Church of his efficient labors, and his family and friends of his loving companionship, therefore, be it

Resolved, That in his death the Conference loses one of its most earnest and zealous workers as well as one of its most useful members.

2. That we extend to his heart-broken wife and helpless little children our heart-felt sympathy, and pray that our Father, who tempereth the winds to the shorn lamb, may put his loving arms around her and uphold her by His spirit and lead her along life's uneven pathway and be to her family all that infinite love and tenderness can be to souls that look to God for succor and help.

3. That we send to Sister Castleberry the following telegram, v'z: "The Helena District Conference feels deeply with you your greatest loss. Trust God for guidance. In loving sympathy, M. M. Smith, Pres., W. M. Wilson, Secy."

Resolved (4), That a copy of these resolutions be sent to the bereaved family, one to the Arkansas Methodist and one spread upon the minutes.

J. B. McDonald, J. J. Maynard, H. T. Rainey.

RESOLUTIONS PASSED BY HELENA DISTRICT CONFERENCE ON "ARKANSAS METHODIST."

Be it resolved, That we express our earnest appreciation of the able manner in which our Church paper, the "Arkansas Methodist," is edited and managed by our present able editor and efficient manager.

That we zealously exert ourselves to extend its circulation and that we constantly commend it to our people as altogether worthy of their support.

That we extend to the editor, Dr. J. E. Godbey, our warmest sympathy in this hour of affliction and pray that the God of Heaven may comfort him in his sorrow, strengthen him and that the blessings of heaven may rest upon him in his work and enable him to perform much service yet for the Church, which he has served so faithfully in the past.

W. M. Wilson, J. K. Farris.

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GALLOWAY CATALOGUES.

We have on hand about 1,000 of last year's catalogues, so we have concluded not to issue new catalogues this year. It would be a useless expense. All of the information wanted or needed by applicants not found in the catalogues may be found in this issue of the Gleaner, or upon application to the president.

Miss M. Ruth Martin is a graduate of both vocal and instrumental music. She was educated in that great musical center, Berlin, and during her several years' residence and pupillage in Berlin she would accompany her teachers to Switzerland, where she would pursue her studies during the summer. She has had rare training and has improved it well.

She will be one of the teachers in Galloway College the coming year.—The Gleaner.

Miss Kate G. Sampsey, of Hartford, Conn., school teacher of stringed instruments, comes highly indorsed by Miss Steele, lady principal, who knows her personally, and vouches for her cheerfully to Galloway College.—The Gleaner.



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 farms in America. I fully warrant my stock. I can show pedigree and abstracts. I make pig selling a specialty. I sell nothing over seven weeks old. I have "O. I. C." which means Ohio Improved Chester, and Improved Poland China; and Large English Berkshire. I have three very fine large males—one male for each kind. I shall not cross, but shall keep each kind pure. I am near Iron Mountain railroad, and can ship to all points. My address is Benton, Saline County, Ark. Write me for full particulars. All orders would be faithfully and promptly filled as fast as the pigs arrive at seven weeks old. I attend to the whole business myself in person. Please let me have your orders for pigs.

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

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

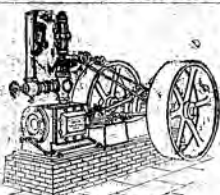


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Rev. Charles Castleberry