Arkansas Methodist.

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THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES OF THE M. E. CHURCH, SOUTH, IN ARKANSAS.

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

Trade conditions have slightly improved the past week but no great improvement is expected this Spring.

Fire destroyed $2,000,000 worth of property at Newport News on the 27 ult. Some fine ocean steamers were burned.

The annual drain upon the gold reserve in the United States treasury has begun. It is said the shipments to Europe will be large. The treasury reserve is at present $154,-640,273.

The defalcations of cashier H. B. Cassin, of Georgia Loan and Savings bank, Atlanta, has completely wrecked that bank and with it two other banks of the city. Cassin is under arrest.

A cloud burst swept away hundreds of houses in West Guthrie, Oklahoma, on the 28 ult. destroying about $1,000,000 worth of property and leaving 2,000 people homeless. Many persons were drowned.

After a contest running through two sessions of the legislature in which 112 ballots were cast and $100,000 expended the State of Kentucky has elected a United States Senator, one Mr. Deboe. Such partisan contests disgrace a State and bode evil for the future.

General Weyler has telegraphed to the Queen Regent that the western provinces of Cuba are entirely pacified, and her majesty has signed the order for putting into effect in these provinces certain promised reforms. The general opinion is, however, that Weyler has made but little progress in subduing the insurgents.

While Christians throughout the world are sending relief to the starving thousands of India, what are the Brahmins and Buddhists doing to assist their own brethren? The occasion is better than the world's fair for demonstrating that these religions know something of the divine law of love.

The whilom Louisiana lottery, since 1892 outlawed and refugeed to Honduras, has not prospered in its new home, but lost heavily. It is reported that its agents are in Nevada, contriving, if it is possible, to secure a legal home in that State. We are ready to expect anything from the legislature of Nevada.

The overflowed country along the Mississippi is about 8,000 square miles and it is expected that widespread destruction is yet in store for a portion of the country below the mouth of Red river where the flood which has spread forty miles broad in many places from Cairo to Vicksburg will have to pass between levees but two miles apart.

A negro boy by the name of Bundy, having won the first honor in competitive examination, has been appointed by Gen. Shattuc a cadet at the Naval Academy at Anapolis. No colored cadet has ever matriculated in the school and the white students declare that they will not be associated as cadets with a negro. Race prejudice of this sort has no geographical boundaries. Bundy has legal right in his favor and the authority of the government to back him. Law cannot keep Bundy out of the academy, nor keep the others in.

The development of the Greeco-Turkish war has disapointed us. All admired the pluck of the little kingdom which even against the menace of the great powers of Europe demanded freedom and annexation for Crete or war with the Turk. The people were almost of one voice in this sentiment. There was nothing for King George to do but to prepare for war.

For a few weeks the Greek and Turkish armies confronted each other on the borders of Thesaly, both eager for the fray.

When hostilities began the Greeks justified all our expectations of their courage. But in a week the main Greek army was routed, demoralized and on the retreat.

The cause of their discomfiture was the incapacity of their leaders. King George may be a kind and upright ruler but he is not a commander of armies. His good son, Crown Prince Constantine, may be an amiable young man, but he was without fame and virtually without experience in war yet was he placed at the head of the Greek forces in the field. Good generalship might have held Millouna Pass against the Turks. There was no lack of bravery on the part of the troops. Constantine fell back upon Larissa which was well situated and had excellent defences, and where vast munitions of war were stored. Then, before the Turks were in sight of the place, without the least effort for defense Larissa was abandoned. The evacuation was a panic. The Greeks left behind much of their munitions of war. Constantine took up his quarters at Pharsalos twenty miles southward.

The news of the discomfiture of the army threw Athens into the wildest excitement. King George is a Dane He was not truly in favor of war. When he said that Greece must fight or disappear he only expressed the conviction that he could not stand against the will of the people. But he had dealt with the kingdom as a gentleman might do with his private estate as a heritage for himself and his heirs. The Greeks saw that the Greek spirit was not leading the war. They demanded a change of cabinet. The king called the opposition leaders before him and instructed them to form a new cabinet at once. It was quickly done, with M. Ralli, Premier and minister of war. Smolluski takes command instead of the Crown Prince. Smoluski has gained an important victory at Valistino. The Athenians have gained spirit from this and the reconstruction of the Cabinet. Every man that can bear arms is going to the army. Sympathizers from other countries are reinforcing them. It is reported from the London Bank that probably $5,000,000 have been sent to aid them from America in the last two weeks. The powers are not disposed to interfere. Greece may yet so far retrieve herself as to be able to make an honorable peace.

Epworth League Conference, Dardanelle District.

This conference met in Atkins April 30 and held two days. The attendance was reasonably good, since there are few leagues, as yet, in the district. Some of the parties who were on the published programme for some cause failed to materialize, but with this exception the programme was carried out. State President Rev. Jas. Thomas was with us, and he proved himself a "workman that needeth not to be ashamed." His preaching was of that good, solid, clear-cut, fearless style which characterizes of him. We love Bro. Thomas very much, and will be glad to have him again.

Much prominence was given the devotional part of the work, and the Holy Spirit was present in all our services. Much good will grow out of the meeting.

The conference was heartily welcomed by the people of Atkins, the welcome address being delivered by Hon. A. M. Gibson, who is a princely, Christian gentleman of solid character, sound Methodist faith and apostolic experience. The response was given by Bro. J. F. Munday, with whom Arkansas leaguers and temperance people are already acquainted.

We found the league work in Atkins fairly beginning, in both senior and junior branches, under the wise and faithful leadership of the pastor, Bro. W. J. Stone, and a number of intelligent laymen, young and old. The league here, as in some other places, has had to encounter some serious difficulties, but we think that the religion, intelligence and loyalty of those who have the work in hand will bring permanent success. Atkins will feel the league. God bless those people and their pastor. We all left the occasion bearing precious memories and we trust blessings to our respective fields. JOHN W. HEAD.

Rover, Ark.

Bishop Duncan preached at the First Methodist Church Monday morning to a very large congregation. In the evening Dr. David Morton officiated. During the service of the morning and evening $4,000 was subscribed for the extinguishment of a debt against the church.—F. Smith Elevator.

Contributed.

DRINK.

There is an evil in our midst towering above all other evils like a great Himalaya, and casting its gloomy shadows over the nations of earth. Sanctioned by the laws of a nineteenth century civilization, this "hydra headed monster raises its brazen foot" in bold defiance to the laws of God and morality. Every arm of government feels the paralysis of its power, every avenue and highway of trade and commerce is dotted with the victims of its blight. Its deadly fumes mingle with the halo above the sacred altar of God's temple and over great social functions it hovers a ghastly pall. The manhood of man and the womanhood of woman is swallowed up in the maelstrom of this mighty evil. Anathema! Marenatha! Accursed, be ye accursed! Thou saloon and drink! Saloons generally keep open house the year round. They have no Sunday in their calendar, and no God save the foaming beer and poisonous liquor. It is true alas! too true! that they deal with souls, but they start them on the road to hell instead of heaven.

They sing songs of praise, not to the God of purity and love and salvation, but the maudlin, baachanalian songs of vice and lust and shame and damnation. The saloon is a recognized power in the land, not in building up and purifying, but in destroying and corrupting the body politic and the social system. They are the doorway to jails and penitentiaries, the stairway to scaffolds and the great wide open gateway to hell and perdition. Oh! what foul blots are these dispensaries of eternal death upon the name and fame of our Christian civilization! Synonomous with the saloon is drink, and we turn to it as the crowning sin of the age—the king of all evils. And it is not confined to the slums of metropolitan cities or the walks of humble life.

Between gilded walls and 'neath gilded ceilings, from rosewood counters and marble slabs, and in silver and gold sparkles this damning evil. Wealth and poverty, intelligence and ignorance kneel side by side before this insatiate horrible God of Baachus.

Jeweled fingers, blazing with costly gems, and hands adorned with the smut and grim of labor, touch glass to glass and drink in the devil's own special brew. Drink is the inspiration of crime, and the great violator of all law of God and man. It robs man and woman of reason, destroys peace and happiness in life and offers no hopes for the future in death. It drags wealth to poverty, virtue to vice, makes wives widows and children orphans. Men drink away the rosy cheeks, bright eyes and joyous smiles of the happy wife. They drink up home and house rent, grocery and butcher bill, drink away the plate and jewels, drink bare the walls and floors of home, threadbare the wife's dress, hatless and cloakless the loving daughter and toeless the little ones' shoes. They drink out health and life and drink in disease and death.

Drink keeps our courts in perpetual session and fills our asylums and jails and penitentiaries. It turns honor to dishonor, honesty to dishonesty, embezzles bank funds, forges drafts, raises checks, commits suicide and murder, and destroys human character and reputation.

And yet women marry men whom they know are addicted to drink. The greeting of the Salvation Army soldier and mission worker is, "Are you Saved?" Let the greeting of woman to a proposal of marriage be, "Do you drink?"

Young man, middle aged man, old man, don't offer yourself to woman if your body and soul are saturated with drink. To give your name to woman is the very highest honor you can confer upon her; for God's sake, let it be free of the curse of drink.

The great flood of tears shed by woman because of drink would perhaps float the American navy, and when I look into those briny depths I can see tears which flowed from eyes unused to weep, except for joy, until sorrow and pain invaded the home through drink; tears which floated wife's and mother's prayers to heaven for inebriate husbands, wayward boys and straying daughters, doomed and lost through the influence of drink. There are bitter tears there from broken hearts, cruel neglect and abuse; tears shed over wrecked hopes, broken vows and blighted homes.

Oh! what a sheen of glorious beauty if this great ocean were made up with precious pearly drops from hearts overflowing with the joys and happiness of contented lives.

Young man, don't add another drop to this briny sea! Let your drink be the pure cold sparkling water God brews in the mountain and hills, and which comes bounding down the valleys in life, health-giving streams for man and beast. This will not dull the intellect, nor dim the eye, nor furrow the cheek; nor build asylums, nor jails, nor penitentiaries, nor scaffolds, nor coil about you the serpents of delirium.

Throw off the shackles and thraldom of strong drink, and let your influence go out into the world for a higher civilization, a nobler manhood, truer womanhood and a purer life.

C. W. GRUBER.

Pine Bluff, Ark., March 20.

Hunter Memorial Church.

My interest in the matter moves me to take my pen. I mean the "Hunter Memorial Church."

I have known Dr. Hunter intimately for forty-six years, think I know something of his travels, toils and sacrifices in the best interests of the State, have been with him on many a battle field of blessed memory, have heard him often when at his best, and have seen the slain of the Lord to be many as his master hand wielded the sword of the Spirit. I have seen him the honored public servant, and everywhere, in every relation he was sustained he has borne himself as a very prince in our Israel. To-day he is enshrined in the affections of the Christian people of this State as but very few men are, and thousands on the other shore await his coming, to arise and call him blessed. This writer will feel it a religious privilege to contribute his humble mite towards that most laudible undertaking, to hand down to coming generations the memory of a life, from youth to hoary age devoted to the service and glory of God, and the betterment of the world. This project is simply giving honor to whom honor is due.

What Dr. Hunter has done for the good cause was done out of pure love for God and the Church. Now let the Church, all the Churches, for he has been the servant of all, let them all, with a glad heart and free hand see to it that there be no hitching and halting in this work but that it moves right on to a religiously proud consummation.

I am anxious to see my native State, Arkansas, have a new statehouse at her capital, something worthy of her record abroad, but give me first the "Andrew Hunter Memorial Church" as a worthy token of grateful appreciation of his long and valuable service as a faithful minister of the Gospel.

J. E. CALDWELL.

The sweetness of the first embrace with the woman of his choice will always linger in a man's mind. It is a pity that the sweet memory should ever be poisoned by the taint of ill-health and consequent unhappiness. It is sad that the flower of a happy remembrance should be obscured and killed by the noxious weeds of sickness and sorrow. Too frequently this is the case. A woman cannot be a happy, helpful amiable wife who suffers from weakness and disease at the very mainsprings of her nature. Pity may grow up to take its place, but love itself seldom survives where this is the case. If a woman will, she may always hold her place in a man's mind and heart. If she will take the right care of herself in a womanly way she will never lose her rightful inheritance, a husband's love.

The best of all known medicines for women is Dr. Pierce's Favorite Prescription. It acts directly on the important and delicate organs that make wifehood and motherhood possible and makes them strong and well. It allays inflammation, heals ulceration, soothes pain and tones up and builds up tired nerves. It prepares for almost pangless motherhood and insures healthy children. Thousands of women who were sickly, nervous, fretful invalids are now happy, cheerful and helpful wives as a result of its use. All good medicine dealers keep it and there is nothing "just as good." Any dealer who tries to persuade you that there is, is thinking more of his profit than of your welfare and health

Dr. Pierce's Pleasant Pellets are a safe, sure, speedy, permanent cure for constipation. They are tiny, sugar-coated granules. One little "Pellet" is a gentle laxative, and two a mild cathartic. They never gripe. Druggists sell them, and no other pills are as good.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of shi system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co., Testimonials free.

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AUG. SUNDHOLM, P. & T. A.

FROM BALTIMORE.

The Maryland Construction Company, of Baltimore City, Building the Baltimore Belt Railroad, North avenue and Oak street, Baltimore, Md., Nov. 19, 1895.—Electrohibration Company, No. 1122 Broadway, New York, N. Y.—Gentlemen: On Oct. 23 last, you will remember, I sent you a check and order for an Electropoise. Since that time I have applied the instrument to my ankle ten times. Previous to that time life was held lightly by me, not being considered worth living under such a condition of suffering as fell to my lot. My friends know and rejoice in the change effected in me, presumably by the use of the Electropoise. I no longer starve myself, but have a ravenous appetite, a good digestion, and if my friends are to be believed, a cheerful countenance, but this is all aside from my main purpose in writing, which is to order two more of your instruments, with book of directions, etc., of course, for which you will find enclosed my check for $50.

Please send as soon as possible, as one of my friends wants to die or thinks he does, and I want to show him that life is altogether worth living, in company with the Electropoise.

He will not be hard to convince, as he saw me every day before I owned an Electropoise, and he sees me every day since. The argument is unanswerable. Yours truly,

JOHN B. BATT.

Price $10. Godbey & Thornburgh, Little Rock, Ark.

Contributed.

Reminiscences in Arkansas in 1839.

In the Spring of 1839, in company with an older brother, M. A. Bryant, we left Montezuma, Tenn., for a brief visit to Arkansas. Through much tug and toil, water and slush we passed the Mississippi bottom and Langue flats. On arrival at Little Rock tarried to visit the new Capitol and other public buildings In front of the Capitol we were met by a nice gentleman who gave his name and inquired for ours, who also inquired what we would have. Being told the object of our visit, turned about, conducted us into the Capitol and introduced us to the governor and a number of the State officers, and thence showed us the various departments of the new building. We left Little Rock feeling proud of ourselves and especially of the courtesies and distinctions shown us mere boys, by the first officers of our sister State.

From thence we hastened to Hot Springs, principle object of our visit to the State. You can only imagine our surprise when we tell you we found not a solitary improvement on these wonderful grounds, save a few rough barrels set on end around a bold boiling spring at the base of hill and margin of the beautiful creek which flows at its base. About one fourth mile below the springs we found Dr. Whittington and elegant family. With that family we tarried a day or two, meantime visiting the springs and grounds picking up a number of old quartz rocks. Some of them quite large and sparkling as gems of the first water, others small though beautiful in luster, set in groups of a dozen or more on a plate of sandstone, sparkling and showing many beautiful colors of the rainbow!

Of Dr. Whittington we inquired where in that part of State, were their best lands and waters; he said eight or ten miles Northwest were some fine lands with beautiful creek of living water, and there was a fine small colony of Tenesseans. Thither we went and called at the gate of Mr. Cain; we were invited to tarry, where we were received most graciously and entertained royally. On Mr. Cain learning we were from West Tennessee, and his brother a Baptist minister, had been my patron in a school for two years, the old gentleman's pleasure and attention were greatly enhanced. He said he was so sorry they were so poor in children (only seven or eight in neighborhood) they could not make me a school, but if I would tarry in their country he would make me a school. Said there was a colony of Alabamians on Saline river, where he was sure he could make a school. Next morning we rode down to Saline. On our arrival in neighborhood, learned Andrew Hunter would preach at the school house that day. The Alabamians were there, I was introduced and before service Bro. Cain had made us a fine school. Bro. Hunter preached a good sermon to a full house. After benediction I was introduced to Bro. Hunter, with the remark "Bro. Bryant is a licensed preacher." Bro. Hunter set at me to tarry in Arkansas and help build up the Church, that broad fields were white and ready to the harvest and but few laborers to thrust in the sickle and gather the golden sheaves. His argument impressed me, but I told him I had planned my future. I shall remain few months, return to Tennessee, join the Tennessee Annual Conference. We talked only short while and parted. Mr. Cain and I returned to his home and would return to Saline river and take up my school on a set day. A day or two later was waited on by two gentlemen in the interest of mother Blakney, a widow who had lived there 30 years and raised a family in the wilderness. Sons and daughters grown and married, who had never heard a Gospel sermon! I told them I was licensed to preach but could not preach, but would give them an appointment. I think in May or June—quite in the distance—this I did, as I told them to give myself time to read, study and pray, and prepare for my maiden sermon and a people who had never heard a Gospel sermon.

Never shall I forget my apprehension of my incompetency to meet the demand of the hour. I prayed and begged God to go with me in his presence and power and suffer me not, a poor feeble mortal youth, go alone. The day came beautiful and bright. The whole country were there. Neighbors in advance of time, had put large bush arbor before the door—yet house, porch and arbor all full. The lesson and text was first Psalm. I had talked but few minutes when the most wonderful sensation and amazement came on me, I could scarcely determine whether I was in the body or out the body, an amazement and wonder was depicted in every face before me. A fainting weakness came over me. At that moment the wildest shout from the few pious people in the congregation rent the air, of "Halleluia, blessed is he who cometh in the name of the Lord—Hosanna in the highest." The whole congregation stood for a moment, when some fell back on their seats, some on the floor and many on the ground, and cried at the the top of their voice "What shall we do to be saved?" Some few strong men and women stood and wrung their hands and in penitence and tears tossing them over their heads cried "What shall we do to be saved?" After a long while a lull came when the pious of the congregation ran and threw their arms around my neck and hugged like they would kill me, and said: "Brother Bryant, we are having a Pentecost in the wilderness." Yes, yes, a Pentecost at the widow's house in the wilderness! I was then young—a mere boy—I am now old and tottering to the tomb. I traveled afterward 21 consecutive years in the itinerate ministry, held many and assisted others in many great revival meetings, notably, one between Nashville and Lebanon, Tenn., in 1842, where we counted more than 300 converts, but never in my long life of 57 years of ministerial labor have I witnessed such a scene as we witnessed at the widow's house in the wilderness. God had indeed heard my prayers, had gone with me to the widow's house, had, by his spirit and majesty of his power, caught us away, so we scarcely knew whether we were in the body or out of the body, when the scene of Pentecost came. Such a day, such an hour, such a scene we do not expect to witness again in this house of clay! The vivid recollection of that wonderful scene, with its incidents, now while I totter to the tomb, fills my soul with joy and gladness. The Lord reigns. "Let the wilderness and solitary place be glad, the desert shall blossom as the rose. The glory of Carmel and Lebanon shall be given it, waters shall flow out of the wilderness, and streams in the desert. The parched lands shall become a pool and thirsty lands springs of living water." After a long series of time the scene abated. I pronounced the benediction. The widow and others begged another appointment. I utterly declined. "The presence and power of God on me and the congregation made me afraid." I returned to my school on Saline, filled with awe, yet happy. From the widow's house and a Pentecost of love and glory in the wilderness, I returned to my school on Saline, where I continued five months without friction or let, my patrons paying me every dollar and bidding me God speed in my future plans.

Brother and I returned to Tennessee, my humble name was sent to the Annual Conference at Nashville for admittance in that body. I was received and continued to travel 21 consecutive years. In 1864 or 1865 took supernumerary relation. In 1870 located.

In 1873, '74 or '75, being in Memphis, Tenn., on business, at the supper table learned that Dr. Andrew Hunter would preach that night at the Central M. E. Church, South, I hastened to go, but not until I had invited my host and hostess to go with me. On our arrival Dr. Hunter was in his pulpit and in his sermon. The Doctor preached a fine sermon to a large house. Good to be there. After benediction he came into the altar, where a large crowd met him to shake his hand. I was in that number. On getting in touch, I placed my hand in his and asked if he knew me. He stooped a little, looked me in the eyes, threw my hair from my forehead, and said, "Yes, this is Brother Bryant." Ah, Brother, the impress of that long bright eye, and physiognomy of that head and face made on my mind when we met as boys on Saline river, has never been erased! Nearly 40 years had passed! Wonderful recognition. Wonderful old man. When first we met it was Andrew Hunter; in Memphis, Dr. Hunter. Today, like Saul of old, head and shoulders above his former peers, in that if I mistake not, he has been honored with a seat in the General Conference since 1844 consecutively! Where shall we find his parallel? The sage and patriarch of Little Rock Conference.

N. A. D. BRYANT.

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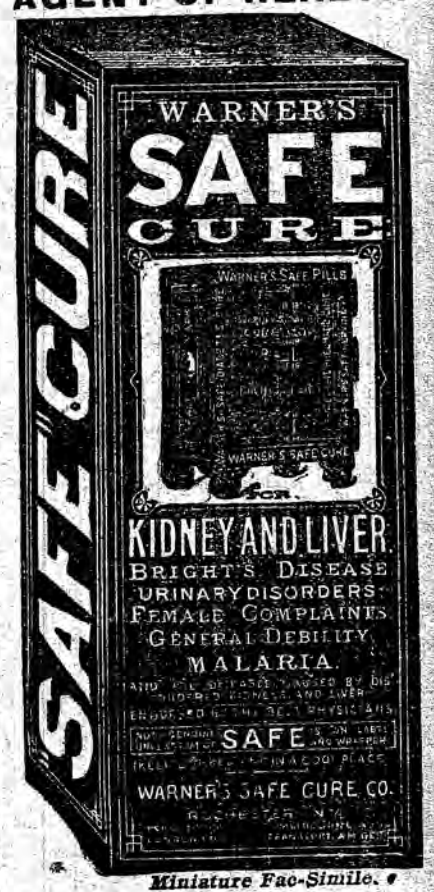

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Contributed.

Mountaineers.

If we could take a bird's-eye view of past centuries, could see the histories of ages stretched in a panoramic view before us, we would find that the bravest, noblest men lived on the highlands, not in the valleys.

Switzerland, the land of snow-capped peaks, the smallest of all European countries, has always been the home of the brave and free.

Her people are like her mountains, strong, indomitable, unconquerable. This tiny country is among the oldest republics in the world, and here freedom has always reigned. The Scots could never be brought into subjection by English might.

Living among their mountains, eating vat-meal porridge, these men of brawn and muscle defied their English cousins, and remained free, until united with England under one common sovereign.

The "Green Mountain Boys" of America are familiar to us all. They played an important part in the American Revolution, and their leader's response at Ticonderoga has passed into history as one of the sayings of great men.

If we could have a wishing carpet and be transported to the mountains of North Carolina, our first feeling would be one of awe for the magnificent scenery, then we would feel intense pity for the poor, depraved creatures who are its inhabitants. Life to them means existence, that is all. And the women! Ah, one cannot realize that these poor creatures could be called women! Brought up to hard labor, married at 14, she is verily worse than a slave. Unkempt and forlorn, she holds out her hands with the imploring cry, "Come over and help us."

This appeal has been answered. Christian men and women have founded schools, where for small pay a good education can be received. Within a few months after entering the school it is difficult to recognize the nicely dressed boys and girls as the woeful specimens who entered the college.

One poor girl was to have been married against her will, if the poor apathetic creature could have been said to have had a will, when hearing of the school, she entreated her father to send her there. She became a faithful pupil, and returned as a missionary to her benighted people.

We who have grown up surrounded by educational influences, are so accustomed to our blessings that we do not appreciate them. Education may be compared to a torch, which scatters the darkness of ignorance and enables us to see the beauties around us. The mountain school is of few months' duration, taught by poorly paid, inefficient teachers.

Send these poor, benighted people Christian educators, build them comfortable school houses, and in 50 years they will be our best civilized citizens, ready to do or die for their country's sake.

There are 2,000,000 souls living in the Appalachian system who need your attention and money fully as much as the blackest Ethiopian of darkest Africa.

The mountain whites are divided into three classes: Bankers, who live on the coasts of the Carolinas and Virginia. They are vicious, low, degraded. Next are the Clay Eaters, called from their abnormal habit of eating clay. They are long, lank, green complexioned people. The third class, Mountain Whites proper, are of Scotch Irish descent. Nothing to live for, wretchedly miserable, degraded and unhappy, their fate seems pitiful indeed.

Some educational movement has begun. At London, Ky., a handsome school house is near completion. The principal is a highly educated Christian man, and the school will open with a number of pupils.

The Industrial School, at Greenville, Tenn., gives a home and training to orphans. This school is under the auspices of the Woman's Parsonage and Home Mission Society.

"Love thy neighbor as thyself." "Bear ye one another's burdens."

Let us follow the divine precepts of our Master. Let us give our time and influence towards helping our lowly brothers and sisters, the Mountaineers, not only in other states but in our own loved state. May we claim the privilege of having schools among a people by nature fitted for the higher walks of life in every sense of the word, yet deprived so often of opportunities to cultivate the faculties with which they have been so richly endowed. Arkansas is the banner state in parsonage buildings, let her not be in the rear as regards mountain schools. M.

Arkadelphia, Ark.

Scrofula

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W. C. T. U. Convention.

The 10th annual convention W. C. T. U., just held at Hot Springs, was well attended and interesting. Two new departments of work were taken up—Mothers' Meetings and Railroad work. One important resolution adopted:

"Resolved, That State Superintendents of departments be elected from different portions of the state and not 'centered' as heretofore."

The only district reporting was the fifth; the president reported a gain of 84 members since National and pledged 150 paid up members before October.

Wednesday night Rev. Cross of Hot Springs and Rev. S. G. Miller of Little Rock addressed the convention. The addresses were excellent. Rev. Miller's address was on "Purity." Every minister of gospel in our country should have listened to it. They will have an opportunity to read it, as it was ordered published in pamphlet form and scattered broadcast all over our land.

Many papers were read, all excellent; two were ordered printed in leaflet form for distribution as temperance literature: "Why Should Christian Women Belong to the W. C. T. U.?" by Mrs. Knox, of Paragould, and "Health and Heredity," by Mrs. King, of Fayetteville. Many resolutions for the promotion of the work in our state were adopted. Among them, one providing for a state paper W. C. T. U., the Ozark Signal, of Eureka Springs, and another giving district presidents the power to appoint two vice-presidents, the vice-presidents to organize and hold conventions in their respective counties, auxiliary to the district.

Election of officers resulted as follows: President, Mrs. M. A. Dorsey, Newport; Corresponding Secretary, Eavie Ethridge, Hope; Recording Secretary, Julia A. Clarke, Beebe; Treasurer, Lula A. Marshall, Little Rock. Convention closed with two medal contests, the silver and grand gold. A young lady of Hot Springs won the silver medal, and Mrs. Lee Sanders of Springdale won the grand gold medal.

Hot Springs royally entertained the delegates. Their kindness and generous hospitality will not soon be forgotten. The 20th annual convention will be held at Newport.

FRANCELIA L. KING.

A good brother writing from Dardanelle says of his pastor: 'Brother J. C. Shipp stands at the head of the best preachers. He is like Paul, he has work as well as faith. We call him the 'Old Ship of Zion.' He is truly a good man and very able preacher. We all love him. May the good Lord bless his work."

Dear Doctor—I have just read with sorrow the death notice of Bro. John T. Shaw. He being in my class I felt an unusual interest in him, and while our acquaintance was limited I found him to be a man with an amiable disposition and the same John Shaw wherever you met him. I am sure he laid his armor by at the post of duty, and arose triumphantly to strike hands with loved ones on the other shore where unpleasant inviroments are no more. Loved ones, pillow your heads on the promises of God and follow on.

J. H. MCKELVY.

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CANCER OF THE BREAST.

The letter of Sister Billings should be read by all suffering ones. So many women are dying of this terrible disease. Reader, cut this out and send it to any similarly afflicted. For free book, giving price of the Oil and particulars, address Dr. Bye, Indianapolis, Ind.

WEST BRIDGEWATER, MASS., December 28, 1895.

Dr. D. M. Bye, Indianapolis, Ind.:

DEAR DOCTOR—It is with a heart of gratitude to you and to the Dear Father above that I have the pleasure of informing you of the entire removal of that cancerous growth, which had for six years been preying on my system. When I commenced your treatment on June 6 the hard bench on my left breast could scarcely be covered by a pint bowl, my body was much bloated, and I could only take liquid or the softest of solid food. On December 6 the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says, "It is wonderful!" My neighbors say, "It seems a miracle!" Words cannot express my gratitude, but I will, whenever and wherever I may, proclaim the good news.

Truly and gratefully yours,
MRS. NANCY F. BILLINGS.

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if that is what you're doing the washing for, perhaps the old way of washing with soap—rubbing the clothes up and down over a board—may be pretty good. It can't be healthy, though, to breathe that tainted, fetid steam, and you'd better take your exercise in ways that are pleasanter.

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Literary Table.

The Difficulties of Religious Poetry.

The purpose of all poetry is to illuminate our experience of the world by means of passion and imaginative thought. Passion is necessary, because it is only when the mind is at white heat under the influence of some powerful emotion that its contents become so thoroughly fused as to flow readily into a new mould. By calling this new mould of thought imaginative, it is meant that the elements of experience which move the poet, and about which he desires to move us, are brought into sudden vividness through association with some other experience whose value is clearly known. Thus when the Psalmist says, "My days are gone by like a shadow, and I am withered like grass," there rises before the mind the picture of some hot Eastern landscape; and as we look at the grass all dry in the sun's glare, there passes over it the shadow of a bird's wing. And by means of that picture, in which the poet saw an image of the transitoriness of human life, his emotion becomes ours. Now this fine poem from the 102nd Psalm, though it occurs in a religious poem, is not itself religious poetry; it is a poetical illumination of a fact of human life, its shortness, which every one must recognize to be a fact, whatever his religion, and perhaps most keenly if he has none. Poetry is not religious unless it recognizes the religious interpretation of the world, and this constitutes its chief difficulty. For there is an alternative risk, either that the religious poet will go straight to the facts that have roused his emotion, and represent them apart from their Christian interpretation, or that the work of reflection involved in attending to this will cool his imagination. There is a danger that his Christianity will get the better of his poetry, or his poetry of his Christianity.

The most successful religious poetry, because the least troubled with this difficulty, is lyrical expression of the soul's delight in God, and in the world of nature regarded as His handiwork. In the first case, the feelings of admiration, love, hope, and worship that the poet must express will be so simple and direct that there is small chance of collision between his instinctive religious emotions, which are to a certain extent Christianized, and his Christian creed; we find it possible to use to-day, with not so much mental reservation and correction, the religious lyrics of the Jews, and with more reservation, those of other peoples. And in regard to nature, the Christian creed is so broad that provided the beauty of nature be ascribed to God, the Christian can sympathize both with Cowper, who lays the greater stress on God's transcendence, and with Wordsworth, who lays the greater stress on his immanence. When religious lyrics fail, it is usually because emotion has been considered a sufficient equipment for the sacred poet without thought and imagination. This is the common fault of hymns. The experience they represent has been fresh felt in passion, but not fresh dipped in thought. A man of genius differs from the rest of us chiefly in this, that the simplest thing he studies, by the branches it puts out, the ties it reveals to so many things else, is a perpetual fount of interest, and so the tritest facts of nature and grace never cease to be a revelation.

But the "new song" which the Christian poet has to sing must be sung not only before "the Throne" and "the Living Creatures," but also before "the Elders;" that is to say, it must interpret anew to the Church the Christian interpretation of man's life; and it is here that the chief difficulty of religious poetry shows itself. The cause of the difficulty lies in the fact that "That is not first which is spiritual, but that which is natural, and afterwards that which is spiritual;" and this is true in more ways than one. The spiritual interpretation of the world does not lie on the surface, and there is a natural explanation which is always ready to present itself. Take for an example the phenomenon of death. When the poet is deeply stirred by this fact of death, when his passion is liberated and the world shaken to and fro in his imagination, it is almost necessarily the first natural view of death that possesses him. If he is considering the thought of death abstractly, or looking forward to it as Browning does in "Prospice," or reflecting upon it long afterwards as Tennyson in the 'In Memoriam," then he will remember he is a Christian; but at the moment when the shock comes it is not the reflective mind that is at work, it is the imagination stirred by passion; the phenomenon of death lies once more in its naked awfulness before the poet as freshly as the world lay before Adam, compelling him to utter the dread name, and shudderingly he names it. It is pure loss; the flower is shattered, the wine is spilt; "the silver cord is loosed, the golden bowl is broken, the pitcher broken at the fountain, the wheel broken at the cistern." Look at this verse wrung from the greatest poet of our own day by the death of his friend:—

Break, break, break,
At the foot of thy crags, O sea!
But the tender grace of a day that is dead
Will never come back to me.

The sea's voice breaking on its "cold, grey stones" has sung a song of natural and inevitable fate; and the poet has heard and understood; and his song, a song of natural and inevitable fate, a song that might have come from Mimnermus, will echo in the hearts of Englishmen when the "In Memoriam" lies as dusty on the booksellers' shelves as the "Essay on Man" does to-day. Or take an even more pointed instance from the same poet; read the exquisite first four stanzas of "The Deserted House:"

Life and thought have gone away
Side by side
Leaving doors and windows wide;

and then read the intolerable appendix, added to Christianize it—lines that have neither passion, nor thought, nor melody, nor rhythm. There is a second sense, too, in which religious poetry is hampered by the precedence of the natural over the spiritual. The heyday of the blood in which the passion is strongest and the imagination most active is often a day of revolt against tradition, and especially against that traditional interpretation of the deepest facts of life which we call Christianity. We need only point to Shelley. That Shelley ranked himself as a servant of the truth, and thought he lived at least as resolutely as most people by the highest ideal he knew, but few perhaps would dispute. But the fact remains that he is not a Christian poet, but, on the contrary, that he branded as "impious," and stamped in the dust with all the passion of his poet's nature, "the name that is above every name." And even when there is no actual revolt against Christianity, it would seem true that, while the main effort of Christianity is to discover "a soul of goodness" in the world's evil, it is the sombre aspects of life which appeal most keenly to the poetical sensibility. When Shakespeare tells us that young gentlemen in his day "would be sad as night only for wantonness," he is passing a criticism upon the minor poetry of all time; but even greater poets have sometimes felt themselves called to be a nerve over which should creep "the else unfelt oppressions of the earth." And so a great deal of poetry is pessimistic, and therefore unchristian.

The greatest poets, however, almost always consider it to be their function to discover an optimism on the further side of this pessimism; and thus, even when they do not name the Christian name, they range themselves under the Christian standard. For this enterprise a larger canvas is necessary than the pure lyric can supply. When it is attempted in too short compass either the pessimism must be undervalued or else the poet's passion exhausts itself over that, and the optimism becomes merely abstract, becomes gnomic poetry, which is not poetry at all. It must be recognized that sometimes this "dialectical" work has been effectively accomplished "within the sonnet's scanty plot of ground." A very fine instance is Milton's sonnet on his blindness, in which the often-quoted line, "They also serve who only stand and wait," escapes the unimpressiveness usual with gnomic verse by carrying always along with it the passion of what has preceded—the systole and diastole of the poet's heart pleading with his maker. It is in the wide spaces of the epic, in the drama, with its slow development, its crisis, its catastrophe, that the vindication of the spiritual forces of life is most adequately undertaken. In the Shakespearian drama there is no fate—no fate, at least, of which man is not master—and no laws but the laws of the spirit. Among our later poets, Browning has signalized himself by such an endeavor as we are describing. His failures are conspicuous enough; for example, it must have struck every reader that in the epilogue to "Dramatis Personæ," where David, Renan and poet epiloguize, the poetic nature of Browning has thrown all its passion and imagination into the pessimistic view of Renan, which, as a theologian, he is endeavoring to combat; but his successes are not less conspicuous. Consider the light he has poured on the Christian dogma, that the divine syirit is a spirit of love, and that there is no human heart so hard that a redeeming spark may not be struck from it. Take his character of Guido in "The Ring and the Book." The old pope has seen that the one remaining chance for Guido lies in the value of the love he has known and has despised being flashed upon him by the suddenness of his fate, and so it comes about. Who can ever forget the cry that breaks from him in the agony of the realized nearness of the death he had so callously dealt to others and felt himself so secure from, the scream with which he calls upon all possible and impossible saviours, human and divine,—

Abate, Cardinal, Christ, Maria, God,

and, for climax, the name of his own murdered wife,—

Pompilia, will you let them murder me?—Spectator.

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WHAT TO DO.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

MAY 9, 1897.

Paul Preaching to the Jews.

ACTS XIII. 26-39. MEMORY VERSES, 38-39.

Golden Text—Through this man is preached unto you the forgiveness of sins." (Verse 38.)

Topical Outline—I. The Saviour, (verses 26-31.) II. The Promise, (verses 32-37.) III. The Doctrine, (verses 38, 39.)

Time—A.D. 45.

Place—Antioch, in Pisidia.

Reference Word—Forgiveness.

Lesson Hymn—No. 283.

READINGS FOR THE WEEK.

Preaching to the Jews, Acts xiii. 26-39.

Mission of Apostles, Matt. x. 5-15.

Preaching at Corinth, Acts xviii. 1-11.

God Reasons with Israel, Isa. xlii. 1-9.

Ministry of Apostles, 2 Cor. vi. 1-10.

Ideal Christian Minister, iv. 5-10.

Justification by Faith, Rom. ix. 25-33.

We hope that the student will not undertake to keep up with the lessons we are now passing over without the use of a good map. By reference to the map you will see that after leaving Perga, where our last lesson left Paul and his company, the missionaries pursued their way to the north till they came to Antioch in Pisidia. This Antioch is of course to be distinguished from Antioch in Syria, whence they had set out. The latter was a great city, third in rank in the Roman empire, after Rome and Alexandria, while the former was a city comparatively out of the way, a border city and not nearly so large.

Here Paul and Barnabas found a synagogue of the Jews, attended its service on the Sabbath day, and were invited to deliver any message they might have. They of course accepted gladly the invitation, and the substance of the discourse is reported for us in our lesson. You may easily divide the sermon into three heads:

1. The historic facts about Christ are presented.
2. These facts are in accord with Jewish prophecies.
3. Forgiveness of sins is to be had through this Jesus.

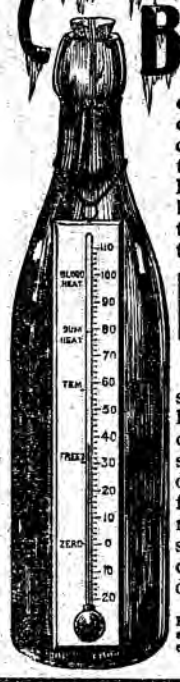
This is a fairly full presentation of the gospel for any audience, and it is not difficult to see that it was exactly adapted to the audience that Paul had before him at this moment.

Above all things these Jews in common with their race longed for the coming of the Messiah. Paul brought them the news that he had appeared; that he had not been recognized as the Messiah by their rulers; had been put to death through their ignorance, "because they knew him not, neither the voices of the prophets which are read every Sabbath day;" but in testimony of his divinity God had raised him from the dead—a fact abundantly established by many witnesses. This Jesus was of the seed of David, theocratic successor of David, exactly in this respect what the Jewish race longed for, a Messiah who would re-establish the throne of David.

He is the Christ of prophecy, and even his death and resurrection were matters of prophecy. The covenant which God had made with David provided that David's seed should sit on the throne forever. The resurrection of Christ from the dead, no more to return to corruption, is the guarantee of that promise. He ever liveth. David had served his generation according to the will of God and had fallen on sleep, seen corruption, but this son and successor of David had not seen corruption, though he had died, he had been raised from the dead and liveth forever.

He then, is the Savior through whom we are to obtain forgiveness of sins. The condition of forgiveness is that we believe on him. The salvation is a complete one—we are to be justified from all things. It is also the only way known, for we cannot be justified from these things by the law of Moses. Such was Paul's reasoning with these Jews, and he closes the discourse with a most solemn warning against rejection of his message. The effect of the sermon was great, both on Jew and on Gentile, for there were some of the latter present also. The sequel informs us that when, on the next Sabbath, Paul undertook to preach this gospel to the Gentile, at their request, the Jews of that city made a great disturbance, the result of which was that after some very bold preaching to the Gentiles of those parts Paul and Barnabas were compelled to get away, but they left believers behind them.

A COOL BOTTLE



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"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline, ¶ 249.

A Wise Son.

PROV. X. 1; XXX. 17.

Nothing so becomes children as respect for their parents. The son who does not care for honors which may be conferred on his parents, or reproaches with which they may be assailed, is utterly destitute of manly character. In the relations of life it is one's deportment toward those about him, his regard for their rights, interests and happiness, which constitutes him a man of honor. The foundations of such a character are laid in the home. Those who are nearest to us, our own kindred and family have the first claim upon us. All feel this and despise the man who is courteous to strangers and unkind in his own home.

The teachings of the Jewish scriptures placed great stress and importance upon obedience to parents. It is in the order of nature the first duty of life; it is therefore the first virtue to be learned. "Children, obey your parents," says the word of God, "this is the first commandment with promise," "Obey your parents that your days may be long in the land." Perhaps there is no reference in this promise but to the natural results of filial obedience. It is a pledge of respect for law and the rights of others which insures the best results for the future. The vicious conduct which brings one to an untimely end almost always begins in disobedience to parents.

The second reference of our lesson only draws the picture of the end of the son who despises his father or mother. It is the picture of a criminal, executed for his crime and cast as a prey to the eagles.

Aside from these virtues which adorn and dignify men in their relations to their families, to society and government, consider what happiness filial affection brings to the home. The happiness of life is not in our outward conditions, or our possessions, but in the tempers and graces of our own characters. The child who does not seek to make happy the home of his childhood, will not make for himself a happy home in after years.

From Georgia.

My Dear Leaguers:—I am in the town where was born your first vice-President. Many times, sitting around his fire, he has told me of the red hills surrounding Palmetto, and now I have had the pleasure of seeing with my own eyes, those hills. I have also seen some of his relatives. The soil of this country is red, and it is necessary to replenish it copiously, from year to year, with the best quality of fertilizer. The country is thickly settled with a good class of white citizens. The fields are all terraced, that the soil may not wash away. The farmers around Brinkley should be thankful for their rich alluvial lands.

"Earnest Willie" and I came to Palmetto on Saturday night, and have been the guests of his cousin C. B. Mosely. They have entertained us delightfully, and I am very much rejoiced because of our visit to Palmetto. Last Sunday Willie addressed the people at the Methodist church on the subject, "What shall a young man do with his life?." He made a most excellent talk of about an hour, and we had a glorious happy meeting—a meeting full of the Spirit. My mind turned to you during the hour, for I knew you were assembled at the same time, and I prayed that God might bless you abundantly.

It rejoices my heart to hear of the conversion of some of our leaguers and Sunday-school pupils. Verily, it is a living, present demonstration of "the extent of the Kingdom." It has been so from Christ's time, and will continue so until the eye can not distinguish the various nationalities, which will come as worshipers of the true and living God.

Oh, that the world would pause in their mad, crazy scrambling for position and worldly success and give a thought to the possibilities of the gospel of our Lord and Saviour, Jesus Christ. Not alone the future possibilities, but study the past of Christian history in connection with prophecy, as recorded in the Bible, and therein see, as I do, and as every Christian does, how these prophecies are coming true.

It might well be asked, "How is the kingdom to be extended?" It is to be extended at home by individual effort. Every regenerated person, who has the witness of the spirit within him, is alive to the lost condition of sinners of all classes, and has a longing desire to see them all within the fold of Christ's kingdom. With this feeling of inspiration within them they go boldly forward in the Christian warfare. They extend the kingdom by example—by letting their light shine—by contributing liberally to the cause of Christianity in both home and foreign missions. Are you, as Leaguers, doing all that you can towards extending the kingdom? If not, why not? Take the question home with you and think about it.

There are many things I would like to tell you, but I haven't time now. But let me say here, that here in Palmetto we have met as noble a band of young men and women as I ever saw. "Earnest Willie" and I were both impressed with their serious, earnest turn of mind, and remarked about it to each other.

May the Brinkley boys and girls grow up into this same noble sphere, and be filled with high and pure aspirations. God bless you.

SOLON H. BRYAN.

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For several months I have noticed advertisements in different religious papers describing an improved Dish Washer. As I had grown so tired of washing the dishes the old way, I sent for information to Dept. K 5 of the Iron City Dish Washer Co, Sta. A, Pittsburg, Pa., regarding their Washer. They sent me one and I have found it to do just as they said it would. It washed and and dries the dishes in less than one-half of the time it usually takes, and I never have to put my hands in the greasy dish water. My little girl, aged 8 years, thinks it lots of fun to wash the dishes, and she does it as well as myself. Several of my neighbors came in to see it work and they all wanted one. I wrote the company and they allowed me a commission. I am now making $40 a week and still attend to my house work. The Dish Washer sells everywhere. I show it and that makes the work easy. I understand they still want a few good agents, and anyone desiring to make money easy should write them.

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ARKANSAS METHODIST.

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

WEDNESDAY, MAY 5, 1897.

It is a solemn thing to consecrate one's self to the service of God, but a more solemn thing not to do it.

Many who proclaim that they have attained superior heights in holiness are most forward of all to charge with the worst of motives those whom the Church most loves and honors.

We believe in freedom in the search after truth in all fields. But much which is now called "Progressive Thought" is no thought at all. The man who thinks it necessary to be a progressive thinker is in a dangerous state of mind.

One says, "I will follow my conscience;" another, "I will do the will of God." It is a distinction without a difference as much controversy as there has been about it. Is it possible that any one should conscientiously believe he should do contrary to what he regards as the will of God?

Some of our patrons do not seem to understand about the Children's Day Programmes. We advertised to send them at 75 cents per 100, and stated particularly that with the 100 programmes would go 50 folders containing answers to the questions, and 12 supplements. Some seem to think they should get 100 of each.

Fayetteville District Conference.

The thirty-first session of the Fayetteville district conference convened in the Methodist Church in Boonsboro, Washington county, Ark., at 8:30 a.m., April 23d, 1897. Rev. A. H. Williams, P. E., took the chair and opened the conference with religious exercises. Arthur Marston was elected secretary and Y. A. Gilmore assistant.

During the first session Bishop Duncan arrived and took the chair. The business of the conference was transacted through the usual committees.

The preachers were all present with one exception, he being detained by sickness in his family.

One charge only failed to send a single delegate.

We were pleased to have Bro. F. S. H. Johnston, missionary secretary for the Arkansas Conference, with us. His address on Friday morning and sermon at night on missions were strong and edifying.

Also Bishop Duncan's address on the same subject was searching and helpful.

The work in the district was most carefully examined in every detail. No preacher could fail to see it, if he had not endeavored to do his whole duty.

The following brethren were licensed to preach: Jas. K. Ozbun, John C. Stanley, Lee Thomason, John Alexander Womack, Henry L. Dinsmore and Thomas P. Harrison. The following local preachers had their licenses renewed: H. K. Braswell, Thos. F. Wasson, B. F. Mills, W. J. Lee, W. J. Harris, S. E. Heckman and J. L. Brown.

S. E. Heckman was also recommended for admission on trial into the annual conference.

The delegates to the annual conference are as follows:

Geo. P. Jackson, H. D. Hutcheson, John Mizer and W. T. Nesbett. Alternates, J.J. Baggett and J. H. Wasson.

Prof. C. N. Weems, principal of our district high school at Prairie Grove, read a gratifying report of the progress of the school.

Miss Sallie Dodson, Dist. Secretary of the Woman's Missionary Society, though unable to be present, sent an encouraging report of her work.

We were pleased to have the following visiting brethren with us through the entire session, viz: P. B. Hopkins, P. E., and J. P. Humphreys, of the Eureka Springs district, and J. D. Edwards and S. S. Leonard, of the Indian Mission Conference. The latter was ordained deacon by Bishop Duncan at the close of the Sunday morning service.

The love feast on Sunday morning, conducted by J. M. C. Hamilton, was indeed a rich feast. The Holy Ghost descended and seemingly filled the place. Many were made to rejoice and we truly "sat together in heavenly places in Christ Jesus."

The editor of THE ARKANSAS METHODIST was not forgotten, as the following resolutions will show:

Whereas, THE ARKANSAS METHODIST is a most important factor in the Methodist movements of this state, having a circulation 50 per cent. above any other Arkansas paper and comparing favorably with the journals of our Methodism, and is the official organ of the Arkansas conferences; therefore,

Resolved first, That it is our duty as ministers and members of this district conference to subscribe for and as far as possible to circulate THE ARKANSAS METHODIST.

Resolved second, That we greatly regret the absence of the editor, Dr. Godbey, from this district conference and pray that grace and blessings may abound unto him and his afflicted companion.

HENRY HANESWORTH,
T. A. MARTIN,
A. H. WILLIAMS.

The following resolutions of thanks were also adopted:

Resolved first, That we heartily appreciate the generous hospitality extended to this district conference by the citizens of Boonsboro and vicinity, and we hereby tender them our thanks and shall cherish the memory of their kindness.

Second, That we express our thanks to the Cumberland Presbyterian Church for the use of their college chapel.

H. HANESWORTH,
T. A. MARTIN.

The preaching of the occasion was ably done by Bishop Duncan, Geo. McGlumphy, P. B. Hopkins, F. S. H. Johnston, S. F. Goddard and T. A. Martin.

A most interesting children's service was also held on Sunday afternoon.

The next session of the conference is to be held at Bentonville.

ARTHUR MARSTON, Sec.

Church News.

The College of Bishops met in their annual session Tuesday the 4th.

Dr. S. A. Steel found highly appreciative audiences to listen to his addresses in Florida.

The Board of Home Missions of the Presbyterian Church began the last fiscal year with a debt of $340,000 and closed it with $60,000.

The Baltimore Advocate mentions as to the credit of the Baltimore Conference that there is no claim to unusual piety among its preachers.

At the late session of the Baltimore Conference Rev. Dr. Gross of Hagerstown of the evangelical denomination came into our Church bringing his entire membership.

The West Plains District Conference, St. Louis Conference resolved that it is detrimental to the cause of Christ to permit other Methodist bodies to organize in our churches. Why should two Methodisms divide a neighborhood?

The Outlook says:

The Lebanon Presbytery of the Cumberland Presbyterian Church adopted with one dissenting vote a resolution endorsing the action of the Cumberland Presbyterian Centennial Commission in their refusal to make an exhibit of their Church at the Exposition because of the use of wine and beer on the tables.

The net gain in membership of the Baltimore Conference the past year was 1,234; the total membership is 50,614; value of church buildings $1,186,065; parsonages $240,050; other church property $44,933. The amount expended for building and improving during the year was $59,665; Raised for Foreign Missions $10,956; Domestic Missions $6,119; Church Extension $2,208; Conference claimants $8,569.

Oratorical.

The intercollegiate oratorical contest which took place in this city Friday, April 30, resulted in the honor going to Ouachita College. The representative of that school was Mr. Amis, of Fort Smith. Mr. Graham, of the A. I. U., came second on first marks, but Mr. Twitty, of Hendrix College, was second on general average and right close after the winner. A very large audience heard and cheered the orators.

Notice.

To the preachers of the White River Conference.

Dear Brethren—Let every pastor see that children's day is observed at every appointment, and a collection taken. Remit the whole amount to me by register or post-office money order on Boydsville. By sending the whole of your collections to me you will save the Sunday-school board much trouble. Respectfully,

T. B. WILLIAMSON,
Secy. and Treas. of S. S. Board.
Boydsville, Ark.

The sixteenth Annual meeting of the Woman's Foreign Missionary Society, Arkansas Conference, M. E. Church, South, will be held at Van Buren, Ark., May 29, June 1, 1897.

A suitable programme is being arranged. We desire to make it one of the most interesting and profitable meetings we have ever held. Let us pray much for the guidance of the Holy Spirit.

Each Auxiliary and Juvenile society should have a delegate in attendance. Do not fail to send names of delegates to Mrs. Wm. Adkins, Cor. Sec., Van Buren, Aakansas.

MRS. O. H. TUCKER, Pres.
Yellville, Ark., April 29.

Let All Our People Get It.

DEAR BROTHER GODBEY—I wish to say that after a careful examination, I find "The Young People's Hymnal" decidedly the best book of its kind I have ever seen. I hope that our preachers and people will get it and have the very best there is on the market.

Let us sing praises to God and sing in harmony with our understanding of the Bible.

Very truly,
FRANK RITTER.

We keep the book in round or shaped notes, 30 cents.

GODBEY & THORNBURGH.

NOTICE.

Please announce for May in Fort Smith District: Hackett, 1, 2; Fort Smith, 9, 10; First Church, 11 a. m.; Central, 8 p.m.; Waldron at Mount Pleasant, 15, 16; Cauthron at New Prospect, 18, 19; Park at White Church, 22, 23; Charleston, 29, 30.

The Fort Smith District Sunday-school and Epworth League Conference will be at Lavaca, May 27, 28, 29. Fraternally,

D. J. WEEMS.

For Sale.—A good second hand Mason & Hamlin Parlor Organ, and a nice bed room set. Very cheap.

Geo. Thornburgh.
300 Louisiana St.

Personal.

Dr. Godbey is still absent. He can be addressed at McCrory, Ark.

Bishop Granberry is holding District Conferences in Middle Tennessee.

The Grand Lodge Knights and Ladies of Honor met in this city yesterday.

Mrs. Nat Holmes, of Selma, returned home this week from a visit to Little Rock.

Rev. J. F. Munday, of Russellville, was a caller Thursday. He was attending the Grand Lodge Knights and Ladies of Honor.

Dr. W. A. Candler, president of Emory College, will preach in the chapel of the Vanderbilt University, May 9, at 3 p.m., by invitation of the faculty.

We acknowledge receipt of an invitation to attend the marriage of Miss Cora, daughter of Rev. F. R. Noe, to Robt. H. Chase, at Salem, Ark., May 5. We extend congratulations.

Rev. Wilbur G. Williams, D.D., pastor of the leading M. E. Church in St. Louis, died April 15, 44 years of age. He was a preacher of eminent ability and a Christian of the highest type.

Rev. C. C. Godden took charge of Galloway College temporarily, upon the resignation of Dr. Dye. His work has been so satisfactory that he was elected to the presidency for the coming year, over a large number of competitors.

We extend sympathy to our brother, Geo. Thornburgh, Business Manager of the ARKANSAS METHODIST, who has been bereaved of his mother. She died last week in Missouri. She was 86 years of age, and doubtless ready for the change.—Nashville Advocate.

Some one wrote us a postal card asking us the price of "Summers on Baptism," "Broadus on Preparation," "Wall on Baptism," "McT.'s History," "Porter's Elements and Pope's Catechism," but as no name was signed to the card, we could not answer it.

The commencement sermon for the Vanderbilt University will be preached by Rev. Robt. McIntyre, D. D., pastor of St. James' Methodist Episcopal Church, a former student of the university and the most popular pulpit orator who has gone out from its halls.

Mrs. J. M. Workman left last Thursday for Paducah, Ky., to join her husband, who has charge of the Y. M. C. A., of that city. Master Thornburgh Workman accompanied his mother. The little fellow, as well as his parents, will be missed in Little Rock. May Providence safely lead them.

Rev. J. W. Griffin writes as follows: "We have just closed a meeting at Western Grove, which resulted in 15 conversions and 4 reclamations, and 20 accessions. The meeting commenced with our second Quarterly Conference. Rev O. H. Tucker, our Presiding Elder, was with us till Monday, and Brothers B. Monk and J. H. Ruble to close."

Rev. J. F. Jernigan writes from Forrest City, under date of April 29: "Our parsonage lies in ashes and dust. Fire! Fire! Insurance, $600. Hope to rebuild soon. Wife and I lost nearly all of our clothing, dishes, a carpet and sundry things. Saved furniture in front rooms. Our baby was sick and we were sitting up with him when the roar of the fire king was heard. These are new paths our feet are pressing, but the footprints of Jesus tell us the way has been trodden before. Glory be to his name. Do not be distressed, kindred and friends, 'Ye believe in God,' so do we. Pray for us."

NOTICE.

To the Preachers Serving Missions in the White River Conference:

DEAR BRETHREN—If any of you are needing assistance from the Board of Missions and will write to me I can assist a little.

Let the brethren continue to send to me their domestic and foreign mission collections as rapidly as possible. F. R. NOE,
Treasurer of the Board.

Notice

Is hereby given that question 19, in the Quarterly Conference minutes will be called during the third round of quarterly meetings of the Harrison district.

We hope that every local preacher will be present with a well written report of a good year's work and that it may be said of each one "nothing against him."

O. H. TUCKER, P. E.

COMMITTEES OF EXAMINATION, MONTICELLO DISTRICT CONFERENCE.

License to Preach—W. A. Steel, R. Luther Broach and J. W. Vantrease.

Admission on Trial—C. E. Goddard, L. M. Powell and F. P. Doak.

Deacon's and Elder's Orders—A. Turrentine, R. A. McClintock and C. W. Drake.

We need every dollar we can get now to help us through a long dull season. Brother, if you can do so, send us a remittance at once.

COMMISSIONER'S SALE.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 11th day of July, A. D. 1896, in a certain cause (No. 5190), then pending therein between Lula Rose, H. K. Duncan, et al., complainants, and Mary A. Barnes, defendant, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski County Court House, in which said court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Tuesday, the 25th day of May, A. D. 1897, the following described real estate, to-wit: Part of the southwest quarter of the southwest quarter of section thirty-one (31), township one (1) north, in range eleven (11) west, being that part of said tract of land that lies between a ten-acre strip on the north of said tract, and a ten (10) acre strip on the south side of said tract, and the place now occupied by said Mary A. Barnes, containing seventeen and one-half (17 1-2) acres, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute note with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 1st day of May A.D. 1897.

J. H PASCHAL,
Commissioner in Chancery.

No Middlemen.

The writer has long been convinced that the ordinary system of buying pianos and organs is at fault, for by the time these instruments reach the buyer they have passed through the hands of from two to six jobbers, dealers, agents, sub-agents (or whatever they please to call themselves), each of whom must make a profit, thereby making it impossible for one of limited means to get a realy good instrument. We are pleased to announce that the great Music House of O. K. Houck & Co., Memphis, Tenn., have inaugurated a system of direct dealing with the people. This should be a welcome inovation, being absolutely the first manufacturers of a strictly high grade kind to offer their products direct to the people of the South.

Elsewhere in this issue will be found a full list of the pianos and organs that may be bought in this way.

"A Most Valuable Book for Women."—Dr. Agnew.

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A great physician's experienced advice for this trying time. Sent by mail postpaid for one dollar.

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Will sell direct to you. No MIDDLEMEN—For we feel that $25 or $50 is just as good to our customers these times as to give it to an agent. Don't you think so? We are also exclusive dealers in HARDMAN, VOSE & SONS, BRIGGS, RICHMOND MAJESTIC and SINGER PIANOS, MASON-HAMLIN, PACKARD and O. K. HOUCK & Co. Organs.

Pianos or Organs on trial if desired. Second-hand instruments taken in exchange. No advance for easy payments. Handle everything known in music. Write for more facts. Catalogue, Prices, etc., free.

O. K. HOUCK & CO.

P. O. BOX 42, MEMPHIS, TENN.

Parlor Organs At a Big Reduction

To sharply reduce stock, we offer unprecedented values. Fine Organs, formerly bringing $75, now $47.50. Used Organs from $15. Don't fail to write at once for catalogue. The Lyon & Healy Organs have been before the public for nearly one-third of a century and their quality is beyond question.

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600 Second Hand Wheels. *All Makes.* GOOD AS NEW. $5 to $15. New High Grade '96 models, fully guaranteed. $17 to $25. *Special Clearing Sale.* Shipped anywhere on approval.

We will give one agent in each town free use of sample wheel to introduce them. Our reputation is well known throughout the country. Write at once for our special offer.

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SITUATIONS are more easily obtained by our graduates than others, because the course is thorough and the school is well known. For particulars and a handsome illustrated catalogue address,
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Buckeye Bell Foundry
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Best Pure Copper and Tin Church Bells & Chimes.
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free.

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Why not go Via the Tennessee Centennial Exposition at Nashville

THE LOUISVILLE & NASHVILLE RAILROAD CO.

Presents the best possible service from Southern to all Northern cities, and will carry you through Nashville, the location of the Greatest Exposition this country has ever had, with the possible exception of the Columbian.

ROUND TRIP TICKETS AT LOW RATES

Will be on sale from all points to Nashville on every day between

May 1 and Oct. 31, 1897.

For full information write to

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C. P. ATMORE, Gen'l Pass. Agt., Louisville, Ky.

LINENE REVERSIBLE COLLARS and CUFFS.

RUBENS

Are Not to be Washed.

Made of fine cloth in all styles.

When soiled, reverse, wear again, then discard. Ten collars or five pairs of cuffs for 25 cents. They look and fit better than any other kind.

ASK THE DEALERS FOR THEM.

If not found at the stores send six cents for sample collar and cuffs, naming style and size. A trial invariably results in continuing use.

N. JABINE, M. M. COHN
Little Rock, Ark.

Christian Life.

The Dawn.

Out of the dark the circling sphere
Is rounding onward to the light.
We see not yet the full day here,
But we do see the paling night.

And Hope, that lights her fadeless fires;
And Faith, that shines, a heavenly will;
And Love, that courage reinspires—
These stars have been above us still

O sentinels, whose tread we heard
Through long nights when we could not see!
Pause now, exchange with cheer the word,
The unchanging watchword—Liberty.
Look backwark, how much has been won!
Look round, how much is yet to win!
The watchers of the night are done,
The watches of the day begin.

O Thou whose mighty patience holds
The day and night alike in view,
Thy will our dearest hopes enfolds.
Oh, keep us steadfast, patient, true!
—S. Longfellow.

The motto Mr. Moody is most fond of runs as follows:

"For the Lord Jesus Christ's sake,
Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can."

Nothing can be more compact, more simple, more effective, than these five lines. It is the epitome of Thomas a Kempis. The maker of these five lines ought to have his memory revered. All we know about these inspired words is that they are "said to be inscribed" on a tombstone in Shrewsbury, in England.—Presbyterian.

"What Doest Thou Here?"

How often is that question put still! When a Christian worker, sorely needed, deserts his post because of some unseen difficulty, or for some selfish gratification and ease, to that couch of indolence, or to that forest glade where soft breezes blow, the question comes, "What doest thou here?" When a child of God is found in the theater, the dancing saloon, or the place of evil companionship, sitting in the seat of scorners, or walking in the way of the ungodly, again must the question come as a thunderbolt out of a clear sky, "What doest thou here?" When one endowed with great faculties digs a hole in the earth and buries the God-intrusted talent, standing idle all the day long among the loungers in the market place, again must the inquiry ring out, "What doest thou here?"

Life is the time for doing. The world is a great workshop in which there is no room for drones. God Himself worketh as the great Master builder. All creatures fulfill their needful functions, from the angel that hymns God's praise to the wasp that buries a corpse. There is plenty to do—evil to put down, good to build up, doubters to be directed, prodigals to be won back, sinners to be sought. What doest thou here? Up, Christians, leave your caves, and do! Do not do in order to be saved; but, being saved, Do!—F. B. Meyer.

The Bases of Friendship.

Friendships are as diverse as the bases upon which they rest. Many of our friendships rest upon nothing more substantial than the fact that we happened to be thrown with certain persons. They live near us, or we meet them frequently in our daily work. In similar conditions we might have become equally attached to ten thousand other persons. There are others between whom and ourselves the first tie was equally fragile, but, as we came to know them better, we discovered an identity of tastes, and were constantly surprised by unexpected agreements. Thus the bond of deep sympathy was formed between us. There are still others to whom our moral admiration goes forth. The sweetness and strength of their character appeals to us. Their sympathy is precious. We count ourselvs fortunate that we ever came to enjoy the confidence of their charming and inspiring fellowship. We talk lightly of love as though the word always meant one thing. There are many different kinds of love. Only one of the bonds of which we have spoken may subsist between people who are said to love each other, or all may subsist, but with varying degrees of strength in different cases. And beyond all this is there not a harmony of souls which the keenest analysis cannot precisely define? A look of another's eye, a gesture, the choice of a word, an accent, becomes an open door through which we discern a spirit to which we are drawn. Perhaps all of the deepest love is in certain respects love at first sight. We do not reason about it, we are moved by it.—The Watchman.

Of all the whisker dyes onered to the puelic none have proved so desirable and easy of application as Buckingham's, to celor a beautiful brown or black.

Cured Him.

MASON VALLEY, ARK., Jan. 31.
Godbey & Thornburgh, Little Rock, Ark:

I received the "Electropoise" which I ordered some time since. I commenced using it for "hip joint disease." After six days' treatment I was able to go where I pleased.

I had been suffering with a pain in my hip. The doctors said it was "Sciatic Rheumatism" and that they could do me no good. I have used it once or twice since, an hour or two at a time. Am now about cured. I am very thankful for what it has done for me. I would not do without it.

I remain, yours truly,
W. H. MASON, SR.
February 3, 1897.

We need every dollar we can get now to help us through a long dull season. Brother, if you can do so, send us a remittance at once.

WE NEED A PIANO,

FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

Ask questions of the dealer before buying—ask him if he buys them and if so does he pay cash for them, or does he handle instruments on consignment.

On the face of it there is no doubt about the dealer who pays cash for his goods. He buys the better quality for the least money, does not have to represent an instrument above its real grade to make his profit and his patrons secure the greatest advantage.

The dealer who buys pianos and organs on time or on consignment has to pay for the accomodation and those who buy of him pay every cent of that extra cost. As all dealers require a lease or notes for payments, find out if he sends them out in settlement for instruments or uses them as collateral! In either of these cases their going into the hands of third parties may offset any agreement regarding extension or failure of contract as third parties holding notes often show that they are "innocent holders."—Buy from a firm who will not trade with your notes.

WHAT INSTRUMENT?

There are many excellent pianos and organs now being manufactured, among which there are such a variety of handsome cases and finishes, the tone and touch of which leave nothing to be desired, the and individual taste can be suited to a nicety. For the reason that there are so many fine instruments it is also true that there are many times as many pianos and organs which are practically not worth buying. To obviate the possibility of getting an inferior instrument, if you do not wish to risk your own judgment, confine your dealing with a wellknown and reliable firm, and one whose financial standing insures protection on their guarantees. Then the purchaser runs no risk. We'd like to have you ask us questions about our ability, capital, methods of business, guarantees and any other question pertaining to pianos and organs.—Ask any of our thousands of customers about us! We are proud of the record.—43 years continuous business and satisfaction given to patrons.

Hollenberg Music Co.,

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Holman Self-Pronouncing Bible; minion type; contains all modern teachers' helps, maps, etc.; bound in morocco, linen lined, divinity circuit (overlapping edges with rubber band) Price, postpaid, $2.25.

Holman's Pronouncing Large Type Bible contains the Old and New Testaments, with complete helps to the study of the Bible, with many illustrations and maps. Burgeois type; bound in seal grain leather, divinity circuit (overlapping edges with rubber band) round corners and gold edges. Price, postpaid, $3.50.

These Bibles are remarkably cheap at these prices. Send us your order, and you will thank us for furnishing such bargains. GODBEY & THORNBURGH,
Little Rock, Ark.

SOMETHING NEW.

We have found what thousands of our subscribers want. A beautiful Sunday-School Teachers' Bible, with large new type.

Heretofore self-pronouncing Bibles (at low prices), have been in minion type, too small for many readers.

Description: Morocco cover, over-laping edges, round corners, gilt edges, complete references, exhaustive helps to study of Bible, subject index, concordance and maps. Catalogue price of this book $6.00.

Our offer: THE METHODIST one year (renewal or new subscriber) and Bible $4.25.

Eight new cash subscribers gets Bible free.

Remit by money order or registered letter.

Address THE ARKANSAS METHODIST, Little Rock, Ark.

To Sunday-schools.

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

GODBEY & THORNBURGH.

SUNDAY SCHOOL LITERATURE.

It is time to order for another quarter. Don't be too late and then write us to hurry up. Don't ask to charge literature to you. Send for just what you want, and enclose the exact amount to pay for it, and save us lots of trouble and avoid trouble.

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Sunday School Magazine, per annum, 50 cents.

The Sunday School Visitor. Weekly, ten or more to one address, per annum, each, 40c; single subscription, 60c. Monthly, ten or more, per annum, each, 10c; single subscription 15c.

The Senior Quarterly. Five or more to one address, per annum, each, 15c, five o more per quarter, each, 4c; single subscription per annum, 25c.

The Intermediate Quarterly. Five or more to one address, per annum, each, 7½c; five or more per quarter, each, 2c; single subscription per annum, 15c.

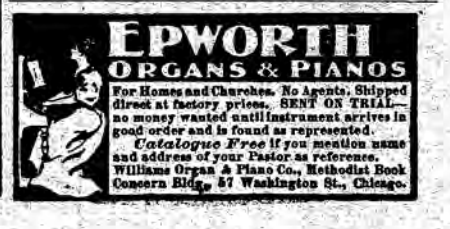
Illutrated Lesson Paper. Five or more to one address, per annum each 10c; sigle subscription per annum, 20c.

Our Little People. Five or more to one address, per annum each 6c; single subscription per annum 10c.

Catechisms for little children, 40c per dozen.

Catechisms for older children, 50c per dozen.

Sunday school records, 50 c. Address,
Godbey & Thornburgh,
Little Rock, Ark.



For the Young People.

"LUCK."

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still
When effort meets with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not by wishing,
But by hard work, bravely done.
—Eben E. Rexford, in Congregationalist.

A Menagerie.

JOTTINGS BY "JONES"

When no visitors are present, are there not some families where the father is always grumbling, the mother scolding, one boy growling and another screaming, one girl whining and another crying? It would be a slander on the wild beasts to call such a family a menagerie; for the wild beasts snarl only at meal time; but these are always at it. How shall such a collection of snarlers be changed into a "happy family?" First, let the father and mother remember that children, like their elders, are half imitation and half echo, half monkey and half parrott. The growling and whining are perhaps only an echo, a modified repetition of what the children are hearing. Secondly, let the mother reflect that every harmonious association of man and woman can have only one heart: no prosperous State has two executives; every house divided against itself falls. Let her make her suggestions for the welfare of the family privately. The discussions between herself and her husband should be confidential. Any criticism of the husband or of the wife before the children is a beginning of family dissension: and if the children dispute or fight they are merely imitating the example set them. And thirdly, thanksgiving is needed to complete the famil, peace. If we give thanks in everything, in nothing will there be room for grumbling and strife.

Lillian and Rover.

Lillian was the five-year-old child of Mr. Thomas, the telegraph operator. She and her Newfoundland dog, Rover, were always together. One day Lillian's mamma sent her to the station with a note for Mr. Thomas, and Rover, as usual, accompanied her. In the meantime, Lillian wandered upon the track and, unconscious of danger, began playing with the pebbles there. Rover heard the train coming, far up the road, and tried to pull her from the track, but Lillian drove him away with stones. The dog then ran to the door of Mr. Thomas's office, and, scratching upon it, was admitted. Rover began barking and running from Mr. Thomas to the door; even caught him by the clothes; then ran out the door. Mr. Thomas had never seen the dog act so before; so, thinking something might be the matter, stepped out upon the platform. There a sight met his gaze he will never forget—Lillian, sitting in the center of the track, waving and laughing, while not more than one hundred yards away came a train, running at full speed. He ran to the child, picked her up in his arms, and stepped off the track just as the engine whirled by. Is it a wonder, little Robin, that Rover found a warm spot in the hearts of the Thomas family?—Western Christian Advocate.

Queen Victoria's Personality.

The heart of gold, the will of iron, the royal temper of steel, the pride, the patriotism, and the deep piety of Victoria have been enshrined in a small but vigorous frame, the mignonne aspect of which especially strikes those who behold her for the first time in these her "chair days." It was reported how, when Prince Albert was dying he roused himself from a period of wandering to turn with ineffable love to his spouse and sovereign, saying to her with a kiss, "Good little wife!" And when the prince consort was actually passing away, after those twenty-one years of wedded happiness, it was told how the queen bent over him and whispered, "It is your little wife," at which last words the angel of death stayed his hand while once again the dear eyes opened and the dying lips smiled. But, though this be so, no one who has been honored by near approach to her Majesty or has ever tarried in her presence will fail to testify to the extreme majesty of her bearing, mingled always with the most perfect grace and gentleness. Her voice has, moreover, always been pleasant and musicial to hear, and is so now. The hand which holds the sceptre of the seas is the softest that can be touched; the eyes which have grown dim with labors of state for England, and with too frequent tears, are the kindest that can be seen.—Sir Edwin Arnold, in the Forum.

Elder Wm. Tennison

OF BUFKIN, IND.,

Tells of the Great Benefits Derived From Dr. Miles' Heart Cure.

HEART DISEASE of long standing is not easily cured, but it IS CURABLE. Elder Wm. Tennison writes: "I was afflicted for thirty-five years with heart disease, in fact, troubled with it nearly all my life; I think it hereditary as my father was afflicted with it. I have suffered great distress, my heart palpitated to such an extent as to shake my whole body. So distressing was it I could only with greatest difficulty compose myself to sleep. About two years ago I began taking Dr. Miles' Heart Cure. The first bottle gave me no perceptible benefit, but after taking the third I began to feel much relief and I continued for some months. I have good reason to believe the cure is permanent.

Dr. Miles' Heart Cure — Restores Health

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants.

DR. MILES MEDICAL CO., Elkhart, Ind.

The sick man knocking at the door of health gets in if he knocks the right way, and stays out if he doesn't. There are thousands of ways of getting sick, but only one way to get well. Do whatever you will, if you do not put your digestion in good order, and make your blood rich and pure, you will not get well. Rich, pure blood is the only thing that can bring perfect health. Constipation is a disease of the blood. A large part of all diseases are traceable directly to impurities in the blood, and can be cured by eliminating them with Dr. Pierce's Golden Medical Discovery. The first thing it does is to put the whole digestive system into perfect order. It stimulates the appetite, excites a copious secretion of the digestive fluids and promotes assimilation. It searches out disease germs wherever they may be, kills them and forces them out of the system. The "Golden Medical Discovery" has been used with unvarying success for over 30 years.

NOTICE.

Upon the receipt of $1 I will send postpaid to any address a recipe that is cheap, easy filled and easy to take and never fails to cure the most troublesome case of chills. If you have enlarged spleen this medicine will very nearly remove it, if you use the medicine sufficiently. Address,

R. L. VAUGHAN,
Hazen, Ark.

A Few Great Bargains.

We will send postpaid for a short while books as follows:

Family Bible, $2; price, $3.
Family Bible, $3; price, $5.
Teachers' Self-Pronouncing, Divinity circuit Bible, $2; price, $4.
Character Sketches, $1.50; price, $3.

GODBEY & THORNBURGH,
Little Rock, Ark.

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

RADWAY'S READY RELIEF

Pain Cured in an Instant

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.

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Hoarseness, Stiff Neck, Bronchitis, Catarrh, Headache, Toothache, Rheumatism, Neuralgia, Asthma, Bruises, Sprains, Quicker than Any Known Remedy.

No matter how violent or excruciating the pain the rheumatic, bedridden, infirm, crippled, nervous, neuralgic, or prostrated with diseases may suffer.

RADWAY'S READY RELIEF

Will Afford Instant Ease.

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

There is not a remedial agent in the world that will cure Fever and Ague and all malarious, bilious and other fevers, aided by RADWAY'S PILLS so quickly as Radway's Ready Relief.

Fifty cents per bottle. Sold by Druggists.

Be sure to get RADWAY'S.

The $5 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only $2. Here is a chance to get a fine divinity circuit teacher's Bible for about half its worth. GODBEY & THORNBURGH.

"A QUESTION IN BAPTIST HISTORY."

By William H. Whitsett, D. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us $1 for the book.

To Sunday-School Teachers.

It is your duty to qualify yourselves as fully as possible for your important work. The best helps known are Hurlbuts Notes, Peloubets Notes and Hoss' Notes on the Sunday-school Lessons. We will send you Hurlbut or Peloubet for $1.00 each, or Hoss' for 50 cents.

GODBEY & THORNBURGH.

WE WANT 1,000 Agents to handle one of the most popular books of the times: "Touching Incidents and Remarkable Answers to Prayer." It sells to all denominations; to the religious and irreligious. It is a remarkable book. Splendid terms to agents. Write to us at once for terms.

GODBEY & THORNBURGH.
Little Rock, Ark.

...er years of dyspeptic misery, I ...n at last eat a good square meal without its distressing me," gratefully exclaimed one whose appetite had been restored by the use of Ayer's Sarsaparilla. This remedy wonderfully sharpens the appetite and improves digestion

Our Church at Home.

EASTER SUNDAY AT HOPE.

Easter Sunday was an interesting day here. We had a service in which the music reached high-harmony mark. The congregation was large and the Lord was with his people. We have had fourteen additions since Conference, half of them on profession. Two of them sons-in-law of the prophets.

We had a delightful trip to Camden, where we spent the fourth Sunday. On reaching home a bugle call from Brother Cannon at Fulton was awaiting us. Of course we took the next train. Cannon is making a brave fight for truth and righeousness. There is not a busier man in Arkansas than Rev. W. F. Evans, P. E. of the Prescott District. He lectures us boys in the pulpit and through the press, and is constantly laying off some new lines of work for the various members of his official family. Meanwhile, he is making full proof of his ministry. T. O. RORIE.

Hope, April 29.

FROM WOODBERRY

The METHODIST is a welcome visitor into our home each week; it is always full of good things. We have a good Sunday-school in our little town here, and the interest is growing. We have good teachers and good scholars. Our school celebrated Easter. It was the first Easter celebration ever held here; we hope it will not be the last one. God's blessing rested upon every part and effort, and we pray God to bless the good sisters who so faithfully trained the children. They had the church nicely decorated. A large assembly of people gathered, and the children did their part nobly. A fine address was made by W. F. McKnight, and the closing address by Prof. Couper. Our beloved pastor could not be with us on account of his protracted meeting. He had a glorious revival here; seven conversions and fifteen added to this Church. We are looking forward now to our Children's Day service, expecting to make it successful. Pray for us, brethren, that we may have a good time. Your brother in Christ, J. W. MORRISON.

LAURATOWN.

After a period of three months of eager expectation the second Quarterly Conference has come and gone, and with Bro. S. L. Cochran in the chair it is needless to say it was a success; yea, it was a feast of God's love, food to the hungry soul. On Sunday at 11 a. m. there were more people present than could get into the house, notwithstanding the inclemency of the weather. May it be the Lord's will for Bro. Cochran to be with us again in the near future.

I see a great deal in the paper about the curse that is imposed upon the people of the nation by those who participate in the soul-destroying element, the licensed saloon. Oh! may God bless every effort that is made to crush this curse that destroys manhood, moral society and precious souls that Jesus died to save. Brethren, I believe that if all the Churches would unite their forces, we could stop this. Oh! if the Churches could hear the Savior's call, "awake, thou that sleepest," and would rally round the cross of Christ and hoist the flag of Prince Immanuel, we would come out more than conquerors for the blessed Jesus. I believe in seven-days-in-a-week religion. Let us show by our daily walk and conversation that we are the children of God, and our light will help others to find the Savior. God help us to live what we profess to be. Yours in Christ,

J. D. KELLY.

HOLLY GROVE CIRCUIT.

Our second Quarterly Conference was held in the beautiful little town of Holly Grove, April 10-11 Bro. Smith, P. E., pronounced it one of the very best in every respect it was ever his privilege to hold. The preaching was good, all the services well attended, and the best of all is the Holy Ghost was with the preachers and people.

Saturday night several gave strong tokens of their desire to be saved. God grant that all of them and others may know Jesus as their personal Savior.

The love-feast Sunday morning was spiritual and strengthening. The sermon and the Lord's Supper that followed, a blessed means of grace.

Although our people were drouth stricken last year and the farms of many of them overflowed this year, their religion is of the same type that caused Habakuk to say: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail and the fields shall yield no meat, the flock shall be cut off from the fold and there shall be no herd in the stalls; yet I will rejoice in the Lord. I will joy in the God of my salvation."

The collections were never better perhaps, at this time of the year, the total amount being $165. In addition to that, when wife and I entered the parsonage on April 15 to begin housekeeping, for the first time together, we found the generous people had preceded us and surprised us with a generous donation for the house and kitchen that enabled us to begin our married life with everything needful. The articles were too numerous to mention; suffice it to say, that after "taking stock" of the large pile, we could not think of anything we needed that this dear good people had not thoughtfully provided for us. The same kind of people live at Marvel also, but as the two towns are separated so far apart, the latter people sent their donation in money—nearly $20. Fortunate indeed do we count ourselves for having been sent to preach to such an appreciative people. There are none better than ours, and with the wish that God may abundantly bless the labors of his servants this year, we are faithfully theirs for the Master's work,

J. K. FARRIS.

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

Scoff and Cough.

The man who scoffs at the friendly advice, to "take something for that cough," will keep on coughing until he changes his mind or changes his earthly residence. A great many scoffers have been converted by the use of the standard cough remedy of the past half century,—Ayer's Cherry Pectoral. But some are scoffing and coughing yet. They wheeze with asthma, bark with bronchitis or groan with the grippe. Singular, is n't it, the number of stubborn people, who persist in gambling, with health and perhaps life as the stake, when they might be effectually cured of cough, cold or lung trouble, by a few doses of

Ayer's Cherry Pectoral.

More particulars about Pectoral in Ayer's Curebook 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.

AT BOONSBORO.

Our District Conference at Boonsboro was an occasion of great interest; some report of it will be furnished later by the secretary. The enforced absence of Dr. Godbey was noted with regret. Proper notice, however, was taken of the METHODIST. The paper is popular and considerably circulated. Bishop Duncan did work in excellence equal to the best. The delegation and people were delighted at his presence, and he appeared to find positive pleasure and real life in preaching, presiding and in the carriage drive of twenty miles out.

Nature was lovely to perfection in spring attire. The wheat and apple fields were never more beautiful, and so far as I know no note of discord marred the proceedings; unless, perchance, the "close call" of the Bishop and company in narrowly escaping a wetting in fording the waters of the Illinois river. Happily, though, by providential mercies, cautious driving, and the P's and Q's of careful perching at the proper moment, no damage was done and the Bishop met the congregation at Fayetteville in due time. One good lady in that dense audience affirmed that the episcopal visitor had not done all his good preaching at Boonsboro.

The report to be furnished by the secretary will indicate a fair condition of things here. No special revivals conducted yet, but some conversions and additions in excess of removals. General collections above same date last year. Some gains in amounts for salaries. Generally good congregations, and very good work in several other regards. The chief distress is the need of better houses of worship in some important centers of influence.

The Rogers pastor is bright with hope, having the best church house in the District, with funds in hand to beautify and complete.

A cheerful note of hope and courage was evident at the Conference. Boonsboro was splendid in hospitality, and it is believed that the occasion was of great profit.

A. H. WILLIAMS.

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 colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

COTTON BELT ROUTE.

St. Louis Southwestern Railway. Office of General Passenger and Ticket Agent. St. Louis April 21st, 1897.

All Agents:

I understand from newspaper clippings that a Mr. H. T. Statti and a Mr. N. J. McArthur are travelling around through Arkansas and Texas, representing themselves as being connected with the Cotton Belt Route, as Special Advertising Agents, claiming that the Cotton Belt Route proposes to issue a folder descriptive of the territory, and that they are soliciting advertisements and write-ups for this folder in the name of the Cotton Belt Route.

This is to advise that the gentlemen referred to have no connection whatever with this Company. This Company does not propose to issue any such folder as intimated by them, and disclaims any responsibility whatever for any of their acts in such matter.

Please notify the public accordingly.

E. W. LABEAUME,
G. P. & T. A.

Notice the label on your paper. If it is not correct write us why. If it is correct and is not up to date make it up right now.

Great sale of Lawns and Organdies at Quinn's this week.

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.

Foreign Missions.

JOHN XIII 35.

"By this shall all men know that ye are My disciples, if ye have love one to another."

Luther said: "The true doer of the law is he who, receiving the Holy Ghost through faith in Christ, beginneth to love God, and to do good to his neighbor."

"Ah if we did but love Christ better, if we lived nearer to the cross, if we knew more of the value of His blood, if we wept like Him over Jerusalem, if we felt more what it is for souls to perish, and what is it for men to be saved, if we did but delight more in the divine decree, that the kingdoms of this world shall be given to Christ. I am sure we should all of us find more ways, and more means for the sending forth the Gospel of Christ."—Spurgeon.

"The restless millions wait that light whose dawning maketh all things new; Christ also waits, but men are slow, and late. Have we done what we could? Have I? Have you?"

Very full reports have been received from our faithful workers in Japan.

Mrs. M. I. Lambuth, writes: "Palmore Institute opened with thirty-five pupils, but the number soon ran up to sixty, necessitating three teachers. There is certainly opportunity for much good seed-sowing in such an institution. In connection with this school a Sunday morning class was carried on from the first, and later on we projected a Sunday afternoon class, which we trust will prove very helpful to the students.

The Kobe Female Industrial and Bible School has gone on through the year. The number of pupils, 27; graduates, 4; two of whom are professing Christians. These four have gone forth to take their places in new circles, and our hearts go out in tender yearning toward them. Miss Worth (who, in connection with Mrs. Lambuth, teaches in Palmore Institute, and the Industrial School also) has given five hours each week to the pupils in English and music, and she will soon include lectures upon physiology and hygiene."

Miss Ida M Worth, be it remembered, is one of our sweet girl graduates from the Bible Training School. She was accepted by the W. B. of Missions while in session at Meridian, Miss., but alas, there was not money enough in the treasury at that time to use her, and I well remember the touching little talk she made before the board, telling us "how happy she was when the board had adjudged her fit for the Master's use in the foreign field, and yet how sadly disappointed that she could not go at once, and she asked us to pray that she might speedily be called for," and when a short time after that I heard that she was employed by the general board to go out with Mrs. Lambuth, I rejoiced exceedingly, and with Isaiah said: "How beautiful up on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation."

Work for women in all the stations have been fruitful of good. The Davidson Bible Woman's Home and School, at Soochow, is completed, and the Hayes-Wilkins Memorial School, at Sung-Kiang, will be opened this spring.

"Of the forty-six women sent out by the W. B. sixteen are in China, and occupy stations in Shanghai, Soochow, Nantziang and Sung-Kiang; ten are in Brazil and are busy at Rio, Petropolis, Piracicaba and Juiz-De-Fora; sixteen in Mexico, filling important positions in Saltillo, San Luis Potosi, Durango and Guadalajarro, as well as in Laredo, located on this side of the Rio Grande. These women are seeing results of their work, too, and rejoice over the conversion of Chinese, Brazillians and Mexicans."—True Heart.

"We have been asked what per cent of the funds collected by the Woman's Foreign Missionary Society is used to meet the expenses here at home in the administration of the work. In reply we are glad to say that it requires less than 3 per cent and therefore 97 cents out of every dollar reaches the foreign fields. Let no one ever again say that "it takes a dollar to send a dollar." That idea has long ago been exploded into the airy nothingness of empty brains."—W. M. Advocate.

The Woman's Missionary Society of White River Conference will meet in annual session at Batesville, Ark., June 25 to 29, and we most earnestly desire that every auxiliary in this Conference send a delegate, and all visitors will be most cordially welcomed. Further notice of this meeting, reduction of rates, and so on, will be published later. Meanwhile let us, every officer and every member of the Missionary Society of this Conference, be earnestly praying God's blessing upon this meeting.

L. H.

MISSIONARY REPORT

Of the Little Rock Conference for the First Quarter.

Soon after my appointment as Missionary Secretary of the Little Rock Conference, I received from Dr. Lambuth some blanks for quarterly reports on missions. These blanks were prepared for the use of Presiding Elders. Dr. Lambuth instructed me to forward to each Presiding Elder in the Conference four of these blanks, and to ask each one to make quarterly reports to the Conference Missionary Secretary. This I did soon after receiving the blanks. The first quarter has passed and I am in possession of four reports. One from the Camden district, one from Hot Springs district, one from Prescott district and one from Monticello district. Why the Arkadelphia, Pine Bluff and Little Rock districts have not reported I do not know.

The four reports in hand, while not all one could wish them to be, are encouraging. They indicate that the Presiding Elders and Pastors have this great matter on their hearts. The pastors have begun taking their collections early. In some cases the whole assessments are covered by subscriptions, and considerable money is already collected. The Monticello district reports the largest amount collected in the first quarter.

It is hereby most urgently requested that all the Presiding Elders send in a report at the end of the second round of Quarterly Conferences. Dr. Lambuth desires that the secretary forward to our general secretaries a synopsis of each report.

O. E. GODDARD,
Conference Missionary Secretary.

Fainting Spells and Dizziness Follow La Grippe.

We Hear Less About This Disease Than Formerly, but it is Still Very Prevalent.

From the New Era, Greensburg, Ind.

A noteworthy instance of the fallibility of even the most skillful physicians is furnished in the case of Mrs. J. E. Smith, of Greensburg, Ind.

For four years Mrs. Smith was afflicted with a nervous affection that finally left her almost helpless and which the physician who first attended her said positively could not be cured. Subsequently, a number of physicians in this and other cities, declared her case to be hopeless.

To-day in spite of the verdict of the doctors, and without their aid, Mrs. Smith is perfectly well. To a New Era reporter she told the story of her extraordinary recovery.

"Five years ago I had a severe attack of la grippe, followed later by another. During the four years following, my health continued to decline, until finally I was hardly able to move.

"After having the grippe," said Mrs. Smith, "I was able to be about for awhile, and to do some work. But in a short time after the second attack I began to experience nervousness, and often had fainting spells, my trouble being similar to hysterics. I gradually grew worse, and in a short while I became subject to such spells of nervousness that I could do no work, being scarcely able to move about the house. I could not sleep and could not eat. I would lie awake nights, my muscles twitching continuously. My physician called it nervousness of the throat and breast, and after treating me for several months, said that my case or any case like mine positively could not be cured. Different physicians in Greensburg and other cities who attended me, agreed that my case was hopeless. For three years I lingered in misery, trying different doctors and remedies, but none did me any noticeable good. Finally my druggist advised me to try Dr. Williams' Pink Pills for Pale People, which was so highly recommended by newspapers. As a last resort I tried them, thinking that if they did me no good death might soon give me relief. The first dose helped me, and with every dose I improved. I took about three boxes and a half and was completely cured, as you see me today, perfectly healthy and able to do all my own work."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and to restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, over-work or excesses of whatever nature. Pink Pills are sold in boxes (never loose bulk) at 50 cents a box or six boxes for $2 50, and may be had of all druggists, or direct by mail frem Dr. Williams' Medicine Company, Schenectady, N. Y.

School vacation will soon be here. Some of our young men, young preachers especially, will want to do something during the summer. We have some books with which they can make some money.

GODBEY & THORNBURGH.

Dr. Miles' NERVE PLASTERS cure RHEUMATISM, WEAK BACKS. At druggists, only 25c.

Established 1865.

C. O. KIMBALL,

Manufacturer and Dealer in

Harness and Saddles

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

No. 0 Single Buggy Harness, Breast C, 1 inch trace, 2 1-2 inch Saddle,	$ 6 50
No. 00 Single Buggy Harness, Hames, 1 inch Trace, 2 1-2 inch Saddle,	9 50
No. 00 Single Buggy Harness, Hames, 1 1-8 inch Trace, 3 inch Saddle,	10 25
No. 00 Single Buggy Harness, Hames, 1 1-4 inch Trace, 3 1-2 inch Saddle,	12 50
No. 25 Single Buggy Harness, Single Trace, 1 1-2 inch, 1 1-2 inch Saddle,	15 50

Double Buggy Harness, $15 to $25; Wagon Harness, $15 to $30; Ladies' Saddles, $3.75 to [illegible] Men's Saddles, $3.50 to [illegible] Orders by mail promptly attended to, and satisfaction guaranteed.

SIXTH & MAIN STS.
LITTLE ROCK, ARK.

Quarterly Meetings.

ARKANSAS CONFERENCE.

MORRILTON DISTRICT—2nd Round—P. B. Summers, P. E.

April: Quitman station, 3, 4; Quitman circuit at Mt. Pleasant, 10, 11; Conway station, 17, 18; Conway mission, 24, 25.

May: Perryville circuit at Dixie, 1, 2; Aplin mission at Pleasant Grove, 8, 9; Ada circuit at Ada, 15, 16; Morrillton station, 22, 23; Clinton circuit, 29, 30.

June: Cleveland circuit, 5,6; Martinville circuit, 12, 13.

EUREKA SPRINGS DISTRICT—2nd Round, P. B. Hopkins, P. E.

April: Green Forest at Live Water, 3, 4; Hindsville at Fancher, 10, 11; Huntsville at Presley's Chapel, 17, 18; Kingston at Shiloh, 24, 25.

May: Hacklers Grove at Villines Chaple, 1, 2; Carrollton at Sycamore, 8, 9; Goshen at——15, 16; St. Paul at——22, 23,

CLARKSVILLE DISTRICT—2nd round, V. V. Harlan, P. E.

April: Dyer circuit at Riverside, 3, 4; Ozark, 10, 11; Lamar and Knoxville at Knoxville, 17, 18; Coal Hill at Hartman, 24, 25.

May: Ozark circuit at Lone Elm, 1, 2; Ozone mission at Woods Mountain, 8, 9; Clarksville circuit at Mt. Olive, 15, 16; Altus circuit at Granade's Chapel, 22, 23.

FAYETTEVILLE DISTRICT—2nd round, A. H. Williams, P. E.

April: Springdale station 3, 4; Prairie Grove ct 10, 11; Farmington ct 11, 7 p m, 12; Boonsboro ct 17, 18; Cincinnati ct 24, 26.

May: Fayetteville station 1, 2, Winslow mission 8, 9, Springtown ct 15, 16, Gravett mission 22, 23.

Bishop Duncan, at this writing, is not definite as to District Conference

DARDANELLE DISTRICT—2nd Round—S. S. Key, P. E.

April: London ct at Bloomfield 3, 4, Walnut Tree ct at Egypt 10, 11, Gravelly Hill ct at Iron's Creek 17. 18, Rover c at Mineral Spring 24, 25.

May: Russellville 1, 2, Dardanelle 8, 9.

FT. SMITH DISTRICT—Second Round, D. J. Weems, P. E.

April: Charleston at Charleston, 2, Caulksville at Beula, 3, 4, Sugar Grove at Lick Creek, 10, 11, Paris and Roseville at Paris, 15, 18, Ft. Smith circuit at Spring Hill, 24, 25.

May: Hackett at Hackett, 1, 2, Ft. Smith, First Church, 8, 10, Ft. Smith, Central, 8, 10, Park mission at White Church, 22, 23, Cauthron mission at New Prospect, 25, Waldron at Mt. Pleasant, 29, 30.

HARRISON DISTRICT—2nd Round, O. H. Tucker, P. E.

April: Wiley's Cove, at Weslean Chapel, 3, 4; Valley Springs circuit, at Western Grove, 17, 18; Marshall mission, at St, Joe, 24, 25.

May: Omaha mission, at Liberty, 1, 2; Harrison station, 1, 3; Lead Hill circuit, at Crooked Creek, 8, 9; Mountain Home circuit at Rockdale, 15 16; Mountain Home station, 16, 17.

WHITE RIVER CONFERENCE.

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

April—Argenta station, 3-4; West Searcy circuit, 10-11; Searcy station, 11-12; Union and Revel circuit, 17-18; Jacksonville circuit, 24-25.

May—Ward mission, 1-2; Stony Point circuit, 5; ElPaso circuit, 12; Beebe circuit, 15-16; Mineral circuit, 22-23; Beebe and West Point, 29-30.

BATESVILLE DISTRICT—Third Round, J. S. Brooke, P. E.

May: Ash Flat, 24; Calamine, 29, 30.

June: Sulphur Rock, 5, 6; Oil Trough, 10; Cedar Grove, 12, 13; Richwoods, 19, 20; Mountain View, 26, 27.

July: Jamestown, 3, 4; Cushman, 10, 11; Central Avenue, 24, 25; Batesville Station, 25, 26; La Crosse, 31, August 1.

August: Melbourne, 4; Newburg, 7, 8; Iuka, 14,15; Viola, 18; Indian Camp, 21, 22; Salem, 28, 29; Evening Shade, 31.

June—Mt. Pisgah circuit, 1; Bald Knob circuit, 3.

NEWPORT DISTRICT—Second round, S. L. Cochran, P. E.

April: Walnut Ridge and Pocahontas station, 3, 4; Imboden circuit, 10, 11; Black Rock circuit, 17, 18; Alicia circuit, 24, 25.

May: Jacksonport mission, 1, 2; Newport station, 8, 9; Tuckerman circuit, 15, 16; Reyno circuit, 22, 23; Corning circuit, 29, 30.

June: Pocahontas circuit 5, 6; Siloam circuit, 12, 13; Sedgwick mission, 19,20; Walnut Hill mission, 26, 27.

JONESBORO DISTRICT—Second Round, Frank Ritter, P. E.

April: Shiloh circuit, 3, 4; Marion circuit, 10, 11; Vanndale circuit, 14; Harrisburgh circuit, 15; Lorado circuit, 17, 18; Osceola circuit, 17, 18; Cotton Belt mission, 21; Gainesville circuit, 24, 25; Osceola station, 24, 25.

May: Big Bay mission, 1, 2; Golden Lake circuit, 1, 2; Buffalo Island circuit, 8, 9.

Helena District, Second round. M. M. Smith, P. E.

May: Clarendon station, 1, 2; Cypress Ridge circuit, 8, 9; Brinkley mission, 15, 16; Wheatly circuit, 22, 23; Jericho mission, 30, 31.

June: L'Auguille mission, 5, 6.

LITTLE ROCK CONFERENCE.

HOT SPRINGS DISTRICT—2nd Round—J. A. Sage, P. E.

April: Oma circuit, 3, 4; Mt. Ida, 10, 11; Amity circuit, 17, 18; Mena station, 24, 25.

May: Cherry Hill circuit, 1, 2; South Hot Springs, 8, 9; Malvern Hill, 15, 16; New Liberty circuit, 22, 23; Saline circuit, 30, 31.

CAMDEN DISTRICT—Second Round, J R. Moore, P. E.

March: Fordyce 6, 8, Stephens and Waldo 13, 14, Cargile 20, 21, Camden ct 27, 28.

April: ElDorado 3, 4, Magnolia 10, 11, Lapile ct 17, 18, Atlanta ct 14, 25.

May: Stamps and Buckner 1, 2, Lisbon ct 8, 9, New Lewisville 15, 16, Bearden ct 22, 23, Hampton ct 29, 30.

June: Camden station 5, 6, Harmony Grove ct 12, 13, Genoa ct 19, 20, Ouachita ct 26, 27.

PRESCOTT DISTRICT—Second Round, W. F. Evans, P. E.

April: Hope, 3, 4, Washington, 3, 4, Chapel Hill, 10, 11, Locksburgh, 17, 18, Fulton, 24, 25.

May: Carolina, 1, 2, Mineral Springs, 8, 9, Nashville, 9, 10, Rocky Comfort, 15, 16, Richmond, 16, 17, Emmet, 22, 23, Prescott, 23, 24, Bright Star, 29, 30, DeAnne, 29, 30.

LITTLE ROCK DISTRICT—2nd Round, Thomas H. Ware, P. E.

April: Winfield Memorial, 3, 4, Lonoke, 10. 11, Hazen, 17, 18, Mablevale, 24, 25.

May: Le Favre Memorial, 1, 2, Liberty, 8. 9, Hickory Plain, 15, 16, Des Arc and DeValls Bluff, 22, 23, Tomberlin, 29, 30.

June: Austin, 5, 6, Maumelle, 12, 13, Carslile, 19, 20, Oak Hill, 26, 27.

July: First Church, 3, 4.

PINE BLUFF DISTRICT—Second Round—Jno. H. Dye, P. E.

April: White River, 1; Gillett, 3, 4; Little Prairie, 6; Humphrey, 10, 11; Riverside, 12; Lakeside, 14; First Church, 16; Redfield, 17, 18; Kingsland, 27; Rowell, 29.

May: Rison, 1, 2; Sheridan, 8, 9; English, 11; Sherrill, 13.

ARKADELPHIA DISTRICT—2nd Round—Horace Jewell, P. E.

April: Alexander circuit, 3, 4; Bryant circuit, 10, 11; Benton station, 17, 18; Lono circuit, 24, 25.

May: Gurdon circuit, 4, 2; Okolona circuit, 8, 9; Clark circuit, 15, 16; Social Hill, 22, 23; Dalark circuit, 29, 30.

June: Princeton circuit, 5, 6; Holly Springs circuit, 12, 13; Murfreesboro circuit, 19, 20; Antoine circuit, 19, 20.

Monticello District.—Second Round, T. D. Scott, P E.

April.—Monticello, 3, 4; Warren 10, 11; Hamburgh and Portland at Portland, 17, 18; Batholomew circuit at Wilmot, 24, 25.

May.—Arkansas City, 1, 2; Mt. Pleasant circuit at Wilmar, 8, 9; Berea ct. at Bethel, 15, 16; Lacy circuit at Prairie Chapel, 22, 23; Tillar circuit at Collins, 29, 30.

June.—Grady circuit at Dumas, 5, 6; Cariola circuit at Lake Village 12, 13; Paleistine circuit at Paleistine 19, 20; Hamburg circuit at Antioc, 26, 27.

July.—Star City circuit at Mt. Tabor. 3, 4.

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WARNING ORDER.

Delia Jorgeson, Plaintiff, vs. Neal P. Jorgeson, Defendant, in the Pulaski Chancery Court.

The Defendant, Neal P. Jorgeson, is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, Delia Jorgeson.

J. H. PASCHAL, Clerk.
By CHAS. M. CONNOR, D. C.

April 19, 1897.
J. H. Hamiter, Sol. for Plaintiff.

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At Rest.

CHANEY—R. C. Chaney was born in Arkansas county, Ark., April 7, 1862; was married to Miss Mable Poter May 2, 1887, and died April 16, 1897. He professed religion while young and joined the M. E. Church, South, of which he was a faithful member until his death. He leaves a wife and four children, several brothers and sisters and a host of friends to mourn his absence. He was a true Christian, a devoted husband and father, a true friend and support to his pastor. Gillett circuit has lost one of its best supporters. We brush our tears away and rejoice to know we will meet again.

J. J. BOND.

Gillett, Ark., April 23, 1897.

CLOUSE—Mrs. O. A. Clouse was born in Green county, Tenn., February 19, 1872. When small her father, M. W. Brooks, and family moved to Washington county, Ark., where she spent the rest of her earthly life. She married Mr. E. S. Clouse July 14, 1892. She professed saving faith in Christ in the autumn of 1888, under the ministry of Rev J. H. Myers; joined the M. E. Church, South, and was a loyal, active and devoted member of the same. When duty called she courageously and gladly went, doing what her hand found to do with all her might, doing it as to the Lord and not to man.

She leaves a husband, three little children and many relatives and warm friends to mourn their loss. But they mourn not as those who have no hope, knowing they can all go to meet her in that bright world where sorrow, partings and death never come

J. W. HOUSE.

PARKER—Benjamin M. Parker was born in Knox county, Tennessee, April 9, 1839. Professed religion at Huckleberry Spring camp ground in the same county. In 1857 or 1858 he cast his lot with the M. E. Church, South. In 1859, in company with Rev. John Bowman, he went to Texas, and in 1861 he came back to White county, Ark., where his parents had recently located. Remaining at home but a short time he enlisted in the Confederate service under Capt. Hicks, of Searcy, and was tried and true till the close of hostilities. Again locating in White county, Ark., he was married to Miss Sarah L. Moore October 5, 1866, and died in peace January 22, 1897, at his home near Judsonia. He leaves a wife and seven children, many kindred and friends to share in the sorrow of this bereavement.

We trusted him, we loved him in all the relations of life. Fearless soldier; quiet, law-abiding citizen; obliging neighbor; kind husband and father; industrious man; thy toils are ended.

As a Christian he was very reserved, but was firm in his religious convictions, and we rejoice to believe that he died trusting alone in the merits of Jesus' blood. May the God of all grace supply the bereaved wife with an abiding sense of his presence through this vale of tears, a joyous hope of meeting where tears and sorrows are no more To his sons and daughters we would say, heed the instruction of your father; depart not from his law. Life is all you have. You cannot divest yourselves of it. This world is only a place of preparation to enter upon life with all its fearful issues. Life in eternity will be what we make it here. Oh, get ready to enter that life of joy above.

Dear aged father, your oldest, with others, has crossed the flood. Your youngest tarries with you on the shore. We weep, but our tears are bright lined with the sun light of God.

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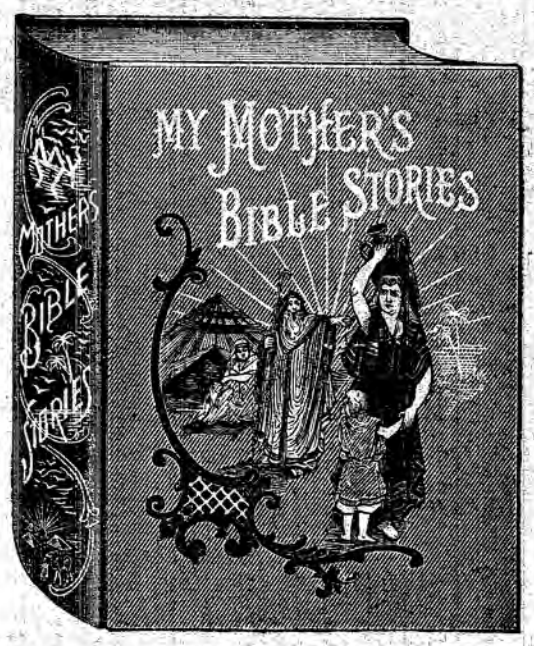

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THE ARKANSAS METHODIST.

WEDNESDAY, MAY 5, 1897.

GEO. THORNBURGH, Business Mgr.

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

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

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

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PROGRAMME.

Following is the programme for Monticello District, Sunday-school and Epworth League Conference, to be held at Collins, May 27-30:

WEDNESDAY, 26TH.

8 p. m. Preaching by W. A. Steel.

THURSDAY, 27TH.

8:30. Devotional and organization.
9:00. Reports.
10:00. Discussion—"The Preacher's Relation to his School as Made by our Discipline; What is Expected of Him; the Opportunities"—Led by O. E. Goddard, Monticello.
11:00 Preaching.
2:30. Devotional.
2:45. Reports continued.
3:30. "When is it Practicable to Organize a School Into a Missionary Society, and How"—A. Turrentine, Warren.
4:30. Questions and exchange of views.
5:00. Adjournment.
8:00. Preaching.

FRIDAY.

8:30. Devotional.
9:00. "How to Use the Quarterlies and Lesson Papers"—Led by Johnnie Chairs, Tillar, and Miss Jessie Turner, Warren.
9:45. "How to Promote Bible Study in Sunday-school"—Led by H. P. O'Shields, Farmville, and Miss Myrtis Pie, Berea.
11:00. Preaching.
2:30. Devotional.
2:45. "The Teacher, Aim and Methods"—Led by I. A. Bird, Wilmar, and Miss Ethel Vantrease, Pottsville.
3:45. "The Main Hindrances to Success"—Led by W. H. Isom, Selma, and Mrs. R. A. McClintock, Parkdale.
8:00 Address by Rev. James Thomas, president State League Conference.

SATURDAY—EPWORTH LEAGUE DAY.

8:30. Devotional and organization.
9:00. "Conditions Favorable and Unfavorable to Organisation—Led by Rev. F. P. Doak, Berea.
9:30. "Can the League be Used to Advantage Where the Conditions do not Exist for Work in all the Departments?"—Led by J. J. Colson, Selma.
10:00. Reports from preachers as to the progress of League work, or if they have no Leagues, why?
11:00. Address for young people—Rev. J. M. Hughey, Monticello.
2:30. Devotional.
3:00. "The Two Great Objects of the Literary Department of the League and the Advantages"—C. T. Cotham, Monticello.
4:00. "Can this Part of the Church's Machinery be Adjusted to the Rural Districts?"—Rev. J. W. Vantrease.
8:00. Preaching.

SUNDAY.

9:30. Sunday-school.
11:00. Preaching and sacrament.
4:00. Children's mass meeting.
8:00. Preaching.

All preachers, traveling and local, every superintendent and two delegates from each school, every League president and two delegates from each League are members, but any one else interested in either League or Sunday-school work is invited. We expect to have Rev. James Thomas, president of of our State League Conference with us; also G. N. Hart vice-president for the Little Rock Conference and Dr Godbey of the ARKANSAS METHODIST. We want to use the Young People's Hymnal for music. If you know nothing of this book send to the house and get one and don't be afraid but that you will have one of the best.

T. D. SCOTT, P. E.

HARRISON DISTRICT—3rd Round, O. H. Tucker, P. E.

May: Yellville station, 23, 24.

June: Yellville circuit at Friendship, 5, 6; Lone Rock mission at Martin Springs, 12, 13; Marshall mission at Big Flat, 19, 20; Bellefonte circuit at Cross Roads, 26, 27.

July: Omaha mission at Oregon Flat, 10, 11; Lead Hill circuit at Protem, Mo., 17, 18; Mountain Home circuit at Wesley's Chapel, 24, 25; Mountain Home station, 25, 26; Valley Springs circuit at King's Prairie, 30, 31.

August: Harrison station, 1, 2; Wiley's Cove at McGuire's Chapel, 7, 8.

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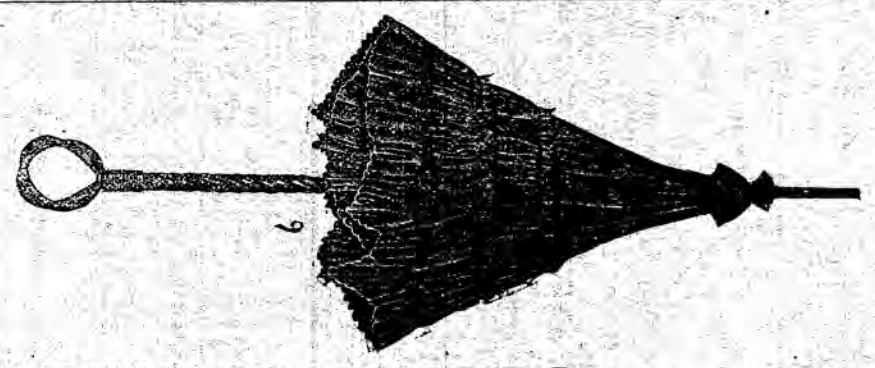

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