Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
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THE ARKANSAS METHODIST.

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

EDITORIAL COMMITTEE:
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Rev. Frank Ritter, Rev. M. M. Smith, Rev. S. L. Cochrane, White River Conference.

All matter for publication should be addressed to the Editor, but all letters on business to Godbey & Thornburgh, and all checks and money orders should be made payable to

GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

There is considerable quickening of interest in real estate in this city because of the expectation that we shall soon have a new railroad—the same is true of Hot Springs and other points.

The secular papers bear general testimony to an improvement in business. Money is more in demand, stocks advance, trade improves, bank clearings increase. In our own State the season continues good and crops promising. There have been fine local rains the past week. In some places corn is beginning to suffer from drought.

There was a hail storm at Topeka Kansas, on the 24th inst. Such as has never been known before in the history of the State. Hail stones fell weighing 12 to 15 ounces. They broke almost every window, beat in several roofs, killed dogs and fowls, knocked horses down, and bruised badly the people who were caught upon the street, fracturing the skulls and breaking the arms of some.

The Mississippi River Commission met in New York last week for the purpose of considering what aid the government should give for repairing the Mississippi River levees. The apportionment to the different levee systems has not yet been announced, but it is understood that for the lower St. Francis basin $77,000 has been allotted. It is hoped that the amount may yet be increased.

The Teachers' Convention now in session here has brought to the city about 250 educators, from every part of the state. It is said to be the largest state convention that has assembled in the history of the public school work in Arkansas. Besides the teachers, the Republican Convention, 540 delegates, convenes here today. Those conventions and the preparation which is being made to celebrate the completion of the free bridge on the 5th of July, have given to our city an air of unusual briskness and animation.

Sixteen district Conferences of our church are to be held in Arkansas in the next three weeks. In every one of these a chief subject of discussion should be the circulation of the ARKANSAS METHODIST and of Methodist literature in general. Of course we cannot personally attend half these Conferences, but we will answer requests to attend as far as possible. We wish to say to all and to all the Methodists of the state that we furnish all books published by our house in Nashville. That it is by direction of the General Conference that distributing centers for our church literature are established in various Conferences, and that patronage of our house in Little Rock is patronage of the house at Nashville, not less advantageous to the central establishment and an especial benefit to our work in this state. The entire business of supplying our church in Arkansas with Methodist books and Sunday-school literature belongs legitimately to the ARKANSAS METHODIST house. It will accrue to the benefit of our home work to turn all the trade of the state to this point.

The Cubans have had several recent encounters with the Spanish troops, in which, according to the reports which reach us, the Cubans were generally successful. The latest news is that Weyler has called out 35,000 men to be sent to him at once to Sancti Speretus. The purpose is to crush General Gracia.

The English correspondent of the Southern Christian Advocate says: "The ten leading evangelical non-conformist Churches of England nnd Wales have today more communicants, more Sunday-school teachers, more scholars and upward of one million more sittings in their places of worship than the Church of England with all her endowments and social advantages."

The Salvation Army raised over $118,000 last year by one week of self-denial. The M. E. Church, South, once a year, insults the Almighty by the insolent sham of a self-denial week to raise less than one-third the amount.

Has Faith in the Pastors.

In the report of proceedings of the Woman's Board of Foreign Missions, at Birmingham, Ala., our good Sister Neill, of Batesville, at a certain stage of the meeting when the point in discussion was whether the pastors were disposed to aid the women, spoke in behalf of the preachers of Arkansas, saying they were ready to do their duty in this work.

This is certainly true. We love these Christian women and their work. They did not project the work for themselves, nor thrust themselves nor the work upon us. They have taken in hand to aid us at our call and under a constitution which our General Conference provided. Loyalty to the Church demands that we "help those women."

Not every society can organize a Woman's Foreign Mission Society, but where there is even half a dozen sisters who will enter the Society the result will be not only the contribution of their mite to the cause of missions but a spiritual benefit to themselves and the Society to which they belong.

An Old Teacher.

Among the teachers present in our city last week, Mrs. A. J. Marshall, of Camden, deserves especial notice. Her maiden name was James, and she came from London to the United States in 1842. In 1847 she came to Arkansas, and in connection with Miss Sawyer, opened a school at Fayetteville, where she taught instrumental music, English and French. The school was deservedly popular for many years, and was a prime cause of developing in that section of the state an interest in education which led to the establishment of the State University at Fayetteville.

In 1848 Miss James was married to Rev. L. S. Marshall, a Methodist minister. She continued, however, her favorite employment of teaching. In 1862 she was left a widow with an only son, for whom she secured a good education. This son, Mr. Lewis Marshall, is now one of the influential business men of Camden, and with him the mother makes her home.

Mrs. Marshall is still vivacious, performs well on the piano, is sprightly in conversation, and takes a deep interest in all that pertains to the moral welfare of the people.

The Turks.

There are plenty of educated Turks, and good Turks, and Turks who are western in sympathy; but the Turkish Empire rests on the Ottomans, and the Ottomans are a tribe of the Far East, encamped in Europe for purposes of destruction, out of sympathy with their time, their surroundings, and their own leaders. They are utterly pessimist. they are boiling with rage at their position, they will find some day a soldier to lead them, and then they will fight their last fight, die like the brave men they are round their standards, and pass from the scene, having this repute, that they were Mongols who left their deserts to plunder, that they conquered half the Roman world, and that in four hundred years of sovereignty they never founded a city, or built an edifice, or made a discovery, or composed a book. They were, in fact, to the Arabs what the Vandals were to the Lombards or the Teutons, not merely barbarians, for all the conquering tribes were that, but barbarians having in them no vivifying quality or rule of action. The Arab brought his subtle brain, the Teuton brought the seed of all progress, but the Ottoman brought nothing except a readiness to die. That readiness gave him everything that he could take, but he made nothing for himself, and when his hour arrives at last every man he ever governed will draw a deep breath of thankfulness to the God who has waited, as all good men think, so inexplicably long.

—The Spectator.

Contributed.

Letter From Oregon.

MR. EDITOR—My last to you induced several of the brethren to write to me. They asked various questions, which I here answer and will save them being asked and answered hereafter:

1. Our money is gold and silver.

2. But few negroes here, white people do all the work in and out of doors.

3. There is no opposition to us in the public mind, but much in some of the churches, especially one.

4. Yes, there is much territory unoccupied by us, even where wide districts could be formed. The people want us, but we have neither men nor means.

5. All our fields are hard, but none harder than Paul had.

6. Certainly all the people live in houses, you need not fear having to camp out between appointments. We have good roads everywhere.

7. A fine system of free school education. Large white frame school houses everywhere. Some of them elegant.

8. Three grades of teachers, all pass an examination. Salary from $30 to $60 in gold per month.

9. The people are much better educated than the masses there. Our schools and colleges are free, and they read much more here, chiefly newspapers and light reading.

10. I cannot tell whether it is best for you to bring a wife with you or get one here. I brought my wife with me, and Brother Woods, a recent transfer, had a wife shipped to him by express, c. o. d. Girls do marry here, as elsewhere, and some of them marry preachers. I cannot tell what they will do in a given case. All mine are spoken for.

Now, let me say to all who read this: First determine whether you will come or not; if you make up your mind to come, then write definitely on what points you desire information, and not say, "write about the country." Understand, we need twenty-five suitable young men, (I did not say single men) whose habits of life are forming. If you have indorsements send them with your letter to Rev. A. S. Shangle, Corrallis, Oregon, or any information about yourself you may desire.

Our District Conference is just over. A grand time, all the preachers present, with an unusually large lay representation. The whole field was brought under review, and all the church interests looked after. The brethren were in fine spirits, and no indications of hard times, either in dress or flow of spirits. The preaching was of a high order, or rather was full of power and demonstration of the Spirit.

By the way, do not think that the farther West you come, the lower the standard of preaching qualifications or the ability to preach. The preachers on this coast, as a class, are not behind, either in grace, gifts or efficiency. We even have bishop material right here in Oregon. In hardships, small salaries, large fields, anxieties and solicitude for the church, we have largely the advantage of the brethren over there. The real consolation of the gospel is but slightly felt by the preacher, who takes a hard field because he cannot get a soft one; but he who takes a hard one through choice, and stays in it through preference, determined to make it better, or die in the effort, has divine comforts never dreamed of by thousands in the old Conferences. To endure hardness as a good soldier, has a meaning out here. Paul gloried in those hardships he endured for Christ, never in the good times he had while sailing on a smooth sea, if he ever had a smooth sea to sail on. The soldier who lays his life on his country's altar, feels ever afterwards that he walks on sacred soil. Paul said, "none of these things move me, neither count I my life dear unto me."

All we preachers could get away from here if we would, and go to more inviting fields, but we cannot leave these scenes of spiritual conflict and mental anxiety that have given to our lives such a wonderful emphasis. Give me where the battle rages fiercest and the conflict is hand to hand, where daily and hourly heaven's artillery is battering down the strongholds of satan. The best and most efficient soldiers are those who are oftenest in the heart of the engagement. Don't you want to come and make a man of yourself? If you do, put on your hat and start and salute no man by the way. That is what I did.

P. A. MOSES.

Corrallis, Oregon.

Women as well as Men Can Make Money.

I have an ice cream freezer that will freeze cream perfectly instantly. The cream is put into the freezer and comes out instantly smooth and perfectly frozen. This astonishes people and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made and sell freezers to many of them who would not buy an old style freezer. It is really a curiosity and you can sell from $5 to $8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and it is a pleasant employment. W. H. Baird & Co., Dep't 216. Sta A, Pittsburg, Pa., will send full particulars and information in regard to this new invention on application and will employ good salesmen on liberal terms.

All the preachers are delighted with the Young People's Hymnal. 30cents per copy, $25 per hundred, sent by mail or express. Send your orders to Godbey & Thornburgh.

If the Baby is Cutting Teeth.

Mrs Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething with Perfect Success. It soothes the child, softens the gums, allays all pain; cures 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.

All druggists sell Dr. Miles' Nerve Plasters.

"O woman! lovely woman! nature made thee to temper man; we had been brutes without you." Woman more than merits all the good things that have been said of her by the wits and poets of all times. When man lauds woman and her charms and virtues, he has in his mind's eye an ideal. That ideal is always a healthy woman. No man makes pretty speeches and witty toasts about woman, with the picture in his mind of a weak, sickly, nervous woman, tortured by pain, and suffering from depression and despondency. It is in the power of every woman to be some man's ideal if she will but build up and guard her womanly health.

The best of known remedies for all forms of disease peculiar to women is Dr. Pierce's Favorite Prescription. It works directly on but one set of organs in a woman's body. It allays and eradicates pain. It soothes inflammation. It invigorates and purifies. It restores complete health to the organs distinctly feminine and banishes weakness, depression and despondency. It is the discovery of Dr. R. V. Pierce, chief consulting physician to the Invalid's Hotel and Surgical Institute, Buffalo, N. Y. If you wish to know more about it write to him.

"This is to tell you," writes Sister Eliza L. de Falcon, of Corpus Christi, Nueces Co., Texas, "that I had been ill for twenty-one years and was finally cured by your medicines, the 'Golden Medical Discovery' and 'Favorite Prescription.'"

It is as easy to be well as ill—and much more comfortable. Constipation is the cause of many forms of illness. Dr. Pierce's Pleasant Pellets cure constipation. They are tiny, sugar-coated granules. One little "Pellet" is a gentle laxative, two a mild cathartic. All dealers in medicines.

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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.

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TESTIMONY.

I have used the Electropoise for cancer, and my wife for female trouble and catarrh in the head with great benefit in both cases, and we are both simple enough to think that a persistent use will cure us. S. SMITH.

College City, Cal., Dec. 30, '95.

I had not used the Electropoise more than two months before I was greatly relieved of liver trouble and female complaint.

MRS. J. T. HUCKABA.

Tecumseh, Ok., Jan. 8, '96.

I am feeling much better now than I have for years. The Electropoise is our only doctor, and we have used it for various diseases in our own family, and several of our neighbors have used it very successfully. MRS. J. E. CAMPBELL,

Napton, Mo., Jan. 8, '96.

The Electropoise has cured our son of apendicitis after five doctors had pronounced his case as hopeless. MR. AND MRS. J. W. WELCH,

1429 Campbell St., Kansas City. March 20, 1896.

I can endorse all that I have ever read or heard about the Electropoise. My mother is 65 years old and had been troubled with sick headache for twenty-five years. The Electropoise cured her. It also cured her of rheumatism.

EMMET WELLINGTON,

Pueblo, Colo, Jan. 4, 1896.

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Contributed.

Inconsistencies, Etc.

My good Presiding Elder Bro. Smith wants Bro. Armstrong to reconcile some statements in Dr. Carradine's book, "The Old Man," with the exalted character himself and others have attributed to him as a pure, holy man; and quite possibly also with the profession which Dr. Carradine himself makes of being a sanctified man. Looking at it from a certain standpoint, the task of reconciling would seem to be a very difficult one. The truth is, we are often meeting with seeming contraries in the domain of facts, and we find it hard to reconcile one fact with another fact which we believe to be equally as certain.

Will Bro. Riggin, or Bro. Smith, or somebody else, please reconcile the following facts?

1. The fact that Methodism was raised up to spread scriptural holiness over the land, with the fact that the land is full of worldliness, and the Church, in its spirituality, is dying with it.

2. The fact that in a majority of cases where holiness as a second work of grace is preached and urged upon the people, the Church takes a great rise spiritually and an unusual number of souls are converted, with the fact that the same kind of preaching splits the Church.

3. The fact that before evangelists began to multiply and emphasize the second blessing theory of holiness, it was seldom mentioned as a special blessing to be enjoyed and a higher life to be lived, with the two facts that it is now being extensively agitated, and the present evangelistic movement is not of God.

4. The fact that Dr. Carradine is remarkably successful in leading Christians into the higher life, and getting sinners converted, with the fact, or the "convincing evidence" of Bro. Riggin that he is dominated by the evil spirit, and not himself a changed man.

5. The fact that when Bro. Morrison, a holiness evangelist of unblemished character and standing reputation as a worker, and whose coming to any community is almost a guarantee of a great blessing to that community, was invited to the town of Doublin, Texas, by two hundred and thirty citizens of the different Churches, he could not be at least courteously welcomed by the pastor and presiding elder of his own denomination, with the fact they were not opposed to a revival of holiness among their people on the line of Bro. Morrison's preaching.

6. The fact that the true pastor loves his people more dearly than he loves their money, or their praise, and rejoices to see any blessing come to them, with the fact that he will expell from the Church and ministry the man who is instrumental in bringing them a great blessing, upon the ground that he did not do it in harmony with the established methods of Methodism.

7. The fact that the true pastor will protect his flock against the encroachments of holiness evangelists lest they create disloyalty and division, with the fact that he allows worldliness and infidelity to abide and do their fearful work, without seeing the danger at that point, and without any clear, distinct, well marked signal of alarm.

T. J. SETTLE.

Wheatley, Ark.

What it Costs.

A circular letter having been sent me by a good Methodist college president of a college in North Carolina, offering $10 in choice magazines for a student, I enter into a consideration of the cost thus:

The writer would be glad to add to his little library a few of the best magazines "without cost." Without cost? Let's see: He is to send one paid-up student to your college, that is a girl who will be sure to pay up along through the year. Could that be done "without cost?"

The time spent in doing the work would be worth something, but that is not, by far, the greatest item in the account. Suppose success crowned my efforts, that is, should I find a girl who would consent to go, would I not be robbing another college? Why, success would be at the cost of Galloway Female College; that worthy institution would lose the price of one student's board and tuition, and my native State the price of a girl. Do you think I could afford to add $10 worth of magazines to my limited stock at such a cost? Bad as I need money and books—by the way, though my salary is not large, I still buy and read some of the best magazines—I cannot consent to rob worthy colleges of my own State to enrich yours.

Another feature of the case: I stand pledged to the colleges of my own State; you must not expect me to break that pledge. What of all our Conference resolutions to which I am committed? Do you think that they are like my Conference hat or coat, put off or on as occasion may serve?

We have female colleges in Arkansas not inferior to the one you propose to establish and maintain. And these colleges, though in Arkansaw and of Arkansaw and run by Arkansaw's men and money, propose to do a work for our own fair daughters as perfect in its character as that which you, or any one else, in Tennessee or Kentucky (Missouri and Texas, be it said to their credit, stay on their own side of the line), can promise; then why send them to you to be "polished after the similitude of a palace?" We have the material, that you know, and we have the men and women who have learned the art of polishing to perfection.

The proposition reminds me of an anecdote once told me by the now sainted T. J. Smith, whose memory is green in all the churches. Smith was traveling a circuit, in the bounds of which lived a worthy Presbyterian family. They, having no church of their own near, always attended Smith's church. Being a family of exemplary Christians, lovers of good men and abounding in hospitality, it was natural that Smith should be greatly concerned for them, and that he should be anxious to see them "in the shelter of the fold;" so Smith "screwed up his courage to the sticking point," and made a conclusive argument, as he thought, in favor of their "making their home with our people" while they lived in the community. Most respectfully did the family hear his argument to the close. Smith waited in suspense for an answer, supposing, of course, they would say, "We will." What was his surprise, not to say mortification, when the staid old brother replied: "Brother Smith, can't you come over to us and be our pastor?"

We, of Arkansas, respectfully invite North Carolina, Virginia, Kentucky and Tennessee to send their daughters (and their teachers, too,) over to us to be educated. Very truly yours,

T. J. REYNOLDS.

OUR SUNDAY-SCHOOL CONFERENCE AT HOLLY SPRINGS.

Mr. Editor:—In connection with my second quarterly meeting embracing the fourth Sunday in May, I arranged for a Sunday-school Conference for the circuit. Dinner was served on the ground. Rev. S. C. Dean, P. C. of Princeton circuit was with us, and preached on Friday night before the conference and remained with us through the exercises on Saturday, thus adding to the profit and interest of the occasion, by his presence and helpful words.

Brother Jewell preached a sermon at 11 a. m. Saturday, that dovetailed into that which had gone before. The laymen evidenced their interest in the Sunday-school cause by the zeal and intelligence with which they discussed the different topics, on the programme. The attendance was splendid. It was a most enjoyable occasion, and withall, I think the Sunday-school interest was greatly promoted. At the quarterly meeting service Harlan R. Head, a son of Judge T. F. Head, was recommended to the District Conference for license to preach. Finances very much behind. But the people are hopeful and hard at work. I never saw crops generally in better condition.

I left after Conference with my wife, for Camden circuit where I was called 5th Sunday in May to preach the funeral of Bro. Archie Oglesby, one of my former parishioners. The high esteem in which he was held was attested by the large audience in attendance. He was a good and true man; an exhorter in our Church. He leaves a widow and an only son, to mourn his loss. May they meet in heaven. My old friends gave me a most royal welcome. I may not tell how I enjoyed this generous friendship and warm-hearted hospitality. Bro. Johnston is in favor with his people.

E. L. BEARD.

FREE TREATMENT

for all persons afflicted with

Hay Fever, Catarrh, Asthma, Consumption, Bronchitis, Deafness,

AND ALL DISEASES OF THE

THROAT, LUNGS, NOSE AND EARS.

I will guarantee a positive and permanent cure for any of these diseases, to those who will follow my directions and use the

SANA-CERA CURE

To introduce this cure in every community, I will, for a limited time, send medicine for a 3 months' treatment *free of charge*. Send me your name and address, and symptoms at once. These diseases are more easily cured now than at any other season of the year.

DR. M. BEATY, 125 W. 12th St., Cincinnati, O.

NOTE.—Dr. Beaty stands high in Cincinnati as a specialist physician and Christian gentleman, and we believe him to be worthy of patronage.

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists price fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the ARKANSAS METHODIST and send your address to Dr. Kilmer & Co., Binghampton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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and health making are included in the making of HIRES Rootbeer. The preparation of this great temperance drink is an event of importance in a million well regulated homes.

HIRES Rootbeer

is full of good health. Invigorating, appetizing, satisfying. Put some up to-day and have it ready to put down whenever you're thirsty.

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

Contributed.

A Letter From Missouri

Dr. Godbey: This Monday morning finds me in my study in rather a peculiar mood, not because this is the pastor's dull day, but from the fact that my wife is away, on a visit to her father's at Malden, Missouri, and has left me to manage two boys and keep up my pulpit work. To visit from house to house, look after the cow, keep house and so many other things I cannot tell now, and pleasautly observed when leaving "occupy till I return" so I thought I would send you a few dots from this part of the connection before I take up my work of preparation for next Sabbath.

Our Church here in the nice little city of Doniphan, Missouri, is doing well, have had no special revival but are having accessions almost every Sabbath morning, two on profession of faith yesterday. We have a splendid band of consecrated Christian women and they are well organized and at work. The League in both departments senior and junior are up to date in their work pressing forward on every line endeavoring to ride the wave of this young people's movement which is sweeping the coutry injecting new life and energy into almost every department of Christian work.

The church building is a thing of beauty, modern, convenient and well furnished. The parsonage a two story house with eight rooms, three closets and a bath room, all artistically arranged, well finished and in a beautiful grove adjacent to the church. For this building we laid the corner stone last Nov. on Thanksgiving day assisted by the officials.

In the Poplar Bluff District, three Parsonages have been erected since the last annual Conference at Bloomfield, Grandin and this place, also our district parsonage is to be much improved this fall at Poplar Bluff, Missouri.

The Methodists of Southeast Missouri in the midst of this wealthy soil, are working upon this all-important question of building and are looking after the comforts and conveniences of their pastors by providing homes for their families.

Much of this work has been done, I must say by the consecrated efforts of the good ladies of the "Woman's Parsonage and Home Mission Society."

The District Conferences are all over and we are at home looking over the field, measuring the gronnd, counting the Sabbaths, how many collections to be taken, what the Leagues can do in helping to gather up the fragments that nothing be lost.

The fields are all right in this part of the country but the machinery of the world is harvesting so close that there is not mu h left for the gleaners. However we are not discouraged for this world is ours and if faithful to the trust committed to our care the harvest home will come around some day.

The St. Louis Annual Conference meets with us this fall and we are getting ready to make the occasion as pleasant for the fathers and brethren as we can. We would very much enjoy a visit from some of our old friends in the Little Rock Conference at that time, especially Dr. Andrew Hunter.

Our people would be glad to have the privilege of entertaining him and our venerhble Rev. J. C. Barryman, in view of their life—long service and historic relation to the Church.

Z. T. McCANN.

Donaphan, Mo.

Rich, Red Blood

Is absolutely essential to health. It is impossible to get it from so-called "nerve tonics" and opiate compounds. They have temporary, sleeping effects, but do not CURE. To have pure blood and good health, take Hood's Sarsaparilla, which has first, last, and all the time, been advertised as just what it is—the best medicine for the blood ever produced. In fact,

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. $1.

Hood's Pills assist Digestion and cure Constipation. 25 cents.

President E. B. Craighead.

President E. B. Craighead, of Clemson college, has resigned that position and will accept the presidency of Central college, Mo., to which he has been called by the unanimous vote of the trustees, cast for him on the first ballot. South Carolina will regret to lose the service of this cultur d educator. After years of admirable work in a professor's chair at Woodruff college, President Craighead was called to Clemson and for four years he has successfully presided over that institution.

Central college is the leading Methodist college in Missouri. It offers a fine field of usefulness and Bro. Craighead will be fully equal to his opportunity. Missouri may be well congratulated on securing his services. Hosts of Carolina friends will remember President Craighead and will follow his career wi h unabating interest—Southern Christian Advocate.

CONFERENCE COLLECTION CARDS—To raise conference collections the card system has been used successfully by many pastors. We have the cards printed for members to subscribe to these funds. We send them postpaid at 50 cents per 100.

GODBEY & THORNBURGH.

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Warning Order.

In the Pulaski Chancery Court.

Mary Krause, Plaintiff, vs. Frederika Suess, et al., Defendant.

The defendant, Frederika Suess, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff.

June 22, 1897. J H PASCHAL, Clerk.

Morris M. Cohn, Sol. for plaintiff.

Warning Order.

In the Pulaski Chancery Court.

Mrs. Kate Hickey, Plaintiff vs. I. J. Pearcy, et al., Defendants. (5751)

The defendants, unknown heirs of Mrs. Lee Pearcy, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff. J. H. PASCHAL, Clerk,

June 11th, 1897. By James Paschal, D. C.

Dodge, Johnson, Carroll & Pemberton, Solicitors for plaintiff.

Warning Order.

In the Pulaski Chancery Court

P. Raleigh & Co, as Agents, Plaintiff, vs. I. J. Pearcy, et al., Defendants, (5752)

The defendants, unknown heirs of Mrs. Lee Pearcy, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff. J. H. PASCHAL, Clerk,

June 12th, 1897. By Jas. Paschal, D. C.

Dodge, Johnson, Carroll & Pemberton, Solicitors for Plaintiff.

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Literary Table.

The Poetry of Sidney Lanier.

One could not expect to fully understand and present the product of a man's life either on particular lines or as a compact whole without knowing the conditions and motives that actuated him. Especially is this true of a man's poetry; for the poetry he writes is in a great degree the sensations, emotions and inspiration of his life, the "undying effluence" of his soul.

Sidney Lanier was born beneath a Southern sky. His boyhood was marked by nothing strange nor glorious. But when the "golden gates of childhood" closed behind him and manhood's mantle was folded silently about him, he possessed in a remarkable degree the requisites of a happy and useful life. An educated man, his opportunities for good we e many; a Christian gentleman, he was heir to all the happiness a regenerated soul possesses; an energetic merchant, he had all that is necessary to make life a happy success.

But soon a gloomy hand appeared above the horizon. At the call of his beloved South he went to fight her battl s. A brave soldier through the war, he came out with an affliction that was gradual and inevitable death. While living in the miasm of the prison he breathed into his lungs the deadly germ of consumption. From that dread time he began the heroic struggle against a living death. Let us remember while criticising his poetry, that much of it was written while that soul whose experiences he was penning hovered over Jordan's dark rolling stream; poised on immortal wing; that the delicate thread of life was ever breaking though tenaciously reuniting; that the heart-breaking cry of his wife and children for food that his bed-ridden body could not furnish was the constant knell to his happiness. Such were the circumstances under which his poetry was felt and composed—conditions actively opposed to poetic thought and composition.

Another fact in the study of this man's poetry which will help us more fully to appreciate his work is that he died at an age before which no great poet has immortalized himself by a masterly production. Considering these two patent facts of Lanier's life—that he was ever striving to keep out Want and Death, and that he died so young—it is with wonder and admiration that we read his works; with wonder that he could write poetry at all, with admiration for his noble effort to express the poetry and music that filled both head and soul almost to bursting. Had every poet labored under the difficulties under which he labored and fought, would we have a Shakespeare immortalized in Hamlet. a Milton in Paradise Lost? Could Napoleon have crowned himself king of France? Could the adopted son of Cæsar have become the Augustus of Rome, or Washington the idolized Father of his Country, had they been thus environed?

Notwithstanding these great barriers Lanier wrote much poetry, some of which will live so long as poesy finds responsive souls.

There are three great subjects about which the true poet pours out the deepest and best emotions of his soul—God, Man, and Nature. He chants of Nature, of the little bird that flits about his door and the great Condor that bathes his ethereal wings near the sun. He tells of man, groveling in wilful ignominy or poising on the pinnacle of his own glory. He points us to a God, hanging on the cruel cross for our transgressions, bursting the icy bands of death, and setting on a throne clothed in the splendid glories of heaven. His field is limited only as creatable things are limited. He ranges from the most insignificant of conceivable beings to the incomparable glory of an eternal God. The universe is the poet's study, the soul the medium by which he comes in contact with the being he contemplates. "Poetry," then, "is the experience of the soul."

Lanier was by nature a great poet, though by condition his natural abilities were smothered, crushed, and, in a great degree, destroyed. He was descended from a family of musicians and his own soul was one continuous harmony. His delicate sense of music and his soul power early became known to him. He felt the poetry that filled his very being and fondly cherished the hope that some day he would blend in a happy union his twin arts, poetry and music. So sensitive was he to music that he would go into a trance on his violin. His very soul talked as he drew from the violin notes that melted the being into a forgetful responsiveness. His higher nature, finely wrought in the extreme, underwent no greater strain than when trembling under the power of his own created music he would lose himself in a realm where grosser beings, estranged by their soul makeup, have no part This bounteous gift he brought to the composition of his poetry. Hence, its musical flow, its rhythmic construction, its soul-penetrating melody. No poet was happier in this music emotion of poetry than he. Impressing us with his deep thought, he thrills us with something deeper than a sensuous appeal. He plays the chords of our soul. Everywhere we feel the divine personality of music, indefinable yet palpable, hidden though omnipresent. Beneath this subtle flow of me'ody are gems of thought, as pearls in the sea, to be obtained by arduous search. A true poem is, like a great kaleidoscope, ever revealing new beauties which constitute its hidden power.

This deepness, this hidden power, is traceable to his idea of a poet. He believed a poet should be a student of things, should have a universal mind. The gist of his criticism on Edgar Allen Poe is that he knew too little to be a great poet. After addressing "one tall corn-captain" as the type of the poet-soul sublime, he says:

As poets should,
Thou hast built up thy hardihood
With universal food!
Drawh in select proportion fair
From honest mould ond vagabond air,
From antique ashes whose departed flame
In thee has finer and longer fame;

* * * * * *

Fitly thou playest out thy poet's part,
Richly expending thy much bruised heart
In equal care to nourish lord in hall
Or beast in stall;
Thou took'st from all that thou mightest give to all

"The beauty of holiness and the holiness of beauty," the nobleness of life, the love of God, are themes of his best poetry. From platitude, from animal ferocity as a standard of nobleness, from agnosticism, from the narrow limit of human-creed, from everything in life that has more of head than heart his nature revolted with all the disgust of a great soul. These principles of poetry and life, by the "majestic sweep of his Miltonic imagination", broaden us. As the silent, invisible influence of the moon rolls the ocean into heaps of shambling water, the hidden power of his verse leads us into a state of life whose perfection is reached in immortality.

About Lanier's idea of nature as portrayed in his poetry, much may be said in praise and but little in dispraise. His admiration for nature was not selfish, his love not fanatical, his adoration not blind. But, on the other hand, his adoration was maternal, his love actively insistent, his admiration noticeably comprehensive. When in trouble he goes to nature for solace—to unhand his heart and breathe it free; when happy he hides himself in the oak's "gospelling glooms," that he may be happier. It is next nature's heart that he finds the love, with which his poetry is rife, more bounteous. He possesses none of that quality which the prose-poet Ruskin calls the pathetic fallacy. To him nature was an impelling force, a positive power. To him she was a teacher. In "Sunrise" and "Corn" he gives us her teaching. She teaches: That haply we know more than we know; she intimates more than she teaches, she possesses the menstruum that dissolves all matter, for in her silence "filling the globed clarity of receiving space" lies a clear solution for all things. He believed that the darkest night bore its message of brighter news to the ear that would hear. Nature was ever new to him. The "friendly, sisterly, sweeheart leaves" were "consciences murmuring faiths under forms," "ministers meet for each passion that grieves." Nature had his being. He would make the rose an exemplar of his soul:

Soul, couldst thou bare thy breast
As yon red rose and dare the day
All clean, and large, and calm with velvet rest?
Say yea—say yea!

Does he not beautifully express nature's attitude to man:

I heard when "all for love' the violin cried,
So, Nature through all her system wide
Give me thy love, O Man, so long denied.

It is evident that love is Lanier's chief theme. Everywhere his poetry is fragrant with its divine aroma. Life, without something to adore, something to develop the soul, man's divinity, is supreme drudgery. Love in his very verity is the yearning of the poet's soul to which he gives best exppression in "My Springs." The secret of a great part of the misery that blackens the history of the merchantable world of modern times is sung by the "melting clarionet" in "The Symphony":

Woe him that cunning trades in hearts contrives!
Base love good women to base loving drives.
If men loved larger, larger were our lives,
And wooed they nobler, won they nobler wives.

Though the age is running wild for money and men seem ready to sell their birthright for a mess of pottage, he assures us in words that refer us to a time when a dove from heaven whirred, bearing divine assurance to Him by Jordan's splashing stream, that it will not always be so:

And yet shall Love himself be heard,
Though long deferred, though long deferred;
O'er the modern waste a dove hath whirred;
Music is Love in search of a word.

In delicacy and beauty as well as power of expression no American poet excels him. What is better than:

The leaves that wave against my cheek caress
Like women's hands, the embracing boughs express
A subtility of mighty tenderness.
The copse depths into voices start
That sound anon like beatings of the heart,
Anon like talk 'twixt lips not far apart."

See the beautiful picture in the three following lines:

I pray with mosses, ferns and flowers shy
That hide like gentle nuns from human eye
To lift adoring perfumes to the sky.

Is there not power in his picture of the morning just before sunrise:

Now in each pet iest, personal sphere of dew
The summ'd morn shines complete as in the blue
Big dew-drops of all heaven.

If truly the great bird Purpose bore him twixt her wings, would not his greatness have been augmented had she borne him longer? In his soul he felt something nobler than he had time and health to body forth. His songs were truly distilments of his "clod of misery into delight." His exuberant fancy, his love of moral beauty, his lofty idealism, his versatility, his melodious soul—all these tended to make his poetry the best. But too soon for the grandest achievements came the close of that battle in which the greater part of his life had been spent.

"While life's blood ebbed at every breath
He passed life's head-land bleak and dun,
Flew through the western gate of death
And took his place beside the sun."

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JULY 4, 1897.

First Converts in Europe.

ACTS XVI. 6-15.

Golden Text—"The entrance of thy words giveth light." Ps. cxix. 130.

Topical Outline—I. The Gospel in Europe, (verses 6-8). II. The Macedonian Call, (verses 9-12). III. The First European Convert, (verses 13-16).

Time—A.D. 51 and 52.

Places—Asia Minor and Macedonia.

Reference Word—"Help."

Lesson Hymn—No. 915.

READINGS FOR THE WEEK.

First Converts, etc., Acts xvi. 6-15.

Journey R ferred to, 2 Cor. ii. 12-17.

Letter to Philippi, Phil. i. 1-11.

Fellow Laborers, iv. 1-9.

Desire for Worship, Ps. lxxxiv.

Jesus at the Well, John iv. 5-15.

A Heart Opened, Luke xix. 1-10.

We are now to enter again upon the study of the gospel as it unfolds itself under the preaching of Paul. Our present lesson is taken from his second missionary journey. You will not be able to understand his movements without a map. You will find a map of all the operations of Paul in the Sunday School Quarterly.

Paul's first journey, you will remember, was confined to Asia Minor. Up till this moment the light of salvation had never gone to the continent of Europe, had never left Western Asia to go anywhere, except as a few beams of it had straggled down into Africa, as in the case of the eunuch to whom Philip preached. Possibly also the converts who were assembled at Jerusalem at the time of the Pentecost had, some of them, carried the good news into Libya, possibly even to Rome. But our lesson records the first authentic instance of the introduction of the gospel upon European soil.

Some people complain of the slowness of missionary operations at the present time. It is indeed slow enough when we consider the millions who are perishing without it. Still, the slowness is ours not God's, and God is in all that we do undertake. But consider the facts that face us in this lesson:

The plan of salvation had been in operation on this earth some 4,000 years, and the covenant had been made with Abraham some 2,000 years, and yet all Europe was in darkness. The Apostles had had their commission to go into all the world and preach the gospel for now some twenty years, and none of them seem to have thought of going into Europe as yet. Remember, too, that in all the great affairs of the world, Greece and Rome had been pre-eminent now for centuries. Rome was the world's capital city, all roads led to Rome. Remember, still further, that 1,200 years were destined to elapse before what Paul here began was to be consummated, and Europe stand evangelized. When you reflect on these things, you will be prepared to labor with some degree of patience at the great work of evangelizing such an empire as China, where dwell one-fourth of the human race—more people by far than were in all Europe when Paul entered there in answer to the vision which our lesson records.

We have said the slowness is ours. We are slow to go and the people are slow to accept our message. We may say that God has done his best to push the work for thousands of years, but we have been slow. There can be little doubt that Paul even would never have left his own nation to preach the gospel to the Gentiles if God had permitted him to stay at home. He went up to Jerusalem to open his ministry there, we may suppose intended to stay thereabout, but God thrust him out, and sent him "far hence to the gentiles." When you consider how intensely Hebrew he was, that all the prejudices of his nature were Hebrewish; and when you remember what a passionate longing for his own people he had to the very last, it is pretty certain that he would spend his life among them if he had been permitted to have done so. When God got him started out from Jerusalem it was necessary to push him on now and then for yet a long while. He had just about settled down at Antioch, had been there some two years when God stirred him out again, and sent him out to form, as we would say, Asia Circuit. And now that Paul was in charge of Asia Circuit he was minded to stay there indefinitely, extending it a little as he went; and so God stirs him out from that also. What does all this mean? Was Paul waiting for orders? He and the whole church had them in the commission under which we are sent out, the world is our field, a fact that Paul came to understand later on, but a fact that he and all men have been slow to learn.

These are the broader facts about the lesson, the minutiae you may find in the Sunday-school lesson helps, which these comments of ours are not intended to supplant.

A THING WORTH KNOWING.

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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.

Musical Don'ts for the Sunday-School.

Don't yell.

Don't sing through your nose.

Don't sing through your teeth.

Don't keep time with your feet.

Don't imagine that your noise is music.

Don't bend your book open backwards.

Don't be afraid to open your mouth wide.

Don't forget that singing is praising God.

Don't look all around the room while singing.

Don't try to sing louder than everybody else.

Don't sing the words simply—sing their meaning.

Don't crowd nor drag the time. Follow the leader.

Don't mix up singing with whispering, or anything else.

Don't hold on to the last note after everybody else stops.

Don't lose time in finding the place after it is announced.

Don't keep your eyes riveted on the book. Watch the leader.

Don't throw your singing book on the floor. Be kind to it.

Don't fail to sing with your soul and a good, round voice.

Don't look to see whether others are singing. Sing yourself.

Don't stop or begin to sing in the middle of a sentence or verse.

Don't forget to sing with the spirit and the understanding also.

Don't forget that it is just as bad to sing a lie as to speak it.

Don't "dog-ear" or deface the singing book. It can't defend itself.

Don't stick up your nose and refuse to sing because you do not like the piece.

Don't try to sing praises to God with gum in your mouth, much less tobacco.

Don't forget that real music comes from the heart and not simply from the lips.

Don't try to make everybody else think that you are the best singer in the school.

Don't forget to look happy when you sing. Sweet words and a sour face do not mix well.

Don't sing pieces simply because they are pretty but for the appropriateness of the words.

Don't fail to make the words sung the sentiment of your heart while singing. It is mockery to sing praises with the mouth while the heart is far away.—Exchange.

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JULY 4, 1897.

Paul in Social Relations.

(AS A CITIZEN.)

2 Cor. xi. 22; Acts xxi. 39; Rom. xiii. 1-7.

During the remainder of the year our lessons are studies in the life and character of the Apostle Paul. They will show us how a man of the highest natural ability, as he was, enlightened by divine truth and under the influences of the divine Spirit, adjusted himself to the natural relations of life, and also what views inspired and directed him, and what were the chief tenets of his faith.

To-day we consider Paul as a citizen. Our lesson texts inform us first, that he considered himself in the fullest sense identified with God's chosen people both by blood and faith—A Hebrew, a decendant of Abraham, an Israelite. He was a Jew of Tarsus, proud of his nationality, proud of his religion and the place of his birth.

All these traits we reckon to be the indications of nobleness both of mind and heart.

One who is not proud of his nation will hardly prove a patriot or a good citizen. The man who does not love his family will never do his duty to his family. Our obligations are to those among whom our lot is cast. It is with them and toward them that our duties test us, and prove our manliness. In proportion to our love of those who are of our own blood will be our devotion to every interest of theirs.

One should be zealous for his own religious faith, for if not it is certain he is zealous for none. Every one has convictions which are in a special sense his own. The strength with which he represents them measures the soul of the man. If a man, as representative of his own nation and his own religion amounts to nothing there is simply no manliness and no strength of character in him,

The quotation of our lesson from Romans shows what were Paul's views of good citizenship. Obedience to the civil authority is a Christian duty. One must conform to the order and law of the State in which he lives. "The powers that be are ordained of God." This statement should only be interpreted as teaching that all government is based upon man's conception of right and wrong, and that government and religion are thus fundamentally one in character; only in government we can never fully reach the religious ideal, for where men deliver the laws and are judges and executors of the laws, there is constant imperfection. Yet it is the application of the public sentiment of justice and righteousness in so far as it is possible to apply it in human hands. Any advance in the moral sentiments of a people is an advance in the righteousness of their laws and the faithfulness with which they are executed. Religion and law go hand in hand and mutually support each other. "Subject not only for wrath but conscience sake." Subject not only for fear of the wrath or penalty of the law, but as Christians, from far higher motives, holding that the God whom we serve is honored in our respect for earthly rulers. Obey the law, honor the rulers, support the government.

It is worth while, at this point, to remind you, dear Leaguers, that there is a strong tide of irreverence for government which you must stem. The secular press smells of the details of corruption, and editorial paragraphs are virulent with suspicion and insinuation respecting those whom we should honor. A partisan political press magnifies the corruption which exists, accuses recklessly pure men, overthrows public faith and in so doing lays the foundation for increasing corruption, disloyalty and anarchy.

Our Methodist Discipline does well to guard us against speaking evil of magistrates and ministers. When faith in religion and in government fail high handed rebellion and anarchy will have rule. As good citizens we will obey the laws, honor our rulers and condemn and refuse to patronize a reckless secular press.

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It is time to order for another quarter. Don't be too late and then write us to hurry up. Don't ask us 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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The Sunday School Visitor. Weekly, ten or more to one address, per annum, each 40 cents single subscription 60 cts. Monthly, ten or more per annum each 10 cents single subscription 15cents.

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GODBEY & THORNBURGH
Little Rock Ark.

FROM BALTIMORE.

The Maryland Construction Company, of Baltimore City, Building the Baltimore Belt Railroad, North avenue and Oak street, Baltimore, Md., Nov. 19, 1895.—Electrolibration 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 convinced 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.

Nervous Prostration.

W. T. Hill of Buena Vista, Ouachita county Arkansas says: "The Electropoise cured me of nervous prostration from which I suffered very much. I cannot say too much for it."

ARKANSAS METHODIST.

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

WEDNESDAY, JUNE 30, 1897.

An Outing.

Hot Springs is a great wonder, and a great blessing. The scenery is picturesque, the mountain air pure and refreshing. Here, nature has stored healing for many ills. The fame of the place as a health resort is established. Thirty thousand people come here every year, and there are few who do not claim to be benefited by coming. Cutter's Guide tells me there are seventy-one springs, ranging in temperature from 70° to 150°. Hotel accommodations range from the most humble to the most elegant, to suit the purse of all comers, while the government bath house gives free washing to ragtag and bob-tail.

We, that is, I and my good husband, came here on the 19th inst., not especially for health, but to escape the heat and enjoy a change of air and scenery. Besides, Mr. G thought he could put in some good work for the paper. He has preached for the brethren and taken a few subscriptions for the paper, but as he still has to edit the paper, he has not much time to be out.

We have taken quarters for a week at the Plateau Hotel, kept by Mrs. M. A. Henry. We have two nice rooms, and get splendid fare. Mrs. Henry is very kind and considerate of all her boarders. She formerly kept the Sumpter House.

Brother James Thomas came down and delivered a lecture to the League last night at Brother Rhodes' church, Malvern Hill. There is not a more popular man in Arkansas than he. I have promised to vote for him for Bishop at the next general Conference, provided our women get there. He will get Sister Thomas' vote and Brother Rhodes'. It is not admissible in the Southern Church yet for women to vote, so I don't know that he stands a very good chance to be elected Bishop.

Brother Thomas took us to Happy Hollow to see the rabbits, foxes, squirrels, deer, etc. The man who takes pictures was away, else we should have gotten the picture of Brother Thomas mounted on an ox.

The Salvation Army is holding a protracted meeting here. The other day they got a car, ornamented it with flags and streamers, filled it with the Salvation majors and hallelujah lasses, with their drums and tambourines, and ran back and forth from one end of the town to the other, advertising their meetings. They are having good congregations and doing a good work among the neglected class. They have larger congregations than the churches. Capt. Holcomb is a nice gentleman. He was a year in Little Rock, and won the esteem of our Christian people. We think the Lord loves the salvation captain.

MRS. G.

Death of Dr. Joseph W. Lewis, D. D.

Rev. J. W. Lewis, D. D., died at his home in St Louis on the 24th inst. We have before us nothing but the fact of his release from mortality—no statistics of his career as a minister. He began preaching about 1857. We think we heard him first in 1858. During most of his ministerial life we have known him intimately. He was a man of more than ordinary ability and especially in the pastoral relation had few superiors. His genial spirit and devoted friendship gave him great influence and the soundness of his judgment enabled him to secure the support of those enterprises to which he set his hand. For twenty years J. W. Lewis was one of the leading preachers of our Church in St. Louis, where he served as pastor of First Church, St. Jous, and Centenary, and as presiding elder of the St. Louis district. The amiableness of spirit which made him friends without did not fail in his own home. For many years there was no brighter home than his. But his loving and exemplary wife, who was a helper in all his labors went to her rest ten years ago, and for five or six years past Dr. Lewis has been an invalid and a superannuate. As we write this note years of delightful association with this good man are recalled to memory and out of a loving heart we bear testimony to the sincere faith, pure life, and useful career of our friend.

Washington Letter.

(From our Regular Correspondent.)

WASHINGTON, D. C., June 23.

There are probably not two men in the country who are more staunch advocates of international arbitration than the President and the Secretary of State are, but it is positively stated at both the White House and the Department of State that the statement sent out from Washington several days ago by one of the news associations concerning the opening of negotiations with Great Britain for a new arbitration treaty was incorrect. No such negotiations have been opened, or are likely to be opened until some changes have taken place in the U. S. Senate. That both the President and the Secretary of State would like to see such a treaty in force, not only between the United States and Great Britain, but between the United States and every nation in the world, is known; but, notwithstanding the assertions of some of the senators who voted against the treaty of arbitration that was recently rejected that they favored the principles of arbitration and only opposed that particular treaty, neither Mr. McKinley nor Mr. Sherman believe that it would be wise to submit another arbitration treaty to the Senate for some time to come. President McKinley, however, is hopeful that an arbitration treaty with Great Britain, end perhaps other nations, will be in force before the close of his administration.

Calvary Baptist Church, which has more than a local reputation, not only for having the largest Sunday-school in the District of Columbia, but for working on original lines in keeping up interest in chnrch and Sunday-school work, made an interesting innovation in its Children's Day programme by introducing therein many of the patriotic features of flag day exercises. The combination of patriotism and Baptist enthusiasm was a great success, and the same idea will doubtless become popular in other churches. It certainly deserves to.

The Smithsonian Institution will shortly place on exhibition what is said to be the most complete collection in existence of East Asiatic coins and religious medals. The collection was made by the late G. B. Glover, of New York, during the period of years he was officially connected with the Chinese Imperial Maritime Customs Service, and was by him bequeathed to the Smithsonian Institution. There are 2,025 pieces, and the coinage of China is represented from 770 B. C. down to the present time.

Rev. Samuel F. Moore, who has returned from Korea, where he was engaged in missionary work, has been telling the good people of Washington of the work done in that far-away and benighted country, and of the need for more missionaries there. He says fourteen young Americans have volunteered to go there, but that for lack of funds the Missionary Board is unable to send them. Among other interesting things Mr. Moore said: "There are no public schools in Korea, and the mental darkness of the masses is very great. Ancentral worship is in vogue, as in China and Japan. The ancestral tablet consists of a block of wood, in the center of which is a narrow cell, wherein are supposed to repose the spirits of ancestors. These tablets are objects of great reverence, and are to be found only in the houses of the heads of families or clans.

Besides ancestrial worship, the people worship other spirits. Some of the spirits are supposed to reside in old baskets. These baskets are kept in the household for hundreds of years, and into them are thrown at certain times fish bones and other delicacies for the edification of the spirits. Against all this superstition the missionaries have to contend, yet the work there is of an encouraging nature, and many converts are made."

The pastoral relations of Dr. Talmage are again being much discussed. It will be remembered that he came to Washington with the somewhat peculiar understanding that he was to receive no stated salary, but was to accept whatever the officers of the Church paid him. A system was adopted under which the choice seats in the Church were sold for each service and for a time the anxiety of many people to hear Dr. Talmage made it successful, but for the past few months the greater portion of the congregation has been made up of those who waited until the doors were thrown open to those who had not purchased tickets, and the revenues of the Church have consequently fallen off. It cannot be stated upon the authority of any officer of the Church, as none of them will discuss the matter with outsiders, but it is being talked around that for several months past Dr. Talmage has not been paid anything; and the prediction is made that if there isn't an early change Washington will loose Dr. Talmage. That would be a matter for regret but it would be no more than many expected from the first. Such relations between a preacher and a Church were experimental, and few thought that they could stand the test of time. Speaking for myself alone, I have no hesitation in saying, it will always be more satisfactory, for both a Church and its minister, to have it clearly understood how much salary is to be paid. Then there can be no dissapointment on either side.

THE MORRILTON DISTRICT CONFERENCE

Will meet at pleasant Valley Church, Mount Vernon circuit, July 15-18. Parties not acquainted had better inquire for Cascade postoffice; also persons writing to me or other members of the Conference will address their letters to that office. All the local preachers who expect to have their license renewed will please be present, or at least let us hear from them. We insist that every member of the district Conference attend. Let us meet in the fullness of the blessing of the gospel of Christ.

Your servant,

P. B. SUMMERS.

Personal.

Rev. J. M. Hawley made us a brief call Monday.

President Pope, of Arkadelphia Methodist College, with his son, were pleasant callers Saturday.

Professor Cabel, president of Potter College, Bowling Green, Ky., dropped in on us Saturday. He was returning from a Texas trip.

Rev. C. E. Patillo P.C.of First Church this city raised enough money Sunday and Monday to pay the deficit in current expenses and to lift the entire debt on the church—about $1,000. He roosts high now and gives a clear crow.

Sister Marshall, of Camden, was a pleasant caller Thursday. She has just published her antobiography and placed it on sale at 75 cents a copy. It is one of the most interesting books for Arkansas people we have ever seen. We hope it will have a large sale.

Rev. O. H. Tucker, P. E., writes of Lone Rock Mission: "J. W. Wooten supplies the work. Held Quarterly Conference. Had two conversions, one child and two adults baptized, a fine love-feast. Will lay the corner stone of a new parsonage at Lone Rock in July."

Rev. and Mrs. N. P. Thomason called Monday. They were on their way to California. Bro. Thomason is one of the promising young men of the Little Rock Conference. He was relived as P. C. of Carlisle station and goes to California for his health which we pray may be restored.

The paper read at the Searcy District Sunday School Conference on the Troublesome boy and Talkative girl was by Mrs. Ollie Olmstead. It was so stated in this paper but the name of George G. Davidson, by whom it was forwarded to us was also appended.

President Pope and Vice-President Jones, of Arkadelphia Methodist College, are rejoicing over the reception of 156 well selected and carefully labelled geological specimens from the department of the interior, prepared by the United States Geological Survey, at Washington, D. C. These will form quite an addition to the college cabinet.

The State Teacher's Association is now in session in this city. The attendance is very large The citizens are showing much courtesy and attention to the mind trainers. Prof. Hall welcomed them Monday night with his public school chorus of 300 voices and addresses of welcome were made by Col. Mitchell, Mr. Morris M. Cohn and Prof. Jordan and responded to by Prof. Conger. The METHODIST bids the teachers welcome. We have great respect for the calling and character of the teachers of Arkansas.

W. Dean White, writing from Berryville, Ark., under date of June 21, says: "Last week we closed out a three weeks' meeting at this place. Results: Four conversions and one reclamation. Church somewhat revived. Brother Hopkins,our beloved P.E.,was with us a few days. Brother Harris, of Prairie Grove, rendered valuable aid. Everything is moving along very smoothly over here. In another month's time we shall be ready for the assembling of the hosts of Israel for District Conference. Will not ye editor gather with us?'

PROGRAMME.

For Helena District Conference. To be held at Cotton Plant, Ark., July 8-11, 1897.

July 7th at 8:30 p. m. Opening sermon by Rev. W. M. Wilson.

THURSDAY. FIRST DAY.

Morning session: 9 a. m. Organization and appointment of committees.

10 a. m. Report from charges.

11 a. m. Preaching.

Afternoon session: 3 p. m. Report of charges continued.

FRIDAY. SECOND DAY.

Morning session: 9 a. m. Opening.

9:15 a m. Report of committee on spiritual condition of the Church followed by an address by J. M. Talkington. Subject, need of increased spirituality, how to attain it. General discussion.

10 a. m. Report on missions, address on same by chairman. General discussion.

11 a. m. Preaching.

Afternoon session: 3 p. m. Report on Sunday-schools, followed by an address by J. B. McDonald. Subject, Sunday-schools, the nursery of the Church. General discussion.

4 p. m. The importance of having a good finincal system in the Church.

Address by R. R. James. General discussion.

5 p. m. Report on education followed by an address by Dr. J. R. Brown. Subject, Our Colleges in the State, Hendr x and Galloway, their need, our duty.

SATURDAY. THIRD DAY.

Morning session: Report on Epworth League, some general statements by the Presiding Elder. An address by the District President Joel E. Wynne, outlining his policy and that of his subordinate officers.

10 a. m. An address by R. C. Morehead, Subject, Relative duties of Pastor and League.

10:30. Address by T.J.Brickell. Subject, Epworth League an important factor in Methodism.

11 a. m. Preaching.

AFTERNOON SESSION.

3 p. m. Licensing preachers, 3:30 p. m. Renewing licenses of local Preachers.

4 p. m. Electing delegates to annual conference.

4:30 p. m Fixing place of next conference.

Notice: Brother preacher or layman your name may not occur in connection with any subject; but in the general discussions you are every one expected to participate, make it a point to be present, come praying. Don't make it convenient to be off on a vacation or visit, don't expect to go back home Sunday, Cotton Plant wants you to stay over Sunday, and your Presiding Elder humbly suggests that you be shure to do so. Pastors notify your delegates again of time and place. See that your Quarterly Conference Records are there.

Committee to examine candidates for licenses and ordination are:

J. M. TALKINGTON.
J. F. JERNIGAN,
J. K. FARRIS.

Bro. Talkington will notify you when to meet the committee.

M. M. SMITH.

Sweetness and Light.

Put a pill in the pulpit if you want practical preaching for the physical man; then put the pill in the pillory if it does not practise what it preaches. There's a whole gospel in Ayer's Sugar Coated Pills; a "gospel of sweetness and light." People used to value their physic, as they did their religion,—by its bitterness. The more bitter the dose the better the doctor. We've got over that. We take "sugar in ours"—gospel or physic—now-a-days. It's possible to please and to purge at the same time. There may be power in a pleasant pill. That is the gospel of

Ayer's Cathartic Pills.

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

On to Toronto.

Our party is assuming larger proportions. They are going from nearly every town and city of our great state- Where is the fossil who said that Arkansas would have a small representation? The young people and many of our fathers and mothers will go with us. Let those who expect to arrive on Monday notify Miss Lula Hale or myself, and the train on which you reach this city.

All persons going in our party must notify me or some member of the committee. It is necessary that I know the number going, that arrangements may be made to billet the party.

Any person desiring literature may address Miss Hale or me, and we will furnish you. No trouble to answer questions. Now comply with instructions, if not do not express surprise if you fail to get all the benefits.

We will look well after all young ladies in our party. On to Toronto.

JAMES THOMAS.

Little Rock, Ark., June 28.

Rev. S. C. Vinson, junior preacher on Atkins circuit, was made to rejoice upon the return of his two little deaf mutes from the Little Rock Institute on the 9th inst. About one hundred neighbors and friends had gathered at the parsonage with their buckets filled with the dainties of life and had it nicely arranged; after the usual greeting all were invited to partake of the repast. After which the writer held a short service. The Lord was with us. All went away feeling that it was good to be there.

S. F. PORTER.

HELENA DISTRICT CONFERENCE.

Pastors who expect to bring their wives with them to the District Conference will please notify me at once, so that I may secure homes for them. The White and Black River Valley Railroad will give reduced rates, one and one-third fare, to all members and visitors attending the Conference.

J. I. MAYNARD.

Cotton Plant, Ark.

HALL-ALDERSON DEBATE

At Magnesia springs, July 13-23. We expect to give visiting preachers best accommodations camp life can afford. If convenient bring a cot, two quilts and a pillow. If not bring what you can and come anyway. We are expecting anything but a dull time. It will afford fine opportunity to study doctrine of the Church. Debate begins 10 o'clock July 13th and continues 9 days.

J. R. CASON.

NOTICE.

The A. & L. Ry. will sell tickets for our District Conference, at Nashville, Ark., at one and one-third fare, on the certificate plan. Get a certificate at Hope when you buy your ticket to Nashville. Friday afternoon will be given to mission work, and Saturday morning to education. We will be delighted to have those present who are representing these interests.

Very truly,

W. F. EVANS.

Prescott, June 25.

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

July: Junction City, 3, 4; El Dorado, 10, 11, Magnolia, 17, 18, Camden ct. 24, 25, Bearden ct. 31, August 1.

August: Lapile, 7, 8, Hampton ct. 14, 15. Fordyce station, 15. 16, New Lewisville, 21, 22, Stamps and Buckner, 21, 22, Atlanta, 28, 29.

September: Lisbon, 4, 5, Cargile, 5, 6, Camden station, 11, 12, Stephens and Waldo, 18, 19, Ouachita. 25, 26.

October: Harmony Grove, 2, 3, Genoa, 9, 10.

Monthly Pains cured by Dr. Miles' Pain Pills.

Christian Life.

"The Great Assembly."

"Gone home to be with God,"
So runs the news
Which comes in day by day;
I cannot choose
But picture that great host
Gone on before,
And those who now pass through
The open door.

How does it swell and grow—
That multitude!
The "many mansions" fill.
Earth's solitude
Is deeper than of yore,
But that Home-place—
How beautiful it grows
In joy and grace!

Float down the welcome songs
That greet them there;
I hear them from afar
Through the still air.
Ah! happy they at rest,
Who rough ways trod.
Absent from us, they are
At home with God.

How safe, how free, how glad
They all must be!
They find themselves across
The dreaded sea.
The burden of their care
Has been laid down,
The cross they bore exchanged
For victor's crown.

Yet is their greatest joy
That they can see
The face of Him who died
To set them free.
We weep, but how can they
Do aught but sing?
No tears have they, whose eyes
Have seen the King.

So little while have we
To mourn and wait!
Christ has no orphaned souls
Left desolate;
Let us then weep no more,
But lift our eyes,
And watch till day shall break
Across our skies.

—Marianne Farningham, in the Christian World.

Struggling up to God.

"And he said, I will not let Thee go, except Thou bless me" (Gen. xxxii, 26). To get safe through tomorrow? No, no, no! To be blessed by God—to know Him and what he is—that is the battle of Jacob's soul from sunset till the dawn of day. And this is our struggle—the struggle. * * * Out of our frail and yet sublime humanity the demand that rises in the eathiler hours of our religion may be this, "Save my soul," but in the most unearthly moments it is this "Tell me Thy name." We move through a world of mystery, and the deepest question is, What is the being that is ever near, sometimes felt, never seen; that which has haunted us from childhood with a dream of something surpassingly fair, which has never yet been realized; that which sweeps through the soul, at times as a desolation, like the blast from the wings of the angel of death, leaving us stricken and silent in our loneliness that which has touched us in our tenderest point, and the flesh has quivered with agony, and our mortal affections have shriveled up with pain; that which comes to us in aspirations of nobleness? Shall we say It or He? What is It? Who is he? Those anticipations of immortality and God, what are they? Shall I call them God, Father, Spirit Love? A living being within me or outside of me? Tell me Thy name, Thou awful mystery of loveliness! This is the struggle of all earnest life.—F. W. Robertson.

The Fidgets.

The habit of fidgeting and worrying every little annoyance is wasteful of much nerve-force. As we sat in a street-car the other day, delayed for two or three minutes at a crossing, we noted two nervous young women who continued through the slight detention to ejaculate: "I wonder what is the m tter! Why don't we go on? I am so tired of waiting. I wish the car would start! O dear, how tedious this is!"—and other like expressions of impatience, while their frowning foreheads and fidgety hands, as well as their querulous tones, revealed the waste of nerve-tissue and emotional force that was going on in their frames. Meanwhile, other passengers, whose work was probably just as urgent as that which awaited these fretful girls, sat still possessing their souls in patience, considering posibbly that no amount of complaining or wriggling would remove the obstruction or hasten the starting signal. In due time the car started, and the nervous strain was relieved for the hour, to be resumed on slight provocations, probably, on various occasions during the day.

The fact that this habit gives annoyance to all who are brought in contact with it is the smallest feature in the harm which it works. Apart from the fretful temper and the ill-regulated moral character which it discovers, it exerts pysical and mental effects which are deplorable. The life of the nerves is eaten out by this habit; brain-power, which ought to be used to good purpose, are devoured, gradually gnawed away, by the fretting corrosions of these spells of fidgeting. The victim of this habit ought, for the sake of himself, as well as for the sake of others, to resist and overcome it. Especially where the impatient habit of speech betokens a nervous break-down, in its incipient stages, it should be remembered that no surer way can be found to hasten the prostration and make it chronic, than through an intemperate and fretful tongue. Time, strength, patience, nerve-force, and moral character are all wasted by the fidgets.—Central Christian Advocate.

Since modern science has fully established the germ theory of disease, the value of Ayer's Sarsaparilla as a purifier of the blood has been more appreciated than ever. Not only germs, bacilli, and microbes, but poisons of all kinds are expelled by this powerful medicine.

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

A Physician's Tribute

To the Benefits Received From Dr. Miles' NEW HEART CURE.

HEART DISEASE is curable. It is not surprising that all cases are not cured, since no physician has made the heart a special study for a quarter of a century as Dr. Miles has done. The following tribute from a physician will be read with interest. "For six years prior to taking Dr. Miles' New Heart Cure my wife was a terrible sufferer from heart disease. She had a constant fluttering of the heart and severe palpitation and pain in the left side. She took three bottles of Dr. Miles' New Heart Cure and was completely restored to health, and has not taken a drop of medicine during the past two years. Under these circumstances I cannot do otherwise than recommend it to others."

Dr. Miles' Heart Cure Restores Health

Friendship, N. Y. W. H. SCOTT, M. D.

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.

3 BARGAINS IN TEACHERS' BIBLES

Bagster's Comprehensive Teachers' Bible contains the Old and New Testaments, with new and revised helps to Bible study; a new concordance and an index Bible atlas, with fourteen maps. minion type; size of page, 5 1-2x8 1-2 inches; bound in seal grain leather, divinity circuit (overlapping edges with rubber band), round corners, gold edges; price, postpaid, $1.75.

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, $2.00.

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, $2.25.

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

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

We keep the full course of reading for the Woman's Parsonage and Home Mission Society.

GODBEY & THORNBURGH.

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.

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ROCHESTER OPTICAL CO.
CAMERAS, $5 UPWARD.
ARTISTS' TUBE COLORS
AND BRUSHES.
SEND FOR CATALOGUE.

JOHN A. JUNGKIND, PHARMACIST
812 Main St.

For the Young People.

Suppose.

Suppose, my little lady,
 Your doll should break her head,
Could you make it whole by crying
 Till your eyes and nose were red,
And wouldn't it be pleasanter
 To treat it as a joke,
And say you're glad 'twas Dolly's
 And not your head, that broke?

Suppose you're dressed for walking,
 And the rain comes pouring down,
Will it clear off any sooner
 Because you scold and frown?
And wouldn't it be nicer
 For you to smile than pout,
And so make sunshine in the house
 When there is none without?

Suppose your task, my little man,
 Is very hard to get,
Will it make it any easier
 For you to sit and fret?
And wouldn't it be wiser,
 Than whining like a dunce,
To go to work in earnest,
 And learn the thing at once?

Suppose that some boys have a horse,
 And some a coach and pair,
Will it tire you less while walking,
 To say, "It isn't fair?"
And wouldn't it be nobler
 To keep your temper sweet,
And in your heart be thankful
 You can walk upon your feet?

Suppose the world doesn't please you.
 Nor the way some people do,
Do you think the whole creation
 Will be altered just for you?
And isn't it, my boy or girl,
 The wisest, bravest plan,
Whatever comes, or doesn't come,
 To do the best you can?

—Exchange.

You Can't Cheat God.

Ned took his cousin Grace along to keep him company while he worked at a job he had to perform.

"I don't think you're doing your work very well," she said. "It looks to me as if you were slighting it."

"That's all right," laughed Ned. "What I'm doing now will all be covered up, you know."

"But isn't that cheating?"

"Maybe 'tis after a fashion," answered Ned. "But it isn't like most cheating, you know."

"That's not the way to look at it," said Grace. "If it's cheating, you know that. You can't excuse it because it isn't the worst kind of cheating."

"But the man won't know about it," said Ned.

"He may not," said Grace, "but God will. You can't cheat God."

Ned stopped work and went to thinking. Presently he said:

"You're right. I'm glad you said that, Grace. I'm going to begin over. There shan't be any cheating this time."

Ned undid what he had done and began again—began right—and I know he felt better for it. I hope he will always remember that no one can cheat God.—Christian Observer.

Don't miss Quinn's clean-sweep sale.

A Village Genius.

"Have you anything more for me to do, father?"

"No, Dick; your work is done for to-day. Crazy to get your fiddle, I suppose. I often wish Master Harry had not given you that piece of rubbish. No, I'm not angry; but it makes me vexed that you don't take kindly to the trade our family have carried on so long from father to son. Your poor mother always said I should never make a carpenter o' you. I doubt she was pretty near the mark!"

Tom Salter left his workshop with a sigh. His only child was very dear to him, and he never liked to speak sharply to the fourteen-year-old lad, who was the very image of his dead mother: but it was a bitter grief to him that Dick had no liking for the trade he had carried on so successfully for years. The boy honestly did his best. Tom saw that plainly, otherwise he would have taken the violin from him: as it was, he could not find it in his heart to deprive Dick of his treasure, for the boy hid it from sight until work-hours were over.

"Now, Ben, doggie! we'll have some music," cried Dick joyfully, as his father left the shop.

Ben—a black and white mongrel with a lovely curly coat—followed his young master to a space in the work-room, cleared of wood and tools. Dick took his beloved violin from a shelf, and Ben jumped upon a bench to enjoy the music; unlike most dogs, it gave him pleasure.

"That's right, Ben, be my audience," said Dick; and then he began to play, swaying from one foot to the other, with dreamy eyes and parted lips.

So ingrossed was he in "making music" that he did not see a stranger look in at the workshop door. Ben did, however, and gave a sharp bark. Then Dick put down the violin, and asked the strange gentleman if he could do anything for him.

"Just play me a tune or two, my lad," was the reply.

Dick did so. When he had finished, the gentleman asked him several questions, and said he would call again before long.

And so Mr. Lawrence did, and what is more he told Tom Salter his boy was a genius; and if he was properly trained, he would be able to earn more money by playing the violin than the wages of many carpenters would amount to. He offered to take the boy away with him and provide for his future. Tom Salter did not at all like parting with his only child, but he gave his consent, nevertheless, because, as he said, it would never do to refuse such a chance for the boy.

"Father, you've only to speak the word, and I'll stick to the trade, if your heart's set on it," cried Dick.

"Nay, lad, nay. There's an old sayin' that it's waste time tryin' to fix a square peg into a round hole. You'd never make much of a carpenter. The Lord makes some for one kind o' work, and some for another."

So Dick left his village home. And to-day he is a famous violinist. As for Tom Salter, he married again soon after Dick left him and is blessed with another son, who shows signs of developing a real liking for his father's trade.

Dick sends his father such large sums of money that the worthy carpenter has started a new shop, and engaged several workmen. And Ben? He wears a silver collar, and accompanies Dick everywhere The famous musician remembers the time when the dog was his sole audience.—Early Days.

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LA GRANGE, ARK.

DEAR DOCTOR—I started my household goods to Searcy today will leave with my family to-day, week. I locate my family at Searcy for two reasons; health and school. I will return, as soon as my family are set up for housekeeping, and finish my year's work here. Please send my paper hereafter to Searcy. I would be so glad for you to hold a meeting for me, say the first week or ten days in August. Respectfully your brother in the work.

N. E. GARDNER.

June 16.

GETTING ON.

DEAR DR. GODBEY—We are moving on, having some friction, but the Lord is going to bring us out ahead I think. We are moving on to a glorious revival all over the work. We had a nice Children's Day at Ada. The superintendent and the good sisters did well. The church was nicely decorated and everything moved on nicely. Large crowd, collection $1:80. The children did well. Praise to their superintendent. Also at Appalo last Sabbath. Nice day. The good sisters decorated the church beyond our expectation, as the flower season was about out. Praise to the superintendent for the children doing so well, and to the good people for such a nice dinner on the ground, plenty and to spare and the quality such as would tempt a man to eat too much. Had preaching at 3:30 p. m. The falling rain kept back some, but we had already on the ground a nice audience; good attention; services one hour; dismissed in good order; receipts of the day, $1.99 and a button. Pray for the button man. I don't know who he was. Our folks are doing tolerably well financially, considering the hard year. We are harder pressed for feed and bread than I nearly ever saw. Ever live the ARKANSAS METHODIST, its editors and laborers until God shall call them to a higher sphere of usefulness. Pray for us.

Your brother in Christ,
HUGH REVELEY, P. C.

BIG BAY, ARK.

DEAR DR. GODBEY—I would like to say through the METHODIST that I had the pleasure of being with Rev. Frank Ritter, our much-beloved and wide-awake Presiding Elder of Jonesboro District, in his second Quarterly Conference, on Buffalo Island circuit, June 9. Rev. John Eidson, of Jonesboro, was with him. They stopped on their way in Lake City, which is one of my appointments, on Tuesday, the 8th, and Brother Eidson preached that night in Lake City. His sermon was one of the best. Many sinners came up for prayer. The next morning we crossed the lake on the little steamer Ike. On our way across the Captain showed us where eight men had drowned at different times and some, if not all, had families. But the saddest of all, they were drunk when they drowned. Some say whiskey is a good thing. Yes, I will admit it is a good thing to send people to hell. God pity the man or woman that cannot see that much. But after a while we reached the shore and walked out to Newton's Chapel. The house could not hold the people. So the benches were moved out in a beautiful grove, which looked as if God had put it there for the purpose. Rev. Frank Ritter preached at 11 o'clock. His sermon was excellent, text, St. John xi. 24-26. When he got through many were wiping tears from their eyes and shouting glory to God.

They also had dinner on the ground for all. Sister Walker had a pot of hot coffee for the preachers. May God bless the good ladies, who think and care so much for God's true ministers. After dinner the Quarterly Conference business was looked after by the Presiding Elder with care. Rev. I. T. Dalton, P. C., was at his post with a good report, and said he would soon have the best circuit in the White River Conference. I think Brother Dalton's people all love him very much. After Quarterly Conference there was a good sermon preached at 3 o'clock by Rev. Eidson, after which we adjourned.

We crossed back to Lake City. That night there was an excellent sermon preached in the Lake City Church by the Rev. John Eidson, after which he called for sinners to come for prayer. Many came up and we sang and prayed until God converted four. At this point I thought it would be a good time to hold my protracted meeting, but the people said I had better wait a while, so the next morning we left for home.

Brother Ritter told me there had been already this year, in the Jonesboro District over 100 conversions. So sing on, ye children of the heavenly king, shout on ye Methodist people, for we are gaining ground fast. Let us "Praise God from whom all blessing flow."

Your brother in Christ,
J. M. WILLIAMS, P.C.

Big Bay Mission, June 12.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see samples of the beautiful fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail you samples of fruit and complete directions to any of your readers for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc. I am going to work at once to catch the spring trade.

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Woman's Work.

We Did Well.

For the year ending March 1, 1897, the auxiliaries of the Little Rock Conference Society paid $200.70 connectional dues, and a careful estimate (according to date of organization of auxiliaries) shows a deficit of a little less than $20.

Very few organizations come nearer paying full dues than this. But may we not do better this year? We will do better if every member determines to do her best, and then does it.

The Little Rock Conference Society reported the largest proportionate number of members taking the W. P. and H. M. Reading Course. Is it not possible for us to report the largest number? Yes, if we bestir ourselves to organize an auxiliary in every church, and persuade each one to take up this valuable course of study. Next to a wide-awake revival of religion, I know of nothing that would prove a greater blessing to our people than to go earnestly to work in home missions, and to carefully read those books on the great questions of this day and generation. Indeed, it would surely revive our church at home, and as certainly help to build up missions for the salvation of the whole world.

Nine of our 17 auxiliaries observed the week of prayer, and that was a good proportion. But will not every one of the 23 now on our roll try to do so this year?

In accordance with many requests from different Conferences, the central committee have changed the date for the week of prayer, and hereafter it will come the first of October. The programmes will soon be issued, and every auxiliary throughout Southern Methodism is urged to carry them out as far as possible.

The members of our nine auxiliaries who met and prayed together last February will not fail to seize this opportunity to gain another blessing, and I trust that every organization in our Conference will make an effort to do so.

Last spring our auxiliaries were asked to raise something for the $20,000 decennial fund, and a few responded liberally. Now we are to have another chance at that decennial fund, for it was not completed last year. Will not each auxiliary begin now to raise money for this? It may not be called for until immediately after the week of prayer, in October, but I beg that you will begin now to lay by something towards this. Then if the crops have failed or if bad weather prevents a meeting there will still be something in the treasury for our Lord's work.

As many of you know, our connectional dues go to build parsonages in destitute places, where shelter cannot otherwise be obtained for the man of God. Our mission schools in Florida for the children of Godless Cubans, our industrial school in London, Ky., and our beautiful orphanage at Greenville, Tenn., must be supported by free-will offerings. Is there an auxiliary in the Little Rock Conference that does not wish to have a part in teaching the little Cubans to know and love Jesus? Is there one that does n t wish to help the poor, ignorant children in the isolated regions of Kentucky to become self-sustaining men and women, and "new creatures in the Lord Jesus?" Is there one that hears the cry of a helpless orphan, and refuses to try to put a song of rejoicing in its heart? Verily, I believe not.

I believe, too, that we shall pray more, work more and give more for our missions in the west, where evil is entrenched, and where men from heathen lands must be taught to worship our Lord and Saviour. And shall we dare refuse a contribution to our rescue homes for unfortunate women who are outcasts from home and society? They are broken-hearted captives, and will forever hide in shame and darkness unless Christian women seek them and lead them to the cross. Oh, friends, do you not think the decennial fund is needed? And will you not begin now to make and save the pennies, dimes and dollars, so that you may not be empty handed when the contribution is called for? Last year our best contribution to the decennial fund was sent by the auxiliary on English circuit. Those good women gave a delightful supper and realized $20.75.

I hope soon to be able to give a full report for our first quarter, ending June 1.

Auxiliaries have been recently organized at Des Arc and Prescott. Those elect women have long been working for God, and they will bring new zeal and inspiration to our little band.

Friends, let us not be unmindful of our best friend in Arkansas, the one that never fails to say a kind word for us, and often helps us to get other people interested in our work, and would help us still more if we would improve the opportunity it has offered us. Let us commend the ARKANSAS METHODIST to friends, and also send short home mission items for its columns. I have found it a helpful friend and wise counsellor for nearly twenty years. It ought to be in every Methodist home in Arkansas. Sincerely,

MRS. W. H. PEMBERTON,
Cor. Sec.

The State Council of Epworth Leagues of Virginia have selected Rev. Mr. Collyer and his wife as representatives in the mission field, and they will labor in Korea.

CURE CATARRH IN SUMMER.

Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of Catarrh, says that Summer is the best time to make a speedy and thorough cure. He has discovered a remedy which is smoked in a pipe but contains no tobacco and cures the worst cases permanently He will mail a three days' trial treatment free to any sufferer who will address Dr. J. W. Blosser & Son, 11-12-13 Grant Building, Atlanta, Ga.

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Our Church at Home.

AUSTIN CIRCUIT.

Our second Quarterly Conference met at Austin church. Our P. E. Rev. Thomas H. Ware, was present and did some fine preaching for us. We are always glad to see Bro. Ware come. The people at Austin know just how to make a Quarterly Meeting occasion pleasant;they had dinner on the ground Saturday and a good one too. I feel at home among this people. Our financial report was good considering the hard times. I have a fine board of stewards and they are doing their work well. This has been a busy year with me; we have been building a new parsonage. Austin circuit has one among the best parsonages in our Conference. It is completed except painting and we hope to have that done by our District Conference at Mt Tabor. Our Leagues are doing well. We have seven Sunday-schools on Austin circuit;these are doing good work. This is one of the oldest circuits in our Conference, yet we may tone up on many lines. One of our greatest needs is to be supplied with good literature and we hope to do this through our schools.

J. A. HENDERSON.

June 12, 1897.

DARDANELLE CIRCUIT.

Dear Doctor:—Our third Quarterly Meeting has come and gone. Bro. Key was with us looking after all the interests of the Church, and preached three excellent sermons, greatly to the satisfaction of all who heard him. The services were held at Carden's Bottom. Bro. P. H. Stubbs with his class gave us some splendid music. Reports small, for P. C. and P. E. Collections, on other lines coming slowly, but we are doing our best to encourage the brethren. We are serving a good people hence we are hopeful. The spiritual interest of the Church is good. Our prayer services are well attended, and large and attentive congregations at our public services. Our Sunday-school work is in advance of last year. Our Children's Day meeting was largely attended. Collections taken, and all returned home with the feeling that good was done. We are arranging for our protracted meetings, and praying for the Spirit's presence and power. We will not overlook the interest of the ARKANSAS METHODIST. Pray for us. Yours in the work.

JOHN C. SHIPP.

JERICHO MISSION.

DEAR DOCTOR GODBEY—Allow me to say something about Jericho Mission and its faithful, earnest pastor, H. T. Raney. In company with the pastor I went through the country in a buggy. On the way I preached to a good crowd at Hunter Friday night. Had an excellent service, one conversion. Saturday night I preached to a fine congregation at Macedonia, on Jericho Mission. We had an excellent service. Sunday morning, June 6, was the long-looked-for day, in which the people were to engage in a Children's Day service. At 10 o'clock there was between 800 and 1,000 people on the grounds. The regular programme was observed and nicely rendered. Allow me to say just here that the singing was second to none. Their voices were fine, and with Professor Murphy as leader of the choir, I don't believe the State of Arkansas can beat their music. At 11 o'clock the popular pastor declared the meeting adjourned until 1:30 p. m. At 12 o'clock the hospitable people expressed their gratitude for the presence of 1,000 people, representing five counties, Woodruff, Jackson, St. Francis, Lee and Cross, by spreading refreshments in abundance, of the finest quality. Everybody ate, and was filled. At 1:30 the programme was resumed. We were delighted with hearing some fine talks on Sunday-school work by Mr. John Summers, Rev. Hargraves and others.

At the conclusion of the exercises, a collection was taken, which was liberal. At 8 p. m. ye scribe preached to a packed house. At the sequel of the sermon a call was made for penitents, and quite a number presented themselves at the feet of Jesus, and cried for mercy, while some of the Christians shouted for joy.

A more hospitable people I never met. Brother Raney has a band of zealous workers, which will insure him a successful year's work. Brother Raney is a splendid pastor, and is much loved by his people.

Long life and prosperity to the METHODIST, editor and its manager. I am yours in the work,

N. W. WOMACK.

DeView, Ark., June 8.

A card on the outside of office door says: "Gone to lunch. Be back in ten minutes." And, the man will be there on time. That is, for some days, weeks or even months, he will. Then he will be at home occasionally for a day. He'll tell you he has a headache—a turn of cholera morbus, or maybe he'll say he had a lump in his stomach and felt too miserable to move. The lump was probably two or three ten-minute lunches condensed.

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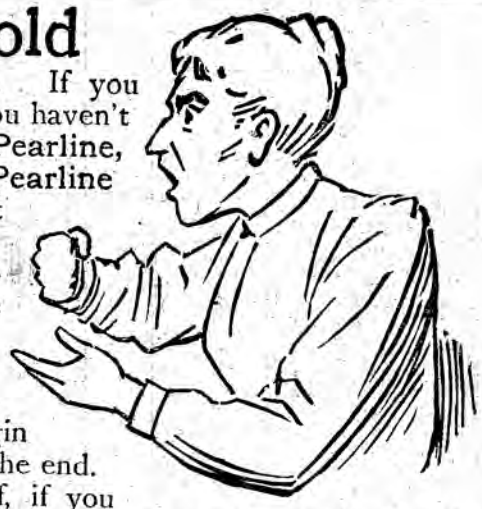

about washing powders. If you feel like it, it's because you haven't got the right kind. Get Pearline, and see the difference. Pearline has been imitated — but never been equalled. There are all kinds of imitations; powders that save work, but ruin clothes; powders that don't hurt, and don't help you; powders that are cheap to begin with, but dear enough in the end. Try them all for yourself, if you won't take our word for it. But don't get them mixed up in your mind with Pearline.

Send it Back. Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 319 JAMES PYLE, New York.

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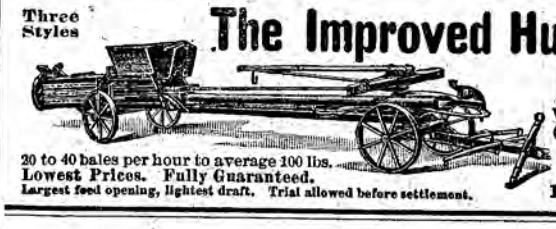

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MAGNOLIA Light Draft Cotton Gins Elevators - - and Cotton Presses.

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LINENE REVERSIBLE COLLARS and CUFFS. TRADE MARK. RUBENS & CO.

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 continued use.

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BELLS

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E. W. Vanduzen Co., Cincinnati, Ohio. 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.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

At Rest.

HOWELL—Judge Haines A. Howell, son of Jesse and Nancy Howell, was born in Hawkins county, Tennessee, August 10, 1818. He came to Arkansas in 1833; came to Dardanelle, Yell county, in 1847, and embarked in the mercantile business, in which he continued successfully until age and infirmity demanded his retirement. January 28, 1848, he was happily married to the sprightly, black-eyed Martha A. Garrettson, who was the pride of his youth and manhood, and the comfort and stay of his declining years, Rev. John C. Parker, at that time a recent transfer from the Tennessee to the Arkansas Conference, officiating. He took his bride to his humble little cottage home in the yard of that historic willow, which she in early life set out with her own hands, which grew to such magnificent proportions.

The town of Dardanelle at that time was composed of his own and one other family, Mr. George Williams, he too, a merchant. Brother Howell, by untiring industry, rigid economy and business sagacity, succeeded in accumulating considerably property. They were blessed with thirteen children, two of whom died in infancy, the remaining five sons and six daughters, are all grown and have families of their own, save the two youngest, a son and daughter. He joined the M. E. Church, South, 1849, but did not make a profession of religion until 1858, during the first Annual Conference ever held in Dardanelle, Bishop Soul, presiding. He took a very active part and was a liberal contributor in building the first Methodist Church in Dardanelle, and succeeded in getting the church ready and in good trim for the Conference, and was abundantly rewarded for his money and labor, in the salvation of his soul during the session.

From the very incipiency of his religious life, he has held a two-fold official position in the church, that of trustee and steward. As a trustee, the church never had a more vigilant and faithful custodian, nor a more successful collector as a steward. In fact, to enlist "Uncle Haines" in any enterprise was almost a sure guarantee of success, whether it was pertaining to church, temperance or any municipal reform, hence if he ever hesitated, we all knew that there was a "power behind the throne," and thither we resorted at once, for with him what Martha said was law and gospel.

The church here did not have a more exemplary, the town and county a more worthy and honored citizen. No wife ever had a more doting husband, no children a more affectionate father.

He served two full terms as county judge of Yell county, and it would be difficult to find one who had the county's interest more fully at heart, and who managed its business more economically and judiciously. Judge Pounds says this of him:

"He was very pronounced in his views on the whisky question, and when application was made for liquor license he declined to issue, because the statute said that 'the county judge may issue license to persons of good, moral character,' and in his opinion, no one of good moral character would engage in the liquor traffic." The writer became his pastor first in the fall of 1865, it was then Dardanelle circuit, the church having been used as a barrack for soldiers, and a camp house for passing emigrant, with a hole burned through the center of the floor nearly four feet in diameter, and the benches having been taken out and utilized for horse trough and other purposes, made it necessary for us to preach in the school house. I was his pastor again in 1870, their first station preacher. At my coming his home was thrown open to me, and his parlor set apart as my study until other arrangements could be made. I was his pastor again in 1880-1. I was his Presiding Elder in 1891-2 and now in 1897, and I have always found him to be a staunch friend to the Methodist preacher who would try to do his duty, and they always receive a hearty welcome in his hospitable home. Many of those weary itinerants who enjoyed his hospitalities here, out-stripped him, and no doubt greeted his coming on the banks of "sweet deliverance," and many others whose eyes per chance may fall on these lines will recall many pleasant hours spent with him and his precious family, even Miss Laura Haygood, in her far away China home, will not forget the hospitalities extended her and her sainted brother, the Bishop. If there was a person in Dardanelle or Yell county, who could have invited that remarkable personal criticism, touching his public and private life, that Samuel invited when he stepped down and out of public office and received that still more remarkable answer, that person was Brother Howell. "Behold, here I am, witness against me before the Lord, and before his anointed: Whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." "And they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand."—1 Samuel, xii. 3-4.

But he is gone now to stand before that unerring tribunal, where uninvited every act of his life will be criticised. Yes, on the 22nd of May, 1897, in the presence of his heart-broken wife and sorrowing children, all of whom were present, except his dear boy, Alfred, whose ill health had driven him to seek a home in New Mexico, after four months' lingering sickness, "the busy wheels of life stood still." But thank God he was ready, and so expressed himself time and again. With those who live right there will be no question about their dying right.

Heaven's richest benediction upon his disconsolate wife and sorrowing children. S. S. KEY.

Dardanelle, Ark., June 10, 1897.

WEIR—Lumme, was born April 5, 1877, was converted and joined the Methodist Church, 1894; died of pneumonia January 11, 1897. Lumme was good and obedient to mother. His father having been taken when he was small, he and his brother cared for the widowed mother and the sister. Like many young people he was careless at times as to his religious duties, though he seemed to have fixed purposes of heart to be a Christian. When he joined the church he said he went in to stay. It is hard to give one up upon whom we lean, but Heaven is nearer and dearer by having loved ones there. Look up, mother, sister and brothers. When the last roll is called we will be there.

J. W. VANTREASE.

QUIMBY—Sister O. C. Quimby was born January 17, 1842, was converted and joined the Methodist Church at Potsville, 1872, and lived a faithful member until death, February 4, 1897. She was true to the church, and ready at all times to talk about religion. In her place in prayer meeting and Sunday school. She was sick only ten days. It was my privilege so visit her often while sick and pray with her. She said she was just waiting the call of her Lord. When her brother, Dr. C. C. Grase, asked her if she knew she could not get well, she said, yes, she had known for some time she could not live. She talked to her children and told them how she wanted them to live that they might meet her in heaven.

She has three sons and two daughters. The girls and one son are members of the church, the other two boys, men of families, are out of Christ. Boys, will you prepare to meet mother again? J. W. VANTREASE.

CHAMBERS—Rev. Chambers was born July 11, 1820. At the age of 19 he professed religion and joined the Methodist Church. At the age of 22 he was happily married to Miss Mary Hall, in Wilkerson county, Ga. In 1859 they moved to Arkansas and located in Lincoln county, and lived on a place near Old Shady Grove Church all this time. He was the founder of Old Shady Grove, its first member. All preachers knew that his house was their home. About nine years ago he and his wife with their children, moved to Fordyce, where his grandchildren could get school advantages, but claimed an interest in Shady Grove grave yard.

He and his wife lived happily together for over half a century. Brother Chambers suffered very much with an eating cancer for eight or nine years before he died, was confined to his room nearly a year, suffering so much, but never complaining.

His sun went down and left the impress of a well-spent life. On May 17, 1897, he died at the ripe old age of 78 years, was brought to Old Shady Grove and was buried amidst a weeping crowd. One might have looked on and have said, "Behold, how they loved him."

He leaves a wife, three children and a host of friends to weep their loss.

Weep not, but follow on, and ye too can go to him.

The funeral services were conducted by J. W. WHITE.

BOWEN—J. D. Bowen was born May 5, 1861, and departed this life in great peace on April 30, 1897. Brother Bowen professed religion and joined the church under the ministry of Rev. John H. Dye, when a mere child.

Though it was doubted by some, who thought children should not join the church, as to whether he would hold out faithful, however, he lived from that day until the day of his death a consistent, worthy member of the church militant, and when his Lord summoned him home he declared his readiness to go, and amid the sweet comforts of religion he died in the triumphs of a living faith.

When Brother Bowen found that he was crossing the narrow stream that divides the heavenly world from this he submitted heroically, and assured his aged mother, wife and friends that he would soon cast anchor on the other side in eternal blessedness.

Brother Bowen was not one who took an occasional journey to the 13th chapter of first Corinthians, but he lived there. This was his home day and night, winter and summer. He delighted in the law of the Lord, trusted in Him and done many good things. He indicated the fact by his life that his meat and drink was to do his Master's will. Indeed, he seemed to love God with all his heart, and his neighbors as himself.

We may truly remark, this man walked uprightly and kept himself unspotted from the world. While he abhorred that which is evil, his motto was to cleave to God and good.

Brother Bowen possessed the courage of his convictions, and would fearlessly denounce sin, but joyously defend the right. For all such Christian heroes God has a better place than this world, and to it this man of God has gone, to rest forever. Brother Bowen was an obedient son, an affectionate father and a loving husband. He leaves a devoted wife, four children, an aged mother, two brothers and two sisters, with a host of friends to mourn his loss, but our loss is heaven's gain. He is not dead but sleepeth.

REV. W. D. ELLIS.

A Woman Saved.

A CASE OF INTEREST TO EVERY WOMAN.

Mrs. Henry Younghans Tells a Story of Suffering and How She Was Cured.

From the Evening News, Detroit, Mich.

Mrs. Henry Younghans, of Detroit, Mich., who resides at 1003 Grand River Avenue, said: 'Ever since our last little one came I was an invalid. For years I have had the most painful experience and would have to lie down most of the time. After the last baby was born I was unable to attend to my housework. I could hardly stand up and had dizzy spells. I wanted to sleep all the time and was treated by several of the best physicians. I would have the most fearful cramp, for which het applications were used. I used these hot applications until I blistered myself severely.

'Before our child was born I had been a strong, healthy woman and was scarcely ever sick. After he was born I grew weak and thin and received scarcely any help from the medicine left by the doctors. They said I was not properly cared for and that the baby was too strong for me. My back seemed to be breaking and I was scarcely ever without a headache. Could not tell you how many different prescriptions I have taken but every doctor had a different plan of treating my case. I wore supports and laid for weeks with my limbs elevated, but without avail. One day my husband suggested that I try Dr. Williams' Pink Pills for Pale People as he had read several articles in the paper about women who had been helped by them. I was discouraged and thought I must always be an invalid, but said I would try them after I had taken the bottle of medicine I was then using.

'A few days after he brought me in a box and asked me to give them a trial. I started taking Dr Williams' Pink Pills for Pale People that day and put the other medicine away, thinking it would please him if I tried the pills. Before I had taken one box I felt better. My husband noticed the improvement and bought two more boxes. I kept on using them until I had taken four boxes and I was entirely cured.

'I keep them in the house now and use them occasionally as they are a great help to all women. You would not have known me two years ago. What I am today is owing to Dr. Williams' Pink Pills for Pale People."

(Signed) Mrs. H. Younghans.

Mrs. H. Younghans, being duly sworn states that she has read the above and that it is true in every particular.

ROBERT E. HULL, Jr., Notary Public, Wayne County, Mich.

Dr. Williams' Pink Pills for Pale People are not a patent medicine in the sense that name implies. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y. and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50c a box or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company.

HAS SUFFERED A GREAT DEAL.

I had a stomach trouble and lost flesh very rapidly. I suffered a great deal. I began taking Hood's Sarsaparilla and a few bottles cured me and I regained my former weight. My wife was weak and nervous but is improving since she began taking Hood's Sarsaparilla.

JOSEPH WOODS, Bend, Texas.

HOOD'S PILLS are the favorite cathartic and liver medicine. Harmless, reliable, sure.

Nobody need have Neuralgia. Get Dr. Miles' Pain Pills from druggists. "One cent a dose."

THE ARKANSAS METHODIST.

WEDNESDAY, JUNE 30, 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.

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

Notice Music People.

The Seventeenth annual session of the Arkansas and Indian Territory Union Musical Convention will convene at Monroe, I. T., Thursday, Friday, Saturday and Sunday, July 1, 2, 3, and 4th.

The annual election of officers will take place at 2 o'clock p. m., Thursday.

The annual address will be delivered by Hon. John S. Little, at 11 a. m., Saturday, and the annual sermon will be preached Sunday morning at the usual hour.

There will be a grand entertainment Ssturday night, commencing at 8 o'clock.

The membership of this convention shall be composed of music teachers, leaders, ministers of the gospel, Sunday-school superintendents, together with delegates from singing societies, classes, singing schools, district and county conventions.

All Sunday-school choirs, conventions, etc., of Arkansas, and Indian Territory, are allowed one delegate.

This is one of the oldest and largest music organizations in the South, and we earnestly solicit the co-operation of all members and all music loving people to help make this the grandest session of its history.

Monroe is situated about midway between Hartford, Arkansas, and Poteau, Indian Territory, and its citizens are a live "up-to-date" people, and never known to do things by halves. They extend to us a hearty invitation to come and bring others. So let us go, and we are sure after the convention shall have closed we will be better equipped for the duties of this life and the bliss of the one to come.

All are requested to bring as many old Christian Harmony as you can find. The rendering of some old time music will be a special feature.

W. H. HOLMAN, Pres.
J. H. BENNEFIELD, Cor. Sec.

REJOICE WITH ME.

We are in our new parsonage at Benton. The house is not entirely completed, but will be soon. Our people regard it as a wooden miracle. Nearly all thought it impossible to build this year, but they are very proud of the success. They gave the parsonage a visit and the preacher a pounding a few evenings since.

W. P. WHALEY.

BEAUTIFUL SKIN

Soft, White Hands with Shapely Nails, Luxuriant Hair with Clean, Wholesome Scalp, produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest, for toilet, bath, and nursery. The only preventive of inflammation and clogging of the PORES.

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SOAP is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.
☞ "How to Purify and Beautify the Skin, Scalp, and Hair," mailed free.

BABY HUMORS Itching and scaly, instantly relieved by CUTICURA REMEDIES.

The candidates for license to preach and ordination by the Helena District Conference to be held at Cotton Plant, Ark., July 8-11 will please meet the examining committee at the Methodist Church in Cotton Plant, on Wednesday July 7, at 4 o'clock p. m.

J. M. TALKINGTON,
J. F. JERNIGAN,
J. K. FARRIS.
Ex. Committee.

Men Who Work Hard

Need Horsford's Acid Phosphate.

Taken at bed-time it brings sound, sweet sleep; quiets the nerves and builds up brain tissue. It's good for digestion too—take a little after meals.

Married.

CANADAY-COLLINS—In the hotel in Marion, Arkansas, June 15, 1897. Mr. A. D. Canaday of Wayne, Michigan, to Mrs. M. E. Collins, of Jackson, Mississippi. W. C. Watson officiating.

GRAHAM-SMITH—At the residence of the bride's mother Mrs. L. L. Smith. Mr. Brantley G. Graham and Miss Willie H. Smith. Rev. Geo. M. Hill officiating.

CLINE-EDMONDSON—At the home of Rev. J. W. Whaley in Nevada Co. Rev. J. W. Cline, and Miss Buelah Edmondson. Revs. W. P. Whaley, and E. R. Steele officiating. The happy couple depart for China soon.

"Only Nervous" is a sure indication that the blood is not pure. Hood's Sarsaparilla purifies the blood and cures nervousness.

Big slaughter sale of Summer Goods at Quinn's.

Take good care of the hair of the head, and when it begins to loosen and fall off or turn gray apply Hall's Hair Renewer and the result will be pleasing

The M. E. Church, South, has 5,583 traveling preachers, 5,875 local preachers and 1,449,133 members. Their contributions to missions last year, for home and foreign work, was $455,560, or about 31 cents from each member. This includes foreign and home missions, both of the Parent Board and the Woman's Boards. We certainly have nothing to boast of in the way of missionary zeal.

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ABOVE THE CLOUDS.

Mount Nebo, the coolest resort of Arkansas, is located on the Iron Mountain route near Russellville, 2,000 feet above the sea. Pure air, cool nights, several varieties of mineral water. Reduced railroad rates. The hotel and cottages provide the best of accommodations at a minimum price. For pamphlets on Mount Nebo, rates, etc., address Dooley & Cockerell, proprietors, Mount Nebo, any agent on the Iron Mountain route, or H. C. Townsend, G. P. & T. A., St. Louis, Mo.

THREE PROMINENT LOCAL RESORTS AND MINERAL SPRINGS.

Armstrong Springs, Searcy Springs and Sugar Loaf Mountain in White county, Arkansas, are reached by the Iron Mountain route via Kensett. The waters of Searcy are strongly impregnated with sulphur and iron. Hotel accommodations are good. Armstrong Springs is situated a few miles west of Searcy, and its waters are unusually valuable on account of the large quantity of lithia they contain, being especially adapted to the cure of indigestion, insomnia, nervousness, kidney and bladder trouble, etc. The accommodations of the hotel and surrounding cottages are of the best, and there are numerous attractions to pass away the time. Sugar Loaf Mountain has several springs of unusual clear, sparkling water of a similar nature to the waters at Armstrong and Searcy Springs. The Iron Mountain route offers reduced rates to these points, and by addressing the Springs direct, any ticket agent of the above line, or H. C. Townsend, G. P. & T. A., St. Louis, Mo., you will be furnished with descriptive pamphlets or circulars giving full information.

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

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C. O. KIMBALL,

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No. 0 Single Buggy Harness, Breast C, 1 inch trace, 2 1-2 inch Saddle,	$ 6 50
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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 $20; Men's Saddles, $3.50 to $20. Orders by mail promptly attended to, and satisfaction guaranteed.

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