

Arkansas Methodist.

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VOL. XVII.

LITTLE ROCK, MARCH 16, 1898.

NO. 11.

THE ARKANSAS METHODIST.

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

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News and Notes.

The question of prohibition is soon to be voted on by the people of Canada.

Emperor William II. has been on the throne of Germany seven years, and 4,965 persons have been imprisoned for speaking disrespectfully of his Majesty.

There are about 70,000 Unitarians in the United States. They have wealth and scholarship. But they make practically no progress. The reason of this is clear. Their labors are not directed to convert men to Christ, but to convert those who are already professing Christians to Unitarianism, and this they do, not by increasing but diminishing their reverence for the Great Teacher. So that even their conversion represents a decline of faith and zeal. They seek to reconstruct the creeds of men rather than to save their souls.

The Methodist Church in Arkansas seems to be furnishing a goodly number of candidates this year. Of those announced in this paper, F. M. Goar, Thomas E. Little and W. M. Kavanaugh are all members of our First Church in this city. Col. M. L. DeMahler is also a Methodist, and an attendant of First Church. William Sparling is a steward of Hunter Memorial, and N. Y. Wadsworth, of Drew county, is also a Methodist. We believe Mr. Baker and Mr. Arnet are also church members. These gentlemen announce their candidacy in

the METHODIST. We champion the cause of no one in particular. They are all honorable, and we suppose, capable men. Let our readers, as conscientious Christian voters, inquire into their merits and look to it that they do their duty at the primaries.

Rev. David Morton, D. D.

Dr. David Morton is dead. He preached on Sunday, the 6th inst., and died at his home in Louisville, Ky., on the 8th.

His death was from blood poison, caused by thrusting a small splinter in his thumb on Saturday, the 5th.

David Morton was born at Russellville, Ky., in 1833. He was admitted into the Louisville Conference at the age of 20. He was an able and effective preacher. He served the Church as pastor, presiding elder, college agent, until his election as Church Extension Secretary in 1882. He came to this office when our Board of Church Extension was first organized and served it as Secretary till his death.

This arm of our Church service has greatly prospered in Dr. Morton's hand. Under his official administration the Society has aided 4,000 Churches, and disbursed \$940,000.

Dr. Morton was a man of more than ordinary ability, of a genial spirit and indefatigable zeal. He has served the Church well, and his name and work are woven into her history to abide forever.

Progress of the M. E. Church, South, in Arkansas.

We have before us the General Minutes of 1875. They report a total membership—in the three Arkansas Conferences of 37,666, distributed as follows: Little Rock Conference, 14,641; White River Conference, 12,234; Arkansas Conference, 10,791.

The Minutes of 1897 report 80,630 members, a gain of 42,964, in twenty-two years.

By comparing the respective Conferences and their gains, we find at present: Little Rock Conference, 30,811; gain, 16,170; White River Conference, 25,725; gain, 13,491; Arkansas Conference, 24,094; gain, 13,303.

Nashville Notes.

Dr. David Morton, Secretary of the Board of Church Extension, died at his home in Louisville, Tuesday, March 8. Dr. Morton's illness was very brief. Last Saturday, while looking through some papers, which he kept in a cane basket on his office desk, he forced a splinter into the thumb of the left hand, which produced blood poison, which caused his death.

Bishop Hargrove and Dr. Hoss attended the funeral in Louisville. The remains were interred at Russellville, Ky.

At a meeting of the Board of Church Extension, held in Louisville, March 10, Mr. Wilbur F. Barelay, Dr. Morton's assistant, was appointed to serve, as acting secretary, until the General Conference meets, when a secretary will be elected.

The Publishing House bill passed the Senate late Tuesday afternoon, and was signed by President McKinley Friday. Thus, by the stroke of his pen, a fight of thirty years was ended, and the sum of \$288,000 will come to the Publishing House.

The memorial service, held in honor of Miss Willard, at the tabernacle, March 1, was perhaps the most impressive ever held in the city. The attendance of more than 5,000 people showed that Miss Willard's work was appreciated in Nashville. The stage was beautifully decorated in palms and roses, and on one side was a globe encircled by a large white ribbon, symbolic of the extent of Miss Willard's work.

Rev. Sam Jones, Dr. Kelly, and others, made impressive talks, in which they mentioned many noble traits in the character of Miss Wil-

lard. One of the most impressive events of the hour was the song "We'll Never Say Good-bye in Heaven," sung by Mrs. Gillespie, of East Nashville.

Rev. Sam P. Jones accepted an invitation, given him by the Theological Faculty, and addressed the students in Wesley Hall chapel, Friday morning. His lecture was anything but dry, and it contained many good suggestions. The talk was heartily enjoyed by both faculty and students, and Mr. Jones was cordially invited to come to Vanderbilt again.

The Jones-Stewart meeting is daily increasing in interest. Last Sunday, afternoon, Mr. Stewart preached his famous temperance sermon, and at night Mr. Jones preached to more than 10,000 people, while perhaps 3,000 people had to leave on account of not being able to get near enough to hear him. There have been many converts and great results are expected for next week. Tomorrow, afternoon, Mr. Stewart will preach on the subject, "Noble Womanhood," and at night Mr. Jones will preach to men only, at which time he will pay his respects to the city authorities. Last night he invited all the men to come, assuring them that "there would not be a dull minute during the whole sermon." All the ministers in the city have united with Mr. Jones and are working hard for the salvation of Nashville.

The millionaire evangelist, Mr. Chas. N. Crittenton, of New York City, will spend Sunday, March 27, in Nashville. He will conduct three services on that day.

J. M. C.

Nashville, March 12.

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Signed.....

P. O.

Date.....

Contributed.

What Shall I Do?

Some of my most worthy friends, both ministers and laymen, have asked me repeatedly to indulge myself in a certain luxury, about which the Bible is silent, so far as any definite command or example is concerned. Therefore, I must weigh their advice in the light of reason.

They tell me that this is no sin but is one of the greatest luxuries known to man, and that I have a perfect right to spend my money in this way and indulge myself to a reasonable extent.

Other friends, however, who are equally as wise and good, tell me that it is a bad and sinful habit; a "needless self-indulgence," filthy, unholy, expensive, injurious. They tell me that it pollutes the breath, injures the nerves, benumbs the brain, originates eighty diseases, (especially cancerous diseases of the throat and mouth) and greatly unfits many men for business. Physicians and physiologists tell us that there is nothing to be gained by its use, and since it is so injurious they condemn its use. I speak of the tobacco habit.

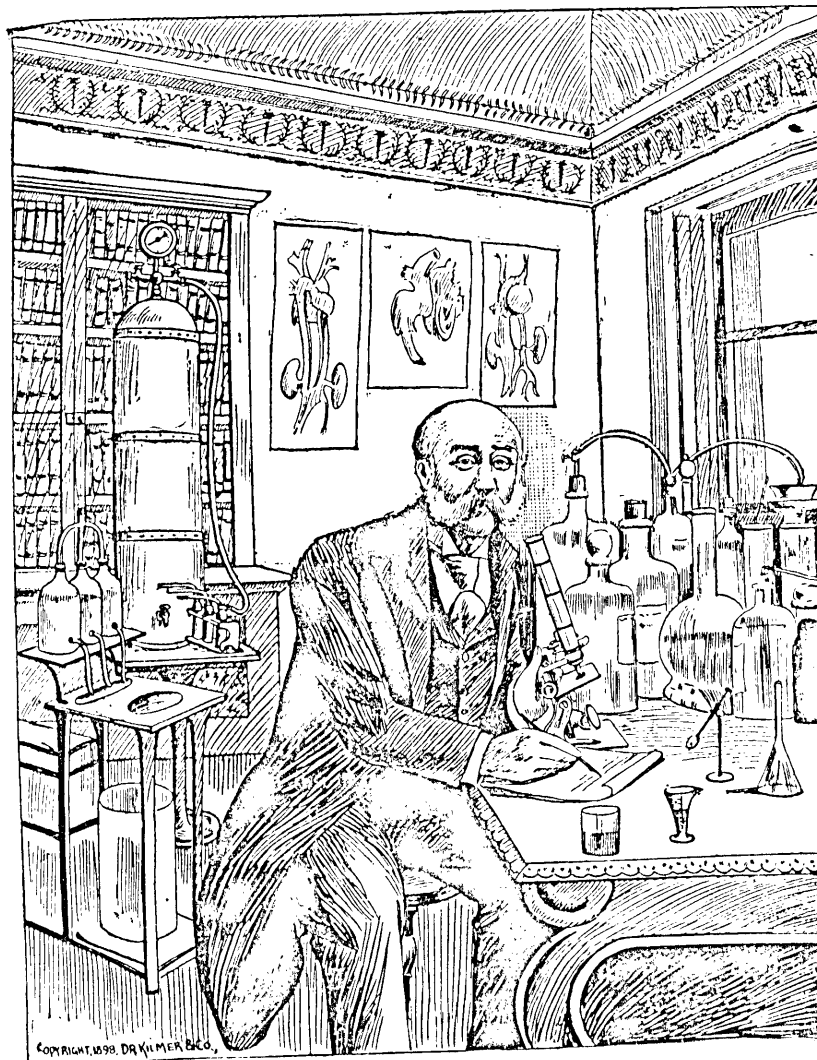
If I use it I am sure it will be very offensive to many of my friends, but maybe they will forgive me. I abhor the taste and effect of the weed now, but I think I can learn to love it more than anything else on earth. It will poison me and make me drunk and deathly sick, but that won't last long. If I use it I'll be temperate. I'll smoke only one five-cent cigar per

day and chew only \$6.75 worth per year, but that will make a total of \$25 a year. I hope to live thirty years yet, and if I should and were to put this money on interest, compounding it annually, at my death I would leave to my family over \$4,000, or I could place a copy of God's word in forty thousand homes where it has never gone. There are many other noble things that might be done with this money, and shall I chew up this amount and spit it out on the ground? My father and mother spent about \$3,000 for tobacco and it ruined their health, shortened their days, and they died, leaving several homeless, helpless orphans without the necessities of life. I know men and women who have sworn to support the institutions of the church, but claim that they are too poor now to pay anything for foreign or domestic missions, or any other church enterprise, but if they have to neglect duty, disregard that solemn vow, and even let their beloved pastor go unpaid, yet that \$25 for tobacco must come.

I am a preacher and expect to visit two hundred homes this year, where the good mothers would much rather I would not chew and smoke before their boys. It would be impolite, disrespectful and sinful for me to intrude upon the rights of these good mothers. As a Christian gentleman, I cannot smoke or chew in these homes. It would be wrong. Then where may I go that my questionable habit may be legalized? If I turn from these lovely homes to the holy sanctuary, the sin is even greater. If I get aboard the cars and begin to smoke I am at once banished from the presence of ladies and gentlemen by law, and sentenced to a short imprisonment until I have effected a temporary reformation at least.

If it is wrong in one home is it not wrong in all homes? If it is wrong in the church of the living God, the most sacred place on earth, and sinful on the cars, is it not wrong anywhere on earth? Now, my friends, if this luxury is worth more than the cost, I'm ready to begin its use at once. But if it is not worth more than my money, my most sacred obligations, my health, my honor; if it is not worth more than decency, and "offends my brother" or "makes him stumble" or "fall," unfits me for the association of friends, is dangerous, sinful, defiles "The temple of God," makes unclean "what God hath cleansed," and if I cannot "glorify God" thereby nor ask His blessings upon it, would it not be sinful for me to begin now to use it? If it is sinful for me, is it not sinful for any one to begin its use? And if it is sinful to begin, is it not sinful for any one to continue to use it when the power of an omnipotent God stands back of every one who desires to quit this evil habit, just as it stands ready to aid in quitting any other sin. God says: "My grace is sufficient for you. Touch not the unclean thing." But the devil and some of my friends say: "Try it. It's one of the greatest luxuries in the world." What shall I do about it?

INQUIRER.

THE SKILLFUL SPECIALIST
AND HIS NEW DISCOVERY

The Eminent Physician and Scientist Who Has Proved That

Kidney, Bladder and Uric Acid
Troubles Can be Quickly Cured

You May Have a Sample Bottle of the Great Discovery
Sent Free by Mail.

As we are by nature subject to many diseases, the only way to guard against all stampedes on our health is to make a study of our own physical self.

If a peculiar pain attacks you, try to locate its origin and discover which organ of the body is sick and in need of attention.

If the kidneys are at fault—and in almost every case in the failing of our health they are—look well to their restoration to health and strength.

They are the great filters of our body, and consequently, the purity of the blood is entirely dependent on their cleansing powers.

If the kidneys are not in a perfectly clean and healthy condition, the blood becomes impregnated with impurities and a decay of the kidneys soon takes place. If your desire to relieve yourself of water increases, and you find it necessary to arise many times during sleeping hours, your kidneys are sick. As they reach a more unhealthy stage, a scalding and irritation takes place as the water flows, and pain or dull ache in the back makes you miserable. If the water, when allowed to remain undisturbed for twenty-four hours, forms a settling or sediment, you are in the grasp of most serious kidney or bladder disorder.

If neglected now the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly.

There is no more serious menace to health and strength than any disease of the kidneys.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent physician and specialist, and will be found what is needed in cases of kidney bladder disorders and Uric Acid troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney disease.

It corrects inability to hold water, promptly overcomes that unnecessary of being compelled to arise during the day and to get up many times during the night.

The mild and the extraordinary success of this great remedy is soon apparent. It stands the highest for its cures, and is sold by druggists in twenty-cent and one dollar bottles.

So universally successful is Swamp-Root in quickly curing even the most distressing cases, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free upon receipt of three two-cent stamps to cover cost of postage on the bottle. The value and success of Swamp-Root are so well known that our readers are advised to write for a sample bottle, and to kindly mention the ARKANSAS METHODIST when sending their address to Dr. Kilmer & Co., Binghamton, N. Y.

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It isn't much trouble for a really healthy man to be good humored. Jollity and exuberant health are a proverbial combination. The hearty man who is always laughing doesn't have any trouble with his digestion. It has been said that laughing makes people healthy. The truth is that health makes people laugh.

It is impossible to estimate the tremendous influence of health upon human character. A man with a headache will not be in a happy, contented frame of mind. A man who suffers from a weak stomach and an impaired digestion will sit and grumble through the best meal ever prepared. A bilious man who is not a bore, is deserving of a place in a museum. A nervous man who is not petulant and fault-finding is a curiosity. All these conditions lead to grave diseases, when the victim becomes not only disagreeable, but dependent as well. A wise wife will realize that while the old saying that a "man's heart is in his stomach," is not literally true, it is a fact that his stomach sweetens or sours his character according as it is healthy or unhealthy. Dr. Pierce's Golden Medical Discovery is the best of medicines for the conditions described. It makes the weak stomach strong, the impaired digestion perfect, invigorates the liver, purifies and enriches the blood and tones the nerves. It tears down half-dead, inert tissues and replaces them with the firm muscular tissues of health. It builds new and healthy nerve fibres and brain cells. It dissipates nervousness and melancholy and imparts mental elasticity and courage. It is the best of all known medicines for nervous disorders.

"Through your skillful treatment I am once more a well man," writes J. N. Arnold, Esq., of Gandy, Logan Co., Neb. "I suffered for years and could not find relief until I commenced taking your 'Golden Medical Discovery.' I suffered with constipation and torpidity of liver which resulted in irritation of the prostate and inflammation of the bladder. I had only taken one bottle when I found great relief. The medicine has effected a permanent cure."

Contributed.

LICENSE, FOR OR AGAINST.

WHAT WILL THE VOTERS SAY?

REV. SIDNEY H. BABCOCK.

No. 6.

License is the legal power conferred by the State, for a consideration, upon certain persons to make or sell intoxicating liquors as a beverage. I have shown in preceding papers that the whiskey traffic, operating under the franchise of the State, and thus a creature of the State, is in the highest degree prejudicial to the best interests of the people and has become an entrenched, a defiant and triumphant foe.

It will be the object of this and future papers to demonstrate that the system of license as a method of dealing with the whiskey traffic is pernicious in principle and ineffective as a remedy, and, by consequence, should not receive the suffrage of patriotic and Christian people.

Mr. Gladstone has put the definition of the function of government in these simple words: "To make it easy to do right and difficult to do wrong." Paul has said: "For rulers are not a terror to good works but to evil. He is the minister of God to thee for good and a revenger to execute wrath upon him that doeth evil." The greatest English statesman voices the truth of the greatest inspired writer as to what government ought to do. Right and wrong are not to be determined by the precedents of the past nor the conflicting voices of the present, but by those fundamental and eternal principles given in that book of God, and God of books, which is at once the magna charter of our rights and the palladium of our liberties. Government in the Christian conception, is God's appointed means for the overthrow of wrong and the establishment of right. "The powers that be are ordained of God," The sceptre and the sword of the State have a common purpose with the Sinai and the cross of the scriptures "to destroy the works of the devil" and "to bring in everlasting righteousness." A legislator, a law-maker, in the exercise of his power, comes within the restrictions and is placed under the guidance of that Book which is the final and perfect statement of law. If he be infidel or wicked, a rejecter of the Bible in theory or practice, or both, he does not come up to the Christian standard of a law-maker; and Christian people, by their suffrages, have no right to put him in such a position. "When the wicked rule the people mourn, but when the righteous are in authority the people rejoice." The infamous and now famous utterance of Senator Ingalls that "The purification of politics is an iridescent dream. Government is a farce. Politics is a battle for supremacy. Parties are armies. The Decalogue

and the Golden Rule have no place in a political campaign. The object is success. In war it is lawful to deceive the adversary, to hire Hessians, to purchase mercenaries, to mutilate, to kill, to destroy," may be a true statement of the politics of demagogues, but not of the politics of Christian people. (The above mentioned statesman (?) when last heard from was no longer senator but reporter for a pugilistic contest.) Two other quondam statesmen seemed to have pronounced their own political death warrant when the one said: "Bawdy houses are as necessary as sewers to municipal health;" and the other, "I would stand on the democratic platform if it were written by Judas Iscariot and signed by the devil." Such sentiments have, however, had too much influence in determining laws and typing over civilization. Such sentiments are at the bottom of the license system, against which I am inveighing. Such sentiments are not only contrary to the Bible idea of government, but to the ideas of the founders of our republic. According to the Declaration of Independence it is a self-evident truth that "life, liberty and happiness are among the inalienable rights of American citizens." To assert and defend these rights, our forefathers, Puritans, Quakers, cavaliers, Catholics and Huguenots spilt their blood; and to perpetuate them the States adopted that immortal document, the constitution. After the lapse of over one hundred years, there has arisen among us a greater enemy than George III. and a more tyrannical and blood-thirsty power than Great Britain. The whiskey traffic, as greedy a political cormorant as ever feasted upon the resources of a people, and a very Caligula, or Nero or Duke of Alva glorying in nameless tyrannies, infamies, butcheries and blood, now to be dreaded more than all the standing armies of Europe, is in our midst, claiming a kind of constitutional right to debauch our citizens and despoil their heritage bequeathed to us by our fathers.

The whiskey traffic is an organized attack upon the life, liberty and happiness of the people. It is a foundry in which are being forged the chains of a more galling servitude than afflicted the sable sons of Africa in their Southland homes. It is a conspiracy against the manhood, the motherhood, the childhood of our homes, and the institutions, industrial, commercial, educational and religious, of our great country.

It is a gigantic monopoly which, for purposes of gain, seeks to annul the statutes of Sinai and

pour contempt upon the blood of Calvary.

If the Declaration of Independence means anything today, if the constitution, the child of that Declaration, means anything, if the Bible has any authority over the conscience of the people, all these documents demand the destruction of the liquor power.

There are certain postulates of government, which, among enlightened nations, are settled and settled forever. The Decalogue contains some of these postulates. No Christian legislature has the right to open the question as to whether idolatry, or theft, or perjury or murder are right or wrong; or whether such things should be authorized or forbidden. The prohibition of these things grows out of the purpose of government. If government does not forbid, and, as far as in it lies, suppress these evils it has no mission. So, also, legislators have no right to make the method of dealing with the whiskey traffic a question before the people. It was settled at Sinai. It was settled at the Cross. It was settled in the Declaration of Independence. It was settled in the constitution. It is settled in these basic principles of government which give stability to thrones and prosperity and happiness to nations. There is but one, only one, right method—the method of prohibition. If you can license the mother of villainies, you can license either one of her offspring. If the arch murderer can pay for the privilege of murdering his fellow-man, and thus secure immunity from punishment, then murder is no crime in law and your life is worth only so much as the price which its murderer pays to the government for the privilege of depriving you of it. If one statute of Jehovah can be set aside by a human tribunal, then can every statute be so set aside. Thus human governments may become thrones of iniquity, favoring mischief by law. License has in it a quality of viciousness which implies either a surrender of power and authority in the presence of a foe whose overthrow the government is unwilling to attempt, or it is the transfer of constitutional prerogative to the uncertain decision of a mixed multitude either with a desire to shift responsibility or to enrich the government from the vices of the people. It is to be hoped that in this strategic work to corrupt and destroy our nation, the devil has overleaped himself. When the eyes of the people are opened to the sight of the colossal wickedness of the license system may we not expect an uprising of

RADWAY'S READY RELIEF

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Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, RHEUMATISM, NEURALGIA, Frostbites, Chilblains, Headache, Toothache, Asthma,

Difficult Breathing.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need anyone SUFFER WITH PAIN.

Radway's Ready Relief is a sure cure for every pain, sprains, bruises, pains in the back, chest or limbs. It was the first and is the only PAIN REMEDY that instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

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

Fifty cents per bottle. Sold by Druggists. Be sure to get RADWAY'S.

RADWAY & CO., NEW YORK.

the people, and a crusade against this man and home destroyer, the like of which this country has not witnessed.

Batesville, Ark.

When You Are Tired

Without extra exertion, languid, dull and listless, your blood is failing to supply to your muscles and other organs the vitalizing and strength-giving properties they require. Hood's Sarsaparilla cures that tired feeling by enriching and purifying the blood. It will give you energy and vigor.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness. 25c.

A Fountain Pen Free.

Since we advertised that we had a few Fountain pens for sale we have had so many calls for them that we concluded to make a special and very liberal proposition on them. We will send a first class guaranteed Fountain pen postpaid, free, to any traveling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50.

We have Sunday-school cards of all styles, beautiful picture cards as gifts and rewards of merit to Sunday-school children. Any superintendent or teacher can use these to advantage. 10c, 15, 20c, and 25c per pack of 10.

GODBEX & THORNBURGH.

ONE AS GOOD AS ANOTHER

It is easy to say that one preparation is as good as another, and it is easy to waste money by buying something you know nothing about, and receiving no benefit. When the body is weak and you want to give it strength, when health is failing, what wisdom is there in experimenting with a substitute, when, for a few cents more, you can buy the original article. For more than twenty years,

SCOTT'S EMULSION

has been the standard Cod-liver Oil emulsion. It contains more pure Norwegian Cod-liver Oil than any other emulsion in the world and will stand the test of time as being a perfect, inseparable emulsion. You can't afford to take a substitute for it.

50c and \$1.00 at all druggists.

Contributed.

Rev. Henry Hays.

Some time has elapsed since the subject of this notice passed to his rest, and who was long as an old landmark among us, and who for nearly seventy years a minister of the gospel may well claim something more than the mere record of his departure from our midst.

Henry W. Hays was born in Williamson county, Tenn., Dec. 13, 1813, and died at his home near Philadelphia Church, Izard County, Ark., Oct. 10, 1897, aged 93 years, 9 months and 27 days. His parents, Lewis and Anna, came from North Carolina. While yet in his teens, he professed faith in Christ and joined the M. E. Church at "Lock's Meeting House," in the Stone River circuit, Tennessee Conference. By the request of his brethren, he was appointed class-leader. Soon thereafter, he was granted license to exhort. He was given license to preach at the age of 24 years. At the separation of the Church, he adhered to the M. E. Church, South. He was ordained deacon by Bishop Wm. Capers, Oct. 27, 1850, and elder, by Bishop George F. Pierce, Nov. 2, 1856. He moved to Izard county, Ark., in 1851. In late years he often expressed regrets that he had never joined the travelling connection and said it was because he was afraid to go where the authorities of his church might send him. Thus he lived and died a local preacher. Yet he spent more than 30 years of his life, traveling, usually, hard circuits, as a supply. We have heard him speak in a familiar way of Revs. A. L. P. Green, F. E. Pitts, John B. McFerrin, Harris and Hanna, preachers of the Tennessee Conference while he lived there. I have also heard him mention his work as a supply in the Arkansas Conference, previous to the war, but do not know what charges he served nor the dates.

Referring to his papers, I find he travelled Strawberry circuit in 1859. He reported this year, white member, 367; colored, 16; number of local preachers; whites, 9; colored, 1. This charge consisted of 28 appointments, and embraced all the territory now included in Evening Shade, Ash Flat, La Crosse, Melbourne, Newburgh, and Iuka circuits in the Wh to River Conference, and Mountain Home circuit in the Arkansas Conference. A letter to him from Rev. John S. McCarver, P. E., Batesville, Ark., Dec. 15, 1859, says: "Your first quarterly conference will be held at Pleasant Grove, Feb. 18, 19, 1860. Rev. Hugh A. Barnett informs me that the church at that place will be completed by that time." This shows him still to be in charge of Strawberry circuit. Mrs. Lizzie Cragg, of Melbourne, Ark., informs me that Uncle Henry remained at home during the war, and actively engaged in supplying the old men, women and children with the gospel. In 1866 he was employed by Rev. J. M. P. Hickerson, P. E., as a supply on Strawberry circuit; 1867 by Rev. G. A. Dannelly, P. E., to supply Pleas-

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

ant Grove circuit. This year he baptized and received the writer into the church. In 1868 he supplied Salem mission. In 1869 he was junior preacher on the Wild Haws circuit. In 1873-74 the Evening Shade circuit, where he lived and assisted in the erection of the new brick church at Evening Shade. In 1876-78 Philadelphia circuit, in 1879 Pineville mission. From this charge this year, the writer was recommended to the annual conference for admission on trial. In 1881 Calamine mission. In 1882 Viola circuit. In 1884 Iuka mission. In 1890 junior preacher on the Evening Shade circuit. In 1891 Viola circuit. He was frequently elected by his district conference as a delegate to the annual conference. In 1881 he presided over a missionary meeting of his district conference, held at Salem, Ark.

He was first married to Henrietta C. Freeman, Sept. 30, 1833. From this union thirteen children were born, six of whom survive him. His wife died April 16, 1865. He was again married to Miss Lucinda Byrd, Nov. 6, 1865, to them three children were born, two of whom, Maggie and Dixie, yet live.

He took great pleasure in attending the sessions of his district and annual conferences, thinking that each would be his last—the last was that of the Batesville district, held at Melbourne last July. He loved his church and rejoiced in her great success. He was not what men call a great preacher. He never "preached" funerals, but "exhorted", and often said that the church spoiled a good exhorter when it licensed him to preach. His honest, open and consistent Christian life gave him power with men. His sermons were helpful and effective.

He was truly an exhorter of much power, and belonged to a class of preachers who believe in appealing to the sensibilities of his hearers, and it was no uncommon thing to see the altar crowded with penitents after one of his passionate appeals to men to flee from the wrath to come, or when he drew a glowing and fervid picture of the glories which await the faithful, and contrasted their reward with the doom of the ungodly.

He also excelled in prayer, often seeming by faith to take hold of the very horns of the altar, and by

GRANDFATHER'S BIBLE STORIES.

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his earnest supplication at a "throne of divine grace, to bring the entire congregation in touch with the Holy Spirit, causing the repentant tears to flow down the cheeks of hardened sinners and enraptured believers to shout aloud praises to God, while penitents would leap suddenly into the kingdom.

He possessed, among other enduring gifts, a wonderfully deep and melodious voice, which was of great help to him in his ministerial work. Many a skeptical and adamant heart which remained cold and untouched through a glowing sermon or exhortation, throbbed with the awakening anguish of conscious guilt under the power of the softening influences of one of his altar songs, and whole audiences have been fired and quickened in spirit, under the exultant notes of "What Wondrous Love is This?" "I am a Pilgrim and a Stranger," "The Reaping Time Will Surely Come" and "The Sun-bright Clime." Those who attended the Batesville district conference last summer, will long remember when he stood up and sung in a voice broken by infirmity, and trembling with emotion, "The Preacher's Song," and the memory of that hour and the singer will be an inspiration and blessing to them through coming years. Although

the power and influence of that wonderful voice failed at last, it has been renewed and now mingles with the mighty chorus of the celestial choir, singing praises to the Lamb that was slain. He attended the preacher's meeting last May, and on Sunday at 11 o'clock, preached 46 minutes, to a crowded house, without sitting down to rest, and at the close the audience came forward and shook hands with him for the last time.

His disease was blood poison which lasted only three days. His suffering was intense, but he exulted in the thought of soon being set free.

Dear Uncle Henry, good bye. We shall not see your like on earth again. Your work is done. He spent all these years of weary toil reflecting only credit on his name and his church. He leaves the savor of a good influence. His name is revered by all who knew him. His body now lies beside that of the sainted Rev. B. F. Hall, in the cemetery at Philadelphia church. May his mantle fall upon one of his grandchildren. To his bereaved widow and children and other relatives we tender sympathy and condolence. If faithful to your Lord and true to His precepts, you shall meet your loved one again. "He is not dead but sleepeth."

F. R. NOR,

Literary Table.

March.

Out of the cavern of Time I spring,
On the dancing feet of the wind;
Wildly, oh! wildly my way I wing,
While the grey clouds hurry be-
hind,
Trailing a mantle far over the sky,
And the maniac winds go bellowing by.
The scudding grasses all shivering fly,
And the plants crouch down to the
earth,
The old oaks groan and the poplars sigh,
But I laugh with a frenzied mirth,
And call on the tempest to mock their
cries
With thunderous tongues and flaming
eyes.

Not a trembling tree but lifts its arms
With a vain appeal to the skies.
Oh! I love their terrors and wild alarms,
And the merciless, mad replies
From the foam-flecked mouth of the
chafing hounds
That I hold in leash in my hunting-
grounds.
—Bernard Malcolm Ramsay, in the
March Pall Mall Magazine.

Washington Letter.

(From our Regular Correspondent.)
Neither the President nor Con-
gress has been affected in the
slightest degree by the wave of
wild war talk which has been
started and kept a-going by sensa-
tional publications which have no
foundation in fact. War with Spain
may come out of the situation,
either in connection with the loss
of the Maine or the terrible state
of affairs in Cuba, but it is not
sought, and will not be sought by
the President or any member of his
cabinet, and if it eventually comes,
it will be because peace cannot be
maintained with honor. The sen-
sational press has not spared even
the pulpit in its malicious desire
to inflame the passions of the peo-
ple for the purpose of forcing war
with or without just cause, by mis-
representing and distorting every-
thing said or done. Dr. Johnson,
whose term as pastor of the Presi-
dent's church has just expired, has
been represented as advocating
peace-at-any-price, in a sermon
preached to a large congregation, in-
cluding the president. That you may
judge for yourself I append the
language of Dr. Johnson: "Rest-
lessness without God clamors for
blood, blood, blood! the regime of
savagery and barbarism as the ul-
timum of the Maine disaster, one
of the most appalling disasters
that has ever stirred the hearts and
minds of the American people.
But in the interest of humanity,
civilization and Christianity, we
can afford to wait until we know
the truth and the whole truth.
Even if the catastrophe should
prove the result of official authori-
ty and diabolical treachery, the
honor of our flag, the dignity of
the nation, the safety and welfare
of millions, would be better served
by a calm self-control in calling
another nation to a strict account
than by a frantic and unreasoning
rush into the unspeakable horrors
of war. Our duty as citizens, as

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patriots, as Christians is to stand
by the President, who stands at the
helm of the ship of State, cool-
headed, clear of eye, strong-hand-
ed, and warm-hearted, to stand by
our government rather than by
any intemperate speech or action
to stir up the worst passions of our
nature." Surely there is no senti-
ment in those words that is incon-
sistent with the profession of a
Christian or that is not worthy of
acceptance by a Christian nation.

The annual session of the Balti-
more Conference of the M. E.
Church opened here, today, in
Waugh Church, with a large at-
tendance. Bishop S. M. Merrill,
of Chicago, is the presiding officer
of the conference.

There are some interesting fig-
ures in the twenty-ninth annual re-
port of the Board of Indian Com-
missioners, which has been sub-
mitted to Secretary Bliss, especially
those dealing with the results of
the enlarged and improved facili-
ties for the education of the In-
dians, which were inaugurated dur-
ing the past year. The report says
these figures are full of hope for
the Indians, and mean that in a
few years a generation of Indians
will be raised up very different
from any that have lived before—
a generation educated to speak and
read the language of the people
among whom they dwell; and of
whom they are destined to be a
part, and trained to habits of in-
dustry and in many mechanical
arts. The enrollment for 1897 in
288 schools of all grades, exclusive
of the five civilized tribes and of
the New York Indians, was 22,964,
and the average attendance 18,676,
against an average attendance of
only 3,030 in 1877. The report
criticises the agreement made by
the Dawes Commission with the
Choctaws and Chickasaws, in the
Indian Territory, because no pro-
vision is made for some thousands
of Chickasaw freedmen, whose in-
terests it thinks the government is
bound to protect. While com-
mending the allotment system, the
report notes that much of the land
allotted to Indians is in arid re-
gions and cannot be made produc-
tive without an expensive system of
irrigation, for which it recommends
liberal congressional appropri-
ations; also for farmers and field
matrons.

Headache and Neuralgia cured by Dr.
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Book Notices.

Tell Them, or The Life Story of a
Medical Missionary. By George D.
Dowkontt, M. D.

This is a deeply interesting book
giving the experiences of a Medi-
cal Missionary. It is a story full
of adventure and romance and full
of suggestion in regard to mission
work.

Unspotted from the World—By Miss
Mary Stewart. New York, Robert
Lewis Weed Company. \$1.25

This is a beautiful story of love,
sympathy, faith and suffering.

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It will strengthen you in resigna-
tion and faith.

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and tendencies, perfect in perspect-
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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

MARCH 20, 1898.

John the Baptist Beheaded.

MATTHEW XIV:1-12.

Golden Text: "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. iv:23.)

Topical Outline: I. Herod's thought about Jesus. (Verses 1-2.) II. The arrest of John the Baptist. (Verses 3-5.) III. The murder of John. (Verses 6-12.)

Time: The arrest of John probably took place in the year A. D. 28. His death occurred some months later. Herod's superstitious identification of Jesus with him, was, of course, later still.

Place: In the gloomy castle or fort of Machærus, which was situated on the border of Arabia, to the east of the Dead Sea.

READINGS FOR THE WEEK.

Jesus' estimate of John, Matt. xi:7-15.

John beheaded, xiv:1-12.

Mark's version, Mark vi:14-28.

Luke's version; Luke iii:18-20.

Jezebel and Elijah, I. Kings. xix:1-8.

Agrippa and Apostles, Acts xii:1-5.

Martyrdom of Stephen, Acts vii:54-60.

Reference word: "Beheaded."
Lesson Hymn, No. 417.

The imprisonment and death of John the Baptist is one of the first tragedies connected with the gospel history. It happened on this wise: Herod Antipas, who was one of the most pusillanimous princes that ever cursed the throne of an afflicted country, had married Herodias and was living with her. She was the niece of this same Herod, and was also his brother's wife. Her former husband, Herod Philip, was a sort of ne'er do well, whose fortunes had come to naught, and who was living in Rome. Herod Antipas had been over to Rome upon a visit of condolence to Caesar, upon the death of a member of the latter's family. While in Rome he was entertained by his brother Philip, whose hospitality he rewarded by taking off his wife. Herod Antipas was a man of ambitions and of prospects. He ruled at this time over Galilee and Perea and the dream of his life had been and was to obtain the throne of Judea—in short, to rule over the possessions over which his father, Herod the Great, had reigned. These political prospects were inviting to a woman of Herodias' temper, and so she abandoned the side of Herod Philip to become the wife of Herod Antipas. That this transaction involved the crime of both incest and adultery mattered not.

How John was ever brought before Herod, and so had occasion to rebuke him, we are not told. The well known prating and idle curiosity of Herod himself may account for it. He may have sent for and desired to hear a man who

had waked up such a sensation in the land. Be that as it may, it came in the path of John to make a deliverance to Herod.

John was a preacher who never quailed in the presence of any man. He had openly and boldly proclaimed the truth to all classes alike as fast as the way had been opened to him. Scribes, pharisees, publicans, soldiers and common people had heard the cry, Repent! and each class had received such instruction as to leave no doubt as to what the preacher's message meant. Now that he was face to face with Herod, would he dare tell him what repentance involved for him? There could be no doubt about that. The bold preacher threw into his very teeth the charge of his adulterous marriage. That brought Herodias to the front; she would have killed John at once, and for two reasons: The blood of the Maccabees was in her veins; she was a woman, and when once you have waked up the revenge of a woman, she goes straight to the mark, without stopping on any question of policy. Herod could not afford to kill John at this juncture, because the people regarded John as a prophet, and this prophet had denounced him, and to kill him with this denunciation resting upon himself would be to seal the prophet's lips forever and thus bar the way of his own progress to the coveted throne of Judea. It would be better to adopt a policy that would either discredit John or extort from him a retraction of the charge. Thus it is that Herod throws him into prison. Thus it became necessary for Herodias to plot his extinction. Our lesson tells how she succeeded.

The unwitting Herod, after he had had John's head cut off, and hearing of the mighty works of Jesus, and being tortured by the memory of many crimes, had his superstitions thoroughly aroused. He said, "It is John, whom I beheaded; he is risen from the dead, and therefore mighty works do show forth themselves in him." Confronted by the powers of an unseen world, as he imagined, there he sat, reigning upon a throne—the victim of nameless horrors.

The Sunday-school at Amity has been called to record the death of Miss Lucy Bennett, one of its members. Suitable resolutions were spread upon the minutes of the school, with expressions of sympathy for the bereaved.

The Blytheville Sunday-school records with love and sorrow the death of Eston Sisk, a noble boy, and one of its most faithful scholars, and extends sympathy to the bereaved parents—By J. D. Rutledge, Evan Sanders and Milo Davis, Committee.

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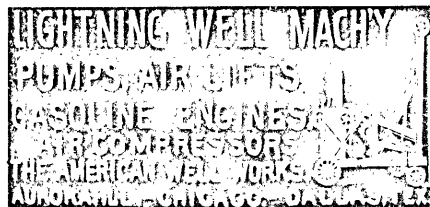
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MARCH 20, 1898.

Strange Ways in Which God Leads Us.

ACTS XIII:45-49.

Paul and Barnabas had gone forth, at the call of the Holy Ghost, and the appointment of the church at Antioch, to preach the gospel to the gentiles.

It is worthy to be remarked that this movement, of a special mission to the gentiles, was immediately inaugurated by action of the church. Paul had received, before hand, through the spirit, the revelation that his ministry should be to the gentiles. To Ananias, who baptized him, at Damascus, it was revealed: "He is a chosen vessel to bear my name before the gentiles." To Saul, in Jerusalem, the revelation had come: "I will send thee far hence unto the gentiles."

Yet had he not gone forth, but had retired to Tarsus, his native place, until Barnabas went down and brought him up to Antioch, and there he labored until the church sent him forth. He did not go of his own accord, although assured that that was his mission. The revelation came to the church while the church "fasted and prayed": "Separate Saul and Barnabas to the work whereunto I have called them."

They went, sent out by the church. The church is more than any man. We hold that the spirit of God dwells in the heart of the individual believer. Yet, the professed believer may be a fanatic or a pretender. The safeguard against error is in the common judgement of the many. The church is more than any man. When Saul, at his conversion, asked "What will thou have me to do?" he was told to go to the church at Damascus and in-

quire. "Go into the city and it shall be told thee."

Our lesson shows us the apostles at Antioch in Pisidia.

The situation here, as in almost every city in the Roman provinces, was, that there was a synagogue of the Jews, which gentiles also attended. Many of the gentiles were, already, what were called "proselytes of the gate," that is, people who accepted the Jewish Scriptures but were not circumcised, and did not accept the Jewish ritual. Through these "proselytes of the gate" the gospel found an easy transition from the Jews to the gentiles. Paul, in preaching Christ, nowhere stressed the Jewish ritual. He did not demand observance of Jewish ceremonies. The belief of the scriptures and the acceptance of Jesus as a saviour were the great points of his preaching. Upon that ground he represented that all alike should stand.

The gentiles were not slow to recognize that this was an appeal to them upon strictly moral grounds to become "fellow citizens with the saints and of the household of God." They gladly accepted this gospel, while the Jews were only offended that such concession should be made to them.

Paul soon found the people divided, and that the Jews were against him, and the gentiles enthusiastically in his favor. It was generally so throughout his ministry. His converts were almost all of the gentiles, and the Jews followed him with persecution from city to city. They deemed him false to Jewish faith to recognize that people could come into true covenant relation with God without accepting that outward seal of the covenant which the Mosaic ritual enjoined. But Paul's teaching was that true believers were the spiritual seed of Abraham built upon the faith of the apostles and prophets.

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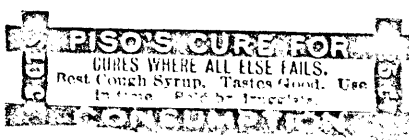
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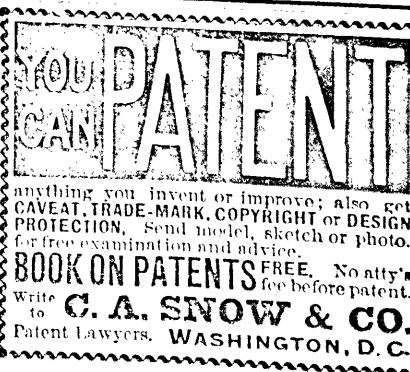
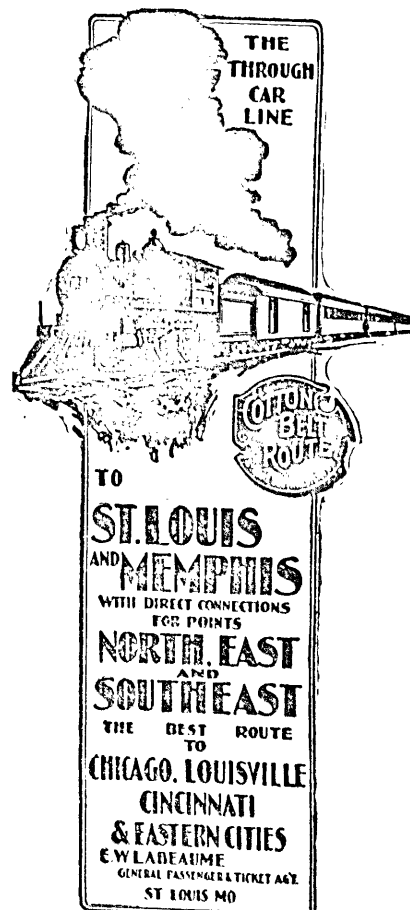
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ARKANSAS METHODIST

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

WEDNESDAY, MARCH 16, 1898.

The man who rides a hobby always rides down hill.

It is generally radical men that raise an issue and conservatives that settle it.

The strongest proof that can be given of the need of spiritual food is that it is not desired. The people who do not care for the church meetings and church papers are well nigh lost to all religious life.

The editor of the Pittsburg Christian Advocate says, in reference to the appropriation for our Publishing House: "We rejoice that the bill has been passed by the house, and hope that it may soon receive the sanction of the senate and the approval of the President."

Miss Gibson, editor of the "Evangel" speaks of Rev. B. F. Mayer's visit to Kansas City as a great blessing. She says: "Who can ever forget those services? The waiting assembly was awed by the presence of God. The speaker showed such utter reliance on the Unseen Power to make his words effectual. God seemed so near to him, that even the most thoughtless felt his presence. With the reverence which seems habitual to the Christians of the old world there was coupled a humility and gentleness seldom seen."

Our Washington correspondent, who seldom misses the mark in his comments, says of the appropriation voted last week by congress for war preparation: "The action of congress in placing \$50,000,000 at the disposal of the President, to be used in his discretion for national defenses, is not regarded either by the President or by the ablest and most experienced men in congress as a war measure. On the contrary, they regard it as distinctively a peace measure—one that will cause Spain to go slow in forcing war upon the United States. Having this money at his disposal has not changed the policy of the President, which has been from the first a desire to maintain peace, if possible to do so with honor. Representative Cannon, chairman of the house committee on appropriations, voiced the sentiment of the administration and of all other good citizens when he said, speaking of that appropriation: 'It is not a war appropriation. I say, that in my judgment, measuring my words, it is a peace

measure. The government of the United States would not, if it could, trench upon the rights of any nation on earth.' If there is war, which God forbid, it will be because Spain is determined to have war."

A Keen Cut.

(Richmond Christian Advocate).

"Dr. Arthur Edwards, of the 'Chicago Advocate,' is not aware he is headless. It is a fact. Hoss, of the 'Nashville,' put a rapier under the ears of the unsuspecting Arthur, and the aforesaid and persevering Chicago editor will find cut that a keen instrument has parted his gullet, though he talks on, from habit. He will be surprised presently."

The above paragraph from Dr. Lafferty suggests something we read when a boy, of a man who had his head cut off so smoothly he did not know it till he undertook to blow his nose.

"The scimeter flashed, but no head seemed to fall,
Quoth the subject, Monsieur you've not cut me at all.

Blow your nose, cried Monsieur, or lean forward and spit,
Till I prove to your Master you truly are hit,

So when he leaned forward he happened to cough,
As he pulled at his nose his head tumbled off."

Dr. Edwards also further illustrates this story as Dr. Lafferty suggests:

"But just like Saint Dennis he started to walk.
With his head in his hand and continued to talk."

Did Dr. Lafferty have this poem in mind when he wrote the paragraph? The coincidence in thought is striking.

Here and There.

We had promised Bro. Morehead to preach a series of sermons at Clarendon, and fulfilled the promise by preaching seven times, beginning on the 6th and closing on the 9th inst. The services were well attended and well appreciated. Our home was at the parsonage, and it was made exceedingly pleasant by the preacher and his wife, little Jake also doing his part. The dear little boy will be a hospitable host some day. All the precedents indicate it.

Improvements are going forward briskly at Clarendon. The factories are busy and many new residences are being built. Thrift and prosperity are manifest everywhere.

Our Church has steadily strengthened under the hand of the present pastor. A kindly and hopeful spirit prevails. The preacher cares well for the Church, and is,

in turn, well cared for. The ARKANSAS METHODIST is in almost every Methodist home in Clarendon. Brother Morehead continues the meeting we began on Sunday, the 6th.

Thursday night we preached at Stuttgart, and did some work for the METHODIST the next day. Bro. Owen is serving his fourth year in this, his first pastoral charge. It is a severe test of a young man to hold him in one place so long. But the people would be glad to hold him longer. He understands the situation and works the field closely. There are too many Churches in Stuttgart for all to prosper, but our own has almost doubled its strength in the three years past.

Mrs. S. L. Price, who lodged me so hospitably on a former visit, I regretted to learn was quite ill.

Orchards are in bloom, oats have been sown and corn is being planted on Grand Prairie.

We came up from Altheimer to Little Rock in a new car, just out of the factory at Pine Bluff. It is an elegant car, built of white oak, with gum veneering. Cost \$4,100. Such a car, at such a cost, is proof that a great and profitable industry is at our doors.

Church Notes.

Rev. C. E. Patillo was at Memphis Sunday last. Rev. Mr. Tabor, agent for Hendrix College, filled the pulpit of First Church.

The missionary debt has now been paid, except \$25,000, which is more than provided for in good subscriptions. Now let the Mission Board keep their promise with the Church to keep out of debt.

The quondam Holston Methodist is now the Midland Methodist, printed at Nashville, and is the organ of the Holston and Tennessee Conferences. It is a very pretty paper—sixteen pages, just the size of the ARKANSAS METHODIST.

The revival meeting at Asbury Church has continued during the past week. Bro. Hearon received five members last Sunday morning. At night the congregation filled the house. Rev. J. R. Sanders, of Hope, assisted last week. The meeting continues this week under conduct of the pastor.

As one paper disappears another comes in its place. The Holston Methodist, published at Knoxville, has changed into the Midland Methodist and removed to Nashville. Now we have the Holston Epworth Methodist, started at Knoxville under Rev. Jas. I. Cash, weekly, \$1 in advance.

Dear Dr. Godbey: Rev. J. S.

Hawkins' "feeble health" was a severe attack of mumps. He has entirely recovered and is again preaching to a crowded house at every service to the edification and delight of his Church. God bless him in his grand work at Prescott.

ALEX VAUGHN,
Sunday-school Supt.

The American Bible Society has been driven into pecuniary stress by the financial pressure of the past three years. This Society has no denomination on which to depend. It is a great and needed auxiliary of all, especially in their mission work. To the Bible Society the missionaries have looked for supplies of the word of God in all the languages in which they are laboring. The Society has claims upon the entire Protestant Church.

To the General Conference.

Dear Dr. Godbey: I have taken some trouble to arrange for our Arkansas delegates to go into Baltimore together. The Texas brethren have arranged to go through our State on May the 3rd. One section of them will go through Little Rock about 8 a. m. of that day over the Iron Mountain to St. Louis, thence over the B. & O. to Cincinnati; another section of them will pass over the Cotton Belt the same day to Memphis, thence over the I. C. to Cincinnati, where the two sections come together, and all go thence over the B. & O. to Baltimore. Meantime it is being arranged in several other States to concentrate delegates for this train leaving Cincinnati at noon on May 4th, and it is thought that there will be a special train of them to run from Cincinnati to Baltimore. The most of our Arkansas men are going to join one or the other of these Texas crowds as they come through. Any of the brethren desiring sleeper arrangements for themselves at St. Louis or Memphis, and thence to Baltimore can have the same arranged by writing to Mr. C. P. Fegan, T. P. A., Dallas, Texas, or they may write me, as I am in constant communication with him about these arrangements. We want to have everything in order for a pleasant and profitable trip. Our rates are guaranteed to us to be as low as the lowest, and all our accommodations first-class, with stopover of ten days in Washington and privilege of returning by changed route. J. A. ANDERSON.

Program

Of the Newport District League Conference, to be held at Black Rock, April 26-29, 1898.

Tuesday evening—Opening sermon, Rev. W. B. Ricks.

Wednesday morning—Sunrise prayer meeting; 9:00, devotional service, Rev. S. F. Brown; 9:15, the purpose of this Conference, Rev. J. I. Maynard, P. E.; 9:45, temporary organization; 10:30, preaching, Rev. J. D. Sibert.

Wednesday afternoon—2:30, de-

votional service, Rev. W. D. Ellis; 2:45, the duties and responsibilities of a league president, delegate from Newport; 3:00, general discussion; 3:30, relations of Pastor and the President of the Epworth League, Rev. W. M. Wilson; 3:45, discussion; 4:00, the great need of this hour, Dr. C. C. Godden.

Wednesday evening—7:30, address by Rev. James Thomas, President of the State League.

Thursday morning—Sunrise prayer meeting; 9:00, devotional service, Rev. W. M. Findley; 9:15, work of the first vice-president, delegate from Tuckerman; 9:30, general discussion; 9:45, the field of the second vice-president, Tom East; 10:00, discussion; 10:30, preaching, Rev. J. M. Talkington.

Thursday afternoon—2:30, devotional service, Rev. E. N. Pitts; 2:45, literary work, delegate from Mammoth Spring; 3:00, discussion; 3:30, Junior League work, discussed by the Junior League superintendents.

Thursday evening—7:30, general League rally.

Friday morning—9:00, devotional service, Rev. N. E. Skinner; 9:15, miscellaneous business; report of committees, permanent organization, selection of place for next meeting, etc., closing service.

Notice.

Dr. Godbey: Please allow me to announce through the METHODIST that Rev. J. W. Honnoll, of the North Mississippi Conference, will, by arrangement with his presiding elder and bishop, supply the Buffalo Island circuit in the Jonesboro district, which has been without a pastor since Conference. We are fortunate to secure the services of so useful a man.

W. C. DAVIDSON, P. E.

To Epworth Leaguers of Arkansas.

The next State Conference will be held at Jonesboro, June 14-16. The program is, perhaps, the most comprehensive one ever arranged. The speakers are among our best writers and orators. Each chapter is entitled to four delegates. Elect at once and send names to Rev. Frank Barrett, Jonesboro, Ark. Pastors will please see that this is done at once, as the little city of Jonesboro has thrown wide open her doors to the State Conference and is entitled to this much consideration. We hope that every chapter in the State will be represented. Let each chapter send the pastor as one of the delegates. The railroads will doubtless grant us one fare rate. Leaguers, let's begin to spend more time in reading God's word, and in prayer that this may be a great spiritual meeting.

JAMES THOMAS,
State Pres.

We have Sunday-school cards of all styles, beautiful picture cards as gifts and rewards of merit to Sunday-school children. Any superintendent or teacher can use these to advantage. 10c, 15, 20c, and 25c per pack of 10.

GODBEY & THORNBURGH.

Married.

DOLLINS-DOXIE—Mr. William Dollins to Miss Effie Doxie, at Haliday, February 12, at 6 p.m., by Rev. L. C. Craig.

DAVIS-GILES—At the home of the bride's father, February 27, 1898, Mr. J. H. Davis to Miss Lula Giles, Rev. J. R. Dickerson officiating.

JUDKINS-PHILLIPS—In the Methodist Church at Shiloh, February 27, 1898, by Rev. W. D. Ellis, Mr. W. H. Judkins to Miss Canzada Phillips, all of Lawrence county.

MELLARD-WORTHINGTON—At the residence of the bride's father, near Camden, Ark., March 6, 1898, Rev. J. J. Mellard, preacher in charge of the Buckner circuit, and Miss Etta Worthington, by Rev. E. Rushing.

LIVESAY-STALLINGS—February 27, 1898, at the home of the bride's mother, Mrs. S. A. Stallings, Mr. J. C. Livesay to Miss Lucy T. Stallings, all of Prairie county, Ark., Rev. W. M. Crowson, officiating.

STEELE-MOEUR—Mr. T. W. Steele, Jr., the well-known young planter, was united in marriage at noon, Wednesday, March 9, to Mrs. E. P. Moeur, of this city. The wedding occurred at the First M. E. Church, South, Rev. C. E. Patillo, officiating. It was witnessed by a number of the contracting couple's relatives and friends. The bride is a niece of Dr. Wm. Thompson, of this city. Mrs. Steele will be missed from the Sunday-school of First Church.

DOWDEN-FREY—Miss Maude Frey, of this city, was married to Mr. McNamee Dowden, of Monroe, La., at First M. E. Church, South, this city, at 2 p.m. March 9, by Rev. C. E. Patillo, pastor. The church was beautifully decorated with flowers and vines, by the Sunday-school of which the bride had been a member since childhood. A large audience witnessed the ceremony, and attested the high regard in which the bride was held by the members of First Church. Mrs. Bradshaw presided at the organ. Mr. Will Rose, of Little Rock, and Mr. Lawrence Knox, of Pine Bluff, acted as ushers. Miss Agnes Shaeffer, of Pine Bluff and Mr. A. C. Dowden were bridesmaid and best man. Miss Maude has for the past two years been one of the clerical force of the ARKANSAS METHODIST. She carries with her our very best wishes. Her zeal in Church work, her consistent life and her industrious habits entitle her to a happy future. We pray that she may have it. G. T.

Not A Substitute.

[Richmond Christian Advocate.]

High social standing is not generally regarded as a sufficient substitute for religion, but we have noticed that when a church reaches a certain altitude in society, it is apt to conclude that it has no further need for revivals.

Personal.

The Pope of Rome was 88 years old on the 2nd instant.

Dr. M. B. Chapman will deliver the address at Logan Female College.

Rev. and Mrs. S. L. Cochran, of Searcy, were pleasant callers Wednesday.

The commencement sermon of Gallo-way College will be preached by Bishop Hendrix.

Col. J. R. Thornton, of Camden, took time Thursday to call and help swell our exchequer.

Dr. W. F. Tillett will preach the commencement sermon at the University of North Carolina.

Dr. J. B. Robbins will preach the commencement sermon of Trinity College, North Carolina.

Rev. R. F. Emerson has been relieved from Cauthron Mission, Arkansas Conference, and is gone to Arizona.

Judge U. M. Rose, of Little Rock, will deliver a lecture to the students of Hendrix College on "Law as a Profession."

We thank Dr. Reed, of the Korean mission, for the minutes of the first annual meeting of the mission, held at Seoul, Korea, December 8, 1897.

Rev. J. P. Lowery was in last week from an extensive trip. He has held several meetings in Kentucky, resulting in the conversion of about two hundred persons.

Rev. Skinner delivered a most excellent discourse at the South Methodist Church Sunday evening, presenting some Bible truths in a forcible manner and making practical applications of the same. The music rendered by the choir was also much improved by the presence of some of Mammoth Spring's best singers.—Mammoth Spring Monitor.

Rev. Edward Barrass, D. D., of Canada, died on the 6th inst. Dr. Barrass was 77 years of age. Our readers will remember him as our Canada correspondent. He was a gifted preacher, an able writer, and in his labors a soul winner. The editor of this paper met him first at our general conference in Richmond, where he had come on a visit.

The commencement sermon of Vanderbilt University will be preached on June 12, by Bishop W. W. Duncan. The annual literary address, will be delivered by Prof. Woodrow Wilson, of Princeton, on June 14. The Cole Lectures in the Biblical Department will be delivered by Rev. Alexander Sutherland, D. D., of Toronto, Canada, from April 21 to May 1, inclusive. His subject is: "The Kingdom of God in Relation to Problems of To-Day." Dr. W. T. Davison, the English fraternal delegate of the Wesleyan Methodist Church of England to our approaching General Conference, will deliver one or more addresses before the Biblical department the last week in April.

The following changes of time for holding second quarterly conferences in Clarksville District, have been made: Lamar and Knoxville, from April 9, 10, to March 26, 27; Van Buren station, from March 26, 27, to April 9, 10.

WM. SHERMAN.

Altus, Ark., March 8, 1898.

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ANNOUNCEMENTS.

FOR ATTORNEY-GENERAL.

THE METHODIST is authorized to announce Hon. J. B. Baker, of Izard county, a candidate for Attorney-General, subject to the action of the Democratic party.

THE METHODIST is authorized to announce F. M. Gear, of Pulaski county, a candidate for Attorney-General, subject to the action of the Democratic party.

FOR STATE TREASURER.

THE METHODIST is authorized to announce Hon. Thos. E. Little, of Sebastian county, a candidate for State Treasurer, subject to the action of the Democratic party.

FOR COMMISSIONER OF THE BUREAU OF MINES, MANUFACTURE AND AGRICULTURE.

THE METHODIST is authorized to announce M. L. DeMather, of Pulaski county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Frank Hill, of Washington county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Hon. N. Y. Wadsworth, of Drew county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Chas. T. Arnett, of Fulton county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

COMMISSIONER OF STATE LANDS.

THE METHODIST is authorized to announce Col. J. W. Colquitt, of Pulaski county, as a candidate for Commissioner of State Lands, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Hon. W. P. Wooten, of Pope county, as a candidate for Commissioner of State Lands, subject to the action of the Democratic party.

FOR REPRESENTATIVE.

THE METHODIST is authorized to announce William Spaulding a candidate for Representative of Pulaski county, subject to the action of the Democratic party.

FOR SHERIFF.

THE METHODIST is authorized to announce W. M. Kavanaugh as a candidate for re-election to the office of Sheriff of Pulaski county, subject to the action of the Democratic party.

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Christian Life.

THE OLD MAN.

BY L. S.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.—Eph. 4:22.

O Lord, my soul is dissatisfied;
I feel the presence of envy, self and pride.
Why do I prove so false to thee,
And call these sins infirmities?
The Old Man.

Who is he that stirs within my breast,
And will not let me fully rest,
But poisons all my thoughts he can,
And makes myself so hard to understand?
The Old Man.

Who is he that makes me in my family rude?
Then I say 'twas not temper, but a nervous mood,
And thus is spoiled my dearest plans
Of living the life my Lord commands.
The Old Man.

Who is it that makes me love to boast,
Which is so offensive to guest or host?
I am wide-awake when the talk about me goes,
But when I'm not in it, I yawn or doze.
The Old Man.

Who is it whispers, you are a big preacher,
And almost the equal of Henry Ward Beecher;
And makes me wistful for the biggest station,
When by sense or religion we're no relation?
The Old Man.

Who is it that hints, you may be a presiding-elder
loving
And sail over the district and keep the pastors
moving;
And control all the churches and helpers therein.
Or sting their poor souls with the bishop's pen?
The Old Man.

Who is it that says you may be Bishop awfully,
And have the life-tenure office lawfully;
Just keep yourself prominent, never fearing,
And lose no time 'lectioneering?
The Old Man.

Why is it I dip, or chew or smoke,
And am so fond of a questionable joke;
And when from these I try to refrain,
I am all broken up and hardly sane?
The Old Man.

Thus The Old Man is spoiling my soul.
He is deceitful above all, and desperately bold,
And when I cry out in my desperation,
"Stop! stop! You got all in justification,"
Gently whispers the Old Man.

Holy Father, let him no longer deceive my soul;
Turn out this father of lies, the criminal old,
And slay him by thy Spirit's power.
And let me be wholly thine from this best hour.

Specimen Deaconess Case.

Few people are touching the hearts of the poor and despairing more constantly and responsively than the workers of our deaconess homes. Here is an instance from Chicago:

On Green street is a mother with three small children. Our deaconess sister finds her in a single little room in the rear. The husband and father is a wretched gambler. He earns some money in the harvest field during the summer, but spends every cent in the winter at the gaming table. She has not seen him since his return in September, and will not see him again until he comes penniless for her to support him.

The thin garments about her dejected form are worn threadbare, and are too flimsy to hold stitches. The children come in and eat without having any meals. No table is set, because there are no dishes to put upon it. They take literally a "hunk" of dry bread; that is to them a full meal. Our deaconess sister, the angel of the slums, has been trying to find a way to that poor mother's heart for about a year. It is no wonder that she did

not care to make friends; and the shadow of despair had fallen about her. Yet persistent kindness has made an impression.

A few days ago the friendly visitor sent her a letter, requesting the wretched woman to call upon her. Would she come? She did come—greatly to the gratification of her benefactress. It must have been a blessing to look into the cheery, sunlit, beautiful face of her true friend, and put her dry, scaly hand into the soft, white, warm hand of sisterly love.

In a few moments the deaconess comes forth with new, clean, warm clothing, a complete outfit, with a nice chinchilla cloak. The poor woman looked at the Christmas presents wonderfully, and asked: "Are these for me?" And she took the cloak in her hand and asked "Is this for me?" Do you wonder that she said: "Sister, I will believe in your Christ? And I will begin at once to go to your church."

Where am I Wrong?

VII. Perhaps you have never given yourself entirely over to the mastership of the Lord Jesus. We are his by many ties and rights. But too few of us recognize his lordship. We are willing enough to take him as Saviour; we hesitate to make him King. We forget that God has exalted him to be Prince, as well as Saviour. And the divine order is irreversible. Those who ignore the lordship of Jesus cannot build up a strong or happy life.

Put the sun in its central throne, and all the motions of the planets assume a beautiful order. Put Jesus on the throne of the life, and all things fall into harmony and peace. Seek first the kingdom of God, and all things are yours. Consecration is the indispensable condition of blessedness. So shall light break on thy path, such as has not shone there for many days. Yea, "thy sun shall no more go down, neither shall thy moon withdraw herself; but the Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended."

F. B. MEYER.

STATE OF OHIO, CITY OF TOLEDO, ss.
LEDO, LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and state aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

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

{ SEAL } A. W. GLEASON,
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Mention this paper.

Hendrix College,

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"No Trouble to Answer Questions."

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See adv. "Harp of Life."

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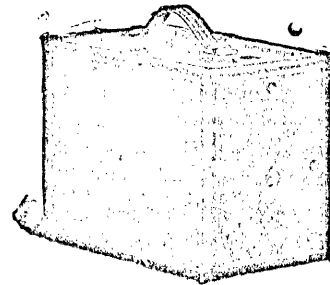
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LITTLE ROCK, - - ARK.

For the Young People.

A TALE OF PIONEER DAYS.

CHAPTER VI.

GAINING CONFIDENCE.

BY REV. ROBT. POYNTER.

With a look of sadness, the young man said, "It would be unnatural for me not to want to see my own people, and take joy and gladness to my precious mother and sister so far away, who, no doubt mourn for me as dead. I can assure my young sister of the forest, that there is no other tie there. I have been too young to form special attachments. But under the teachings of the good book of our Heavenly Father, I have learned to love all."

"The Red man, too," inquired the beautiful Fawn.

"Yes," said Patrick, "and especially the Iriquois. They do not seem to be so blood-thirsty as the Arapahoes and Chippewas, and how much I would like to see our people on friendly terms."

"But," said the beautiful Fawn, "Our people would be glad to have the White Swan live with us, but we feel that we have no right to compel him, after he has done so much, to send to us again our noble Thayan."

"I do not know," said Patrick, "that I have any particular desire to leave my friends of the forest. This life has enchantments for me. Only I will never take arms against my own people. I could never be a traitor to the cause of my own country, and my thoughts often run out to the east in strains of sweetest and tenderest love to the home of my boyhood, and to the dear father and mother. I am confident the beautiful Fawn will think none the less of me for this."

"No, noble White Swan, Lulela only prizes you the more highly for all this; but listen, gentle Laolo calls."

And they hastened on to the pretty wigwam, where they found the evening repast awaiting them.

Thayan met Patrick and Lulela at the wigwam. He said:

"I have a message for the White Swan."

"Is it good or bad?" asked Patrick.

"It is from the chief," said Thayan, "and it is good. He has planned a great hunt to the Southwest and says he would like for the White Swan to go, and would like to see his skill in the hunt."

"Truly, is the great chief willing to trust me out on such an enterprise as that? Or is he not going to keep me under such close watch that the Swan's wings will become heavy?"

"He will see you in the morning," said Thayan.

The subject was changed, and nothing more said about the hunt that night, but the pale-face was at a great loss to understand what it all meant. And after invoking the protection and guidance of his

heavenly Father, laid him down and slept.

But not so with Lulela. The evening meal was scarcely over when she sought the wigwam of the good chief, and bounded in so suddenly as to startle him. With a grunt, he sprang to his feet to know what had so disturbed the beautiful Fawn.

"Oh, good chief, pardon me, but I have come to tell you that I have just had a long talk with the White Swan."

"Well, little one, is it the first long talk you have had with him?"

"No, noble Thandanega, but this was different from the rest."

"Oh, then, it must have been something of unusual importance. Let us hear quickly, as the beautiful Fawn seems to be so agitated, I am anxious to relieve you of your excitement."

"Yes, noble chief, I've been talking this evening as the sun climbed over the western slope, and while the little birds were nestling in their coverts for the night. I spoke to the White Swan about making his home in the wigwam of Thandanega."

"Oh, I see, so the beautiful Fawn has taken hold of the matter of making a special captive of the young pale-face. So, so; well, I suppose there could be no stronger power to hold captive under the branches of the forest trees, than that which may be found in the charms of our beautiful little Fawn."

(To be Continued.)

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				50	55
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6.	Pica.	5 1-2x8	Morocco binding, gilt edge, very large print, Holman Self-Pronouncing	1 50	1 60
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"HARPOF LIFE"

Our Church at Home.

LONO CIRCUIT.

At the last revolution of the itinerant wheel of the Little Rock Conference, Bishop Hendrix read us out to the Lono charge. Returning from conference, we spent a few days visiting friends. On Dec. 15 we loaded our wagons and started for our new field, reaching our work on the 16th of Dec., a little after dark, cold, hungry and tired. But we soon had a fire and warmed our chilled carcasses; while myself and the brethren who moved us were unloading the wagons, wife prepared our lunch, which was highly enjoyed by us all. Supper over, we all took our seats around the cheerful fire and engaged in talking over the events of our trip and other things which had transpired in the past, after which prayer was held and all retired to rest our weary bodies. On waking the following morning, the rain was falling and freezing, and oh, how thankful we were that we had gotten to the parsonage when we did, but we were truly sorry for the two brethren who moved us to see them start off in the rain and cold, the worst spell of weather we have had this winter. Balmy spring is now upon us, and we have made our second round, and begin our third round with our first Quarterly Conference. Bro. Jewell, our esteemed and efficient presiding elder, was on hand, and looking after all the interests of the church, which he loves so much, and preaching to the delight and satisfaction of all present. The work was fairly represented by the officials, a very liberal assessment made for the support of the ministry, and the work moves off fairly well considering the hard times. We find plenty of work here to do, and we trust the good Lord will give us health and the other needed ability to do the work. We purpose making this the best year of our ministry, the Lord helping us. This work, like many other pastoral charges, has gone down from what it formerly was. There is not the Sunday-school and Epworth League interest here that should be by far. Oh, how much we need leaders, men and women full of the Holy Ghost, men and women who love the church, and are burdened with the worth of souls. God save our people from slothfulness and indifference on the importance of soul saving. I will persist, for I have already made this note too long. We are not forgetful of the ARKANSAS METHODIST.

J. J. MENESEE.

NEW EDINBURG, ARK.

Dear Dr. Godbey: A line from our work possibly would not be out of place. Things are moving. The number of family altars have increased at least four to one since conference. We have penitents at almost every appointment, four last Sunday morning at Wheeler Springs and five at night. Many came forward, promising to amend their lives. Church conferences are made prominent. Rolls are in good order. Bro. J. W. White, from Kingsland, came down and

did some good preaching at New Edinburg. He is an up-to-date preacher and a strong man. His people don't know what a good preacher and pastor they have. Edinburg wants him next year.

The preachers have been telling of their poundings, but New Edinburg takes the lead. This writer has been using a horse furnished by a good brother for its vitals and clothes, but Bros. Rufus Smith and F. J. Clements made him a present of a nice saddle and buggy horse the other day. So he no longer rides borrowed stock. If any recruit has done better than this I hope they will speak out.

We have been gladly received and made more than welcome everywhere. These are good people, and as I was a transfer and my case in Bro. Thomas H. Ware's hands in the cabinet, I want to thank him in this public way for sending me here. Though two years' drought has been on this people, there is no want at the parsonage. They bought an additional lot and have improved the house until it does not look like the same house inside, nor like the same place outside. We mean, by God's help, a hundred souls for Christ and full collections this year. May the Lord give this people a good crop. I am happy and many of my people are happy Christian men and women. Already we are having some ingathering. I am preaching on an average of six times a week. My people are having prayer meetings, both at the churches and at many neglected homes. It does a man's soul good to attend some of these cottage prayer meetings. I will look after the METHODIST as soon as it can be done. This is a farming country. Every one of my members are farmers save one doctor, and two years without crops leave us with no money. This is the best all-around country in Arkansas, good land and good water, and the healthiest country I have seen in Arkansas or west of the Mississippi river, and I have seen lots of country.

D. D. WARLACK.

Quarterly Meetings.

N. B.—Henceforth the Quarterly Conference notices will be published but one time. Please clip for future reference.

LITTLE ROCK DISTRICT—Second round, Thos. H. Ware, P. E.
April—Mablevale, 9, 10; Tomberlin, 16, 17; Austin, 23, 24; Des Arc and De Valls Bluff, 30 and May 1.

May—Carlisle, 7, 8; Asbury, 11; Hickory Plains, 14, 15; Winfield, 18; England and Liberty, 21, 22; Hazen, 28, 29; Lono, 30.

June—First Church, 1; Oak Hill, 4, 5; West End, 8; Maumelle, 11, 12; Hunter Memorial, 15.

1898 Bicycles Down to \$5.00.

New 1898 Model Ladies' and Gents' Bicycles are now being sold on easy conditions as low as \$5.00; others outright at \$13.95, and high grade at \$19.95 and \$22.50, to be paid for after received. If you will cut this notice out and send to SEARS, ROEBUCK & Co., Chicago, they will send you their 1898 Bicycle Catalogue and full particulars.

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Warning Order.

In Pulaski Chancery Court.
I. H. Hollingsworth, plaintiff,

vs.
Elizabeth F. Hollingsworth, defendant.
The defendant, Elizabeth F. Hollingsworth, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, I. H. Hollingsworth.

J. H. PASCHAL, Clerk.
By JAS. PASCHAL, D.C.

February 28, 1898.
Marshall & Coffman, solicitors for plaintiff.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

The Chesapeake and Ohio railway with its connections offers by far the most interesting route to the conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined, the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha river are followed. Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for fifty miles the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge mountains and Piedmont section, the most beautiful of the Appalachian valley. After passing through Charlottesville and Gordonsville the route is through the most memorable battle-fields of the civil war, among them, Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manassas and Bull Run.

For complete description of C. & O. route, address C. B. Ryan, A. G. P. A., Cincinnati, Ohio.

Since we advertised that we had a few Fountain pens for sale we have had so many calls for them that we concluded to make a special and very liberal proposition on them. We will send a first class guaranteed Fountain pen postpaid, free, to any travelling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50

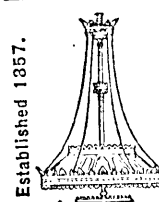
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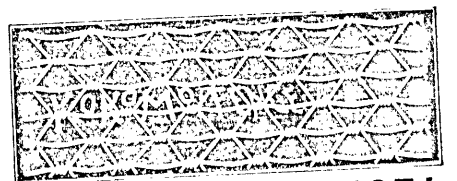
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Missions.

WEEKLY WORDS FOR WOMAN'S WORK.

From March to March runs the fiscal year of our W. F. M. Societies. How rapidly the wheel revolves, keeping pace with this lightning age and electric speed of events. Do we find some broken missionary cogs? Some months during the year when nothing was done financially, and the Master over against the treasury, heard but few prayers for his lost ones, and saw but few tears for his lambs far away in the bleak cold mountains! I trust the breaks have been few—that each society has gathered together in his name twelve times during this year, each time realizing the presence of their King. Oh, how the world needs this royal personage, this compassionate Christ, this universal Lord! See how the nations reel, and the sons of earth are frenzied with greed, oppression, and the cruelties of those who know not the tender mercies of our God! Human hearts and women's hearts are as dust in the balance, while Satan clutches to his fold of suicide and death, many whom Christ would snatch from his cruel grasp, if they would but come to him. Do they know of him through your life, my sisters? From your societies, dotting our conferences everywhere, does there go forth a strength of faith and earnestness of prayer, that will move our God to magnify the labor of his church, and hasten the day when in very truth "the earth shall be the Lord's and the fullness thereof."

Oh, for a trumpet voice,
On all the world to call!
To bid their hearts rejoice
In him who died for all.

L. A. H.

For the Cause.

Messrs. Godfrey & Thornburgh: Dear brethren—I send you \$11 which I desire you to send to Bro. C. B. Moseley, Japan. The reason that I want it sent to him is because he is from this State, and county as well. This is a free-will offering in hope that it may be the means of converting some poor soul. Husband and I desire to be remembered in his prayers. I have been a reader of the METHODIST for some time; hope that it may ever be found battling for the cause of Christ, and for the good of souls. I will close by asking an interest in your prayers. Your sister in Christ.

MRS. A. P. HOPKINS.

Brother Moseley is now in Chicago. He will soon return to his work. This remembrance of his service and interest in the great work in which he is engaged will be especially grateful to him.—Ed.]

CARD FROM EASTER PROGRAM COMMITTEE.

Easter Sunday falls on April 10 this year, and with hope and confidence we invite the whole church

to unite in praise and thanksgiving to our risen Lord. The program for the Easter service has been prepared with a three-fold purpose in view: to celebrate Easter, to commemorate our China Jubilee Year and to increase the endowment of the school, especially by completing the Chair named in honor of Belle H. Bennett, whose works are her highest encomium.

The three objects commend themselves so heartily to the entire membership of our church, that all are invited to observe the day with praise and gifts.

The program is designed for the use of Sunday Schools, Epworth Leagues, and missionary societies, and we ask our pastors to aid by arranging in all their churches for the celebration of Easter.

MRS. M. L. HARGROVE.

MRS. C. M. HAWKINS.

MISS MARIA LAYING GIBSON.

MISS HELEN LEE RICHARDSON.

Outline of Easter Program

FOR THE SCARRITT BIBLE AND TRAINING SCHOOL, KANSAS CITY, MISSOURI.

1. Hymn 23. "Blessed be the Name of the Lord."
2. Prayer.
3. Hymn 22. Jesus Lives.
4. Easter Scripture Lesson read by fifteen children.
5. Address by girl or boy: "What do we celebrate to-day?"
6. Recitation by two children. "What does Easter mean?"
7. Recitation by young lady. "Christus Consolator."
8. Hymn 148. "Go tell the world of His Love."
9. Our China Jubilee year. Responsive Exercise.
10. Poem "Whom shall I send?"
11. Recitation or reading "A Vision."
12. Hymn 72. Speed away! speed away: "Sung as a solo, duet or quartette."
13. Little Givers. Marching Song.
14. Our Easter Offering exercise by children who have collected money on cards for Easter offering for the Belle Bennett Chair.
15. Easter Offering from the congregation.
16. Doxology.
17. Benediction.

The hymns on this program are selected from "The Young People's Hymnal" published by Barbee & Smith, Agents, Nashville, Tenn. Sunday Schools, Churches, or societies wishing to use this program on Easter Sunday will be supplied free of charge. Address Miss M. L. Gibson, Scarritt Bible and Training School, Kansas City, Mo.

Brethren who expect to attend the Missionary meeting at Arkadelphia, March 22-24, will please advise me at once, so I may provide homes for all.

H. H. WATSON.

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

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Fort Smith Items.

BY REV. P. C. FLETCHER.

It has been two months since our Central Church was demolished by the cyclone. We are making a desperate effort to soon rebuild. May God richly bless all who have extended to us a helping hand.

It is proven that the appointment of Rev. O. E. Goddard to First Church was no mistake, but an admirable adjustment. He has won the hearts of his people, and has his work well in hand.

The members of the Central Church are profoundly grateful to Bro. Thomas Cox, of Dardanelle, for a handsome car load of choice lumber donated toward their contemplated new building. May it be to him as bread cast upon the waters.

We are also due Rev. D. J. Weems, the beloved pastor at Dardanelle, our thanks and appreciation for the many ways in which he has manifested his interest in us since our sad loss. His is indeed a heart of love and sympathy.

Since the destruction of our church we have been holding our services in the United Hebrew Temple, so kindly offered us by our Jewish brethren. By such an arrangement we have been enabled to carry on our regular preaching services without any interruption to the Hebrew congregation.

A number of pastoral charges within the bounds of the Arkansas, Little Rock and White River conferences have sent us aid since we lost our church. Our hearts overflow with gratitude. A list of the pastors, charges and amounts will be furnished soon for publication.

The Church Extension Board of the Arkansas Conference convened in this city on the 12th inst. Those present were: Rev. J. B. Stevenson, president, Rev. S. Anderson, secretary, Capt. Frank Park, treasurer, and Revs. W. P. Hamilton, J. C. Weaver, J. H. O'Bryant, W. H. Dyer, E. C. Woodruff. They had just completed the session when they learned of the sad death of the great Church Extension leader, Dr. David Morton.

Recently the pastor of the Central Methodist Church invited Dr. Max Moses, the Jewish Rabbi, to unite with him in a service to be

held at the Jewish Temple, where we are now holding our services. He accepted the invitation, and on Sunday night we held the service, the Rabbi taking part. It was a beautiful blending of Jew and gentile. But Dr. Hailey, the pastor of the Baptist church, felt called upon to pay his respects to the "unpardonable innovation." I will only say that I have survived his unbrotherly attack.

A few Sundays ago Bro. Goddard delivered his lecture on "China" at his church. It was both a scholarly and interesting outline of that great nation. He speaks like he had been there. He also delivered the same lecture in Van Buren under the auspices of the Epworth League. Every Leaguer ought to hear it.

Rev. J. H. O'Bryant, the indefatigable pastor of the Fort Smith circuit, has about completed a nice church at Steep Hill, on his charge. This is his third year and it promises to be the best. This is another illustration of the saying that "good qualities wear well."

Rev. Sam P. Jones, "The Apostle of Quit Your Meanness," will lecture here on the 28th inst., under the auspices of our First and Central Churches. He will doubtless "Get There," as that will likely be the title of his subject.

It is nothing short of beautiful to see the Christian heroism and sacrifice manifested by many of our Central Church members in their endeavor to rebuild. There is much of God's "salt of the earth" right here in Fort Smith.

Our Second Quarterly Conference convened on the 10th inst., and was a very pleasant and profitable session. Bro. Anderson was at the helm, and looking well to all the interests of Zion in this place. He is making things move over the district, and he is kept on the move. His estimable wife makes an excellent helper in his labors over the district.

When Mr. J. T. Legg, the noted St. Louis architect, heard of the sad misfortune that had befallen the Central Church he wrote, and offered to furnish us plans and specifications for a new building, free. We accepted his generous offer and the plans will soon be in the hands of our building committee.

It is economy to profit by the the experience of others. Thousands have been cured by Hood's Sarsaparilla, why not you.

Our Church at Home.

MOUNTAIN HOME.

Dear Dr. Godbey: Our first quarterly conference has come and gone. Our presiding elder, Bro. Pierce Merrill, came on Thursday and staid until Tuesday. He did much good, visiting and praying with our people, besides, he gave us some pointed, soul-stirring sermons. He makes the pastor feel that he comes, not as a critic, but as a brother and counsellor, looking after every interest of the church. The conference was held on Monday night in order to make it convenient for as many as possible to attend, and there was quite a crowd present. Every member of the Board of Stewards was present and their reports showed that they had been doing some fine work. I have not before seen an entire Board so punctual and enthusiastic. The revival fire is already beginning to burn.

T. M. JACKSON.

Feb. 21, 1898.

CAMP CIRCUIT.

Dear Bro. Godbey: On the night of Nov. 22, 1897, I was read out to Camp circuit. Notwithstanding the ice, with which we had to contend, we arrived at the parsonage Dec. 20. Finding Bro. Gibson preparing to move, we spent the time in visiting some of our beloved members, who gave us a hearty reception on the night of the 29th of December. More than fifty persons from Camp community gave us a magnificent and plentiful pounding. Bro. Hamilton, speaking in behalf of the good people, remarked that they thus expressed their appreciation of us as their pastor. The young people of Camp sang several songs suitable for the occasion. At the close of the service they called on their pastor for a speech. We responded to the call by saying that we felt very thankful for their contributions, and that we felt brought under greater obligations than we realized we could meet in the future. We ask the church to pray for us, that God may make us a blessing to the church. By the help of the good Lord we have met every appointment but one, held nine day's protracted meeting at Bethel, assisted by Rev. W. W. Reid, who is an untiring worker, and had two good sermons by Rev. Emery, and one good soul-reviving sermon by Rev. R. C. Bland, of Newburg circuit, all of which resulted in quite a number of showers of divine grace from the presence of the Lord. Our first quarterly conference convened on the 16th inst. Our beloved presiding elder, Rev. J. S. Brooke, was on time, full of life and spirit, preaching and praying with great power. We had a fine day, good dinner on the ground and a good sermon, concluded with the sacrament service and five infants baptized. We had a very good quarterly conference in the afternoon. All the points represented but one. Those present made a very good report. We are praying and trusting the Lord for a great victory this year. Pray for us. We are doing all we can

for the METHODIST. Yours in Christ, JOHN D. KELLEY, P. C.

MARIANNA STATION.

Dear Dr. Godbey: The first Sunday after the session of the White River Conference this excellent charge extended me a cordial welcome, which has continued with many thoughtful tokens of appreciation for my work's sake. The parsonage was neatly papered throughout, and to date all current expenses under increased assessments for P. E. and P. C. have been promptly paid. During the first quarter, just ended, there were 27 accessions to our church; some additions to our W. P. & H. M. Society and Senior League, both lately reorganized; 33 additions to Junior League under the tender direction of Mrs. Fannie Word; and over 50 additions to our Sunday-school under the faithful leadership of our admirable Sup't., Judge H. N. Word, assisted heartily by efficient officers and teachers, finding delight in their labors of love. The attendance, deportment, study and liberal contributions in the school are truly commendable. In the class of Bro. H. B. Derrick, Jr., one scholar, Miss Julia Friend, is in her eighth year without missing a Sunday or perfect recitation; and another, Miss Hillie Martin, in Miss Nellie Sturdivant's class has the same record for regular attendance and perfect lessons nearly seven years, except absence one time only during illness from measles. Can any other school in this Conference or State present the names of two pupils, who have done so well? Other pupils in the school are worthy of meritorious notice for their excellence in attendance, study, etc. The infant class under the fatherly care and patient instruction of Bro. R. D. Griffis has grown to 26 in number, requiring an assistant teacher, Miss Daisy Banks. There is inspiration in the presence of these little ones with bright eyes and glad hearts, reminding me of a like scene in Paragould, First Church, Little Rock, and Central Church, Memphis. Respectfully,

Z. T. BENNETT.

Marianna, March 1, 1898.

"BROWN'S BRONCHIAL TROCHES" will quickly relieve Bronchitis, Asthma, Catarrh and Throat Diseases. Sold only in boxes.

How to Get Teachers.

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Yes, look at the Kimball Pianos and see a piano artistically made of the best materials and with the greatest skill of the most experienced and capable workmen. Look them all over from pedals to top; then try their tones. Listen; ah, if the look pleased you, how much more **Kimball** the delightful tone. There is nothing strange about these pianos pleasing you. They delight and have received the praise of the greatest artists, and everyone who has examined them, and are giving pleasure in tens of thousands of homes.

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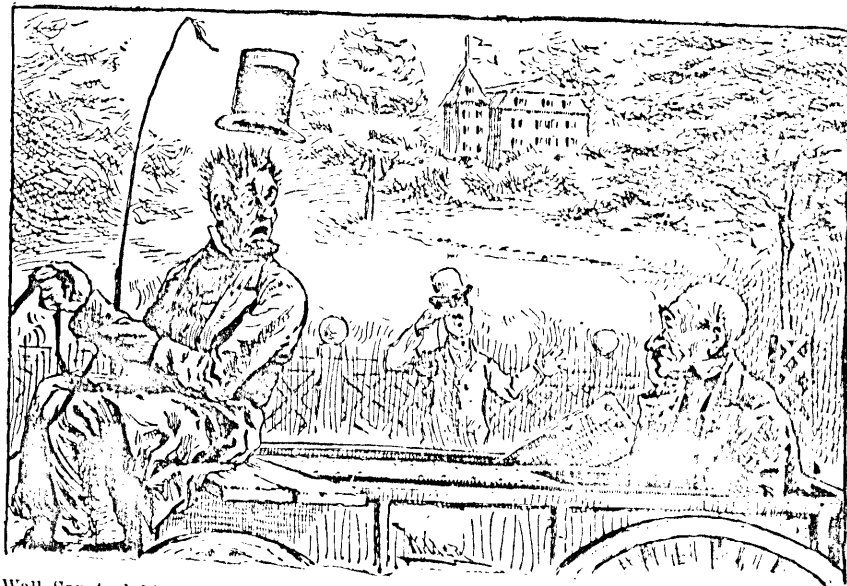
By Josiah Allen's Wife (Marietta Holley).

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SPECIMEN OF MISS HOLLEY'S HUMOR.

A few days after this, Josiah Allen came in, and sez he, "The everlastin' spring is the one for me! I believe it will keep me alive for hundreds and hundreds of years." Sez I, "I don't be lieve that, Josiah Allen."

But Josiah kep' on, for he was fearfully excited. Sez he, "Why, the fellow said, there waz a old man who lived right by the side of this spring, and felt the effects of it inside and out all the time. It wuz so healthy there. Why the old man kep' on a livin', and a livin', till he got to be hundred. And he wuz kinder lazy naturally and he got tired of livin'. He said he was tired of gettin' up mornin's and dressin' of him, tired of pullin' on his boots and drawin' on his trowes, and he told his grandson Sam to take him up to Troy and let him die."



"Wall, Sam took him up to Troy, and he died right away, almost. And Sam bein' a good hearted chap, thought it would please the old man to be buried down by the spring, that healthy spot. So he took him back there in a wagon he borrowed. And when he got close to the spring, Sam heard a and he sez, in a sort of a sad way, not mad, but melancholly, 'You hadn't ort to done it, Sam. You hadn't ort to.' I'm in now for another hundred years."

She takes off follies, flirtations, low neck dressing, dudes, pug dogs, tobogganning, etc.

OPINIONS OF NOTED CRITICS: "Exceedingly amusing."—Rose E. Cleveland. "Delicious Humor."—Will Carleton. "So exuberantly funny, we had to sit back and laugh until the tears came."—Witness. "Unquestionably her best."—Detroit Free Press. "Bitterest satire, coated with the sweetest of exhilarating fun."—Bishop Newman

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We will (for a limited period), mail, postage paid, a copy of this wonderfully funny book absolutely free to every person sending us \$1.50 for one year's subscription. Old subscribers sending for another year's subscription will also receive the book. If you want it send at once.

At Rest.

We publish in this department obituaries of our Church members sent us by the preachers. We cannot publish resolutions of Sunday-schools, or Epworth Leagues or Missionary Societies in honor of deceased members. We also require all obituaries to be short.

WOOD: We deposited the remains of "Uncle Billie" Wood at New Friendship, near Gainesville, March 1, 1898. He was born in North Carolina in December, 1818. The companion of his life was Pehbe McKey, who preceded him to glory twelve years ago.

Uncle Billie was one of the few remaining soldiers of the Mexican war. The disease that caused his death—chronic diarrhea, was contracted in this war. He was converted five years ago under the ministry of Bro. J. D. Rutledge, who received him into the church in the same room in which he died.

When seized with this last attack he was satisfied he would not recover, and expressed himself as being willing and ready to go. Just as the sun sank in the West, the sun of his life set, February 28.

A large number of relatives and friends followed his body to the grave. The comfort of the Holy Ghost abide with all the relatives and friends.

L. C. CRAIG.

Gainesville, Ark., March 3, 1898.

McKINLEY: N. C. McKinley, after an illness of nine days with pneumonia, died at his home in Chapel Hill, Ark., on the 10th day of February, 1898. He was born in Montgomery county, Ark., on the 18th day of January, 1850. His father moved to Sevier county in 1870 and settled near Masonic Hall Church, where Norris professed religion in 1875, and joined the Methodist Church and lived a faithful, consistent member of the same to the end.

In the death of Bro. McKinley the Church has lost one of her most zealous and loyal members, the community a worthy citizen and a good neighbor, and his family a kind and affectionate husband and father. He leaves a wife and nine children with many friends to lament his loss and honor his memory. We commend his family to God, who alone is able to keep them from the evils of this present world, and may he so bless and preserve them here, they may at last have a blessed re-union in the sweet by and by.

JAS. G. McKEAN.

SINCLAIR: Mary Frances Sinclair, (nee Brown) was born near Albany, Ga., February 22, 1850, and died in Cleveland county, Ark., January 25, 1898. She professed religion in her fiftieth year and joined the M. E. Church, South. She came with her parents to Arkansas in 1866, and was married to Hugh C. Sinclair November 1, 1870. As a child she was affectionate and obedient, as a sister she was thoughtful, kind and true, and as a wife and mother she was a true help-mate and consoler, always looking to the interests of her husband and children. It was her chief desire to do the Master's will and to bring up her children in the way in which they should go. Her health was bad for several years, and of course she was deprived of the privileges of attending divine services, yet she enjoyed religion at home. The writer visited her frequently during her sickness and found her eager to talk about religion and her prospects for the better world. While her suffering was severe at times, yet she was happy in the love of God.

Towards the close of her earthly pilgrimage, she had her family called to her bedside and talked to them of God and his goodness, entreating them to ever trust in him and follow the teachings and example of our blessed Savior.

She died rejoicing in a Savior's love, leaving her husband and eight children to mourn her loss. A large concourse of people attended the funeral, which was preached by the writer at Bro. B. D. Niven's, from her favorite passage of scripture, St. John 14:2-3. We laid

her to rest in the Niven cemetery, surrounded by loved ones and friends to await the resurrection day when God shall bid her rise.

May God comfort the dear husband, children, sisters and brother, and also her aged mother who still lingers on the verge of the tomb. Her former pastor,
A. M. ROBERTSON.

EUDY: Jacob Wiley Eudy was born in Cabarras county, N. C., October 18, 1834, and was married April 13, 1854, professed religion at a camp meeting held at Gravel Hill in Pope county, Ark., 1876, and died at his home in Dover, Ark., February 25, 1898, surrounded by seven of his nine living children, his devoted wife and a host of friends. Also, the warm hearted doctors, Ruff and Truitt, who staid with him until the last.

Bro Eudy had every attention that could possibly be bestowed.

Another good man is gone, one that believed in living Christianity as well as to profess it. He believed that kind deeds were worth more than loud words. He was naturally a timid man. He loved his Church and honored his pastors. He was one of the few men of earth that could see his own faults. Yes, one is gone that I miss and my successor will need. Our town is fully aware of its loss, as all business that could be, was stopped, and an immense congregation attended the funeral at the M. E. Church, South, of which he was an humble yet faithful member, and then followed him to the grave, where all seemed almost overcome with grief. We miss him here, but we feel sure he is waiting just across the dark stream and will bid us welcome to his heavenly home. O may God bless his weeping wife and sorrowing children. And may we all be fully prepared for the crowning day. Pray for us. Respectfully,
S. C. VINSON.

BLACKWELL: Sister Eliza Blackwell was born in South Carolina in 1821, removed with her father to Tennessee in her childhood. She was converted at the age of 13, and joined the M. E. Church, South, and lived a consistent Christian life until her death, which took place at the home of her sister, Mrs. Brisentine, in Mississippi county, Ark., February 5, 1898. I heard Rev. H. T. Blythe, who had known her from her young womanhood, say he "thought her one among the purest young women he had ever met, and after watching her life closely for forty years he had no reason to change his mind about her." I was her pastor three years, and I never failed to get help when in her company. Her conversation was always godly. She had a kind word for everybody. I was with her in her last illness and found her happy every time I went to see her. One day I was about to call the family to prayers she said, "Pray that I may be resigned." I told her I thought she was already resigned. "Well," said she, "Pray that I may be holy to the end." In her suffering she would say, "Blessed Saviour, I know he shed his precious blood for me."

Her funeral was preached by this scribe to a large congregation February 6. Our Church has lost a good, true member, her brothers and sisters a loving and kind sister, her friends a loving counselor. Aunt Eliza has gone, but we all know where to find her.
JAMES D. RUTLEDGE.

ELLIS: Again the dark clouds of sorrow have gathered over the home of Bro. E. W. and M. V. Ellis by the angel of death which plucked from their hearts and home another one of their precious children, the little 8-year-old boy being the victim this time. Little Jesse was always cheerful and willing to obey anything papa and mamma said, and though his little smiles and kindnesses added greatly to the happiness of that family, alas, his little frame was taken with a fever like that of his little sister, who was called to her heavenly home on the 24th day of January, 1898. His illness lasted about two weeks, when congestion set up and soon the work was done, and little Jesse passed quietly away on the 15th day of February, 1898, leaving papa and mamma together with other brothers and sisters who weep for him; and their many friends, together with this writer join

in sympathy with them in this their sad hour of bereavement, and yet while we bow in submission to the will of him who doeth all things well, yet we can only thank the Lord that their loss is his eternal gain. Then let us cheer up and pray God that his grace may keep us in the path of duty, so that when we are called from our labors here below we may be permitted through the merits of our Lord to enter in with those little ones upon the bright sunny bank of sweet deliverance, where no sickness, sorrow nor death can ever come.
H. T. RANEY.

HARDISTER: Mrs. N. A. Hardister was born in Roane county, Tennessee, May 23, 1817, and died at the home of her son, David Y. Hardister, in Izard county, Arkansas, January 11, 1898. The few lines devoted to this sketch are insufficient to give even the barest outlines of the joys and sorrows, the trials and conflicts, the bereavements and sufferings, incident to a life of more than four score years.

The deceased came to Arkansas in 1829. She was twice married—first to Martin Penner, in 1835. In 1841 she was left a widow, with three children. She was afterwards married to T. K. Hardister. She was the mother of ten children, eight of whom survive her.

In early life she was converted and joined the Methodist Church. She loved her Church, and her home was always a home for the preacher.

She was careful in the training of her children, and strove earnestly to instill into their minds the truths of Christianity. At the time of her death she had the satisfaction of knowing that all of her children were members of the Church except one, her eldest son. She continued to pray for this son's conversion while she lived. She was a woman of noble virtues. She possessed a stern sense of duty, loved truth and would not readily pardon falsehood in her children.

For more than fifty years she was in poor health. Although this was the case, her habits were so regular and prudent that her days were lengthened beyond the common span of life. She was a great sufferer the last ten years of her life.

During this time she lost her sight, became totally blind. But as her natural vision grew dim her spiritual vision grew clearer, until by the eye of faith she gained a Pisgah's view of her inheritance in that land where "there shall be no pain."

The writer was with her often during the last two years of her life, and often heard her say she wanted to quit this suffering life. She often said she had no fear for her future, but she dreaded the pains of the dying hour. It is a comfort to know that in her case death was robbed of its sting. The silver cord was loosed so gently that we who stood by her bedside could scarcely know just when her spirit was set free and her sufferings ended.

"The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
Her soul is found in peace."

In age and feebleness extreme, she passed away from us, but we have the blessed assurance that she has gone to join that "innumerable multitude that have washed their robes and made them white in the blood of the lamb."

O may we, her children, live consecrated faithful lives, so that when the Master calls, we may be ready to meet mother on the other shore.

Her daughter,
Mrs. C. W. SHAVER,
Evening Shade, Ark.

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THE ARKANSAS METHODIST.

WEDNESDAY, MARCH 16, 1898.

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."

Contributed.

That Preachers' Meeting.

The Fayetteville District Preachers' Meeting convened in the town of Rogers Wednesday morning, Feb. 23, with Geo. W. Hill, the "beloved," in the chair. With two exceptions, the preachers were all in attendance. Bro. Haynesworth preached the opening sermon on Tuesday night.

THE FIRST DAY

was devoted to the discussion of "Revivals, How to Promote Them." It was a general experience meeting, each preacher relating his plans of procedure in the most successful revivals he had ever held. We got good from all. We learned, among other things, that so far as we had ever observed, God has no special times or seasons for reviving his people. Summer or winter, cold or wet, hot or dry, in midst of pinching poverty or smiling plenty—it's just the same; when the conditions are met with a revival follows, though it may not always come in pursuance of our "cut and dried" arrangements. The "breaking" of the "fallow ground" is indispensable. This we interpreted by the lamp of experience to be thoughtful pastoral work, meditation and prayer, with sometimes a little "stump-pulling" and "grub-digging" preliminaries, accompanied by the preaching of plain, unadorned, unadorned gospel, and above all, seeking and obtaining the baptism of Pentecost. This last, we had learned, was absolutely essential, however else the other conditions might count in the final results. First of all, the preacher must have this baptism, after which he is ready to be guided right in the use of means and the fulfillment of conditions.

THE SECOND DAY

in the forenoon was taken up in the discussion of "Finances: What Can we do to Increase the Spirit of Liberality Among our People?" First of all, it was decided, here, as among other things pertaining to a successful pastorate, the preacher himself must be converted on the money question. A stingy, money-loving preacher can never preach or teach liberality to his people. If the preacher is a "nick-

HAIR HUMORS

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le man," the people will put "coppers" in the contribution box. Then the preacher must teach by precept as well as by example. The divine injunctions on this subject must be laid firmly and faithfully upon the conscience of the people; and in case his people should have no "conscience" on this matter, it pertains to his ministry to set to work and make a conscience. He must, by all means, let the people know what God expects of them. Some of the brethren thought it not prudent for the preacher himself to deal with the money question, but rather throw it off on the presiding elder; but most of us thought that as Christian paying is one of the leading doctrines of the Word, we ought also to give it a prominent place in our ministry. Give it the place God intends it should have, but for the Lord's sake don't make a hobby of it.

The afternoon was taken up in the discussion of the proposition: "Pastoral Work: How Best Shall we Perform It?" We brought forth the wonderfully startling fact, after profound discussion, that the only way of doing pastoral work is to get out and do it. That a certain amount of visiting is necessary, we had found, but we need to be systematic. Much good, sound sense, lots of experience and earnest prayer are indispensable, to say nothing of zeal and industry. A lazy preacher cannot make a good pastor, neither doth it yet appear what he can make. Neither can a prayerless man accomplish anything. Furthermore, visiting aimlessly and gossiping idly is not pastoral visiting. A pastor's first care should be the souls of his people. Eternal interests should be put before the temporal. The faithful bishop of souls will not exalt the social above the spiritual. Prayer should mark the close of each pastoral visit wherever it is convenient.

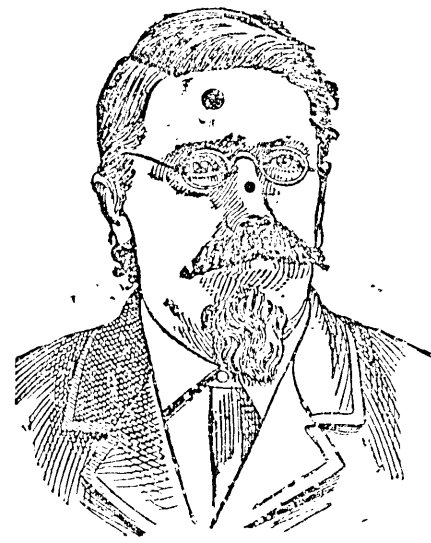
It was thought, also, that most of us spend too much time at one place. One brother had visited and prayed in thirteen homes in one short, winter day—and that in the country. Another brother reported that six calls a day was about his average, and in the town at that. The one never stays over five minutes, the other sometimes an hour and longer. We thought

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that somewhere "betwixt and between" would be about right. We all agreed that too many of us waste too much time in making long calls; should remember we are about our Lord's business, and not out for pleasure.

Withal we had a pleasant and profitable time. Prominence was given to the religious feature of the meeting, and we came away better if not wiser men. It was good to have been there.

W. DEAN WHITE.

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