

Arkansas Methodist.

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NO. 15.

THE ARKANSAS METHODIST.

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

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

Spain has ordered an armistice and active war will cease for awhile.

The Ex-Confederates of this state held a reunion yesterday, which was well attended, and the exercises enjoyable. The number of those honored men grows smaller every year. Soon we will know them only in history. They will have an honored place there.

President McKinley has sent to Congress a very thoughtful message, in which he recommends that the war in Cuba be stopped at once. He does not favor recognizing the present Cuban Insurgent government, but prefers to await the establishment of one that will be stable.

The Rev. George Muler.

The death of this great man has been noted in all the church papers. Few men were better known to the Christian world.

Born in Prussia in 1805, he was being educated for the ministry, though wicked and dissolute in life. He experienced evangelical conversion in his twentieth year, and directed his life with single aim to the service of God thenceforward.

In 1829 he went to London to enter the service of the London Missionary Society among the Jews. He was accepted, but first

required to labor among the poor of the city. That experience turned him from his original purpose and led him to believe that he had found among the English poor the field of his ministry.

He went to Bristol and took charge of an abandoned Church, asking no salary, but trusting wholly to voluntary contributions. His faith in God was answered. He received more than a living. He made it the rule of his life to save nothing, but put all his means to immediate use. Pursuing this plan he opened a school for poor children, renting the house and paying the teacher. Still the means came to sustain the work, and other schools were opened. Then Mr. Muler undertook to build an orphanage, building as the money came to hand, making no debt. The orphanage was opened in 1836. In course of time four others were built, with accommodation in all for 2,050 orphans, under 112 teachers. The yearly expense was \$130,000. He maintained schools for 125,000 pupils in various countries.

More than \$7,500,000 was received and expended by him in Christian work.

He solicited nothing, made no debts, only claimed to be God's steward to disburse what God's people chose to put into his hands. A faithful stewardship of more than half a century directed to his work the eyes of the whole Christian world, and gifts came from all Christendom for his use.

He died on the 10th of last month at his orphan houses at Asbley Down, in the 93rd year of his age. He had been a zealous preacher, and a faithful steward of his Master's goods for seventy-two years.

For nearly fifty years he was pastor of the Church already mentioned, in Bristol, which in time gathered a large membership.

Nearly twenty years ago he gave up his pastorate and devoted the remainder of his life to missionary tours in all parts of the world.

It was the pleasure of this writer to entertain Mr. Muler and his wife, on their visit to St. Louis in 1879. Mr. Muler preached for several days at the First Methodist

Church, of which I was then pastor. Strength, simplicity and earnestness characterized his preaching. Great crowds came to hear him. His exhortation to the preachers was to preach the gospel as Jesus and the apostles taught it. Nothing has such power to attract the people. Nothing else can save them. A history of the manner in which this servant of God was led and the convictions upon which he acted, and the fruit of his labors was written by himself in "The Life of Trust."

Washington Letter.

(From our Regular Correspondent.)

WASHINGTON, D. C., April 6, 1898.—The action of Congress on the President's Cuban message will not necessarily cause war with Spain, but the probabilities are that it will, unless Spain shall consent to the armed intervention of the United States for the purpose of restoring peace and a stable government to Cuba, which it has not given any indication of doing. The President's message presents unsurmountable arguments for intervention, and that the sentiment of the country was strongly in favor of intervention has been apparent ever since the horrible condition of the poor women and children of Cuba became fully known to our people—a condition which no Christian nation could afford to allow to continue at its very doors. If there is a war, it will be the fault of Spain. President McKinley even strained a point to allow Spain to meet the demands of humanity and of this nation peaceably, but Spain instead of meeting his efforts in the same spirit resorted to its usual tricky diplomacy, and even sought and obtained the assistance of the Pope in its efforts to block the President's good intentions.

At the annual session of the Presbytery of Washington, held this week, Dr. Byron Sunderland, who has been pastor of the First Church for more than forty-five years and who is now in his seventy-seventh year, formally asked that his pastoral relations with that Church be dissolved. It was a touching scene, made more so by the pathos in the aged minister's voice as he told of his long pastorate.

Dr. Frank M. Bristol preached his first sermon to the congregation of the Metropolitan M. E. Church, Sunday, to about as many persons as the spacious Church could seat.

His text was, "Hosanna! Blessed is he that cometh in the name of the Lord." That he made an excellent impression was shown by the warmth with which he was greeted at the impromptu reception he was compelled to hold at the close of the service. He is the youngest man ever sent as pastor to this church.

Mrs. Belva A. Lockwood, Secretary of the American Branch International Peace Bureau, this week addressed a letter to the Senate Committee on Foreign Relations, by direction of the International Peace Bureau, composed of members of fifteen European nationalities and the United States, asking the Senators not to favor a declaration of war, but to devise some better means for the settlement of the very grave complications which beset us with reference to the starving people on the Island of Cuba, and the unhappy condition of the people or the native born inhabitants there, who have revolted against what they consider the oppressive rule of the mother country, and who are now receiving the commiseration of the peoples of the world. Mrs. Lockwood's closing paragraph says: "We, the people of the United States, who should set the example of peace and arbitration for the nations of the world. Pausel! Let better councils prevail. Do not believe in this excited state of public sentiment that vox populi is vox Dei. The voice of the rabble is not the voice of God; but perverted thought, too often, alas! only the voice of the canaille.

Vote not away the lives ye cannot give;
All human beings have the right to live!"

Let us do our duty and pray that we may do our duty here, now, today—not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of elsewhere, but in the realities of now.—F. W. Farrar,

We are made for two worlds, like water-beetles that swim on the brooks in quiet places in summer. Dull creatures they seem, and yet among the cleverest, for they have two sets of eyes. One pair below watches for prey; another pair above guards against the foe, or looks toward the blue sky and the sunlight. So amid the sordid cares of earthly life, we look toward better things. We seek, if we are true followers of the Nazarene, first of all the kingdom of God.—Rev. D. J. Burrell, D. D.

Contributed.

Note From Rev. R. F. Emerson.

I want to say a few words to friends in Arkansas. We left Mansfield, Ark., on the morning of the 11th, and reached the beautiful city of Phoenix, Ariz., on the morning of the 16th, after a long run of 2,000 miles. We were soon resting in the parsonage of First Church. Bro. Weems, the pastor, is a very pleasant gentleman, and Sister Weems is a most excellent lady. They know how to make an Arkansas preacher and wife feel at home. Now we are pleasantly situated in one room of the parsonage of Second Church, in the home of an Arkansas preacher, Bro. N. T. Thomasson, of the Little Rock Conference.

This is a beautiful country. The principal crop is alfalfa—something similar to clover; but more profitable. All farming is done by irrigation. The finest stock I have ever seen are here. We reached here during a cold wave. Some frost. Fruit growers are uneasy about early fruit.

A few words about this conference. I shall not attempt, at this early date, to give an outline of the work. We are in the Arizona District, embracing all the Arizona territory. The sitting of the next annual conference will be at Downey, Cal., about 700 miles from Phoenix. So you see there is quite a difference between the Arkansas Conference and the Los Angeles Conference.

My health is better than when I left Arkansas. The outlook is encouraging. I hope to be benefited by this climate. I will write again later on. Pray for us.

Your brother,
R. F. EMERSON.
Phoenix, Ariz.

A Dilemma.

"W. A. Clark, of Little Rock, offered the following resolution, which was adopted:

Whereas, Dr. W. H. Whitsitt has delivered utterances which are subversive of Baptist principles; therefore,

Resolved, That we demand his resignation or removal, and instruct our messengers to the State Convention to vote as a unit against all resolutions or other steps endorsing the Southern Baptist Theological Seminary as long as Dr. Whitsitt remains its president."

The above is taken from the minutes of the Saline Baptist Association, and will give the reader some idea of the "right of private judgment" among Baptist preachers, from a practical point of view.

We suppose the utterances referred to are those touching apostolic succession, etc. If so, I suggest a better plan would be for the Association to appoint some good, learned man (Bro. W. A. Clark would do) to bring forth the facts, and prove that Dr. Whitsitt's utterances are not sustained by history. If these utterances are true and yet "subversive of Baptist principles," then Baptist principles are false, and turning Dr. Whitsitt out of the Seminary will not sustain false principles. If, on the other hand, his utterances are false, they can be proven so. This should be done first of all.

Again, if Dr. Whitsitt has belied history, and thus endangered Baptist traditions and Baptist principles, why be so mild as simply to say he "has delivered utterances which are subversive to Baptist principles"? One thing is certain. If there is a man in the Baptist Church who knows the facts in the case, Whitsitt knows them. So, if he has misstated them, he has willfully misrepresented the whole matter. Then why not deal with him as with any common liar? Then, one of two things is true. Dr. Whitsitt is either worthy to remain in the Seminary, or he is a brazen falsifier and unworthy to remain in the Church.

Conclusion: If Wm. H. Whitsitt is removed from the presidency of the Southern Baptist Theological Seminary and not turned out of the Church, it will be to the shame of that worthy Denomination.

Appendix: Be that as it may, the theory of apostolic succession, among Baptists, has received a death blow at the hands of one of its wisest and best friends. Yours for Whitsitt and the truth,
A. M. SHAW.
Oma, March 29.

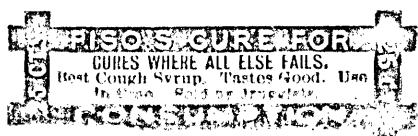


The imbecility of some men is always inviting the embrace of death. It is the delight of such men to boast of what "tough fellows" they are, and tell how they overwork themselves and how they neglect little disorders and little illnesses that put other people on their backs.

It may not sound nice to say so, but it is a fact that the average man is just that kind of a boastful, cheerful idiot. If his head aches, it isn't worth paying any attention to; if he feels dull and drowsy during the day, it isn't worth serious consideration; if he is troubled with sleeplessness at night, he doses himself with opiates. When he suffers from nervousness, he walks into the nearest drug store and orders powerful medicines that even a physician prescribes with care. He is a very knowing fellow, but without knowing it, he is hugging death. There is a wonderful restorative tonic and health-builder that will keep the hardest working man in good working shape; it is Dr. Pierce's Golden Medical Discovery. It is made of pure native roots and barks. It contains no minerals, no narcotics and no opiates. It simply aids nature in the natural processes of secretion and excretion. It tones up the stomach and facilitates the flow of digestive juices. It makes a man "hungry as a horse" and then sees to it that the life-giving elements of the food he takes are assimilated into the blood. It invigorates the liver. It drives out all impurities and disease germs from the system. It is the great blood-maker and flesh-builder. It is the best of all nerve tonics. It cures bronchial, throat and lung affections as well.

"I had indigestion and a torpid liver," writes Mrs. A. I. Gibbs, of Russellville, Logan County, Ky. "Dr. Pierce's Golden Medical Discovery cured me."

If constipation is also present, Dr. Pierce's Pleasant Pellets should be taken. They never fail; they never gripe. Druggists sell both medicines.



"Take it back

—go to some grocer who will give you Pearlina. That's the only way to do when they send you an imitation.

The popularity of Pearlina gets the habit of calling anything that's washing-powder, "Pearlina." Those who notice the difference in name, think perhaps "it's about the same thing." It isn't. Nothing else equals Pearlina, the original and standard washing compound. 578

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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—Samantha! I believe it will keep me alive for hundreds and hundreds of years." Sez I, "I don't believe 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 getting up mornin's and dre-sin' 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 sithe, and he looked back and there the old gentleman wuz a sittin' up a leamin' his head on his elbo, 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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If any of our subscribers prefer "Drummond's Addresses," or "Beside the Bonnie Brier Bush," by Ian McLaren, to *Samantha*, we will send either book on same terms.

Contributed.

OLTON.

CHAPTER IV.

BY W. P. WHALEY.

All hail, religion! maid divine!
Pardon a muse so mean as mine,
Who in her rough imperfect line
Thus daurs to name thee;
To stigmatize false friends of thine
Can ne'er defame thee.

Tho' blotch an' foul wi' monie a stain,
An' far unworthy of thy train,
Wi' trembling voice I tune my strain
To join wi' those,
Who boldly daur thy cause maintain
In spite o' foes.

—Burns.

The Methodists were as busy as anybody—christening annually a big crop of babies; baptizing large catches of adults; gathering in the "hundred fold" harvest of rich and poor, high and low, good and bad; going into the "byways and hedges" and compelling them to come; preaching salvation by faith and holiness of heart, as if these were established doctrines among the Methodists, and could never become debatable questions. They did not "see visions" nor "dream dreams" warning them of an impending "war of words" about holiness. I hope the historian of the future will not make the mistake of calling this "the holy war;" but I wish there were not so many wicked things to make this beautiful name unjust.

Some people attach very little importance to these linguistic encounters where the heretic engages the fanatic, phrase is pitted against phrase, term against term, anathemas are thundered, excommunication hurled, execrations exchanged, and angry "bulls" turned loose; but I am always afraid somebody will get hurt. The tongue is mentioned as an unruly member in the Bible, and the fact is illustrated in every cheap edition of humanity. The tongue is such a destructive member—compared to fire in this respect. Ever since my school days, when, in our debating society, we decided that "the pen is mightier than the sword," I have stood in awe of its mighty slings. All war is destructive. It takes a long peace to recover from the disasters of war. The most cruel death imaginable is to be killed by the jaw bone of an ass; and the son-in-law of the Timnite was not the last expert with this weapon.

I wish the "swords" and "spears" so dexterously and fatally handled in Methodism, were beat into "plow-shares" and "pruning hooks"—that peace were declared, and all would quit fighting and go to work.

True, these Methodists were "old fashioned"—old fashioned enough to believe in "pure and undefiled religion," not for "decency," but for salvation.

It is customary, now, to take a very diluted form of religion for the sake of respectability. The out and out atheism of Ingersoll and others is too horrid and revolting; the utter abandonment of some to the lowest vice is too dirty and

disgusting. The world is shrinking from the consequences of its own tendency, but is not so much inclined to turn back as it is to "throw on the brakes" and look for a middle course.

It was discovered, long ago, by experts and authorities who had access to him and every advantage for gaining the interesting facts, that the devil really is not such a beast as to have hoofs and horns and tail.

These scholars and investigators, out of pure devotion to truth and justice, have labored hard and pleaded earnestly to wipe out this opprobrium and "give the devil his dues."

At the last hearing he had been cleared of most of the crime maliciously alleged against him; and man, a chief witness against the devil, is proved to be the chief criminal, and particeps criminis in the misdemeanors and improprieties for which the devil is yet held. I don't know how it will turn out, but somebody is awfully guilty!

It has been demonstrated, also, that hell is not a place of literal fire; but that it is—something else, not yet certain. Like the astronomers with the moon, these students of hell are constantly bringing it nearer. The facts of both will be learned by indomitable man. This institution is largely a failure for not being literal fire. Lots of people are afraid of fire who are not afraid of hell.

When it became certain that heaven is not paved with literal gold, many religious people struck off elsewhere. They are after the "genuine stuff." They don't want any of your "figures of speech," "spiritual terms," etc.

All this being learned, we are not excited about religion—must not be—it is wrong and dangerous to be. So, we are not in a rush, we are not taking the kingdom by violence; but we are taking our time—"decently and in order." There is nothing to be alarmed about—we won't rush to the pearly gate dust covered and out of breath. Still, heaven is said to be a better country than hell, so we intend to go there when we die.

In modern times, there is a kind of repentine used very much as vaccine is used to prevent smallpox. This repentine is not so severe as the old time repentance. Instead of tearing the man asunder and casting him down as a dead man, it is a very mild affection only skin deep.

I think that it prevents a great many severe cases of repentance; yet, just as people who have been vaccinated still feel a little uneasy in the presence of smallpox, people who have had only repentine don't seem to be as easy as those who have happily recovered from a severe attack of genuine repentance.

Faith is a much more reasonable thing now than it was when Joshua stopped the moving heavens, or when Abraham walked by it, or when Elijah used it to call down fire, or even when the old pioneers conducted campmeetings with it. Advanced thought is doing much to explain the mysteries and expunge the unreasonable and objec-

tionable from this element of Christianity.

It is not so hard to have faith now. True, it does not accomplish such wonders as in olden times; but this is explained by the suggestion that we do not live in the age of miracles—that is past.

The old Pauline type of conversion is becoming unpopular. People don't want to be rushed suddenly into the Christian life without opportunity of meditating, counting up the cost, and—hesitating.

People are being converted so fast that, of course, we can't expect everyone to have a new heart. In this fast, cheap age, many hastily white wash the old one and try to "make out" with it.

But, in spite of all the sham, superficiality and insincerity, there are as good people to-day as ever, and more of them.

All the men of faith are not mentioned in the 11th chapter of Hebrews. There has been some zeal for Christ, some self-sacrifice, some apostolic labor, since the days of Luke.

Christ's name is greater in the earth than ever before, and his kingdom broader.

The world is not moving backward, nor is the Church hesitating, stopping or failing. The marvelous history of Christianity is a fulfillment of that gracious promise of its divine author—"Lo, I am with you always, even unto the end of the world."

Let who will be shams and hypocrites; but there will be, unto the end, many true and brave ones who will rejoice in full salvation, and count it the highest joy to be Christ's for any use.

(To be continued.)

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

PULPIT BIBLES. We have received a splendid line of Pulpit Bibles which we will sell cheaper than ever before. We can send a very beautiful morocco, large type, Pulpit Bible, prepaid, for \$5.00. Godbey & Thornburgh.

See adv. "Harp of Life."

Agents wanted.

April Wisdom.

Be sure that your blood is pure, your appetite good, your digestion perfect.

To purify your blood and build up your health, take Hood's Sarsaparilla.

This medicine has accomplished remarkable cures of all blood diseases. It is the One True Blood Purifier.

Hood's Sarsaparilla has power to make you well by purifying and enriching your blood, giving you an appetite, and nerve, mental and digestive strength.

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.

27,000

22,000

Copies of Mrs. Thornburgh's Catechism for little children have been sold in about four years, and we have just had a new edition of 5,000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who has been for many years a Sunday-school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, or, 40c per dozen.

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No. 0 Single Buggy Harness, Breast C, 1 inch trace, 2 1-2 inch Saddle, \$6 50

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Double Buggy Harness, \$15 to \$25; Wagon Harness, \$15 to \$30; Ladies' Saddles, \$3.75 to \$20; Men's Saddles, \$3.50 to \$20. Orders by mail promptly attended to, and satisfaction guaranteed.

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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

GODBEY & THORNBURGH.

Contributed.

Conference Minutes and Preacher's Reports.

EDITOR METHODIST. I noticed a criticism in this week's issue of your (our) paper on the "tables of membership" in the printed Minutes of the White River Conference by brother A. F. Skinner. I turned over to the printer the Statistical Secretary's Book without note or comment. I did not think then nor do I think now that it was my duty as Editor of the Minutes to do the work, all of it, over again. I did cut down, correct and transcribe several of the reports that were handed in at Conference. I also made corrections of the "regular" minute, notwithstanding, it had been read, corrected and approved by the "brethren". As Editor I hold myself responsible for the orthography, grammar, punctuation and arrangement of the "printed" minute; also, for the substantial correspondence of the printed minute with the "original copy" turned over to me by the Conference. I could have made a more accurate minute, but not as editor. We tried to give you a neat minute, and I think we succeeded. If you want a correct minute you will have to make it at Conference.

Our present Statistical Secretary has made up the "statistics" for the Conference for the past four years, I believe, and is regarded as an accurate, painstaking accountant. He has given, so far as I know, entire satisfaction. The work is certainly a tedious and laborious task. He is to be commended for his faithful and persevering labor. Since I have been a member of this Conference it is usually about the third day of the Conference session before the statistics of the different charges are all handed in. Then in order to get the report ready for the Saturday afternoon session it is necessary for the Secretary to work all night. The amount of work to be done and the short time in which the Statistical Secretary has to do it, make it next to impossible to be accurate. Yes, "There is carelessness somewhere."

Queries: 1. How many of the "brethren" make up their statistical reports before going to Conference? 2. How many of the "brethren" make up accurate statistical reports? 3. How many of the "brethren" hand in their reports to the Statistical Secretary on the morning of the first day? 4. How many of the "brethren" are willing to edit the minutes and become responsible for all clerical errors? Very respectfully,

EDITOR OF MINUTES.

Clarendon, April 7, 1898.

The \$5 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only \$2, or the large print \$6 one for \$2.25. Here is a chance to get a fine divinity circuit teacher's Bible for about half its worth.

GODBey & THORNBURGH.

All druggists sell Dr. Miles' Nerve Plasters.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

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

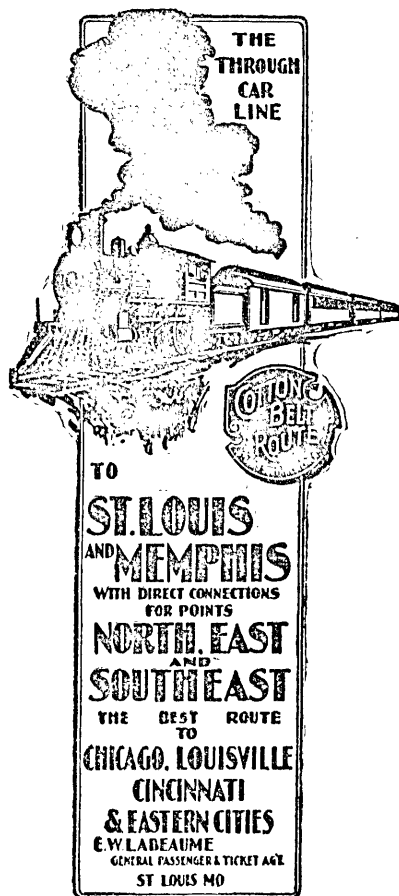
3 BARGAINS IN TEACHERS' BIBLES

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Literary Table.

An Easter Poem.

BY HARRIET E. BRADLEY.

The saddest hour that earth has ever known
Was at the close of that eventful day,
When life, by death, appeared to be o'erthrown,
And all of God's promises seemed far away;
When Christ's disciples stood beside his tomb,
Surrounded by an awful mystic gloom—
Deep o'er their hearts rolled sorrow's icy wave,
"I am the life," their loving Lord had said,
And now—He lay there numbered with the dead—
Their star of hope had set in that dark grave.

Their eye of faith was curtained with despair,
They thought his precious blood was shed in vain—

Made timid by their woe, they did not dare
To look beyond the clouds of grief and pain.
They knew not why the holy veil was rent—
They knew not what that cry of anguish meant,
Which made the sun, in terror, hide his face—
They only realized their own sad loss,
And saw the shadow of that cruel cross,
Whereon their Master suffered in disgrace!

The silent mourners lingered at the door,
Too sad for words, too desolate to weep—
Would their wise teacher counsel them no more?
Must all their prospects end in death's long sleep?

Though memory, with voice subdued and low,
Sought to alleviate their bitter woe,
Her efforts added gall to their full cup;
The Eucharist, and all their Lord had said,
When he had blessed the chalice and the bread,
Served not to lift their broken spirits up!

They felt that all was over—naught was left,
But recollections of that tragic hour—
By death's strong hand their hearts had been be-
reft,

Doubt told them nothing could combat his power,
He told them that no light could pierce the gloom,
Which spread its dusky pinions o'er the tomb;
No hand could ever reach that lowly bed,
As men that dream they left the solemn door
With grief which mortal never knew before—
Their promised King, their all in all was dead!

At early morn, before the gates of day
Had oped to give the sun's bright coursers
room;

Some women sought the place where Jesus lay,
But faltered at the doorway of the tomb:
For lo, the mighty stone was rolled away,
And on it sat a messenger of day,
Whose presence filled with light the empty cell!
And, "Fear ye not," in gentle tones, he said;
"He whom ye seek is risen from the dead—
Go quickly, tell thy brethren all is well."

The gladdest hour that earth has ever known
Was at the dawn of that triumphal day,
When God sent forth an angel from his throne
To cheer "the valley" with hope's welcome ray.
No fear now haunts the entrance to the tomb,
No sombre doubt, no isolating gloom—
These fled before the holy Easter Star—
We need no longer dread the grave's cold brink,
Nor from its narrow door in terror shrink—
The King of Glory broke death's magic bar!

President Patton is Mild on Temperance.

We have received, in pamphlet form, President Patton's recent sermon on the subject of temperance delivered to the students of Princeton University on a recent Sabbath afternoon. He says that "repeated acts of intoxication" will debar a student from remaining in the University, and urges the duty of self-control. To a large part of the sermon no exception can be taken, but we have read it carefully, and fail to find a clear and ringing counsel for total abstinence from strong drink that should have characterized such an address, at such a time and place. Self-control in reference to that which is dangerous and deadly means total abstinence and not merely the avoiding of gross extremes. The address would have been much more influential, in our opinion, had it not been for the

unfortunate background made by the recent address of the President at the New York banquet, in which the assurances as to the increased sale of cork-screws at Princeton was greeted with hilarity and applause. This whole matter has been a source of grief to the friends of Princeton. Dr. McCosh rejoiced that, at the close of his administration, he could leave Princeton without a saloon in it, and we are convinced that as regards this temperance matter the direction in which Dr. Patton could most effectively encourage his splendid abilities and that of the students over whom he is placed, and the people among whom he resides, would be in restoring the condition which existed when his predecessor retired from office.—Herald and Presbyter.

No one who is interested in the best contemporary French literature can afford to miss the series of sketches and stories by Paul Bourget, which will begin in *The Living Age* for April 2. These sketches have been but recently published in France, and this is their first appearance in English dress. They are translated for *The Living Age* by William Marchant. They are extremely clever and characteristic.

THE REDISCOVERED GREEK POET. To all who concern themselves directly with classical literature, this new book, which has waited twenty-four centuries for a publisher, must for the present overshadow all other new books. But has it any message for a wider public? It is in the conviction that these old songs appeal to man as man, in every age and clime the same, that they are here considered. And there has hardly been an age between the old fifth and the new nineteenth century more responsive than our own to the dominant note of Bacchylides. For he is, first of all, the laureate of manly sport. Not of a mere muscular athleticism, but of that old Greek discipline which wrought at once on brawn and brain and which made Olympia a training school in patriotism and religion as well as a nursery of art and song. Of the twenty odes now recovered, fourteen celebrate victories in the national games. Readers of Pindar need not to be reminded that the epinician ode took a wide and high range, often comparable to the sweep of our great secular commemoration odes. The immediate event of a successful sprinter or a sweep-stakes steed or a winning four-horse chariot afforded the poet a text; but the text opened upon all that was inspiring in Hellenic story.—From "Bacchylides, the Rison Bard," by J. Irving Manatt, in *American Monthly Review of Reviews* for April.

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Book Notices.

Hall's Campbellite Catechism, with conflicting answers of two distinguished Campbellites. Nation Baptist Publishing House, St. Louis, Mo., 15 cents; \$1 per dozen.

This is a keen testing of the special claims, or pretensions of the Campbellites. "Nine and twenty knives" for the debater. The assumptions of the Campbellites are mercilessly exposed.

The Animal World, its Romances and Realities. Compiled and edited by Frank Vincent, M. A., 60 cents. New York, D. Appleton & Co.

This is a book of the "Home Reading Series." It has been carefully prepared, is beautifully printed, and adapted to the needs of young people and very cheap. Sprightly in style and well illustrated, these books for "Home Readings," issued by Appleton & Co., are timely and very valuable in turning the thoughts of children to the acquisition of useful knowledge.

Victor Lorenus—By Henry Wood. Boston, Lee & Shepard, \$1 50.

This is a romance setting forth the early development of Christianity in the career of Paul. Victor Lorenus is first a rival and opponent of Saul in the school of Gamaliel, and after Saul's conversion a friend of the apostle, and even his instructor. Victor Lorenus really represents the views of the author of the book, whose chief aim is to represent his own spiritualistic theories. It is the author of the book who perceives the blindness of Paul and undertakes to give him instruction.

The Missionary Herald—Published by American Board of Commissioners for Foreign Missions. Boston, Charles E. Sweet, \$1 a year.

The estimated expenses of the American Board are \$650,000. One-half of the fiscal year is past and the receipts are \$50,000 less than expenditures. The Board has sent a deputation to visit its missions in the East. The editor makes this note: "Word has been received from Secretary Smith announcing the landing of President Eaton and himself at Hong Kong, where they were met by Dr. Hager. By the time these lines reach our readers the deputation will have visited the Foochow Mission and possibly be on the way to North China. Secretary Smith writes of the grow-

ing sense on their part of the seriousness and importance of this visitation, and of its bearings upon the future of our missionary work in the far East. Let not this deputation be forgotten in the prayers of God's people."

Guesses at the Riddle of Existence—By Goldwin Smith, D. C. L., New York, The McMillan Company, \$1.25.

This book is the product of a mind thoughtful and well informed, but with a tendency to scepticism which seems to us abnormal. The fundamentals of Christian faith are assailed both in the reliability of the Bible record and the philosophic supports of Christian doctrine. The chapters are, "Guesses at the Riddle of Existence," "the Church and the Old Testament," "Is There Another Life?" "the Miraculous Element in Christianity," "Morality and Theism."

The author is an agnostic respecting all religious truth, but a ready believer of the hasty conclusions, and hypothesis of the skeptics. He states as an unquestioned truth, many things which not one of a hundred Christian teachers reckon to be proven or true. As respects atonement, he says: "The doctrine is bound up with the belief in the fall of Adam, and the fall of Adam is now abandoned as a fact, even by orthodox theologians." As respects the book of Genesis, he says: "That the early part of Genesis is made up of two narratives, the Elohist, in which the name of God is Elohim, and the Jehovistic, in which the name is Jehovah, all experts are now agreed."

These statements are a fair example of the recklessness of the author. They are certainly very far from being true. If the author has any fixed view we would judge him to be a theistic evolutionist. His book may be read with profit by Christian teachers, as it will show them some of the tendencies and grounds of infidelity.

The Book for Agents.

We have secured a large lot of Bunyan's Pilgrim's Progress, large size, large type and handsome binding, to sell through agents. It is a one dollar book, a quick seller, and we give big commission.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

APRIL 24, 1898.

A Lesson on Forgiveness.

MATTHEW XVIII:21-35.

Golden Text: "Forgive and ye shall be forgiven." (Luke vi:37.)
Topical Outline: I. Christ's Doctrine of Forgiveness. (Verses 21, 22.) II. An Illustrative Parable. (Verses 23-35.)

READINGS FOR THE WEEK.

Healing the lunatic, Matt. xvii: 14-21.
Paying Tribute Money, xvii:22-27.
Greatest in the kingdom, xviii: 1-14.
Law of reconciliation, xviii:15-20.
A lesson on forgiveness, xviii:21-35.
Condition of forgiveness, vi:14-15.
Forgiveness of God, Ps. ciii:7-18.
Reference Word: "Forgiveness."

Lesson Hymn, No. 28.

Time: This parable was probably spoken in the latter part of A. D. 29.

Place: Probably at Capernaum.

Our lesson presents us Christ's doctrine of forgiveness. Peter, in the spirit of that legalism that characterized the Jews of his period, approached our Lord with the question, "How oft shall my brother sin against me, and I forgive him?" Till seven times? He supposed that seven times would be the farthest reach of forgiveness that would be demanded of any one. The reply of our Lord, "Until seventy times seven," simply means that we are to forgive without limit as long as the brother turns again, saying, I repent, and you have reason to believe that he does really repent. For it will be seen by reference to the parallel passage in Luke 17th that repentance is the one condition specified. But with that condition met, we must always forgive.

It would be manifestly wrong to forgive where there is no repentance. God himself will not do that; surely he does not require us to practice a virtue, if it must be considered under all circumstances a virtue, where he does not embody it. So that it is a virtue only in the presence of repentance. To forgive without repentance would be to be partaker of the evil that has been done, to consent to it, to wink at it. Still, while you hold the offender responsible for his wrong, you must even then treat him with kindness, and be ready to forgive him.

The parable of the "unmerciful servant" is given to illustrate this doctrine of forgiveness. Here was an official under a king, who had fallen behind in his accounts till he was hopelessly bankrupt; and that describes our relation to God; upon his casting himself at his lord's feet, and asking for mercy, his lord

freely remitted the debt; and that is what God does for us. He then met a fellow servant who owed him a very inconsiderable sum, laid violently hold of him and was relentless in his demand for payment. Is that the way we do one another? The point in the parable is that the unlimited forgiveness of his lord laid him under obligations to exercise the same spirit toward his fellow-servants. For if a king could forgive a servant, surely a servant could forgive a fellow-servant; and if the king could forgive a debt of incalculable magnitude, surely a servant ought to forgive a very small debt; and if the king could forgive a debt, all of it, where there was no hope of its being paid, and thus release the debtor from perpetual bondage, surely the servant ought to "have patience" with a fellow-servant who promised to pay him his small claim. That is the argument of the parable. But the spirit of forgiveness must abide in us, whether they who wrong us repent or not. Unless they desire to be forgiven, that forgiveness cannot pass from us to them. But we should always desire to forgive, and so do what we can, by love, to lead our enemy to desire forgiveness. In his unrepenting mood, our love must go after him, and as God's goodness leads us to repentance, so our goodness should lead those to repent who have trespassed against us.

RESOLUTIONS OF RESPECT.

Whereas, God in wisdom has removed from our midst a beloved brother and diligent superintendent, therefore, be it

Resolved, That in the death of Bro. J. W. Stewart our school has lost a faithful and capable superintendent, whose example was an inspiration to better things.

Resolved, That we tender our heartfelt sympathy to the sorrowing relatives, especially to the bereaved widow, and pray God's guidance that she may raise her little son to emulate his father's example and follow in his footsteps as we believed he followed Christ.

Resolved, That one page of our record be set apart for a copy of these resolutions, further resolved that a copy be presented to the bereaved family, and also be sent the ARKANSAS METHODIST, and Batesville papers for publication.

MRS. EMMA HOWARD, Sec.,
MRS. DORA CRAIG, teacher,
MR. M. J. COLLINS, teacher,
Committee.

Jamestown, Ark.

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APRIL 17, 1898.

The Keeping Power of God.

I. PETER 1:5. DEUT. XXXIII. 27.

The religion of the Bible is a religion of direct care of God over his creatures. All things are explained in his will. To trust in him, as a Father, is the duty of all men, to obey him and rest in the confidence of his protection. It has remained for a later age than that in which the Bible was written to teach that the eternal care of the Creator is manifested through eternal and changeless laws, and to unite the thought of infinite wisdom and love with all the forces of nature. This is a view not contradicted by any Bible teaching. But it is not in the form that the Bible teaches.

There is a spiritual life which has its conditions as the natural life has. The physical life is sustained by the use of the means which God has given, that is to say, by trusting in him. To turn away from the means of life set before us in nature is to reject God's plan and perish. So, in spiritual life, there are fixed laws. We must trust in God. Faith and love must open the way for God to bless and guide us. The blessing always waits, but without faith we will not receive it. The guidance is always offered but without faith we will not accept it. If a child should lose faith in his parents his parents could no longer bless him with their love or counsel.

Kept by the power of God through faith is every true Christian.

If one should by his word save you from death, you would not think that salvation of your own merit but of his goodness, though, had you not believed the word it were as well if it had not been spoken. So God saves us by the revelation of his truth and grace, and though we must believe, we see no merit in belief. It is only the hand which we reach forth to take the salvation offered us.

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say of the omnipotence of Jehovah. His power is the sure pledge of our protection. "The eternal God is thy refuge, and underneath are the everlasting arms."

Let us be sure that we have a right to claim this omnipotent defence. If we are in harmony with God's will we may safely rest in his love.

But do not judge God's favor by temporal gains or pleasures. He keeps our souls. He gives confidence that the supreme good is secure.

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GODBEY & THORNBURGH, Little Rock, Ark.

ARKANSAS METHODIST

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

WEDNESDAY, APRIL 13, 1898.

No church prospers that does not take a lively interest in its own literature.

We want only the best thoughts and sentiments for a religious paper, for many thousands read that which it publishes.

Church claims and assessments should not be regarded as nominal, and a strict conscience ought to be developed in paying the same.

The pulpit is a great power for the promulgation of gospel truth, but one Christian paper accomplishes more than many pulpits.

The average preacher's salary in the state of Arkansas is fifty dollars less than the average pay of a day laborer, according to commissioners' reports.

The good people of Prairie View, W. H. Metheny's charge, are building a new church. It will be a creditable and commodious house.

We are beginning to receive notes of revival. We hope the preachers will tell through the METHODIST of all these revivals for, the reports do much to inspire the revival spirit.

A brother remarked to us that his people were great at pounding but very poor pay. It is a bad record to make to introduce the year with what are to be taken as gratuitous gifts and leave the salary, which is a matter of debt, unpaid.

We have given space upon our literary page this week for "An Easter Poem," by Miss Harriet E. Bradley. Miss Bradley is entirely blind and has been an inmate of the institution for the blind, in this city, for ten years past. The poem has merit. It is worthy the attention of the readers of the METHODIST.

—Bishop O. P. Fitzgerald, in a letter to President McKinley, says: "Your approval of the bill for the relief of the Southern Methodist Publishing House happily consummates a measure in which millions of our fellow-countrymen held a profound interest. Whether viewed from the standpoint of patriotism or equitable dealing it is an opportune transaction. We are a united people; in peace or war we

will stand together. God grant that it may be peace—peace with honor, justice and mercy. As one of the bishops of the Methodist Church, South, I am sure that I voice in this note what is felt by all."—St. Louis Christian Advocate.

At Lonoke.

It was the privilege of this editor to preach, morning and evening, last Sunday, at Lonoke. It was Easter day. After a night of storm the morning broke clear and joyous. The fresh foliage of the forest, the beautiful gardens, the songs of the birds, the many opening flowers and the buoyant life which appeared in all things were type of the glorious life and to come, that life which shall burst into bloom beyond the winter snow.

The very day seemed to call us with thoughtful hearts to the house of God. It was a day of blessing. To us the promise was fulfilled, "I will make them joyful in my house of prayer."

Our Church at Lonoke has been tried as none beside in the state. Debt, debt, paid and repaid, has long oppressed the congregation. Last year and this, Dr. Ross, a local preacher of the place, and one of the chief contributors, has stood in the breach, serving the people as pastor, receiving the usual salary and turning over the whole amount on the debt. Thus the Church has been moving as if it had no debt and in its regular contribution for support of the ministry the debt is being reduced. Viewing the history of the case the people have done nobly. They will pull through. A branch railroad to Lonoke is improving business conditions. It has already begun to deliver freight to the merchants here. It will reduce freights full one-half. It will make Lonoke a point for the cotton buyer.

The frost has done little damage here. The farms are in excellent condition.

Judge F. M. Goar.

Judge F. M. Goar, of this city, candidate for attorney-general, died suddenly of apoplexy, at Huntsville, Madison county, on the 6th inst.

Judge Goar was a native of Mississippi, born in 1844. He served as a captain in the Confederate army; after the war he graduated at the University of Mississippi and chose as his profession the practice of law. He came to Fayetteville, Arkansas, in 1889. He served as mayor of Fayetteville; was elected on the board of trustees of the University, and dean of the

law department in Little Rock, where he has lived many years.

Judge Goar was a member of the First Methodist Church in this city, and an earnest Christian. His death is mourned by the Church, the city and the state. To his bereaved family we extend deep sympathy.

Judge Goar's funeral was from Winfield Memorial Church, Friday last at 2 p.m. Revs. Jas. Thomas, J. A. Anderson, F. S. H. Johnston, Ed. Steele and C. E. Pattillo each spoke a few words in testimony of the good life and character of the deceased. A large audience attended. The casket was borne by the young men of the law school. The body rests in Oakland cemetery.

Church Notes.

The Coal lectures at the Vanderbilt University will be delivered by Dr. Alexander Sutherland, of Toronto, April 22 to May 1, 1898. The general subject is "The Kingdom of God and Problems of Today." Six lectures, in order as follows:

1. Prelude—Searching for a clew. Lecture—The Kingdom of God in conception and outline.
2. Prelude—Relation of the kingdom of God to civil government. Lecture—Principles and polity of the kingdom of God.
3. Prelude—Remedies for social ills. Lecture—Two important issues—Sabbath Observance and the liquor traffic, and how to meet them.
4. Prelude—Inequality of wealth and of opportunity. Lecture—The problem of poverty.
5. Prelude—What is socialism? Lecture—Industrial disputes, and how to end them.
6. Prelude—The Church and workingmen. Lecture—Stability, perpetuity, and final consummation of the kingdom of God.

We have read with pleasure the remarks of L. B. Leigh before the Epworth League at First Church, this city, on Sunday evening, the 27th, in regard to pauperism. His recommendation of compulsory education and of kindergartens we most heartily endorse, as also his suggestion that pauperism is not helped but encouraged by indiscriminate charity.

The thirteenth quadrennial session of the General Conference of the M. E. Church, South, will convene in the Armory in the City of Baltimore, May 5. It will be composed of 272 delegates, 136 clerical, 136 lay. The present membership of the Church is 1,466,757, in-

crease for the quadrennium, 148,966. Traveling preachers, 5,989; increase, 492; local preachers, 5,686; decrease, 828. The decrease in local preachers is partly from decrease in demand for their services, partly from change of licensing power from the quarterly to the district conferences.

The Randolph-Macon College, Fort Royal, Va., incorporates under that name five institutions located at various points and systematically correlated with about \$700,000 worth of property and over 700 officers and teachers. The trustees desire a reunion of students at the next commencement from June 6th to 9th. This is what they say: "The committee of arrangements desires to secure the present address of every ex-student, that it may be able to send documents relating to the proposed reunion to all. We shall be greatly obliged for all information which may be sent us assisting in this matter. A general invitation is hereby extended to all Randolph-Macon men everywhere to repair to Lynchburgh on June 6 and meet their college mates of the past and join in the commencement exercises of the students of the present day. Address replies to Capt. Richard Irby, Secretary, Ashland, Va., or to Wm. W. Smith, Lynchburg, Va."

The town of Benton in Atascosa County, Texas, recently voted on prohibition, giving 83 votes for and 1 against it. In that town, certainly, the devil "walks in dry places seeking rest and finding none."

Dr. W. A. Candler has had great success in conducting Emory College. It has grown steadily. He is now calling for the last \$5,000 to complete a new building, or, rather, to complete paying for it.

Galloway College.

EDITOR METHODIST: Galloway College is growing in popularity, as is to be seen by the increased attendance on the present session. The writer spent a short time in the classical atmosphere of this great school recently and was impressed:

- (1). That the president, Dr. C. C. Godden, is a safe man, highly esteemed, much beloved,—a man.
- (2). That Miss Steele, the principal, is a general,—equipped in head and heart for the responsible position which she holds.
- (3). That the whole faculty is hard at work, and putting its very life into the future womanhood of our Church.
- (4). That Christian parents of every denomination can, with perfect safety, entrust their children to Galloway.
- (5). That the debt will be paid

in time, provided our people rally with sympathy, prayers and patronage.

Let Arkansas Methodism take Hendrix and Galloway on their hearts, and right soon some philanthropist will come to our help.

Galloway College needs more room. It is a reflection on us that she is cramped. Let's remedy it! What say you Methodist folks?

JAMES THOMAS.

Little Rock, April 5.

Preacher's Meeting.

The preacher's meeting of the M. E. Church, South, Little Rock, convened at 10:30 a.m., Wednesday, at the office of the ARKANSAS METHODIST. Present, J. E. Godbey, W. J. Hearon, Jas. Thomas, A. H. Williams, from Searcy.

The preachers reported their charges. There were good services with communion and four additions at Winfield. Communion and good services at Asbury.

A protracted meeting is in progress at Bro. Taylor's Church in North Little Rock, conducted by A. H. Williams.

Bro. Godbey preached at Mabelvale, Gyer Spring, and Henderson's Chapel, on the Mabelvale circuit, last Sunday.

Bro. Thomas has secured \$4,400 on his church debt.

Bro. Williams expects to have the West Searcy Church completed and dedicated May 29. It will cost about \$1,800. He reports well of other points in his charge.

W. J. HEARON,
Secretary.

Official.

GENERAL CONFERENCE DELEGATES' TRANSPORTATION.

The undersigned of the Committee of Entertainment of General Conference, charged with negotiating transportation arrangements for the territory west of the Mississippi river, announce the result of negotiations concluded with the official sanction of all the railroads in the states of Arkansas and Texas for one fare for the round trip within their territory, tickets to be sold at all stations May 1, 2, and 3, with final return limit of June 1.

EASTERN CONNECTIONS.

The Eastern connections to Baltimore are concluded as follows:

Via Memphis and New Orleans on all routes for one fare for round trip, plus \$2, for round trip from Washington to Baltimore; tickets to be sold May 2, 3 and 4, with final return limit leaving Baltimore May 31.

Via St. Louis eastward on all roads within the jurisdiction of the Central and S. E. Pass. Association, making a direct and complete route to Baltimore, embracing the following railroads: Baltimore and Ohio Southwestern, Cleveland, Cincinnati, Chicago and St. Louis, or the Big Four routes—Vandalia and Pennsylvania lines.

The above comprises arrange-

ments of routes and rates for the territory assigned to this committee, except on the lines embraced in the Western Passenger Association, whose jurisdiction extends over Missouri, Indian Territory and all the states and territories westward to and along the Pacific coast. That association has delayed action awaiting the action of the Central Passenger Association as to lines under its control, having eastern connection at St. Louis. Such necessary action by the Central Association had not been taken till the 29th ult., fixing a rate of one fare for round trip.

The Western Association is now advised of proceeding and will take formal action at its meeting at Chicago on the 5th inst., and as soon as ascertained it will be published in all the local church papers.

THOS. M. FINNEY,

B. M. BURGHER,
Committee.

April 2, 1898.

Arkansas Methodist Calendar.

Newport Epworth League Conference, Black Rock, April 26-29.

Searcy District Conference, Bald Knob, April 27, May 2.

Woman's Parsonage and Home Mission Society, Little Rock Conference, annual meeting, Hot Springs, April 28 to May 2.

Woman's Foreign Missionary Society, White River Conference, annual meeting, Searcy, April 21-26.

Batesville District Preacher's meeting, Cushman, May 25-29.

Monticello District Sunday School Conference, Portland, May 27-29.

Newport District Conference, Knobel, May 26-29.

Fort Smith District Conference, Mansfield, May 25.

Change.

Please publish the following changes in time of Quarterly Conferences for Searcy District: Bald Knob, April 30, and May 1. Mineral Circuit, at Mt. Carmel, May 7 and 8. Argenta Station, May 8 and 9; Auvergne and Weldon, at Marvin, May 21 and 22. Union and Revil, Riverside, May 22 and 23.

S. L. COCHRAN, P. E.

Helena District Conference.

The Helena District Conference will convene in Forrest City, Wednesday, July 27, 9 a. m. The announcement is made early that the preachers may arrange their appointments so as to be present, and if possible, to remain over (5th.) Sabbath. The well known hospitality of the good citizens of Forrest City is a guaranty of a cordial welcome and splendid entertainment. Let all come praying for a gracious season of refreshing from the presence of the Lord.

COMMITTEES, HELENA DISTRICT.

License to Preach: Dr. Z. T. Bennett, Rev. W. W. Anderson, Rev. R. K. Durham.

Admission on Trial: Rev. R. C.

Morehead, Rev. A. C. Graham and Rev. Neil E. Gardner.

Deacon's Orders: Rev. A. M. R. Branson, Rev. J. B. McDonald and Rev. S. D. Evans.

Elder's Orders: Dr. J. C. Brown, Rev. F. C. Sterling and Rev. J. K. Farris.

Other and fuller particulars later.

JNO. H. DYE.

Gregory, Ark., April 8, 1898.

Program.

The Fort Smith District Conference will be held, beginning Wednesday evening, May 25, at Mansfield, Ark.

The opening sermon will be preached Wednesday at 8 p. m., by Rev. J. H. O'Bryant.

EXAMINING COMMITTEES.

For License to preach:—O. E. Goddard, W. H. Dyer, J. H. O'Bryant.

Deacons' Orders:—P. C. Fletcher, D. N. Weaver, P. W. Campbell.

Elders' Orders:—J. M. McAnally, B. W. Aston, J. C. Shipp.

Admission on Trial:—O. E. Goddard, W. H. Dyer, J. H. O'Bryant.

Missionary Services:—Thursday evening, May 26, address by Rev. O. H. Tucker, Conference missionary secretary. Friday evening, May 27, address by Rev. O. E. Goddard.

Respectfully,

S. ANDERSON.

Greenwood, April 5.

The evidence in the case proves Hood's Sarsaparilla cures Scrofula, salt rheum, boils, humors and all eruptions.

PULPIT BIBLES. We have received a splendid line of Pulpit Bibles which we will sell cheaper than ever before. We can send a very beautiful morocco, large type, Pulpit Bible, prepaid, for \$5.00. Godbey & Thornburgh.

See adv. "Harp of Life."

Agents wanted.

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To Travelers.

The old reliable Louisville & Nashville Railroad has increased its already very superior facilities for reaching all points North and East.

The new train via Memphis is a great success, the run to Louisville being made in less than eleven hours. Train leaves Memphis daily at 8:45 p.m. with sleepers and coaches through, arriving Louisville 7:35 a.m., Cincinnati, 11:41 a.m.

This train also carries through sleepers to Nashville and connects for Chattanooga, Atlanta and all points Southeast.

Do not start on a trip to the North or East until you have written to

MAX. BAUMGARTEN, P. A.,
Memphis, Tenn.

Personal.

Bro. W. F. English, of Hazen, was a pleasant caller Monday.

Mrs. Rosa Perry, of Cabot, and her sister, Mrs. Stovall, made us a call last Wednesday.

Messrs. Wells, Stuart and Webb, of Lawrence county, old friends of our Manager, called Monday.

Dr. A. G. Griffin, of El Paso, while attending the Ex-Confederate reunion, made us a call and paid to 1899.

R. H. Grissett writes from Elmo: "Our place is under water, and everything at a stand-still except White River."

Mrs. J. H. Wade, widow of a former preacher of the Little Rock Conference, has been under treatment at the infirmary in Nashville, and is rapidly regaining her health.

J. B. Dickinson, Superintendent of the Winfield Memorial Church Sunday-school, has sent out a circular well calculated to aid his work. He shows the hand of a thoughtful superintendent.

Rev. T. D. Scott was in our office Wednesday last, on his way to the old Salem neighborhood, where he was going to spend a week at his father's. He reported well of the work on his district and of the farm prospect.

Dr. Monk is in the midst of a glorious revival in Centenary Church, Chattanooga. The old-time shout is heard, and souls are being converted after the orthodox method.—Midland Methodist. Dr. Monk is an Arkansas man.

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.

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. Woolen, 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 Sparling 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.

Christian Life.

And Yet.

And thou art gone? Art gone for aye?
This—this—is but insensate clay?
And thy fair form so still—so still—
Will it no more obey thy will?

No mouth so proudly arched, so chaste,
Was ever by a Raphael traced,
Yet oh! 'tis hushed; and I, in vain,
Wait for those lips to move again.

And must I ever, longing, wait,
In helpless, hopeless bond of fate,
To hear thy voice? to see thy face
Flush, as the health-tint mounts its place?

Must those pure eyes, so darkly bright,
Be sealed in endless, wakeless night?
And all the love which in them shone
For me, be hence, for aye, unknown?

Yet waiting, listening, tenderly
Thy tones well forth, in memory,
Entrancing me, till I can trace
Thy very soul in that dear face.

And in thine eyes a gentle light,
As phosphor 'mid enshrouding night,
Shines, hence illumining my way
Through storms, through trials, through dis-
may.

Sleep on, my fair one, take thy rest,
Thy soul 'bides with me—I am blest;
Somewhere, somehow—He'll not forget—
We'll meet again; and yet—and yet—

L. N. BEEMAN.

Last Record in the Diary of Joan of Arc.

We take from the Episcopal Methodist Advocate this last utterance of Joan of Arc, which will be good reading for some tired and struggling souls. The career of the Maid of Orleans was the most romantic of human history

March 16, 1431.

Shall I record what has happened this day, and what have been my thoughts at its close? I scarcely think it necessary, though perhaps my diary might not be complete. Perchance it may fall into the hands of some poor souls and cause them to take heart from the courage and sufferings of poor Joan of Arc; and the world, though it may not be interested in Johanna, the daughter of an humble peasant, it may be interested in the Maid of Orleans, the deliverer of France. I have kept a record of each day's victories, of my commands from the Most High, of the terror of the English soldiers as they fled from my presence, and this day shall be recorded, although the least important as regards worldly affairs. To me it is the greatest, as it marks the termination of my life of suffering and sorrow. Tomorrow Johanna must die. A sorceress, so the say. Truly this day is happy, though o'er shadowed by death. Charles VII. is on his throne at Rheims, and the brave sons of France are delivered from their enemies. The proud English have been brought to know that God is able to deliver his people through the strength of a woman. They truly know this, else why should they fear me and wish me to die? To-day I have fought no battles, won no victories, so the world would say; but I realize to-day marks the greatest achievement of my life. When they came promising worldly freedom and full atonement for all pain inflicted upon me on condition that I sur-

render my belief and renounce my trust I still said, "Give me my faith in the revelations of the Most High and I gladly die."

They tell me they are preparing the funeral pyre on which my body shall be burned on the morrow. But what signifies this? It is only a means to bring me more quickly to the home to which I long to go. With the thought, these prison walls seem to expand, and before me stands the angel who gave me the trust to lead the flock into safety, and I heard the whisper, "The flock is safe and the shepherdess may rest." At the close of this day I can say I have left nothing undone to give me a bitter heartache at the setting of the sun.

And now, to my dear parents and friends, I say farewell though I cannot see them. And with the consciousness of having done my duty, I can stand on the pyre, while the flames rise about me and say,

"Short is the pain,
And eternal is the joy."

Aufseiderselen,

JOAN OF ARC.

Rouen Dungeon.

Never Turn Back.

There are so many enticements on every side, there are so many temptations surrounding each one of us, there are such troubles and trials in life, there are so many people who have wandered away from the beaten track and are on a side track, trying to get us to join them, that it is hard sometimes to see which is really the right way.

We are urged on one hand to accept a certain doctrine, and on the other hand we are urged to accept something entirely different, and we are perplexed and dismayed; but as children of the King, we cannot afford to stop one minute to listen to new doctrines, nor can we afford to turn back in order to investigate any of the "newisms" of the day. All that we, as Christians, need to know is "Jesus Christ and Him crucified." With that in our hearts and as the guide for our lives, "Press on" should be our motto. Never give up, and never turn back. Hold fast the hand of the Lord Jesus, and "He will keep us against that day."

Fellowship With God.

Fellowship with God is the fellowship of labor. There are those who imagine that the privilege of fellowship is open to everyone who desires to speak to God in prayer and to have God speak to him through his word; but the privilege of idle association with God is open to no man. No amount of praying or reading of one's Bible will bring a man into fellowship with God if he is not ready to be a worker together with God.



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Also COLUMBUS BUGGIES for \$39.00.
Road Wagons, \$16.50; Phaetons, \$37.50;
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Our "Combination," Self-Pronouncing Teacher's Bible just out is a combination or blending of the King James and Revised versions. It contains all features of the complete Parallel Bible, but is of no greater size than a teacher's Bible, and it makes a comparison of the two versions most satisfactory by indicating every passage wherein they differ. This is of great interest and value to every Bible student. It also has the popular Self-Pronouncing feature, alone worth the price of a Bible. The standard helps contain a vast amount of Biblical information, and the maps are new and very clear and accurate.

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We make the remarkable offer to send this book to new subscribers and to paid up subscribers to the ARKANSAS METHODIST for less than half price. We will send the paper a year and the Bible to any new subscriber who will send us \$3. Any present subscriber who will pay up to date and send \$3 will get the Bible and have the date on his paper advanced one year ahead.

We only have one hundred of these Bibles and may not be able to buy them again at the same price, so act promptly.

Godbey & Thornburgh,
LITTLE ROCK, ARK.

There's money in selling our new book
Write Godbey & Thornburgh
about an agency. "HARP OF LIFE"

For the Young People.

A TALE OF PIONEER DAYS.

CHAPTER X.

PATRICK AT HOME.

BY REV. ROBT. POYNTER.

Thandanega would not consent to Patrick's going until the worst part of the winter had passed. All the time the young pale-face was preparing for his journey. The chief desired to send some offers of peace to the white settlements, and Thayan was to journey with the White Swan to the Ohio. In due time the arrangements were made. The White Swan bade good bye to the noble chief, who received him alone in his tent. And then once more took his pledge to be faithful, and waved him away.

A scene of sad parting was at Laola's tent. A gentle kiss imprinted upon Lulela's cheek, and holding up one hand, counting the fingers, he said: "So long, if the Great Spirit is willing, and I will be at the beautiful Fawn's feet."

Thayan was ready, and mounted upon their black and cream steeds they started on their journey to the Ohio river.

All that day they traveled, until the dusk of the evening, when they pitched their camp within half a day's journey of the river. Early next morning they were on their journey. The days were too short now for the young captive, as in freedom he was journeying toward the home of his childhood.

By noon the second day of their travel they reached the banks of the river. Thayan assisted in making a raft of some light logs, and secured it with vines. Patrick, placing his gun and trappings on the raft, bade farewell to Thayan and pushed off for the other shore. He was to go the rest of his journey on foot, and Thayan took the horse he rode back to the village.

Patrick arrived safely across the river, and after two days' journey up the Ohio he came to some of the settlements, and on the third day, just at dusk, he came in sight of his home. He could no longer refrain from giving vent to his joy, and raised one of his shrillest and most plaintive return whoops. The Indians have whoops by which they indicate all their moves. They heard the whoop at his home and thought the sound familiar, and when he came in sight, his mother and sisters and others of the family were in the yard looking to see who the comer was. They could not define the stalwart young form that now with rapid steps approached in his splendid attire of buck skin and Eagle feather, for no chief was ever more gaudily attired than he. He saw that he was not recognized, and though it caused him a very great effort, he resolved to see who would first discover who he was. He made signs of peace at the gate and was admitted. His mother looking with wonderful amazement at the approaching stranger. But the younger sister had fallen be-

hind him as he entered, and before he reached the house she had discovered the white streak above his left ear, and with a bound and a scream, she had him around the neck, crying at the top of her voice, "Pat, Pat."

In a moment all was joyous confusion, weeping, laughing and embracing the long lost, and mourned for as dead son and brother. The news soon went out, "The dead is alive and the lost found."

For some days nothing but Pat's return could be talked of in the settlement. A grand meeting was held in the settlement about that time, and this gave young Pat a chance to meet all his friends and relate many incidents of peril and pleasure. He made bold to declare that his mother's religion and the God whom she worshiped, had been his stay and comfort in all his trials.

Several weeks passed away before young Patrick could get heart to tell his friends of his promised return to the Indians. But at last he broke the news which caused great uneasiness and dissatisfaction, until he explained his plans.

After a deal of reasoning, and the assurance that he did not expect to remain always, he got consent to return, and there was great preparation for his journey.

He bore the message of Thandanega to the settlements, that he desired peace with the whites, and to cultivate friendly relations. Patrick's father being one of the leading men of the settlement, resolved to make good out of it for his country, and assured the good chief of a hearty reciprocity of good feeling, and asked for a time when they could have a peace council to be held at any point on the Ohio river, on either side.

When Patrick revealed to his mother the charms of the beautiful Lulela, and of the alliance that he intended to enter into on his return, she revolted, and thought it horrible for her son to become the husband of an Indian, until he told her all about her religious inclination, and of the hopes he entertained of accomplishing good among the Indians as a local missionary, and asked the assistance of his good mother in, some day, sending them a missionary to preach to the Indians. It was not long until he had his mother's hearty approval, and she promised to help him in his laudable work. This was a wonderful enterprise for one so young. But Patrick Ewin's work left marks of blessings upon the early pioneers of Kentucky and Ohio for many years after.

(To be Continued.)

Animals that Never Drink.

It is hard to believe that there are living creatures which never drink in their lives. Yet there seems no doubt of this strange fact. Christian Work says:

"Blanchard, in his book on Abyssinia, says that neither the Doreas nor the Bennett gazells were ever known to resort to the springs, creeks or rivers for the purpose of drinking. Throughout Africa the

expression, 'As dry as Sahara or an old gazelle,' is very common. Darwin, in his 'Voyage of a Naturalist,' says that unless the wild llamas of Patagonia drink salt water 'they must not drink at all.' All writers on natural history subjects are agreed on the point that the largest and most interesting branch of the sloth family never drink."

Haynie says, "They are one branch of the peculiar animals which never drink water." C. B. Tartan mentions a parrot which lived in the London zoological gardens fifty-two years without drinking so much as a drop of water. Somers, Williams, Christian and others doubt whether wild rabbits ever drink. Creatures which never drink are thought to absorb moisture from their own tissue or from the surrounding atmosphere. —Michigan Advocate.

The Doll That Talked.

"Dorothy Ann, are you sleepy?" asked Dollikins. Dorothy Ann did not answer, but went on smiling with her red wax lips. Dollikins gave her a little shake. "Dear me!" she said, "I do wish you could talk! I am so tired having a doll that never answers, no matter how much I say to her. It is very stupid of you, Dorothy Ann. There, go to sleep."

Dollikins turned her back on Dorothy Ann, and went to sleep herself. Then she began to dream. She thought Dorothy Ann sat up in her crib, and opened her blue eyes wide.

"Mamma!" she said.

"Oh, you can talk," cried Dollikins, joyfully.

"Mamma, my pillow is not at all soft," said Dorothy Ann in a complaining voice. "And you forgot to take off my shoes."

"I am sorry," said Dollikins.

"And I didn't have anything but mashed potato for my dinner!" cried Dorothy Ann. "I don't like mashed potato. Why don't I have things that I like, mamma?"

Dollikins's cheeks grew quite red. She remembered saying something very like this at the luncheon the day before.

"I'm not a bit sleepy!" wailed Dorothy Ann. "Why do I have to go to bed at seven o'clock, mamma? Other little girls don't have to. I wish!"

"Dorothy Ann," said Dollikins, "will you please not talk any more? It makes my head ache!"

Then it was very still.

In the morning Dollikins went over and took up Dorothy Ann, and looked at her. The red lips were smiling as ever, but tight shut.

"Good morning, Dorothy Ann," said Dollikins. "I am very glad you do not know how to talk, my dear; for then you might be a sore trial to your mother." —Margaret Johnson, in Babyland.

FOR ALLAYING HOARSENESS AND Irritation of the Throat, "Brown's Bronchial Troches" are wonderfully effective. Avoid imitations.

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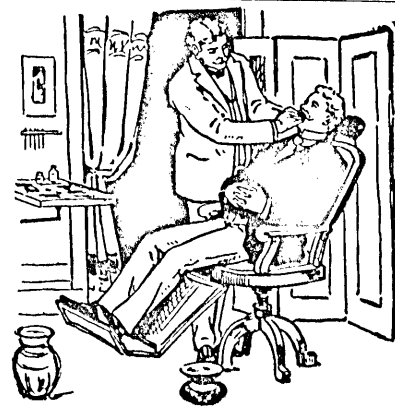
INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, colic, flatulency, and all internal pains.

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Our Church at Home.

HICKORY PLAINS.

Dear Brethren: It is not often you see anything in the METHODIST from this circuit. It is my duty to write more. I see many of the brethren write field notes just after a pounding. We have had no such thing here, and hence this may account for my slowness.

I have nothing very striking to write about, but glad to state that my charge is moving on as well as usual, if not better than at this time last year. Congregations and attention are good at most places. Health is good here, but a few bad cases of sickness. Bro. Bill Bennett, one of our members, lost two grown children in one week. It was sad to give up a son and daughter in two days. May God bless the bereaved parents and friends.

Our country here for some weeks has been in a ferment about county politics. Whiskey is the weapon our candidates say they must fight with. A few did not use it.

Is this whiskey and wine evil not growing worse? I think it is among the boys. What is the cause? Pray for us. Yours,

B. F. SCOTT.

ELMO, ARK.

Dear Bro. Godbey: Our first Quarterly Conference was held the first Saturday and Sunday in March. Our new P. E. (Bro. Maynard) was with us, full of energy and the Holy Spirit, and did all things well.

We were all pleased with his preaching and work in Quarterly Conference. The Holy Spirit was in our hearts. Peace and harmony prevailed throughout the proceedings.

We are behind on the finances, but we had the best report we have ever made for the first quarter since we have been on this charge. This is our third year here, and we have brighter prospects for a good year than we ever had before. The resources are here for most anything if we can succeed in developing them.

We are praying for a mighty outpouring of the Holy Ghost. I hope every brother and sister, who reads this field note, will go down on their knees and offer one earnest prayer for the same on me and my people and the upbuilding of the church on this charge this year. Sometimes I think most of our people don't sympathize with the preachers and people on these little missions as they should.

And whether I think right or not, do give us one earnest prayer. Success to the ARKANSAS METHODIST. Fraternally yours,

R. H. GRISSETT,

Elmo, Ark., March 4, 1898.

COTTON PLANT.

Quarterly meeting at Howell last Saturday and Sunday was exceedingly interesting. Dr. John H. Dye, that "born leader," is eminently fitted to direct the forces of this district to the achievement of well-rounded success. He is known over our church as a magnanimous and affable gentleman. His sermons were full of Bible truth and

doctrine, touched up now and again with outbursts of fire and pathos, and applied to his people with a swing of the practicable element, that made us feel refreshed and benefited. Dr. Dye is a revivalist, and has that tact of drawing men to higher aspirations in religious purpose and life; there is much in his sermons of high quality as to thought, moral force, and the sweep of spirited oratory. We are not at all surprised that this unpretending man of God has been called by the church to lead in her highest work. He is a greater man than some of us have heretofore supposed. It is a pleasure to us to have him come into our pastorate. He looks well after all the interests of the church and warms up the preacher and people, both in the pulpit and in a social way; there is more in the man than he expends in any sermon, as is the case with all our strongest men. What a wonderful field Methodism has made possible in which to draw out and develop preachers and people who have gone to the front, becoming felt forces in church and State, in the moral and social destiny of men.

We have two interesting Leagues—one each at Cotton Plant and Howell—some good workers in both. Sunday-schools at about the same rate. Prayer-meetings well attended and usually beneficial. Services on Sunday about the same rate.

A. M. R. BRANSON.

A Great Book Free!

When Dr. R. V. Pierce, of Buffalo, N. Y., published the first edition of his great work, The People's Common Sense Medical Adviser, he announced that after 680,000 copies had been sold at the regular price, \$1.50 per copy, the profit on which would repay him for the great amount of labor and money expended in producing it, he would distribute the next half million free. As this number of copies has already been sold, he is now giving away, absolutely free, 500,000 copies of this most complete, interesting and valuable common sense medical work ever published—the recipient only being required to mail to him, at above address, twenty-one (21) one-cent stamps, to cover cost of mailing only, and the book will be sent post-paid. It is a veritable medical library, complete in one volume. Contains 1008 pages, profusely illustrated. The free edition is precisely the same as that sold at \$1.50, except only that the books are in strong manilla paper covers instead of cloth. Send now before all are given away.

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.

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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.

Quarterly Meetings.

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

MONTICELLO DISTRICT, Second round, T. D. Scott, P. E.

April—Arkansas City, 2-3; Monticello, 9-10; Warren, 16-17; Bartholomew, at Wilmot, 23-24; Palestine at New Carmel, 30 and May 1.

May—Tillar circuit at Mt. Tabor, 7-8; Lacy at Fountain Hill, 14-15; Hamburg circuit at Geddie's Chapel, 21-22; Hamburg and Portland at Portland, 28-29.

June—Star City at Tyro, 4-5; Mount Pleasant at Wilmar, 11-12; Berea at Magnolia, 18-19; Lake Village, 25-26.

July—Dumas, 2-3; Grady at Bethel, 9-10.

CAMDEN DISTRICT, second round, J. R. Moore, P. E.

April—Camden station, 8 pm 14; Cargile circuit at Providence, 16-17; El Dorado, 17-18; Junction City, 8 p.m., 18; Atlanta circuit at Mineral Springs, 11 a.m., 19; Bearden circuit at Faustina, 23-24; Harmony Grove at Millville, 24-25; Stephens and Waldo, 30 and May 1.

May—Fordyce, 7-8; Buckner circuit at Philadelphia, 14-15; Genoa circuit at Rondo, 14-15; Hampton circuit at New Hope, 14-15; New Lewisville, 28-29; Magnolia, 28-29.

June—Ouachita circuit at Missouri, 4-5; Camden circuit at Hawkins, 4-5.

Let the pastors prepare written reports on education, and the Conferences elect delegates to District Conferences.

NEWPORT DISTRICT—Third Round, J. I. Maynard, P. E.

May—Tuckerman circuit, 7-8; Portia circuit, 14-15; Black Rock circuit, 21-22; Knobles mission, 28-29.

June—Smithville circuit, 4-5; Mammoth Spring and Williford, 11-12; Siloam circuit, 18-19; Pocahontas circuit, 25-26.

July—Alicia circuit, 2-3; Walnut Ridge and Corning, 9-10; Reyno circuit, 16-17; Walnut Hill mission, 23-24; Newport station, 30-31.

August—Oil Trough circuit, 6-7; Jacksonport mission, 13-14.

If You Wish to be Well

You must fortify your system against the attacks of disease. Your blood must be kept pure, your stomach and digestive organs in order, your appetite good. Hood's Sarsaparilla is the medicine to build you up, purify and enrich your blood and give you strength. It creates an appetite and gives digestive power.

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Treasurer, Mrs. D. Kirkland,
Nashville, Tenn.
Editor "Our Homes,"
Miss L. B. Helm, Nashville, Tenn.

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Cor. Sec., Mrs. W. H. Pemberton,
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Mimms, Little Rock, Ark.
Pine Bluff District. Mrs. A. H.
McCoy, Pine Bluff, Ark.
Monticello District. Mrs. J. P.
Bennett, Monticello, Ark.
Camden District. Miss Lizzie
Stinson, Camden, Ark.
Prescott District. Mrs. C. H.
Greene, Washington, Ark.
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Rudolph, Arkadelphia, Ark.
Hot Springs District. Mrs. Sue
James, Hot Springs, Ark.

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Searcy District. Mrs. J. C.
Harder, Searcy, Ark.
Batesville District. Miss Iola
Price, Evening Shade, Ark.
Jonesboro District. Mrs. J. W.
Crawford, Paragould, Ark.
Helena District. Mrs. R. R.
James, Cotton Plant, Ark.

WEEKLY WORDS FOR WOMAN'S WORK.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky,
But makes some bird wing fleetier;
There's never a star but brings to
heaven

Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn light gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

And the little song to which we,
beloved, are privileged to set the
music, is vibrating in far off lands,
and by God's grace is stilling the
olden dirge of superstition, and
awakening glad praise to him who
hath given his life for the world.
Our little dimes, as they grow to
dollars, enveloped in faith and
love, are hastening to join the
swelling momentum of conquering
truth. Each cent may bear to
some soul, the one sweet story of
salvation. By the magnifying

power of infinite grace, ten souls
may come to knowledge of Christ
on the wings of our gratitude, as
concreted in one month of personal
work for our Lord and king.
So we rejoice that what may some-
times seem a small uncertain way,
may in the great day be unfolded
as having wrought wondrous
things, to make us glad through-
out eternity.

Dr. Young J. Allen, whom God
has given to see of his labors in
China, is on this side of his broad
earth home again. If possible, we
shall hear some of his triumphant
utterances at Prescott. L.A.H.

Program.

Program of Annual Convention
of the Little Rock Conference W.
P. & H. M. Society, Hot Springs.

THURSDAY, APRIL 28, 4 P. M.

Devotional service—Rev. R. R.
Moore.
Organization of body.
Roll call.
Appointment of committees.
Consecration service—Mrs. C.
E. Pattillo.

THURSDAY, 7:30 P. M.

Devotional service—Rev. J. A.
Sage.
Address of welcome—Mrs. J. J.
Sumpter.
Response—Mrs. H. D. McKin-
non.
Music.
Greetings from Mrs. W. C. Rat-
cliffe.
Address—Rev. J. E. Godbey, D. D.
Benediction.

FRIDAY, 9 A. M.

Devotional service—Rev. J. C.
Rhodes.
Roll call.
Minutes.
Reports of delegates.
Discussion—"What Constitutes
a Successful Auxiliary?" Led by
Mrs. Pattillo.
Consecration service—Mrs. Em-
ma Gillman.

FRIDAY, 4 P. M.

Devotional service—Rev. B. A.
Few.
Roll call.
Minutes.
Reports of delegates.
Discussion—"Our Schools," led
by Mrs. J. A. Sage.
Address—Rev. J. S. Hawkins.
Benediction.


FRIDAY, 7:30 P. M.

Devotional service—Rev. J. S.
Hawkins.
Report of Corresponding Secre-
tary—Mrs. W. H. Pemberton.
Music.
Address—Rev. C. E. Pattillo.
Benediction.

SATURDAY, 9 A. M.

Devotional service—Rev. J. E.
Godbey.
Roll call.
Minutes.
Reports of delegates.
Report of Treasurer—Mrs. S. H.
Thompson.
Questions and answers, led by
Mrs. Rudolph.
Consecration service—Mrs.
Hotchkiss.

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SATURDAY, 4 P. M.

Devotional service—Rev. C. J.
Greene.
Roll call.
Minutes.
Reports of District Secretaries.
"Systematic Effort"—Mrs. J.
H. Glass.
Election of officers.
Benediction.

SATURDAY, 7:30 P. M.

Devotional service—Rev. A. O.
Evans.
Minutes.
Address—Miss Emily Allen.
Reports of standing committees.
Benediction.

SUNDAY, MAY 1.

Morning sermon—Rev. C. Pope.
Afternoon—Memorial service.
Evening sermon—Rev. C. D.
McSwain.
Communion service.
Benediction.

Important.

W. P. AND H. M. SOCIETY.

Delegates who expect to attend
the annual convention of the Wo-
man's Parsonage and Home Mis-
sion Society, April 28, are urged to
notify, immediately, Mrs. R. R.
Moore, Hot Springs, Ark.

Delegates and visitors should
purchase through tickets to Hot
Springs and secure regular certi-
ficate receipts for same from rail-
road agents on starting. If through
ticket cannot be purchased,
buy one to Malvern taking receipt
and at Malvern buy ticket to Hot
Springs and take receipt for this
as well.

In order to secure one-third rate
on return ticket, these certificates
must be countersigned by the Cor.
Sec. of the Conf. Society.

Miss Emily Allen, of Georgia,
the present editor of "Our
Homes," will be in attendance, and
the Convention promises to be one
of unusual interest.

By order Ex. Com. W. P. and
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By William H. Whitsett, D. D.,
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Many of our readers have become
interested in the question raised
among the Baptist by Dr. Whitsett.
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ble exposition of his unquestioned
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variety of subjects, covering almost
every theme of Political, Social,
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Devotional Bible, because of the
extra large print and light weight,
which make it convenient for use
at family prayer. We send it post
paid, for only \$2.

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Our Church at Home.

WEST SEARCY.

The West Searcy Church, of Searcy District, White River Conference, is nearing completion; the finishing touches will be given next week, and the opening services are to be conducted, April 3, 11 a. m. and 7:30 p. m. Rev. G. A. Dannelly and other ministers of Searcy and vicinity, will be invited to be present. The morning services will be conducted by the pastor, Rev. A. H. Williams, and Presiding Elder Cochran will be expected to preach at 7:30. The church is all that the editor said—neat and commodious, and, it is believed, will add materially to the church strength and religious forces of Searcy.

VAN BUREN.

Our meeting at Van Buren has closed. It continued something over three weeks. Bro. O. E. Goddard, of Ft. Smith, was with us and did the preaching the first week of the meeting. He is a workman that needeth not to be ashamed. Our people were edified and helped by his preaching and much pleased with his lectures on China.

On the second Sunday of the meeting Rev. John B. Andrews and his singer, Bro. W. A. Hemphill, took charge, and for more than two weeks worked as faithfully as I ever saw any one work. I most heartily commend their work as being on high gospel lines. The results, so far as we can estimate, are that much good was done; between fifty and sixty conversions, over thirty accessions to our church and a number to the other churches, and the spiritual life of the church greatly quickened. God shall have the praise. Fraternally,
J. B. STEVENSON.

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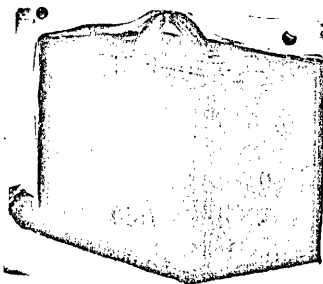
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At Rest.

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.

LASITER: Tabitha Lasiter was born in Hampton county, North Carolina, February 8, 1825. Sister Lasiter was converted and joined the Methodist Church in childhood. She was married to Jessie Lasiter March 28, 1850. She was the mother of ten children, seven of whom preceded her to the other shore. She leaves three children and her aged husband to mourn her loss. Sister Lasiter was one of the best women I ever knew. She died at her daughter's, Sister Glovers, August 10, 1897. J. A. HENDERSON.

OVERTON: Sister Nola Overton was born January 12, 1875, and died November 21, 1897. Sister Overton professed religion and joined the M. E. Church, South, in 1887, in which she lived a consistent and exemplary life, till the Lord, in his goodness, called her from a land of sorrow to a world of joy, and there, by his Omnipotence transplanted her to bloom through all eternity. She was loved by all who knew her. She leaves a loving husband and a precious little daughter, with a host of friends and loving relatives to mourn their loss.

To all sorrowing relatives and friends we extend our heart felt sympathy, and bid them lay their troubles at Jesus's feet.

J. V. BRIDGES.

WILSON: Sister Sarah V. Wilson, wife of J. B. Wilson, was born January 16, 1855; was "born again" when about 15 years of age, while kneeling by her bedside engaged in prayer, and departed from this stage of human action March 25, 1898. She was married to J. B. Wilson July 11, 1875, and was the mother of ten children; five went before her to the other shore, while five remain here with the father to mourn their sad loss. Sister Wilson was ill a little over three weeks and suffered intensely most of the time. She remarked to a friend, "How sweet it would be to depart and be with Jesus and loved ones gone on before." She, one time during this illness also repeated most of that good song, "The home of the soul." We trust that she now is enjoying that sweet home.

J. W. HOUSE.

SMITH: Mrs. Elizabeth Smith was born in Franklin county, Georgia, October 6, 1858, was married to J. C. Smith in 1872. She was the daughter of Curtis and Nancy Guess. She died at her home in Saline county, Ark., March 24, 1898. She joined the M. E. Church, South, at the age of 20, in which she lived till death transferred her to the Church triumphant. Her life was a warfare, her death a holy triumph. All who knew her loved her and enjoyed her company.

If she had an enemy the fact was concealed from the public. She was perfectly rational in her last moments, but said nothing of her future, but her life was so unspotted that we have no doubt as to her future home being in heaven with three little children, who were watching and waiting for her. Alas, we shall see her no more on earth, but we shall clasp hands again on that blissful shore where no tears are shed and no farewells are spoken. For we do not sorrow as one who has no hope, for she was one on whom the second death hath no power. A true and helpful companion, a kind and cheerful neighbor, she will be sadly missed in her home and in the circle of her association. She was a devoted mother and always strived to do good and have her

life is over, you will meet your loved one again on the sunny banks of sweet deliverance; for we all have his knowledge to comfort our stricken hearts: "For her to die was gain." May we all ever be faithful and prepared to meet her in the sweet by and by. She indeed, served her day and generation well, and is not, for God has taken her. May the bereaved ones follow her as she followed Christ, is my prayer.

ALICE OGLESBY.

TINSLEY: Sister Susie F. Tinsley, nee Kirby, was born in Cross county, Ark., March 23, 1864, and came while young to Jackson county, Ark., '72 or '73. Married T. S. Tinsley March 13, 1884, professed religion September 7, 1886, and joined the M. E. Church, South, and led a true, happy, Christian life until her death, which occurred March 7th, 1898. Was the mother of three children, all living, youngest seven years old.

She being taken off in the middle of life, so sudden, when she was so much needed for a wife's love and a mother's tender affection, and Christian advice, made it much sadder.

We being so well acquainted with the family, enter heartily in sympathy with the estimable Christian husband and the sweet, precious little girls and breathe many prayers in their behalf. Our heart seems to follow them with fond affection and we just say may God bless them in their sad bereavement, and may the dear children be prepared to meet their sainted mother in heaven.

L. M. CONDITT.

CULWELL: Missouri L. B. Culwell was born in Washington county, Ark., November 6, 1869. She professed religion and joined the M. E. Church, South, at the age of 15, and was an earnest and faithful worker. She came to Eureka Springs, Ark., in the fall of 1887. Received diploma of honor from the Eureka Springs grammar school in the year 1892, and graduated from Eureka Springs High School in 1894. Her health began to fail about eight months before her death. She gradually became weaker, suffering intensely at times.

During the last few months of her life, her moral sky was clouded by the consciousness of having wandered from God, thereby deserving his wrath. But some time before she died, she gave full assurance that her prayers had been answered, God had become reconciled and all was peace. While very low, she sang her favorite hymn, "My faith looks up to thee," after which she offered a most fervent prayer. She passed quietly away at 5:10 a.m., Monday, March 14, 1898. An aged father and mother, two sisters and one brother mourn her early death. May the God of all comfort sustain them.

ARTHUR MARSTON.

Eureka Springs, Ark., April 1, 1898.

POWELL: Lena, beloved wife of T. P. Powell, was born January 25, 1868, at Mayfield, Ky., died September 13, 1897, at Melbourne, Ark. She was the oldest daughter of F. M. and Willie Hanly. Her parents moved to Izard county, Ark., when their children were quite small; so here in Melbourne her life was spent. She professed faith in Christ at the age of 14, joined the M. E. Church, South, and while yet young, married Mr. T. P. Powell, who, with their five children, are left to know the sadness of "What is home without a mother?" She was a devoted, loving mother and wife; her children were not the only recipients of her love and motherly care, but the orphan child she took in her home, is now a living monument to her goodness and worth.

Many who attended District Conference at Melbourne last July, remember her kind ministrations. Even then the fever was marking her as a victim. Through all the weeks of suffering everything that love and skill could suggest was done, but earthly love could not hold her. The Saviour's love was stronger. At the last, when not under the influence of opiates, she was in her

"Thy will be done." Her little ones, Peel, Hanly, Jewel, Vernon and Baby, know their mamma is in heaven, and as they grow older they will realize that they can go to her, though she can never come back to them; that her Jesus is their Saviour, too. May we all realize how sweet it is to fall asleep in Jesus.

A LOVING FRIEND.

HILL: Miss Bettie Hill was born January 26, 1875, near Shark, Yell county, Ark., and departed this life February 19, 1898, aged 23 years and 23 days. She had been in a bad state of health for more than a year, and suffered a great deal of pain during this period of time, but she bore her sufferings like a Christian. She had been a member of the M. E. Church, South, since childhood, and during all the years no one who knew her ever questioned her Christianity. She told her father and sisters, as they were weeping around her bedside, that she was only passing from death unto life. That she lives again in a purer and better world than this we have not the slightest doubt.

She passed away quietly and peacefully, as though she had fallen asleep. When we recall the sad thought that we can never see her again on this earth, our hearts are made glad by the glorious thought that she now lives with that unnumbered throng who have had their robes washed and made white in the blood of the lamb. Death is a sad dispensation, but it means life to those who love the Lord.

She was a faithful and obedient daughter, a loving sister, a true and trusted friend. To her bereaved family and friends I would say weep not, for she lives again in a land of perpetual peace and happiness. Be faithful, as she has been, and wear with her a crown of righteousness forever.

A DEVOTED FRIEND.

TENNANT: Miss Emma Delia Tennant was born in Washington county, Arkansas, August 25, 1874, professed religion and joined our Church under the ministry of P. B. Hopkins, August 1888, and left us for our Father's House on the morning of February 11, 1898. Thus ends the short and uneventful record of one of the purest spirits it has been our privilege to mingle with. And we wist not what a blessing she was to us until she was gone. Her life was in perfect accord with her profession. The Church was proud of her and rejoiced in the abundance of her labors. We are sure that at any time during her walk with us God could have pointed her out to his angels and said, "I am not ashamed of her." And the after-glow of her life falls upon her associates and the Church where she labored, like a holy benediction. The sweet tide of her influence will sweep on forever.

Miss Delia had been a patient sufferer for months with that fatal disease, consumption. She knew her days were numbered and made full preparations against the hour of her final home-going; and when, at the beginning of the second watch of the night of her last day, the Lord's messengers came for her they found her waiting and watching, ready and eager to go. And as the heavenly cavalcade swept upward and homeward with her blood washed spirit she waved us good bye and passed through the gates into the holy city to be forever with her God. And some day in the sweet hereafter, in that fair and holy clime, we shall greet her again with life's eternal "good morning."

W. DEAN WHITE.

Prairie Grove, Ark.

PLEMMONS: S. A. C. Plemmons, nee Robinson, was born in Franklin, Macon county, N. C., September 17, 1829. In 1857 she came with her parents to Benton county, Ark., and was married to D. S. Plemmons in 1859. She was the mother of six children, four of whom, together with their father and many friends, now mourn their great and irreparable loss.

"Aunt Sally" was a Christian. She professed faith in Christ when 16 years

tion so chaste that if she had an enemy it was one who was ashamed to let it be known. Truly her ornament was that "of a meek and quiet spirit, which is in the sight of God of great price,"—1st. Peter, 3-4.

She was one of those women in whom the heart of her husband did safely trust, and who well deserved his praise; one whom her children might truly call blessed; one whose own works praise her.—Prov. 31:11, 28, 31.

Having lived a holy life, she died a triumphant death. She repeated several verses of

"Jesus, lover of my soul,
Let me to thy bosom fly,"

and these words of David: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—Psalms 23:-4.

Thus passed away one of the best and purest women it has ever been our good fortune to know. In her death we have suffered a personal loss.

The funeral services were conducted by Rev. W. H. Hatfield, assisted by the undersigned, at Bethel Church; from whence the remains of our loved one were laid away to await the resurrection of the just.

J. A. FAIR.

HOGHIN: Selah Hoghin, nee Harper, was born December 1, 1861, professed religion and joined the M. E. Church, South, in August 1884, was married to G. B. Hoghin, August 31, 1884, died March 14, 1898, aged 36 years.

Sister Hoghin was a good woman, true and faithful to the trust imposed. The writer baptized and received her into the Church with her husband along with a class of sixteen at the above given date. They were married a few days after. How sad is the home without her. Wife and mother gone. She was so devoted in the home, even tempered, reserved, making no special demonstrations of a religious profession, but keeping steadily on in the even tenor of her way. Her life witnessed that she had been with Jesus. She was not sick long; never seemed to realize that she was dangerously ill.

Four children are left. One had gone before her to glory about a year and a half ago. I preached her funeral at County Line Church on the 16th, assisted by Rev. T. C. Wilson, her pastor, in the presence of a large congregation. We laid her body to rest in Church cemetery. Many sad and sorrowing sympathize with Bro. Hoghin and the children. But we all hope to see her in the resurrection, bloom in the freshness of immortal youth and live forever amid the splendors of God's unfading glory. God comfort the sorrowing ones.

J. S. NICHOLSON.

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

We are now State Agents for the wonderful book "The Harp of Life," and we want agents in every county to sell it. Large commissions will be paid.

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THE ARKANSAS METHODIST.

WEDNESDAY, APRIL 13, 1898.

GEO. THORNBURGH, Business Mgr.

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

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

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

Notice.

The local Committee in the city of Baltimore having in hand the work of providing for the entertainment of the General Conference, have so far completed their arrangements for the comfort of their guests, that they now desire to make a general statement on the subject.

The building selected for the meeting of the General Conference is the Armory of the Fourth Maryland Regiment, a large and imposing structure, entirely new, located on Fayette street, near Paca street, and easily accessible from all points in the city by the City Passenger Railways. It has a seating capacity on the main audience floor of 2,200, and in the galleries of 400.

On the first floor of the building are seventeen well lighted and ventilated rooms, suitable for committees.

A postoffice will be established in the building. Telephone, telegraph and typewriting service will be provided and also messenger service for the convenience and comfort of the delegates. Most favorable terms have been obtained from the leading hotels and boarding houses of the city for board of delegates and visitors.

The seats in the Auditorium are for the Members of the Conference, and for visitors. After setting apart sufficient space to amply accommodate the Members of the Conference, Fraternal Delegates, and all others engaged in Conference business, there will be at least 1,600 seats on the floor of the Audience room to be occupied by visitors in attendance and to which they will have free access.

It has been deemed judicious to reserve certain seats in the galleries for families desiring such accommodations.

The Committee wishes to assure all who may favor us with their presence in Baltimore at this great gathering of Southern Methodists, of a most cordial greeting, and we shall do our utmost to contribute to their comfort during their visit in our city. We also desire delegates who shall be accompanied by members of their families, and visitors who may purpose to attend the Conference, to advise the committee of that fact and of what accommodations they may need, so

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And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. CUTICURA REMEDIES afford instant relief and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair when all else fails.

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that they may be provided before their arrival and assignment of homes made without delay.

Notice will be given delegates of the places assigned them at least two weeks before the meeting of Conference. A card will be sent to visitors immediately upon the receipt of certain information of their purpose to attend.

Through the courtesy of the railroad systems of the South and West, the favorable rate of one-half the regular fare, or one whole fare for the round trip has been obtained for members of the Conference and all visitors. We have assurance that these tickets will be on sale from May 2nd to May 5th, inclusive, good to return until May 30th, with the privilege of extension to June 15th, if desired. We have made these statements in detail because we wish the public to be informed of our plans, and especially so since some incorrect and misleading statements have found their way into the public press.

ROB'T MAGRUDER, Chairman.

S. H. RANDALL, Secretary.
Baltimore, April 5, 1898.

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