

Arkansas Methodist.

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THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES
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IN ARKANSAS.

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News and Notes.

WAR! WAR!

The Senate and the House of the United States Congress have agreed upon and passed resolutions which are virtually a declaration of war with Spain. Troops are being carried rapidly to the Southern sea coast and every preparation is going on for active, destructive conflict.

Already it is proposed to revive the war revenue taxes, and we may have to pay high for coffee and other articles of consumption. The revenue stamp may come into use again for our deeds, receipts and legal papers.

The final action of Congress was almost unanimous, and is substantially as proposed by the President.

The present Insurgent government of Cuba is not recognized. That government has never been acknowledged by the majority of the Cubans. It is purposed to take possession of the Island and give all its people a hand in organizing a government of a more truly republican and representative character.

The resolution finally agreed upon is as follows:

"Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled.

First—That the people of the island of Cuba are, and of right ought to be, free and independent.

Second—That it is the duty of the United States to demand and the government of the United States does hereby demand that the government of Spain at once relin-

quish its authority and government in the island of Cuba and withdraw its land and naval forces from Cuba and from Cuban waters.

Third—That the president be, and he hereby is directed and empowered to use the entire land and naval forces of the United States and to call into the actual service of the United States the militia of the several states to such an extent as may be necessary to carry these resolutions into effect.

Fourth—That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said island except for the pacification thereof and asserts its determination when that is accomplished to leave the government and control of the island to its people."

President McKinley will not oppose the will of Congress. He has done what he could to avert the calamity of war. He said: "There will not be war with my consent, except for a cause that will satisfy good men here, the nations of Europe and Almighty God." That saying will go down in history to his honor. But he has submitted the matter to Congress, and Congress has acted promptly. The Executive will not be slow to carry out the will of the people thus expressed. He has not neglected to prepare for the crisis. The surrender of Cuba by Spain, and that promptly, can alone avert a conflict now. Spain will hesitate to take up the gauntlet.

The Pope is urging Spain to let Cuba go. A war would be the loss of Cuba, the weakening of Spain and of Catholic loyalty in the United States. The Spanish Cortes meets to-day. It is only possible that war may be prevented by a surrender of Spain to our demand that Cuba be freed at once.

Nashville Notes.

Rev. D. L. Moody held two services in the tabernacle Tuesday for the purpose of inaugurating plans by which the prisons of the state may be furnished with libraries. He talked on prison work in the afternoon and preached at night. After each talk he made some good practical suggestions on Bible study. He collected quite a little sum of money, all of which will be used to put books in the Tennessee prisons. Mr. Moody closed a suc-

cessful revival at Hopkinsville, Ky., last Monday.

Rev. H. C. Tucker, of Rio Janeiro, son-in-law of Bishop Granberry and Missionary to Brazil, is in the city. He will preach at West End Church tomorrow morning.

The Nashville District Conference is now in session at Park Avenue Church, Bishop Fitzgerald in the chair. Ten young ministers were recommended for admission to annual conferences. Bishop Fitzgerald will preach tomorrow morning, and Dr. Brown, P. E., tomorrow night.

The first of the Cole lectures will be delivered in the chapel of the main building of Vanderbilt University Friday evening at 8 p.m. This series of lectures promises to be very interesting and instructive, since they will to a large extent deal with live questions of the day. Dr. Sutherland, who delivers the lectures, is the father-in-law of Dr. Stephenson, of the Theological Department.

The work in Vanderbilt is now drawing to a close. The medical and dental departments have had their commencements, the theological department will close May 15, and the law and academic June 15. The new register shows an attendance this year in all departments of 800 students. Chancellor Kirkland said a few mornings ago that if the country was not hurt by a terrible war, in a few more years the University would have an attendance of 1,000 students.

JNO. M. CARR.

Vanderbilt, April 16, 1898.

Washington Letter.

(From our Regular Correspondent.)

Congress has determined to give Cuba peace and a stable government, and that it can only be done by a show of force on the part of this government; therefore the continuance of peace is now only a possibility, depending upon whether Spain will withdraw from Cuba or resist this government, because Congress has also fully determined that Cuba will never have a stable government while it remains under the Spanish flag. The President, as may be judged from his message to Congress, is of the

same mind that Congress is, only he would have preferred getting Spain out of Cuba without war, and would, had Congress not been in session, have waited awhile longer before resorting to force; but when he laid all the facts before Congress, including the consular reports, giving as much of the recent history of Spanish cruelty and barbarity in Cuba as was deemed expedient in the present excited condition of our people, and stated that he had done all that could be done by diplomatic negotiation to stop the deplorable conditions existing on the island, he did so for the express purpose of giving Congress an opportunity to express its will, and he will carry that will out to the letter.

Very little has been said publicly in Congress about the part the Pope has been playing in Cuban matters, but there has been and is much feeling on the subject, which has only been suppressed because the situation was thought to be sufficiently complicated without adding religious prejudice to it. The general belief is that it was neither humanity nor love of peace that prompted the Pope to persuade the government of Spain to proclaim that suspension of hostilities in Cuba, but a desire to try to save Cuba for Spain. Had he been actuated by humanity he would have brought his influence to bear upon Spain while it was starving those 300,000 women and children to death, and not waited until this late day.

Representative John A. McDowell, of Ohio, this week delivered an interesting and instructive lecture on "Books and Reading," to the students of Columbian University, which contained advice that was equally valuable and applicable to young readers everywhere. He strongly advised his hearers to seek only such literature as would be of benefit to them, leaving the lower grades of books alone, as they would a person who was undesirable as an associate. He cited, as examples, knowledge familiar to all the observant persons, the ruin of many thousands of persons by the influence of pernicious books, and the good that has been done and is being done all the time by the influence of good and elevating books. He said that he was convinced that a large part, if not the best part of a person's education is gained by judicious reading, and many young men fail in their chosen professions because they spend their leisure time in idle conversation and worldly pleasure when they should be communing with the best and wisest minds through the medium of books and magazines.

Contributed.

A FEARFUL CHARGE.

Tally Morgan's Account of the Prisoner's Speech to the Judge.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court-room, and every person waited in almost breathless expectation for an answer to the judge's question.

Will the prisoner answer?

Is there nothing that will make him feel some sign of emotion?

Will he maintain the cold, indifferent attitude that he has shown through the long trial, even to the place of execution?

Such were the questions that passed through the minds of those who had followed the case from day to day.

The judge still waited in dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, hands were clinched, and the blood had rushed into his pale, care-worn face, his teeth were firmly set, and into his haggard eyes came a flash of light.

"I have! Your honor, you have asked me a question, and now I ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from one of my long debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful, cowardly and inhuman deed, I have no right to complain or condemn the verdict of the twelve good men who have acted as jurors in the case, for the verdict is in accordance with the evidence.

"But, may it please the court, I wish to show that I am not alone responsible for the murder of my wife!"

This startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds, and then continued in the firm, distinct voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are guilty before Almighty God, and will have to appear with me before His Judgment Throne, where we all shall be righteously judged.

"If twenty men conspire together for the murder of one person

the law power of this land will arrest the twenty, and each will be tried, convicted, and executed for a whole murder, and not one twentieth of the crime.

"I have been made a drunkard by law. If it had not been for legalized saloons of my town, I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for the human traps set out with the consent of the government, I would have been a sober man, an industrious workman, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless and care for them—cast on the mercy of a cold and cruel world, while I am to be murdered by the strong arm of the State.

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak diseased will-power was no match against the fearful, consuming, agonizing appetite for liquor. At last I sought the protection, care and sympathy of the Church of Jesus Christ, but at the communion table I received from the pastor, who sits there and who has testified against me in this case, the cup that contained the very same alcoholic serpent that is found in every bar-room in the land. It proved too much for my weak humanity, and out of that holy place I rushed to the last debauch, that ended with the murder of my wife.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were supremely happy, and our little home a perfect paradise.

"I was one of those who signed the remonstrance against re-opening the saloons in our town. The names of one-half of this jury can be found today on the petition certifying to the good moral character of the rum-sellers, and falsely saying that the sale of liquor was 'necessary' in our town. The prosecuting attorney on this case was the one that so eloquently pleaded with this court for the licenses, and the judge who sits on this bench and who asked me if I had anything to say before sentence of death passed on me, granted the license."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears. The judge made a motion as if to stop any further speech on the part of the prisoner, when the speaker hastily said:

"No! no! your honor, do not close my lips. I am nearly through, and they are the last words I shall ever utter on earth.

"I began my downward career at a saloon bar—legalized and protected by the voters of this Commonwealth, which has received annually a part of the blood-money from the poor, deluded victims. After the State had made me a drunkard and a murderer, I am taken before another bar—the bar of justice—by the same power of law that legalized the first bar, and

now the law power will conduct me to the place of execution and hasten my soul into eternity. I shall appear before another bar, the judgment bar of God, and there you, who have legalized the traffic, will have to appear with me. Think you the Great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife? Nay, I, in my drunken, frenzied, irresponsible condition, have murdered one, but you have deliberately murdered your thousands, and the murder-mills are in full operation today with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth. The liquor traffic of this nation is responsible for nearly all the murders, bloodsheds, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year; sends the husband and father to prison or to the gallows, and drives countless mothers and little children into the world to suffer and die. It furnishes nearly all the criminal business of this and nearly every court, and blasts every community it touches.

"You legalized the saloons that made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution and murdered according to the laws of this State. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to the truth, to your individual responsibility, so that you will cease to give your support to this hell-born traffic.—Charlotte Observer.

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See adv. "Harp of Life."

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It is the only medicine which makes the coming of baby safe and comparatively easy. In a personal letter to Dr. Pierce, Mrs. Marguerite Collin, of Cutler, Altoona, Co., Ont., says:

"I was a sufferer and was cured by Pierce's wonderful medicine. When I commenced the medicine I could neither eat nor sleep. My hands and feet were constantly cold. I had a wasting, troublesome drain for three months, and my monthly periods were irregular. I took Dr. Pierce's Favorite Prescription and it cured me. I feel well. I thank the World's Dispensary Medical Association."

27,000

22,000

Copies of Mrs. Thornburgh's "The Harp of Life" for little children have been sold in about four years, and have just had a new edition of 50,000 copies printed. No similar work has met with such universal favor. It is a simple, sensible, catechism made for children by the mother, which children, who has been for many years a Sunday-school teacher, little children. Infant class teachers approve it at first sight. Send for sample copy, or, 40c per dozen. ARKANSAS METHODIST, Little Rock, Ark.

North and East.

The favorite line, the Louisville & Nashville Railroad, has increased its already very superior facilities for reaching all points North and East.

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Do not start on a trip to the North or East until you have written to Max. Baumgarten, P. O. Box 100, Memphis, Tenn.

Contributed.

An Appeal For the Horse.

While it is never pleasant to discuss the unfortunate side of life, whether dealing in the miseries of man or of the lower animals, there seems to be no other way of putting down certain evils than to herald broadcast their existence. While recently in the state of Arkansas, conditions presented themselves as a result of the inhumanity of man, which were truly revolting, and, it is to be understood that the state referred to stands not alone in regard to animal cruelty, but it seemed to come more under my observation in that respect, than has any other.

When one takes into consideration the fact that horses are a drug on the market in the West, owing to the introduction of electricity and the use of the bicycle, it would certainly seem as though there were no necessity of using horses on the pony-mail system whose backs are fairly rotten as a result of continued use under the saddle. While traveling on what is known as the "Huntsville Road," in Northwestern Arkansas, I was met by a mail carrier on his way to Eureka Springs. Three or four mail bags were tied on behind the heavy saddle upon which the rider sat. The horse had covered already thirty-two miles, and owing to lack of food along with the hard journey over the flint rock surface of the Ozark mountains, the horse was apparently in a state of collapse.

At this time a teamster appeared upon the scene driving a fairly good team, and also had a lead horse hitched on behind the wagon. The mail carrier explained to the teamster that his horse was "played out" and said he would swap for the lead horse, adding that: "all my horse needs is a little rest and he will be all right." The terrible condition of the mail-pony seemed to touch the heart of the teamster a little and he said he would swap if he could get "boot" enough. This matter being settled satisfactorily, the saddle was removed, which by so doing revealed a state of conditions which rightfully should have placed the rider behind prison bars. The back of the pony was rotten and the space which had been covered by the saddle contained not only proud flesh, but maggots, and so terrible was the condition, that sections of the vertebral column, though wonderfully inflamed, were in evidence at that point. The teamster was amazed and said, with some emphasis, "I thought I was the hardest man in this country on horses, but I should think that you would be ashamed to look that horse in the face after riding upon his back while in that condition." Whereupon the postman, partly through chagrin, but mostly through anger, threw the heavy saddle once more upon the back of his horse, tied on the mail bags and bounced into the saddle, which caused the animal to fairly tremble with agony for the instant, and when the spurs were put into him

he could hardly go faster than a walk.

But still, until the public can either be educated, or human sympathy toward the lower animals increased, it would appear as though the outlook for our animal friends is somewhat gloomy in the West.

Among livery saddle horses in the towns that are not placed under restriction by the Humane Society there would seem to be a premium on sore backed horses. I was told at Eureka Springs by a horseman at a livery stable that very little effort is made to remedy or prevent saddle boils on their horses "for," said he, when a transient looks over my horses in the stable and notes the many saddle boils to be seen, he at once decides that my horses are the town favorites, else they would not be ridden to such an extent as to create boils upon them; and a saddler is usually hired on the spot, when perhaps 'smooth-backs' would have been passed by."

This deplorable condition of society at last became so obnoxious to a little group of ladies that they consequently held an indignation meeting at Eureka Springs and failing to find enough enthusiasm among the sterner sex, to take any action whatever in the cause of humanity toward our animal friends, resolved to organize then and there for the prevention of cruelty to animals. Just how strong they have proven themselves I have not learned; but as the leaders of the band were in some way connected with the W. C. T. U. and well versed in reforms in general among the human family, it is to be hoped that they will not stop until every town that does not contain humane men, shall contain a goodly lot of humane women to further the cause of man's humanity to the lower animals.

DAVID B. CONKLIN.

Farmers Break the Buggy Monopoly.

It is claimed that for years buggy manufacturers have secured exorbitant prices for their goods, but recently, through the combined assistance of the farmers of Iowa, Illinois and other states SEARS, ROEBUCK & Co., of Chicago, have got the price of open buggies down to \$16.50; Top Buggies, \$22.75; Top Surries, \$43.75 and upwards, and they are shipping them in immense numbers direct to farmers in every state. They send an immense Buggy Catalogue free, postpaid, to any one who asks for it. This certainly is a big victory for the farmer, but a severe blow to the carriage manufacturers and dealers.

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

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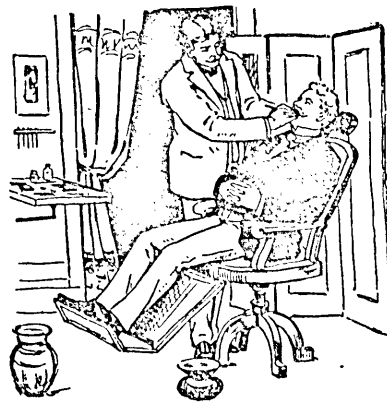
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LICENSE—FOR OR AGAINST.

WHAT WILL THE CHURCH DO?

No. 10.

REV. SIDNEY H. BABCOCK.

The Church, as such, can neither make nor unmake civil law. Church and state have different but related functions, while they have a common ultimate purpose, the betterment of the condition of men. Church and state are both God's agents, and it is the duty of the Church to "render unto Caesar the things that are Caesar's and unto God the things that are God's."

Under a republican form of government the very best service the Church can render the state is to build up in our schools and Churches the highest type of manhood, and by her suffrages put in power men who "fear God and hate covetousness. While the Church is not a legislator in civil matters, she is an educator, a trainer of mind and conscience, the architect of character, the creator of sentiment and the disseminator of truth. As such she has an immense power in determining the personnel of our rulers and the character of our laws.

Each Christian pulpit, school and paper has the fullest liberty to apply the teachings of Christ to all questions of political economy; and each Christian can, without let or hindrance, express his Christian sentiments at the ballot box. This leverage, which, by common consent, belongs to the Church, if used, gives to Christianity a force for righteousness and good government beyond our power to estimate. As was shown in my last article, the platform of organized Christianity has been expressed in words which cannot be misunderstood.

With one voice the license iniquity has been condemned and Christian people urged to vote against it. Protestantism and Catholicism stand upon the same broad platform of hostility to the saloon. If there could be some concerted movement upon the part of the Churches to unite all Christian people in the name of our common Lord in a campaign against our common enemy, the day of our deliverance would be near.

The time has fully come for the Churches, without regard to denominational peculiarities or party affiliations, drawn together by a common purpose, to deal a death blow to the saloon power, to mass themselves as God's conquering host and destroy "this work of the devil."

The whiskey question is an interdenominational issue affording mighty incentives to effort and strong assurance of final victory. I know of no question which would rally to itself a more numerous and enthusiastic following.

It must, however, be no longer a football for wine-bibbing politicians to kick around for their

pleasure and profit, but a state and national issue with organized Christianity as its champion.

Education, church extension, missions, etc., are great church questions for the promotion of which the Church labors and prays; so the temperance question should find its way into the very life currents of the body ecclesiastic. Indeed the Church must settle this saloon issue or the saloon will blight the fair fields of Zion, turning the garden of the Lord into a wilderness. I am no hobbyist, no pessimist, no alarmist, but I do verily believe there is a blindness and apathy about the saloon iniquity, even among the Churches, fearful to contemplate.

The saloon is the stronger, more defiant and lawless where the Church seems to be in numbers, learning and wealth, the best able to cope with it. Where the steeples are highest the saloons are brightest. The finer the churches the denser the ignorance and the more demoniacal the wickedness flourishing in their very shadows.

When we think of what Christianity is, what she believes, what she teaches, and what life her members have vowed to live, it is a truth that ought to startle us from our guilty sleep, that in this Christian land, with a third of its population nominally Christian, and served by multiplied thousands of Christian ministers, the saloon grows rich, popular, powerful and defiant. Why is this? It goes without saying that the power of the Church has not yet been brought to bear upon this "mother of harlots" and this "abomination of desolation." We, preachers, have relegated this issue to our legislators as purely political, and the truth on this question has not flamed from our pulpits; and our members have left it out of our politics because it was not a part of our platform, and in our ballots we have released Barabbas but crucified Christ.

Our country has been shocked by the blowing up of the Maine and the death of 266 brave seamen. The cries of suffering starving Cubans have been borne to us across the waters. The treachery and cruelty of the blood-thirsty Spaniard has horrified the nation and fired it with a patriotism, which can scarce await the action of congress, to avenge the disaster of the Maine, to drive the Spaniard from the Western hemisphere, and to proclaim Cuba free. Fifty millions of the nation's money have already been expended, and before these lines are read the nation's battleships will be ploughing the sea toward the gem of the Antilles. The American heart has already responded, "Well done, McKinley! Well done Congress! Go forth, brave soldiers, in the name of God and your country, and may victory perch upon your banners!"

Will you hear me when I say the saloon is a greater enemy than the Spaniard. Your home is more valuable than the Maine. The deliverance of America from the curse of the saloon more to be desired than the freedom of Cuba.

But we need no fifty millions, no battleships, no armed battalions to

accomplish our work. The love of God and man, heroic devotion to truth, votes inspired by prayers, Christian principles formulated into laws and upright and God fearing men in office should be the contribution of the body ecclesiastic to the body politic.

When the Church wills it, prohibition will become the law of the land, and men will be placed in power who will enforce it.

When the scepter of Caesar and the cross of Christ unite to bring all the might of law and love, of power and truth to bear upon the saloon, then will "righteousness be brought forth as the light and judgment as the noonday."

"Against license" is the voice of the Bible, the platform of the Church, the cry of the home, the plea of the pulpit, the doom of the saloon, the hope of the country, and God grant that it may be the majority vote of every county in Arkansas at the next election.

Batesville, Ark.

Ceased Publication.

Hon. W. Theo. Smith has suspended publication of the Baptist Review and become associate editor of the Arkansas Baptist. Mr. Smith sums up his experience as publisher of the Review as follows: "When I commenced the publication of the Review I believed that a denominational paper could be published as cheaply as a secular paper, but after an experience of more than a year, I am fully convinced that such is by no means true, and I think the following facts will convince any one who has had a different view of the case: A religious paper cannot afford to run the amount of advertisements the secular papers do, neither does it derive much from the politician or office holder, which is a source of considerable revenue to the political journal. Take this patronage from the political newspaper and there is not one in the state that would exist six months."

We knew when Brother Smith began his enterprise, he had something to learn. He has "come to a knowledge of the truth."

Tact as an Element of Success.

That was the subject of a lecture delivered by Rev. C. F. Evans, D. D., of Lexington, Ky., to an appreciative audience at First Church, this city, on the evening of April 12, under the auspices of the Epworth League. The Doctor was presented by Judge T. B. Martin, in a short but eloquent introductory. The lecture is a new one, just prepared by Dr. Evans, this being the first public delivery of it. It was instructive, amusing and helpful. The lecturer was once pastor of Winfield Memorial Church, this city, and received his degree of D. D. from the Arkansas State University. It was, therefore, quite appropriate for him to begin his career on the platform in Arkansas and in Little Rock.

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Clergyman's Statement

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Literary Table.

An Hour With the Sleepy Hollow Prayer-Meeting.

For brevity's sake I have said "an hour," but I should have more vividly stated it to have said, "A Two-Hour's Set-to at Brother Slog's Freeze Out," for that was about what it amounted to. Bro. S. had frequently complained to me (and to his congregation as well) about his prosy and poorly attended prayer-meetings. I had often wondered why it was, and this wonderment increased with each succeeding year, as, on every charge alike, his prayer-meetings had been observed to weaken, wane and wiggle out. But since I was present at one of his meetings I have not been so non-plussed concerning the cause of his failures along this line of work. But let me tell you about that meeting, that it may speak for itself, and thereby preclude any necessity for any whys and wherefores of mine.

The hour was late when I arrived, but the congregation was not done gathering. Slowly and solemnly, and at painful intervals, they filed in and sank wearily into their accustomed places. And now all was still—save the shuffle of a restless foot or the monotonous undertone of Bro. Nod's snore valves issuing from the depths of his pew corner, where he had nestled down for his regular prayer-meeting snooze, or the rustle of a leaf now and then as Bro. S. turned through his Bible looking for "something to read."

Withal there was a strangeness and weirdness about that dimly-lighted church that night which I have never been able to understand. I felt solemn and strange and sad, and a little "religious." I don't think I should be much more strangely affected to be found in attendance upon a seance of ghosts at 12 o'clock on a rainy night.

Everybody looked sorry, even to the preacher. But the spell was finally broken by the preacher arising and slowly announcing hymn No. 589, "And am I born to die?" And when he had lined the hymn in a funereal basso-profundo voice, we all felt how solemn and awful a thing it is to be born at all, to say nothing of the dying part of it. And if the reading was cause for sadness, the singing which followed was lawful cause for weeping and wailing—it was so painfully and tediously solemn. Then we were called to prayer. Bro. Slog prayed. And what a solemn and lengthy relict was that prayer! I recognized it at once as the same old prayer I had heard at the two last sessions of the conference, and the brethren say it's the same one he has been using for the past several years. Whether he prays at conference, or for the regular preaching service, or for prayer-meeting, or around the family altar,—whether for the living, the dying, or the dead, he always produces that same old changeless and unchangeable form of prayer. We hope some day to see it honorably and tenderly superannuated. I listened to hear at least one new

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sentence in this aged petition that night, but in vain. It was the same unchanged creation. Such mildewed expressions as "Once more on time's side of eternity," "Our many sins of omission and commission," "Pleading terms and praying grounds" turned the corners with all the orderliness of a funeral train; and when he got to the division beginning, "And now O Lord we beseech thee to have mercy upon the widow and the orphan, the distressed in mind or in body," we knew that he was just half through with his "beseechments." And the few who had dared to kneel through this trying ordeal, now either shifted position or changed knees. And when, after seventeen minutes of patient waiting, he drove up to that never-to-be-left-out petition, "Hand us down to our graves in peace with thee and all mankind," we knew that the end was near, and when he reached "We'll praise thee forever, through ceaseless and unending ages of eternity," then summoned we all our remaining strength, and poured it forth into one long, rapturous and profoundly earnest "Amen." Then got we up and rubbed the circulation back into our aching knees. But space would fail me to tell here of all the doings of that faithful and patient band during the hour and a half that followed Bro. Slog's prayer,—of the old songs of the "Hark From the Tomb" variety which they sung (the same set they sang every Wednesday night the year 'round), of Bro. Longwind's prayer, which lasted fully as long as the pastor's and which included in its labyrinthian turns petitions for everything-in-general and nothing-in-particular and which plainly indicated to the Lord that "we'll take it if we can get it or get along without it if we can't,"—and then of Bro. Slog's "little talk," which lasted half an hour and which was filled with complaints of various kinds, of abuses of absent members, and exhortations to be "more faithful in the future than in the past," ending in much the same strain of disgruntled and disjointed expressions which marked all his prayer-meeting talks, for they were all hoary with age and infirm with service. Nor shall I stay to relate about the little "experience meeting," which is a never failing feature of these Wednesday night services,

and which, after Bro. Shurefire's usual ten-minute talk introducing his experience of "forty years ago on old Hallelujah Camp-ground in Middle Somewhere," consists mainly of long stretches of stillness relieved by sudden flashes of silence in which the pastor strives in vain to get the "brethren and sistren" to please "say something to fill up the time." It would worry you to hear about it.

And when, at last, it was all over, and Bro. Slog's weary flock wended their solitary ways homeward, they were filled with solemn joy that another solemn duty had been discharged and that a whole week would intervene before the coming of another prayer-meeting night.
W. DEAN WHITE.

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MAY 1, 1898.

The Triumphal Entry.

MATTHEW XXI:6-16.

Golden Text:—"Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord." (Verse 9.)

Topical Outline:—I. The Triumphal Procession. (Verses 6-11.) II. Jesus in the Temple. (Verses 12-16.)

Time.—Palm Sunday, 10th Nissan, corresponding to April, A. D. 30.

Places.—Bethpage and Bethany were small villages, a little over one mile distant from Jerusalem, on the eastern slope of the Mount of Olives.

READINGS FOR THE WEEK.

Rich young ruler, Matt. xix:16-30.

Parable of the laborers, xx:1-16. Ambition rebuked, xx:20-29.

The triumphal entry, xxi:1-16.

Mark's version, Mark xi:1-11.

Luke's version, Luke xix:29-44.

John's version, John xii:12-19.

Reference word, "Entry."

Lesson hymn, No. 78.

What is the meaning of this triumphal entry? It was not an accidental outburst of popular enthusiasm; it was distinctly anticipated by our Lord, and he had put himself in an attitude to receive the mighty ovation that was here tendered him.

It was a symbolic scene. It was designed by Christ to be taken as his public proclamation of his kingship, his Messiahship; it was his way of setting up the kingdom of David, so long expected by his nation. Hitherto in his ministry he had repressed anything of this sort. There had been one or two very fine opportunities for a great popular uprising; once, at least, the people had sought to seize him and make him king—just after the feeding of the five thousand over on the eastern shore of the sea of Galilee. But he had avoided them. He had often enjoined upon parties healed, silence about himself. He had commanded the three disciples who went with him to the mount of transfiguration, not to tell the things that had transpired there till he should be risen from the dead. In all of which let two things be noted:

1st. Such was the state of the popular mind, and such the hatred of the Pharisees, that he was under the necessity of keeping back all regal assumption till his hour should come; for whenever he made this proclamation, it would be the beginning of the end for him. It was necessary first for him to do his work in the world.

2nd. It was not his manner of life to go with a blare of trumpets, with earthly pomp, with processional pageantry, about his business. The prophet had long ago said, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." His ministry and his

life were to be without ostentation.

It would have been most incongruous had it have been otherwise, for no tawdry tinsel of the world could have added anything to his dignity; it would rather have dimmed the lustre of his glory for all time, for that glory was an intrinsic quality of the King himself.

But the time had come to throw off this veil, and to allow himself to be proclaimed the King of Israel. Still, let it be specially observed, he would not proclaim himself the king of Jewish expectation, for he came not even now with pomp and splendor, as they expected their Messiah. He is the son of David, the King of Israel, but he would also have Israel behold her king come, "meek and lowly, sitting upon an ass, and upon a colt the foal of an ass," not riding in a gilded chariot and surrounded with the magnificence(?) of earthly pageantry.

The cleansing of the temple—the second cleansing, the first having taken place in the beginning of his ministry—was an act assertive of the authority that attached to his kingly prerogative. He intended it to be so understood. And in the same spirit, he accepted the hosannas of the children in the temple, and refused to restrain them at the bidding of the Pharisees, who had seen with deep bitterness of heart all these things, the triumphal entry of the day before and the happenings here in the temple.

Women are not the only ones who are sensitive about their ages. A man doesn't like to be told that he is getting old. Health keeps a man young. It doesn't make any difference if he has lived eighty years. If they have been healthy years, he will look hale and hearty and won't look within twenty years as old as he is. Good digestion and rich, red blood make people look youthful. Dr. Pierce's Golden Medical Discovery makes rich, red blood. It makes health in the right way. It works according to the right theory, and in 30 years of practice, it has proved that the theory is absolutely correct. It begins at the beginning—begins by putting the stomach, liver and bowels into perfect order, but it begins its good work on the blood before it finishes with the digestive system. It searches out disease germs wherever they may be and forces them out of the body. All druggists keep the "Discovery."

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This is the story of one who participated in many naval and infantry engagements during the war. From wounds received then he suffered for years, but to-day, rejoices in renewed strength.

There is a distinctly peculiar halo that invests the being of an old soldier in the eyes of the present generation. The sight of him arouses a feeling of admiration for his brave deeds and heroic achievements.

Among those who bravely fought was Dr. L. J. Clark, who, when but a beardless boy, heard the tocsin of war sounded.

It fired his patriotic spirit to a fervency that found relaxation only in his realization of fighting in the battles.

To the call of President Lincoln for troops in the latter part of '61, young Clark promptly responded.

There was need of men in the navy, and he joined that service in the mortar fleet of Admiral Porter, which soon after began operations on the Mississippi River.

At the terrific bombardment of the Vicksburg forts, the hero of this story fell on the deck of the Juliette with a shattered arm from a charge of shrapnel.

He lay in the hospital for months, and when he had recovered sufficiently to be moved was sent to his home at Warren, O.

Though partly incapacitated for active service, his patriotic zeal got the better of him, and when the call for more troops came, young Clark enlisted in a company formed by Capt. Joel I. Asper, at Warren.

It became Co. H. of the 7th Ohio Volunteers and was sent to the Army of the Potomac under General Grant, then campaigning in Virginia against General Robert E. Lee.

In a skirmish near Richmond, he was

wounded again and was sent to the hospital. He remained there for some time, but finally recovered, and went home.

Shortly after, he began the study of veterinary surgery, and, when completed, went to Chicago, where he has resided for thirty years, and is now one of the leading surgeons of that profession in the city.

His old wounds began to trouble him several years ago. He grew weak, emaciated and thoroughly debilitated. His friends began to despair of his life.

He was but a shadow of his former self, weighing only 90 pounds, a loss of nearly 50 pounds. He had the best medical attention, but it did not benefit him.

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APRIL 17, 1898.

The Gift of Power.

ACTS 18:11-17. I. PETER 1:12.

The first passage in our lesson refers us to the source of the Christian's power. It is Christ's promise of the gift of the Holy Ghost.

The power to live a spiritual life cannot come from earthly motives. Honor, office, riches, the favor of men, may prompt us to successful struggles in the ways of worldly business. But the interests of the world can never lift us above the world.

Divine life is God's gift. Spiritual communion with him is not mere reverie or meditation upon the majesty and might of God. It is a conscious touch of life giving power.

Without direct response of God to faith and prayer, faith and prayer would have no meaning. Nor can there be worship without the belief that the being worshiped responds to our love and trust. A cold formalism, with excellent models and examples gives no life, has no place for prayer or worship, and yet religion could not rise above this. Power from on high is given by the direct influence of the Holy Spirit.

The power which Jesus promised came in due time according to his word, "Tarry at Jerusalem until ye be endued with power from on high." The power came as the disciples prayed. Its symbol was cloven tongues of fire. Its effect was to give courage, so that those who were in hiding for fear of the Jews threw open the doors and went forth to confront the slayers of Jesus with the offer of life in his name. The power from on high was manifest in the gift of many languages with which Peter

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spake. The gift of power was seen in the effect of the message upon the hearts of men. It turned thousands to Christ, though all earthly motives withheld them.

That power which was displayed in overthrowing thousands as if slain in battle and bringing them to a new life, rejoicing and triumphant, was the proof that Jesus was not a dead hero, but a living Saviour. "Him hath God raised up. Therefore, being at the right hand of God exalted and having received the gift of the Holy Ghost he hath shed forth this which you do now see and hear."

The passage in I. Peter 1:10-13 asserts that the prophets of the Old Testament age, moved by the spirit of Christ, though Christ was not yet revealed in the flesh, bore testimony of that divine manifestation and work which should attend the preaching of the gospel accompanied by the Holy Ghost.

There has been, from the earliest time, a continuous revelation of God. One spirit operated under the old dispensation and the new, unfolding more and more the truths which bring God and immortality and heaven into view, and more and more inspiring human life as it advances with advancing truth in the image of God.

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GODBEY & THORNBURGH, Little Rock, Ark,

ARKANSAS METHODIST

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

WEDNESDAY, APRIL 20, 1898.

The salary a preacher receives does not measure either his ability or piety.

A preacher who boasts of the wealth of his people probably thinks more of their money than their souls.

We have known preachers to plead mightily the cause of the poor who would think it a degradation to be sent to preach to the poor.

If you criticise your brethren, and complain of the Church, and especially if you distrust your preacher, your son will conclude that you are caught in a trap and that he will avoid your error by keeping out of the Church.

The chief immediate cause of failure in the ministry is indolence. The cause of indolence is a lack of conscience, for it is impossible for one to feel the obligations of the ministry as he ought and be idle; the chief cause of lack of conscience is lack of religion.

It is the duty of all Christians to sustain the worship of God not only by their contributions but by their presence in the house of God during the hours of worship. One may preach the gospel from the pew by the patient listening to a poor sermon.

You will know the spiritual state of a Church by the spirit of love and helpfulness among its members, and especially by their reliance upon prayer; for there is a conscious fellowship with God in spiritual life and the child's appeal to the Father in need is instinctive.

Job Work.

A sister said: "For a long time I felt restless and anxious to find some work for God, for I thought surely he has a work for me. But the weeks and months passed, and even years were wasted while I looked about for some mission and some field where I might find work to do. But no great thing was offered me. But, as one day, I marked the toilers in the great city, I said most of those men work by the day and many of them do not know what they will do to-morrow. This is job work they do, and where

the next job will be found, or what it will be they neither know nor could guess. Yet most of the work of this city is such as these men do. I wonder if God has no job work for idlers. A little work for today and just enough for a day is offered you. Do that day by day. Do what comes to hand and let God lead on."

That was true wisdom. It unfolded "the Christian secret of a happy life." We need not fret, neither need we stand idle. Work for to today is all we need. There is no sweeter life than that which condescends to the little duties of the passing hour, neither is any life more noble and dignified.

A life so directed wastes no time, misses no opportunity. It fulfills its mission as God leads, and yet it is peaceful as a gliding stream. It is at home in its sphere of duty, at home and content.

Corrected Report.

The Nashville Advocate of the 14th says: "The whole Church will be grieved to know that the final tabulation of the Minutes shows a net gain, for the past ecclesiastical year of only a little more than sixteen thousand."

Sometime since, Dr. Tigert, our book editor, furnished a statement to the Independent, setting the gain of the year at 40,000. It was so published in that paper, and was copied by many others. In our late comments in this paper, respecting the general decline of aggressive force in the Churches, we used the figures as given by the Independent. The reduction of our own Church from 40,000 to 16,000 gives additional emphasis to the note of alarm which has already been raised.

There has been a check in the movement of the great body of the Protestant Church, and that, while societies have been organized as never before, and great conventions have been held, and evangelists are at work everywhere.

We have spent more money for conventions, state, national and international, than for missions. We have called off the forces from their regular work, for jubilation and dress parade. We have trusted too much to machinery. Summer vacations also are growing fashionable. The world's congress of religions has set the preachers to discussing the merits of Christianity as compared with other systems. The higher criticism has raised questions about the divine authority of the scriptures. All these things have had their influence to diminish the gain reported by the Churches.

A Week's Outing.

From Lonoke we went to Hazen Monday afternoon. Brother Crowson was holding a protracted meeting there. Bro. Watson, from Carlisle, had come over to assist. We tarried and preached four sermons. Most of the people go to church. The regular congregations are large. We have a good church building. Brother Crowson's oldest daughter is sick of typho-malarial fever. He was expecting to have to close the meeting on that account. He is strong in the favor of his people and holds his work well in hand.

Wednesday evening found us at Brinkley. We met a small congregation. Brother Graham, the pastor, has succeeded in paying off the church debt. He showed me the last note from the Church Extension Secretary, which he holds as a trophy. We have, at Brinkley, an excellent church building. Congregation and Sunday-school are improving. Bro. Graham is pleased; so are the people.

At Forest City we found Prof. Paul Price, a Baptist lay evangelist, conducting a meeting in which the other Protestant churches in the city were co-operating. Prof. Price is a pleasant man, who impresses us as candid, open-hearted, and liberal. He is a good singer and a fluent talker. There was no revival. Bro. Holloway is in an excellent parsonage, and has a kind and cultured people to preach to. On Friday, A. M. Nash, one of the members of our church, was drowned. His body was brought into town Saturday morning and interred that afternoon. Brother Holloway is strengthening the church at Forest City. He is doing good work for the church paper.

We spent Sunday at Marianna, Dr. Z. T. Bennett's charge. This place is staid and substantial. It has a good population and a good business. The Presbyterian, Baptist and Episcopal Churches all had service Sunday. A good congregation attended our church. Dr. Bennett has added thirty-seven to the church membership since conference, and the Sunday-school is greatly improved. The resources are being developed and the charge is gathering strength. Our people at Marianna are good hearers. It is a pleasure to preach to them.

There are evidences of thrift everywhere. Rents are high, and there is not a vacant house in town for residence or business. Bro. Head, one of our church members, is putting in a telephone system for the town.

We visited the Academy under charge of Prof. T. A. Futrall. It

is a model-fitting school. This may be known from the fact that it has been built up by its present principal, and has continued under his hand for fourteen years. The school has 170 students. Its influence upon the intelligence and moral tone of the community has been great.

Dr. Bennett gave us the kindest attention, and helped to do a good work for the Methodist. The Doctor neglects no church interest. We had most hospitable entertainment at Marianna in the home of S. D. Johnson.

We travel in the interest of the ARKANSAS METHODIST. That is the charge assigned us by the church, yet we preach almost everywhere, averaging between four and five sermons a week.

Of the last ninety subscribers who have paid us back dues of from one to four years, not one has discontinued the paper. So we feel assured that many love the paper, as they love the church, its institutions and its work.

Your Old Books.

From a mere handful of books ten years ago the Library of Hendrix College has grown to nearly 5,000 bound volumes and 3,000 unbound periodicals and pamphlets. It has become a very important factor in the college work, since, in many departments, constant reference to books, other than text-books is required.

Nearly all standard works are on the shelves; but as interest in special subjects increases, a wider range of literature is necessary, and many books, not readily obtained at the book stores, become desirable. There are hundreds of books in private libraries that are of no special value to their owners, but that would be exceedingly valuable to the college library.

Our friends are urged to contribute to the growth of our Library any kind of books, particularly the following:

1. Old and rare books on any subject.
2. Histories, especially local histories.
3. Public documents, local, state, and national.
4. Law, medical, and theological works.
5. General literature.
6. Out-of-date school books.
7. Old catalogues, school reports, and minutes of religious and political bodies.

Many books regarded as utterly worthless are wanted, because they are necessary to the investigation of historical questions.

Can you not see your friends and solicit for us, and send a whole box of books?

Help us to make ours the best library in the Southwest.

If you have any doubt about the value of any book to us, write me about it.

If you feel able, pay postage, express, or freight; but remember that we are always willing to pay charges to secure good books. May we not hear from you promptly?

Yours for educational progress,

A. C. MILLAR, President,
Conway, Ark.

Program.

State Epworth League Conference, Jonesboro, Ark., June 14-16, 1898.

TUESDAY.

8 p. m. Reception of delegates.

WEDNESDAY MORNING.

Sunrise prayer-meeting—Judge L. H. Estes.

8:00. Religious service by James Thomas, state president.

8:30. J. M. Workman, presiding.

Topic: Local Chapters.

Reports from individual chapters, (blanks furnished by State President on application.)

9:30. Intermission and hand-shaking, 15 minutes.

9:45. W. B. Ricks presiding.

Topic: The Reading Habit.

"How and What to Read."—Prof. J. H. Hinemon.

"How to Interest the Leaguers in Good Literature."—Prof. J. D. Clary.

Address—Dr. J. R. Harvey.
11 a. m. "Descent of the Holy Ghost a necessary qualification to service."—Bishop

WEDNESDAY AFTERNOON.

3:00. Religious service, ten minutes.—W. M. Wilson.

3:10 J. M. Ganaway presiding.
Reports from individual chapters.

4:00. W. M. Sherman presiding.

Departmental Work.

"The Devotional Leader."—W. C. Watson, ten minutes.

"How to interest each leaguer in devotional meeting."—Joel Wynne, ten minutes.

"Personal work in the chapter."—Miss Ollie Miller, ten minutes.

"Revival work in the chapter."—T. O. Owen, ten minutes.

"How to care for our old people."—Miss Della Ansley, ten minutes.

"How to bring the children into the Church."—M. M. Smith, ten minutes.

"Influence."—Harry Tabor, ten minutes.

Address by Dr. C. C. Godden.
7:45 p. m. Song and prayer service led by the president.

8:00. Temperance and civic righteousness.

"The Whiskey Traffic."—Hon. J. M. McCollum, twenty minutes.

"Its Influence in the Home."—Miss Mattie Hotchkiss, fifteen minutes.

"How we Should Vote."—Rev. McKay, George Stuart, fifteen minutes.

Social Life in the Church.

"Its Importance, how to Promote it."—J. B. Stevenson, fifteen minutes.

"Prohibited Amusements."—J. M. Workman, ten minutes.

"What social entertainments shall be substituted for those we condemn."—L. B. Leigh, fifteen minutes.

THURSDAY MORNING.

Sunrise prayer-meeting—W. B. Ricks.

8:00. Religious service — Sam Goddard.

8:10. W. C. Davidson presiding.

Topic: Christ for the Nations of the Earth.

Christ in personal life—Fred Suits, ten minutes.

Christ in the home—Dr. Henry Hanesworth, fifteen minutes.

Christ in business—M. F. Collier, ten minutes.

Christ in politics—W. D. Lee.

Christ in our missionary work—F. S. H. Johnston, fifteen minutes.

Christ in Giving—J. B. Dickin-son, ten minutes.

Talking meeting, fifteen minutes.

9:30. A. B. Poe presiding.

Department of Charity and Help.

What is an act of righteousness?—J. J. Montgomery, fifteen minutes.

The difference between giving bread and giving life—Dr. A. C. Millar, fifteen minutes.

How to interest the uninterested—Miss Maud Hayes, ten minutes.

How to reach the street waifs in towns and cities—O. E. Goddard, fifteen minutes.

The missionary impulse and movement—Dr. W. R. Lambuth, T. D. Scott.

11 a. m. James Thomas presiding.

Address. Prison work, how to do it.—E. R. Steele, fifteen minutes.

Address. Reform schools—Hon. C. S. Collins, thirty minutes.

Address. What is a heathen? Where does he live?—Dr. S. H. Babcock, fifteen minutes.

Address. James Thomas, fifteen minutes.

THURSDAY AFTERNOON.

3:00. Open parliament.

4:00. Election of officers.

4:30. Love feast.

8:00 p. m. Topic: Does to succeed in life mean getting along well in the world?

The world's standard of success—C. E. Pattillo.

God's method of success—Dr. J. E. Godbey.

Notice.

Dear Leaguers: You will see the program of the coming State Conference in this issue of the METHODIST. There are two things for chapters to do at once.

(1) Send your state dues, \$2, to Miss Lula Hale, Little Rock.

(2) The citizens of Jonesboro request that you elect your delegates at once, and forward names to Rev. Frank Barrett. We cannot do less, because they entertain us free. Each chapter is entitled to four delegates, one of whom may be the pastor.

Let each local president see to it that his chapter is represented.

In many respects this is to be the most important convention we have yet had. We use the Young People's Hymnal.

JAMES THOMAS,
State President.

Notice.

The pastors of Searcy District will please send me, at once, the names of their local preachers, deacons and elders, so that I can have my roll perfected by the meeting of our district conference on the 27th. Pastors will also bring their quarterly conference journals with them, and come prepared to remain over Sunday. All local preachers will please have their license at the district conference for renewal.

Dear brethren, let us all come praying for the baptism of the Holy Spirit, and a great revival of religion at Bald Knob.

S. L. COCHRAN.

Searcy, April 14.

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.

Woman's Foreign Missionary Society meeting of Arkansas Conference—Fayetteville, May 9.

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.

Pine Bluff District Sunday-school Conference—Pine Bluff, June 2-3.

State Epworth League Conference, Jonesboro, June 14-16.

Prescott District Conference, Hope, June 22.

Helena District Conference, Forrest City, July 27.

Notice.

Arrangements are all complete for our party to Baltimore via the B. and O. and there are now about fifteen in the crowd, some of whom go by St. Louis and some by Cincinnati. The sleeper will leave St. Louis at 8:30 p. m. May 3rd, and leave Memphis at 8:45 same night, and leave Cincinnati, all together at noon of the 4th. A B. and O. man will be at Union station in St. Louis to see after things, and I will be at I. C. depot in Memphis on the date named.

J. A. ANDERSON.

Morrilton, Ark., April 18, 1898.

Notice.

Wanted, a teacher to take charge of Yellville Institute. Applicants must be members of the M. E. Church, South. All applications will receive due consideration in order to a choice. Board meets May 25, 1898. Apply to

W. K. Biggs, Chairman.

Bellefonte, Ark.

All pain banished by Dr. Miles' Pain Pills.

Personal.

Fitzhugh Lee has been commissioned Major-General.

Bro. C. J. Edgworth called Tuesday and helped to swell our bank account.

Edward Bellamy, author of "Looking Backward" is dying of consumption at Denver, Col.

We hope the readers of the paper will give heed to Dr. Millar's call for books for the Hendrix College library.

Dr. Alonzo Monk, of Chattanooga, called at our office Tuesday. He was on his way to address the Epworth League Conference at Galveston.

Dr. J. W. Lee, of St. Louis, will preach the commencement sermon of Hendrix College. Hon. J. N. Tillman, of Fayetteville, will deliver the literary address.

Dr. Charles A. Briggs, professor of theology in Union Seminary, has given notice of his withdrawal from the Presbyterian Church. He has applied to Bishop Potter, of the Protestant Episcopal Church, for membership in that communion.

This week we announce the Hon. Jeff Davis, of Russellville, a candidate for Attorney-General of Arkansas. Mr. Davis is a native of Arkansas, born in Little River County in 1862. He has been elected to positions of honor and trust by his people. He is a Christian gentleman.

ANNOUNCEMENTS.

FOR ATTORNEY-GENERAL.

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

THE METHODIST is authorized to announce Hon. Jeff Davis, of Pope 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. DeMalher, of Pulaski county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

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

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

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

COMMISSIONER OF STATE LANDS.

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

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

FOR REPRESENTATIVE.

THE METHODIST is authorized to announce William 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.

FOR CHANCERY CLERK.

THE METHODIST is authorized to announce C. M. Connor a candidate for Chancery Clerk of Pulaski county, subject to the action of the Democratic primaries.

Christian Life.

Mounds of Earth.

L. N. BEEMAN.

Our mounds of earth—how small they are,
Yet how much they contain
Of broken hopes, of memories rare
And love that's all of pain.
Those mounds are sacred altars, made,
As Hagar's, in the sands,
And when our sacrifice is laid
We touch it with reverent hands,
As kneeling, waiting, while a sign
From heaven we fain would see,
We pour the sacrificial wine
Of mental agony.

Yet, peering through the mist, behold—
Our memories beautified,
While hopes, though shattered, still enfold
For us forms defied.
The pain of love grows less severe,
Though more intense the love,
When, watching by our mounds, we hear
The gentle, "Look above."
Nor would we wish to see them ope,
The forms reanimate
Return, but still, in patient hope,
The grand reunion wait.

Light and Shadow.

M. W. M.

I saw a shadow across my way
There in the distance from youth's bright day.
I plucked a flower and heard a song,
Then toward the shadow I passed along.

Life was full of flowers and songs,
No thought of care, no thought of wrongs;
There was not a cloud, the day was fair;
What then can throw a shadow there?

Then again toward life and joy I turned,
As yet no lesson of care I'd learned,
With a heart as light as the day was fair,
Save the weight of one shadow falling there.

I came to the shadow when years had gone;
Between it and me there was no light, none,
Helpless as a reed the billows toss,
Was I in the shadow of a "Cross!"

'Till through the dimness a light was thrown,
I saw the cross, my very own!
"For my sake," then in voice so clear,
"My burden bear." "Thy voice I hear."

Saviour, if a cross it must be
That holds me steadfast, true to thee,
Fashion it, help me to say,
"Not my will, but thine," alway.

The shadow melted into a light,
Omnipotent will stood there in night,
Toward the end of the passage in safety I'll move.
The shadow melted into the light of God's love.
Fort Smith, Ark.

He Could Not Forget.

A captain of an ocean vessel, one day as his ship was speeding through the waters, saw a signal of distress some distance off. A glass was turned to the spot, and it was seen that there was only one man on a piece of wreck. To go to his rescue the ship would have to be stopped and turned back in her course, losing much time.

"No," said the captain, "some other vessel will pick him up." He speeded on, was in port in good time and was commended for his swift passage. But he could not get out of his mind the memory of that signal of distress out there on the wild seas, and the sight through the glass of that one man on the piece of wreck, left there to perish. By day and night that picture haunted him.

As we are hurrying on these busy days, do we see no signals of distress on life's broad sea? Do we hear no cries, no bitter wails from souls that are out on the an-

gry waves? Do we heed the signals and harken to the cries? Do we turn away from our business, our pleasure, our ease, our money-getting, our petty ambitions, to rescue those souls that are perishing, or that are in sorrow? Or do we hurry on and say we have no time for these things, no time to save our brothers, no time to lift up fallen ones, no time to wipe away a tear? If we do not turn aside to help or save, may not our deepest sorrow in eternity be the memory of cries unheeded? May not the visions of the perishing ones who called to us for help, and got no answer, whom we have left unhelped out on the wild waves, haunt us forever?—Mrs. C. H. Buchanan, in the Review of Missions.

Miss Frances E. Willard's last words were: "How beautiful to be with Christ!"

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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.

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A TALE OF PIONEER DAYS.

CHAPTER XI.

PATRICK'S RETURN.

BY REV. ROBT. POYNTER.

In course of time the day arrived for the young pale face to depart. There was much fixing and preparation, with many useful things, and many delightful presents for the beautiful Indian girl, of whom they had heard so much, among them a neat copy of the Bible, and an old time tune book.

One beautiful morning, in the last of June, when all nature seemed to be in harmony with the occasion, a great host of friends gathered at the home of Patrick Ewing to tell him good-bye. His fond mother had not told his secret to any one but the loving sister, the eldest, and his father, who after duly considering the matter, concluded that it might have been a wise decision on the part of his noble boy. So after many a "good-bye" and "God bless you," and tearful eyes, the young man, well mounted, with all that he could carry, started out on his journey in company with his father and youngest brother, who were to accompany him to the crossing of the Ohio.

Merry was the trip, killing game and camping by the side of some pretty little brooklet at night, and talking of their future plans of usefulness, until young Patrick was enthusiastic over the bright anticipations of the future. On reaching the river their greatest difficulty was in getting young Patrick's horse over, for he was now mounted for the whole journey on a splendid young mare, the present of the neighbors for the valiant service he had rendered and proposed to render in the future. They constructed a raft, and succeeded in getting the young mare over safely by swimming his horse by the side of the raft. And once more after all kneeling on the bank of the river, and the good father fervently invoking the blessings and protection of God to his son, there was a long embrace of the father and his son, and he started on his westward journey alone. No, not alone, for never was mortal happier in the thought of the Divine presence than was this guileless child of Christian parents. What a blessed comfort is religion, even in the wilderness. The young man hadn't traveled far when he alighted, and cut the joint of a large cane to make him a signal tube, for he had come just on the time appointed to meet the young Thayan when the moon was round. For half of the day he journeyed alone, occasionally blowing his signal, which could be heard at a great distance.

Just before night of his first day out from the river, though he had traveled a little over a half a day, he thought he heard in answer to his signal a similar sound in the distance, and farther up the Scioto.

He dismounted and carefully tethered his mare out in some splendid meadow, then carefully examined the priming of his faithful gun, for notwithstanding there was peace just at that time between the Indians and whites, he did not know when he might fall into the hands of a marauding band of the Chipewas, who were always spiteful.

But it was not long until he heard his signal. He recognized it as the signal of Thayan, and with a whoop he made the forest ring, until every deer and bear, wild turkey and squirrel in a mile of that place was startled. He received an answer in like manner and in a short time he was in the embrace of Thayan, who skipped, hopped and jumped like one wild. His first exclamation was, "the Fawn has wept until her eyes are heavy. I told them the good pale face would come again, and oh! how glad the mother will be. She too has wept every evening when the sun goes down, and Thandanega has been sad, but all will laugh and clap their hands again, when they hear the beautiful note of the White Swan." "Ah, Thayan, Lulela, is she well?" "Yes, brother, as beautiful as ever, but sad; but she will smile again now." Thus they talked until reminded by the sharp hunger of both that it was time to eat, as well as rejoice. When young Thayan saw the great pack, he grunted ugh! the White Swan going to make his nest? "I will show you when we get yonder—cannot now."

So after eating and resting their horses, for both had ridden hard, the White Swan became so restless that he suggested that as the moon gave such brilliant light, that they travel; it was safer than to wait on the banks so far away, and in a little while they were mounted and on their way toward the village. Away before daylight, after they had put many miles behind them, as the moon went down they halted, and slept till day, and prepared some breakfast, then mounted and were away, traveling all day. Just as the sun was sinking down behind the western slopes, and the little birds were twittering their last melodies for the day, they curved around the foot-hills, upon which the pretty town of the Iriquois was built.

Thayan said, now will do, and with a long shrill whoop he sounded the signal of return. All was quiet for awhile; he said: "Now they know that is Thayan and they think he is alone, let the White Swan sing his Clarion song." The young pale face straightened on his horse and gave a long musical note, peculiar to himself. Every tree and rock and cleft took up the sound and away up the little Scioto, in its serpentine windings, these notes, like a thousand songs, went twisting and winding and singing until all nature seemed to be melodious and musical; then there was silence but for a moment, when lo, the babble of the babble was quiet by the side of the scream and scramble over bushes and bramble, the war whoops, the hunter whoop and every other whoop that could be made came in answer. Thayan said exultingly, "See, see, they run

wild over the song of the White Swan." Time would fail us, and make but a mockery if we were to attempt to tell of the joy of that meeting of those hungering foresters and this angel visitor from the East; they famished for his return; he did not know the high regard in which he was held until then, and he resolved there by God's help to make it the sweetest life ever lived. The meeting with Laola was truly affecting and still grander was that of Thandanega; he patted and caressed like a father over a pet child; the dear old chief seemed overjoyed. But that of meeting with the beautiful Lulela must not be told; after greeting others, looking a head taller than himself, he exclaimed Lulela! where? Laola pointed to the tent, and with joy in her eyes said, there, she awaits; go. Weeks have passed and all is quiet and lovely. There was a great time in the wigwams for several days; every Indian had to come and see the returned White Swan, and he in turn had visited every tent, large or small, and had chatted in broken Indian and English until all were merry and laughing and the great admiration over the distribution of the presents; first to the chief was presented on the part of the father, a splendid pocket knife, of his own make, and next a large red blanket by the principal men of the settlement, and some other things as tokens of peace and good will, and then to Thayan was given a nice hunting knife and belt, and Laola was presented a lovely skirt of red striped linsey, of the style made by the women of the settlements, a beautiful red handkerchief for the head, such as the mothers wore, and a lovely pair of moccasins, such as the women of the settlements wore and several other articles of wear, but the presents to Lulela were all Patrick could carry, a whole bag of lovely beads and two lovely handkerchiefs and some pretty ribbon and a large comb, and a small mirror, something she had never seen before; and a lovely linsey skirt made by the young ladies of the settlement, and a beautiful little pair of finest tanned moccasins and two beautiful blankets and so many other things that I cannot mention. Her little heart was all of a flutter, and like the humming bird from flower to flower, she skipped from one thing to another, but the greatest present of all was the return of her White Swan. But matters have settled down, the beautiful Fawn is now the bride of the White Swan, and the sun never shone on two more beautiful and happy lives than these. The White Swan stands second to Thandanega in authority.

He never forgets the Sabbath day and as often as is convenient, he calls numbers of the tribe, men and squaws, together and reads and explains the best he can, the word of God. The wigwam of Laola is now consecrated to the Lord, the Great Spirit. And so the work goes on.

A few years more and the whole country is involved in war for independence. General Washington is

leading the American armies against British tyranny. And in all the struggle the Iriquois were friends to the white colonists. And one of the most valiant scouts in all General Marion's army was Capt. Ewing. Thayan was also brave and true. Thandanega is now old, but still loved by his people and the whites. Captain Ewing, after the war had ended, established a trading post at the mouth of the Scioto, and became quite rich in lands and an extensive trade in furs and peltry. He was instrumental in establishing the first school for the education of whites and Indians in the territory of Ohio. He also built the first church, where the town of Portsmouth now stands.

Lulela made many visits to her white friends up the river, and in fact spent a good deal of her time with them, and was idolized in after life. She was a lovely Christian character. Patrick and his beloved wife were pioneers of Methodism and were among the first to receive the Gospel of the Wesleys, and the venturesome missionary always found a home with Captain Ewing. They reared a lovely family of boys and girls, all of whom were useful and honored. He served his generation by the will of God, and fell asleep and was gathered unto his fathers.

(THE END.)

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Our Church at Home.

BRINKLEY.

Our Brinkley Church is now out of debt and will be dedicated on May 29, by Dr. J. H. Dye, our beloved presiding elder. All the former pastors are cordially invited to be present and take part in the dedication. Since the 1st of March we have raised \$166, which has paid the debt in full. I feel that the Lord is blessing us daily, and I hope to do the best year's work of my life. My predecessors have done noble work here, and I, by the help of God, must keep up the record. Cordially,

A. C. GRAHAM.

M'CRORY CIRCUIT.

I am here twenty days or more out of every thirty, spending the remainder of the time at Searcy, the home of my wife and children, two of whom are at Galloway College. Among the many things I am proud and thankful for, is McCrory circuit, Galloway College, and my wife and children. Readers, but few of you know, or care to know about my home affairs, but I have what all men need, a safe, wise counsellor in my wife, and happy company in my children. I am glad to be an humble Methodist preacher, and, by virtue of that relation, I am intensely interested in Galloway College. Now, suppose every P. C. of the three conferences in Arkansas were to send two bright, brainy girls from his charge as a result of a pleasant duty that he owes the Church and its institutions, what a blessing it would be to girls, parents, preacher, college, church and humanity. For I tell you Bro. C. C. Godden and his able faculty are moulders of beautiful Christian character; and that is what the world needs and what we must have, and this is what Galloway College is giving to us, cultured heads backed up by consecrated hearts. Let us all, brethren of the ministry, do some faithful canvassing for Galloway. McCrory circuit is composed of five classes, two of these worship in school houses, Friendship and Fake's Chapel, but they have got as good religion as can be had at Calvary. Many true, pure, noble men and women belong here. Oak Grove is struggling to complete a nice new frame church, and will doubtless succeed ere the close of the year. This is a coming appointment and will command more preaching another year and pay for it, too, as they believe in paying as well as praying. Devew is a small town two miles from McCrory; we have some as true and tried Christians here as can be found. With Bros. Woodward and Roads in the harness we expect an all round full report. McCrory, where I board, at the hotel of Sister Jones, and preach two full Sundays in each month, is one of the nicest little towns in Eastern Arkansas. We have here as nice a church building as can be found in any town of its size in the conference. We have as good board of stewards as any P. C. ever had, as loyal laymen, and an organist and choir that are second to none.

We have good Sunday-schools at all the appointments, and, taken all in all, a work that will make glad the heart of any preacher to serve. Now, all who read this who have sufficient desire, pray for our success this year; pray that God's will may be executed and his purposes in us fulfilled.

N. E. GARDNER, P. C.
McCrory, April 14.

NEW EDINBURG CIRCUIT.

We are being blessed by a revival of religious interest in old Good Hope Church. Poor old Good Hope, that had become as "a waste place in Zion," with but few that seemed to care that such was the case concerning her. For several years our Church has been declining, until it seemed that it was, indeed, beyond hope of renewal in grace; and the remark, (often carelessly spoken) "old Good Hope is about dead," smote upon our ears and hearts. But we are earnestly hoping that she will yet regain her former prosperity, for we are having some precious seasons of "refreshing from the presence of the Lord" this year. Our preacher, Bro. Warlick, is a tireless worker and not afraid of doing too much for the Master. We have preaching once a month, on Sunday, at our church, and at private residences and at school houses on Friday and Saturday nights before our regular monthly services at the church. We have organized a Sunday-school that promises to be a help toward re-establishing our Church here. Bro. Owens is our superintendent. He is truly religious and makes a good superintendent. May the Lord help us all to be diligent in the discharge of our religious duties, and may he bless us with spiritual prosperity.

MARTHA J. MCKINNEY.
Good Hope, April 14.

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

Quarterly Meetings.

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

PINE BLUFF DISTRICT—Second round, A. Turrentine, P. E.

April—Kingsland circuit, 16-17; Rowell circuit, 23-24; New Edinburg circuit, 30 and May 1.

May—Rison circuit, 7-8; Sheridan circuit, 14-15; Redfield circuit, 21-22; Riverside station, 22-23; First Church, 28-29.

June—Lakeside, 4-5; Roe circuit, 11; Dewitt station, 12-13; Little Prairie mission, 14; Gillett circuit, 15; Stuttgart station, 16; Humphrey, 18-19; Sherrill, 19-20; English, 22.

Children's Day Exercise.

Our Publishing House has prepared a very attractive and interesting exercise for Children's Day. Price, 15 cents a dozen; 75 cents a hundred. This price includes supplement. Cash with order.

ARKANSAS METHODIST.
Little Rock, Ark.

Chas. M. Connor.

This week appears the announcement of Mr. Connor for Chancery Clerk of Pulaski county. Mr. Connor is well known in this county, having spent most of his manhood life among its voters. He was a candidate four years ago and came within a few votes of being nominated. Two years ago he recognized the Democratic law of allowing his opponent the second term. He now asks the people to consider his merits and vote for him if they consider him worthy and competent.

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A Story of the Battlefield of Chickamauga.

On a stormy night in November about the year 1825 an emigrant from North Carolina on his way to Tennessee camped at an Indian village in North Georgia near where the famous battle of Chickamauga was fought in 1864, on the ground now constituting the Chickamauga-Chatanooga National Military Park.

In this emigrant's family was a girl just approaching womanhood. During the night this girl was attacked with violent pains. An old squaw saw the girl's suffering, detected the cause, retired to her wigwam and selecting some herbs made a tea which was given to the sufferer. Relief from pain followed and the girl's menses appeared for the first time. The grateful mother of the girl begged of the squaw a quantity of the herbs, and among them found some seeds which she planted at her new home in Tennessee. These herbs were raised by this family and their descendants from year to year for several generations and gained a local reputation as a cure for menstrual derangements of women.

In the year 1880 the Chattanooga Medicine Co., manufacturers of Thedford's Black-Draught the great remedy for liver, stomach, bowel and kidney diseases, secured control of the herbs that had descended from stock procured from the squaw and commenced the manufacture from them of what is now known as McElree's Wine of Cardui. This pure vegetable wine now has a world-wide reputation and has proved to be almost a specific in the cure of all diseases peculiar to women. It is sold extensively in every state and territory of the Union and in some foreign countries, and is enthusiastically endorsed by leading physicians, prominent druggists and chemists and thousands of the best women of America.

A Cook Book Free.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the ARKANSAS METHODIST. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as of the most economical and home like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and state) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card as good as letter. Address Price Baking Powder Co., Chicago, Ill.

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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Our Work.

My Dear Sisters in the Church:
Shall we not do all in our power
as Methodist women to unite in
Christian effort in our Church? Do
we have the love and charity for
each other that the Baptists and
Presbyterians in our town manifest
weekly? Are we not seemingly
divided? I say seemingly, for we
are not really. We, as women of
the Church, do love our institu-
tions. Each have been created by
the General Conference, sanctioned
by the great men of brains and
spirituality of our grand Church.
The progressive pastor—the pastor
who is loved and petitioned for, is
the true, loyal minister, for God
will not, nor cannot bless, nor
favor one who is not. We, as
women, must aid and strengthen
our pastors—especially in those
departments given to us by the au-
thorities, ratified by the discipline.
Would the sainted Miss Helm,
think you, have given her life
work to a cause that had for its
aim selfish motives? Would the

cultured wife of our Bishop Har-
grove, that woman of superior in-
tellect and poise, Miss Belle Ben-
nett, and many other gifted South-
ern women—from the very best
families and in high social stand-
ing, enlist in a work, heart and
soul, without having every reason
to hope that this work would not
only do great good now, but un-
told good in the future? We must
look the truth in the face. We are
not dealing with a theory but a
fact. This W. P. and H. M. S. is
an institution of the Church. The
ministers who are making the his-
tory of the Church are advocating
it heart and soul. The gospel car
is moving. Those, the pas-
tors, especially, that do not get on,
are left behind. The aid society
is a thing of the past—a good thing
in its day, but decidedly a back
issue, because we have something
given us by our bishops that is
better, broader and capable of a
wider spread influence. We must
not take time to quibble and dis-
agree, we must put our efforts to-
gether if we would equal the work
accomplished by other denomina-
tions and fight nothing but sin and
wickedness.

We must not have in our hearts
or minds "our society," but "wo-
man's work for Christ." Let us
get above all narrowness, all sel-
fishness, and take on a broader
faith, believing that God is able to
perform that he has promised, and
when the time comes for us to face
the last Judge we will be so glad
that we were brave and true.

Sincerely,
MRS. FRANK RUDOLPH,
District Secretary.
Arkadelphia, Ark.

Notice.

The Seventeenth Annual Meet-
ing of the Woman's Foreign Mis-
sionary Society, Arkansas Confer-
ence, will convene May 19-22, 1898,
at Fayetteville, Ark.

It is presumed that each auxiliary
and juvenile society will be prompt
in electing delegates to the same,
and forwarding names of delegates
and visitors to Mrs. H. Hanes-
worth, Fayetteville, Ark.

We sincerely hope that no aux-
iliary or juvenile will fail to have
all of the collections they are under
obligations to meet. Please send
in all money to Mrs. Parke, Fort
Smith, Ark., and corresponding
secretaries' reports to Mrs. V. V.
Harlan, Dardanelle, Ark., not later
than the 10th of May.

Wednesday, May 11, is set apart
as a day of fasting and prayer for
the guidance of the Holy Spirit in
our deliberations at this auspicious
time.

All of our pastors have a cordial
invitation.

MRS. O. H. TUCKER,
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MRS. ANNIE DUNCAN DURHAM,
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METHODIST one year for \$3.00, or, we send the Bible without the paper
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There's money in selling our new book

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"HARP OF LIFE"

Married.

ROSE-SCHAAD—In Little Rock, March 4, 1898, Mr. W. R. Rose to Miss Florence E. Schaad, W. C. Watson officiating.

ROBERTSON-GEITTING — In the Methodist Church, at Bearden, March 23, 1898, C. M. Robertson and Miss Rosie Geitting, by R. W. McKay.

WOOD-CANNON—March 16, '98, in Eagle Mills, Ark., Mr. Wood to Miss Birdie Cannon, all of Onalaska, Ark., Rev. A. M. Robertson officiating.

FOSTER-KYLE—At the residence of the bride's brother, April 5, 1898, Mr. J. A. Foster to Miss Rissie Kyle, all of Magazine, Ark. P. W. Campbell officiating.

WHITMORE-CLARK — On last Thursday night at the M.E. Church, South, in Bald Knob, Mr. C. R. Whitmore to Miss Anna Clark, Rev. H. H. Hunt officiating.

BLANDFORD-GLENN—At the residence of John W. Glenn, in the city of Batesville, March 4, 1898, by Rev. S. H. Babcock, Prof. E. C. Blandford to Miss Effie Glenn.

ROWLAND-CRAIG—At the residence of Mr. Geo. A. Jamison, in Doyer, Ark., April 3, 1898, Mr. Robert Rowland to Miss Nannie Craig, Rev. S. C. Vinson officiating.

HEMINGWAY-ZIMMERMAN—At the home of the bride's parents, Carlisle, Ark., March 29, 1898, Mr. George Hemingway and Miss Maggie Zimmerman, W. C. Watson officiating.

PERKINS-BACCUS—At the residence of the bride's parents, in Carlisle, Ark., on March 31, 1898, Mr. R. A. Perkins, of Winona, Miss., to Miss Silvia Baccus, W. C. Watson officiating.

BURTON-WILLIAMS—At the residence of the bride's parents, March 31, 1898, Mr. T. A. Burton, of Donaldson, Ark., to Miss Susie Williams, of Lono, Ark., J. J. Menefee officiating.

RYE-DAVIS—At the parsonage of the M. E. Church, South, in Russellville, Ark., March 13, 1898, Mr. S. J. Rye to Miss Ella Davis, daughter of Rev. G. W. O. Davis, J. M. Williams officiating.

BLOOMBURG-HOOPER—At the residence of the bride's mother, Mrs. Hooper, of Bonanza, Ark., March 30, Mr. Chas. A. Bloomburg to Miss Nellie Hooper, Esquire Thos. Eskridge officiating.

WRIGHT-BRODNAX—March 24, 1898, at the residence of the bride's uncle, Mr. F. W. Brodnax, Mr. Hartwell Wright and Miss Annie L. Brodnax, all of Ouachita county, Rev. A. M. Robertson officiating.

BENNETT-MCKINNEY—March 6, 1898, at the residence of the bride's father, Mr. Robert McKinney, of Springtown, Ark., Mr. M. G. Bennett, of Gentry, Ark., to Miss Emma McKinney, Rev. Z. W. Lindsey officiating.

ANDERSON-WILSON—At the resi-

dence of the bride's mother, in Rocky Comfort, Ark., on February 1, 1898, Mr. Jno. W. Anderson to Miss Lucy Wilson, both of Rocky Comfort, Ark. Their pastor, F. F. Harrell officiating.

POWELL-ATCHLY — March 23, 1898, in the Methodist Church at Dalark, by Rev. J. M. G. Douglass, Rev. L. M. Powell, of the Little Rock Conference, and Miss Florence, daughter of Rev. R. C. Atehly, of the Little Rock Conference.

PRITCHARD-STYLES — At the home of the bride's father, near Halsted, Ark., March 28, 1898, Miss Addie Styles to Mr. Martin Pritchard, W. W. Christie officiating. The groom is the youngest son of Rev. Thos. J. Pritchard, of Little Rock.

McKEE-ELLIS—At the residence of the bride's father, on February 17, 1898, Mr. Geo. F. McKee to Miss Ada Ellis, all of Independence county, Ark. R. H. Grissett officiating. They left immediately for Granada, Texas, where they expect to make their future home.

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.

Absent, T. H. Ware, C. E. Patillo, W. J. Hearon, F. E. Taylor.

Bro. Thomas, of Winfield, reported services as follows: Sunrise prayer meeting, Sunday-school, baptism of infants, reception of members, preaching, juvenile missionary society at 3 p.m., Epworth League at 4 p.m., song service at 7:45 p.m. All services largely attended; received four into the Church during the day, two on profession of faith and two by transfer.

Bro. Workman reported Hunter Memorial services: Sunrise prayer-meeting, Sunday-school, baptism of infants, preaching, children's meeting at 3:30 p.m., League at 3:30 p.m., song service by Sunday-school and League at 7:45 p.m. All services well attended.

On motion, it was decided that the secretary notify all members of the next meeting by card.

After discussing the coming Stuart meeting, the meeting adjourned. J. M. WORKMAN, Secretary.

Chas. T. Arnett.

Among our visitors last week was Mr. Arnett, whose announcement has been standing in this paper. Mr. Arnett is a Christian gentleman, whose conduct comports with his profession. Ex-Gov. Garland writing to Mr. Arnett says:

Washington, D.C., March 25, '98. Chas. T. Arnett, Mammoth Spring:

Dear Friend Arnett—I am glad indeed, to hear from you once more, and gladder still to hear that you are a candidate for the office of commissioner of mines, manufactures and agriculture. I do hope you may be elected. I know

At Four Score.

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UNCLE EZEKIEL OBEARE, assessor and tax collector, Beverly, Mass., who has passed the 80th life mile stone, says: "Dr. Miles' Restorative Nervine has done a great deal of good. I suffered for years from sleeplessness and nervous heart trouble. Would feel weary and used up in the morning, had no ambition and my work seemed a burden. A friend recommended Dr. Miles' Nervine, and I purchased a bottle under protest as I had tried so many remedies unsuccessfully, I thought it no use. But it gave me restful sleep, a good appetite and restored me to energetic health. It is a grand good medicine, and I will gladly write anyone inquiring, full particulars of my satisfactory experience."

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you are well and thoroughly qualified for the place, and I know too, you deserve the place. Your long service in the party and your noble work for us when we, and our all, were in great peril, in the sad days of the Brooks-Baxter trouble, entitle you to this favor, and I do hope and trust you will get it. I would be glad to help you to do it. Truly, your friend,

A. H. GARLAND.

Mother and Son.

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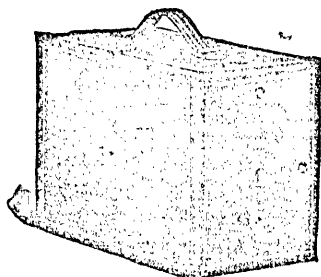
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At Rest.

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.

DUPRIEST: Benjamin N. Dupriest was born in Kentucky, July 22, 1833, professed religion and joined the Methodist Church in 1859, married Miss Helen Haley in 1866, moved to Arkansas in 1884. His wife died in 1887. He came to Woodruff county in 1891. He was a great friend to his pastor and loved his Church. A brother said to me that Bro. Dupriest certainly enjoyed himself in a protracted meeting and was never happier anywhere else. He spent a night with me not long before his death; in talking, he said he was anxious to be in a protracted meeting. He was anxiously looking forward to the time when they would begin.

I am told by those who knew him best that he was a good man. He was sick only a few days before his death, which occurred March 9, 1898. The writer attended his funeral March 10, at Union Church. He leaves a son and daughter to mourn their loss. May the Lord bless and save them.

HENRY T. GREGORY.

Augusta, Ark.

WALKER: Miss Cora Sharp Walker, the subject of this memoir, was born in Little Rock, April 11, 1873, baptized in infancy by Rev. R. S. Hunter, joined the M. E. Church, South, about six years ago in Dardanelle, under the ministry of Rev. W. H. Burns.

For ten years, she, with her brother, James Walker, mother and step-father, Col. Collier, had lived in Dardanelle. The past year she traveled and visited, hoping to regain her health. Her last visit was to her cousin, Miss Lena Temple, at England. Seeing that she grew weaker she became anxious to return home, to see the loved ones once more. She reached home about the first of December, said to her step-father: "Your girl is here, but she will never be any more account." She said to her mother, "I would like to get well, but I am not afraid to die. The Lord has taken others as young, I should not complain if he wants to take me." She hoped to get well but was perfectly resigned to the will of her heavenly father. December 21, 1897, at 7:30 a.m., about the dawn of day, her freed spirit left earth to spend her first day in heaven.

It had been just two years since the grandmother, Mrs. M. A. Moore, died at the same place. Miss Cora was one of the best and most active Christian workers in the Church. She bade fair to live a long and useful life, but in the bloom and beauty of youth was taken from us, to leave brother, mother, a kind step-father, and many loved ones and friends to weep as we battle with the problems of life.

We have no fears about this dear young lady resting forever with her Saviour.

D. J. WEEMS.

VILLINES: Hosea Villines was born April 28, 1819, in Nancyon county, Virginia. He came to Arkansas in his youthful days and remained a citizen of the state until his death, which occurred February 26, 1898.

He was married to Miss Lucinda Cecil, of Newton county, Ark., April 27, 1845. As a result of this union seven children were born unto them. One of these is Rev. J. N. Villines, of the Arkansas Conference. Three of the children preceded the father into eternity. The other four and the mother are left to mourn the loss of a father and husband.

Bro. Villines professed religion in early life and joined the M. E. Church, South, in which he lived a consistent member till the pale angel of death came and laid his icy hands upon him, and severed the spirit from the body,

and thereby permitted the spirit to fly away, and be at rest, while the body was left here to be buried away in the earth. But thank God, we weep not as those who have no hope.

Bro. Villines lived for many years in Carroll county, near Berryville. He was a time honored, well respected citizen, and will be greatly missed in the community in which he lived.

While he suffered intensely the last few weeks of his life, his suffering is over now, and the book says: "Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labors." Therefore, dear bereaved ones, while you mourn your loss, remember that it is his eternal gain, and look to, and lean on the strong and mighty arm of Jesus, and so serve him here in this life, that when he comes to gather up his jewels, that you may be gathered with your precious husband, and tender, loving father, and carried up into that world of eternal bliss, where partings come no more. The remains were interred in the Wood cemetery, near Berryville. Funeral services were conducted by Rev. R. W. Gondeloch and the writer.

J. B. WINSETT.

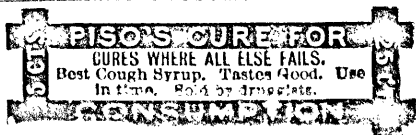
FORTUNE: Wm. S. Fortune was born in Brownsville, Tenn., February 16, 1841. He was converted and joined the M. E. Church, South, when a boy, in which he lived a faithful member until he joined the great church above March 20, 1898. He served during the late war as a Confederate soldier, and was severely wounded at the battle of Shiloh. Bro. Fortune was a musician, by nature and study, and was considered a most competent teacher. He taught music in many places in West Tennessee and Kentucky, where he has many friends. In 1888 he came to Arkansas and taught in Evening Shade, Sulphur Rock, and Paragould. Everywhere he was much beloved for his earnest, devoted and withal Christian life.

He first met Miss Lula May Russell in Tennessee, where they were associated as teachers in the same school. They were associated together in like capacity at Evening Shade and Sulphur Rock, Ark., he as teacher of music and she in the literary department. They were married at Sulphur Rock, January 1, 1890. After their marriage they lived in Paragould where he taught. In 1892 they came to Texarkana, where they have since resided. In the spring of last year Bro. Fortune had a very severe illness, and when he began to recover his physician sent him to Rich Mountain, Ark., where his health was fully restored. He remained on the mountain with the intention of building a home there for his family, and was working to that end, when on March 19 he was stricken with apoplexy, from which he died the next day.

His wife was wired his condition, and with their little daughter she went to his bedside, only to find him dying. He was brought to Texarkana for interment, and after suitable services at the residence, he was laid away in the State Line Cemetery with the rites of the Church he had so faithfully served. He has left behind him to mourn his loss, besides his greatly bereaved wife and little daughter, a brother and sister in Memphis, Tenn., and two sisters in Kentucky, besides many other loving relatives and friends.

Bro. Fortune was highly cultivated in music and loved it passionately. He played and sang to the delight of the listeners. His soul was full of music, and he devoted it to God and his services. He was indispensable to the church choir. The writer was his pastor for two years, and found him a most useful and devoted member. In the choir, on the official board, in the prayermeetings, he was prompt and faithful. He was the preacher's friend and right hand man. He enjoyed the confidence of all who knew him. He served God. He served the Church. He served humanity. He was a faithful servant and has received the applaudit, "Well done thou good and faithful servant."

J. W. JOHNSON.



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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 Samanthal. I believe it will keep me alive for hundreds and hundreds of years." Sez I, "I don't be lieve that, Josiah Allen."

But Josiah kep' on, for he was fearfully excited. Sez he, "Why, the fellow said, there waz a old m who lived right by the side of this spring, and felt the effects of it inside and out all the time, it wuz s 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 dressin' of him, tired of pullin' on his boots and drawin' on his trowes, and he told his grandson Sam to take him up to Troy and let him die.



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

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

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THE ARKANSAS METHODIST.

WEDNESDAY, APRIL 20, 1898.

GEO. THORNBURGH, Business Mgr.

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

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

Notice.

To Searcy, Arkadelphia, Fordyce, etc.: I direct the attention of the good citizens of Searcy, Arkadelphia, Fordyce, and other school towns, to the list, in this week's paper, of persons who have United States license to sell whiskey in their midst. Look whether as you would after small pox or yellow fever. They are deadly and damning. T.

Liquor Licenses.

United States licenses to sell liquor have been granted to the following named persons in what we understand to be prohibition territory. We may be mistaken in some cases, but do not intend to include any except in such territory. This includes licenses in force up to April 18, 1898.

Amaker, Edgar, Str Zip McCoy
Anderson, Lun, Grannis
Alexander, D R, Fisher
Aydelott, A L, & Co., Surrounded Hill
Baldwin, G O, Beer, Clarendon
Boatman, T, Janssen
Barnett, A J, near Copark
Bristow & Co., Evening Shade
Blakely, T B, Coal Hill
Beard, D J, Cannon
Brewer, J C, Evansville
Beaty, J A, Hope
Brown, T D, Indian Bay
Byers & Byers, near Gum Log
Bennett, Neal D, Fulton
Burrough, Joel, Mulberry
Bumgarner, J H, Danville
Barnett, J H, near Nichols Springs
Beck, Martin, Bonanza
Beneux Bro & Co., Mulberry
Brashears, W S, St Paul
Champion, W C, Gillette
Creager, W F, Cross Hollow
Ottom, W E, Dardonnelle
Chadbourn, G W, Stamps
Cundiff & Co., Goshen
Cecil & Cook, Janssen
Combs & Story, Weiner
Cox, Henry, str G W Mayo
Cornish, W H, Arden
Curry & Evans, Arden
Corbell, L S, Murfreesboro
Colvit, N B, Parkdale
Crockett, C S, Carrollton
Douglass, W H, Pocahontas
Davidson, T J, Pocahontas
Dempsey, Geo G Co., near Cove
Deshazo, G L, Morrison
Davis, E N, Fairmount
Dennison, J E, near Greenway
Daily, Pete, Jenny Lind
Dearing, J E, Stuttgart
Drew, Jesse, near Yocum
Dloughy, Joe, Jenny Lind
Diamond, L & Co., Ragging City
Dunn, J E, Longview
Evans, Henry, Parkdale
Evans & Co., Parkdale
Easby, Wm C, Grannis
Freeman, Walter, Clarendon
Freeman, Walter, Buckner
Grimes, Marion, Stuttgart
Gilliland & Eoff, Huntsville
Grosnell, J P, Fulton
Gray, M H, Horatio
Greenhaw, G B, Leslie
Gerber, G L, Francis
Hays & Gallion, Rogers
Higginbolton, A C, near Williford
Hawkins & Jones, near Rudd
Harrington, B M, malt liquor, Magnolia
Harbert, J E, Greenforest
Hanna, H G, Watson
Hunter & Wilson, Cardens Bottom
Harlan, D B, near Winslow
Hagard, F L, Portland
Harris, D C, Beebe

Hodge, E N, malt liquor, Marianna
Hines, C P, Nashville
Haines, W B, near Coal Hill
Johnston, M E, malt liquor, Eldora-

do Jacob Bros., malt liquor, Stuttgart
Jones, W M, Fayetteville
Johnson & Co., near Wesley
Joyner, Wm, Luxora
Jones, L C, St Paul
Jobe, D L, Fayetteville
Jones, J F & Co., Dumas
Jennings & McCastin, near Marshall
Keith, J B, near Siloam Springs
Keith, J B, Pictolas
King & Corley, Bonanza
Keith & Parmby, Siloam Springs
Ketchum, M, Knobel
Littlejohn, G O, DeQueen
LaCotts, Geo, DeWitt
Lovejoy & Edwards, Piggott
Lemaster, L C, malt liquor, Siloam Springs

Lambert, J E, Pittman Landing
Marks, Ed H, Kingsland
Marshall & Kieth, near Viola
Morgan, Robt, Bradley
Miller & Johnson, Bonanza
Mullien & Brandlet, near Ozark
Merringer, P A, str Geo A Walton
Marchout, E L, Piggott
McCarty, W H, Grace
Moon, Jno, Bonanza
Morris, Jno T, Rector
Morris, W J, DeQueen
Magness, W T & Co., Newark
McRae, Jno, Rector
McAdams, & Clark, Fayetteville
Moore, Jno F, Stuttgart
Mathews, Justin & Co, Monticello
Martin, Pat, Corning
Mullens, Jas, Bonanza
Meadows, D K, Piggott
Maxwell, G W, Cross Hollows
McKinnan, W A, Portland
Mitchell, T H, Wilmot
May, E M, Cherokee City
McNeil, C R, Gilham
Nurton & Vandergriff, Maysville
Nichols, T D, Clarksville
Norris, F C, Wilmot
Noble & Worthy, DeWitt
Newman, J R, Viola
Pittman, Jno K, Bentonville
Pratt, L Wm, near Siloam Springs
Pruitt, J R, Piggott
Pipkin, J W, Wilton
Ptillo, J A, Wilbourn Springs
Quattlebaum, L M, malt liquor, Rob Roy

Roy Quilling Bro Co., Pendleton
Reeves, J C, Humphry
Rayner & Jeter, terminus St Paul

R R Romanes & Co., near Hatfield
Ramsey & Nilson, Greenforest
Russell, J H, Parkdale
Roper, W L, Reedville
Roland, W R, Rector
Ripple, J B, St Charles
Rogers, C C, Jenny Lind
Ratliffe, Lacuel & Johnson, Williford

Roberson, L C, near Noble Lake
Stephens, P M, near Guy
Snyder & Co., Whitner
Spira, N N, near Fallsville
Sparks, D C, Marble City
Smith & Co., Hatfield
Sugden, Walter C, Luxora
Simpson, T A, Des Arc
Stewart, W M, Fisher
Stephens, Wm, malt liquor, Success
Stewart, Jasper, Cairo
Songer, W S, North Imboden
Smith, S, St Paul
Southerland, H R, Petigrew
Tears, J H, malt liquor, Clarendon
Tillman, Edward, Casa
Turney, Joe, Heber
Tucker, C J, near Rob Roy
Tilby & Tieman, near Cove
Taylor, J T, Gravett
Upshaw, Jeff, Mena
Wacker, G H H, Heber
Wenn, Jno, near Stanton
Wehant, J M, Black Springs
Wagner, H, Wilmot
Wise & Tweedy, St Paul
Wait, W A, Cypress
Wilson, J S, Casa
Westerfield, F M, White Sulphur Springs

Webb, J C & A T, Corning
Wiley, H W, Sarassa
Whithome, C D, Luna
Waits, Sam L, Wilmot
Webb, J W, near Wesley
Youngblood, A L, str Iko

That *Lancet* Back can be cured with Dr. Miles' NERVE PLASTER. Only 25c.

SPECIAL ATTENTION.

I call especial attention to the following list. It contains the names of those who in order to avoid publication in the METHODIST, procured license at Little Rock, Pine Bluff, and other liquor towns, and at once had them transferred to prohibition territory.

I wish to tender the thanks of myself and all temperance people to Hon. H. L. Remmell for allowing me to see the list of transfers and to copy the names. The names of the persons obtaining the license and the places to which they transferred and are now supposed to be selling, are as follows:

Allen, R E, Arkadelphia
Brown, S L, Arkadelphia
Barbour, E W, Stuttgart
Boison & Zanone, Rich Mountain
Chandler Bros, Thornton
Cohn, Wolf, Monticello
Combs & Story, Fisher
Davidson, T J, Ravenden
Dade, Robt, Parkdale
Freeman, Walter, Stamps
Grant, Louis, New Lewisville
Gates, Joe W, Monroe farm near Pet-

tus Greer, L H, Searcy
Gosnell, J P, Nashville
Grant, L M, Canfield
Grandy, Frank, Nashville
Hall, E M, Arkadelphia
Harris & Co, Riverside
Howel, B, Riverside
Howell, J O, Prescott
Harmon, Jno W, Searcy
Holland, J P, Manoa
Holmes & Co, Hallville
Hodge, E L, Bearden
Haynie & Garrett, Stamps
Jones, Richard, Tupelo
Jones, J F, Dumas
Johnson, Jas, Lake City
Keenan, J W, Arden
Lee, F T, Douglas
Landers, W C & Co, Hallsville
Lee, C, Fordyce
Lewis, W H, Ben Edwards place, six miles from Marianna
Morrow, J C, near Prescott
McCall Bros, Fisher
McKinney, W E, Kingsland
McWilliams, W P, Burks place, two and a half miles north of Gillham
Murphy, Wm, Hardy
Newton, H C, New Lewisville
Oliver, H N, Searcy
Parker & Sanders, St. Charles
Robbins, S P, Searcy
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