

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
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OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

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News and Notes.

May 4 is the day set apart for decorating the graves of the Ex-Confederates. A suitable program has been arranged.

Dr. Withrow says: Since 1870 the churches of Chicago have increased from 157 to 633, but there are fewer theatres which support respectable plays now than then.

It is stated that 16,000 pickers are now engaged in the strawberry fields of Crawford county, Ark., and that 350 car loads of berries will be sent to market from that county alone.

Arkansas is called upon to furnish two regiments for the American-Spanish war. Lieut. Elias Chandler, of the United States army, will command the First Regiment and Col. V. Y. Cook, of Independence county, will command the second. The troops will be mobilized at Little Rock. Lieut. Chandler has been delayed and has telegraphed that he will arrive in Little Rock Thursday.

Building and loan associations in the United States date back fifty years or more; but of late they have come into existence so rapidly that their average age is about six years. They have secured to the people of the United States about one million homes, sheltering a population nearly as large as that contained by the state of New York. Building associations began in Philadelphia. They are very helpful to any city where rightly organized and conducted. But those who patronize these associa-

tions will do well to give the preference to those at home.

A terrible tragedy was enacted at Lonoke, this state, on Monday last. W. K. Booe, a merchant of the place; Charlie Booe, a lawyer of the town of England, his son; and W. H. Booe, another son, were all shot down upon the street. Joe P. Eagle, Joe E. Eagle, Robt. L. Eagle, Miles Eagle, and Robert Daughtery were arrested, as the perpetrators of the deed, and lodged in jail.

The Eagles are all nephews of ex-Governor Eagle, and Daughtery is a brother-in-law of the Eagles. The Booes were all armed. The tragedy is said to be the culmination of an old feud. The secular papers give details of the matter which we have not space or disposition to repeat.

Such an affair must fill every good citizen with shame. The disposition to settle difficulties with the pistol is far too prevalent in Arkansas. The lax administration of law is chiefly responsible. Men are found carrying concealed weapons, and allowed to pass without punishment. Assaults are lightly dealt with, and so the disposition for blood grows and becomes bold. The final result is some tragedy which startles the whole State. If the parties who fell were disposed to lawlessness, it must still be said that it is because of laxity in enforcing of law that such characters are developed. The plea of self-defense will certainly be urged in behalf of those who did the killing. But the verdict of "justifiable homicide" has been far too frequent in our courts. We need to guard more zealously the sacredness of human life.

War Notes.

During the past week war notes have come, thick and fast.

On Wednesday—last, President McKinley sent his ultimatum to Spain demanding that she give immediate freedom to Cuba, and giving the Spanish government until Saturday noon for reply. The same day the Spanish minister at Washington, Barnabe, called for his passports and took his leave of the country. The ultimatum for-

warded to Spain was not in cipher, but plain English and its character being known, it was withheld eight hours from the hand of the United States Minister Woodford, at Madrid, and he was dismissed before he had opportunity to present it. He declared his dismissal under such circumstances equivalent to the rejection of the ultimatum and a declaration of war. Thursday he took his departure for Paris and was treated with indignity as he passed through Spanish territory.

Friday the American battleship, Nashville, captured the Spanish merchantman Buena Ventura, off Key West—the first prize of the war. The same day the president ordered the blockade of Havana, and other Cuban ports. Havana was blockaded by sunset. The Spanish schooner Pedro Bilboa was captured off Havana and sent to Key West.

Saturday the president issued a call for 125,000 volunteers to serve two years. The volunteers will be mobilized in five army corps, three divisions each, 8,000 in each division.

Sunday the United States Asiatic Squadron of seven ships, Commodore Dewey commanding, sailed from Hong Kong, as it was understood for Manila, in the Philippine Islands, to aid the insurgents there.

Monday morning the Spanish Cortes formally declared war against the United States. On the afternoon of the same day war was formally declared by the United States Congress against Spain. Three or four Spanish trading vessels were captured during the day and towed into port.

Will Rebuild.

At the quarterly conference of our First Church, this city, held April 25, it was resolved to undertake the building of the auditorium this year. The following were elected the building committee: W. C. Ratcliffe, S. N. Marshall, L. B. Leigh, J. B. Bond, Geo. L. Basham and Geo. Thornburgh. The report on Sunday-schools showed an average attendance of 181. A splendid library has been purchased and the school is prosperous. The general state of the church is up to its average.

Notes From Nashville.

War excitement is at fever heat in Nashville. A large number of troops pass through each day, bound for Chickamauga. The people are very much elated over the fact that "The City of Nashville" fired the first shot and captured the first boat in the Spanish-American war. We had a little demonstration of patriotism on the campus this evening, when about 200 of the students, with the stars and stripes waving at the head of the line, marched to the chancellor's residence and called on him for a speech. The chancellor responded to their requests and, as usual, he made a very appropriate talk, telling them to always stand united for the good of our country.

A large audience greeted Dr. Southerland last night, to hear the first of his series of lectures. After the singing of a hymn, Dr. Tillet welcomed the audience and then he asked Bishop Hendrix to welcome the speaker in behalf of Vanderbilt University and Southern Methodism. Dr. Southerland expressed his appreciation and spoke of the ties which bound the Southern Church to the Methodist Church of Canada. After the lecture, on the subject, "The Kingdom of God, in conception and outline," the benediction was pronounced by Bishop Galloway. Every one was expecting something unusually good from Dr. Southerland and none were disappointed.

The next lecture will be delivered tomorrow afternoon at 3:30 o'clock.

The Board of Education met in Dr. Bigham's office at the Publishing House, yesterday. The reports having been made for the last year, a committee composed of Bishop Hendrix and Dr. Bigham was appointed "to submit a report of the board's work to the General Conference." Another committee composed of Drs. J. H. Kirkland, J. D. Hammond, J. C. Kilgo and J. H. McLean was appointed "to suggest to the General Conference any changes in the church laws, which would facilitate the work of the board."

A meeting of the Book Committee was also held yesterday, and the following members answered to roll call: Drs. W. H. Morgan, J. D. Hammond, W. C. Kendrick, W. P. Lovejoy, Jas. A. Odell, J. M. Mason, J. M. Binkley, Collin Dewey, Thos. D. Fite and R. A. Young.

J. M. C.

Nashville, April 23, 1898.

ARKANSAS METHODIST

Contributed.

To Our Church Legislators.

Dear Dr. Godbey: As "What the General Conference ought to do," is going the rounds, I venture to make one suggestion. One that, to my mind, greatly concerns our great church, and especially so when it comes to the music of the church.

Singing is one of the ways we worship our God. David says, "I will sing praises," again, "I will sing praises unto thy name forever; and, yet again, 'Sing praises to God: Sing praises! sing praises unto our King, sing praises.'" A great many other quotations could be given, but it is not at all necessary. We all believe in song, and believe it to be an act of worship. Now then we ought to render unto God our best service, and that we may do in our present condition. But what we want to do, is to improve the talent of song that God has given us, so that we may render unto him still better service. Now, that we may do that, it is necessary that we learn to sing. In order that we learn to sing (we who have not the talent naturally) must have the rudiments so that we can learn. We can no more learn music without the rudiments, than we can the science of mathematics without an arithmetic.

As a great church we are deficient at this point. We have as fine a collection of music in our books as is to be found in the world; but when we want to study the rudiments of music we have to get out of our book, and into another. And by this means many of our congregations are using other books than our own. Some, not at all in harmony with the the theology, spirit nor practice of our Church. Let me give an illustration. A man comes into a community to get up a singing school. It is a Methodist neighborhood. We would like to use our own book; but we have none that have the rudiments, so the teacher says: "Of course it is immaterial with me what book we use, but we must have a book that has the rudiments, and I have made arrangements with such and such a publishing company, so that we can get their books very cheap, and it is a splendid book." It may be that the community already has our own work, and would like to use it, but because it has not the rudiments it must be thrown aside, and we get the other work, thus incurring an extra expense, and at the same time get a work that is not in harmony with our teaching and practice. I would not be understood as opposing the other works. Far from it; they are all right for other people, and no doubt serve a good purpose. But can we as a Church afford to let things go this way? I say not. By so doing, our people are losing the spirit of song as expressed by us. And not only so, but we lose the revenue that would come to our Publishing House. Some one may say that we can get our own books and that the organist, who, of course, understands the rudiments can teach the others.

But you must understand that our people in the rural districts are not so situated as to have an organ, nor an organist, and it is absolutely necessary that they sing without them. During my short experience as a preacher I have had trouble along these lines. Now my suggestion is that the General Conference instruct the committee who have this matter in hand, to put the rudiments of music in the note editions of our Hymn and Tune Book, and all other works brought out for the benefit of our Church at large. Of course, this only applies to such works as are brought out by our book committee.

I have in mind a young man now, who is preparing himself to teach, who says he would be glad to use the Y. P. H., but it has not the rudiments, so he will be forced to get some other work. Let's have an improvement on this line.

J. J. COLSON.

Selma, Ark., April 9, 1898.

What a Pastor Encounters.

The "continual dropping of a rainy day" keeps in doors today and I have a mind to write. Not long since I called on an old gentleman for a contribution to the cause of Missions. He said, "I have not paid any missionary money in ten years and I never intend to pay any more." I asked, "what is the matter?" He said, "ten years ago I subscribed to the cause of missions as I had been doing ever since I became a member of the Church, and I forgot to pay it. Just before Conference the preacher got up and called all the names of those who had not paid their subscription, and it insulted me, and I said that I never would pay any more missionary money, and I never will." Another case: At communion service recently I noticed a member who did not take the sacrament. After the service he approached me with an air of self importance and said, "you noticed that I did not commune today and I'll tell you why; I was starting to the altar and I saw a man going in whom I have no confidence whatever, and I don't commune with any such." I remarked, "well, if you take the sacrament on the basis of your confidence or want of confidence in any poor earthly mortal I advise you to never take it again." He was cured, and so was the other before we parted. No doubt all faithful pastors have been disgusted often with the frivolous excuses many people make for not doing their Christian duty. One does not attend Sunday-school because he was once Superintendent of the school and was left out and an incompetent man was put in; another because he or she was once teacher of a class and another was put in and they left out; yet another because their cousin was not treated right by one of the teachers, etc. Then we meet with others who do not attend church because the pastor preached a sermon they did not like and they said they would never hear him again; others because they wanted a certain man to teach the public school and some of the members wanted and got

another man; others because, when they go to church they see somebody who treated them so meanly once, that they get very angry every time they see him and therefore do more harm by going where they will see him than they do by staying at home where they will not see him; others because they wanted the organ put in the back of the house and it was put near the pulpit; and yet others because they wanted cousin Sallie to preside at the organ and Miss Jane, who is not near so dignified as cousin Sallie, was put in charge; etc., etc. Seven weeks ago I spent the night with an aged couple. Their son lived near them. After supper I visited the son and talked with him about baptizing his children. The son walked with me to his father's and told them he was thinking of having the children baptized. This aroused the old lady, so she gave me a good round on baptizing children; she did not see what good it would do, she did not believe in it, etc., etc. Next morning, while the old man was out feeding his stock and the cook was getting breakfast, the old lady and I were seated by the fire. I got my Bible to read my morning lesson. The old lady said, "Brother N., please read aloud, I like to hear reading." My lesson was in Psalms. After reading eight Psalms the old lady said, "Excuse me; is that the Bible you are reading?" Of course, I did not wonder that she opposed infant baptism. No doubt all faithful pastors of a few years experience have met hundreds of similar cases to those mentioned above, and this is one great reason why we should "visit from house to house" and instruct the people.

JOHN H. NICHOLS.

Pisgah, Tenn.

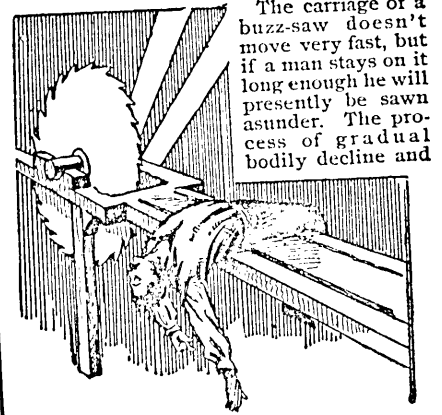
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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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The carriage of a buzz-saw doesn't move very fast, but if a man stays on it long enough he will presently be sawn asunder. The process of gradual bodily decline and

loss of energy which leads finally to consumption is not always very rapid, but if it isn't stopped it will presently begin to saw its way into the most vital part of the body, the lungs. There would be very little consumption if every family would keep Dr. Pierce's Golden Medical Discovery in the house, and use it whenever feeling "out of sorts." It keeps the entire body in such a high condition of health and forcefulness that wasting diseases have no chance to get a foot-hold. A teaspoonful or two before meals, in a little water, gives the digestive organism power to assimilate the blood-making, nerve-toning, strength-building properties of the food. It enables the liver and excretory system to clear the circulation of bilious poisons and remove all waste matter from the body. It replaces worn out tissue with hard muscular flesh, and changes weakness and debility into active power and nerve force. The originator of this great "Discovery," R. V. Pierce, M. D., is chief consulting physician to the great Invalids' Hotel and Surgical Institute of Buffalo, N. Y., at the head of a staff of nearly a score of eminent associate physicians and surgeons. He has acquired, in his over thirty years of active practice, a reputation second to no living physician in the treatment of obstinate, chronic diseases. His prescriptions must not be confounded with the numerous "boom" remedies, "extracts," "compounds," and "sarsaparillas," which a profit-seeking druggist is often ready to urge as a substitute. Dr. Pierce's medicines are the product of wide experience and deep study. Any one may consult him by mail free of charge.

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

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

Contributed.

OLTON.

CHAPTER V.

BY W. P. WHALEY.

REV. WILLIAM M. TRUEHEART.

'O Ay! my dear, my native ground!
Within thy presbyterial bound,
A candid lib'ral band is found
Of public teachers,
As men, as Christians too, renowned,
An' manly preachers.

Sir, in that circle you are nam'd,
Sir, in that circle you are fam'd,
An' some, by whom your doctrine's blam'd;
(Which gies you honor,)
Even, sir, by them your heart's esteem'd,
An' winning manner."

—Burns.

Of course, the busy Methodists at Olton had preachers. These were of various sizes, shapes, colors, lengths, breadths, depths, qualities, etc., as every conference is sure to furnish great variety. This is an advantage not to be despised. The fewest preachers are well rounded, symmetrical, fully developed on all sides. Hence the fewest preachers should be trusted long with the leadership of one congregation. The continuous pastorate of a one-sided man is apt to cause lopsidedness in the congregation. New charges help to proportion the preacher, and new preachers develop symmetry in the charge.

In the years of which I write, William M. Truchart was appointed to Olton, this was his first station, having been a circuit rider several years previous.

He was of medium height, squarely built, had brown hair and beard, black eyes, clear skin, and was handsome. The tender light of his eyes, and the kindly smile of his face showed a warm and interested heart; while the firm set of his lips and the earnest tone of his voice pronounced him decided and determined. He impressed one as a wise and mighty man acting under the authority and commission of One infinitely wiser and mightier than he. The diligence and devotion with which he went about his ministry showed that he served One whom it is important to obey.

He was born about the middle of the nineteenth century's second decade. His home was a small log house in a forty acre clearing which his father had made in the woods. He was the first child of his happy young parents. With what joy and pride such gifts are welcomed into the home! The number and meanness of those preceding do not lessen the welcome of the last little comer. The innocence of infancy and the mirth of childhood are always welcome in this coarse, sinful world. As long as this is true, there is hope for humanity.

Billy's parents were Christians. They had both been converted and had joined the Methodist Church at a campmeeting in an eastern state, long before they were grown. They received this child as a trust. They felt that God had come to them in their humble cabin, bring-

ing a soul for whom Christ died and telling them, poor and illiterate, to train him for a divine purpose. If they were poor and unlearned, they understood that there was a high mission for human beings in this world. Far too many of us live as though God had not put us here and would not take us away.

Billy shared his little home with three brothers and two sisters. He was, in every sense, a boy. At school, he was a boy. At home, he was a boy. At work, he was a boy. At play, he was a boy. But he was a boy with something indescribable about him which made people instinctively say to his parents, "He's your preacher boy."

His mother, for some reason of her own, kept a little record of these sayings of people about Billy, together with some reflections and prayers of her own, on the yellow fly leaves of an old book which she kept in the little hair covered trunk.

Fifty years afterward, when Rev. William M. Trueheart was an old and honored superannuate in his conference, I heard him recount his battles with temptations to enter a profession, set up a business, or settle on a farm.

Since the days of the first apostles, a call to the Christian ministry has carried with it the command to forsake the receipt of custom; to throw down the fisherman's nets; to leave houses, lands, and the oxen yoked in the field. There is some moral heroism in resisting the temptations of business and the possessions and offering to be sent anywhere without scrip, purse, or change of raiment. Such conduct proves the divine call. Nothing ordinary could induce a man of a Methodist preacher's sense from the promises of secular business to the itinerancy.

I used to hear this noble old man tell how he had weighed and tried that "inward impression" to preach. How he had prayed to receive signs and dream dreams in confirmation or denial of this inward impression that followed everywhere, but was ever denied; as if God would say, "I use no indirect means, but by my own still but unmistakable voice I make my call direct for men to carry this message."

It is natural, for men living in the realm of sense, to ask God to corroborate, by some sort of sign or miracle, his direct message to the soul; but God does not call men into this ministry by signs, but by his own still voice—unmistakable and not easily silenced. While no sign is given nor miracle wrought, God will talk to his "chosen vessels" until they know so clearly who speaks and so certainly what He demands that each will feel "woe is unto me if I preach not the gospel."

When Billy asked for license to preach, everybody said, "Well, I've been expecting it." Samuel is not the only one whom the people knew from his childhood up, "was established to be a prophet of the Lord."

Two Sundays after he was licensed, his pastor sent him several

miles away to preach at one of the churches on the circuit. It was the pastor's regular appointment, the same day, at the little log meeting house, near Billy's home. The pastor turned the service into a "love feast"—a feast that has almost gone out of date, because there is not enough of the bill of fare to go around, I suppose.

Among the first, Billy's father arose and said he wanted to praise God. Said he, "Twenty years ago I was a praisin God for givin me Billy, but me and his ma 'lowed we didn't know nothin about children; so, thar and then, we axed the Lord to take a hand in raisin and trainin him. When he was a wee thing, we agreed, his ma and me, to try so hard to fetch him up right that the Lord 'ud help us, and 'ud want him for some kind of good work. We wanted him to be a preacher, but we was ashamed to ax it right out because we was afeared he wouldn't be fit'n; but when old Brother Billy Newman come to our house to baptize him, he said he must be named Billy, and he prayed right out that "the child might be a man of God; and, if the will of God, a preacher of the gospel." I couldn't help sayin "Amen," and his ma said she couldn't. I finally got so I prayed right out in secret, and his ma said she did, that God 'ud make a preacher of Billy. None of our folks was ever a preacher, and me and Mary knowed we never could do much in this world; but we did want Billy to be worth somethin. While me and Mary prayed and talked a heap about it, we never mentioned preachin to Billy—we soon got to believin the Lord 'ud do that. Looks like we ain't never been able to do much for him except pray. We've done lots of that. His ma is at home now prayin for him while he is up at Wesley's Chapel preachin his first sermon. I want to ax all my neighbors to help me pray that Billy may become a preacher."

Billy found a way to school and valued his opportunity. By close economy at home and hard living at school, he graduated. The conference honored itself by admitting him into the traveling connection, and the Lord used him in the front of the battle nearly fifty years.

The father and mother remained on the farm until death, poor in everything except religion, worthy sons and daughters, and perfect happiness. They never ceased to pray for Billy to be a preacher; and the Lord never failed to hear them.

(To be continued.)

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From Oregon to Arkansas.

BY REV. H. S. SHANGLE.

DEAR DR. GODBEY:—Acting under the impression that some notes of travel might prove of interest to your readers, and be made conducive to the Master's service, I send these lines.

We left the Pacific slope several weeks earlier than we had anticipated, that we might take advantage of the "cut rates," and that we might have a little more time to visit kindred and friends in Missouri, Arkansas, Tennessee and Virginia. Think of it—\$10 for a full ticket from Portland, Oregon, to Kansas City, Mo., a distance, by our route of some 2,500 miles!

The west is a country of "magnificent distances." No one realizes this so much as he who crosses the continent from west to east, or vice versa. And yet the trip is now made, by the improved methods and conveniences of travel, with almost as much safety and comfort as if the time were passed in the quiet of your own home. Our car for 2,500 miles was our hotel, our home, where we ate, slept, read and worshiped much as we do under ordinary circumstances.

One Sunday was, of necessity, spent on the train, but as far as it was possible, it was kept sacred. The passengers and trainmen of our car were invited to attend our public service, which they cheerfully accepted. The word of God was read and discussed; a number of sweet hymns were sung—there are no songs comparable to the songs of Zion—and several fervent prayers were offered. Rev. John L. Jones, of Albany, Ore., was with us and assisted in the service. God was in that service. Every soul was hushed into awe and reverence. One man said it was the first prayer he had heard in ten years.

The early settlers of California and Oregon spent from four to six months crossing the plains in their ox wagons; the same journey is now made in less than that number of days. Then the journey was slow and tedious; now, at "sixty miles an hour, we are whirled along the rail."

We caught sight of the great mormon temple in Salt Lake City. This, and the lake itself were the only features in Utah of special interest to us. Brigham Young with 20,000 Mormons left Nauvoo, Ill., in February, 1846, in search of the promised land for modern Israel. Through the trackless wilderness of the American west, they traveled until they reached the heights of the majestic Wasatch mountains, overlooking the beautiful valleys of Utah. On reaching this eminence, the famous leader cast his "prophetic"

marked the spot where that splendid edifice now stands. It is a fact worthy of note that the topographical and geographical outlines of this modern Palestine are quite similar to those of the land of ancient Israel. In the land of the Hebrews is the beautiful sea of Galilee, whose waters are fresh and sweet. Out of this the river Jordan flowed and emptied into the Dead Sea, so salt that nothing can live in its waters. In Utah there is the lovely Provo, or Utah Lake, whose waters, like the Gennesaret lake are fresh and full of fish. Out of this the Mormon river, Jordan, flows and empties itself into the Great Salt Lake, the saltiest body of water on the globe, surpassing even the Dead Sea by one and one-half per cent. The lake is about 100 miles long and from 25 to 30 miles wide. It contains 18 per cent. solid matter, of which about 14 per cent. is common salt.

Utah is noted among other things for its children, a picture of a group of which now lies before me, designated, "a good crop."

Our car was switched at Denver, where we remained for twelve hours. The time was profitably spent, taking in the city and visiting some parishioners of a former charge. Denver is a beautiful city of some 125,000 population. Its streets are clean, and its people apparently thrifty and prosperous. A walk through the City Park and Zoological gardens was much enjoyed, especially by the children, who saw for the first time full grown buffalo and elk. Two buffalo, eight elk, beside lions, cougars, bear, deer, porcupine, monkeys, and other wild animals are here kept in confinement.

I would like to describe the scenery of our route on the "Rio Grande and Western" in Colorado, but my vocabulary is too meagre and my pen too dull to do justice to the picture. The man who aspires to be an architect of the highest order, should study God's works in their majestic splendor, as seen in the Rocky Mountains of Colorado. "Castle Gate," "Provo Falls," "The Royal Gorge," "Echo Cliffs," and the "Canyon of the Grand," give "vistas ever new at each swift throb." The "Canyon of the Grand" furnishes the most picturesque and majestic scenery my eyes have ever gazed upon. It beggars all description.

"God was good to make the mountains,
The valleys and the hills,
Put the rose upon the cactus,
The ripple on the rills;
But if I had all the words
Of all the worlds at my command,
I couldn't paint a picture
Of the Canyon of the Grand."

As our train sped through Nebraska our attention was directed to the immense corn cribs, still filled with white and golden grain, and the thousands of cattle and hogs, being fed for the markets of the world. Nebraska impressed us as a prosperous country, but

wheat out of the ground, and the wind out of the politicians. But I will not vouch for the truthfulness of the latter part of this statement.

On reaching Kansas City we were very agreeably surprised to meet with several ladies, wives of successful business men of that city, who were Sunday-school children of a former pastoral charge. At one of these homes we found delightful entertainment while in the city. The boys and girls of our Sunday-schools fifteen and twenty years ago are the men and women of the church to-day. The influences of those years tell mightily on the character of the church now. Let pastors and teachers pause here and meditate!

In the interests of our Western work, I visited Bishop Hendrix in his hospitable and Christian home, also Rev. C. M. Bishop, chairman of our Board of Education. By request, our party dined at the Scarritt Bible and Training School. Our hearts were thrilled with the noble work of this institution. Miss Gibson, the principal, and her co-workers showed us every courtesy, and the time was most delightfully spent among them. Several relics of interest were shown us. We saw "an original brick," out of one of the main arches of the old Kingswood Wesleyan School, erected by Rev. John Wesley, M. A." A motto hung on one of the walls of the reception room deserves a place in every home, and should be written on every heart. It reads thus: "Christ is head of this house, the unseen guest at every meal, the silent listener to every conversation." On my reference to the beauty of the thought it expresses, Miss Gibson said: "This is strictly true; Christ is the head of this house." Would to God this might be said of all the schools and homes of America, and of the world!

A PREACHER'S REPORT

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

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

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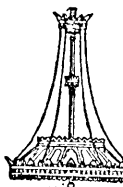
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Literary Table.

England and America.

The poet laureate of England, Alfred Austin, thus voices the sentiment which exists between England and America in the present crisis of affairs with Spain:

"What is the voice I hear
On the wind of the Western sea?
Sentinel, listen from out Cape Clear,
And say what the voice may be.
'Tis a proud, free people calling loud
to a people proud and free.

"And it says to them, 'Kinsmen, hail!
We severed have been too long;
Now let us have done with a worn-out
tale,
The tale of an ancient wrong,
And our friendship last long as love
doth last, and be stronger than
death is strong.'"

"Answer them, sons of the selfsame
race,
And blood of the selfsame clan;
Let us speak with each other, face to
face,
And answer as man to man,
And loyally love and trust each other
as none but freemen can.

"Now fling them out to the breeze,
Shamrock, thistle and rose,
And the Star-Spangled Banner unfurl
with these,
A message to friends and foes,
Wherever the sails of peace are seen
and wherever the war wind blows.

"A message to bondage and thrall to
wake;
For wherever we come—we twain—
The throne of the tyrant shall rock and
quake

And his menace be void and vain,
For you are lords of a strong young
land, and we are lords of the
main.

"Yes, this is the voice on the bluff March
gale,

"We severed have been too long;
But now we have done with a worn-out
tale,

The tale of an ancient wrong.
May our friendship last long as love
doth last, and be stronger than
death is strong.'"

Washington Letter.

(From our Regular Correspondent.)

That good often comes out of evil has been so often proven that no one denies it, and horrible as war undoubtedly is some of the greatest strides the world has made in Christianity and civilization have been taken as the direct results of wars. That great good to the unfortunate people of Cuba will result from the impending war between the United States and Spain, which now seems unavoidable, although President McKinley still hopes that Spain will comply with the demand of Congress and withdraw its soldiers from Cuba peaceably, or failing to do that, without bloodshed, that it will agree to withdraw after the U. S. forces have assaulted and captured Havana, is not doubted by those who know the awful state of affairs that has existed under Spanish rule on this island, which nature has made one of the fairest spots on earth. The position of this

country was greatly strengthened in the eyes of the Christian world by the explicit statement, in the joint resolution of Congress, authorizing the President to intervene in Cuba by force, "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."

But great as is the good that seems certain to come to Cuba through the intervention of the United States, whether accomplished through peace or through war, it is nothing when compared with the possibilities of greater good, not to the people of one nation alone, but to the people of the entire world, which looms up ahead of thinking men, as a result of the attitude taken by some of the great European nations towards the action of this country in forcing Spanish misrule out of Cuba. These possibilities include an alliance between the English speaking people of the world, which would be an unqualified blessing to all countries, because such an alliance would be strong enough to compel the maintenance of universal peace. This alliance is no chimerical idea. It already has the cordial support of some of the ablest Americans and Englishmen, and the moral support given the policy of this government towards Cuba by the English government—a support which many believe to have been the main obstacle to the formation of a European alliance for the purpose of forcibly preventing American intervention in Cuba, is rapidly making converts among Americans.

There were reasons at the time the Senate rejected the treaty providing for arbitration of all controversies between the United States and Great Britain for believing that the Senate in that action did not represent the sentiment of this country—reasons so potent that a number of Senators, who voted for the rejection of the treaty, deemed it expedient to offer explanations, in which they stated that they were not opposed to the principle of the treaty, but only to some of its language. That was before the Cuban question had reached an acute stage, and the English government had, by various acts, let the world understand that it sympathized with the humane Cuban policy of President McKinley. Those acts have added untold strength to the bonds between America and England, and consequently to the possibility of an Anglo-American alliance, with Christianity, civilization, and peace for its foundation.

This week an audience, composed of prominent representatives of Washington's religious, educational, professional, and business circles, heard an educated Englishman, Mr. E. T. Hargrove, of London, deliver an address in favor of an Anglo-American alliance, closing with the words: "England feels as America feels today for humanity. So I maintain that it is for the best interests of Eng-

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land and America to form an alliance. If it were for their own selfish interests it would fail, as it should justly fail. Rome fell because of her own aggrandizement, and Spain is already fallen because she has bled her colonies to death. But the union of all the English speaking people would form a power which would dominate the world, preserve peace in place of war, benefit not only themselves, but all humanity, and mold the character of the world."

Dr. Francis L. Patton, President of Princeton University, filled the pulpit of the First Presbyterian Church, both morning and evening, Sunday. The sermons of this distinguished scholar are invariably intellectual treats as well as beautiful word pictures. He preached in the morning on "The Formation of the Moral Side of Man and its Upbuilding," and in the evening on "The Elements of Christianity." In the course of the latter sermon he said that the world had not changed materially since the time of Christ, and that all the great social, labor, and international questions of the day might still be settled through the Sermon on the Mount. Further on he said: "Christ's great teaching was, and has been, that 'He who believeth in the Lord Jesus Christ shall be saved.'" He added: "That is a religion worthy of the affection of men the world over."

An interesting feature of a mass meeting held this week in McKendree M. E. Church, under the auspices of the W. C. T. U., was an address by Miss Olafice Johannsdotter, president of the W. C. T. U. of Iceland, on the progress of the work of the Union in that far-away part of the world. She took occasion to pay a high tribute to the late Frances Willard, whom she declared to have been one of the greatest women America had produced. Miss Johannsdotter came to America to attend the Toronto and the Buffalo conventions of the W. C. T. U., and has since been making a tour of investigation.

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Book Notices.

The Laborer and the Capitalist—By Freeman Otis Willey. Equitable Publishing Co., New York, \$1.25.

This book strikes us as impartial in spirit. It presents both sides of the controversy between labor and capital, exploding many fallacies regarding both. It maintains for the most part, the righteousness of the present order, against the theories of the socialist. It shows what changes the invention of machinery has enforced in the conditions of laborer and capitalist. Dr. Strong's views are often arraigned and refuted. Statistics are largely quoted by the author in support of his positions and views. Mr. Willey thinks that it is not true that proportionally the rich of this country are growing richer. He shows that the poor have, for the most part, advanced to conditions of increased comfort and lighter labor. Honest and industrious men, who are capable of business, prosper, and their prosperity is not responsible for the army of tramps, whose one set principle is that they will not work.

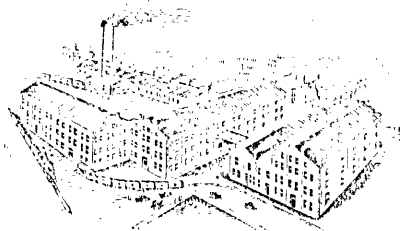
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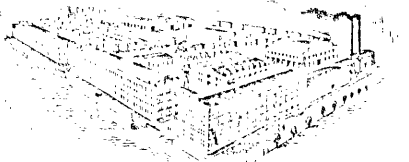
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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

MAY 8, 1898.

The Marriage-Feast.

MATTHEW XXII:1-14.

Golden Text:—"Come; for all things are now ready." (Luke xiv. 17.)

Topical Outline:—I. The King's Invitation Rejected. (Verses 1-7.) II. The Invitation Sent to Others. (Verses 8-10.) III. The Guest Without a Wedding Garment. (Verses 11-14.)

READINGS FOR THE WEEK.

Parable of two sons, Matt. xxi: 28-32.

The Wicked husbandman, xxi: 33-46.

The marriage-feast, xxi: 1-14.

The great supper, Luke xiv: 16-24.

The ten virgins, Matt. xxv: 1-13.

The talents, xxv: 14-39.

Unprofitable servants, Luke xvii: 7-10.

Reference word, "Marriage."

Lesson hymn, No. 848.

Time.—Tuesday of Passion week, A. D. 30.

Place.—In the court of the temple.

This parable of the Marriage-Feast is part of that last great conflict between Christ and the Pharisees. It was spoken on Tuesday of the last week of his life, "Passion Week," and on the very last day of his public ministry.

The first open breach between Christ and these leaders of the Jewish Church occurred when he purified the Temple (Jno. 2nd); the second; when he healed the man at the pool of Bethesda, one Sabbath day. This was a gross infraction of their rule about Sabbath-keeping. The record of the event is in the fifth chapter of John. From the opening of the 5th of John to the close of the 36th verse of the 12th of John you have an account of the progress of this unbelief and opposition at Jerusalem. There were numerous clashings, as the gospel history shows. But the main points marking the widening of the breach are: This Bethesda healing; the sermon on the Bread of Life, in the Capernaum synagogue; the occurrences at the Feast of Tabernacles, recorded in the 7th, 8th, 9th and 10th chapters of John; the raising of Lazarus; and the events of the Passion Week up till Tuesday. It will be useful to memorize these points.

The particular day on which the parable of the Marriage Feast was spoken was a wonderful and eventful day even in the life of our Lord. Read that record which Matthew has given of it, beginning with the 23rd verse of the 21st chapter and closing with the last verse of the 23rd chapter. His enemies assailed him from every possible standpoint. He met the attack at every turn; he interspersed his defense with appeal after appeal, giving them parable after parable, if happily there might be yet any

hope of gaining them and rescuing these leaders of Israel, who were guiding his nation to the pit. This parable of the Marriage Feast is one of these appeals. It is not difficult to interpret it. It means that God, the Father, had prepared the feast of the Kingdom; his Son Jesus is the bridegroom and the Church is the bride; John the Baptist, and the early messengers of Christ had been sent to invite the Jewish people, but they had treated the invitation with indifference, and would treat further invitation with contempt and finally kill the messengers that should bring it; that the upshot of it would be their own utter destruction; and after this the calling in of the Gentiles.

There is an almost infinite pathos in the attitude that the Son of Man occupied that day. It was the last call, the very last opportunity for the nation of Israel; he knew it, and had wept over the city as he approached it a few days before. But no appeal could overcome the inveterate prejudice of these men—it was encrusted over with pride and hatred and hypocrisy. Nothing was left but to turn from them, and make a last effort to destroy their leadership over the people. This is the explanation of that awful attack upon them recorded in the 23rd of Matthew. This was spoken to the multitude.

It was a very storm of indignation, "flash after flash of scorn, and peal after peal of woe," the most terrible denunciation to be found in all literature. So ended the sad chapter, and so went out the Master from their Temple—for the last time.

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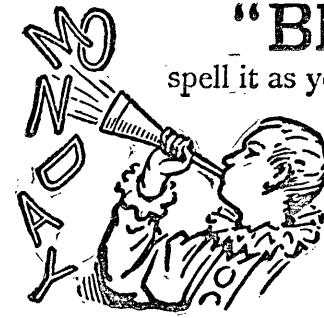
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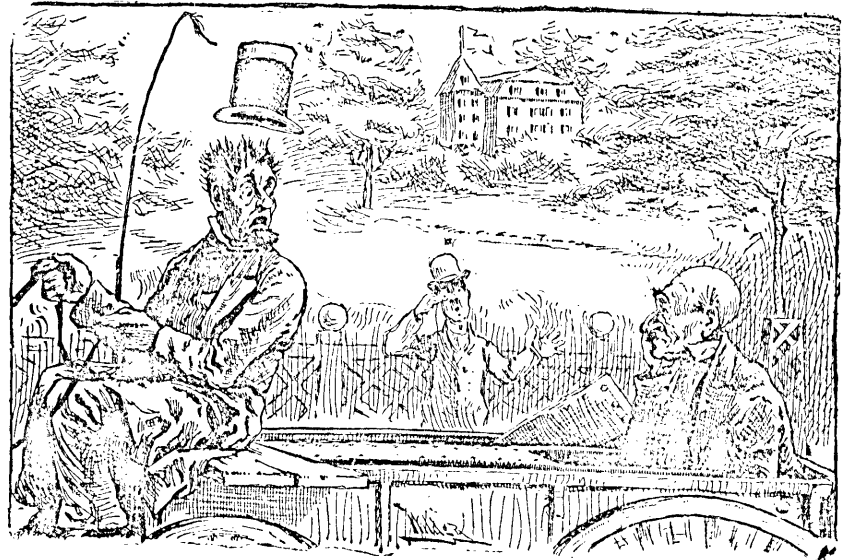
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SPECIMEN OF MISS HOLLEY'S HUMOR.

A few days after this, Josiah Allen came in, and sez he, "The everlastin' spring is the one for me Samantha! I believe it will keep me alive for hundreds and hundreds of years." Sez I, "I don't believe that, Josiah Allen." But Josiah kep' on, for he was fearfully excited. Sez he, "Why, the fellow said, there waz a old man who lived right by the side of this spring, and felt the effects of it inside and out all the time, it wuz so healthy there. Why the old man kep' on a livin', and a livin', till he got to be hundred. And he wuz kinder lazy naturally and he got tired of livin'. He said he was tired of getting up mornin's and dressin' of him, tired of pullin' on his boots and drawin' on his trowsers, and he told his grandson Sam to take him up to Troy and let him die."



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

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

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MAY 1, 1898.

The Grace of Hospitality.

GEN. XVIII:1-8; HEB. XIII:2; 1. PETER IV:9.

Hospitality is but brotherly kindness in exercise. In the earlier ages it was far more depended upon than now. Even in the earlier history of our own country the traveler expected to lodge at any house by the way where night might overtake him. The earlier settlers regarded it a duty to entertain strangers.

Dr. Schell is certainly mistaken in representing in his comments upon this lesson that hospitality is a duty which the scriptures enjoin only on the wealthy. Few are so poor as to be unable to share a meal with a friend or a stranger.

Among acquaintances and friends also hospitality is a virtue and a grace.

Hospitality is to be used without grudging. The preparation should be sufficient, the service kind.

Nothing reaches the heart of a man more than to be generously entertained.

The generous house holder will regard it as a dignity and an honor to entertain well.

But to make a display is never the object of hospitality. If we neglect to invite people to our homes because we are poor and our accommodations mean we can not claim to be hospitable. This grace is commended to all and the poor as well as the rich may be hospitable.

I had rather share a crust with a poor man who receives me as a brother than feast at the table of any rich man who in his apparent regard for his guest has respect only to his own dignity.

It is not to the stranger, or way,

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Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

farer only that we are to show hospitality, but especially toward one another. It is a duty to neighbors, and Christian brethren. It knits the bonds of true sympathy. It is an expression of that kindness and which every one has a right to expect among brethren.

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GODBEY & THORNBURGH, Little Rock, Ark.

ARKANSAS METHODIST

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

WEDNESDAY, APRIL 27, 1898.

No spiritual gift is without humility.

It is not safe to see more religion in yourself than others see in you.

Every department of this paper is carefully prepared for Christian readers.

A method is nothing without a man, and a man will find a method best suited to himself.

It avails nothing to show men their sins without inspiring them with the hope of deliverance.

A professed infidel said: "When I die I shall be no more than a hog." "Ah," said the person addressed, "that is true, death changes no one."

Christian philanthropy sometimes undertakes too much, as in the case of those church members who go to the theatre for the purpose of reforming it.

Spain will replenish her treasury by the free coinage of silver.

Offended by the stench of misrule in Cuba, Uncle Sam has ordered Spain to remove her slaughter-house from his front yard.

The war with the United States has united all parties in Spain, for the present at least. Vigorous and even enthusiastic measures are taken for prosecuting the war.

An agreement exists between the civilized nations that privateering shall not be resorted to in war. This the United States has signified her purpose to observe. The European powers will doubtless enforce it upon Spain to protect their commerce.

Because the chaplain of the Maine was a Roman Catholic, some are asking why the position of chaplain in our navy is given chiefly to the Catholics. It is not so given. There are twenty-five chaplains in our navy, three of them are Roman Catholics.

THE ARKANSAS METHODIST will not be behind any of our church papers in the fullness and accuracy of its reports from the approach-

ing General Conference. Will not the preachers make a canvass for the paper with a view of putting it into every Methodist home possible before the 5th of May. The General Conference news will be of interest to all.

The Arkansas Baptist, of the 20th, quoting from the letter of A. M. Shaw, which appeared in the ARKANSAS METHODIST of the previous week, reverses the meaning of the quotation by omitting the word "if." It runs, "Dr. Whitsitt has belied history," etc. But Brother Shaw wrote "If Dr. Whitsitt has belied history." The omission of a word of two letters is quite a serious error in this case. We presume it was not intended.

Many readers of the ARKANSAS METHODIST take no other paper. We propose, therefore, to give a weekly summary of the war news, stating all important facts, that our readers may be well informed in regard to this all absorbing interest. It will be the policy of the secular press to create the greatest possible sensation and feed the appetite for news with graphic details, and much will appear in these papers one day to be contradicted in the next. We shall undertake, for our readers, to sift out the truth as accurately as possible.

Cuba and the War.

Cuba was discovered by Columbus, 28th of October, 1492. It was first called Juana, in honor of Prince John, afterward Ferdinand, for Ferdinand. Later it was given the name Santiago, in honor of Spain's patron saint, and then Ave Maria, in honor of the Virgin Mary, and at last, Cuba, which is the name by which it was called by the natives at the time of the discovery.

The length of Cuba is 730 miles, its average width 80 miles, its area, 43,319 square miles; 45,883 square miles including its coast islands. Its population is about 1,630,000.

The coasts of Cuba are low and flat with many lagoons, but the interior is elevated and traversed through its whole length by the Pico Turquinos mountains, the highest peak of which is 7,670 feet high.

The seasons of Cuba are the warm rainy season from May to November, and the cool dry season for the remainder of the year. During the rainy season yellow fever often prevails upon the coast, but is unknown in the interior. The maximum temperature is only 88°. There is much rain on the

coasts, the annual rain fall at Havana being 90 inches. There are immense forests in Cuba, almost as dense as the jungles of India. These yield many trees valuable for commerce, such as mahogany, ebony, cedar, rosewood, salicci and granadilla, valuable for manufactures, cabinet work and ship building.

But the palm is the pride of the Cuban forests.

The cultivated portions of the island yield rice, yams, corn, cotton, sugar, coffee, tobacco, oranges, pineapples, bananas, and all tropical fruits.

The history of the island has been a history of cruelty and misrule from the beginning. First, the Spanish governors stamped out the entire Indian population. During the prevalence of the slave trade 550,000 slaves were brought to Cuba. There have been frequent insurrections of the slaves. Ten thousand negroes perished in one of these insurrections in 1848. The entire slave population was freed in 1886.

The rule of Spain over Cuba has been tyrannical to the last degree. The people have been forced to pay enormous taxes to maintain an army of 50,000 men and a navy for their own enslavement. The people have no political rights. The Spanish governors and officers have been greedy plunderers, who enriched themselves by fraud and oppression, and returned to enjoy their wealth in Spain. The spirit of rebellion has, by consequence, moved the people to continual struggles to throw off the yoke. Cuba has been in a state of rebellion the greater part of the time for the last thirty years.

The present population of Cuba is made up of whites, negroes and creoles. The mass of the people are extremely ignorant, only about one in ten being able to read. They are also divided into three classes politically, the supporters of Spain, the automatists and the insurgents. The present struggle for liberty in Cuba began early in the winter of 1895. Gomez is its leading spirit. He and Maceo had been leaders in the former struggle, known as the ten years' war.

Captain-General Campos represented Spain in the struggle against the insurgents. He was an honorable but unsuccessful leader. Weyler succeeded him with his trocha scheme for penning up the rebels in the east end of the island. The trocha was not strong enough. Weyler then undertook to pen up all the non-combatants, and to lay waste the country. In this scheme of starving women and children he was an eminent success. His op-

pression fired the war spirit in the United States and raised the clamor for Cuba's deliverance.

Blanco succeeded Weyler. He has not been charged with tyranny. He represented the scheme of the new administration in Spain, the Sagasta government, in an effort to reconcile Cuba to the scheme of autonomy. The rebels will not hear of autonomy; the Spanish population does not want it, and those who would accept it cannot trust it, because Spain has broken faith in regard to former promises.

Such are the conditions under which the United States has undertaken to rescue Cuba from the hand of the plunderer and aid her people in establishing a stable government.

The task is not an easy one and may not be accomplished very quickly. Spain is far away. She is able to prolong the strife. No match for the United States, she may weary us by desultory warfare. To refuse to fight would precipitate revolution at home. It may serve her interest to continue the war, though with certainty of defeat at last. Of the 200,000 Spanish soldiers sent to Cuba, one-half have been conquered by disease. Spain trusts to the climate of Cuba to do for our armies what it has done for hers.

Our government has undertaken a work creditable to a Christian nation. But when the Spaniards surrender Cuba that work will not be done. A mongrel people, among whom the caste sentiment strongly prevails, incongruous in political views, for the most part densely ignorant, Catholic in faith, and brought up amid scenes of continual rebellion, will make the Cuban question a government problem long after the Spanish flag is hauled down from Moro Castle.

"Attention, Company!"

We mean the whole company of the Methodist Church Militant in the State of Arkansas.

We are entering upon exciting times. In a few weeks many thousands of our fellow citizens will be under arms and engaged in actual conflict. There will be the deepest anxiety in the thousands of homes from which these brave men go forth, at their country's call; the anxiety of parents and wives, sons and daughters, for sons and husbands and fathers exposed to the dangers of war, anxiety of the whole nation in regard to every turn which the struggle may take.

In this condition of affairs all the more earnest effort will be required of the soldiers of our King to be true to their colors and their

cause. Only by increased fervor in the pulpit and more constant and earnest labor in every interest of the Church can the preachers expect to hold on their way without check of spiritual triumph through the exciting scenes before us.

The secular papers will reap their harvest from the details of battle. The pulpit, religious books and religious papers must be brought into use, to the utmost, to hold, still, before our people, the supreme good—faith in God and unswerving devotion to his cause. There is no warfare so glorious as that in which our church is engaged.

Let us renew our allegiance to our great captain and resolve to quit ourselves like men in his cause.

Notice.

The Clarksville District Conference, will meet at Knoxville, Ark., Thursday, June 2, 1898, at 10:00 a. m.

Opening sermon at 11:00 a. m. preached by Rev. I. F. Harris.

It is to be hoped that every local preacher and every delegate will be present at the opening session.

The following are the examining committees:

On License to Preach:—W. F. Wilson, J. B. Carter and J. N. Villines.

For Deacons' Orders:—J. B. Stevenson, E. B. Pierce and I. L. Burrow.

For Elders' Orders:—I. F. Harris, J. W. Deshazo and W. P. Hamilton.

For recommendation on Trial:—S. F. Goddard, J. C. Bunch and T. A. Martin.

There will be a missionary service on Friday night.

WM. SHERMAN, P. E.
Altus, Ark., April 14, 1898.

Notice.

The Sunday School Conference for the Monticello District will convene at Portland, Wednesday night, May 25, and close Sunday night, May 29.

Opening sermon, by D. H. Colquitt.

The members of the Conference consist of the pastors, superintendents and two delegates from each school. We will give some time to the consideration of the League work, and we ask all League Presidents and two delegates from each League to be present. We invite the local preachers and anyone else, men or women, who are interested in the spread of the Kingdom of our Lord.

We will use the Young People's Hymnal—bring your book with you. The program will be in the hands of the preachers by May 10. I solicit the co-operation of all my preachers and leaders.

Begin now to plan, pray and work to make this a great meeting. Our Editor and League President have both promised to be present.

T. D. SCOTT, P. E.

Notice.

Please announce in a conspicuous place the following:

Dr. R. R. James, of Cotton Plant, Ark., the Treasurer of the Joint Board of Finance, of the White River Conference.

Explanation: Bro. John Eidson being the chairman at Newport, and Bro. S. E. Ebbert, Treasurer. Bro. Eidson announced soon after Conference, that Bro. Ebbert was the treasurer. Since the minutes came around, it appears that Bro. Ebbert is not on the board, and Bro. Eidson is not chairman, at least my name comes first, in the printed list and the Bishop so read at Newport. After conferring with Bro. Eidson, I hereby ask Dr. R. R. James to please act till next fall, when we can get together and organize. I think, when there is such a breakup of the old board, the Bishop should give notice, ahead of adjournment, at the Conference, who the board is. Then they could organize, ready for business and save some poor, overworked (?) preacher this trouble. And if there is no law for a Bishop making such an announcement, I hope the next General Conference will make one.

Take notice, ye law doctors, and so order. I'll heartily concur."

Truly,
JAS. F. JERNIGAN,
Chairman.

Beebe, Ark., April 19, 1898.

To the preachers of the Batesville District: Dear Brethren: Those that purpose attending the preachers' meeting here May 25, please make your arrangements to stay over the Sabbath. The Sabbath school has decided to hold their children's day service on the Sabbath in connection with the meeting. We expect to have the elements for the Lord's Supper in readiness. Brethren, come praying and trusting that this may be the best preachers' meeting that the district has ever had; the town and community needs the uplift that this gathering of Methodist preachers ought to be able to give.

Yours in the bonds of the Gospel,
F. M. SMITH.

Cushman, April 18, 1898.

I wish to make a correction through your paper. The minutes of the White River Conference represent the Viola circuit as having 347 members, while the class books show only 221.

I do not know how the mistake was made, nor who is responsible for it.

I have received ten into the church since Conference, which gives some encouragement. I hope to help the METHODIST in a substantial way soon. I am canvassing for the paper.

Resp'y,
C. H. NEWMAN.

The Prescott District Conference will convene at Hope at 9 a. m. Wednesday, June 22; sermon 11 a. m. by J. S. Hawkins.

Committee on license to preach: T. W. Hayes, J. H. Glass, W. T. Locke.

On admission on trial: A. D.

Jenkins, F. N. Brewer, J. R. Rushing.

On deacons or elders orders: J. D. Whiteside, J. H. Raiford, J. S. Hawkins.

J. H. RIGGIN, P. E.

Invited to Prescott.

Dear Brethren of the Conference: We shall be delighted to have as many of you attend the annual meeting of the W. F. M. S., which meets with us on June 8, as can conveniently come.

Let all who are coming please notify me immediately, so that we can give your names to the home securing committee. Though you may think of stopping with some relative or friend, please notify us of same at once.

Franternally,
J. S. HAWKINS.
Prescott, Ark.

Personal.

Dr. Andrew Hunter called at the office Saturday. He is in fine health.

Rev. D. J. Weems has baptized, at Dardanelle, thirty infants since Conference.

Rev. F. S. H. Johnston was in our office Saturday. The college subscriptions are growing well.

Rev. W. B. Ricks attended the Woman's Meeting at Searcy, and spoke upon the general subject of missions.

Rev. B. A. Few writes from Hot Springs: "We have just closed a great meeting here. Jno. P. Culpepper is all right."

Rev. David Bolls, of Little Rock Conference, sends six new subscribers with the cash, from a section where money is very scarce.

Rev. James A. Anderson was in the city Sunday night and Monday on his way to Nashville to attend the session of the Missionary Board.

Mrs. Hobart, wife of the Vice-President, recently declined to take part in a private ovation to a foreign prince, because the reception was to be on Sunday.

Miss Allen, editor of "Our Homes," attended the Woman's Foreign Mission Society meeting at Searcy last week, and delivered a very interesting address to the meeting.

Bro. McKay reports a fine meeting in progress at Fordyce. Fifty have joined the Church, and the altar still full of penitents. He says: "It is an old fashioned Methodist meeting."

Governor Jones has appointed Lieut. Elias Chandler, formerly in command at the Arkansas Industrial University, Commander of the Arkansas troops. The appointment meets general approval.

Rev. Jno. P. Lowery, our L. P., is home from a successful trip to Tennessee. He held two very fine meetings, one at Brownsville and the other at Bristol. He goes back to Dyersburg, Tenn., in a few days.

Rev. A. E. Holloway preached the missionary sermon for the Woman's Society of the White River Conference at Searcy, Sunday last. He also addressed the Epworth League in the afternoon and preached in the Presbyterian Church at night.

LIQUOR LICENSE.

In addition to the names given last week of persons who have U. S. license to sell liquor in prohibited territory, we give the following:

Claude Harrell, Wynne.
C. F. Hinton, Wynne.
S. R. Allen, Wynne.
W. B. Brown, Eureka Springs.
Wm. Clark, Eureka Springs.
Jno. P. Cook, Eureka Springs.
Frisco Hotel Co., Eureka Springs.
Jno. Gabriel, Eureka Springs.
D. L. James, Eureka Springs.
Aloise Kline, Eureka Springs.
Lewis Krigger & Co., Eureka Springs.

The publication made by us last week created a stir and caused many an ugly thing to be said of the METHODIST. Threats have even been resorted to, but the good work shall go on. As Samantha says, "More anon again."

In this connection I would suggest that the U. S. law requires every one holding a U. S. license to post it in a conspicuous place about his place of business. If this is not done and the party is reported to Hon. H. L. Rammel, he will look after all such.

The Children's Visitor, being issued from our Publishing House at Nashville, is an admirable children's paper, very nicely illustrated; weekly, 60 cents a year, eight pages, size of the METHODIST.

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. DeMaier, 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.

Saint Martin.

In the freezing cold and blinding snow
Of a wintry eve of a long ago,
Folding his cloak o'er clanking mail,
A soldier is fighting the angry gale
Inch by inch to the camp-fire's light,
Star of his longing this wintry night.

All in a moment his path is barred,
He draws his sword as he stands at guard;
But who is this with a white wan face,
And piteous hand upheld for grace?
Tenderly bending, the soldier bold
Raises a beggar, faint and cold.

Famished he seems and almost spent,
The rags that cover him worn and rent,
Crust nor coin can the soldier find;
Never his wallet with gold is lined;
But his soul is sad at the sight of pain;
The sufferer's pleading is not in vain.

His mantle of fur is broad and warm,
Armor of proof against the storm!
He snatches it off without a word,
One downward pass of the gleaming sword,
And cleft in twain at his feet it lies.
And the storm wind howls 'neath the frowning
skies.

"Half for thee"—and with tender art
He gathers the cloak around the beggar's heart—
"And half for me," and with jocund song
In the teeth of the tempest he strides along,
Daring the worst of the sleet and snow,
That brave young spirit so long ago.

Lo, as he slept at midnight's prime,
His tent had the glory of summer time,
Shining out of a wondrous light.
The Lord Jesus beamed on his dazzled sight.
"I was the beggar," the Lord Jesus said,
As he stood by the soldier's lowly bed;
"Half of thy garment thou gavest Me;
With the blessing of heaven I dower thee."
And Martin rose from the hallowed trust
Soldier and servant and knight of Christ.

—Selected.

No Room for Poor Old Mother.

"Going north, madam?"

"No, ma'am."

"Going south, then?"

"I don't know, ma'am."

"Why, there are only two ways to go."

"I didn't know. I never was on the cars. I'm waiting for a train to go to John."

"John? There is no town called John. Where is it?"

"O John is my son; he's out in Kansas on a claim."

"I'm going right to Kansas myself. You intend to visit?"

"No, ma'am."

She said it with a sigh so heart-burdened the stranger was touched.

"John sick?"

"No."

The evasive tone, the look of pain in the furrowed face, were noticed by the stylish lady, as the gray head bowed upon the toil-marked hands. She wanted to hear her story, to help her.

"Excuse me; John in trouble?"

"No, no; I'm in trouble—trouble my old heart never thought to see."

"The train does not come for some time. Here, rest your head upon my cloak."

"You are very kind. If my own were so, I shouldn't be in trouble to-night."

"What is your trouble? Maybe I can help you."

"It's hard to tell to strangers, but my old heart is too full to keep it back. When I was left a widow with three children, I thought it was more than I could bear; but it wasn't as bad as this—"

The stranger waited until she recovered her voice to go on.

"I had only the cottage and my

willing hands. I toiled early and late all the years till John could help me. Then we kept the girls at school—John and me. They were married not long ago; married rich, as the world goes. John sold the cottage, sent me to the city to live with them, and he went west to begin for himself. He said he had provided for the girls, and they would provide for me now—"

Her voice choked with emotion. The stranger waited in silence.

"I went to them, in the city; I went to Mary's first. She lived in a great house, with servants to wait on her, a house many times larger than the little cottage; but I soon found there wasn't room enough for me—"

The tears stood in the lines on her cheeks. The ticket agent came softly, stirred the fire, and went back.

After a pause, she continued: "I went to Martha's, went with a pain in my heart I never felt before. I was willing to do anything so as not to be a burden; but that wasn't it. I found that they were ashamed of my bent old body and withered face; ashamed of my rough, wrinkled hands, made so toiling for them—"

The tears came thick and fast now. The stranger's hand rested caressingly on the gray head.

"At last they told me I must live at a boarding house, and they'd keep me there. I couldn't say anything back. My heart was too full of pain. I wrote to John what they were going to do. He wrote back a long, kind letter for me to come right to him. I'd always have a home while he had a roof, he said; for me to come right there and stay as long as I lived; that his mother should never go out to strangers. So I'm going to John. He's got only his rough hands and his great warm heart; but there's room for his old mother. God bless him!"

The stranger brushed a tear from her fair cheek, and waited the conclusion.

"Some day when I'm gone where I'll never trouble them again, Mary and Martha will think of it all; some day when the hands that toiled for them are folded and still, when the eyes that watched over them for many a night are closed forever, when the little old body, bent with the burdens it bore for them, is put away where it can never shame them—"

The agent drew his hand quickly before his eyes, and went out, as if to look for a train. The stranger's jeweled fingers stroked the gray locks, while the tears of sympathy fell together. The weary heart was unburdened. Soothed by a touch of sympathy, the troubled soul yielded to the longing for rest; and she fell asleep. The agent went noiselessly about his duties, that he might not wake her. As the fair stranger watched, she saw a smile on the careworn face. The lips moved. She bent down to hear. "I'm doing for Mary and Martha; they'll take care of me some time."

She was dreaming of the days in the little cottage, of the fine hopes that inspired her long before she

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BARYTES, Whiting, Silica, Zinc, etc., etc., are used to adulterate White Lead, because they are cheaper (cost less) than White Lead, and are branded and sold as "White Lead," "Pure White Lead," etc., because they cannot be sold as Barytes, Whiting, Silica and Zinc.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing pictures of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

learned, with a broken heart, that some day she would turn, homeless in the world, to go to John.—
Epworth Herald.

1898 Bicycles Down to \$5.00.

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

CONFERENCE COLLECTION CARDS

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

GODBEY & THORNBURGH.

No SAFER OR MORE EFFICACIOUS remedy can be had for coughs, or any trouble of the throat, than "Brown's Bronchial Troches."

The Book for Agents.

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

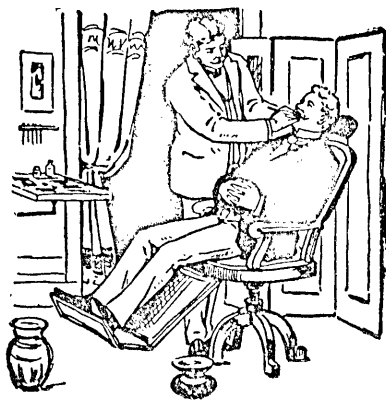
GODBEY & THORNBURGH,
Little Rock, Ark.

Success—Worth Knowing.

40 years' success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and \$1 bottles.

A Fountain Pen Free.

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



DOUBT—

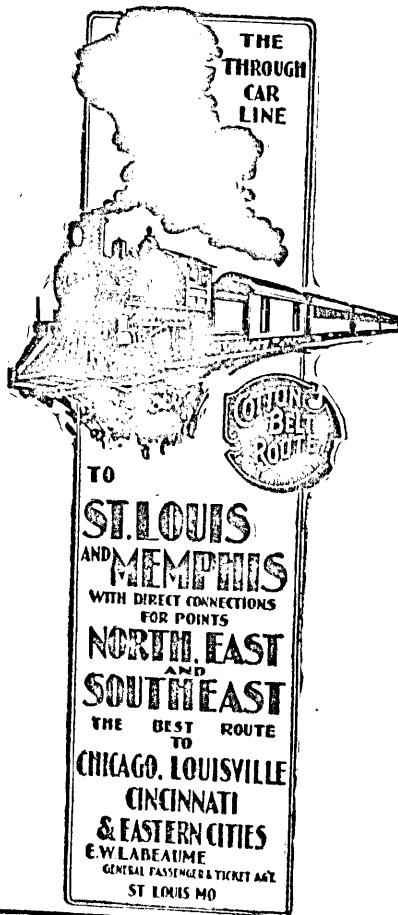
There are people here who have their doubts about our modern methods and appliances in dentistry. They would rather pay big prices for old-fashioned, painful dentistry, than to pay moderate prices for painless, perfect work. But our mission is educational and practical. Doubters are becoming fewer every day.

Dr. Andrew T. McMillin,

(with Dr. L. Augspeth)

DENTIST.

Office Open at all Hours. New Telephone 381. Old Telephone 499. Lady always in attendance. Office, Corner Fifth and Main, (Over Bond's Drug Store.)
LITTLE ROCK, : : : ARK.



No morphine or opium in Dr. Miles' PAIN KILLS. CURE All Pain. "One cent a dose."

For the Young People.

The King's Daughters.

"Whose child are you?" a stranger asked
Of a little girl by the way.
"My pa and ma are dead," she said,
"And have been many a day;
But if you'll hear the song I sing,
You'll see that I'm the child of a King!"

"'Tis strange, my little one," he said,
"How can your story be?
But sing your song and I will hear
Your line of royalty."

And then she sang, with trembling voice,
And accents sweetly mild,
Of him who says to the orphaned one:
"I'll be your father, child;
Henceforth let those who trust in me
The children of the Highest be!"

And in her song were sweetly blent
Both confidence and love,
Which made you think less of her garb
And more of the King above;
And the stranger said: "'Tis as you sing;
You are the daughter of a King."

Then child and stranger went their ways;
The months ran into years;
The lass grew into womanhood
Of common toil and cares.

No lordly mansion calls her queen;
No knights in homage bowed;
No tongue of flame proclaimed her deeds
Before the wondering crowd.

But as she went her quiet round
Of duties, one by one,
Each day some weary heart thanked God
For what her hands had done;
She helped the poor, the blind, the lame,
And gave the cup of water in his name.

The children loved her as a friend,
And sometimes crowned her queen,
The sick and poor rejoiced where'er
Her gentle face was seen;
And some spoke out, with honest ring,
"She is the daughter of a King."

One day 'twas whispered she was dead;
And then from far and near
Came tokens from the hearts she'd helped,
To deck her humble bier,
No royal catafalque e'er bore
Of gifts of love a richer store.

The flowers are blooming on her grave,
And have been many a year.
And some of those who planted them
Are with her "over there,"
They see that, as she used to sing,
She is "the daughter of the King."

—Selected.

How a Boy Succeeded.

Boys sometimes think they cannot afford to be manly and faithful to the little things. A story is told of a boy of the right stamp, and what came of his faithfulness.

A few years ago a large drug firm in New York advertised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this waif, the advertiser said: "Can't take him, places are full; besides, he is too small."

"I know he is small," said the woman; "but he is willing and faithful."

There was a twinkling in the boy's eyes, which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy; he wasn't bigger than a pint of cider." But after consultation the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt

response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered this youthful protegee busy scissoring labels.

"What are you doing?" said he, "I did not tell you to work nights."

"I know you did not tell me so, but I thought I might as well be doing something." In the morning the cashier got orders to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets; and, very naturally, all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid and after a struggle was captured.

Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied, "You told me never to leave the store when others were absent, and I thought I'd stay." Orders were immediately given once more, "Double that boy's wages; he is willing and faithful."

To-day that boy is a member of the firm.—Christian Uplook.

For Indigestion

USE HORSFORD'S ACID PHOSPHATE.

Dr. S. H. Moore, Indianapolis, Ind., says: "I have used it in my own family in cases of indigestion and general debility, with entirely satisfactory results."

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.

GODBEY & THORNBURGH.

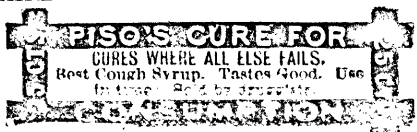
"No Trouble to Answer Questions."

The Iron Mountain route and Missouri Pacific railway, with their connections, is the direct line to the Alaska gold fields via either San Francisco, Portland, Seattle or Tacoma. For information address Aug. Sundholm, P. and T. A., Little Rock.

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

See adv. "Harp of Life."

Agents wanted.



Little Rock Ice Co.,

Wholesale and Retail Dealers in

L. W. CHERRY, Gen'l Manager,

Coal AND Ice.

Coal and Ice delivered to any part of the city promptly.

Office, 16th & Main. Telephone 291.

LITTLE ROCK, ARK.

THE YOUNG PEOPLE'S HYMNAL,
Ordered by the General Conference.

Contains 208 pages filled with the very choicest songs, both new and old. Competent persons, to whom advance sheets have been submitted, say it is the best collection of songs and music they have seen.

Word edition, without notes; boards, per dozen, postpaid..\$ 1 25

Same, per hundred, not prepaid..... 9 00

Note edition, either round or shaped notes; boards, per dozen

postpaid..... 3 60

Same, per hundred, not prepaid.....25 00

Order of GODBEY & THORNBURGH, Little Rock, Ark.

NEW DRY GOODS AND CLOTHING FOR SPRING

JUST OPENED BY

M. M. COHN & CO.

OUR REPUTATION

For keeping only the best of everything will not suffer from our present stock, which is one of the largest and finest we ever brought on. Everything is new and stylish, and is guaranteed to be perfect and best of its kind, whether high or low priced.

OUR GROWING BUSINESS

Shows the public appreciation for the Highest Grades of goods at Lowest Possible Prices.

M. M. COHN & CO.

306 and 308 Main Street, LITTLE ROCK, ARK.

Hendrix College,
CONWAY, - - ARK.

The winter term begins December 30.

For full information, address,

A. C. MILLAR, Pres.

I DEFY COMPETITION!
W. L. FUNSTON.
MARBLE WORKS,MONUMENTS,
HEADSTONES, COPINGS, ETC.
SHELLS

For Ornamental Graves, Gardens, etc., etc.

Correspondence Solicited. Designs Sent on Application.
605 Main Street, Little Rock, Ark.

We have what is known as the Devotional Bible, because of the extra large print and light weight, which make it convenient for use at family prayer. We send it post paid, for only \$2.

GODBEY & THORNBURGH.

Write for Catalogue,

FREE.

Watches, Diamonds, Jewelry,
Silverware, Wedding and Engagement Rings, Etc., Etc.

COMMUNION SETS A SPECIALTY.

J. N. MULFORD,
MEMPHIS, TENN. JEWELER.

Mention this paper.

To Travelers.

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

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

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

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

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

Our Church at Home.

Program For Preacher's Meeting

Of the Batesville District, to be held at Cushman, May 25-29.

FIRST DAY.

2 p. m. Prayer and experience service.—F. R. Noe.

3 p. m. Methodism in the Batesville District.—J. S. Brooke.

4 p. m. Bible Rule for Christian giving.—W. E. Bishop, W. H. Morris, J. E. Baily.

8 p. m. Opening sermon.—W. C. Toombs.

SECOND DAY.

8:30 a. m. Devotional exercises.

9 a. m. The relation of the pastor to missions.—W. F. Walker, W. S. Southworth, Geo. Rodgers.

11 a. m. Sermon.

2:30 p. m. Devotional services.

3 p. m. The pastor's relation to Sunday-school work.—T. J. Taylor, W. R. Albright, W. F. Wayman.

4 p. m. The sermon; its object: How I prepare and deliver it.—F. M. Smith, C. H. Newman, T. J. Franks.

THIRD DAY.

8:30 a. m. Devotional service.

9 a. m. The local preacher as a force in Methodism.—T. A. Evans, E. D. Farish, F. R. Noe.

9:45 a. m. Our duty to preach and vote, as well as pray. "No license.—F. R. Noe, C. L. Castleberry, Z. T. Griffin.

11 a. m. Sermon.

2:30 p. m. Devotional service.

3 p. m. Epworth League. How to organize and conduct it successfully.—S. H. Babcock, Jr., W. R. McAllister, Arthur Lindsey.

4 p. m. The preacher a pastor: The pastor a preacher.—I. B. Manly, J. J. Alexander, Chas. Hively.

FOURTH DAY.

8:30 a. m. Devotional service.

9 a. m. How can we account for the decrease in the annual gains of members.—W. C. Toombs, E. A. Horton, W. H. H. Oyler.

9:45 a. m. The advantages of the Church Conference.—W. E. Hall, R. C. Bland, Ewen Hall.

11 a. m. Sermon.

2:30 p. m. Devotional service.

3 p. m. The general rules, the standard of Methodist living.—W. W. Gibson, J. D. Kelly, J. D. Spence.

Those appointed to lead in the discussion of the different subjects are requested to prepare a paper to be read, if possible. If you can't attend, send your paper. Let each preacher prepare himself on two or more subjects. Let's make it the best preachers' meeting yet held in our district.

S. H. BABCOCK,
W. E. WALKER,
W. E. BISHOP,
Committee.

A High Day at Winfield Church.

Sunday evening had been appointed for a general rally at Winfield Memorial Church to further the work of paying off the church debt. A great congregation attended. It was characterized by fer-

vor, of spirit and confidence of success. An interesting program had been prepared. Dr. Hunter participated with enthusiasm in the meeting. The Coy note, on which the last payment of \$800 had been made, was burned. Mr. Coy had generously reduced the interest on this note some time since, thus making a liberal donation to the church. \$240 were raised to aid the Epworth Leaguers to meet their promise of \$1,000 for the debt. They made the promise January 3, and now have more than the amount promised. The last note to be lifted is that of our Church Extension Board. The amount is \$3,500. More than \$3,000 of this is secured already in notes. The people of Winfield Church and its pastor are all happy. They see the end of their church debt. All the Methodists of Little Rock rejoice with them.

Preacher's Meeting.

The preachers of the Methodist Churches of the city met at the appointed time, Dr. Godbey in the chair.

Bro. Pattillo, of First Church, reported fine congregations, with a number of strangers. At night the Epworth League had charge of the service which was addressed by Judge W. C. Ratcliffe. This week the Church subscriptions for completing the auditorium are being collected. The ladies have pledged \$2,000.

Bro. Thomas, of Winfield, reported that the Church would burn one of its principal notes on next Sunday.

Bro. W. J. Hearon, of Asbury was suffering with a vaccinated arm and could not be present.

Bro. Ware was not in from his work.

Bro. Workman, of Hunter Memorial, reported good audiences morning and night. The front of the church has been improved by laying the side walk and approaches in brick. Four weekly Bible classes are conducted during the week.

Dr. Godbey reported a trip recently made to Lonoke, Marianna, Brinkley and Hazen, where he preached.

J. M. WORKMAN,
Secretary.

Quarterly Meetings.

N. B.—Henceforth the Quarterly 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.

No morphine or opium in Dr. Miles' PAIN KILLS. CURE All Pain. "One cent a dose."

New Era in Medicine.

This tells of a discovery that alleviates suffering and prolongs life. It is inexpensive, effective. Medical science is revolutionized over this, one of the greatest achievements of modern times.

The fact that several dollars spent for the right medicine has effected a cure where a skilled and expensive physician aided by the latest and most ingenious instrument of science, had failed, is a matter of much importance.

Important, because it opens to down-cast sufferers a new, inexpensive and sure avenue to the restoration of health and the full enjoyment of the pleasures of life.

Such was the experience of Mrs. Ada M. Herr, of 439 North Charlotte Street, Lancaster, Pa.

From a weak, nervous, desponding person, she was made a strong, active woman, and a cheerful, helpful wife.

Her story is interesting.

Mrs. Herr suffered terribly from female disorders. Her nerves became unstrung, cramps gripped her and caused the most intense pain.

So weak and physically demoralized was she, that the slightest labor wearied her and household duties were a burden.

The most alarming symptoms of her malady were the frequent fainting spells that afflicted her.

In the midst of her work, or in a conversation, dizziness would come upon her and she would fall prostrate in a swoon.

She consulted a reputable physician. He diagnosed her case and prescribed the usual remedies.

Instead of improving, she continued to grow worse; the ailment that was robbing her life of the joys of young womanhood became more pronounced. It seemed impossible to correct or

even to check the disorders.

"I had become greatly weakened," said Mrs. Herr, in telling her story to a reporter, "and the awful cramps and the frequency and nature of the fainting spells alarmed me beyond belief and shattered my system."

"I tried electric treatment; it failed, and I did not know where to turn for help."

"A friend told me how her mother had been greatly benefited by taking Dr. Williams' Pink Pills for Pale People."

"I had but little hope for success; but decided to give these pills a trial."

"I took two boxes and was much benefited. After taking six more boxes I was cured. Dr. Williams' Pink Pills for Pale People had done what all the previous treatment had failed to do."

"I am fully restored to health now, and do things that I had hardly dared attempt before."

No discovery of modern times has proved such a boon to women as Dr. Williams' Pink Pills for Pale People. Acting directly on the blood and nerves, invigorating the body, regulating the functions, they restore the strength and health to the exhausted woman when every effort of the physician proves unavailing.

These pills are recognized everywhere as a specific for diseases of the blood and nerves. For paralysis, locomotor ataxia, and other diseases long supposed incurable, they have proved their efficacy in thousands of cases. Truly, they are one of the greatest blessings ever bestowed upon mankind.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

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

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

OPIUM and Whiskey Habits Cured. Write B. M. WOOLLEY, M. D., Atlanta, Ga.

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1 doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required. **BLAINE CO., Box 3, Concord Junction, Mass.**

Harvest for Agents in HARP OF LIFE.

DR. LOFTON'S GREATEST AND BEST BOOK

In calling attention to this book we offer you the best seller on the American market today. It is absolutely new and fresh from beginning to end. Although complete copies have been from the press only a few weeks, we have already run through the first edition and are on the second. Agents are taking hold of it in all parts of the South. Here is what they say:

F J Robinson, 128 orders in 8 days.
F R Bennett, 55 orders in 5 days.
C A Barkley, 26 orders in 2 days.
G M Grisham, 50 orders in 5 days.
C C Perry, 46 orders in 6 days.
Homer Manuel reports \$271.20 profits in 54 days.

HARP OF LIFE

Contains 463 pages: printed on beautiful paper, and is illustrated with the author's original and characteristic pictures; is bound in handsome silk cloth and the finest morocco.

Liberal Discounts Given Exclusive Territory.

Send 75c (stamps taken) for complete outfit. Address

GODBEY & THORNBURGH,
Little Rock, Ark.

Missions.

A Revival in the Chinese Mission, San Francisco.

BY REV. F. J. MASTERS, D. D.

We have just concluded a week of special services at our Washington Street mission House. The preparatory work was begun a week before. Chinatown was cut up into districts. Our faithful deaconess and teachers, together with a band of Chinese Christians, visited every store and family quarters; posters were pasted on the walls inviting men to seek the Lord, and printed invitations were scattered broadcast.

At seven o'clock every night we met for prayer. Then we lighted our torches and commenced a tramp through Chinatown, singing Gospel hymns. Deaconess Lake, Mrs. Hull, Miss Simmons, and others joined the procession. A stand was made at the street corners, where our Chinese brethren gave short testimonies and Gospel invitations. Brother Chan Hong led the singing with the cornet, which he plays very nicely.

A few minutes to eight we reformed, and marched back to the mission, singing on our way. By half past eight every night the mission chapel was filled with an interested crowd. Never have we seen such close attention to the Gospel message. Rev. Chan Hon Fan, the pastor, Brother "Amen" Chung, and myself conducted the services. Such a motley crowd we have never seen in our mission chapel before. Merchants, doctors, dentists, washermen and domestic servants mingled with gamblers, opium-smokers, and highbinders. Never before had we been so successful in gathering together so many kinds of people to a religious service.

A row of gray-headed old men came every night. Nobody had seen them before. Behind them sat a row of Chinese native sons. It seemed as if new China and old China were gathering around the cross. For nearly an hour they listened to the preaching; nobody moved. The service lasted nearly two hours every night.

When the preaching was done, they still lingered. It seemed as if some power held every man to his seat. "The Kingdom of Heaven," "Repentance," "The New Birth," "Seeking and saving the Lost," were some of the topics that awakened these long-lost souls. When the preacher had finished cards were distributed, bearing Chinese characters, saying, "I desire to flee from the wrath to come, to turn from my sinful life to a life of righteousness, and to obtain salvation through Jesus Christ the Savior. They signed these cards and handed them in. Special meetings have since been held for these awakened ones, and two-thirds of them have responded to the roll call, and asked Bro Chan Hon Fan for religious instruction. Last Sunday night was one of the largest and most enthusiastic meetings ever held in the mission chapel.

Members were quickened with deeper religious life, and newly awakened souls were seeking after God.

Thank God for these tokens of his presence! The Chinese are showing an unmistakable interest in the Gospel. Both here and in China there are indications that the long-prayed-for day of China's redemption is not far off. God grant that the Church of God may have courage and faith and energy to go in and possess the land.—Gospel in All Lands.

Facts Worth Noting.

Dear Dr. Godbey: I have been looking into the China Mission Conference Minutes, kindly sent me by Rev. T. A. Hearn. I send you the following items:

Amount contributed to missions, \$309.90; which is a fraction over 41 cents per capita.

Paid to the American Bible cause, \$7.60; a fraction over one cent per capita.

They paid to church extension, \$58.50; for the support of the ministry they contributed \$659.06.

The Little Rock Conference only paid last year for foreign and domestic missions a fraction over 22 cents per capita; and less than three-fourths of one cent to the American Bible cause.

These facts ought to shame us and provoke us to more liberal things.

The value of church edifices in the China Mission Conference is \$27,100.00; value of parsonages is \$38,200.00; value of district parsonages is \$6,320.00; value of school buildings and other property, \$78,236.00.

E. L. BEARD.


Alexander, Ark.

If You Leave Home

for the summer, go where you will find, almost literally, a new world. Such a spot is Yellowstone Park. There is no place like it in the South, nor elsewhere. You will be astonished at what you see and learn there. A month's outing in those mountains 7,000 feet above the sea level, in an atmosphere pure and invigorating, would add years to your life. There are four modern hotels, good roads—maintained by the U. S. Government—for riding, driving or cycling; riding horses and pack trains. Geysers, canyons, mud springs, lakes, cataracts and cascades in large number, are crowded into a space 54 by 62 miles in size. If you can afford it, you wrong yourself by not going there. If you cannot afford it, then go to beautiful Leech Lake in Minnesota, a new and popular resort. New hotels, fine fishing and hunting, and good boating at reasonable rates. Send Chas. S. Fee of Northern Pacific Railway, St. Paul, Minn., six cents for Wonderland '98 that describes by pen and picture both resorts. Mention where advertisement was seen.

The languor so common at this season is due to impoverished blood. Hood's Sarsaparilla cures it by enriching the blood.

"A PERFECT FOOD—as Wholesome as it is Delicious."



WALTER BAKER & CO.'S

BREAKFAST COCOA

"Has stood the test of more than 100 years' use among all classes, and for purity and honest worth is unequalled."
—Medical and Surgical Journal.

Costs less than ONE CENT a Cup.
Trade-Mark on Every Package.

WALTER BAKER & CO. LTD.,
DORCHESTER, MASS.

TRADE-MARK. Established 1780.

Woman's Work.

W. P. AND H. M. SOCIETY.

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Richmond, Ky.

Secretary, Mrs. R. K. Hargrove,
Nashville, Tenn.

Treasurer, Mrs. D. Kirkland,
Nashville, Tenn.

Editor "Our Homes,"
Miss L. B. Helm, Nashville, Tenn.

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Little Rock, Ark.

Treasurer, Mrs. S. H. Thompson,
Little Rock, Ark.

Cor. Sec., Mrs. W. H. Pemberton,
Little Rock, Ark.

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Little Rock District. Mrs. A. J. Mimms, Little Rock, Ark.

Pine Bluff District. Mrs. A. H. McCoy, Pine Bluff, Ark.

Monticello District. Mrs. J. P. Bennett, Monticello, Ark.

Camden District. Miss Lizzie Stinson, Camden, Ark.

Prescott District. Mrs. C. H. Greene, Washington, Ark.

Ardadelphia District. Mrs. F. E. Rudolph, Arkadelphia, Ark.

Hot Springs District. Mrs. Sue James, Hot Springs, Ark.

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Paragould, Ark.

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Treasurer, Mrs. W. W. Powell,
Batesville, Ark.

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Searcy District. Mrs. J. C. Harder, Searcy, Ark.

Batesville District. Miss Iola Price, Evening Shade, Ark.

Jonesboro District. Mrs. J. W. Crawford, Paragould, Ark.

Helena District. Mrs. R. R. James, Cotton Plant, Ark.

WEEKLY WORDS FOR WOMAN'S WORK.

The season for annual meetings and conventions is before us. "One more year's work for Jesus," will soon be chronicled, and by his grace, we'll enter upon another, "To spread the story and show his glory,
In lands beyond the sea."

In these yearly measurements, there is frequently mention made of laxity, in membership and officials. Reports are often introduced with apologies for failure and regret that more has not been accomplished.

We of the King's service, dear sisters, recognize, with great joy, that He knoweth our hindrances—is gentle in judgment and full of forbearance. Let us only exercise ourselves to be blameless in word and work, striving for the blessed commendation, "She hath done what she could." In "Woman's Work for Woman," I find the following form of consecration and prayer against entering lightly into this co-operative work with the Master.

Though we take no pledge, either in connecting with our societies or accepting office, it would be well to take to heart the obligation. I introduce it, hoping it may hold us closer to the understanding between God and our own hearts.

"With God's help, I will magnify my office by bringing to it the best effort of which I am capable.

"Its duties shall be conscientiously performed in due time, never setting them aside for other things in which I may be much interested.

"In this office, I am the servant of Christ, of my society, and of the cause of world-wide missions.

"May God give me grace to be faithful and efficient in the fulfillment of my duties."

Shall we not all subscribe to this simple earnest prayer, to "take the cross and follow, where love and duty lead"? L. A. H.

If the Baby is Cutting Teeth.

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

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

Agents wanted.

All druggists sell Dr. Miles' Nerve Plaster.

Our Church at Home.

AMITY.

Dear METHODIST: I spent Easter Sunday with the people of Amity, to which place I was invited to attend the old folks' reunion. It was truly an enjoyable occasion. Many old people were in attendance; one sister, ninety-three years of age, spoke in the experience meetings. Sixteen years had passed since it was my privilege to meet with the people of that community. Many changes had occurred since that time. The children to whom I used to lecture, at quarterly meetings, most all had growing families of their own. Many of the parents have crossed over the river, only a few of the old guard survive.

On Saturday they had a Sunday-school Convention, in which Sunday-school literature and methods were freely and ably discussed.

On Sunday morning we visited the Sunday-school, and I am glad to say it is one of the best Sunday-schools that I have visited in Arkansas, parents and children, old folks and young folks, all in attendance.

We visited the high school of which Prof. Sampson is the principal. He opens in the morning with prayer and song in the chapel, which is quite commodious. They have a two story brick edifice, built at considerable cost, and it is well filled with as fine a set of young ladies and young men as I have met anywhere in the state. This school is sending out students all over that mountain region to teach and to take prominent places in society.

The moral element in the town is rather extra. No saloons, four churches, and several business houses.

The natural face of the country had greatly improved during my absence. Many private residences had gone up which are ornaments to the town. The Methodists have a new edifice. The M. E. Church has a nice church house. The Missionary Baptists have a church, and the Christian communion have a church. The pastor of the Methodist Church, South, is domiciled in a neat parsonage, and is in great favor with his people. Bro. Sage, the P. E., is held in great esteem among the people. Bro. Nicholson, one of our superannuates, lives down here. Well, my visit will be a bright spot in my declining years.

Yours truly,

B. G. JOHNSON,

Mineral Springs, Ark.

BEEBE CIRCUIT.

Bro. Godbey, please say to my friends generally that this poor, imperfect, unworthy preacher has been most kindly received on the Beebe circuit. The work is too large, however, for one man, eight appointments. Would to God I could be spared, with other workers of my age, for one year at least, and given a small work. Why not send the younger men to larger works, and spare the older? Not that I am complaining, or criticising the appointing powers. For this writer thinks himself happy, and both divinely and hu-

manly honored to be allowed a place anywhere. God bless the people on the Beebe circuit. I am having a grand time among them. Our local preacher, Bro. McClure, is assisting much and, helping not only in preaching, but in shaping the work and organizing, etc. He is an intelligent man, and good preacher. Well Dr., our giraffes will soon convene at Baltimore. What improvements will be made in the machinery of our great Church this time? Let us pray, and hope and wait. I asked a D. D., at our last Conference, if our great Church would divide on sanctification; he said no, we had nothing to divide on—nothing or anything. Bro. Godbey, in my judgment it is only a question of time when it will be necessary to divide the Church on that much mooted question.

The second blessing, brethren, will not down; hence something of the kind will have to be done, in order to the peace of the Church.

God bless you. Pray for me and mine.

Fraternally,

J. F. ARMSTRONG.

West Point, Ark., April 4, 1898.

FROM WOODBERRY.

A majority of the families living in the immediate vicinity of Woodberry are Baptists. I think most all the boarding students in the school here are members of the Baptist Church, or from Baptist families. The young people of the Baptist Church are regular attendants at our Sunday-school and prayer-meeting, and contribute largely to the success of both; in fact, they are more faithful in attendance than some of our own members.

We celebrated Easter last Sunday morning, and considering the short time we had to get ready, we think the service was a decided success. We failed to see the advertisement of Easter Program at our Publishing House until too late to send for it and get ready, and so the writer, assisted by Sisters Smith, Lynch, Rice, and Brother J. M. Simpson (Baptist) arranged a program suitable to the occasion. The house was beautifully decorated, the choir rendered sweet music, all the children and young people performed their pieces well. We feel sure that everyone present felt that the occasion was a success. We are brought under especial obligations to our young Baptist friends, for the noble part they took in the choir and on the program. We regretted very much that our pastor, Brother Bradford, could not be with us, he having to preach at another place. We all love him very much and were so glad to have him returned to us for another year.

The ARKANSAS METHODIST is a welcome visitor in the Methodist homes here, but for some cause that we regret very much it doesn't reach us until Monday.

Yours in Christ,

J. W. MORRISON, S. S. Supt.
April 15, 1898.

The languor so common at this season is due to impoverished blood. Hood's Sarsaparilla cures it by enriching the blood.

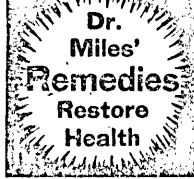
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THAT no one remedy can contain the elements necessary to cure all diseases, is a fact well known to everyone. Dr. Miles' System of Restorative Remedies consists of seven distinctively different preparations, each for its own purpose.

Mrs. L. C. Bramley, 37 Henry St., St. Catharines, Ontario, writes: "For years I suffered from extreme nervousness and annoying constipation, developing into palpitation and weakness of the heart. I was unable to sleep, suffered much from headache, pain in my left side, palpitation and a constant feeling of weakness and prostration. I began using Dr. Miles' Nervine, Heart Cure and Liver and Liver Pills and the Anti-Pain Pills to relieve sudden paroxysms of pain and headache. I soon felt much improved and the pains and aches and weariness left me. I then took Dr. Miles' Restorative Tonic and am now restored to my former good health."

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on diseases of the heart and nerves free. Address, DR. MILES MEDICAL CO., Elkhart, Ind.



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Only High Class, Best Grade Copper and Tin
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Cheapest for Price
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"OLD RELIABLE."
Cures Chills
SURE.

Improved—tastes pleasant. Druggists have it.
50c and \$1.00 Bottles.

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GODFREY & THORNBURGH.

How to Get Teachers.

Write to J. M. Dewberry, manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

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Larger crops, fuller ears and larger grain are sure to result from a liberal use of fertilizers containing at least 7% actual

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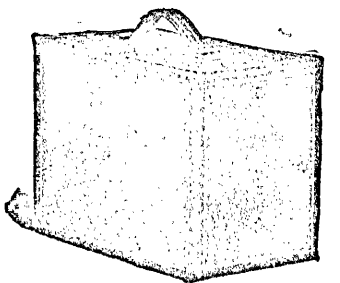
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SPOTT & JEFFERSON,
Little Rock, Ark.

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.

SAMPLE: Paul, infant son of C. D. and Josephine Sample, was born June 11, 1897, and died March 22, 1898.

Paul and Josephine were sweet twins in the home of these devoted parents; they were beautiful and promised to be an unending source of joy in their home, and their lives seemed to be inseparable, but little Paul was suddenly taken away; to the great sorrow of the home. Sorrow is the word, not despair, for faith looks away to the inheritance incorruptible, undefiled and that fadeth not away. Eden's bloom has ever been subject to death, but in the celestial garden our lovely flowers shall fade not. Sorrowing parents, by "exceeding great and precious promises" assure your hearts that you shall clasp little Paul again and be with him forever.

Grady, Ark.

JONES: Died at his home in Warren, Ark., April 6, 1898, Samuel M. Jones, aged 52 years. He was born in Alabama and came to Bradley county in 1871, and moved to Warren in '81. He was converted and joined the M. E. Church, South, at the age of 16, and his walk here for the last seventeen years, as it was before, has been upright and exemplary. He was the father of nine children, one of whom preceded him to the better land. His wife departed this life four years ago, and now he leaves eight children, who, together with relatives and many friends mourn their loss, but they rejoice to know he is in heaven, and they can meet him in the sweet by and by, where there will be no more death. A large congregation attended his funeral.

R. A. MCCLINTOCK.

HAGGARD: Sister J. C. Haggard, wife of J. M. Haggard, was born February 3, 1852, died at McCrory, Ark., April 6, 1898. Bro. Haggard and five children remain to mourn her death, while four of her children greet her in the beautiful beyond. This good woman joined the M. E. Church, South, in her early childhood and lived a member of the same till death. May her absence in the home here ever be a reminder to husband and children that right faith and right living will beget a reunion where there will be no more separation. To God and the Holy Bible and duty, I recommend relatives and friends in this hour of bereavement, for comfort and consolation.

N. E. GARDNER, P. C.

HOLCOMB: Sister Sallie Holcomb, nee Hill, wife of J. W. Holcomb, departed this life in Delta county, Texas, March 26, 1898. She was born in what is now Howard county, Ark., March 16, 1858. When she was about 11 years of age she embraced religion and joined the M. E. Church, South. She was married to J. W. Holcomb December 6, 1876, and out of this happy union came six children, five of whom mourn the loss of their mother. Sister Holcomb's last illness and suffering lasted several weeks, but she never complained, for it was the rule of her life, in whatever condition or circumstance she was, not to murmur. The Lord, who has been our dwelling place in all generations, was with her to the hour of her death. She was ready to die, for she lived that way. At the beginning of her last sickness she told her husband that she could not live long. Her death was not an unexpected event with her. She was a zealous Christian, a devoted wife, a loving mother, a dear friend and neighbor. The day for the funeral was cold and stormy, yet crowds of admiring friends, neighbors and relatives flocked into the church at Pleasant Grove to pay a final tribute of love to her precious memory. Her light shone and still shines with the radiance of a purer,

better world. This world is poorer and heaven is richer by her demise. May the Father's rich grace abound to the healing of all the bruised hearts, and may her only daughter merit the love and esteem which our departed sister always enjoyed.

JNO. E. ROACH.

Cooper, Tex.

JONES: Clare, infant son of J. T. and Rilla Jones, was born September 9, 1896, and died April 8, 1898. This precious bud was the joy of father's and mother's heart, but it has been plucked to bloom in heaven. Clare was a sweet child and very bright for one of his age. After fourteen months of suffering he has left a saddened home to find a home above. The funeral services were conducted by the writer at the M. E. Church, South, after which we laid the little body in the Mountain Home Cemetery to await the resurrection. God bless the bereaved parents, and may they find consolation in the assurance that their little one sleeps in the arms of Jesus.

T. M. JACKSON.

HAMER: Sister E. A. Hamer, wife of C. F. Hamer, was born March 28, 1871, died near McCrory, Ark., April 3, 1898. Sister Hamer is the daughter of Rev. H. T. Raney, D. D., a true, good man, who would have all prepared to meet God in peace. Through his and his Christian wife's influence this dear daughter was led to Christ in 1888, and joined our church, and died as she lived, a member of the same, in great peace. I see in her death a beckoning hand, saying, "Charlie, come to me." I would say with the ascended wife, Charley, get ready to go. You have our prayers in this hour of loneliness and sadness, dear bereaved ones. Have faith in God. Trust all to him.

N. E. GARDNER, P. C.

OWEN: Cornelius Joyce, was born in North Carolina, July 14, 1858, and died March 9, 1898. He moved to Arkansas in 1882, and was married May 14, 1885, to Miss Callie Brockman. Professed religion at 13 years of age and joined the Baptist Church. In 1882 he joined the M. E. Church, South, at Tyro, Ark., and lived a consistent member until the Master said, "It is enough. Come up higher." Truly a good man has fallen. He was kind, gentle and charitable to all. I heard several of his neighbors say they never knew a man they hated to give up so bad. It is a great thing for one to live as to be missed when he is gone. Yes, we miss him here, but we are sure that what is our loss is his eternal gain; and that he is waiting just across the dark stream and will welcome us to the haven of rest. May the God of all consolation console the bereaved family and friends, and may we all live so as to finally meet around the great white throne, where separations will be no more.

J. J. COLSON.

BOGGS: Adelaide Boggs, daughter of Geo. H. and Mollie L. Peck, was born in Botetourt county, Va., December 23, 1857, and died at San Antonio, Texas, March 12, 1898. She was married to Rev. Walter E. Boggs, then of the West Virginia Conference, M. E. Church, South, December 6, 1883, at Lubeck, W. Va., Rev. James Harvey Burns, her step-father, officiating. In 1887 Bro. Boggs transferred to the St. Louis Conference, but the climate there proving too severe for his wife's health, he sought for her a milder atmosphere by transferring to the Little Rock Conference. In the conference they were stationed at Malvern, Hope and Camden. About one year ago her physician decided that she was suffering from serious pulmonary trouble, and her husband brought her to San Marcos, Tex., hoping that a change of climate might arrest the disease. At its last session Bro. Boggs was transferred to the West Texas Conference and stationed at Travis Park Church, San Antonio, and here, after several months of severe and patient suffering, Mrs. Boggs was released and entered into the rest of the saints.

To Bro. and Sister Boggs four children were born, three of whom are living—a daughter, 13 years of age, and two sons, aged respectively, 7 and 11 years. Toward her children she constantly showed all the tenderness of mother-

The Weakness of a Woman.

A woman who has suffered eighteen years, who has been cured after a life of misery and lives again in the sunshine of happiness, speaks to other women in words of no uncertain meaning.

Just a woman's story.

Not strange because it happens every day, not romantic or thrilling, but just a story of misery and suffering such as only women know.

For eighteen years, Sara E. Bowen, of Peru, Indiana, carried a burden of pain. Night and day, without respite, she suffered the most dreadful experience that ever fell to the lot of woman. That she did not die is almost beyond belief.

That she is well today is a miracle.

Mrs. Bowen's trouble requires no description beyond the symptom, which every woman will instantly recognize.

In describing them Mrs. Bowen says: "For eighteen years I suffered with weakness peculiar to my sex."

"I was a broken down piece of humanity; a shadow of a woman."

"My brain was tortured until I could remember but little. I could not sleep or eat and was reduced in weight to a mere skeleton. What little I did eat could not be digested in my weakened state, and caused me untold misery."

"My skin was muddy, my eyes were heavy. I was dizzy all the time and totally unfit for even ordinary housework."

"Doctors prescribed for me without avail. Medicine was recommended and taken in quantity but it did no good."

"Time and time again I was at the brink of despair. Day by day my

trouble grew worse, and dark indeed was the day before my deliverance.

"A friend of mine told me about Dr. Williams' Pink Pills for Pale People and what they had accomplished for others in my condition."

"It was the first glimpse of the sun of happiness through the dark clouds of misery."

"I bought a box and took them. Even then I felt their effect. I bought more and continued to take them until I was well and strong."

"They liberated me from the most terrible bonds that ever tortured a woman. They brought me new life when death was welcome."

"I recommend them to my friends, and I do not hesitate to say to every suffering woman in the world that Dr. Williams' Pink Pills will cure her."

Dr. Williams' Pink Pills for Pale People are a specific for all forms of weakness. The blood is vitalized and becomes pregnant with the elements of life. The nervous system is reorganized, all irregularities are corrected, strength returns and disease disappears. So remarkable have been the cures performed by these little pills that their fame has spread to the far ends of civilization. Wherever you go you will find the most important article in every drug store to be Dr. Williams' Pink Pills for Pale People.

hood, but was exact in her requirements in matters of discipline.

Converted in early life and connecting herself with the church, I am glad to say of Sister Boggs, that her life was consecrated to the service of Christ. In her girlhood, she gave promise of those useful and beautiful traits of Christian womanhood which marked all her after years. Affectionate, thoughtful of her husband's comfort, and exceptionally helpful as a pastor's wife, she filled the important station of a Methodist preacher's wife with much credit to herself and honor to the church. The testimony of her husband is that in point of Christian character he could not have wished her different from what she was. Before their marriage they entered into a solemn compact never to dispute in the event of matters of disagreement presenting, and this compact was kept in letter and spirit; there was never even the semblance of a jar in the beautiful harmony of their home life.

Of Mrs. Boggs we can truthfully say that those with whom she most closely associated looked upon her as an example both in faith and works. Sincerity and truthfulness were manifest in all her work and conversation.

Through all the dreary months of her last illness, and the former years of declining health, she never failed in the cheerfulness of her hope, and the spirit of resignation. Those who knew her best speak of the helpfulness and light that she brought to all who came within the circle of her influence. She was greatly loved in all the churches where she lived. Down to the last she encouraged and strengthened her husband in his work, and would not allow that her great suffering and the near approach of death should keep him from the pulpit and his pastoral work.

Her end was perfect peace and a glorious entrance into the presence of the Lord.

BOWMAN: Margaret A. Campbell was born in Lauderdale county, North Alabama, February 21, 1831. July 6, 1848, she was married to Dr. P. K. Bowman, who preceded her to the home beyond the river some 30 years. She was converted and joined the M.

E. Church, South, when quite young, and remained a faithful and consistent member therein until her death, which occurred March 24, 1898. Sister Bowman leaves several children, with many grandchildren and scores of relatives and friends to mourn her death. She was a true friend to the preacher. The writer, assisted by Revs. F. N. Brewer and J. L. Cannon, conducted the funeral services in the home of her brother, Mr. Buck Campbell, near Richmond, Ark., in the presence of many relatives and friends. It's sad to think grandma is gone. As her pastor, we feel the vacancy caused by her death. While her body sleeps in the cemetery, we rejoice to know that her sweet spirit is at rest. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them." Let us who knew and loved her life, strive to follow her example, that we may meet beyond the river, where sad partings never come. May the blessings of our Lord, and the consolation which God alone can give, be the portion of the bereaved.

F. F. HARRELL.

Rocky Comfort, April 14.

The Dangers of Spring

Which arise from impurities in the blood and a depleted condition of this vital fluid may be entirely averted by Hood's Sarsaparilla. This great medicine cures all spring humors, boils, eruptions and sores, and by enriching and vitalizing the blood, it overcomes that tired feeling and gives vitality and vigor.

HOOD'S PILLS cure nausea, sick headache, biliousness and all liver ills. Price 25 cents.

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THE ARKANSAS METHODIST.

WEDNESDAY, APRIL 27, 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.

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

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

Contributed.

The Next General Conference.

Just what it ought, or what it ought not to do, I know not, neither doth any one. But I want to say what I think it ought to do in regard to the work of a P. E. Just how many years a man may be swapped about from district to district, I am not concerned about, but I feel that if more changes were made and one man was not appointed so long our P. E.s would not be allowed to dry rot, and feel as an old P. E. whom I heard say once, "he had been elder so long that he was not fit for anything else." I was a young preacher then and I thought this, "your long service in the eldership has unfitted you for it." There are some men who make better P. E.s than anything else, but here I let that rest. In my humble judgment a P. E.'s district should have no more than thirteen appointments, nor any less. My claim for this is based on the following propositions:

First. This would give him plenty of time to do his work well.

Second. Give him more time with his family.

Third. Give him more time with his books, periodicals, etc.

This provision being made, and our P. E.s held rigidly to it, we would see the end of a hurtful thing that is beginning to get a foothold among us, i.e., "we don't need the P. E." And this do away spirit has been born of the P. E.s giving such little time, and in many instances he gives all the time he can on account of his very extensive territory.

Remedy: Lessen the district.

Let the Jerusalem district all be in the city, but give the P. E. the time I ask and he will eat the mimosa leaf on as tall a shrub as any, or at least feed as high as most stationed giraffes. The giraffes get to budding right often. And this applies to thinly settled territory as well as the city. I speak from the rostrum of experience. I traveled for three years just such territory, had from fifteen to twenty

Blood Humors

Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA Ointment, the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Prop., Boston.

How to Cure Every Blood Humor, free.

FACE HUMORS Falling Hair and Baby Blemishes cured by CUTICURA SOAP.

had it gone on, to go and hold a mid-week quarterly conference that was productive of no immediate good.

Now the question of financial support is the scape-goat ridden out of this by my brethren who oppose this. I still stand and say I'd gotten better support could I have done more work. A P. E. (one wide awake at least), is the best educative force in these lines Methodism has in the field. Give thirteen charges to any and all districts in our country, at least. Elect four bishops, they are needed, not so much at college commencements as in the rural districts, and we can't get them there often; finish up the legislation belonging to district conferences, fix for the General Conference to meet once in eight years, don't create another cog in our machinery, provide for evangelists, if needed, and I will "concur" and be happy, and if not, well, I'll be so anyhow.

J. F. JERNIGAN.

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"Harp
Of
Life"

Godbey
&
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We hesitate no longer, but throw out an avalanche of bargains that will conquer everything—

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SUNDAY SCHOOL TICKETS AND CARDS.	
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Beautiful Picture Cards with verses, ten cards in a package.	
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