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## THE ARKANSAS METHODIST.

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

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Rev. F. S. H. Johnston, Arkansas Conference.

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## News and Notes.

Bishop H. C. Morrison will hold the conferences in Arkansas at the following places and dates: Arkansas Conference, at Morrilton, Nov. 16; Little Rock, at Little Rock, Nov. 24; White River, at Clarendon, Dec. 1. Our conferences will be especially gratified to have the service of Bishop Morrison and the privilege of getting acquainted with him on his first episcopal round. The great work which he has done for the church in the raising of our missionary debt has endeared him to all Southern Methodists. His service as a Bishop will, we believe, prove equally efficient.

Among the events of the week, in this city, we take pleasure in noting the first annual commencement of the Arkansas Woman's College, under presidency of Rev. E. M. Pipkin. The first year of this institution has more than met the expectations of its principal and the result has surpassed the hopes of its friends.

The exercises were at Glenwood Park, on Wednesday evening June 1. The address by Mr. Sid B. Redding was a happy effort. The graduates were Misses Thula Braham, Sayde Rice, Roberta Snodgrass, Louise Venable and Mary Rosenbaum. We feel sure that there is a prosperous future for the Arkansas Woman's College.

The schooner Jane Gray, which sailed from Seattle for Kotzelue Sound May 19 with sixty-one people on board foundered Sunday, May 22, about 90 miles west of

Cape Flattery. She went down in ten minutes, and thirty-four of her passengers went down with her. The remainder of passengers and crew escaped in a launch and reached Seattle June 1.

From the Arkansas Democrat, received as we go to press, we take the following: "Friends of the family will be pained to hear of the death of Vivian Pipkin, the infant daughter of Rev. and Mrs. E. M. Pipkin, which occurred this morning" [Tuesday].

For the past week two squadrons of the American fleet under Schley and Sampson have held the Spanish squadron under Cervera shut up in the harbor of Santiago de Cuba. The Americans could not afford to brave the shore batteries and mines in the mouth of the harbor, but they took measures to shut the Spaniards in the trap, at least cost. A heavy coaling ship—the Merrimac—loaded with ballast, was sent out under Richmond Hobson and six brave companions, run into the narrowest part of the channel, turned crosswise and sunk. Hundreds of shots and shells from the Spanish ships and the batteries rained around the vessel, but without faltering, and without serious hurt, the little band executed their order. The deed was so daring that the Spaniards themselves cheered it. The seven men had gone too far to return to their own fleet and in a small boat made way to Cervera's flag ship and surrendered as prisoners. Admiral Cervera was so touched by the bravery of the men that he sent his chief of staff, under flag of truce, to report to Rear Admiral Sampson that they were all safe. Three times our ships have bombarded the shore batteries inflicting great damage. Soldiers are being transported from Tampa to Santiago. Cervera is securely shut in and both the fortifications and the fleet must soon yield to a land attack.

Admiral Dewey is holding the harbor at Manila and awaiting reinforcements. The insurgents have greatly increased their strength and have done some severe fighting, gaining advantage.

### General Conference Action.

Among the items of legislation enacted by our late General Conference, the following will be of most interest to our readers:

(1) The law has been changed to allow of enlargement of districts to thirty pastoral charges.

(2) The salaries of bishops, including traveling expenses, were fixed at \$3,600 per annum, the salary of Bishop Keener at \$3,000 per annum, and that of widows of deceased bishops, at \$1,000.

(3) Presidents of Epworth Leagues are made members of the quarterly conference when eligible—that is, when men. The ten cent tax is abolished.

(4) Every Sunday-school shall also be organized into a missionary society.

(5) The Woman's Parsonage and Home Mission Society is changed to the Woman's Home Mission Society, under a new constitution.

(6) A committee of ten experienced educators will fix the minimum curriculum for the A. B. degree in our schools, also the grade of the preparatory schools.

(7) The entire control of local preachers was transferred to the district conferences, except as to trial.

(8) It was enacted that any preacher, traveling or local, or any church member, who shall hold public religious services within the pastoral charge of one of our preachers against his protest shall be held guilty of misdemeanor.

(9) The system of conference colportage is placed entirely under control of the Book Agent at Nashville.

(10) The Vanderbilt University is put under control of the annual conferences.

(11) A Church Insurance Society, in connection with the Church Extension Society, was authorized.

(12) A commission to report on constitution of the church at next General Conference was ordered, to be appointed by the bishops.

(13) Besides the examinations formerly required of applicants for admission into the conferences, in-

quiry shall be made into their circumstances and fitness.

(14) \$50,000 may be expended in establishing a Publishing House in China.

(15) When a preacher breaks down, and is superannuated, his claim as superannuate shall begin from the time his charge ceases to support him.

(16) A canvass is to be made to raise \$1,500,000 for education during the next five years.

(17) The editor of the Pacific Advocate is to be elected by the Book Committee.

### Clarksville District Conference.

The Clarksville District Conference was held at Knoxville, June 2-5. Nearly all the preachers attended, and thirteen laymen.

Rev. Wm. Sherman, the presiding elder, presided, and carried forward the business promptly.

The financial condition of the district as compared with this date last year, shows marked advance. In the judgment of the preachers the spiritual state of the charges is generally far from satisfactory. There has been a net increase of membership since conference of 80 or more. The district is well manned. Better organization is needed on much of the work. The yearly ingatherings disappear, and the church weakens where little care is given to organize the work. The permanence and stability of the church depend not upon the preachers so much as a properly organized membership.

The church literature, especially the church paper, is essential as a support of the work.

The following local preachers had their licenses renewed: J. B. Stewart, George W. Haigwood, Geo. W. Toland, Adolphus U. Cline, Oscar M. Cline, J. M. Bullard, Byron A. Thompson. Geo. W. Haigwood and Oscar M. Cline were recommended for deacons' orders.

Fred. A. Lark and Wm. Taylor were recommended for admission on trial into the traveling connection.

Rev. A. H. Lark, W. F. Thompson, J. B. Carter and J. M. Wells were elected delegates to the annual conference. W. R. Rogers and L. C. Southerland, alternates.

The religious services of the conference were well attended.

## Contributed.

## Shall We Be Absorbed?

REV. J. B. M'DONALD.  
(White River Conference.)

MR. EDITOR:—I notice, by the Daily Advocate, that the delegates from the three Arkansas conferences have had passed a resolution by the General Conference, giving permission to the Arkansas and Little Rock Conferences to absorb the White River Conference, the three conferences concurring therein by a majority vote.

Thus far, no harm can come to any of us, because each conference must concur by a majority vote. As the White River Conference is to be absorbed, it would seem that we should have the first vote, but Bishop Morrison has appointed to hold our conference after the other Arkansas conferences are held, thus giving the other conferences the privilege to vote upon our absorption and to appoint a commission of three from each to partition us out to the other two conferences, where grand old White River is expected to repose in sweet forgetfulness of all her splendid achievements, after having been set aside years ago with a small following and a large, undeveloped territory. For nearly thirty years she has been able to maintain her identity, and as to how well she has managed her affairs it is not prudent to state until her record has been assailed, which I presume will not be done; for our brethren would not, for a moment, claim that we need a guardian, and for that reason propose to take us under their fostering care. They would hardly do so publicly, anyway.

Well, what then, do they need us to help them develop their territory? We are willing to help when we can, but we ought not be required to help those who are older and stronger, both numerically and financially, than we. But more especially ought we not be required to surrender our life that they may live. But I feel sure neither conference would admit that their life or even their prosperity is at all dependent on such absorption, nor do I believe it is. What then? Have our delegates in General Conference come to the conclusion that our organization is a failure, and do they seek this absorption? Surely not. Our delegation is too considerate and too conservative for such a measure as that unless they had been instructed so. If it came not from us, then why do others seek it? Do the brethren in the hills seek the low land for health? or is that "charity that seeketh not her own" actuating them to get us out of this malarial district? If any of the brethren wish to go to the hills on account of health, the way is open and a warm welcome awaits them in any conference in Arkansas. Our experience has been that more transfers come to us than leave us, especially among the stronger men.

Is it a matter of territory, then? Our territory is so large now, that

it is with difficulty that many of us get to conference at all. Besides, this conference is now so large that there are only a few towns within our bounds that can comfortably entertain it at its annual meetings. To add to one-half of this conference either of the other conferences would mean that our annual meetings, for the most part, would be far removed from our homes and from our charges. If other fields have been trodden by those who are competent, I would say to such that herein is good "picking." The fields are wide, the pastures green, hearts are warm, and our doors are wide open. The only thing against which we protest is that our green pastures shall not be overrun by the ravenously hungry, who never leave their own confines except when fresher fields are scented. With the lights before me, I vote NO!

## Newport District Conference.

## PROTEST.

Whereas, The "absorption" of the White River Annual Conference has been proposed in the General Conference, and is to be submitted to the three conferences of our State at their approaching sessions for ratification, and

Whereas, The idea of being "absorbed" is exceedingly repugnant and such a proposal is a reproach to us, and

Whereas, We cannot believe this to be a wise movement, because it virtually declares that the White River Conference has been a failure and its organization a mistake, and places us in a false light before the entire church, and

Whereas, The territory and resources embraced by this conference are amply sufficient to justify and to sustain a separate Annual Conference, and

Whereas, Since its organization in 1870 the White River Annual Conference has made steady progress, and will now compare very favorably with the other two conferences of the State in its resources and growth, and

Whereas, The proposed change would greatly increase the expense of attending our Annual Conference, and therefore work a hardship on many of our members. Therefore, be it

Resolved, That we are much surprised at the action of our delegates in the General Conference in agreeing to such "absorption," and thereby failing to represent the wishes of the White River Conference; and be it further

Resolved, That we are utterly opposed to the movement and absolutely unwilling to be "absorbed."

J. M. TALKINGTON,  
W. B. RICKS,  
F. M. DANIEL,  
W. M. WILSON.

This protest was passed by a unanimous vote by the Newport District Conference (every member present voting) in session at Knobel, Ark., May 26, 1898.

F. M. DANIEL, Sec'y.

Resolutions of thanks were given to the St. L., I. M. & S. and K. C.

S. & M. railroads, and the people of Knobel.

Samuel L. Johnston, of Siloam circuit, was granted license to preach, and the following local preachers had their licenses renewed: A. M. Doss, L. F. Blankenship, G. S. Wilson, J. I. Bond, W. I. House, W. W. Bailey, J. G. Parker, J. P. Bigger.

Delegates to Annual Conference: J. W. Coffman, F. M. Daniel, J. R. Eudalie, R. F. Drummond. Alternates: W. H. Culp, A. M. Doss, L. P.

A strong endorsement was given the ARKANSAS METHODIST and the Nashville Advocate.

A missionary collection, amounting to \$30.39, was taken Friday night.

## The Protest Continued.

Dr. J. C. Brown, of Helena, writes a very opportune and sensible article, protesting against the proposed "absorption" of our (White River) conference by our two other sister conferences of the State. We don't want to be swallowed just yet, nor do the other conferences know positively that they want to swallow us. The fish that swallowed Jonah got mighty sick of his meal and had to throw it up.

We are all doing well—a good way to do, and an unsafe thing to disturb. Only one thing should be done. Our southern boundary line should be properly defined and our conference should extend from the mouth of Palarm creek, down the Arkansas river to Argenta, thence with the Memphis & Little Rock R. R. to De Vall's Bluff. This would be a better divide of territory.

There is but one reason for having but two annual conferences in the State. It would give us more individual weight in the General Conference, but the aggregate strength of the State would be the same.

There are several reasons for our separate existence. Enlarge our conferences, and but few places could entertain our annual gatherings. Increase the distance to the seat of our annual conferences, and many of the brethren on hard works could never go except when the conference came their way. Then another and most serious objection is, that we would get one-third less episcopal service than we now do in the State, and this we cannot afford, and hence we will settle it Dec. 1, 1898.

M. M. SMITH.

Searcy, May 27.

## Theological Shooting-Match.

At the present rate of increase in the number and kind of conventions, exhibitions and contests, in a few years more there will be no time for any other work or amusement.

These public gatherings have a wholesome effect in certain particulars, in that they give opportunity for the exchange of thought and sympathy, widen our social spheres and cultivate brotherly love. These are desirable results. But has it



Death's Betrothal.

A few years ago a New York newspaper conducted an open discussion upon the topic: "Is Marriage a Failure?" The answer is easy and upon the surface. Where there is mutual love and respect, if there is also health, marriage is a success. When health is left out, even the most ardent love does not count, and marriage is invariably a failure.

Modern science has cried the warning so often that all should realize the dangers of wedlock to people in ill-health. In a case of this kind death lurks on every side—in the kiss of betrothal and the caress of the honeymoon. The man who is suffering from ill-health is a physical bankrupt, and has no right to condemn a woman to be his nurse for life and the mother of babes that inherit his physical weakness. Dr. Pierce's Golden Medical Discovery acts directly on the digestive organism. It makes it strong and its action perfect. When a man's digestion is all right his blood will be pure; when his blood is pure his nervous system will be strong and his health vigorous.

A woman who suffers from weakness and disease of the delicate organism of her sex is certain to suffer from general ill-health, and to be an unhappy, helpless invalid and a disappointment as a wife. Her children will be weak, puny and peevish. A happy home is an impossibility for her until her health is restored. Dr. Pierce's Favorite Prescription cures all troubles of the distinctly feminine organism. It cures them speedily, completely and permanently. It fits for wifehood and motherhood. Both medicines are sold by all good dealers.

not occurred to many, that in this age of conventions and contests, there are many attendant evils? Haven't you been amused at some of our ministerial gatherings? In many instances, the preachers' meetings and the district conferences have been no more than preaching contests—theological shooting-matches. Each preacher trying to excel in points of delivery and performance. Many of these shooting-matches close without any signs of any one having been hit. When the secretary writes up the meeting, he always says that Bro. Shootwell or Dr. Skyscraper carried off the blue ribbon.

I have had some of these shooting-matches on my works. I usually spent a month or two beforehand in giving prominence to the occasion; but when the bombardment of the town and shelling of the woods had ceased, and the contestants had returned to their fields of labor, I had to spend considerable time in apologizing for the ineffectiveness of the onslaught. We rarely ever have a real revival at such meetings, and we wonder why it is so. It seems, too, that the reason is obvious.

Some may censure me for speaking so plainly. To those who are so disposed, I will put this question: Which is the greater evil, the speaking of a thing or the existing facts?

T. W. FISACKERLY.

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

## Contributed.

## General Conference and Else.

DR. GODBEY:—I was disappointed in not being able to stop off at the "City of Roses" and grasp your hand once more.

The General Conference session has just closed. It has been a busy but delightful time. The proceedings have been reported to you by others, and I will not repeat. A few notes of historic and general interest may not prove unacceptable to your many readers.

Baltimore is one of the oldest and best developed cities of this country. It has a population of more than 500,000 souls. The "Monumental City" it is called, not for the number of its monuments, for there are only about twenty of them of any special note, but because it was the first city in America to erect a worthy statue to George Washington.

This is a great educational centre. The Peabody Institute, the John Hopkins University, and the Woman's College are located here, and are of national and world-wide fame. At the latter place the General Conference delegates were given a most delightful reception one evening, where women fair, flowers sweet, and music rhythmic chased weariness from the mind and caused the hours to pass quickly by.

Near the seat of the General Conference, in an old church yard, are the remains of John Wilkes Booth, the murderer of Abraham Lincoln. Near this is the tomb that marks the last resting place of Edgar Allen Poe, the renowned author of "The Raven." I see that in literary circles it is denied that he was ever an inebriate. The critics may decide.

In one of the many beautiful parks, for which Baltimore is noted, there is a gigantic statue of bronze, to the memory of Sir William Wallace, "Patriot and Martyr for Scottish Liberty, 1305." In Loudon Park cemetery there is the most beautiful monument I ever saw, erected by a saloon-keeper in memory of his wife and son, at a cost of hundreds of thousands of dollars. For himself he erected one more stupendous, but less beautiful. Out of blighted homes and broken hearts, the cries of orphans and the bitter wail of widowhood, he built his own memorial. In this same park is a crematory, which I am told is frequently used, many preferring to burn than bury their dead.

On one of the business streets there is a large memorial tablet of iron, about four by five feet, on a pedestal of marble and granite. On top, engraved in the iron, is a picture of the famous house, and underneath are these words: "On this site stood the 'old court house,' from the steps of which, on July 29, 1776, the Declaration of Independence was read, and duly ratified by the people." Near this spot stands the Equitable building, thirteen stories high, on whose flat roof we walked and from which we had a magnificent view of the whole city. Here we could see the Ches-

apeake Bay, dotted with innumerable vessels, small and great, and under whose waters torpedo mines were laid for Spanish vessels. Here, too, in plain view, is Fort McHenry, where the great guns of war point, night and day, over the sea; and Federal Hill, where Ben Butler was stationed during the war; and the old shot-tower, where shot was made for the war of 1812; and the "Sun" building, the first iron house ever built in the world; and the John Hopkins Hospital, built at a cost of millions of money and endowed with millions more, all the gift of the man whose name it bears, the multo-millionaire, whose personal appearance indicated a common tramp. Here, too, we saw the Washington Monument—175 feet high—from the top of which, a few years ago, a wealthy Jewish maiden, through disappointed love, committed suicide by jumping into the air. Many other places of interest were pointed out to me, of which I have not now time to speak.

Baltimore is the cradle of American Methodism. Near this city, on Pain's Creek, was built the first Methodist church on American soil. It was twenty-two feet each way, and built of logs. The gavel used throughout the sessions of the conference was made of wood from this old house. "In this city Episcopal Methodism was born, took its earliest organic form, and started on its marvelous career. Here its early bishops—Coke and Asbury and Whatcoat and McKendree and George and Roberts and Soule and Hedding—were all chosen and, save one, were all consecrated to their holy office. Here its quadrennial sessions for the first forty years were all held, except one." Here Bishops Keener and Wilson began their careers, and now Bishops W. A. Candler and H. C. Morrison are ordained and sent forth from this place.

On the wall of one of the largest business houses in the centre of the city, is a bronze tablet with this inscription: "Upon this site stood from 1774 to 1776, the Lovely Lane meeting house, in which was organized, Dec. 17, 1784, the Methodist Episcopal Church in the United States of America."

I count it a great privilege, indeed, to have been permitted to spend an hour, one afternoon, in the old Methodist burying ground, where sleeps the dust of many of the old heroes, who laid the foundation of Methodism in this country. Francis Asbury, the pioneer bishop of America, sleeps here; and Enoch George, and John Emory, and Beverly Waugh—all bishops of the early church—await, from this lovely spot, the coming of their Lord. And Robert Strawbridge and Jesse Lee find here a resting place side by side. I copied from the marble shaft: "Rev. Robert Strawbridge, first Methodist local preacher in Maryland, born in Ireland, came to America in 1760, settled on Pain's Creek, Md., and began to preach Christ in his own house. He built the log meeting-house in Frederick Co., Md., in 1764, the first in America. He died in peace in 1781, at Mr. John Wheeler's, Baltimore county,

whither he had gone to preach." His wife sleeps by his side. On another tomb I read these words: "Rev. Jesse Lee, born in Prince George county, Va., 1758, entered the itinerant ministry of the M. E. Church 1785, died in 1816. A man of ardent zeal, and great ability as a preacher of Christ. His labors were abundantly owned of God, especially in the New England States, of which he was truly the apostle of American Methodism."

Time would fail me to tell of the many others, the memory of whose heroic lives stirs my heart to a renewal of my allegiance to Almighty God in the work of the Christian ministry. May the spirit of the fathers rest upon the sons and daughters of the church today, and may we follow them only as they followed Christ.

H. S. SHANGLE.

Baltimore, Md., May 20.

## Shortcomings.

In reading Bro. Fisackerly's article ("Our Shortcomings") in the ARKANSAS METHODIST of May 11, I was made to think of the ways of the preachers in charge away back in the Sixties. On his first round he visited his class leaders, and they looked over the list of the names of the membership, enquired particularly about each, he taking notes and writing all the names in a book that he kept.

On the second round he read the General Rules and commented on them. He then endeavored to get every member to try to keep them and to pray daily for a general revival.

On his third round he began preaching on the doctrines of the church, such as repentance, justification by faith, regeneration, witness of the Spirit, adoption, atonement, eternal punishment, resurrection, and judgment. This would generally take him till summer, when he would begin his protracted meetings.

By this time he had told the people what they must do and how to do it. The church had prayed until they were revived and burdened with souls, and when they met in protracted service they were praying, looking and expecting souls to be converted. The result was many conversions and accessions.

I am foggy enough to believe, that if we, as preachers in charge, would do as they did then and could get our membership to do as they did then, the same results would attend our meetings. The best help I have ever had was a membership filled with the Holy Spirit and burdened with the souls of others, ready and willing to do all they could to promote a revival.

HENRY T. GREGORY.

## 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.



For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine, or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

## A CURE FOR ALL Summer Complaints, Dysentery, Diarrhoea, CHOLERA MORBUS.

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach or bowels, will afford immediate relief and soon effect a cure.

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

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## Contributed.

OLTON.

CHAPTER X.

BY W. P. WHALEY.

The smallest bark on life's tumultuous ocean  
Will leave a track behind forevermore;  
The lightest wave of influence, set in motion,  
Extends and widens to the eternal shore.  
We should be wary, then, who go before  
A myriad yet to be, and we should take  
Our bearing carefully, where breakers roar  
And fearful tempests gather; one mistake  
May wreck unnumbered barks that follow in our  
wake.

—Mrs. Sarah T. Bolton.

Many people neglect to participate in a great movement; excusing themselves by the thought, "I am only one and cannot perceptibly help or change the issue." Every noble cause loses thousands from its active support by this satanic suggestion. The universe is made up of "ones." The human population is made up of human units. Caesar's legions subduing kingdoms, Alexander's phalanxes "moveless as a tower," and Napoleon's battalions the dread of Europe, were made by the addition of "ones" as weak as you are. The "fifteen decisive battles" of the world have been fought, not by armies, but by soldiers composing them. All that is done in this world is done by "ones." Everything depends upon the effort of individuals. The march of progress is the faithful plodding of determined individuals who wait not to be jostled about by the surging mass, but move on regardless or in spite of it. Corporations do nothing. Individuals do everything. The government is not made by the nation but by the citizens. The world is not saved by the church, but by individuals consecrated to that work. Nations, corporations, communities, churches are not giants with soul and might to whom we can trust everything and withdraw our individual support. A whole army undertaking a great conquest has been defeated by the failure of one man. When the captain orders to duty and the engagement is on, let not your strength slumber nor your blade rest. If victory throws the laurel crown to your army, let it be due as much to your valiant fight as to anybody's; if your proud flag should be dragged in the dust of defeat, let not the shame attach to you. Your ballot at the polls, your voice at the council, your arm in the fight should be counted.

On the morrow after this conversation with Nettie Marks, Rev. Trueheart called at the Downey cottage. He didn't wait long before Mary turned the conversation into the channel he desired.

"Have you been to the Marks mansion yesterday or to-day?" she asked.

"Yes, I was there yesterday."

"How is Miss Nettie's foot?"

"Surely you are not interested in the welfare of Nettie Marks?" questioned the preacher.

"Why, indeed, I think I am."

"A kindly interest?"

"Yes."

"Nettie tells me a very strange

## A PREACHER'S REPORT

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

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

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

story of your treatment of her when she was helpless. I never heard another such report of Mary Downey."

"I hope you never did."

"Don't you think you should make some explanation to your pastor?" the good man asked with a kindly twinkle in his eyes.

"Yes, I suppose my conduct needs some explanation, as actions and not motives are seen. A deed does not always declare its motive. Sometimes an apparently good deed may spring from a very unworthy motive; and sometimes a seemingly cruel act may be prompted by the kindest considerations. I am praying that Nettie Marks may understand my motive. I may have made a mistake. I didn't have much time to pray or to consider, but I had asked God to lead me through the day.

"You know, Bro. Trueheart, that Nettie has always lived in such a small circle. The Hightowers, Featherstones, Richies, Ringlands, and a few others of that class complete the list of her associates in this town. I have watched her closely. I know from her attention to your sermons, her earnest work with her Sunday-school class, her faithfulness in the choir, and her liberal contributions to benevolence, that she is worth too much to be wrapped in a napkin and buried in her small circle. Her light is too bright, and too much needed to be wasted under a bushel. I never saw another person with such possibilities. I never knew any one, rich or poor, learned or unlearned, in whom I was so interested as I am in Nettie Marks. Yet she does not seem to know that she has a mission or a light. She does not know that she needs the great world lying all around her, nor that it needs her. My conduct toward her was intended as a shock to wake her; and I am praying that while she is awake and thinking of my refusal to help her, she may realize how sometimes she might need people outside her own small and select circle. I don't think people ought to live in circles smaller than the earth."

"Don't you think you might have accomplished your purpose by helping her?"

"I think not," replied Mary. "You see, Nettie is accustomed to being served; and would have received my help simply as a matter

of course, without a thought of thanks or a feeling of obligation. Help is what she expected. Refusal is exactly what she did not look for. Several of the girls have rendered her little services of kindness which she received coldly as so much tribute they were bound to pay. So, I determined to try the opposite course."

"I hope her treatment of you and some of the other girls had no influence upon your conduct toward her," said the pastor.

"I should be sorry to have one less of friends or one more of enemies; but I don't think my treatment of Nettie was selfish, and I know it was not revengeful."

"How do you think she will know it was not both?"

"I don't know how, but I think God can find a way to tell her. I believe Nettie would listen to you, and you could make her understand my motive."

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"To strengthen your faith," said the preacher, "I will tell you of the conversation I had with her yesterday. I didn't know your motive, but I knew it could not be bad. You are right, I think, in your high estimate of Nettie; and I think you appreciate her situation. I think that, by the grace of God, I helped her to see herself; and, if I know Nettie Marks, she will profit by that conversation. I hope she can appreciate you some day, and thank you for your seeming heartlessness toward her."

"I hope I do not crave her appreciation or thanks; but I do crave that she appreciate herself. There is a blessing for the world when Nettie Marks learns the lesson, 'Know thyself.'"

(To be continued.)

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## Arkadelphia Methodist College.

The graduates in Piano music opened the Seventh Annual Commencement of the Arkadelphia Methodist College. After prayer by Rev. Mr. Ward, of Nashville, Ark., Misses Hearn and Crouch delighted the audience with a duet, which received the hearty applause of all listeners. Miss Birdie Atkins rendered Rhapsodie No. 2, by Liszt, with the ease of an artist; following this, Miss Helen Crouch, with her inimitable grace, gave an interpretation of Beethoven's Sonata Op. 13, that would have brought forth from the author himself a smile of approval. On account of recent illness, Miss Watson was unable to perform her part of the program; we are informed by her teacher that she is as good as the best, and deserves great credit for the excellent work she has done in that department this year.

At 10 o'clock Saturday morning, the Junior music pupils gave their annual recital to an appreciative house. Each piece was highly satisfactory.

## JUVENILE CONCERT.

Notwithstanding the hard rain that began to fall about one o'clock and continued till after five, the young people were greeted by a full house. Though quite young in the cause, these young ladies showed talent in stage work. This concert, though hindered by the inclemency of the weather, was one of the very best of the entire commencement.

## SUNDAY MORNING.

Long before the time for services to begin, the spacious auditorium was filled to its utmost with people anxious to hear the commencement sermon, by Dr. J. A. Beagle, of Texas, which was a masterful effort—a literary gem, in a setting of purest religion.

Sunday afternoon was the occasion of the annual meeting of the Epworth League. The talks made by the young men were good. In the course of the proceedings, Bro. Hawkins gave an address, which was highly appreciated by all. The Baccalaureate sermon was preached by Rev. J. S. Hawkins, of Prescott, Ark. The sermon was one of the kind most suited to the necessities of students, and the advice to the school was well worth remembering.

## MONDAY MORNING.

At 9 o'clock the doors of the gymnasium were thrown open to all the ladies of the town to witness the young ladies perform on the rings, slick-pole, bars, and other numerous attachments of that department. We are creditably informed that they all did well. This department should be open to every young lady in the College; in fact, it should be made obligatory for each one to spend at least fifteen or twenty minutes a day as a safeguard to health. After the young ladies had finished their part the boys took charge, and we be-

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lieve some of them must have left their spinal column at home. The audience, we think, enjoyed this part of the Commencement as much, if not more, than some of the stage work. Will Huie proved himself the best all-around acrobat in the class.

## ORATORICAL CONTEST.

The evening's exercises were opened with a short play ("Cupid on Wheels"). After two piano selections, Mr. O. A. Graves, President of the Gamma Sigma Literary Society, introduced Mr. Leslie Goodloe as the first speaker for the Gamma Sigma medal, who spoke for thirty minutes on "Mind and Brute Force." His subject was well handled; in fact, he was pronounced as the medal winner by the audience before he was half through.

Mr. Rufus McDaniel was introduced, and with the ease of an old-time stump-speaker, announced his subject: "Record of the Republic." Beginning with the age of Plato, he gradually advanced till he reached the record of our own dear America. He denounced Spain in the severest terms for her outrageous treatment of Cuba. While the judges were out, Miss Mabel Miles rendered a violin solo, "Lodging in the Cold Ground."

Mr. John E. Bradley, a prominent lawyer of this city and an honorary member of the Society, with a short but pointed speech delivered the medal to Mr. Leslie Goodloe.

The audience adjourned to the dining hall, where refreshments were served by the young men of the Society.

## TUESDAY EVENING—GRAND CONCERT

Rev. J. A. Sage, of Hot Springs, led the opening prayer. The orchestra then gave two selections, after which Misses Rowell, Pope, McPherson, and Mr. John C. Logan sang a quartette, "The Bloom is on the Rye." Miss Nora Alexander recited "The Cuban Refugee," which brought forth much applause. Miss Pearl McPherson sang "Dying Flower" and "Mignon" in a manner both with much credit to herself and teacher. The zylophone solo with orchestral accompaniment, by Miss Birdie Atkins, was one of the best of the evening. Misses Pope, Rowell and Watson captured the house by

their vocal trio, "We Bright Creatures." The piano solo by Miss Birdie Atkins, recitation by Miss Young, and the vocal solo by Miss Rowell were prominent features of the program.

The concert closed with seven tableaux, arranged by Miss Fannie Hunter.

## WEDNESDAY MORNING—GRADUATING EXERCISES.

The orchestra opened the exercises of the morning with a selection from "Martha." Piano solo, "Midsummer Nights Dream," by Miss Helen Crouch. Miss Rowell read the class essay, "Quo Vadis," after which Miss Alvern Watson read an essay entitled "After Battle, Reward."

Miss Sallie Hearn's rendering of "Polks de la Reine" was excellent.

President Pope, after a short talk, awarded Diplomas and conferred degrees. The Address to the Class was delivered by Rev. Mr. Hawkins. If each one of the graduating class of this year will only follow the advice laid down by him, he will amount to a great deal more in this life than if he does as some have done before. The orchestra then favored the audience with "Our Favorites," including the beloved "Dixie," after which the benediction was pronounced.

The graduating class of this year is furnishing two officers in the U. S. Army in the war now going on with Spain.

The floral tribute given to the class by Misses McDonald and Clark, representing the class of '98 at our sister college, Ouachita, clearly shows the spirit that exists between the two schools. May this friendly relation continue to increase till there will be no sectional prejudice on either side.

## THE GRADUATES

are: Rufus G. McDonald, A. B.; O. Augustus Graves, A. B.; Ona Pearl Rowell, Ph. B.; Alvern Watson, Ph. B.; M. Artells Elliott, Ph. B.; Sallie Hearn, Ph. B.; Laura Lenora Key, Ph. B.; Fred C. Ehlers, Ph. B.; John Edwards Key, Ph. B.; Helen Louise Shuler, Ph. B.; Hugh H. Henry, Ph. B.; Linda Jewell, Ph. B.

Music: Helen Josephine Crouch, Alvern Watson, Birdie Lester Atkins, Sallie Hearn.

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## The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JUNE 19, 1898.

The Risen Lord.

MATTHEW XXVIII:8-20.

Golden Text: "I am he that liveth, and was dead; and behold, I am alive forevermore." (Rev. 1-18.)

Topical Outline: I. The manifestation to the women. (Verses 8-10.) II. The report of the watch. (Verses 11-15.) III. The appearance in Galilee. (Verses 16-20.)

Time: On the resurrection day, and at a later period before the ascension, A. D. 30.

Place: In Jerusalem and Galilee.

### READINGS FOR THE WEEK.

The Risen Lord—Matt. xxviii:8-20.

Women at Sepulcher—Mark xvi:1-11.

On way to Emmaus—Luke xxiv:12-35.

With the ten—John xx:19-23, With the eleven—John xx:26-29.

By the Sea of Galilee—John xxi:1-14.

The restoration of Peter—John xxi:15-25.

Reference Word, "Risen." Lesson Hymn, No. 116.

It seems fitting that Christ should have first manifested himself to the company of women who had been with him before his crucifixion. With true womanly devotion they were back at the tomb early on the morning after the Sabbath had passed, to pay the last sad token of respect to the body of their Lord by embalming it, expecting that it would then rest till the general resurrection. It is also worthy of note that they did not seem possessed by the dullness which characterized the apostles; for, while none of them expected him to rise from the dead, the apostles could scarcely be made to believe the fact—we may be thankful for their incredulity—but womanly intuition, electrified by woman's love, saw and embraced joyfully the truth the moment it was presented to them. "And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word." Faith, womanly trembling, joy and hasting with the tidings of joy, is this.

We have also in the lesson text the only adverse testimony on record against the fact of the resurrection of our Lord. It is the statement of the watch, who had been placed at his grave to prevent fraud in the matter of his rising from the dead. We have no means of knowing how many soldiers composed this watch. If it was the usual body guard used in the Roman army the number was sixty, in four sections of fifteen each. The first fifteen would go on duty at 6 o'clock, the next at 9, the next at 12, the next at 3, and the first fifteen again at 6. In any case, we

may suppose that this well established division of the Roman watch was observed, so that a soldier on such duty had to be at his post and keep himself awake only three hours during a night. To be found asleep on watch meant death to a Roman soldier. When you consider the number of the soldiers, the shortness of the time each had to watch, and the death penalty attached to his failure, the tale which they told about this matter is most unreasonable. They would hardly be believed in a court of justice now. Besides, if they were asleep, how did they know how the body got away? What sort of a witness is he who tells you that a certain man did a certain thing in a certain way while he was asleep? So surely will a lie reveal itself.

On the other hand we have the straight and manifold testimony of many who say they saw him, held various forms of intercourse with him for the space of forty days, wherein their own almost inveterate incredulity was overcome, and wherein they received instruction as to their own future operations. These men made this fact the basis of their preaching and the final support of their martyrdom. It is impossible that they could have been deceived; it is equally impossible that they could have been deceivers. They knew that it was the Lord; heard his teaching; received their commission at his mouth; and saw him ascend on high.

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JUNE 19, 1898.

### My Missionary Duty—Go or Send.

ROMANS X:14-17.

The passage before us in this lesson is so often misinterpreted and misapplied that we think it worth while to give most of our space to a correct interpretation of it.

Paul is not here insisting that the preaching of the gospel in the form in which he preached it is an essential condition to the salvation of men. Paul believed that the heathen had knowledge enough of God to save them, if they would regard it.

I quote from Romans i:19-21, "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and god-head, so that they are without excuse."

They are responsible for their debasement and condemned before God for their sin. "Because that when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." The apostle continues to the end of the chapter—which our Leaguers should read—to show how the heathen are judged by the light which they have.

We have the same teaching in Romans ii:14-15. "For when the gentiles, which have not the law, do by nature the things contained in the law, these, having not the law are a law unto themselves, which show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts, the meanwhile, ac-

cusing or else excusing one another."

Now, the passage before us is in harmony with those already noticed. Paul is consistent with himself. He refers to the statement in Joel ii:32, "Whosoever shall call on the name of the Lord shall be saved," and then he proceeds to show that to call upon God men must have a knowledge of God, and they must hear the truth of God proclaimed in some form. And, yet, that proclamation is not confined to the preachers under the gospel dispensation. For, note the statement in verse 18, "But I say have they not all heard? Yes, verily." He does not mean that all had heard the preaching of the apostles. In fact, very few, comparatively, heard them, or have heard the gospel from that day to this. What then does Paul mean by saying, "Their sound went out unto all the earth, and their words unto the end of the world." He is here quoting from Psalm of David. "The heavens declare the glory of God, the firmament sheweth his handiwork. There is no speech nor language where their voice is not heard." The voice of these works is intelligible to all, and does not have to be translated into human speech. "Their line is gone out through all the earth and their words unto the end of the world."

Paul is clearly teaching that while Joel says, "Whosoever shall call on the name of the Lord shall be delivered," that all men have received, through God's works, the knowledge that God is their governor and that he presides over their destiny, and all who refuse to call upon God, obey him or trust him, according to the light given, are justly condemned.

Now, while we see that such is Paul's teaching, we see, also, that sincere souls, instead of extinguishing the light given always desire more light. For, in truth, they find it their life, and enter a larger life as the truth is known more and more.

To the light of nature was added the old dispensation, and to the light of the old the new. The children of the light will ever be found searching after knowledge of God, and joyfully diffusing knowledge when obtained.

If we have not the missionary spirit we are not lovers of the light of humanity.

What if you be told that there is a chance for salvation, through God's mercy, for a Hindoo mother who offers her babe a sacrifice to an idol, will you because she is sincere, say let her remain in that misery? That she is sincere

and desires to worship God aright is the most powerful plea for sympathy and help. If she were not sincere then you might say she will not regard the light if given.

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## "A QUESTION IN BAPTIST HISTORY."

By William H. Whitsett, D. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book.



### DOUBT—

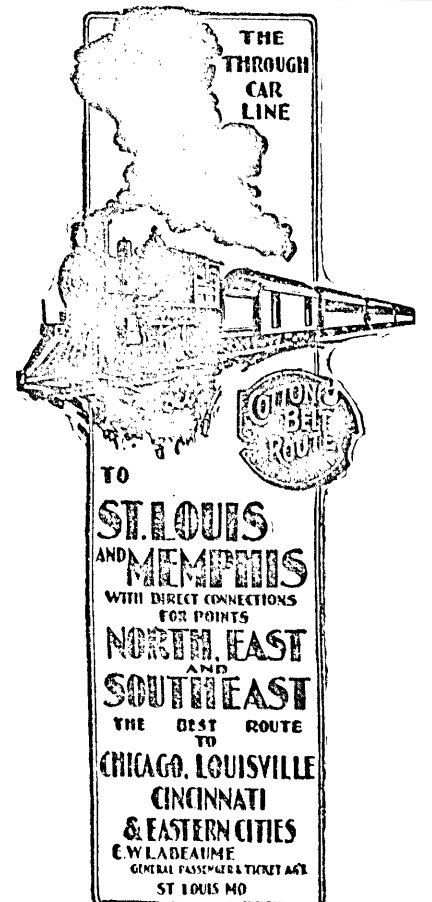
There are people here who have their doubts about our modern methods and appliances in dentistry. They would rather pay big prices for old-fashioned, painful dentistry, than to pay moderate prices for painless, perfect work. But our mission is educational and practical. Doubters are becoming fewer every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

Dr. Andrew T. McMillin,

(with Dr. L. Augspeth)

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GODBEY & THORNBURGH.

## ARKANSAS METHODIST

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

WEDNESDAY, JUNE 8, 1898.

## In Trouble.

A brother is in trouble about sanctification. He says: "There are two theories, the instantaneous or second blessing theory, and the progressive theory. Which shall we teach? Teach whichever we may, somebody will call us a heretic. Renounce both, and we shall not be considered fit to preach at all."

Our advice to the brother is, simply, whatever theory he holds, not, on that account, to suppose that he is any more sanctified than his brother, who holds a different theory. Two men may hold different theories about light and yet one will see as well as the other. Two men may be equally under the influence of divine grace and yet dispute about its psychological action. We all hold the doctrine of sanctification and we all hold that entire sanctification is unre-served submission to the guidance of God's truth and grace.

The man who sincerely seeks this obtains it. The theory does not help the seeking, nor does the obtaining correct the theory. There are more sanctified people who reject the second blessing theory than there are that hold it. But one who thinks he has a second blessing will be believed if he proves it in his life.

## A Needed Law.

The General Conference gave the preachers in charge authority to control public religious services held by our own preachers or members within their charges. The law is now as follows:

"Any traveling or local preacher or layman who shall hold public religious services within the bounds of any mission, circuit, or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be dealt with as the law provides in such cases."

This was very important legislation. The pastor is alone responsible to the conference for the prosperity of his work, and it is unjust to him to hold him responsible if his judgment as to what is best is not to be regarded. No right-minded man will intrude into a brother's charge against his protest, and yet experience has shown a law to be necessary on this point. During the debate on the

measure, Dr. Anson West spoke as follows:

"I want the profoundest silence, that I may be heard. I am in favor of the paper of the committee; I am opposed to the substitute; I am opposed to any amendment, and I want the law a specific, expressive interpretation of our great principles by which we can govern people we want governed. (Applause.) We are a Methodist Episcopal Church. Our doctrines have been established for more than a hundred years.

The doctrine of Christian perfection is not to be disturbed. We are established upon that great doctrine. We believe the doctrine of Christian perfection as taught in the Bible, as expounded by Mr. Wesley and Mr. Fletcher. We are not going to insist, therefore, on disturbing that. I believe every word of the doctrine of Christian perfection as defined by Mr. Wesley. When people get better than the angels I don't want to be disturbed with them down here. (Laughter.) When men and women get so perfect, so angelic, that they can't pray the Lord's prayer, (Cries of "Hear him") then I can't go, I can't appreciate, I can't sanction, such fanaticism. (Applause) Of all the people you ever had to deal with in this world fanatics are the worst, especially sanctified fanatics. (Laughter.) I believe the doctrine of Methodism on that point. I am in favor of local preachers, and for the very reason that I appreciate the local ministry I propose to protect it against this heresy and fanaticism, and, if you please, evangelists.

Now, sir, we have gone on and discussed this doctrine of evangelists until one speaker stood up here and, judging by his speech, absolutely claimed today the right of evangelists in our church by law. Now you cannot work evangelists in harmony with the systems of Methodism. You can't do it. You never have done it and you never will do it. We have bishops, presiding elders, preachers in charge, local preachers, class leaders, and they all have their places under the law; and when you put in evangelists, you have got in something that can't harmonize. I do not hesitate to say here today, I assume responsibility for myself to say it, that you have patronized evangelists and you have given place to evangelists until you have absolutely killed the revival power in our church and in our ministry. (Applause.) Undertake now, by the regular ministry, to run a protracted meeting in the absence of an evangelist, so-called, and you have got the driest, dullest, deadiest thing you ever have undertaken in five years. We have got to protect the revival power and the revival work against these traveling evangelists. Why, sir, you have had them to stand up in your faces and pronounce you worthless as preachers, and pronounce your members as destitute of religion until Bob Ingersoll himself could not beat the denunciations made against Christianity. I am for Methodism as it is organized—your preacher in charge, your local preacher in his field,

never to touch his right nor to limit his work so long as he keeps under the law and the field to which the law assigns him. And I hold that the local preacher is, under the law of our Church, as emphatically assigned a field and defined a duty as the preacher in charge or the Bishop himself.

Now I want to call your attention to the provision of this law. It says any traveling preacher, local preacher, or member of the Church. As I told you the other day, I am a Presiding Elder, and I hold, as a Presiding Elder, to go down into a neighboring district of a neighboring Presiding Elder and declare that he and his preachers are worthless, that they are doing nothing, and that the Church is dying for want of faithful administration of the Gospel—I have just as much right to go down there and make such declarations and assume to run a revival for him as a local preacher has, or an evangelist, so-called; and I hold that in so doing I would be setting out a most impudent assumption on my part and neglecting my own field, assuming to say what another man should do and what he should not do; and confusion and strife will come in the end, confusion and strife that will be hurtful to our Zion. I am not afraid. I am not afraid of the evangelists flaring up and getting out. They know where the money is. (Laughter.) So long as the money is in a certain direction they will go in a certain direction. You mark that. Now I have had some experience. I am not going to tell it all. It took me through three Quarterly Conferences, by the best wisdom I could command, and the most persistent determination that I could exercise; it took me three whole Quarterly Conferences to bring one of these very men that went from Alabama to Texas and stirred up strife in Texas, of which you have heard—it took me three Quarterly Conferences to get up with him; and if I had not been as persistent as eternity itself and as unyielding as tyranny itself, I never could have done it. I want the law. And in dealing in these cases they have to throw it into our faces that you have no law on the subject. They stand up and say that a man licensed to preach has authority to preach anywhere on the face of the earth. We send our missionaries out yonder; they go under authority. I wonder sometimes why these evangelists don't go up in the mountains, why they don't go into the backwoods, why in their zeal they don't go out into heathen lands. I can only solve it, and the presumption is that the money isn't there. We have got to have purer language turned upon our Church. We have got to have men that have regard for the correctness of their utterances. We have got to have regard for purity of language. We have got to have that, and the time is coming to have it; and with this measure before us, I hope you will adopt this. It is the very least we can ask; it is the very least we can demand to-day, and I believe you will adopt it, and that the God of Heaven will guide us in executing it.

George H. Stinson.

The death of Mr. George H. Stinson, a member of our Camden church, was an event which brought great sorrow to that society. A fitting memorial was held. A memorial presented by J. A. and W. K. Ramsey was read and adopted as the feeling of the whole church. Having already in type an obituary containing the items of Bro. Stinson's life history, we take from the memorial only the following:

As a member he was without ostentation, but was humble in deportment, godly in walk, sweet-spirited in disposition, pure in life and blameless in character. There is not a member of this church who will not miss his actual presence from its services, but we shall long have the leavening influences of his life among us. When we look at the beautiful temple in which we worship, we shall be reminded of his liberality. When we hesitate about going to prayer-meeting and other services of the church, the remembrance of his punctual attendance upon these meetings will spur us on to duty. In fact, everything about the church and its worship will long remind us of Brother Stinson; and when we contemplate the many and varied virtues of his life; his modesty, humility, and fidelity in the performance of every Christian duty; his strong, beautiful, never-wavering faith in the Christian religion; his eternal watchfulness and care to avoid even the appearance of evil; his happy disposition, honesty of purpose and purity of motive, bearing malice toward none but abounding in charity for all; and above all his firm reliance upon the Almighty God and the blessed assurance left us that "All was well with him" when the summons came, we are forcibly impressed with the fact that

"It is not the whole of life to live.  
Nor all of death to die."

When the author, under the impression of true poetic vision, wrote this couplet, he caught no new truth, but he gave a musical and concrete expression to an old one, that will long cause his lines to live in the hearts of thoughtful people.

With Adam, the first man, speaking now without reference to the life in the home of the good, it was "not all of life to live." His deeds survive him, and all along the ages, from Adam's day down to this, it can be said of all the teeming millions of human beings that have come into the world, lived to accountability and passed away, that not one of them ever died without leaving an influence, good or bad, that long survived his or interment in the tomb. With those who "die in the Lord," especially, "it is not the whole of life to live," for God's holy word informs us that "their works do follow them." Not only are they "the salt of the earth," and "the light of the world," while humbly performing their duties in this life, but after life's trials and duties



are ended and they are at rest from their labors, the sweet influences of their lives continue to live on and on in their mission for good. Who is it that does not hold the sweet life and character of some good man or woman, who has long been at rest, as faithful in memory today as when weeping friends stood around a dying bed and saw the eyelids close in death? Truly, "their works do follow them."

But if the Christian is to get comfort from the fact that "it is not the whole of life to live," how much greater is the comfort to be derived from the fact that it is not "all of death to die." "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," is the sweet language of holy writ, descriptive of those who were Christians in this life and who entered the City of the New Jerusalem through the gateway of death.

Of Brother Stinson we can verily say, "it was not the whole of life to live," and we have every assurance that it was not "all of death for him to die." Therefore, be it resolved:

1st. That while we, as members of this church, shall miss him from our midst, we feel that God has been good in giving to us the labors of a life that have for more than forty years exerted a sweet and holy influence upon us all, the leavening influence of which will long continue to make themselves felt in the accomplishment of good.

2nd. That we tender our sincere sympathy as a church to his bereaved wife in the loss of his association as a tender and devoted husband; to his children and sister in the loss of a loving father and brother, but we offer them the comforting assurance in the language of our beloved Brother J. B. McFerrin, that "they know where to find him" when life with them is no more.

3rd. That this memorial be spread upon the church conference record; that a copy of the same be sent to the family, and the ARKANSAS METHODIST and the Camden papers be requested to publish it."

#### What Must We Do?

DR. GODFREY:—It is with sadness that I ask the above question. Politics is a necessary evil, which we cannot very well get along without. But, unless our elections are conducted differently, the country would be better off without any. We boast of our grand Republic, and what is it? We are more or less controlled by King Alcohol. The candidate electioneers with whisky, and when the primary comes off it is run with whisky. Such conduct as we have seen in the last primary is a disgrace to the dogs. It is ruinous to society, and destructive to the church. At one precinct in our county, whisky was handled and drunk over the ballot box by the judges, and one got down drunk and vomited like a sick dog, and he a member of the church. My God! What are we to do? Pillars of the grand old Methodist Church laying aside

their religion and all decency, and going home to wife and children drunk, and then say "What will become of our boys?"

On primary occasions in this part of the country, the Devil takes a holiday. When a man canvasses a county with whisky, it is evidence that he is not asking for respectable votes, but is hunting for birds of his feather.

Brethren, what are we to do? I believe it will take six months in sack-cloth and ashes to get the church back to where it was before the so-called primary. What are we to do?

N. W. WOMACK, P. C.  
Blackton, Ark., May 10.

Well, Brother, if six months in sack-cloth and ashes will do the work, better go at it. But, hold! You say "to get the church where it was before." You don't want it where it was before. Your church member who got drunk was about as good when he was drunk as at any time. You want to turn that fellow out and all like him, and be careful whom you take in.—[ED.]

We give much space to the Commencements this week. Every item in these reports is of special personal interest to some readers, and our schools are cherished with pride by all our loyal Methodists.

The Editor regrets that engagements prevented him from attending either the Galloway or Arkadelphia College exercises.

#### Unfortunate.

Rev. D. H. Colquhite, on his way from the Sunday-school conference at Portland, Monday, was thrown from his buggy by a runaway horse and his leg was broken below the knee. He is at the district parsonage, laying up for repairs, and is resting easy. T. D. SCOTT.

Monticello, May 31.

#### Notice.

To the preachers of the Arkansas Conference:—Brethren: I am constantly in receipt of urgent appeals from our conference claimants for aid. These brethren and their families are very much in need, and if we do not stand by them, who will? But little has been collected, so far this year, on this account. Please do something on this account as soon as possible, and you will prove a friend indeed, to these worn-out brethren. Respectfully,

ARTHUR MARSTON,  
Treas. J. B. Finance.  
Eureka Springs, May 31.

#### Notice.

To the Members of the W. F. M. S., Little Rock Conference:—When you purchase your tickets for annual meeting, at Prescott, June 8 to 12, do not fail to get a certificate, stating that you have paid full fare to Prescott; this will enable you to get a one-third rate on

return trip. Get certificate where you purchase your ticket.

I do most earnestly hope that every society in the bounds of our conference will be represented at this meeting. Send your delegate's name to Mrs. E. A. Hayes, Prescott, at once, so that homes may be provided for all. Pray for our delegate to the Board meeting at Greensboro. Sister Hotchkiss, our President, represents us in that body this year. She leaves us on the 31st inst. Let your prayers attend her. Don't fail to pray most earnestly for the presence of the Holy Spirit during our annual meeting. Sincerely,

MRS. JAS. THOMAS.

THE CAMDEN DIST. CONFERENCE will be held at Junction City, Ark., July 13-16, 1898. Rev. A. M. Robertson will preach the opening sermon at 11 a. m., July 13. The conference will open at 8:30 a. m., July 13.

Committees: License—L. B. Hawley, A. M. Robertson, W. R. Harrison; Admission—W. F. Evans, R. W. McKay, W. C. Hilliard. Ordination—M. B. Corrigan, J. W. Vantrease, W. J. Rogers.

J. R. MOORE, P. E.

THE MORRILTON DIST. CONFERENCE will meet at Plummerville, July 14, at 9 a. m. Opening sermon by Rev. W. E. Sewell at 11 a. m.

Committees: License to Preach—W. E. Sewell, A. C. Ray, R. N. Davis. Admission on Trial—F. S. H. Johnston, D. T. Tarter, J. W. Griffin. Deacon's Orders—J. E. Dunnaway, D. C. Ross, Hugh Reveley. Elder's Orders—J. A. Anderson, C. H. Nelson, C. H. Gregory.

Let every pastor, local preacher and lay delegate attend and come to stay until the close. Pastors will please see that their quarterly conference journals are on hand. Local preachers will please bring their licenses with them.

P. B. SUMMERS, P. E.

#### Personal.

For Book Editor 207 votes were cast, J. J. Tigert received 193.

Dr. Reynolds, of Redfield, made us a pleasant and helpful call Tuesday.

Dr. M. S. Andrews, for many years a leading member of the Alabama Conference, died May 29.

Rev. J. I. Maynard, P. E. of Newport District, called Wednesday. We regret we were not in the office.

In the election for Sunday-school editor 207 votes were cast, of which Dr. James Atkins received 205.

Rev. A. M. R. Branson called at our office on his way to Central College. We regret we did not see him.

Bro. D. J. Weems, P. C. of Dardanelle station, came down from Galloway College last week, enthusiastic over the success and prospects of the college.

Rev. M. M. Smith, P. C. of Searcy station, with Bro. A. T. Blount, of Stephens, enlivened our office Saturday on their way to Hendrix College commencement.

We have just received a letter from Rev. S. C. Vinson, of the Arkansas Conference, telling of the death of his

noble mother. It is too late to publish the letter this week. He has our sympathy.

The sermon of J. W. Lee, D. D., at Hendrix College, last Sunday, is spoken of as one of great eloquence and power.

Rev. Frank Moore, of the St. Louis Conference, has been employed by the presiding elder, to fill out the year's service at Lonoke, Little Rock Conference, in the place of Dr. Ross, deceased.

It was the privilege of the editor of this paper to unite in marriage Prof. W. M. Bruce, of Hendrix College, and Miss Ethel V. Howard, of Conway, on the 6th inst. The professor and his wife go to Virginia for a few weeks, but will spend the mid-summer at the Chicago University.

#### Arkansas Methodist Calendar.

Meeting.	Place.	June
W. F. M. S., L. R. Conf.	Prescott	8-12
State Epworth League Conf.	Jonesboro	14-16
Prescott District Conf.	Hope	22
Searcy Dist. Ep. League	Beebe	28-29
		July
Little Rock Dist. Conf.	Asbury, L. R.	6
Harrison Dist. Conf.	Yellville	7
Pine Bluff Dist. Conf.	Kingsland	7-10
Batesville District Conf.	Sydney	13
Morrilton Dist. Conf.	Plummerville	14
Morrilton District Conf.	Plummerville	14
Hot Springs Dist. Conf.	South Hot Sprgs.	21
Eureka Springs Dist. Conf.	Eureka Springs	21
Dardanelle Dist. Conf.	Danville	21-24
Helena District Conf.	Forest City	27
Searcy Dist. S. S. Conf.	Beebe	30-31

#### Annual Conferences, 1898-99.

FIRST DISTRICT—BISHOP WILSON.		
Japan Mission	Kobe, Japan	Aug. 25
Korean Mission	Seoul, Korea	Sept. 15
China Mission	Shanghai	Oct. 20
SECOND DISTRICT—BISHOP GRANBERRY.		
Illinois	Waverly	Sept. 7
Kentucky	Flemingsburg	Sept. 14
Louisville	Louisville	Sept. 21
Baltimore	Alexandria, Va.	March 4
THIRD DISTRICT—BISHOP HARGROVE.		
Western Virginia	Cattlesburg, Ky.	Sept. 7
Holston	Morristown, Tenn.	Oct. 5
Virginia	Portsmouth	Nov. 16
South Georgia	Hawkinsville	Dec. 7
FOURTH DISTRICT—BISHOP DUNCAN.		
New Mexico	El Paso, Tex.	Sept. 28
New Mexican	Chihuahua, Mexico	Oct. 5
Central Mexican	City of Mexico	Oct. 19
Mexican Border Mis.	San Antonio, Tex.	Oct. 26
German Mission	Houston, Tex.	Nov. 3
North Georgia	Augusta	Nov. 23
South Carolina	Greenwood	Dec. 7
FIFTH DISTRICT—BISHOP GALLOWAY.		
Brazil Mission	Piracicaba, Brazil	Aug. 4
West Texas	Sequim	Nov. 2
Northwest Texas	Brownwood	Nov. 16
North Texas	Greenville	Nov. 23
Texas	Houston	Dec. 1
East Texas	Beaumont	Dec. 7
SIXTH DISTRICT—BISHOP HENDRIX.		
Montana	Butte, Mont.	Aug. 4
East Columbia	LaGrande	Aug. 18
Columbia	Albany, Ore.	Sept. 17
Pacific	Oakland, Cal.	Sept. 14
Los Angeles	Downey, Cal.	Sept. 29
Memphis	Paducah, Ky.	Nov. 16
SEVENTH DISTRICT—BISHOP KEY.		
Tennessee	Clarksville, Tenn.	Oct. 19
North Alabama	Huntsville, Ala.	Nov. 23
North Mississippi	Aberdeen, Miss.	Nov. 30
Alabama	Greensboro, Ala.	Dec. 7
EIGHTH DISTRICT—BISHOP FITZGERALD.		
Western N. C.	Winton, S. C.	Nov. 16
North Carolina	Elizabeth City, N. C.	Nov. 30
Mississippi	Hattiesburg, Miss.	Dec. 14
NINTH DISTRICT—BISHOP CANDLEW.		
Denver	Denver, Col.	Aug. 18
Western	Kansas City, Kan.	Aug. 25
Missouri	Memphis, Mo.	Aug. 31
Southwest Missouri	Lexington, Mo.	Sept. 14
St. Louis	Desoto, Mo.	Sept. 21
Florida	Gainesville, Fla.	Dec. 14
TENTH DISTRICT—BISHOP MORRISON.		
Indian Mission	Norman, Okla.	Nov. 2
Arkansas	Morrilton, Ark.	Nov. 16
Little Rock	Little Rock, Ark.	Nov. 24
White River	Clarendon, Ark.	Dec. 1
Louisiana	Mansfield, La.	Dec. 5

## Christian Life.

### The Ministry of Affliction.

What is growth in grace but being emptied of self and filled with the wisdom and strength of God? And where shall it be found except in the dark places of trial, in deserts apart in Gethsemanes, and judgment halls? When Satan has sifted us; when perhaps we have yielded to the blandishments of sin and lost our strength as Samson lost his braided locks; when we suffer the pangs of remorse and shame and cry out for the purging of hyssop; then come wisdom and strength, less boastful but more confident, and we are bound to God with chains that cannot be broken. The rainbow comes after the storm; peace when we have agonized for it.

It is hardly possible to say, "Thank God" for tears and poverty and heartaches; but if all the bitter things of life are working together for our good, we may at least endure them with our finger upon our lips. Yes, and maybe, sometime, with open eyes beholding, we shall see clearly the philosophy of God's dealing with us; as did poor Thomas Arnold when he raised himself upon his bed to say with his last remnant of strength, "Thank God for pain!"

—Rev. Dr. D. J. Burrell.

### Glad He Prayed.

We question whether there can ever be such sweet influences that pass into dear, delightful memories, emanating from any home where family prayers are not held, as from that home where, morning and evening, father, mother, and the children gather around the family altar to sing the songs of praise that bear the soul upward, to read the word that strengthens and upholds, and to unite in prayers that bring all into sweet communion with the Lord Christ.

Too many Christian parents neglect that which would prove to be the sweetest, dearest part of the whole day, through timidity or indifference. To such we would commend this little story which is related as being a true experience:

"For many years I was a nominal Christian, but never took any active part in church work. We had one child, a sturdy boy about three years old. We had no family altar, but my wife, who was an earnest Christian woman, always had the little boy say his prayers before he went to bed.

"Frequently after his prayer was finished he would look up into his mother's face, and say, 'Mamma, why don't papa pray?' She often told me about it, and urged me to have family prayers, but I was indifferent to her request.

"One Sunday evening the preacher's sermon contained a message for me, and I went home from the service and took down the old Bible and said, 'Wife, we'll have family prayers tonight.' My little boy was all attention as I read the chapter, and as we knelt while I offered a brief and broken prayer.

Then the little fellow climbed up into my lap, and put his arms around my neck, and said, as he kissed me, 'I's so glad papa prayed.'

"When his mother put him to bed that night, he kept repeating over and over, 'I's so glad papa prayed.' The next day I went to my work, and in the middle of the forenoon I was called home. While his mother was in the back part of the house, my little boy had climbed up on the open fire-grate to get something off the mantel. His little dress caught fire, and he ran screaming into the front yard. Before anyone could get to him his clothes were all burned, and he was unconscious and lived but a short time.

"As I looked at the little body from which the spirit had gone to the Saviour of the little ones, the sweetest comfort was the words of my little boy, 'I's so glad papa prayed.' I would not take all the wealth of the world in exchange for the memory of those last words of my boy, 'I's so glad papa prayed.' My life belongs to my Master now, and I am living in the sweet hope of seeing my boy some day in heaven."—Selected.

### Homes Clubbed to Death.

I can point out to you a great many names of men who are guilty of this sacrilege. They are as genial as angels at the club house, and as ugly as sin at home. They are generous on all subjects of wine suppers, yachts, and fast horses, but they are stingy about the wife's dress and the children's shoes. That man has made that which might be a healthful recreation a usurper of his affections, and he has married it, and he is guilty of moral bigamy. Under this process, the wife, whatever her features, becomes uninteresting and homely. He becomes critical of her, does not like the dress, does not like the way she arranges her hair, is amazed that he ever was so unromantic as to offer her his heart and hand. She is always wanting money, money, when she ought to be discussing Eclipses, and Dexter, and Derby day, and English drags with six horses, all answering to the pull of one "ribbon."

I tell you there are thousands of homes in the cities being clubbed to death! There are club houses where membership always involves domestic shipwreck. Tell me that a man has joined a certain club, tell me nothing more about him for ten years, and I will write his history if he be still alive. The man is a wine-guzzler, his wife broken-hearted or prematurely old, his fortune gone or reduced, and his home a mere name in the directory. Here are six secular nights in the week: "What shall I do with them?" says the father and the husband. "I will give four of these nights to the improvement and entertainment of my family, either at home or in good neighborhood; I will devote one to charitable institutions; I will devote one to the club." I congratulate you. Here is a man

who says: "I will make a different division of the six nights. I will take three for the club and three for other purposes." I tremble. Here is a man who says: "Out of the six secular nights of the week I will devote five to the club house and one to the home, which night I will spend in scowling like a March squall, wishing I was out spending it as I had spent the other five." That man's obituary is written.

Sometimes the most careful women are the most careless. Many a woman bundles herself, to keep out sickness—when she is neglecting the very worst sickness that can come to a woman. She allows a slight disorder to become worse, to slowly sap her vitality. The little pain and the other slight indications of trouble seem to her unimportant. She goes on, with increasing suffering, until life itself becomes a drag. Nervousness, sinking spells, digestive disturbances, and fifty other complications may arise from the derangement of the organs distinctly feminine. Over thirty years ago, the need for a reliable remedy for so-called "female complaints" was recognized by Dr. R. V. Pierce, then, as now, chief consulting physician to the World's Dispensary and Invalids' Hotel, at Buffalo, N. Y. He prepared Dr. Pierce's Favorite Prescription, the most wonderfully effective remedy that has ever been used for such maladies.

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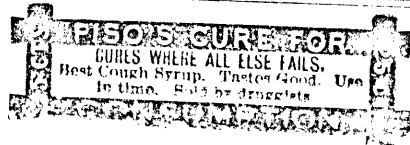
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GODBEY & THORNBURGH.

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.



1898 Bicycles Down to \$5.00.

New 1898 Model Ladies' and Gents' Bicycles now being sold on easy conditions as low as \$5.00 others outright at \$12.50, and high grade at \$15.00 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 Bicycle Catalogue and full particulars.

We are now giving a splendid Map of Cuba as a premium for every new subscription to the METHODIST and every renewal. Send in your subscription and get the Map free.

GODBEY & THORNBURGH.

### No Doubt

You have one or more Bibles but perhaps they are inconvenient for studying. We have just received a lot of the "Combination" Bible, an elegant self-pronouncing Bible, which we are selling for \$2.50. The King James version is the basis, and this version is re-straight along from the text, while the revised version is read from the text in combination with the foot notes. These notes give the words and passages of the revised version where it differs from the King James Version. Very simple and easily read. We would be glad to send you circular showing exact size of book and type. For 25 cents more we will put your name on the Bible in gold letter. Better still: For \$3 we will credit your subscription to the ARKANSAS METHODIST one year, if old subscriber, or send paper one year to new subscriber, and mail you a copy of this Bible.

ARKANSAS METHODIST.

### "TRUMPET BLASTS."

BY. TALMAGE.

The greatest and most remarkable exposition of his unquestioned genius. In it he appears at his best, and deals with a wonderful variety of subjects, covering almost every theme of Political, Social and Spiritual Interest, Pictures of Nature, Descriptions of the Scenes of the Holy Land, Practical Exposition of Every-day Theories, and other topics too numerous to mention.

This book cannot fail to take the public by storm. It is a Trumpet Blast of denunciation of evil and support of virtue, which must arouse readers by multitudes possess the greatest and noblest literary production of the age.

The title alone is enough to sell the book, for the Trumpet Blast of Dr. Talmage, the most popular religious writer and speaker of the nineteenth century, sounds from every page, and must stir the reading public to an enthusiasm far surpassing that aroused by the previous books of this highly popular writer. Prices to suit the times. This book is very large and well made, and will be sold very low. Write for our liberal terms.

Agents wanted to sell the book. Large Commission.

GODBEY & THORNBURGH, Little Rock, Ark.

HARP OF LIFE. AGENTS WANTED. Beats a Klondike Claim.

## For the Young People.

## The Evening Star.

Thou first bright star, so clear and fair,  
That gems the brow of night;  
Day placed thee on the azure, there,  
Then faded out of sight.

Just left to guard the twilight hour  
So holy, calm, and still;  
One living light, 'bove dying fire  
That crowns the sunset hill.

Until a thousand lights on high,  
Night's dreamy depths display;  
Then foll'wing down the western sky,  
Attendant on the day.

—M. C. ALLIN.

## How It Went in My Childhood.

## I.

The year 1877 was an eventful one in our home. My father determined to sell out his little farm in South Carolina and move to Arkansas, where the land was newer and richer. His children were small and could not help him much. This made it very hard for him, on that poor South Carolina land. Cotton was good money then, and in selling his property he took most of his pay in it. At the end of this year he found that he had seven bales of cotton, worth, then, \$450. By the advice of my father's uncle, in New York City, who was a lawyer, he consigned his cotton to a good firm there.

On the first day of January, 1878, we were helped off the cars onto the snow-covered platform in the little town of Alma, Crawford Co., Ark.—father, mother and five children, the youngest a mere baby, the oldest thirteen. Mother, then, was weakly; father was young and strong, holding in his pocket a little over a hundred dollars in cash—all he had.

We were strangers. Curious, new eyes watched us. We were soon found to be Christian strangers, and Christian people came to us. We found lodging in the pleasant home of Mrs. Macy Howell, near town, until father could find us a home to move into. In two weeks he had bargained for a little farm about three and a half miles northwest of Alma, having a little house on it—a log house—had bought some plain household furniture and placed it in the two-roomed house. On a cold, windy January day, we were moved into our Arkansas home, the 13th or 14th day of January, 1878, I believe.

It was a happy little home. Father then wrote back to New York for his money, in order to pay for his place, and after three or four weeks of waiting he received a letter which made my strong father tremble like a weakly woman. This is the gist of it: "The firm to which you consigned your cotton has broken. You cannot get a cent of your money." What a blow for father! A stranger in a strange land, having a poor weakly wife and five helpless children to support, and no money—just a few household things and enough provisions to last a little while.

That night we children were called around the fire, a chapter from the Bible was read, and we all knelt down while father prayed;

we were commended into God's hands; he asked Him to help us, and be a friend to us in this time when there were no friends, tried friends, no lands, no money for us. God gave us friends, true friends, who had money. They helped father; let him have provisions, land, farm implements, set him on his feet, and stood by him from that time on.

DERF S. KRAL.

Van Buren, Ark.

## The Spider and the Fly.

One bright summer evening, while sitting alone in our office chair meditating over our business, coupled with the cares and business of others, we beheld a woolly old spider swinging from his network of telegraph wires down to an unsuspecting fly on a tin basin near by.

Inch by inch he descended his stairway. So soft and low were his footsteps, that no ear could hear them. He seemed at times to be dead, but by microscopic examination you could see him move continually towards the contented fly. All was still as death, and had it not been for the ticking of our watch, no doubt but the spider's pulsations could have been heard. While the fearless fly was sweetly dreaming "life was beauty," the spider was weaving a cord of everlasting safety, when the critical moment should come. And while the fly was saying "soul take thy ease," a cord was fastened around his body till another could be woven, and another, till to try to escape was useless.

As the spider ran his wires back and forth to and from headquarters, the pitiful cries of the secured fly were obvious. At first his voice came loud and shrill, but as the cords were drawn closer and closer, his cries grew weaker and weaker, until all were still once more. The fly had yielded up the ghost and passed over the dark river.

When the spider has secured his victim, he visits headquarters again to report "all is well," then the cord is cut from beneath the lifeless fly and he swings into the den of young, to be devoured.

While gazing on this simple capture, we beheld man playing around the Devil's headquarters, and saw the cords of sin as they were being woven around his heart. His helpless cries pierced our heart. But the cords have been made secure, and he is drawn into hell.

T. H. DOWNING.

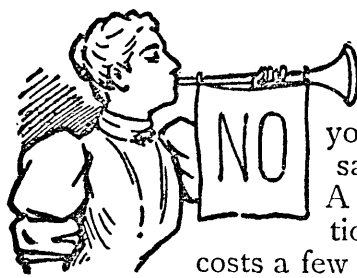
Attica, Ark.

## If You Wish to be Well

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

HOOD'S PILLS are the favorite family cathartic, easy to take, easy to operate.

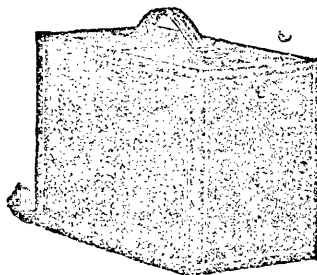
**SPINAL** weakness easily cured by Dr. Miles' Nerve Plasters.



## Say "No"

and stick to it, if a grocer urges you to take something "that's the same as" or "as good as" **Pearline**. A washing-powder sold by "substitution" is open to suspicion. Even if it costs a few cents less, will that pay you for the damage that may be done? If any one thing has been proved about **Pearline**, it's the fact that it is absolutely harmless. Isn't that enough to make you insist on **Pearline**. 568

**WILLIAMS' PEARLINE**



## FALCON KODAKS

for films only, \$3 1-2 x 3 1-2, \$5.

Premo V. 3 1-4 x 4 1-4 Cameras, for plates only, \$5

M. &amp; H. Developer, 8 ounce bottle, 25c.

## Complete

PHOTOGRAPHIC STOCK FOR AMATEURS.

Write for prices,

**JOHN A. JUNGKIND, PHARMACIST**  
812 Main St.

LITTLE ROCK, - - ARK.

## To Travelers.

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

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

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

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

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

## 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.

For Rubber Stamps, Stencils, Office Goods, etc., etc., write to Rubber Stamp Works, 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.

The time via Memphis has been materially shortened, the run to Louisville now being made in less than eleven hours. Train leaves Memphis daily at 8:45 p. m. with Sleepers and Coaches through, arriving Louisville 7.35 a. m., Cincinnati 11.41 a. m.

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

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

## 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,



## Contributed.

## "I Rise to a Question of Privilege."

DR. GODBEY:—As your long and diversified experience in the ministry as pastor, editor and author place you in position, and entitle you to an opinion on the vital questions of Church work, and Christian courtesy and duty, I would like to have your opinion as editor of our Conference Organ in regard to some questions which are disturbing elements in our Zion.

1st. When a pastor has for weeks previous announced and arranged for a protracted meeting in his own charge, is it in keeping with ministerial courtesy and Christian obligation for an evangelist or any one else to come in without invitation within one and a half miles of said pastoral charge and make an appointment and use vigorous and novel methods to rally the people and draw crowds to his entertainments?

2nd. Would the rules of courtesy require the pastor to call in his own appointment in favor of the evangelists?

3rd. Would personal responsibility and pastoral fidelity to his own charge justify the pastor in calling in his own appointment, when he conscientiously believes such a course would be a compromise of principle ministering to a disloyal spirit, disastrous in its final results to the peace and harmony of the Church?

4th. Do Church members who have their own Church and pastor and give aid and comfort to such evangelistic performances with their presence and money, act consistently with their Church vows and their obligations to their own Church and pastor?

Please answer through the METHODIST at your earliest convenience.

I am very forcibly impressed with the thought that if there ever was a particular time, that time is now, when ministers of the gospel of Jesus Christ should in plain and direct language and with burning emphasis, "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. For the time will come (has already come) when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." "Having a form of godliness, but denying the power thereof; from such turn away."

Brethren of the ministry, for Christ's sake, for the sake of famishing and perishing souls, let us preach the Word. Let us not assume the air of the drama or don the role of a clown in order to draw the crowds and catch the applause and pocket the pennies of the infatuated pleasure seekers. Better let the lovers of fiction and fancy go to the opera, where they can be entertained without the endor-

temple For the sake of decency and order, and everything sacred and pure, let us enter our protest against all such unseemly performances.

J. M. TALKINGTON.  
Walnut Ridge, May 30, 1898.

The above article was written before the action of our General Conference was known.

We think that Brother Talkington's questions are all answered in that action, which see on 8th page with Dr. West's speech on the subject. Our pastors, who alone are responsible for the churches, must be guarded against interference on the part of their brethren. [Ed.]

Agents wanted. From \$2 to \$5 a day may be made every day of your life by engaging promptly with us. Address

B. F. JOHNSON PUB. CO.  
3 South 11th st., Richmond, Va.

## Quarterly Meetings.

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

MORRILTON DISTRICT, third round, P. B. Summers, P. E.

June—Quitman circuit at Bethesda, 11-12; Morganton mission at Harrison's Chapel, 18-19; Quitman station, 19-20; Mt. Vernon circuit at Mt. Vernon, 25-26.

July—Springfield circuit at Springfield, 2-3; Conway mission at Salem, 9-10; Conway station, 10-11; Plummerville circuit at Sardis, 23-24; Cleveland mission at Dry Springs, 30-31.

August—Martinville circuit at Mt. Home, 6-7; Clinton circuit at Scottsville, 13-14; Morrilton station, 20-21.

HARRISON DISTRICT, third round, Pierce Merrill, P. E.

June—Yellville circuit at Cedar Grove, 4-5; Yellville station, 11-12; Omaha mission at Liberty, 18-19; Bellfonte circuit at Mt. Zion, 25-26; Harrison station, 26-27.

July—Lead Hill circuit at Enon, 2-3; Mt. Home circuit at Wesley's Chapel, 16-17; Mt. Home station, 17-18; Lone Rock mission at Martin Springs, 23-24; Marshall circuit, 30-31; Dennard mission, 31 and August 1.

We call the attention of each pastor to the 18th question of our book of Discipline.

## A HEALTH RESORT.

I have recently purchased the popular health resort, known as Manitou Springs, which is located five miles west of Ozark, on Poole Mountain, and will open same to the public on the 15th inst.

The hotel is large and comfortable and I have newly furnished it throughout in such a manner that it will please you, and will at all times endeavor to make it a pleasant resort for our guests.

Here we have an abundance of as fine mineral water as can be had anywhere. Cool and health-giving. The air is pure and invigorating. The days are pleasant and the nights are always cool. The scenery is grand and must be seen to be appreciated.

We do not hesitate to state that this is the best resort of its kind within the reach of half the state.

We expect to make arrangements with the railway people whereby they

## A School Girl's Nerves.

This record is of especial value to parents. It's a message from a loving mother dedicated to mothers of growing girls. A truthful narrative of the utmost interest and import.

It is important that the nerves are carefully guarded. Mothers who have young daughters of school age should watch their health more carefully than their studies.

The proper development of their bodies is of first importance.

After the confinement of the school room, plenty of out-door exercise should be taken. It is better that children never learn their a, b, c's, than that by over study they lose their health.

All this is self-evident. Everyone admits it—everyone knows it, but everyone does not know how to build the health up when once broken down, even the best physicians failing at times.

The following method of Mrs. Stephen Barnes, whose postoffice address is Burney, Ind., if rightly applied, may save your daughter.

When her daughter Lucy was at that critical girlhood age of twelve years she grew weak and nervous.

"Previously she had been a bright, healthy young girl," says Mrs. Barnes, "She was diligent and progressive in her studies.

"It became necessary, however, for her to leave school.

"She was overtaxed mentally and physically.

"Her nerves were at such a tension that the least noise irritated her.

"She had continual twitching in the arms and lower limbs and symptoms of St. Vitus' dance.

"Her blood was out of order, she was thin and pale, almost lifeless. In three

months she lost twenty-three pounds. "We did everything possible for her, and she had the best of medical treatment.

"Several skilled physicians attended her, but no benefit was apparent.

"A family friend visiting us, told how her daughter had been similarly affected, but cured by Dr. Williams' Pink Pills for Pale People.

"She urged us to try the pills and we finally consented.

"We have always rejoiced that we did.

"The pills helped Lucy at once, and after taking eight boxes she was entirely cured.

"She is now in perfect health, strong, weighs ten pounds more than ever before, and her cheeks are full of color.

"Two years of schooling were missed on account of ill health, but now she can gratify her ambition to study and become an educated woman."

The reason that Dr. Williams' Pink Pills for Pale People were helpful in the above case, is that they are composed of vegetable remedies which act directly on the impure blood, the foundation of disease.

As the blood rushes through all parts of the body, the conveyer of good or bad health, it is necessary that it should be pure, rich and red.

Dr. Williams' Pink Pills build up the blood by supplying its life giving elements which nourishes the various organs, stimulating them to activity in the performance of their functions and thus drives disease from the system.

The pills are in universal demand and sold by all druggists.

up and spend the Sundays with their families.

Rates will be reasonable and we would like to have you come and see our place before deciding where you will spend the heated term.

Will have mail once a day.

Very respectfully yours,

WM. ADKINS.

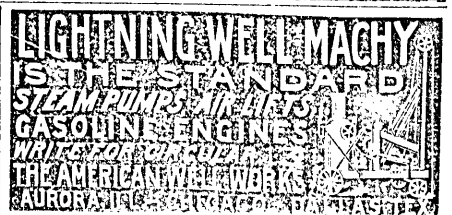
Ozark, Ark., June 1, 1898.

## A Fountain Pen Free.

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

We are now giving a splendid Map of Cuba as a premium for every new subscription to the METHODIST and every renewal. Send on your subscription and get the Map free.

GODBEY & THORNBURGH.



## MANITOU SPRINGS.

These Springs, located on the mountains near Ozark, Ark., have an established reputation for

## Healing Properties.

The public will be glad to know that Mr. Wm. Adkins, of Van Buren, has taken charge of the springs and opened

## A FIRST-CLASS HOTEL.

## Contributed.

## THE GENERAL CONFERENCE.

The election of Dr. H. M. DuBose, secretary of Epworth Leagues and editor of Epworth Era, brings to the leadership of this great cause a brilliant preacher and a versatile and forceful writer. The conference was a unit in its desire to put the very best man in this place and to make every provision for the largest usefulness of our Epworth Leagues. Dr. Chappell, of St. Louis, received a nice vote and would have made a capable officer.

The conference elected a strong Board of Education of fifteen members, Dr. A. C. Millar, of the Arkansas Conference, being one of the number, and a good selection. Dr. W. B. Murrah, for years President of Millsaps College, was thought to be the very man to invigorate our educational movement and secure to the church the \$1,500,000 necessary to strengthen our denominational colleges, and to begin the endowment of the theological department of Vanderbilt University.

The cause of education has a capable secretary, a good organization and a definite and comprehensive policy. The best results may be expected during the next quadrennium.

The excellent work of Dr. Atkins and Tigert in their respective departments met the high endorsement of the church as was manifested by a practically unanimous re-election of these well equipped men to their old places.

The session was harmonious from the beginning to the close. While there was no question before the body of sufficient scope to call out its forensic strength, yet the few breezy debates on relatively minor themes gave ample evidence of a dialectic skill in extemporaneous debate equal to the discussion of larger themes.

The armory, with its large auditorium, having a seating capacity of over two thousand, and its numerous rooms to meet all the demands of the conference under one roof was an ideal place for the deliberations of the conference, except that the auditorium was entirely too large. A room only one-fourth as large would have been better for deliberative purposes, and with the possible exception of one or two audiences, would have been large enough to have accommodated all who attended the conference.

Baltimore did nothing by halves. Her hospitality was without stint, and everything possible was done for the comfort of the delegates and the interest of the conference.

The conference, at times, was very disorderly. Much fault was found with the acoustics of the house which ought to have been placed to the credit of conversation among the delegates and visitors. Sometimes the confusion of the body reminded me of the house of representatives in Washington and once or twice of the Stock Exchange in New York. A little thoughtfulness upon the part

of the delegates, or a quick, strong, McTyre word from the presiding bishop might have relieved the conference from the appearance of a bedlam.

I was disappointed in not hearing the voice of many of our laymen on the floor of the conference. The speaking of the conference was well done, but done almost entirely by preachers and by the same preachers on all questions. If laymen are worthy of equal representation with the clergy in our General Conferences they ought not to be forced into silence by the adroitness of a few men who know how to get the eye and ear of the presiding bishop. The best lay talent was represented in the conference just closed; but outside of committee work, that talent was scarcely felt. A rule of alternate speaking by lay and clerical members ought to be adopted by the next General Conference. This would secure the rights of both and insure to the church the full benefit of the piety and wisdom of our best laymen in our legislative conferences.


The presence of Bishops Hurst, Foss and Cranston, and Drs. Goncher, Hunt, Buckley and others of the M. E. Church gave emphasis to the fraternal sentiments expressed by the messengers of our sister church, and made us feel that we are ready for federation and are preparing for some new alignment of our Methodist forces which will throw the full force of world-wide Methodism into world-wide evangelism.

Your correspondent, in company with Jas. A. Anderson, J. W. Maddox, H. M. Burrow, Dr. James and wife, and the Misses Lynch, James, McGregor and Rieves, spent a few days after conference in sight seeing in New York, Philadelphia and Washington. Of the glimpses we had of gardens, parks, monuments, statues, galleries, hotels, churches, museums, of Brooklyn Bridge, Wall Street, the Stock Exchange, Cleopatra's needle, the statue of liberty, Independence hall, Carpenter's hall, the U. S. mint, the Capitol, the White House, the government buildings, the Washington monument and many other places and things, historic, scientific, commercial, ecclesiastical, I cannot now write.

I reached home too late to bid my two boys, Sidney and Allen, good bye, as they started from Little Rock to Chickamauga.

SIDNEY H. BABCOCK.

"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.  
Established 1780.

## Attention!

Preachers and delegates of the Arkadelphia District Conference, to be held in Dalark: All who expect to bring their wives will notify us at once, that homes may be provided for them. Also, those who expect to come by private conveyance, that arrangements may be made to take care of their horses. Half-fare rates have been secured on the W. T. A. & M. R. R. for ministers and delegates. Local preachers and delegates will be required to present certificates, to the conductor, from their pastors, of their election by their respective quarterly conferences. These certificates will entitle you to half-fare; otherwise full fare will be demanded. Don't forget your certificates. Reduced rates could not be secured for visitors. Full fare, however, is only 38 cents each way. The train will run from Daleville to Dalark twice a day; leaves Daleville for Dalark at 7 a. m. and 12 m. The morning trains, both north and south, on the Iron Mountain railroad, will pass Daleville (I don't think they stop) early enough for you to walk from the depot at Arkadelphia to Daleville before the train leaves for Dalark. When you arrive at Dalark, please report at the Methodist Church. Dr. Godbey, we will expect you.

J. M. G. DOUGLASS,  
R. C. ATCHLEY,  
A. W. LITTLEJOHN.

## Program.

The Searcy District Epworth League, June 28-29, at Beebe.

## TUESDAY—MORNING SESSION.

10 a. m. Organization and prayer service.

11 a. m. President's address.

## AFTERNOON SESSION.

2:30. Reports of local Leagues.  
4:00. Business meeting; election of officers, and fixing the place for holding the next conference.

8:00. Reception and addresses of welcome. Arrangements to be made by the League at Beebe.

## WEDNESDAY—MORNING SESSION.

9:00. Object and advantage of District League Conferences—Augusta League.

10:00. The League and Missions—Searcy League—Dr. J. E. Godbey.

11:00. Sermon by Rev. M. M. Smith. Subject—The necessity of emphasizing the social feature of Christianity.

## AFTERNOON SESSION.

2:30. Duties of first vice-president and object of that department of League work—Rev. M. B. Umsted.

3:00. Duties of second vice-president and object of that department of League work—Argenta League.

3:30. Duties of third vice-president and object of that department of League work—Augusta League.

4:00. Duty of Leaguers to be loyal to all the interests of the church—Bald Knob League.

4:30. The pastoral relation to the League—Rev. A. H. Williams.

8:00. Address by the State League President and adjournment.

S. L. COCHRAN, P. E.  
G. W. GORDON, Dist. Pres.  
MISS SADIE YARNELL,  
Dist. Sec.

NOTE.—There will be free discussion on all the subjects.

Every League should send the name of its delegates to Rev. J. F. Jernigan.

Representation.—One delegate for every ten members or fractional part thereof.

S. L. COCHRAN.

## SUNDAY-SCHOOL CONFERENCE.

Searcy District Sunday-school Conference at Beebe, June 30 and July 1.

## FIRST DAY—MORNING SESSION.

9:00. Opening exercise.

9:15. Organization.

9:30. Address by S. L. Cochran, P. E. Condition and needs of the schools of the district.

10:00. Object of the Sunday-school—E. M. Davis, J. H. Clark.

11:00. Sermon—subject, Parental obligation and childhood conversion—M. B. Umsted.

## AFTERNOON SESSION.

2:30. Opening exercise.

2:45. Superintendents, their qualifications and duties—A. G. Latimer, J. F. Armstrong.

3:30. Teachers, qualifications and responsibilities—F. E. Taylor, J. F. Harvey.

4:00. Sunday-schools and missions—J. F. Jernigan, A. F. Skinner.

8:00. Sermon—Rev. F. E. Taylor.

## SECOND DAY—MORNING SESSION.

9:00. Opening exercise.

9:15. The pastor's relation to the Sunday-school, H. T. Gregory, J. H. Jones.

9:45. How to secure the attendance of the old people, W. A. Pennergrass.

10:15. Are union schools ever practical? H. C. Edmonson, Geo. Wilkerson.

11:00. Sermon, R. G. Brittain.

## AFTERNOON SESSION.

2:30. Opening exercise.

3:00. Should unconverted persons teach in our Sunday-schools? H. H. Hunt, M. B. Johnson.

2:30. The object of children's day and how should it be conducted. A. H. Williams, W. F. Rhew.

4:00. How to secure the attendance of the children at the preaching service. M. M. Smith.

8:00. Sermon. A. H. Williams.

**SPINAL** weakness easily cured by Dr. Miles' Nerve Plasters.

## Our Church at Home.

### AUSTIN.

Our children's day at Smyrna, Sunday, was a pleasant occasion. The crowd was large, dinner on the ground, and the verdict was that all had eaten to their own satisfaction. The church was decorated with beautiful flowers. All recitations were good and showed that the children had been well trained. Collection, \$1.60. Rev. E. L. Beard, of Alexander, was with us and gave a good talk to the children. Rev. J. M. Robinson, one of our local preachers, gave a fine talk at the close of the services. I am sure that these talks did good.

J. A. HENDERSON.

### STUTTGART.

Recently, we closed a meeting of twenty-two days. All denominations took part. The second Tuesday of the meeting, the business men closed their places from 10 to 11:30 a. m., and attended the services. Fourteen have joined our church and thirteen the other churches, as a result. Bro. Kilgore was with us and did the preaching. His sermons reach the high-water mark of gospel preaching. His work among the children can't be surpassed. He is a friend to the pastor. No one will make a mistake to get him to help in a meeting.

T. O. OWEN.

### TEXARKANA.

Our meeting closed last night, after having been in progress for eighteen days. The last night was the crowning service of the meeting. Just before the benediction was pronounced, an old sinner, who had been asking for the prayers of the church, and whose hair was gray, came forward and told about his change of heart and life. There were about twenty-eight professions and twenty-five added to the church. Bro. Sanders came back this week and helped us until the meeting closed. He did good service in his earnest, loving way. Our Sunday-school is an earnest one of 121 scholars, a good corps of teachers, and a zealous superintendent. Yours for Christ,

J. O. WALSH.

May 19.

### MURFREESBORO CIRCUIT.

We are moving on with the Master's work on this circuit, notwithstanding the obstacles that are to be overcome, such as war excitement, political schemes, wild cat whisky, etc.

The second Sunday in May was children's day at Murfreesboro, our home appointment. The young ladies deserve praise for their untiring zeal in training the children, decorating the church, and with the young men furnishing excellent music, led by Miss Stella Hughes. Bro. Hughes, the superintendent, has a great hold upon the young people, and we think he is the right man in the right place.

On the third Sunday, Antoine entertained the largest congregation we have ever seen at that place. The children and young

people were happy, and with their songs and recitations made us all feel glad we were there. Miss Cora Dunn led the music, and Rev. C. A. Kizzia, who is superintendent, did his part well.

The fourth Sunday was children's day at Pisgah. The services began at 9:30 a. m. and adjourned at 11 o'clock, at which time we preached the funeral of old Father Oldham, of Stellville, and his son, Dr. Oldham, of Pike City; after which dinner was served. It did not look like hard times to see a table about 75 yards long, loaded with good things, while several groups were eating under shade trees on the grounds.

After dinner, singing and addresses by Bro. Covington and the pastor were in order. Bros. Linville, Garner, and McGlothlin deserve praise for their earnest work. The exercises were good, and the congregation was estimated to be about 500 people. The day will not soon be forgotten.

Our children's day collection amounts to \$4.50. I think that the Sunday-schools may be greatly benefited by our children's days. We are praying and working for a great revival all over the circuit, and the greatest camp-meeting ever held on Saline camp-ground; we will begin our protracted meetings at Delight, on Saturday before the third Sunday in June, with Uncle Sandy Winfield to assist us. Yours in the Master's service,

B. A. WHITE.

May 25.

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

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

FRANK J. CHENEY.

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

{ SEAL }

A. W. GLEASON,  
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co.,  
Toledo, O.

Sold by Druggists, 75c.  
Hall's Family Pills are the best.

## SCHOOL MEDALS.

We have just issued an illustrated catalogue of Medals in Gold or Silver that not only covers every branch of School and College needs, but all kinds of Sports as well.

It is yours for the asking and a 2-cent stamp.

SPOTT & JEFFERSON,  
Little Rock, Ark.

Headache and Neuralgia cured by Dr. MILES' PAIN PILLS. "One cent a dose."

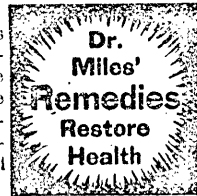
## From Extreme Nervousness.



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 Nerve 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.



## Agents Wanted for "Harp of Life" Godbey & Thornburgh

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.

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

GODBEY & THORNBURGH.

Established 1865.

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In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, &c.

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

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No. 00 Single Buggy Harness, Hames, 1 1-8 inch Trace, 3 inch Saddle, 10 25

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No. 25 Single Buggy Harness, Single Trace, 1 1-2 inch, 1 1-2 inch Saddle, 15 50

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

SIXTH & MAIN STS.  
LITTLE ROCK, ARK.

## 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.

Have your Plumbing done by  
Rogoski & Dungan.

## BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The U. S. BELL CO., HILLSBORO, O.



## 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.

**DEAN:** Minnie Pearl Dean, daughter of Bro. and Sister M. P. and Lelia A. Dean, was born February 12, 1897, and died October 15, 1897.

Little Pearl lived only eight months and three days to make home happy, and then went to brighten the home of the good. Parents, weep not for the child, but point the other children to the Saviour, and by and by you all may meet little Pearl at the beautiful gate. We don't always know, when the adult dies where they will spend eternity, but when the babe goes we know where to find it. Look to God for grace.

B. A. WHITE, P. C.

May 25, 1898.

**BEAVER:** Sister Mary E. Beaver, (nee Watson) wife of Rev. F. M. Beaver, was born in Tennessee, May 8, 1839. She embraced the religion of Christ in her thirteenth year, and joined the M. E. Church, South; was married to Bro. Beaver, March 11, 1857; moved from Tennessee to Texas in 1860; came to Polk county, Ark., in 1868, where she quietly fell asleep in Jesus on May 14, 1898, aged 59 years.

While we sorrow indeed, very much, to have her leave us, yet we weep not as those who have no hope. Long will we remember her exemplary life, and doubtless, will her influence, as a Christian, be impressed on many of us and especially on the disconsolate husband and weeping children. She left three grown daughters, members of the church, seven grandchildren and one son living. May a mother's prayers be answered in his conversion. She also leaves an aged and decrepit mother, just watching and waiting to join the redeemed on the other shore. Oh, we will not soon recover from the shock of her death, though she had been sick for many months. She was beloved by all who knew her, and was a Christian of the Wesleyan type, ruling well her house. Thus living, she honored God, blessed the lives of others, and left a rich legacy to her husband, children and many friends.

While she is gone, it is ours to cherish her memory, and follow her godly advice. May the good Lord help us to be ready as Sister Beaver was when the angel of death summoned the spirit away.

Religion filled her soul with peace  
Upon a dying bed.

Let faith look up, let sorrow cease,  
She lives with Christ o'er head.

Yes, faith beholds where she sits  
With Jesus clothed in white.

Our loss is her eternal gain,  
She dwells in cloudless light.

JNO. W. FEES.

Rocky, Ark., May 24.

**BLAKEMORE:** Mrs. Eliza Jane Blakemore, (nee Wheeler) was born in Campbell county, Tenn., July 24, 1829, and removed with her father's family to Yell county, Ark., about 1840, and about the year 1842 moved to Washington, county, Ark., where she was married November 1, 1849, to her surviving husband, Jesse Lee Blakemore. She professed religion about the age of 14, and united with the M. E. Church, South, in which communion she lived, leading a pious and devoted life until the day of her death, which occurred November 25, 1897, at her home near Boonsboro, Ark.

She was the mother of thirteen children, ten of whom are yet living. Sister Blakemore had been for many years the subject of great affliction which she endured with patient and Christian resignation until death came at last to her relief, and in tranquil hope of a better

inheritance she went up to enter upon her great reward. For about forty-two years she lived at the same home surrounded by the same community, beloved and esteemed by all who knew her. Hers was a Christian home and her consistent life and godly conversation was fruitful of good in the lives of her children, nearly all of whom she lived to see converted and honorable members of the M. E. Church, South.

Sister Blakemore was a woman of most lovely character, indeed, none knew her but to love her. She loved the sanctuary of God and the house of prayer, and in all her afflictions was cheerful in spirit, rejoicing in hope and her life was a benediction to all who came within the circle of her influence.

Home is desolate without her—her familiar form is missed from her seat in the sanctuary, but she is held in grateful and loving memory by a bereaved community. She has gone from us, but we will not deplore, for "where the weary are at rest," she lives to die no more.

She lingers in our memory yet, and in our hearts she'll live forever.

H. M. WELCH.

**BOOE:** In memory of William K., William H., and Charles E. Booe.

William K. Booe was born, reared and married in Madison county, Tenn. He was the son of Daniel and F. M. Booe, and was born April 28, 1836. He moved to Lonoke, Ark., with his little family years ago, when lawlessness swept over that portion of the state. He was a man of strong will power and true courage. He was never known to stoop to a little or undermining thing. He was noted for open and frankness in everything. He was a Mason both by precept and example, and practiced its principles by day and by night. He was one of the charter members of the Knights of Honor, organized at Lonoke in 1879, and was an honor to that organization.

Under the ministry of Rev. H. H. Watson in 1876, he was powerfully convicted of sin and wonderfully converted to God; this completely revolutionized his business as well as his life. He at once united with the M. E. Church, South, and ever afterwards lived up to his solemn vows. He loved God, his church and humanity. It was my pleasure to be his pastor in 1892-3. I have frequently seen him get happy at church. He was always at his place in church unless providentially hindered. He was a Methodist of the old type. He would always kneel when he went in church, and never failed to keep his fast days. He was a man of prayer. Just two weeks before his death he covenanted with Dr. Andrew Hunter and others, to pray three times a day. This promise was not hard for him to keep as this was his custom. Like Daniel of old he prayed three times a day. Business was not too rushing for him to go to his barn and pray each day at high noon. Could that old barn speak it would throw much light on the report made in the Gazette when the trouble arose that resulted in his tragic death. His counsel to his son was, "Suffer nothing to throw you off your guard. I am old and want to spend my few days in peace. I would not prosecute the Eagles if they had killed Charley. What could one do with a regiment?" A good man has gone. The community suffers loss while his wife and daughter mourn their loss.

Wm. H. Booe, son of W. K. and A. E. Booe, was born in Madison county, Tenn., February 12, 1862. He was happily converted during Evangelist Pickett's meeting in Lonoke in 1890 or '91, and joined the M. E. Church, South. I found him secretary of our Sunday-school when I went to Lonoke in 1892. No man was ever more regular at his post of duty or took more pride in his work. He was also ready to contribute to every interest of the church. No man ever had a higher regard for truth and honesty than he did. He could not bear a reflection on his integrity of purpose to render to all their dues. His wife and three boys will miss his gentle touch and wise counsel.

Charles E. Booe was also a son of W. K. and A. E. Booe and was born in Madison county, Tenn., December 1865. He had never made a profession of faith in Christ as his Saviour, but he was a strong believer in his mother's

religion and his father's God. He was always ready with a kind greeting and gentle kisses for his mother when he came home. He wore a gentle smile wherever he went. It had been said of him, "He seemed to have a special mission to the poor." He was a lawyer rapidly coming to the front in his profession, and commanded respect everywhere. He was a graduate of the Lonoke High School and also of the Cumberland University, of Lebanon, Tenn. He was liberal to a fault, and would divide his living with a friend.

These three—father and two sons, came to their tragic death at Lonoke, Ark., April 25, 1898, without one moment's warning. The God of all the earth will do right. Not one of them ever took an under advantage of a human being. Peace to their memory. We commit their bodies to the ground and their spirits to God who gave them, and cherish their virtues. May the sorrowing ones bow to the widow's judge and the orphan's father.

W. F. EVANS.

Magnolia, Ark., May 25, 1898.

**SHIPP:** Saluda J. Shipp, (nee Leeth) was born October 11, 1838. She was married to Rev. J. C. Shipp, in Hardin county, Tenn., December 10, 1865, and came with her husband to Arkansas in 1878. She professed faith in Christ in 1865, and joined the M. E. Church, South, in which she lived a devoted Christian until death, which occurred May 6, 1898. She realized her life was drawing to a close, and said she was not afraid to die. It is with sadness we chronicle the death of Sister Shipp. Her spirit has taken flight and returned to God who gave it, and when the convey of God's angelic hosts came to bear her spirit home, she was ready. After death had laid its cold, icy fingers upon her pale, placid brow, the frail body yielding up its vital forces, of all that was earthly and mortal, a whisper came, so softly and sweetly from her dying lips: "Perfectly happy." Oh, what a blessed, tranquil, happy thought, the tempest tossed soul leaving this old world behind. As we watched the lamp of life slowly and surely extinguish its last ray and the gentle breathing cease—for she fell asleep as gently and peacefully as an infant on its mother's bosom. We realized, we felt the solemn thought that we too were mortal, born to perish and to die, and sooner or later death would claim us as its victim. May we be as ready as she was.

To Bro Shipp, who has the sympathy of so many kind friends, in his lonely and darkened home, who is left to battle life's conflicts without the loving and cheerful smile of a fond and devoted Christian wife, we would say, look to the Omnipotent one in whom is all power, who is our present help in time of trouble. Lay your cares upon him, for he careth for you.

Sister Shipp having no children of her own, raised four orphan children, occupying respectable positions in life, for which will glitter a bright star in her crown. To the dear orphan ones, I would say in the land of sweet deliverance you will find your aunt. May the God she loved and served be your God. May he shower his richest blessings and benedictions upon you. As you tread the narrow pathway of life may it be tempered with sunshine. When your pilgrimage on earth is ended, may you reach that fair haven where comes not death nor dreary night, where rolls not the dark clouds of sorrow. May you forever bask in the sunlight of God's eternal smiles, where there will be no more good byes.

MRS. SALLIE EDNEY.

## Consumption Cured.

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

**HEADACHE** cured in 20 minutes by Dr. Miles' **PAIN PILLS.** "One cent a dose." At druggists.

## MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink. Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Fifty cents and \$1 per bottle at druggists.

Prepared only by Dr. H. Mozely, Atlanta, Ga.

## Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir, I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES,  
Parkersburg, West Va.

## Mozley's Lemon Elixir.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles, and am now a well man.

HARRY ADAMS,  
No. 1734 First Avenue, Birmingham, Ala.

## Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg. He is now as sound as a dollar, after using two bottles. The Lemon Elixir cured other cases like his, and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

MRS. E. A. BEVILLE,  
Woodstock, Ala.

## MOZLEY'S LEMON HOT DROPS:

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

Twenty-five cents at druggists. Prepared only by Dr. H. Mozley, Atlanta.

Agents wanted—Gen'l Fitzhugh Lee's own and only book on Cuba and the Spanish-American war. Tremendous demand. Profits \$15 to \$25 a day. Credit given. Freight paid. Write for terms and outfit quick. A. B. Kuhlman & Co., Caxton Building, Chicago.

## WARNING ORDER.

Justice Court of Isaac Emmich, justice of the peace for Big Rock township, Pulaski county, Ark.

W. V. Kesterson, plaintiff, vs. J. B. Van, defendant.

The defendant, J. B. Van, is warned to appear in the justice court of Isaac Emmich, justice of the peace for Big Rock township, Pulaski county, Ark., within thirty days, and answer the complaint of the plaintiff, W. V. Kesterson.

ISAAC EMMICH, J. P.

May 23, 1898.

## TRUST SALE.

Under and pursuant to the terms of a deed of trust, executed to the undersigned, treasurer of the Arkansas Loan and Trust Company, as trustee, by J. A. Bratt and Hetta P. Bratt, on the 1st day of January, 1890, to secure an indebtedness therein named, owned by Townsend Blanchard, of which the sum of six hundred and sixty-eight and 59-100ths dollars in addition to interest and cost of sale remains due and unsatisfied, I shall, as such trustee, on the

25th DAY OF JUNE, 1898,

at the hour of noon, at the front entrance of the State House, in the City of Little Rock, County of Pulaski and State of Arkansas, proceed to sell at public vendue, for cash, the property set forth in said deed of trust, as follows, to-wit:

A part of the northwest quarter of the southwest quarter of section (23) twenty-three, township (4) four south, range (17) west, and bounded and described as follows: Commencing at the northwest corner of a lot formerly owned by W. H. Smith and occupied as a residence, a part of which is now owned by Leonard Bratt, thence due east on the line between the southwest quarter and the northwest quarter of the southwest quarter of section twenty-three, township four south, range 17 west, (165) one hundred and sixty-five feet, thence north (324 1-2) feet, thence west 165 feet, thence south three hundred, twenty-four and one half feet to place of beginning, containing one and one-fourth acres, it being the property now occupied by said J. A. Bratt, as a residence and situated on the north side of Pine Bluff street, east of Main, in the town of Malvern, Ark., for the purpose of satisfying said indebtedness.

L. W. COY,  
Treasurer of the Arkansas Loan and Trust Company, trustee.

## THE ARKANSAS METHODIST.

WEDNESDAY, JUNE 8, 1898.

GEO. THORNBURGH, Business Mgr.

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

Circulation, 11,600 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.

## Galloway College Commencement.

This noble institution of learning closed its commencement exercises for 1898 last Tuesday, May 31.

Evidently the scholastic year has been, with the President and faculty one of hard work but they have abundant room for joy and gratification in the achievements and progress of their pupils, for they too showed signs of toil and close application. The examinations and public exhibitions showed painstaking work upon the part of the teachers and hard study upon the part of the pupils.

As the days go by and as I have opportunity to observe more closely, I am confirmed more and more that the work done here is solid, and tends to the development of both the intellectual and moral nature. The conception of life and duty are broadened and a feeling of individual responsibility intensified.

Large crowds of visitors and citizens attended all the exercises and were loud in their praise and profuse in their compliments of the good work done. Not one discouraging word, or expression of dissatisfaction did I hear from a single person, and many were here to make observations, having girls in the college.

For the young ladies, I want to say that it has been my pleasure to preach to them every Sunday for about six months, and never have I seen one of them do an indecorous thing.

We had a real treat of good things at the commencement. Bishop Hendrix preached the commencement sermon Sunday at 11 a.m. It was a masterly effort. His presentation of the humanity of Christ and the connection of that perfect human nature, with divinity was done so vividly and with such simplicity and fervor that it will long linger with those who heard it.

Dr. J. C. Brown preached an interesting and suggestive sermon Sunday night on the two worlds, the material and the spiritual, emphasizing the need of living in a spiritual realm if we would be in communion with God.

Tuesday morning the baccalaureate address was delivered by Hon. H. L. Remmel. He chose for his subject "The Possibilities of Woman." His reference to the great women of the past and the

## ECZEMA

Most Torturing, Disfiguring, Humiliating

Of itching, burning, bleeding, sealy skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

## Cuticura

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How to Cure Every Skin and Blood Humor, free.

PIMPLY FACES Purified and Beautified by CUTICURA SOAP.



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possibilities of the women of the present day, specially those with college education, was told in a most pleasing manner. His address was well received.

Judge Ratcliffe, president of the Board of Curators, made a short address indicating the needs of the college, and stating that the year now ending the college had paid \$3,000 above all current expenses.

Then came the closing scene; twelve young ladies, all dressed in white, stood in a semi-circle, and Dr. C. C. Godden in the midst and with much emotion evincing the great interest he had in the future of the young ladies. He spoke well chosen and timely words, asking God to bless them. Then, Miss Steel, the lady manager, came forward and delivered to the graduating class their diplomas. After which the benediction was pronounced by Rev. R. R. Moore.

M. M. SMITH.

Searcy, June 2.

## Look! A Stitch in Time

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, 10c. At Druggists. 50c. and \$1 bottles.

AGENTS WANTED. We have a line of Family Bibles and Teachers' Bibles with which agents can make large commissions and rapid sales. Send for terms, to Godbey & Thornburgh, Little Rock, Ark.

The Joe P. Quinn Dry Goods Company are selling laces cheaper than they can be made. See "ad."

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

GODBEY &amp; THORNBURGH.

## Warm Weather Dry Goods and Clothing FOR

Ladies, Gentlemen, Girls, Boys and Babies, Can be Found in Extensive Variety

OF THE HIGHEST QUALITY and the LOWEST PRICES

AT M. M. COHN & CO'S.

Keeping only perfect goods of best quality, parties out of town can send us their orders in full confidence of getting just as good value as if selected in person.

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## A GREAT CHANCE

—FOR—

The Ladies to Buy Laces Cheap

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SEMI-ANNUAL STOCK-TAKING  
CLEARANCE SALE.

## Laces.

Our stock-taking prices on laces will create a genuine sensation amongst the ladies. What a wealth of beauty there is in the lace showing here, and what a big saving in money to every purchaser—see!

## Black Laces.

Black Silk Laces 3 to 6 inches wide at 8c, 10c, 12 1-2c and 15c; real value, 25c, 40c, and 60c.  
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