

# Arkansas Methodist.

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VOL. XVII.

LITTLE ROCK, JUNE 15, 1898.

NO. 24.

## THE ARKANSAS METHODIST.

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

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## News and Notes.

Scotland pays \$25,000,000 a year  
for imported eggs.

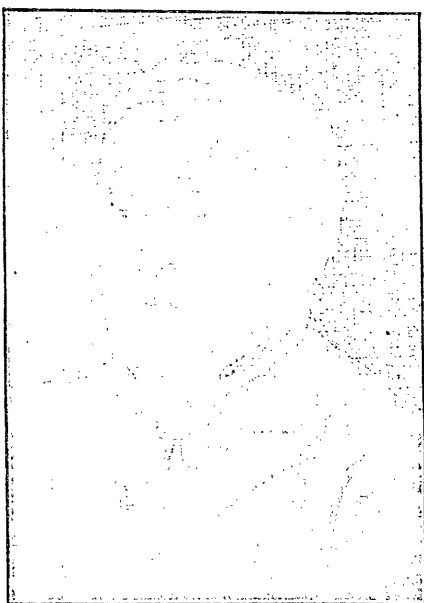
The army regulations prohibit  
the holding of dress parades on  
Sunday.

Of the one million two hundred  
thousand Protestants of Berlin and  
its suburbs less than two per cent  
are habitual Church goers.

The District of Columbia has a  
law that intoxicating drinks shall  
not be sold to soldiers. It is said  
the law is being enforced.

The Alabama, the last battleship  
which we launched, is the largest  
in the United States Navy. The  
Wisconsin is being built at San  
Francisco, and the Illinois at New-  
port News.

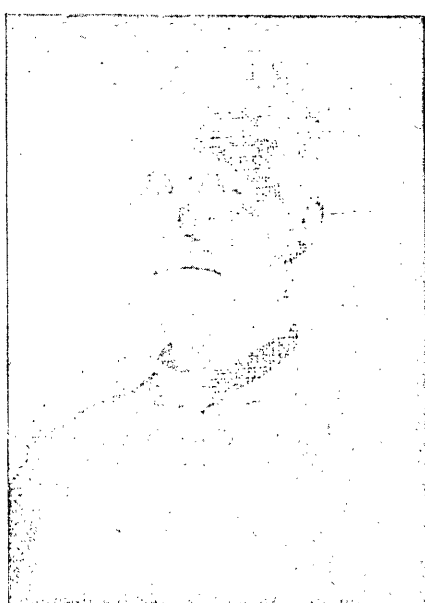
President McKinley believes that  
the end of the war is near; that  
after the movements now under  
way are successfully carried out  
Spain will ask for peace. Some  
of the most eminent European  
members of the Diplomatic  
Corps in Washington share in that  
belief. So far as known the rea-  
son for this belief is based upon the  
idea that Spain will recognize the  
utter folly of prolonging the war  
after the U. S. has taken Santiago  
de Cuba and crushed the Spanish  
fleet in the harbor at that place,  
and is in full possession of Porto  
Rico and the Philippine Islands, all  
of which is likely to be accomplish-  
ed in the near future. Christians  
everywhere will join in praying that  
the belief of the President may be  
realized.



BISHOP W. A. CANDLER.

Warren A. Candler is the tenth  
president of Emory College, Ox-  
ford, Ga. He is a native Georgian,  
and was born in Carroll county in  
August, 1857. While yet a lad he  
entered Emory College, and in July,  
1875, graduated with first honor.  
In December, after his graduation,  
he joined the North Georgia Con-  
ference of the Methodist Episco-  
pal Church, South, his first ap-  
pointment being on the Newton  
circuit. On November 21, 1877, at  
LaGrange, he was married to Miss  
Nettie Cutright. He served at  
Watkinsville, then at Merritts Ave-  
nue Church in this city. At the  
next conference he was made pre-  
siding elder of the Dahlonga dis-  
trict, the youngest presiding elder  
ever appointed by the Methodists  
in Georgia. He next served at  
Sparta, and from there was sent to  
St. John's Church, Augusta, one of  
the most influential churches in the  
conference. In 1886 he was elect-  
ed by the college of bishops to the  
position of assistant editor of the  
Nashville Christian Advocate.

After two years at Nashville he  
was called by his alma mater to be  
its president. He accepted, and in  
1888, at thirty-one years of age,  
was chosen president of Emory  
College, being the youngest presi-  
dent ever elected to an American  
college. He entered upon the du-  
ties of this office the next year.  
Under his administration Emory  
has flourished, and is numerically  
ahead of any male college in the  
State. Mr. Candler is an original  
man. In the language of Carlyle,  
"He is not only a learner, but a  
doer; he learns with the mind giv-  
ing him what has been, but the same  
mind he discovers further, he in-  
vents and devises somewhat of his  
own."—Wesleyan Christian Advoca-  
te.



BISHOP P. C. MORRISON.

Rev. Henry Clay Morrison was  
born near Clarksville, Montgom-  
ery county, Tennessee, May 30,  
1842. In 1856 he was converted  
and in 1859 his father removed to  
Graves county, Kentucky, near  
Maysfield. Henry taught school  
from 1860 until 1863, when he was  
licensed to preach, and early in  
1864 became chaplain of the Eighth  
Kentucky mounted infantry, then  
at Tupelo, Miss. In 1865 the  
Louisville conference meeting at  
Russellville, Ky., made him a trav-  
eling preacher on the Middletown  
circuit. In 1866 he was stationed  
at Bardstown for two years, there-  
after at Elizabethtown, Tenn.,  
where he married Mrs. M. E. Ray,  
of Nelson county, Ky., and from  
1869 to 1872 was stationed at Mid-  
dletown near Louisville. He then  
preached for four years at the  
Shelley street church, in Louisville,  
for four years at the Broadway  
church, and four years at the Chest-  
nut street church, making twelve  
years' service in powerful city  
churches.

After two years at Russellville he  
was transferred by Bishop Mc-  
Teire, in December, 1866, to the  
North Georgia Conference, and  
stationed over the First Methodist  
church of Atlanta. He was a dele-  
gate to the General Conference, at  
Nashville, Tenn., in 1883, Rich-  
mond, Va., in 1886, and in 1890 at  
St. Louis, Mo., where he was chair-  
man of a standing committee, and  
was elected one of the missionary  
secretaries of the Methodist Episco-  
pal Church, South, which office  
he now holds. He was instructed  
in Latin, Greek and Hebrew by Dr.  
W. H. Lee, during his pastorate in  
Louisville, and the State Agricul-  
tural College at Auburn, Ala., con-  
ferred on him the degree of D. D.  
He has always been an earnest  
student. Dr. Morrison is one of

the foremost clergymen of his de-  
nomination, and has fairly won his  
pre-eminence as a pious and elo-  
quent divine.

Dr. Hoss was educated at Emory  
and Henry Colleges. He entered  
the Holston conference in 1869 and  
has served charges at Knoxville,  
Tenn., San Francisco, Cal., and  
Ashville, N. C. He was editor of  
the Christian Advocate for eight  
years. He has been a professor in  
Vanderbilt University and in  
Martha Washington and Emory and  
Henry colleges.

Joseph Leiter, the wheat king,  
has failed. He was reckoned to  
have made \$4,500,000. And now  
it is said he has lost it all, and is  
\$5,000,000 worse than nothing,  
but that his good father promises  
to pay it all, in order to help the  
boy and preserve the business in-  
tegrity of the family. Joseph has  
a good father who is by no means  
picayunish.

The strict censorship of the  
press, imposed by the War Depart-  
ment, has cut off from  
us the actual proceedings of the  
army, and left the papers to guess  
out the war problems as they arise.  
Of what is certainly known of the  
developments of the past week,  
we give these items.

A few marines were landed at  
Guantanamo last Friday, and took  
up their position on a hill, the pur-  
pose being to form a base for the  
army and navy. The Spaniards  
attacked them Saturday night, kill-  
ing the outpost of four men. Skirmish-  
ing continued up till noon  
Sunday, the camp was reinforced  
with sixty additional marines, and  
the Americans on shore aided by  
two war-ships drove the Spaniards  
from the woods.

Thirty-two transports with about  
15,000 soldiers convoyed by sixteen  
battle-ships, began to move from  
Key West for Santiago on Monday  
morning, the 13th, but at noon,  
the 14th, as we go to press, are not  
all under way, some difficulty seem-  
ing to have arisen.

W. J. Bryan has raised a regi-  
ment and will go directly South  
with his command.

There is an unconfirmed report  
that Manila has surrendered.  
There is also a report that the  
Spanish government desires that it  
be surrendered to the Americans  
rather than to the insurgents.

## Contributed.

## Revivals—Their Philosophy.

BY REV. J. MARVIN NICHOLS.

"From victory unto victory  
His army he shall lead,  
Till every foe is vanquished,  
And Christ is Lord indeed."

Such is the triumphant song of the militant hosts in their advance upon the ground of Christless millions.

Religious awakenings have their philosophy. The destiny of an immortal soul turns on a definite, pivotal point. There is an explainable reason why men are out of harmony with God. A disposition obtains to locate all the responsibility of the unsaved state in the heart of the sinner. Any position assumed by the sinner relative to grace is the result, not the cause of a revival. The pivot of religious upheavals is in the heart of the church. The hinge of destiny is the Christian world. The qualifications for the evangelization of the globe are locked up in Zion. That a sinner's conscience is seared; that men are ignorant of divine laws; that grace, in its general diffusion, hath appeared unto all men; on these no revival can be predicated. David asserted the philosophical basis of a revival when he said: "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways and sinners shall be converted unto thee."

The complete evangelization of the world revolves around some central point in the plan of redemption. To discover this fact is to know the philosophy of a revival. To control it is to solve the ultimate redemption of the world. The communities, strangers to revivals, are those dominated by worldly, lifeless churches. An inviting field is one in which sin is at high tide: here, under holy guidance, a great awakening may be had. The circumscribed and almost hopeless fields are permeated by churches whose life has the form but denies the power of godliness. Such are pregnant with the seeds of infidelity. Inconsistencies, like microbes, float in moral atmosphere. Where creed and life part company unbelief is born. The atmosphere of a worldly church is freighted with moral microbes, the very breathing of which is soul-destroying.

Four elements enter into the genesis of every revival. The Holy Ghost must do his office work, the power of the gospel must be manifest, grace must abound, the church must appreciate her recognized co-laborship in the conquest of sin. To one of these must be referred the question: "Why are some yet unsaved?" Too many forget that religion, when forced into a recluse hermit life, must perish. Some one tersely declares that we do not labor to get life, but because we have life. That is pre-eminently true. It is almost forgotten that every birth, in the course of events, either links an immortal soul to Calvary or invites its pending doom.

We overlook the sense in which we are all each other's progeny. No man liveth unto himself, none of us dieth unto himself. To this end were we born, that God through us might reveal the wonders of his realm.

That church, at whose altars conversion is but the memory of a forgotten past, cannot apologize on the ground that the sinner's heart is no longer responsive to the calls of the Spirit. A non-revival church can never find comfort in the thought that the Spirit has ceased to woo. On such flimsy fabrications no worldly church can base a hope of divine approval. The Holy Ghost will perform his work. Before him the world must stand in a listening attitude and hear his anathemas. It is true, he may knock at every heart and a revival be postponed. He has come to reprove the world of sin, righteousness and judgment. For the manifestation of this being absent no church is held to account. If the ground of a revival lay in the efficiency of the Holy Ghost, nations would be born to God in a day.

Neither can absence of revival be explained in the fact that men are ignorant of the gospel. True, Paul said he was not ashamed of the gospel of Christ, for it was the power of God unto salvation. A close analogy lies between civil and divine law. As the power of the civil law lies in the sentiment of the people, so the power of the gospel lies in the Christ—the representative, revealer of the will of the Father. Again, the civil law is but the means by which the moral quality of an act may be determined. So with the divine law. There is but one law—the law of right. Focalized in the Christ, it is the end of the law for righteousness. God's statute book contains no law for sin; no law exists for murder, theft, profanation. It is a rule of right whose opposite is wrong; that opposite we determine as murder, theft, profanation. God makes the law of right, man creates the law of sin. Again, ignorance of the law excuses no one. No revival can hinge on a technical knowledge of the Bible. Many men, wholly unable either to hear or read, have been the happy recipients of divine favor.

The third element in the genesis of a revival is that grace abounds. The absence of a revival is not due to the inoperativeness of the Spirit, ignorance of the word of God, or to the lack of a general diffusion of divine grace. The boundary line between the saint and the sinner in the realm of grace, is faith. Up to that point they both alike approach. The grace of God that bringeth salvation hath appeared unto all men. As the poor and the rich stand beneath the warming rays of the same sun, so the saint and the sinner stand beneath the same rays of the Cross. The pivot of a revival is not in any one of these three elements, although they are each pre-eminently necessary.

The fourth element in a revival is, the church must awake to the consciousness of the part she plays in the world's redemption. Here is the pivotal point; it is the incarnation

of the other three. Human instrumentality is the contingency Christ made to all his possible victories. The Holy Spirit is invincible, the word is pre-destined to girdle the earth, the diffusion of grace is world-wide. Notwithstanding all this, Christ put boundaries to his work. Divine as it is, he limits it by the efficiency of personal effort. "Ye are the salt of the earth" is a statement of possibilities. It has its limitations; "but if the salt have lost his savor, wherewith shall it be salted." "Ye are the light of the world" is an assertion of redemptive power. It has its boundary: "Let your light so shine before men." The sweep of the Cross is in "I will draw all men unto me." Christ circumscribed his ordained plan by the limitation, "if I be lifted up." The gospel is no purer than the heart through which it is filtered. Incarnation will forever be the point of power in truth. To state a truth is one thing; to demonstrate it is another. In the latter sense we are His witnesses. The human soul is the canvas upon which the elements of the Cross are to be demonstrated. A saved man must be the illustration of redemption's plan. Theoretically, "if our gospel be hid, it is hid to them which are lost;" practically, "it is given unto you to know the mysteries of the gospel." As a church, we must represent the kingdom. In the absence of Christ, we are to beseech the world to be reconciled to God. The genesis of a revival is in the fact that the gospel the sinner reads is the vision he gets of the Son of God in the heart of a saved man.

We must recognize our place. "To him that knoweth to do good, and doeth it not, to him it is a sin." Necessity creates duty. The Eggleston light-house bears the inscription, "To give light and to save life." God intends that we stand near the reef. The point of danger is the point of duty. The deeper seas float a vessel above the instruments of death. There are no shipwrecks in mid-ocean. The basis of a great revival wave is in the truth that Christ's life revolved around the pivot of duty. His people must, therefore,

Rescue the perishing care for the dying,  
Snatch them from pity from sin and the grave;  
Weep o'er the erring one, lift up the fallen,  
Tell them of Jesus, the mighty to save."

The church that forgets this great truth is doomed to irreparable loss, since

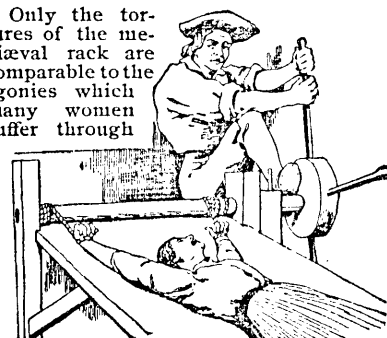
Down in the human heart, crushed by the tempter,  
Feelings lie buried that grace can restore;  
Touched by a loving hand, awakened by kindness,  
Chords that were broken will vibrate once more.

Destinies are interlinked, the race is intertwined; break one thread and the immortal fabric is marred. The world's great heart is like an organ vast; the sweep of the individual hand may draw out harmony or discord. No man reaches heaven or hell alone; we go at least by twos. No man sins but what the painful jar moves the realm of spirit. Disturb one you disturb all. Wreckage is the inevitable of atoms in commotion. Am I my brother's keeper? Yes, in

that with my own hand I shape another's fortunes. Shadowy spirits, ghastly with impending doom, await our mutual condemnation. Destiny knows no individuality; we're all partners in the struggle. So much so that the wail of one is the doom of another; the shout of one, another's victory.

Nevada, Tex.

Only the tortures of the medieval rack are comparable to the agonies which many women suffer through



the peculiar weaknesses and diseases of their delicate, feminine structure. Nothing less than unbearable torment would induce sensitive-minded women to submit to the intolerable methods of the average doctor in dealing with diseases of this nature.

That there is "a better way" than these detestable "examinations" and "local applications" is a truth which some women have yet to learn, although thousands are already rejoicing in the knowledge. They have found in Dr. Pierce's Favorite Prescription the one unailing remedy which heals feminine weaknesses at their very source. This marvelous "Prescription" restores absolute health to the internal organism; stops weakening drains and ulcerated conditions, gives elastic strength to the supporting ligaments, vitality to the nerve centers, and complete womanly vigor to the entire constitution.

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RAND McNALLY

## WAR ATLAS!

## 16 PAGES

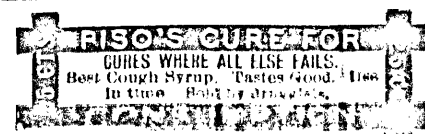
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## Contributed.

## A Noble Man Gone.

Rev. R. N. Ross, M. D., was born in Shelby county, Tenn., in 1837. He professed religion and joined the M. E. Church, South, at the age of ten years. He received his literary education at Trenton, Tenn., and Ann Harbor, Mich. He graduated in Medicine at the University of Nashville, 1861. He came to Prairie county, Arkansas, and was married to Miss Maggie Kirk in 1862. There were nine children by this marriage, six of whom with their mother preceded him to the better land. He was married the second time to Mrs. Lou Howell, Sept. 6, 1894. He was licensed to preach 1864 and in due time was ordained deacon and elder. He died of dysentery, at his home in Lonoke, May 15, 1898. In him were blended all the elements of royal manhood; sanctified by divine grace.

In his physical form he was a model. Of medium size, symmetrical, well developed. He could have won laurels in athletic sports. He could perform almost any physical feat requiring muscular activity, and was capable of enduring almost any strain or hardship to which man is subjected. His head was large and round, features regular, countenance such as would impress even a stranger that he was a man full of humanitarian impulses. He was as honest as a sunbeam, generous to a fault; his sympathies for suffering humanity were full to overflowing; his charity was of the Pauline type.

Intellectually he was brilliant. His mind was penetrating, analytical, logical. His powers of discrimination were unusually sharp. Having had the advantage of a splendid education, few men could use the English language to better effect. His vocabulary was something wonderful. He had a good memory and could relate incidents picked up in reading or by observation, to good effect. Socially he was always companionable and entertaining.

His moral character was as stainless as a snowflake. His rules of living were after the pattern laid down by his divine Lord. His moral perceptions were quick, his conscience highly sensitive. When a proposition was presented, involving a moral principle, he, intuitively, it would seem, saw the right and vigorously espoused it. The very tenacity with which he clung to his convictions led some to misunderstand and misjudge him. He allowed himself no margin, but rigidly acted upon his convictions.

His piety was fervent, exalted, constant. When he surrendered himself to Christ, there was no reservation; time, talents, character, money, all were placed upon the altar. To him it was a sacred pleasure to put his energy and money into the cause of Christ. His contributions were both liberal and cheerful at all times. The measure of his liberality could not be gauged by one-tenth of what he made. He felt that all belong-

unto the Lord, and acted accordingly. The last year and a half of his life he not only increased his contributions to the church, but served Lonoke station as its pastor, giving the entire salary toward the payment of a debt hanging over our house of worship. However much others may have differed from him on questions of policy, no one ever questioned either his sincerity or piety.

One cast in such a mold could not be otherwise than loyal to his country, to his church, to his family and to his friends. He took a deep interest in the welfare of his country, and was ready, with tongue and pen, to advance her interests; and in his own town and county he boldly championed moral reform, and was ever found in the front rank battling for the right. But in the quietude of his own family circle his virtues shone most brightly and the deep current of his spiritual life was most powerfully felt.

He loved his pastors; to him they were all good. No preacher was ever sent to his church who was not received with open arms and treated with that deference due a pastor. There was no jealousy in his composition, and no spirit of rivalry was ever felt or displayed by him. He readily fell into the plans of his pastor, and gave him generous support and hearty cooperation. Whether on circuit or station, he felt it to be his duty to be present at the sessions of the quarterly or district conferences.

As a physician he stood well among those of his own profession. He possessed ability and he was a gentleman. In the sick room he was tender and full of sympathy. As a preacher he was far above the average. He understood the doctrines of his church and did not hesitate to preach them. He preferred, however, to preach on strictly spiritual themes. Among his favorite themes was the atonement. Had he entered the itinerancy in early life and devoted the energies of his splendid talents exclusively to the ministry, he would have been a preacher of marked ability.

His face was almost as familiar at the sessions of our annual conference as that of any member thereof, so regular was his attendance thereon. On several occasions he was elected delegate to the General Conference; was a member of the late session, but was prevented from attending by his last illness.

A great and good man has been taken from our midst. Lonoke is in sadness. All in all, he had but few equals and no superiors. He was always the same high-toned, sunny-faced, genial gentleman, ready to do or die for Christ. There is no doubt in the minds of those who have known him for a quarter of a century, that he has gone from this life to reward. May his noble example fall upon the church at Lonoke. We bade him adieu and him to rest in the beautiful cemetery at Lonoke, in the confidence of meeting him in the

sweet by and by. "Blessed are the dead which die in the Lord."

T. H. WARE.

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.



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.

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—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.

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## 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.

## WARNING ORDER.

In Pulaski Circuit Court, Second Division.  
Memphis Coffin and Casket Company, plaintiff.

vs.  
West Huntsville Furniture Company, defendant.  
F. L. Patterson Furniture Company, garnishees.  
The defendant, the West Huntsville Furniture Company, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff.

H. G. DALE, Clerk.  
By J. J. McEvoy, D. C.

June 9, 1898.

## WARNING ORDER.

In Pulaski Chancery Court.  
Board of Church Extension of the Methodist Episcopal Church, et al., plaintiffs.

vs.  
Trustees of Peck's Chapel, et al., defendants.  
The defendants, Katy Middleton and Fred Middleton, minor heirs of D. F. Middleton, deceased, are warned to appear in this court within thirty days, and answer the cross complaint of E. S. Maloney, as Trustee.

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

June 8, 1898.

E. S. &amp; L. C. Maloney, solicitors for cross complainant.

## 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 (32 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.

## 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.

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Full, Sweet Tones. Best Grade Copper and Tin.  
Cheapest for Price. Fully Guaranteed.  
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Contributed.

Chickamauga Park.

I have spent two days on this historic ground, made memorable and sacred by the bloody battle of Chickamauga, Sept. 19th and 20th, 1863. This battle may be justly regarded as among the most noted battles of modern times.

The army of Rosecrans numbered 58,700, and that of Bragg 63,557; the former losing in two days 16,076 men, and the latter 17,804, or about 33 per cent on each side. While the victory from a military standpoint was with the Confederates, the loss of men was so great and the effect upon our troops so discouraging, as to cause Gen. D. H. Hill to say: "It seems to me that the 'elan' of the Southern soldier was never seen after Chickamauga. The brilliant dash which had distinguished him was gone forever. He fought stoutly to the last, but after Chickamauga with the sullenness of despair and without the enthusiasm of hope. That 'barren victory' sealed the fate of the Southern Confederacy."

The Park contains about 6,000 acres and fifty miles of improved driveways. It is seven and a half miles from Chattanooga. About 400 monuments have been erected, and several observation towers seventy feet high. There are also about 300 mounted guns, situated at points where the battle raged the hottest. The land cost the Government about \$29 per acre. The eleven Northern and Southern States having organizations in the battle have made liberal appropriations for the erection of monuments; Ohio and New York making the largest. Large historical tablets, made of iron, 3 x 4 feet, with letters cast in the plate, are erected along the boulevards, giving a condensed and comprehensive statement of the movements of the troops at these points. My tent is situated between the tablets pointing to the places occupied by the divisions of Alabama and Arkansas troops on the fateful day of Sept. 20. A battalion of Arkansas troops is, while I write, drilling on the very ground where our Arkansas heroes of 1863 pushed the enemy into temporary retreat.

As I looked at these monuments of stone and tablets of iron, silent but eloquent witnesses of the valor of the patriots in the blue and the gray, and saw this same battlefield whitened with tents, vocal with the martial airs of fifty bands and alive with 50,000 soldiers, this time all in blue, marching under the stars and stripes, I asked myself the question: "What does this mean?" It means that the old war is over, and the passions, prejudices and sectionalism resulting from it have been lost in the great national purpose to befriend and save an oppressed people and widen the mission of the Government and the Churches of America.

The sanitary condition of the camp is good, the food supply ample, and the water mains will, in a few days, reach and supply the whole camp. Water is abundant

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Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

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and good, but not as convenient as it soon will be.

There has been no serious sickness in the 2nd Arkansas Regiment. The boys' arms are fast improving. I have seen no drinking or gambling in camp, both being forbidden in this regiment, and the boys all seem to be obedient; the profanity of the camp is simply awful.

I will enter upon my duties as Chaplain of the 2nd Regiment next week, after returning from the meeting of the Vanderbilt Board of Trust.

There is a wide and inviting field of usefulness among the soldiers, and it is to be hoped that our church will not be slow in showing her interest in the brave boys who go forth at their country's call to sacrifice life itself, if need be, for their country's good.

SIDNEY H. BARCOCK.  
Camp Thomas, Chickamauga Park, June 9.

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

A 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 will stop and let passengers off and on at a point where the railroad winds around the mountain one mile from the hotel.

If we succeed in making the arrangement, and we think we will, it will be especially convenient for business men between Ozark and Little Rock to run 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.

SUNDAY-SCHOOL LITERATURE.

It is time to order for another quarter. Don't be too late and then write us to hurry up. Don't ask us to charge literature to you. Send for just what you want, and enclose the exact amount to pay for it, and save us lots of trouble and avoid delay. State whether you want for 1st, 2nd, 3rd or 4th quarter. Or, if you want for a whole year, say: "1 year" in the blank for quarter. The Senior Quarterly is 15c a year, and the Intermediate 7 1-2c, if a whole year is paid for at once. Use this form for ordering:

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## Literary Table.

## The Greek Tragedy Perfected.

A. H. GODBEY.

The theme is hackneyed, and the limits of a newspaper article ridiculously small for the theme, and one who has allowed his Greek to become rusty is doubtless endowed with much presumption or hardihood in essaying the topic. I grant the critical public this, and having made confession, make no apologies.

I state nothing new in attributing the best of the great Greek dramas to Sophocles. Yet it is almost impossible to emphasize the salient features of the great Athenian's genius without reference to his two principal competitors for the ear of the world: Aeschylus and Euripides.

Each of these in a measure reflects the best spirit of his age; and this in part explains their differences. Aeschylus wrought in the age of conflict, of struggle for existence with Persia. It is at such times that men's thinking tends to the mystic and transcendental. Men are idealized. Men above the ordinary become heroes and demigods, and the legendary, half-forgotten heroes and demigods are resurrected and perform prodigies. History is full of examples. The Athenians at Marathon saw their ancestor, Theseus, leading them in battle; the Telamonian Ajax hovered over the fleet at Salamis; Roman generals were cheered by Castor and Pollux; Spaniards tell how the famous warrior, the Cid, returned from the tomb to lead them in a critical period; or how the patron saint of Spain, St. James, once and again came in person, to lead them in battle. Serious things are these, showing only the strong, simple faith of all in an all ruling power that is intimately concerned with human interests. To such a spirit the opportune arrival of unexpected aid, the sudden turn of fortune's doubtful scale, are evidences of divine favor, and the fervid, eager, anxious, reverent mind quickly transforms them from evidences of the favor of the divinity to the bodily presence of the divinity itself. Tremendous crises arouse very generally men's faith in their gods, their mission, and themselves. Victor Hugo makes a skeptical officer, in dire peril, answer to the query, "Do you believe in a God?" "Yes," "No," "Yes," "In moments like these."

Aeschylus portrays this phase of his age. He is lofty, Pan-Hellenic, and rather severe in his spirit. The Greek demigods and mythic heroes are very real to him; but their reality is the reality of their super-humanity. They are not men, as he depicts them, but vast, shadowy, phantom-like figures, Titanic in every feature; their very motives and passions rather differentiating them from men than identifying them with humanity. And thus, while he inspires, it is something like the inspiration to be had from the Titanic play of the forces of nature; a struggle like the glint of

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sunlight upon an iceberg; an austere transcendentalism.

But the Greco-Persian struggle and the work of Aeschylus only fanned to a last white heat a dying faith. Euripides, fifty years later, represents the other extreme. His heroes are real, but are real men; and men often of the baser sort. There is, in his work, a very real, deep, and tender sympathy for human suffering. But it is intermingled with sophistic debates and questionings that mar the beauty of the work, though they indicate the tendency of the time. Genuine reverence for the old heroes was dying. The searchlight of a more skeptical and materialistic age was being turned on them. Thucydides could regard them as simple historic personages and discuss their probable deeds and motives in the boldest possible style. Old creeds and beliefs were not openly attacked, but regarded as "allegorical" among leading men; and the public did not understand what the allegories were supposed to teach. Greece was fast drifting into that materialistic, apathetic state indicated later in the lines of the Roman Eunius:

"I believe there is a race of immortal gods,  
But I do not believe them to care what the herd of  
men may do."

Lines which a Roman audience cheered to the echo.

Sophocles represents Athenian life and thought at its best, standing nearer to Aeschylus than to the tender, sweet, yet doubtful, complaining Euripides. But where Aeschylus gave marble, faultless beauty, Sophocles gave a soul. The outline is the same; there is life in the latter. He does not, like Euripides, analyze doubtfully, hinting at disharmony in the universe, he is calm, sure, giving us types rather than portraits.

Here must be emphasized the failure of all who have striven to copy Greek tragedy. Few, if any, efforts at watching its beauties take into consideration the impossibility of doing so and ignoring its spirit and aim. It was intensely religious, from first to last; it was at once the embodiment of the best religious thought of its time, and it strove to be a means of instruction therein. The central question or idea in Greek tragedy is that most vital and all absorbing problem of the balance between the

human and the divine in the events of the world; the battle of necessity versus free will. No maze of plot; no complexity of purpose, no prolixity of detail, no lofty flights of thought or speech, are ever allowed for an instant to confuse or obscure the conflict of humanity and divinity.

And this is the real source of the beauty that animates the Greek tragedy. The problem, all-important, that in Christendom is discussed in dry as dust treatises that the masses never see; that in Judea was presented in historic books showing the co-operation of God and man in human wants, was in Attica thrown into dramatic form, to disseminate the truth. The Attic drama was most perfect when most religious. Of no other nation can this be said.

And here the superiority of Sophocles is again apparent. In Aeschylus the divine is dominant; the human is in minor place. In Euripides there is open questioning at times of the beneficence and wisdom and sympathy of the superhuman. Sophocles strikes the mean, seeing a beautiful harmony in the co-operation of the human and divine, and having a sweet and optimistic note. The Oedipus trilogy is an excellent illustration of the view of him who furnished "the mellow glories of the Attic stage." Non-classical readers may be given the outline.

Laios, king of Thebes, is warned that he will have a son who will kill his father, marry his mother, and bring dire plagues upon the city. To defeat the oracle, he gives the babe to a subject to be slain. It is preserved alive, brought up at a foreign court, as the son of that prince. The young man, Oedipus, is warned by the oracle that he will kill his own father and marry his mother. Determined that he will do no such dastardly deed, he defies the oracle, flies the court of his supposed father, and meeting the haughty Laios, who would spurn him from the road, slays him. Reaching Thebes, he saves it by answering the riddle of the Sphinx, and marries the queen. In later years a terrible plague afflicts the people, and the oracle announces that it is because of the unpunished murder of Laios. Investigation reveals Oedipus to be the murderer; and as all the terrible truth is revealed, the agonized, suffering king plucks out his eyes, and goes into voluntary exile; while Jocaste hangs herself.

One does not comprehend the spirit and purpose of Sophocles, save by considering each element in the Oedipus trilogy. That which in the legend is the inferior part of the tale is by the genius of Sophocles transformed into the finest. The contrast is striking between the characters and situations, in each case. The irony of the position is magnificent. In Oedipus Tyrannus, the prince, and Jocaste, are proud, scornful of the oracles, royally paternal, stately and tender to their stricken subjects; apparently fortunate, they are in reality the most miserable creatures, and the authors of the miseries of their people. The very

circumstances that display or exalt the confidence of Oedipus; the methods taken to frustrate the oracle, are those the gods use to bring a fearful fate upon defiant mortals. And striking is the contrast between spiritual blindness and physical vision in the first tragedy, and physical blindness and spiritual vision in the second. With submissiveness to the divine comes clearer vision, and a certainty of some unusual fate. "And yet, thus much I know, that neither sickness nor aught else shall destroy me, for I should never have been saved on the verge of death except for some strange ill."

In the next, Oedipus at Colonus, the Theban king is old, blind, poor, a beggar, a wandering exile, a social outcast, despised and rejected of men. But he is calm, submissive, chastened by the mental agony endured, and with an inward strength unconquerable; a sure faith in a strange destiny in reserve for him, and sorrow is now a possession valued for the lessons it has taught, as he peacefully waits in the forest at Colonus the summons out of life. Such is the spirit and method of these two contrasted parts that the Greek author seems to be at work in his own way upon the problems considered by the Hebrew writer in the drama of Job. And thus the earthly end of Oedipus is portrayed; it comes during a fearful storm. Note again the tremendous antithesis between the mighty convulsion of nature, and the peaceful passing of the old blind outcast. Sea and forest, and mountain and cloud and wind roar in dire trouble. A voice calls from the sacred tavern, "Oedipus, Oedipus, why do we tarry?" "Not the fiery bolt of the God took him away, nor the tumult of the sea storm in that hour, but either a summoner from heaven, or the deep place of the dead opened to him in love, without a pang. For the man was ushered forth, not with groans nor in sickness or pain, but beyond all mortals, wondrously."

Thus Sophocles alters the old legend to set forth his confidence in the happy end of him who is at perfect peace and harmony with the divine. His picture of the last days and death of Oedipus might be taken as a Greek commentary upon the xlviii. Psalm.

Similarly, in his other tragedies, Sophocles makes his characters voice either a faith in the divine, despite fearful present ills, or confess the futility of striving against it. It is thus he strikes the balance, finding the divine and human will alike involved in mundane events, and suggesting that their true relation is harmony. And it is this real eye of faith that is the greatness of Sophocles, and that separates his work from the modern tragedy, in which the divine agency seldom or never is emphasized. In Sophocles we find the most perfect capacity for recognizing the beauty, the terror, and the pitiful element in the struggle with evil in the world, and the faculty of perceiving harmony and purpose

(Continued on page 13.)

## The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

### Sunday School Conference.

#### MONTICELLO DISTRICT.

One of the happiest, and most successful sessions of the Sunday School and Epworth League Conference of the Monticello District was held in Portland last week. Rev D. H. Colquette preached the opening sermon Wednesday evening. The attendance was good from the first. There were enrolled more than one hundred delegates and visitors. Several marks of improvement were visible. There was a very large increase in the number of delegates and visitors, over any previous session. The interest manifested upon the part of the citizens of the town was greater than on any previous occasion. The Church was well attended at all of the services, both business and devotional. Prominence was given to the preaching services. The preaching was strong and spiritual. Rev T. D. Scott, our very efficient P. E., was well "at himself," wide awake and zealous in the work. He enjoys the high esteem and unbounded confidence of the people over the District.

Brother W. A. Steel, P. C. at Portland and Hamburg, knows just how to entertain a conference. But we really think any preacher could take care of a Conference at Portland. The citizens of Portland rendered their town an example as a hostess of a religious gathering. They did not only furnish the guests with plenty that was good to eat, and ample sleeping accommodations; but they attended the services themselves, and made it the business of the week to entertain their guests in the most hospitable manner. All will be glad when the Conference goes to Portland. One of the most marked features of improvement in the session was the singing. Mr. Munsey Dickson, of Selma, led in the music, and we enjoyed a full chorus all the time. The discussion of the subjects on the program displayed considerable reading and earnest thought. I am constrained to quote from a paper read by Miss Lillie Hundley, of Berea, on "Points for Teachers." "In literary schools a teacher must pass a rigid examination and be approved by competent critics as being fitted morally and intellectually for the noble vocation of instructor of youth. That we should be equally as well fitted for religious teaching goes without saying. But a higher standard of excellence should be sought in the religious teacher. Not only must the moral and intellectual qualifications exist; but there should be a spirituality, a zeal for the salvation of souls, a consecration to the service of God which lift the model Sunday-school teacher high above the literary teacher."

Many other valuable quotations might be made from this and other papers, but space forbids. We were disappointed that the editor

of the METHODIST did not visit us. The next session will be held in Monticello and we hope Brother Godbey may be able to visit us at that time.

R. LUTHER BROACH, Sec.

#### Resolutions.

Resolutions of respect in memory of Nell Tabor, by the Sunday-school of First Methodist Church, Fort Smith, Ark:

Whereas, He who said, "Suffer little children to come unto me" has taken unto himself little Nell Tabor,

Resolved, That in her death our Sabbath school has lost one of its brightest jewels.

That while we mourn her death, we rejoice in the knowledge that her sweet spirit is "safe in the arms of Jesus."

Resolved, That we extend to the grief stricken parents and relatives our heartfelt sympathy.

That a copy of these resolutions be sent to them, one spread upon a page of the record of the school and one sent to the ARKANSAS METHODIST with the request that it be published.

MRS. J. B. WILLIAMS,  
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See adv. "Harp of Life."

Agents wanted.

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*"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline, ¶ 249.*

JUNE 26, 1898.

### Vacation Temptations.

ACTS XXVIII. 3.

We confess that we see no relevancy between our subject and our text, this week. If it be meant to suggest that Paul was taking vacation on the Island of Melita, where his ship had been stranded by storm, or that he got bitten by a snake, from neglect of duty, we say such ideas are nonsense. Our Epworth League committee wanted an admonition for this vacation season, but they were sorely put to it for a text.

And no wonder, for those early Christian teachers never took vacations, and so there is nothing about vacations in the Book.

But now, that the schools are out, and some of our Leaguers will take holiday, and some of the preachers will quit work, and publish in the papers a card telling how they are broken down and need rest, and many of the official members and their families will go to the springs, if we can offer them any suggestions to keep them from getting snake bit we ought to do so.

It is said: "The devil never takes a vacation," and I believe this is so. He has always seemed to me to be very busy in every place, and at all seasons. But he is especially busy when we undertake to rest. When we let go the work which has filled our hands, and occupied our minds the devil is very shrewd to give us something, just to fill up the time. For people who travel on the cars he has love-sick novels, or tales of daring crime, or caricatures of piety, or sinister criticisms of Christian faith, from Ingersoll's lectures to Zola's novels. For the hotel lodgers he has cards and dances, and for the people in quiet nooks,

away from the fashionable world, he has hammocks and shady walks, and sunset cliffs, and little coteries of young folks, or old folks, so that one can saunter, or swing, or lounge, or talk away the Sabbath. No Church, no Sunday School, no religious service, no prayers. And even religious people have to pack up so many things for the trip that there is seldom room for a Bible in their trunks.

The best suggestion I can give is that your vacation be planned in reference to profit. Escape from the heat of unhealthy bottoms by a flight to the hills may be very nice and very desirable.

What an opportunity for improving the mind is afforded in those retreats. Select a stock of valuable books to keep you company, study the beauties of nature, commune with God in the forests and among the mountains. Look about you for some poor to help, some earnest soul to instruct, and guide. Keep a diary of your daily work, and plan to reap profit from every day. If you do this I think no venomous reptile will bite you. You will come back from your vacation refreshed in body and mind and soul.

There is no objection to a change now and then if we know how to carry a Christian spirit and purpose into all. Even the Master's life was not all a stern struggle. He loved the retreat among the mountains. He loved the Sea of Galilee. He loved a quiet retreat with chosen friends.

### The League and Its Work.

The history of the early days of Methodism clearly illustrates, from its progressive character, that it is able to adjust itself to the changing circumstances and demands of society, and also shows its adaptability to the peculiar conditions and wants of modern times.

The minds of our most thoughtful men have been convinced that there was great need of opening a field in which the great band of young people of our church might labor. Our young people have been educated and their moral characters developed in the Sunday-school, but they have had no special field of usefulness in which they could exercise themselves in doing good. God is placing his hand upon the young, and bidding them to go forth to do his service. Our great Methodist Church recognizes this fact, and, ready for any good word and work and for any adjustment of its machinery or working forces which new circumstances and conditions may demand, has now taken hold of the latent power of the young, and is directing it into proper channels. And institutions have been organized for the cultivation of this power. The greatest of these institutions is the Epworth League, which was authorized by the Gen-

eral Conference, May, 1890, at its session in St. Louis. It is one of the youngest institutions of our church, yet its power is being felt throughout the land; it is a vast army of young people, enlisted in practical Christian work. It seeks to encourage and facilitate the devout study of the Bible, the doctrines of the church, and to promote the reading of good literature. The demand of society upon the church today is for intelligently trained Christian workers. The design of the Epworth League is to meet this demand. It has for its special aim the practical Christian training and spiritual development of the young. A training school for God's army of young people, to help them to meet the many evils and foes of this life, and fit them for valiant service for the Master.

Its rich young life should not be expended in mere local enterprise, nor in fruitless effort to find innocent social diversion. Broad and definite aims must command its splendid energies. The great missionary movement appeals to the faith of Christian youth. There are many reasons why the Epworth League should be in active and hearty alignment with this great cause. The enterprise of missions kindles the enthusiasm of youth; they love the "go" of the gospel. This enthusiasm is the great need of the hour. The enthusiasm of young, unquestioning faith, which is the victory that overcometh the world.

BERTIE SCHOOLFIELD.

### Farmers Break the Buggy Monopoly.

It is claimed that for years buggy manufacturers have secured exorbitant prices for their goods, but recently, through the combined assistance of the farmers of Iowa, Illinois and other states SEARS, ROEBUCK & Co., of Chicago, have got the price of open buggies down to \$16.50; Top Buggies, \$22.75; Top Surries, \$33.75 and upwards, and they are shipping them in immense numbers direct to farmers in every state. They send an immense Buggy Catalogue free, postpaid, to any one who asks for it. This certainly is a big victory for the farmer, but a severe blow to the carriage manufacturers and dealers.

Read Quinn's "ad" in this issue. There's money in it.

## 3 BARGAINS IN TEACHERS' BIBLES

Bagster's Comprehensive Teachers' Bible contains the Old and New Testaments, with new and revised helps to Bible study; a new concordance and an index Bible atlas, with fourteen maps, minion type; size of page, 5 1-2x8 1-2 inches; bound in seal grain leather, divinity circuit (overlapping edges with rubber band), round corners, gold edges; price, postpaid, \$1.50.

Holman Self-Pronouncing Bible; minion type; contains all modern teachers' helps, maps, etc.; bound in morocco, linen lined, divinity circuit (overlapping edges with rubber band) Price, postpaid, \$2.00.

Holman's Pronouncing Large Type Bible contains the Old and New Testaments, with complete helps to the study of the Bible, with many illustrations and maps. Burgeois type; bound in seal grain leather, divinity circuit (overlapping edges with rubber band) round corners and gold edges. Price, postpaid, \$2.25.

These Bibles are remarkably cheap at these prices. Send us your order, and you will thank us for furnishing such bargains. GODFREY & THORNBURGH, Little Rock, Ark.

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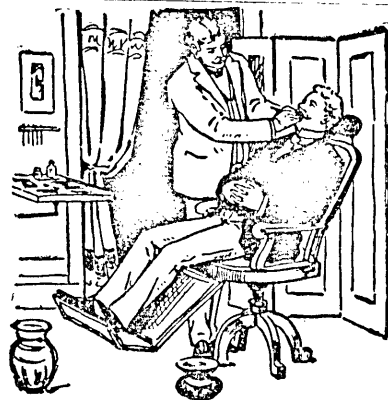
## Hood's Pills

Stimulate the stomach, rouse the liver, cure biliousness, headache, dizziness, sour stomach, constipation, etc. Price 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

### "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. Doubtfuls are becoming fewer every day.

Dr. Andrew T. McMillin,

(with Dr. L. Augspeth)

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GODFREY & THORNBURGH.

## ARKANSAS METHODIST

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

WEDNESDAY, JUNE 15, 1898.

We hope the preachers will bring up good collections for the METHODIST to the District Conferences.

Some of the hardest falls we get in life come from jumping at conclusions.—Baltimore Christian Advocate.

A great many of the young men, who have been judged by the examiners unfit for military service, have to credit their rejection to the smoking of cigarettes. Duke of Durham's are vile as any.

Playing progressive euchre for prizes is a violation of the law in regard to gambling. A circuit judge in Missouri so instructed a grand jury recently. This was serious, as gambling in Missouri is a felony.

The manager of an opera in a western town has appealed to the town council for protection against the churches. The ground of complaint is that they are breaking down his business by giving theatrical shows in the churches without license, while he has to pay \$100 tax annually.

The Woman's Board of Foreign Missions of the M. E. Church, South, was organized twenty years ago. They have 50 missionaries in the foreign field and 132 native helpers, and 37 Bible women. They have raised, for missions \$1,214,321.75 of which \$307,800.01 was raised in the past four years.

After the General Conference had signified, by a majority vote, that they deemed Dr. Hoss worthy to be a bishop, they elected him by an almost unanimous vote to a far more influential station. He was returned to the editorship of the Nashville Christian Advocate.

It must be a satisfaction to Doctor Hoss to know that every man who voted for him know just where he stood upon all debated questions of our Church doctrine and polity.

It is stated, by the St. Louis Republic, that, recently, while the statue of General Grant was being removed from 12th street to the city hall lot, Mayor Ziegenheim poured a bucket of beer on the base of the statue as his part of the proceedings.

It is a sad comment upon the

morals and the politics of St. Louis when such a beer guzzler as Ziegenheim can be elected to the chief office in its municipal government.

The secular papers would do well to look more carefully after their society notes. Recently it was stated by a secular paper in this city that Mrs. W. G. Vincenheller won the prize at a progressive euchre party in the city. Mrs. W. G. Vincenheller was in Fayetteville when this item was published. She does not play euchre, and to publish her as doing so is no small offense to a Christian lady of Mrs. Vincenheller's convictions and principles.

The protests continue to come in from the members and the District Conferences of the White River Conference against the proposed absorption of that conference by the other two conferences of the state. We suggest that as the vote of that conference will determine the matter there is scarcely need of further agitation. Yet we will cheerfully spare the space if it will aid the brethren in any way in disposing of this matter. All seem to be of one mind, however.

We have many excellent articles on hand waiting for a place in our columns. Last week we gave forty columns of reading matter, and we think it was good. The Woman's department is just now much crowded. Some of the writers will have their patience tried waiting, but all articles will appear.

The article on the Greek Tragedy, this week, will be especially valued by our literary readers. Bro. Babcock will write hereafter from the army, and his letters will be eagerly read. We are glad to have such a faithful man as chaplain for our dear Arkansas boys. God bless him and them.

Resolutions from district conferences and notes of religious meetings of all sorts pour in on us. Let us have it all, but short and crisp as the writers can make it.

Revival notes are also being received. Some are carried over this week, but let us have them all. To all our notes of progress they are the hallelujah chorus.

Subscriptions for the paper are coming in from some of the brethren. Every new family taken into the church should have the ARKANSAS METHODIST. No other paper can take its place. So the general voice of the preachers declares. Let us make the paper stronger as our church grows stronger.

## At Prescott.

The Woman's Missionary Society for the Little Rock Conference held its annual session here from 8th to 12th inst. There was a fine attendance and a very happy and inspiring meeting. Mrs. Lou Hotchkiss presided. The entertainment was open-hearted and glad. The meetings were well attended. This writer went down on Saturday and preached Sunday morning. After preaching, \$50 was raised; to make Sister Riffin a life member, \$20; to make Sister Hotchkiss a life member, \$20; to make baby Hawkins a life member, \$10. Baby Hawkins is the only heir-apparent of Rev. D. S. Hawkins, P. C. He is ten months old, and his parents think that he will be a bishop some day. Some say he will be an editor, but we trust he will "not come into this place of torment."

We were delightfully entertained at the parsonage. Our readers may be assured that everything, as pertains to our church, is prospering at Prescott.

The town also is prospering. We found our friend, Prof. Burr, formerly of Hendrix College, putting in an electric light plant and water works for the city. The crop prospect is the best for many years.

Bro. N. T. Thomasson has returned from Arizona and is at Prescott with his family. We called to see him. The West did not improve his health. He is very feeble, but is looking to the future with cheerful faith.

## Men in the Church.

There are more women in the church than men. This is especially true of churches in the cities. In them the women outnumber the men about two to one. The disproportion is not so great in the rural districts. The circuit rider generally finds more men than women in his congregation, and often times as many on the church roll.

There are simple reasons for this state of things. In the cities the women have much time at their command, and are in easy reach of their neighbors, and the social life is more developed. Social meetings are impossible in many country churches. The usual societies for woman's work cannot be formed. The agencies which reach people through social channels cannot be employed. But in the cities these agencies are greatly relied on. The women chiefly operate them, and women are chiefly reached by them. A city church stands constantly in danger of becoming a so-

cial club, a genteel, a fashionable church. With the highest regard for the average piety of the sisters, it is only honest to say that many other motives than the yearning after spiritual life bring women into the church.

Again, men are not held steadily under church influences like women. The girls remain at home till married, and after they are married often remain in the same city or neighborhood. The young, unmarried men are roving about, seeking business here and there. Few of them stay at home, few can stay. The home influence is lost, association in church and Sunday-school broken, and they go among strangers and into daily competition and struggle with the wicked and worldly. A young man finds himself in the strong tide of a worldly society when his sister at home is borne on the current of all the sweet and tender ministering that home and church can give.

But this does not explain fully the result. There is often in the pulpit a sort of ministry that seems to have little aim but to reach women. There is a style of millinery and manners which will never reach men. The soft-gloved preacher, who parts his hair in the middle and speaks in subdued tones, and who, in his pastoral calls, only drops into the elegant parlors and talks to the wife and daughters, will not win men. Wife and daughter have a dear pastor, with whom the husband and father is hardly on speaking acquaintance.

The affectation of clerical style and manner will never please men.

The pastor who visits the men in the store and office, who dresses like another man, and is prompt, earnest and positive in his work, yet with the kindness of a brother, will win men.

The preacher who deals with strong themes in the plainest words, will reach men. Much depends upon the style of the preacher himself. We know of some who take more men than women into the church year after year.

That, we think, shows a defective ministry, for the gospel ought to reach all alike, and in Christ Jesus there is neither male nor female. If a preacher finds that his style seems to be suited especially to one sex he had better inquire where the defect lies. There is a style of ministry which will, other things being equal, move men and women alike. A well balanced ministry is what is needed.

The Third Quarterly Conference of Wynne and Vandalia charge, Helena District, White River Conference, will be held July 9-10 at Wynne, Ark.

J. B. McDONALD, P. C.



## Attention!

Preachers and delegates who intend to bring their wives with them to the District Conference, July 6, which meets at Asbury Church, Little Rock, will please write me at once

W. J. HEARON, P. C.

## PINE BLUFF DISTRICT CONFERENCE.

The District Conference of Pine Bluff District will be held at Kingsland, July 7-10. Opening sermon, Wednesday night, July 6, at 8:15, by K. W. Dodson.

July 7, 8:30. Organization.

Our program will be to follow the order of business as laid down in our Book of Discipline, with general discussion following each topic.

Representatives of the Woman's Foreign and Home Missionary Societies, are invited to be present with us, and aid in the furtherance of these good works. Also representatives of our church schools.

The regular examining committees are as follows:

License to Preach—J. R. Cason, J. M. D. Sturgis, T. O. Owen.

Admission into Annual Conference—A. O. Evans, J. J. Bond, J. R. Jones.

Deacon's and Elder's Orders—O. H. Keadle, J. F. Carr, D. D. Warlick.

A. TURRENTINE, P. E.

## LITTLE ROCK DIST. CONFERENCE.

Little Rock District Conference will convene at Asbury Church, Little Rock, July 6, at 9 a.m.

The committees on examination are:

License to Preach and Admission on Trial—R. L. Wozencraft, Jas. Thomas, B. F. Scott.

Deacon's Orders—M. W. Manville, W. M. Crowson, J. A. Henderson.

Elder's Orders—C. E. Pattillo, J. T. Taylor, W. W. Christie.

THOS. H. WARE, P. E.

## MONTICELLO DISTRICT CONFERENCE.

The Monticello District Conference will convene at Warren, Wednesday night, July 13. Opening sermon by T. O. Rorie.

## COMMITTEES.

License to Preach—R. A. McClintock, L. M. Powell, C. W. Drake.

Admission on Trial—T. O. Rorie, W. A. Steel, J. J. Colson.

Deacon's and Elder's Orders—J. W. Berry, R. L. Broach, F. P. Doak.

Let the preachers see to it that their quarterly conference records are present.

T. D. SCOTT, P. E.

## ARKADELPHIA DIST. CONFERENCE.

The Arkadelphia District Conference will meet at Dalark, Thursday morning, July 7. Opening sermon, W. P. Whaley.

## COMMITTEES.

License to Preach—E. L. Beard, J. J. Menefee, E. F. Wilson.

Deacon's Orders—H. D. McKinnon, Geo. M. Hill, W. C. Davis.

Elder's Orders—H. H. Watson, Geo. Logan, B. A. White.

HORACE JEWELL, P. E.

## Notice.

Members of Pine Bluff District Conference: All who purpose to come please write me, and if you can't come please write me. The good people of Kingsland of all denominations have opened their doors and bid you welcome. We are looking forward to the District Conference, hoping to get a great deal of good by your visit among us. Again, I say, let me have the names of all the members at once.

J. W. WHITE.

## Bearden Mission.

The following amounts have been raised on the Bearden circuit for the cause of Foreign and Domestic Missions, by six young ladies, elected by the church conferences and the Sunday-school children.

Bearden—Miss Lizzie Fultz, \$8.10; children, \$3.31.

Harlow—Miss Kate Couch, \$13.

Woodberry—Miss Amnia Rice, \$1.65; children, \$11.28.

Miller Springs—Miss Daisy Dunn, \$7.15; children, \$6.92.

Temperance Hill—Miss Vella Stell, \$2.30; children, \$3.44.

Faustina—Miss Mary Covington, \$2.15; children, \$1.48.

Little Bay—Children, \$5.04.

Total, \$66.82.

J. H. BRADFORD, P. C.

## MORRILLTON DIST. CONFERENCE.

Pastors of Morrillton District will please inform me at an early date of the probable number of preachers, delegates, and other friends, wives, daughters, etc., who will attend the District Conference at Plummerville, July 14-17.

Friends outside the District, who anticipate coming, please write me, so that ample provisions may be made for all.

Mr. Editor, we have the three "Ps" at your disposal, to wit: Pulpit, pillow and plate. Yourself and good wife cordially invited. We hope all may come to us full of the Holy Ghost and of faith, and, that the occasion may be one of great spiritual uplift to us all.

D. C. ROSS.

Plummerville, Ark., June 11.

## CAMDEN DISTRICT CONFERENCE.

All parties who expect to attend the Camden District Conference, which meets at this place July 13-16, will please notify me at once. If any expect to come by private conveyance they must notify me also. The Ark. So. railroad will give round trip tickets from El Dorado to Junction City for sixty cents.

W. W. NELSON, P. C.

Junction City, Ark., June 10.

## Galloway College.

Appointed by Bishop Hendrix as one of the visiting committee of Galloway College, it was my pleasure to attend the last commencement.

Rev. M. M. Smith has reported the excellent sermons and speeches, and the delightful entertain-

ments the young ladies gave the public.

I want to write of my own impressions as an interested spectator.

First, the judicious management of the president, Dr. C. C. Godden, guarantees the success of the college. Since he took charge (one year and a half ago) every bill has been met promptly and a small dividend has been declared.

Second, the thoroughness and diligence of the lady principal, Miss Steel, and the competent teachers in the different departments, assures thorough and first-class work. Of the 125 students in music only one graduated. A diploma from Galloway signifies much.

Third, the fact that nearly every teacher will remain another year, and that an unusually large number of students staid until after final examination is very gratifying.

Fourth, that seven of the twelve in the graduating class received the degree of A. B. The other five M. E. L.

Fifth, the religious tone of the college is very evident. When I asked one of the young ladies if she was coming back, she said, "Yes, Galloway College is the best place in the world."

The students showed such great respect for their teachers, and tender love for each other. It is truly a Christian home for our girls.

## A. B. GRADUATES.

Hattie May Bennett, Hettie Alwynne Maynard, Gertrude Genevieve McHenry, Alice Corinne Murrell, Sallie Elizabeth Newbern, Eloise Austin Weems, Beverly Caddie Wood.

## M. E. L. GRADUATES.

Zoe Fielding Cowling, Mary Fannie Jones, Judith Ida Key, Margaret Allen Perry, Ella Nelson Rhodes.

## D. J. WEEMS.

## Women Card Players.

"Euchre parties, or progressive euchre, which have called forth the fierce denunciation of the clergy were introduced, very likely, as an innocent pastime in which women could safely take part, but like many other social innovations, the practice of the game has been abused and evil results have not infrequently been the outcome of these social features. Progressive euchre parties are, however, not a circumstance to a grosser or more heinous practice which is indulged in by many women, and that is, the playing of the game of poker. The game of poker is, as a rule, when played by women, almost exclusively indulged in by married women—mothers of families. The husband plays and the wife plays, for it is rarely the case that the wife of a man who does not play indulges in this pastime. Those who participate in the game of poker do not play, they gamble. What an elevating sight! What a refining influence is the resultant of this course! There are many who

defend the game of cards as a progressive pastime—"It's only whist," "It's only euchre"—forgetting that these are the roadways to stronger games. Hundreds may resist the temptation; thousands cannot. The sum of destruction, ruin and crime which has been brought about by the use of cards is beyond computation or estimation. Bad enough that games of cards are the only pastime of thousands of men; let women keep their hands off of all of them, whether it be whist, euchre or a game known by any other name. Sufficient that it be cards.—Hebrew Standard.

## Personal.

Rev. J. A. Anderson was in our office Friday, returning from a visit to Memphis.

Bishop Candler is asked by the Georgians to make his home with his old friends in his own state.

Bishop H. C. Morrison preached the commencement sermon of the Brownsville Female College last Sunday.

Bro. Snoddy, the youthful old drummer was a caller Saturday. He carries his good Methodist religion around with him.

Rev. S. H. Babcock has accepted the chaplaincy of the Second regiment of Arkansas Volunteers, and is already in camp at Chickamauga.

Rev. J. B. Stevenson, of the Arkansas Conference, was a pleasant caller Monday, on his way to Epworth League Conference at Jonesboro.

Rev. T. D. Scott writes from Monticello that Rev. Drury Colquette, who is at the District parsonage with a broken limb, is improving satisfactorily.

Rev. J. H. Myers changes his post-office from Vinita, I. T., to Poteau, I. T., and pays his subscription to the twentieth century. We hope many will follow his example in getting away from the dying century.

A postal card from Dr. Dye informs us of the death, last Saturday, of Capt. J. M. Phelps, at his home in Walnut Ridge. Dr. Dye was with him when he died and preached his funeral Sunday to an immense audience. Dr. Dye promises an obituary soon. Capt. Phelps was an old and warm friend of our Business Manager, who tenders sympathy to the bereaved ones. One of the truest and most useful men of North Arkansas went to heaven when "Capt. Jim" passed away.

## 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
Searey Dist. Ep. League	Beebe	28-29
Searey Dist. S. S. Conf.	Beebe	30
		July
Little Rock Dist. Conf.	Asbury, L. R.	6
Harrison Dist. Conf.	Yellville	7
Arkadelphia Dist. Conf.	Dalark	7
Fayetteville Dist. Conf.	Bentonville	7-10
Pine Bluff Dist. Conf.	Kingsland	7-10
Batesville District Conf.	Sydney	13
Monticello District Conf.	Warren	13
Camden Dist. Conf.	Junction City	13-16
Morrillton Dist. 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

## Christian Life.

### The Heart of God in Nature.

I bear no ill to any bill,  
I'm brother to the trees,  
My mind doth melt to mountains,  
And my soul doth seek the seas;  
I greet the sun uprising  
With a friendly, loving nod;  
Within the breast of nature  
Throbs the heart of God.

To me a star is not afar,  
The moon doth know my face,  
I often dream beneath her beam,  
And sue her sovereign grace;  
The sky and air are very fair—  
Queen rose and golden-rod;  
Within the breast of nature  
Throbs the heart of God.

A little day and then away  
Unto another shore,  
Some hasting years of bliss and tears,  
Then Charon at the oar;  
Whatever cometh after  
Our sojourn 'neath the sod,  
Within the breast of nature  
Throbs the heart of God.

—Independent.

### Charity the Greatest—An Acrostic.

J. A. FAIR.

Faithfully looking at the things unseen,  
And only heard of by the word of him.  
In whom all light, and none of darkness dwells,  
The child of God believes the Father's word;  
His hope, and humble, trusting faith in God.

High raised above the things of time and sense,  
On God, eternal, wise, his hope he stays,  
Peace, holy peace, his happy bosom fills;  
Each day and hour he findeth heavenly joy.

Charity believeth, hopeth, faileth not.  
Her being long as God endures shall last,  
And through the vast and everlasting years  
Raise unto God eternal songs of praise.  
In him, her Father, blessed forevermore,  
Tuned ever is her voice to sing his praise,  
Yielding to him the homage of her heart.

These three together here their being have;  
Have here existence for allotted time,  
Enduring evils until God shall say,  
Stand still, ye weary wheels of life, stand still!  
E'en now it is enough; my child come home.

Then after death shall faith, and hope and love  
Have taken on new life, have stronger grown.  
Risen into light, pure light, before unseen,  
E'en the eternal light of God himself,  
Ever rejoicing in the Father's smiles.

But of these three is one the greatest called;  
Unchangeable through all eternity,  
True ever to her nature, true to God.

There ever leaning on her Father's breast,  
How lovely, how divinely fair she is!  
E'en altogether lovely is she seen.

Great God, "thy nature and thy name is love,"  
Restored, rebound to thee by love is man.  
Essential to man's happiness is love,  
And without love thou, God, couldst not exist.  
Thy attribute, part of thyself, hast thou  
Enjoined thy sinful creature to possess.  
So much of God may fallen man partake  
That he who dwells in love dwells too, in God.

On this great subject angels' thoughts revolve,  
Fain would they fathom God's unfathomed love.

The finite mind can never comprehend  
How vast the love of God infinite is.  
Eternity itself may be employed  
Searching the holy, boundless depths of love;  
Ever learning more, ever more to learn.

Is faith "the evidence of things not seen,"  
Shall hope an attribute divine be called?

Can not the eye of him who all things made  
Have perfect vision over all his works,  
And see the boundless universe at once?  
Reason denies that God has faith or hope.  
In this is seen why love excels them both;  
That is, because our God himself is love.  
Yea, this the all-sufficient reason is.

### The Effect of the Curse.

Look and see the gray dawn  
hanging like a bridal veil over the  
eastern horizon. The early morn-  
ing breeze is just kissing the cheek  
of the sparkling dew drop and the  
lily bows low to the king of day.  
Nature smiles and all is brightness.  
The birds sing out their morning  
lay, the lambs frolic, the children  
shout with gladness and there is,  
nowhere a thought of sorrow.  
But alas, a cloud appears, it grows  
larger and larger, until the whole  
sky is obscured. Faces that were  
full of mirth grow sad and a cry  
goes out, The Cyclone! look out  
for the cyclone. The cloud flashes  
forth lurid sheets of fire and na-  
ture shudders. It peals forth thun-  
ders and the earth trembles.  
Buildings are overturned and cities  
swept from their foundations.  
On, on it goes, leaving death and  
destruction in its path until, finally  
the end comes and the darkness of  
night closes the scene.

Looking back over it in memory,  
we say, "What a terrible ending to  
a day with so bright a beginning."  
Now, let us liken this day to a  
human life:

We see a handsome lad, just  
dawning into manhood, he gradu-  
ates with the highest honors; he  
comes home and all nature seems  
to bow at his shrine. The mother  
caresses her son, and the sisters  
pin flowers on his bosom; banquets  
are given in honor of him and the  
maidens smile their sweetest when  
he enters. A bright prospect  
stands out before him and the day  
of life has begun.

But one day the mother detects  
an unusual flush upon that cheek  
she loves so well. A sigh rends  
her soul and she whispers, "O my  
son," By and by the sisters de-  
tect an odor on that brother's  
breath that makes them stare in  
amazement. The winecup is the  
the unmistakable cause of it. The  
word goes out "the cyclone is on."  
It is needless to mention that  
mother's pleading and the sorrow  
of the sisters; perhaps some who  
read this will know too much of  
that already, but suffice it to say  
that he goes on from bad to worse,  
until the ravings of delirium tre-  
mens send a shudder to the soul  
and his curses make humanity  
tremble. Finally the end comes in  
the dark night of death, and the  
sepulchral mantle closes its folds  
around this wreck of a life which  
had so bright a beginning.

We then turn away from the  
awful picture hoping, but ah, how  
vain is the hope, that we may never  
see it repeated.

WM. E. PLEASANTS.

### Success—Worth Knowing.

40 years' success in the South, proves Hughes'  
Tonic a great remedy for Chills and all Malarial  
Fever. Better than Quinine. Guaranteed, try  
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Sketches are two of the fastest  
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Little Rock, Ark.

## RADWAY'S PILLS,

ALWAYS RELIABLE, PURELY VEGETABLE.

Perfectly tasteless, elegantly coated, purge, reg-  
ulate, purify, cleanse, and strengthen. RAD-  
WAY'S PILLS for the cure of all disorders of the  
stomach, bowels, kidneys, bladder, nervous dis-  
eases, dizziness, vertigo, costiveness, piles,

Sick Headache,

Female Complaints,

Biliousness,

Indigestion,

Dyspepsia,

Constipation,

and

All Disorders of the Liver.

Observe the following symptoms, resulting from  
diseases of the digestive organs: Constipation,  
inward piles, fullness of blood in the head, acidity  
of the stomach, nausea, heartburn, disgust of  
food, fullness of weight of the stomach, sour eruc-  
tations, sinking or fluttering of the heart, choking  
or suffocating sensations when in a lying posture,  
dimness of vision, dots or webs before the sight,  
fever and dull pain in the head, deficiency of per-  
spiration, yellowness of the skin and eyes, pain in  
the side, chest, limbs, and sudden flushes of heat,  
burning in the flesh.

A few doses of RADWAY'S PILLS will free the  
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Price, 25c per Box. Sold by Druggists, or sent  
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The pen is the famous "Laughlin."  
The name being a sufficient endorse-  
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We cannot sell this pen for less  
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the basis, and this version is read  
straight along from the text, while  
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scriber, or send paper one year if  
new subscriber, and mail you a  
copy of this Bible.

ARKANSAS METHODIST.

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BY. TALMAGE.

The greatest and most remarka-  
ble 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 Scenery  
of the Holy Land, Practical Expo-  
sition of Every-day Theories, and  
other topics too numerous to men-  
tion.

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 to  
possess the greatest and noblest  
literary production of the age.

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religious writer and speaker of the  
nineteenth century, sounds from  
every page, and must stir the read-  
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surpassing that aroused by the pre-  
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writer. Prices to suit the times.  
This book is very large and well  
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Write for our liberal terms.

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Large Commission.

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### AGENTS WANTED.

Beats a Klondike Claim

## For the Young People.

### The Violet.

Here she is again, the dear,  
Sweetest vestal of the year,  
In her little purple hood  
Brightening the lonesome wood.  
We who, something worn with care,  
Take the road, find unaware  
Joy that heartens, hope that thrills,  
Love our cup of life that fills.  
Since in spring's remembered nooks,  
Lifting fain familiar looks,  
Once again with curtsying grace,  
In the same dear lowly place,  
God his manual sign hath set  
In the tender violet.

—Selected.

### Methodism and the Children.

The third Sunday in May is celebrated by the M. E. Church, South, as Children's Day. Before the day of Sunday-schools the children of the church did not have the attention which they have since received. But, since Sunday-schools were established, more and more attention has been given our children.

We have now, besides Sunday-schools, juvenile missionary and Epworth League papers for our young people. Our General Conference, which meets every four years, has thought so much of our children, it has set apart the third Sunday in May as their day; and we desire to let the children know that the church loves them, and also to teach them as much about their church as possible. The Methodist Church is a very great church, for God has constantly blessed it since its beginning in 1739.

We are but a part of the Methodist Church, and yet we have one million and a half members.

There are over five million members in the United States. There are over twenty million Methodists in the world. All the children of the church are part of this great army. We have fourteen thousand church houses, and are building two new ones every day. We have more Sunday-schools than churches.

We have nine bishops, six thousand traveling preachers and about seven thousand local preachers; a great Publishing House and many church papers and societies for our men and women, as well as children. Also, we have a large number of Christian schools and colleges, where we all ought to send our children. Our church stretches from the Atlantic to the Pacific ocean, and we have churches in China, Japan, Brazil and Mexico. We have at Nashville our great Publishing House, valued at more than half a million dollars, which did a business of \$355,000 last year. Its total assets are over \$700,000. The net profits of our Publishing House are more than \$50,000 a year, of which amount the Sunday-school department earns \$32,433. During the last four years \$70,000 of these profits were paid to our worn out preachers, and widows and children of deceased ministers. In addition to the periodicals sent out by our Publishing House, (the

Christian Advocate, the Review, the Epworth Era, and our Sunday-school literature,) there are about twenty Christian Advocates in our different conferences; also the Little Worker, our Juvenile Missionary Advocates. Each Methodist family ought to take at least two of these papers, the Christian Advocate, which is our paper for the whole church, and the ARKANSAS METHODIST, which is our conference paper.

J. S. HACKLER.  
Kingston, Ark.

### A Singular Custom.

A returned missionary from Southeastern Alaska tells of a strange custom among the Indians of that region. When a difference arises between two of them, and a friendly settlement seems impossible by arbitration or otherwise, one threatens the other with dishonor. He will cover the face of his foe with shame; and he executes his threat by tearing up a certain number of his own blankets. The only way his antagonist can get even with him is to tear up a greater number of his own. If the contest is prolonged it results in the destruction of all the blankets they have, each Indian destroying his own. The one who destroys the greater number has place of honor and is regarded as having won the fight. At first we are inclined to regard this as evidence of the folly peculiar to the untutored savage. But how much more wisdom is there in the strikes of labor by civilized white men which usually result in more harm to the strikers themselves than to those whom they seek to bring to their terms? Do they not tear up their own blankets? The same un wisdom is manifest by those great corporations which presume upon their strength and impersonality to succeed independently of the good will of those they employ. They fancy they can disregard the principle, "Look not every man on his own things, but every man also on the things of others." No business on the earth controls sufficient capital to permanently prosper which ignores the manhood of its employes, counting them as simply so many hands, scarce distinguishing them from the machinery they operate. They who employ the labor of their fellows, sinking personal responsibility in soulless corporations, forgetful of the duty of the strong toward the weak, considerate only of their own immediate gains, likewise tear up their own blankets. Some day laborers and capitalists both will find in the spirit of the gospel of Christ a solution for their mutual troubles. Even now a voice calls from out the darkness, "Do thyself no harm."—Editorial contribution in Midland Christian Advocate.

### Have You Eaten Too Much?

TAKE HORSFORD'S ACID PHOSPHATE.

People impose on the stomach sometimes, giving it more than it can do. "Horsford's" helps to digest the food, and puts the stomach into a strong and healthy condition.

## THE NEW WAY.



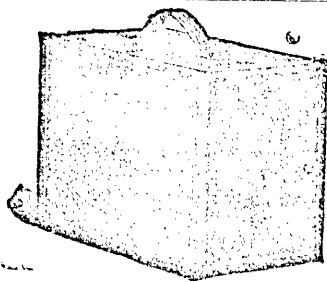
WOMEN used to think "female diseases" could only be treated after "local examinations" by physicians. Dread of such treatment kept thousands of modest women silent about their suffering. The introduction of Wine of Cardui has now demonstrated that nine-tenths of all the cases of menstrual disorders do not require a physician's attention at all. The simple, pure

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taken in the privacy of a woman's own home insures quick relief and speedy cure. Women need not hesitate now. Wine of Cardui requires no humiliating examinations for its adoption. It cures any disease that comes under the head of "female troubles"—disordered menses, falling of the womb, "whites," change of life. It makes women beautiful by making them well. It keeps them young by keeping them healthy. \$1.00 at the drug store.

For advice in cases requiring special directions, address, giving symptoms, the "Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

W. I. ADDISON, M.D., Cary, Miss., says: "I use Wine of Cardui extensively in my practice and find it a most excellent preparation for female troubles."



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Mention this paper.

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

## 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

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## Winter Tourist Rates

—TO POINTS IN—

Florida, Texas,  
California and Mexico.

—VIA—

## THE IRON Mountain Route.

The Sunset Limited every Sunday and Wednesday morning for California. Pullman Palace Car daily, and Judson Tourist Sleeper every Friday for Los Angeles. For information regarding rates and sleeping car reservations, address

AUG. SUNDHOLM,  
P. & T. A., Little Rock, Ar

## 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.

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27,000

22,000

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

ARKANSAS METHODIST,  
Little Rock, Ark.



## Our Church at Home.

### Resolutions of Fort Smith Conference.

#### RESOLUTION — LOCAL PREACHERS.

Whereas, we regard the local ministry as a very powerful agency for good in our Methodism, and whereas our church, by the proper authority, has prescribed a course of study for the local ministry, and we believe it ought to be the aspiration and purpose of every local preacher to master this course of study; (but we regret to note the fact that many of our local preachers are indifferent toward this important duty). Therefore, be it

Resolved, that we urge our local brethren to a diligent pursuance of the course of study prescribed for them, and that we shall, in future, regard indifference on this point as a reason for not renewing their licenses, and that a copy of this resolution be published in the ARKANSAS METHODIST.

J. H. O'BRYANT,  
M. N. WALDRIP,  
FRANK PARKE,  
J. J. GALLOWAY,  
W. H. LAWS,  
Committee.

Whereas, there is a degree of neglect on the part of our local ministry in attending our district conferences and sending in their reports; therefore, be it

Resolved, that in the absence of preacher and report, this conference refuse to consider the case.

M. N. WALDRIP,  
J. H. O'BRYANT,  
F. PARKE,  
Committee.

#### ABSORPTION W. R. CONFERENCE.

Whereas, The delegates from three conferences in the State of Arkansas to the late General Conference secured the adoption of a paper authorizing the appointment of a committee composed of representatives from the three conferences in Arkansas, looking to the division of the State into two annual conference jurisdictions; therefore, be it

Resolved, by the Fort Smith District Conference, that we memorialize the Arkansas Annual Conference, at its next annual session, to non-concur in making said division.

J. L. HAYES,  
J. C. SHIPP,  
J. M. McANALLY.

#### MISSIONARY SECRETARY.

Whereas, The minutes of our Annual Conference show a large deficit in our missionary collections,

Resolved, That it is the sense of this District Conference, that we need a Missionary Secretary, whose business it shall be to travel throughout the conference, preach on Missions, distribute missionary literature, and disseminate in every possible way the missionary spirit.

Resolved, That we memorialize the coming session of the Arkansas Conference to appoint a man to this special work, and that his salary be fixed and provided for in

such a way as the Board of Missions may suggest.

W. H. DYER,  
J. C. SHIPP,  
J. H. O'BRYANT,  
J. L. HAYES,  
Committee.

By order of the Ft. Smith District Conference, which adjourned at Mansfield, May 28, the above resolutions are sent to the ARKANSAS METHODIST for publication.

W. H. LAWS, Sec'y.  
Lavaca, June 2.

#### WEST SEARCY.

Our Smyrna church was re-opened Sunday, 11 a. m., May 8. Dr. C. C. Godden, President of Galloway College, preached the sermon. It was a lovely day and a great occasion: A good delegation of Searcy people was present, and a splendid turnout from the country around. The sermon was much praised and well suited to the time and congregation. The sacrament of the Lord's Supper was administered and a collection taken. A large number communed, and the giving was cheerful. This church is now intact "from mudsill to cresting" without, and lamp-hooks to altar carpet within, having a raised ceiling, vestibule and belfry, with everything newly painted. The summer shed has also been furnished with a new and ample pulpit.

This church and Searcy were the first founded by the Methodist people here, more than forty years ago, so says Rev. G. A. Dannelly, the patriarch of White River Methodism. Only a few of the oldest members remain. For the younger company now upon the arena, the outlook is pleasant and a great opportunity invites them to effort and to diligence.

The Harmony Church has been finished sometime since, and painted. Presiding Elder Cochran conducted quarterly meeting there about that time, and preached in no "out-of-date" style. "Missions" was the theme, and the collection which followed was a lively benediction to a most interesting occasion. Our ex-county clerk and present sheriff, with their families, hold membership in that church—praying men, but they also pay.

The West Searcy (Haygood Memorial) church has been finished some weeks and the first services conducted. Pres. Godden and Rev. G. A. Dannelly took part in the exercises. M. B. Hill, of China, was also present. A Galloway College delegation, with Miss Cline, the vocalist, assisted in the singing. Dr. Petty, of the building committee, and this P. C. were sandwiched for a business statement; a brief sermon. A splendid congregation devoutly worshiped and witnessed the ceremonies of the opening, morning and evening. Cro. Cochran, of the district, and ex-pastor Edmonson conducted the meeting at night, and administered the sacrament.

These latest improvements give us five good houses of worship to the West Searcy charge. The pastoral and preaching demands are constant and pronounced. We trust for blessings unto each congregation, and the several churches

## A Woman's Burden.

This is a story of a woman addressed to women. It is a plain statement of facts too strong in themselves to require embellishment, too true to be doubted, too instructive to be passed over by any woman who appreciates the value of good health.

The women of to-day are not as strong as their grandmothers.

They are bearing a burden in silence that grows heavier day by day; that is sapping their vitality, clouding their happiness, weighing them down with the woe of ill health.

Mrs. Alexander B. Clark, of 417 Michigan Avenue, Detroit, is a typical woman of to-day. A wife with such ambition as only a loving wife can have. But the joys of her life were marred by the existence of disease.

Suffering as thousands of her sisters have suffered, she almost despaired of life and yet she was cured.

To-day she is well! She wants others to profit by her experience; to grow well, to enjoy health; to be as happy as she is.

"For five years I suffered with ovarian trouble," is Mrs. Clark's own version of the story. "I was not free one single day from headache and intense twitching pains in my neck and shoulders.

"For months at a time I would be confined to my bed.

"At times black spots would appear before my eyes and I would become blind. My nerves were in such a state that a step on the floor unsettled me.

"Eminent doctors, skillful nurses, the best food and medicine all failed. Then I consented to an operation. That,

too, failed and they said another one was necessary. After the second I was worse than ever and the world was darker than before.

"It was then I heard of Dr. Williams' Pink Pills for Pale People.

"I heard that they had cured cases like mine and I tried them.

"They cured me. They brought sunshine to my life and filled my cup with happiness.

"The headache is gone; the twitching is gone; the nervousness is gone; the trembling has ceased, and I have gained twenty-six pounds.

"Health and strength is mine and I am thankful to Dr. Williams' Pink Pills for Pale People for the blessing."

Dr. Williams' Pink Pills have proved a boon to womankind. Acting directly on the blood and nerves, they restore the requisite vitality to all parts of the body, creating functional regularity and perfect harmony throughout the nervous system.

The pallor of the cheeks is changed to the delicate blush of health; the eyes brighten; the muscles grow elastic, ambition is created and good health returns.

Dr. Williams' Pink Pills are sold by all druggists, who universally consider them the most important remedial agent they have to dispense.

shall become to be the honored agents in the hands of God in doing much good and in winning many souls to Christ.

Since the above, our new West Searcy (Haygood Memorial) church has been dedicated by Bishop E. R. Hendrix. A good congregation attended, a number of visitors to Galloway College being present. The sermon was fully appropriate. The Bishop was much moved at times in his discourse, and numbers in the audience found themselves weeping. The trustees wiped the tears away and gave the house to the Bishop, which was in the usual form impressively dedicated for worship and sacred purposes.

A. H. WILLIAMS.

Searcy, June 3.

#### A Sad Accident.

MR. EDITOR:—On our way from the Sunday-school conference at Portland, Rev. D. H. Colquette had the misfortune to get his leg broken. Presiding Elder Scott and myself were in one buggy and Colquette was in another. His horse took fright, ran into our buggy, breaking it up to some extent, and rushed on, throwing Bro. Colquette out, breaking his right leg just below the knee. We had to haul him twenty miles, to Monticello, to get his leg set. He is getting along well. I take this opportunity to warn my brethren of the ministry against dish-faced horses.

The Sunday-school conference was the best all-around meeting I have attended in Arkansas. This district has a faithful band of

preachers and a number of aggressive laymen. Every speech and paper surprised me.

A nicer community than Portland would be hard to find. We have never been more royally entertained anywhere.

Bro. Scott displays great tact in planning and managing conferences. The next conference will be held at Monticello.

The crops in this section are very fine; the health of the people generally good.

Come down to see us, Mr. Editor. We are getting anxious to see you in these parts again. Those I have heard speak think the proposition to absorb the White River Conference is a backward step.

T. O. RORIE.

June 3.

#### 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, try it. At Druggists. 50c. and \$1 bottles.

#### "No Trouble to Answer Questions."

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

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

## Woman's Work.

W. P. & H. M. Society.

The fifth annual convention of the Woman's Parsonage and Home Mission Society, of the M. E. Church, South, was held in Church Street Church, Knoxville, Tenn., April 6-12, 1898.

The session was indeed a pleasant and a busy one. Pleasant, because of the unstinted hospitality and kindness shown us by the good people of Knoxville, of which too much could not be said; and busy, because of renewed effort and zeal on the part of all to make the year's work a profitable one, both in good works and along a financial line. Many earnest Christian faces met together again, pledging their most loving and faithful support for another year.

Each department showed an encouraging increase. The Central Committee, deeming it best that the responsibilities of the work should be assumed by the various Conference Parsonage and Home Mission Societies, a Constitution was drawn up to that effect. A Board with a simpler name was created, but doing the same work. The constitution was thoroughly discussed and agreed upon; after a substitute was made for Article X. Not yet being a delegated body, we could make no changes in the present constitution until it was acted upon by the General Conference, these new laws, if made, not taking effect for a year. The convention pledged itself to plans requiring \$17,310, to say nothing of the \$5,000 contingent to Key West, the cost of doing office work, incidental expenses, nor the amount to be donated from the general treasury, to parsonages.

Each conference society is allowed two delegates to the convention, only one of these being allowed a vote.

Report in part, as given by the General Treasurer, was as follows: Amount received from dues (for the year), \$6,338.81.5; amount received from specials, \$9,190.86.5; amount received from loan funds, \$3,366.76. The General Secretary urged the importance of more reports and the necessity of sending reports of supplies, mite-boxes, systematic and proportionate giving, life-membership certificates, etc., to the different superintendents of these departments.

A resolution was adopted, recommending the books prepared by Mrs. Ratcliffe to record free-will offerings.

All of the reports of the departments above mentioned showed pleasing results. Mrs. Yarbrough, Superintendent of Supplies, made us anxious to help "her preachers," as she called them, after she presented their many privations and hardships. We should help this good woman to help these brave preachers and their heroic and deserving wives, by sending money, boxes of clothing, or food. Think of it; while we are at home, enjoying the luxuries of life, they are out on the frontier, away from loved ones, without even the necessities of life, doing battle for their

Lord and Master. Sisters, write to Mrs. Yarbrough, Nashville, Tenn., and she will help you to make your own hearts glad, by making some one else happy.

The report of the editor of "Our Homes" showed an increase of 987 subscriptions during the year; 65 were reported for White River Conference, 5 for Arkansas, and 225 for Little Rock; 50 more pledged for White River. Provision was made for enlargement of the paper.

The editor of Leaflets made an encouraging report, and requested that we find out the kind of literature most needed in our work and order same through our Conference Corresponding Secretaries. Plans were made for the preparation of more leaflets on the various departments of work.

As to parsonage building, statistics show that "since the society was founded, twelve years ago, 1,735 parsonages have been built in Southern Methodism, which is two-thirds of the number accumulated during a whole century prior to its organization. Of this number, the society has aided nearly half, and no doubt has stimulated many of the other half."

The Mountain, Cuban, Chinese, and Japanese works were presented, showing marked success and growth, and large plans were made and endorsed for the further advancement of these departments.

An earnest plea was made for scholarships. Thirty-six pledges were made; \$25.00 per annum is the cost for supporting a scholarship in either the Mountain, Cuban, Chinese or Japanese schools. We must begin early to rally our forces and help to educate these people, who are with us only waiting for Christianization. To do this successfully, we must educate, and at the same time "point them to the Lamb of God, which taketh away the sin of the world."

During my absence with my endorsement, Miss Allen pledged \$25 for the Key West work, to be paid by Little Rock and White River Conferences.

This field of labor is a grand opening, and the amount pledged is indeed small in comparison with that which the Lord has so graciously and abundantly bestowed upon us. We should send even more to the much abused and oppressed Cubans, for whom our own nation and loved ones are now battling to win a just cause, and may this crisis be a means of bringing us into closer touch and sympathy with our fellowman.

A \$300 check was presented by Miss Mary Helm, to be used in erecting a cottage at the London school, in honor of her sister, Miss Lucinda Helm. This money was a part of our beloved editor's salary, recently paid her executor, which she denied herself of in order to keep the paper going. How much of self-sacrifice she has undergone for this work of her life, none of us may ever know.

The Industrial Home and School at Greenville, Tenn., is doing much good work in trying to make good men and women of little orphan waifs. The Dallas Mission Home

and Training School, valued at \$10,000, was made connecional. The Door of Hope, at Macon, Ga., and Nashville, Tenn., were remembered in a substantial way, and the reports of the representatives regarding the work accomplished by them were very gratifying; these homes for the fallen have proven a blessing to many a sad, broken heart. Flattering reports were made by others of city mission work. God speed them in this noble work. The convention decided to hold its next session at Dallas, Tex.

The following resolutions were adopted by the convention:

Introduce the Penny Provident Fund wherever it is at all expedient; open mite boxes monthly and send to conference treasurer quarterly, the vice-president of each auxiliary should have charge of mite boxes and baby roll. Regarding local work, urge all pastors to convert Aid Societies into Woman's Parsonage and Home Mission Societies; and make some simple by-law in each auxiliary in regard to local or aid society funds. The committee on this work brought before us very forcefully the necessity of leaving off so much of our local work, such as incidentals, expensive church furnishings, paying pastors' salary, etc., "to the neglect of starving humanity, in the very shadows of our church steeples." "Follow after charity, and desire spiritual gifts, but rather that they may prophecy."—I. Cor. 14:1.

And though we have understanding, knowledge, and faith, and have not charity we are nothing. Then let us be more charitably inclined, giving as much as possible to the general work, for we are not working I hope to be seen of men; but for the further advancement of the cause of Christ. May we be more diligent in good works, serving the Lord; and when we are united in that beautiful home of the soul, and see our blessed Saviour face to face, may we have nothing to regret; but may we hear the words: "Well done, thou good and faithful servant."

Mrs. A. G. DICKSON,  
Conf. President.

### 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. B. Suttler and M. A. Suttler, on the 17th day of September, 1892, to secure an indebtedness therein named, owned by the Keene Guaranty Savings Bank, of Keene, New Hampshire, of which the sum of twelve hundred and twenty-five dollars, in addition to interest and cost of sale, remains due and unsatisfied, I shall, as such trustee, on the 23d DAY OF JULY, 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:

Southwest quarter of section 30, township 6, north range 9 west, in White County, Arkansas, for the purpose of satisfying said indebtedness.

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

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.

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

## The Greek Tragedy Perfected.

(Continued from page 5.)

through it all. It is this that enables him to calmly carry through his marvelous portrayals of character, giving us chapter after chapter of sympathetic insight into the spiritual history of his personages, and contrasting, with fine effect, characters of dissimilar or opposite natures.

Such is the perfection of the Greek tragedy. Such its spirit; the emphasis of a supreme purpose in the world, conflict with which will make even victory a misery, as Sophocles makes Kreon find, in his Antigone, where Sophocles emphasizes a law higher than human statutes. Harmony with this law may bring death, from the sentence of the state, but man dies with his work well done, really victorious, as Antigone does. It is not a field abandoned by modern tragedy; it is one never attempted by it. And, hence, the failure to attain the Greek idealism and simplicity. Its spirit cannot be had while its object is ignored. When its religious conceptions were highest, the Greek drama was most perfect. If the much talked of reform of the modern stage ever comes, the Greek must teach it. The Greek stage was a pulpit.

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

## 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.

Those in search of health and recreation will do well to go to Manitou.

Write for particulars to

WM. ADKINS,  
Ozark, Ark.



POSITIONS GUARANTEED Under Reasonable Conditions. Accept notes for tuition, or can deposit money in bank till position is secured. One Scholarship Free in almost every County. Car Fare Paid.

DRAUGHON'S *Business College* PRACTICAL NASHVILLE, TENN., Galveston and Texarkana, Texas. Indorsed by Gov. Taylor, Bankers, Merchants, and others. Bookkeeping, Penmanship, Shorthand, Typewriting, Etc. Four weeks in Bookkeeping with us equals 12 elsewhere. Enter any time. No vacation. Board \$10. Catalog free. Home Study. Prepared for home study text books on bookkeeping, shorthand, and penmanship. Send for price list.

## Our Church at Home.

### CYPRESS RIDGE CIRCUIT.

We are getting along very well, considering our opportunity. I am trying to observe children's day at all my appointments, and so far they have been a glorious success. Last Sunday, at Blackton, was a day of victory for our Sunday-school and Methodism.

I have not held my second quarterly conference yet. I learned through Bro. J. K. Farris, yesterday, that it was to have been held on Saturday before the 5th Sunday in May; but we had never heard of it.

At my last appointment, at Allendale, twelve or fourteen came forward for prayers, two strong young men were converted, and one joined the church. Oh! it was good to be there. A worker, in His name, N. W. WOMACK, P. C.

June 7.

### AT MENA.

From the growing draft upon the head, heart and hands of the pastor, I judge that the "Methodist wagon" is on the up grade in Mena. Since conference, we have raised and expended about \$600 on the church and parsonage. Now we have a property worth at least \$2,500, with a debt of less than \$500 upon it, and that is so arranged that we can easily meet the payments. We expect the property to be worth much more than this by the end of the year. The membership has increased from 55 to 90 this year.

We recently held a three weeks' meeting, during which Bro. E. R. Steel gave us four days valuable service. There were seven or eight conversions, six of whom joined our church and others will join. A most encouraging feature of the work is, the meeting has been closed several days and the spirit of conviction is still upon the unsaved, and the spirit of work and faith in God is still upon the church. Certainly, we are upon higher ground.

One of our greatest needs is for the editor, or some one else, to "come over into Macedonia" and interest us in church literature. Some of our people are strangers among us, and not yet acquainted with our Southern institutions, and most of us are too poor and too busy to read much but the war news. Sirs, what must we do to be saved?

C. J. GREENE.

Mena, June 6.

### HERE AND THERE.

I am home again, after an absence of eight weeks. I will be on my work soon, if Providence permits. Our pastor, to wit Bro. Finley, was on duty here yesterday, and it was my first time to hear him. The talk was good, being made on our General Rules. He is a success as preacher, and the more you are with him the better you like him. I was on duty at night, by the earnest request of my friend and brother, and was truly glad to worship once more with the good people of Ravenden. God bless them all.

On my way home, I had the

privilege of journeying with Bishop Hendrix, who was returning from Baltimore, and I enjoyed his society very much. Though I have been a preacher, traveling and local, more than thirty years, this is the first time I was ever thrown into the company of one of our bishops for so long a time. Bishop Hendrix is affable and kind. God bless our bishops.

Stopping at Walnut Ridge, the Bishop and I visited our sick, if not dying, friend, Capt. J. M. Phelps. We were truly glad to find Bro. Phelps ready for the solemn change. May God give sustaining grace to his family.

On arriving at Hoxie, we were joined by Brother and Sister Skinner, who were returning from their district conference, by whom we were informed that the presiding elder and preachers of Newport District were doing well.

Bro. Godbey, keep Bro. Babcock's pen going, and let him ring the bells of alarm to which he alluded in his last article; and allow me to say that unless the brakes are put on with regard to large salaries for the giraffes of our church, "Ichabod" will be written on our church banners and disintegration will eventually occur. Let there be an equalization of our church finances.

J. F. ARMSTRONG.

### ROCKY COMFORT.

Children's day and Sunday-school conference was held in the M. E. Church, South, in Rocky Comfort, May 29.

Devotional exercises, conducted by J. L. DeLoney, Superintendent.

Promptly at 10 a. m. the children's services began. By the perfect rendering of the program, it was readily seen that each child had been thoroughly drilled in its particular part of the work. It was a grand success. Contribution, \$6.83.

At 11 a. m., the congregation, which filled the house, was delighted with the reading of a lecture on the history of our beloved Methodism, by F. A. McIver, after which the congregation sang "I Love Thy Kingdom, Lord." Benediction by pastor.

2:00 p. m. Opening services by C. H. Kehr. F. F. Harrell was elected chairman, and Arch Cannon secretary.

The first topic on the program was "The origin of the modern Sunday-school," which was defined to the satisfaction of all, by Bro. James M. Cannon.

The next subject for discussion was "The relation of the Sunday-school to the Church," by Arch Cannon, who argued its relation to the Church from the standpoint of the relation of a nursery to an orchard, or that of the training school to the college.

The third topic, "The relation of parent to Sunday-school," was very profitably discussed by Revs. J. L. Cannon and Austin Wright.

"Who are eligible to membership in the Sunday-school?" was well defined in the speeches of Rev. L. R. Barnett and Prof. C. H. Kehr. Epworth League: Topic, "Ori-

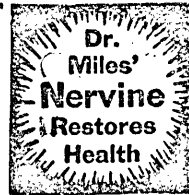
## Her Health Restored



THE misery of sleeplessness can only be realized by those who have experienced it. Nervousness, sleeplessness, headaches, neuralgia and that miserable feeling of unrest, can surely be cured by Dr. Miles' Restorative Nervine. So certain is Dr. Miles of this fact that all druggists are authorized to refund price paid for the first bottle tried, providing it does not benefit.

Mrs. Henry Bruns, wife of the well known blacksmith at Grand Junction, Iowa, says: "I was troubled with sleeplessness, nervousness, headache and irregular menstruation; suffering untold misery for years. I used various advertised remedies for female complaints besides being under the care of local physicians, without help. I noticed in Dr. Miles' advertisement the testimonial of a lady cured of ailments similar to mine, and I shall never cease to thank that lady. Her testimonial induced me to use Dr. Miles' Nervine and Nerve and Liver Pills, which restored me to health. I cannot say enough for Dr. Miles' Remedies."

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.



gin and design." A paper by Miss Bertie Schoolfield.

"Our church vows, what they embrace," by Robert H. Cannon, whose utterances were explicit and forceful.

The exercises of the day were interspersed with songs, selected from our Hymn & Tune book. Better order and attention are scarcely ever obtained in so closely filled a house. We adjourned at 4:30 p. m., with the benediction. Preaching at 8:15 p. m., by Rev. J. L. Cannon. Text, John x. 10. It was distinctively Methodism day at Rocky Comfort.

F. F. HARRELL, Ch'm'n.  
ARCH CANNON, Secretary.

June 2.

How much business can a man do whose system is in a state of disorder? Headache is only a symptom. It is not a disease. The pain in the head is the sign of rebellion. There have been mistakes in diet and other abuses.

Dr. Pierce's Pleasant Pellets are a gentle, effective renovator and invigorator of stomach, liver and bowels. They assist nature without threatening to tear the body piece-meal. There are no griping pains, no nausea. One is a laxative.

A book of 1008 pages, profusely illustrated, written by Dr. R. V. Pierce, called "The People's Common Sense Medical Adviser," will be sent free for 21 one-cent stamps to cover cost of mailing only. World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y.

Established 1865.

## C. O. KIMBALL, Manufacturer and Dealer in Harness and Saddles

In the coming season I am offering unequaled 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

No. 00 Single Buggy Harness, Hames, 1 inch Trace, 2 1-2 inch Saddle, 9 50

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

No. 00 Single Buggy Harness, Hames, 1 1-4 inch Trace, 3 1-2 inch Saddle, 12 50

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 C. 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.

**STRATEN:** Sister Nancy Straten professed religion and joined the Methodist Episcopal Church, South, in September, 1897, and remained a consistent member until her death, which occurred April 25, 1898. Her funeral was preached at Fairview, by Bro. Smith. Her husband and a number of her brothers and sisters were present to mourn their loss. Sister Straten has gone from a land of toil and care to a land of rest.

W. W. NOBLE, P. C.  
Mt. Home, Ark.

**HAMPTON:** Martin F. Hampton was born November 23, 1835, and died May 23, 1898, at the home of his son, J. P. Hampton, near Wolcott, Greene county, Ark. Bro. Hampton was converted many years ago in Tenn., where his membership remained at the Bethel Church, M. E. Church, South, till his death. He was the father of eight children, three of whom have gone home ahead of him, in company with their mother. Quite a number of relatives and friends followed his remains to the Gainesville cemetery where we buried him May 24. Our personal acquaintance with him was limited, but the general expression of all that knew him was "that he was a good man." With the weeping ones left this promise abides, "There is laid up for me a crown of righteousness, which the Lord shall give me at that day, and not to me only, but unto all them also that love his appearing."

L. C. CRAIG.  
Gainesville, Ark.

**TOLER:** Needham B. Toler was born in Grant county, Ark., November 20, 1859, and died in the same county May 5, 1898. Professed religion and joined the M. E. Church, South, in August, 1874, aged 38 years, five months and fifteen days. He was married to Mary S. Harrison September 15, 1881. To this union five children were born, of that number one has preceded father to the better world. He leaves behind a delicate wife, two sons and two daughters to mourn his death. But not as those who have no hope, but with the fond anticipation of meeting husband and father in the sweet by and by. Bro. Toler was a good man and ever lived a consistent Christian life, always loyal and ready to lend a helping hand to the cause of Christ. But for the past few years his health has been so feeble that he was unable to work or attend church as he desired. May the Lord bless, comfort and sustain Sister Toler and her fatherless children, and finally, may they all meet him in that city built by the King of kings and Lord of lords. Her pastor,

J. J. MENEFEE.

**BAGWELL:** Mrs. Malissa Bagwell, wife of P. C. Bagwell, was born in Mississippi, September 13, 1839. At the age of five years she moved with her parents to Winston county. In 1854, she was happily converted and joined the M. E. Church, South. In 1857 she was married to Bro. P. C. Bagwell, who with six children remains weeping over the death of a precious wife and devoted mother. Three children died in infancy and are now with mother.

Sister Bagwell was ill for several days, while loved ones gave all attention possible, but death claimed her on January 31, 1898, and she was hurried away to the presence of the Lord.

Our sister was ready to go. Her consistent life and devotion to God had fitted her for heaven. The broken-hearted husband and distressed children followed her remains to the cemetery at Morrell, in Ashley county, where her form awaits the resurrection. One by one we are gathering

home, and soon we meet again where there is no more death and no tears, when life shall unfold in all of its beauty and glory, and we will be with our Lord.  
W. A. STEEL.

**STINSON:** Another good man has gone home in the person of George H. Stinson, of Camden, Ark., known to most of the preachers and many of the laymen of the Little Rock Conference, for, he was a man once seen, not soon forgotten.

Bro. Stinson was born in Bath, Me., and there reared, but in his young manhood he came west, and Camden was fortunate in having him to settle on her bluff, there to make his home, and live for fifty-one years. In 1856 he was married to Miss Virginia McCollom; of this one, now in widowhood, age and feebleness extreme, it could have been said, "The heart of her husband doth safely trust in her." In addition to her he leaves two daughters, Mrs. I. B. McCoughey and Mrs. W. W. Watt, and one son, I. M. Stinson, and one sister, Miss Lizzie Stinson. Our lamented Bro. Stinson was a public spirited man. But to his religious life and his devotion to the church, I wish to give my humble tribute. As a member of the M. E. Church, South, for nearly half a century, he was true to the general church, keeping in touch with all of her interests, by taking and reading the church papers. But it was in his local church where his worth appeared with greatest power. In addition to being a well-rounded Christian gentleman, he was naturally fond of music, and in his earlier days was a pupil of Lowel Mason, of Boston, which eminently qualified him for service in the church. He was, for nearly thirty years, organist at Camden, and only gave it up a few months ago, when age and feebleness required it, and not then, until he had obtained the consent of one in whom he had all confidence in her ability and piety to take his place. As organist, he was always faithful and prompt, dearly loving the prayer-meeting. It was not surprising, that after a life of such true devotion, as disease slowly crept upon him he should feel no fear. It was a blessing to the writer, a few months ago, when visiting him, to see how firm a Christian could stand even when facing death. His daughter wrote me that just before his translation a bright radiance came over his face, setting as calmly as the setting sun on a summer's eve, and raising his hand as if to say, "Good bye, I am going home."

And now as I think of his pure and helpful life, and the benefits to me from a very intimate association with him, I can but exclaim as did Elisha at the ascension of Elijah, "My father, my brother, the chariot of Israel and the horsemen thereof." Such was the estimation of this good man that the tribute of respect was shown to the degree of business houses and schools closing during the funeral.

He is gone from us, but we know where he is.

J. F. CARR.

**WILLIAMS:** Mrs. F. E. Williams, consort of W. M. Williams, was born in North Carolina, June 26, 1830. She was first married to Mr. John P. Tate in 1851, and moved to Arkansas in 1857. Mr. Tate died soon after moving to this state. After Mr. Tate's death she was married to W. M. Williams, who now mourns his loss. She professed religion and joined the M. E. Church, South, in 1858, at old Salem, near Mt. Pisgah, White county, Ark., and departed this life January 26, 1898. She lived a consecrated, everyday Christian, and was a very important factor in the community in which she lived, and in the church of which she was a member. She was humble but bold in fighting the battles of the Lord, and was always looked to as an important aid in a revival. She would hold her ground and put the enemy to flight. How she will be missed by the weary itinerants and preachers. Her house was the stopping and resting place for the preachers and servants of the Lord.

Sister Williams raised a nice and intelligent family of girls, all of whom are married and members of the church. Her place will never be filled in Mt. Pisgah's community. She would often call the family around her bed of affliction and tell them not to weep for her,

that she was going home. The last words she was heard to utter was when asked by some of the family what she wanted, her reply was, "I want rest, I am crossing the river now."

The community has lost a kind and obliging neighbor, the husband an affectionate wife, the children a loving, tender mother, and the church a faithful friend and member. Children and husband, it won't be long before you can see her again and live with her forever.

H. F. HARVEY.  
Beebe, Ark., May 3.

**ARNOLD:** Dr. Hendrick Howard Arnold was born in South Carolina in 1822. He was the son of Ira and Mary Arnold. They were both members of the Missionary Baptist Church, loved and respected by their many friends. They had eight children, but there is only one living, a son in Texas. Dr. Arnold was married July 19, 1849, to Miss Ann H. Ross, a native of Dallas county, Ala. She was the daughter of Peter and Temperance Ross. They moved from Alabama to Clark county, Ark., in 1862. Mr. Ross died in 1850, Mrs. Ross in 1870. They were members of the Methodist Church. They had nine children. Mrs. Arnold is the only one now living. To Dr. and Mrs. Arnold were born two sons, Edgar R. and William B. They are both married and are living in the old neighborhood, respected and loved by their neighbors. The doctor graduated in medicine in the Lexington, Kentucky, Transylvania Medical College in 1841, and first began the practice of medicine in Dallas county, Ala., remaining there one year. He emigrated to Clark county, Ark., in 1842, where he practiced about sixteen years. After that time he turned his attention to farming. The name of Dr. Arnold is a familiar one in all the homes of the people. He was a faithful and successful practitioner. His wife being a member of the Methodist Church the itinerant Methodist preacher found a pleasant home at his house. The Dr. was well read and was fine company. He loved to have the preachers with him and always gave them a hearty welcome. Dr. Arnold was a man of a strong mind, thought and read much, was well posted on most all subjects. He was respected and loved by his neighbors, as was evidenced by the large number of persons that attended his funeral, both white and colored. The Dr. was benevolent and the poor always found a friend in him. He was a friend of the colored people; they were present at his burial and asked that they might help to perform the sad work. He will be missed by his friends. He always had reverence and love for the church, although he did not unite with it until late in life. He said he wanted to do so that he might do more good. He was received into the Methodist Church in 1890, after which time he was constant in his attendance and uniform and consistent in his life as a member of the same. He aided liberally in building a neat church edifice near his home.

His sickness was long and sad, but he was cheerful, and always answered when asked how he was, "Oh, first rate." He never complained. He died on April 30, 1898. He leaves a widow, two sons, and an adopted daughter, and while they mourn it is not as those who have no hope. A happy reunion awaits them in the home of God. May the richest blessings of God rest upon them.  
A. B. WINFIELD.

**VINSON:** Our home is lonely, our hearts are sad. Our mother is gone to the grave. After 73 years of life on earth, 60 of which were spent in the service of God within the pales of the Methodist Church, God called Lydia (grandma) Vinson to the saints' sweet home. At high noon June 3, 1898, she breathed her last and fell on sleep.

The first time in my life that I remember of going to church, my mother shouted the praises of God, and for a number of years I thought all people that had religion shouted. My mother said that when she felt the love of God she could not help shouting. The only words I remember hearing my father say was, "Goodbye, Lydia, and God bless my boy," and as he rode away to the war never to return, my mother shouted. Afterwards, when the sol-

diers had taken and destroyed all we had, she sang the praises of God. When she had sold some land for Confederate money, she hired a one-legged man to move us near Columbus, Miss., and when he would take her no farther, we were camped, and she asked a citizen how far it was to a Methodist church, and learning that it was only three miles, she told the old man that if he would carry her to that church she would release him, and he did so. We camped in the church that night, and after my sister and I had gone to sleep she woke us up shouting in that cold, dark church. She shouted and we cried. She said that she was God's child and that was his house, and that he would care for her. And he sent such men as the sainted Massengale, and R. G. Porter, of the North Mississippi Conference, to see after her. Later, when her unworthy son became an ordained Methodist minister, her oft repeated instruction was, go preach, my son, and see after the widows. It has often been said that she was a better preacher than her boy.

When I left home to go to my appointment on the fifth Sunday in May she was very unwell, but insisted that I go on, sending word to several friends to meet her in heaven; and just after I had dismissed my congregation my son came in haste for me to hurry home. On reaching home I found her very sick, but conscious, calm, and happy in a Saviour's love. And boastfully she told her doctor that it was not necessary to give her any more medicine that she was going to die. Bless God, shouting Methodists die well. Yes, mother has gone to glory, and praise God, I am going too. Pray for me until the battle is over.

S. C. VINSON.

### 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. Mozley, 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.

## THE ARKANSAS METHODIST.

WEDNESDAY, JUNE 15, 1898.

GEO. THORNBURGH, Business Mgr.

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

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

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

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

## Liquor Licenses.

United States licenses to sell liquor have been granted to the following named persons, in what we understand to be prohibition territory. We may be mistaken in some cases, but do not intend to include any except in such territory. These have been issued since our last report, and the list does not include those reported heretofore.

Ainsley, W R, Palatka.  
Billingsley, T N & Co, Elgin.  
Bird, A W & Co, Portland.  
Bickel & Co, Searcy.  
Baker Bros, wholesale, Pettigrew  
Booneville, Junius, Dardanelle.  
Bird, J M, Cross Hollow.  
Childs, D C, Lanark.  
Crane, Lee, Kingsland.  
Crane, Gray, malt liquor, Kedron  
Coffelt, Ed, Huntington.  
Dickson, James, Jenny Lind.  
Erwin & Williams, Grannis.  
Fenwick, J H, Williford.  
Greeson, A T, Mena.  
Johnson, J B, Heber.  
Moore, John F, Gillett.  
Mulromy, Pat, Mena.  
Moss, John, Stuttgart.  
McWilliams, W P, Winthrop.  
Market, Jno L, near Darcey.  
Nunry, W L, Huntington.  
Neisbe, W R, Coal Hill.  
" " " " wholesale.  
Odum, D T, Huntington.  
Pleitz, W P & Co, Wilmar, malt liquor.  
Pegues, R B & Son, Siloam Spgs  
Robinson, D A, Hardy.  
Ross, D T, Huntington.  
Redding, T J, Siloam Springs.  
Scott, Alex, Stamps.  
Yoes, George A, Westfork.

## Quarterly Meetings.

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

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; Bellefonte 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.

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FORT SMITH DISTRICT, third round, S. Anderson, P. E.

July—Fort Smith, Central Church, 3; Huntington and Jenny Lind at Jenny Lind, 9-10; Fort Smith circuit at Lavaca, 16-17; Fort Smith, First Church, 24-25; Mansfield circuit at Center Bluff, 30-31.

August—Caulksville mission at Cole's, 6-7; Magazine at Wesley's Chapel, 9-10; Booneville circuit, at Golden City, 13-14; Parke mission at Graham's Chapel, 19-20; Waldron circuit at Square Rock, 20-21; Cauthron circuit at New Prospect, 23-24.

LITTLE ROCK DISTRICT, third round, Thos. H. Ware, P. E.

June—Winfield Memorial, 18-19; First Church, 25-26.

July—Mabelvale, 2-3; Asbury, 9-10; Austin, 16-17; Des Arc and DeValls Bluff, 23-24; Hickory Plains, 30-31.

August—England and Liberty, 6-7; Tomberlin, 8-9; Hunter Memorial, 13-14; Maumelle, 16-17; Lonoke, 20-21; Hazen, 23-24; Carlisle, 27-28.

September—Oak Hill, 3-4.

FAYETTEVILLE DISTRICT, third round, partial, Geo. W. Hill, P. E.

June—Prairie Grove circuit, 20-21; Farmington at Dowell's chapel, 22; Springdale station, 30 and July 1.

July—Rogers and Oakley Chapel at Oakley Chapel, 2-3; Bentonville station, 9-10; Center Point circuit at Pleasant Hill, 15; Elm Springs circuit at Robinson, 16-17; Bentonville circuit at Post Oak, 23-24; Cincinnati circuit at Fair View, 30-31.

August—Fayetteville station, 1.

District Conference at Bentonville, July 7-10.

Opening sermon, July 6, 8 p.m., by Y. A. Gilmore.

Committee of Examination for License to Preach and Admission into the Annual Conference, H. Hanesworth, J. L. Keener, W. J. Stone.

Committee of Examination for Deacon's and Elder's Orders, R. M. Traylor, E. L. Massey, W. B. Johnsey.

HARKADOLPHIA DISTRICT, third round, orace Jewell, P. E.

July—Malvern, 2-3; Arkadelphia, 2-3; Alexander, 16-17; Benton, 16-17; Gurdon, 23-24; Bryant, 30-31.

August—Dalark, 6-7; Princeton, 13-14; Holly Springs, 20-21; Okalona, 27-28.

September—Clark, 3-4; Lono, 10-11; Murfreesboro, 17-18; Social Hill, 24-26.

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

June—El Dorado, 11-13; Camden station, 18-19; Harmony Grove at Eagle Mills, 25-26.

July—Fordyce, 2-3; Buckner circuit at Buckner, 9-10; Junction City, 12; Cargile circuit at Parkor's Chapel, 16-17; Atlanta circuit at Atlanta, 23-24; Genoa circuit at Holly Springs, 30-31.

August—Hampton circuit at Hampton, 6-7; Bearden circuit at Locust Bayou, 13-14; Magnolia, 20-21; Stephens and Waldo, 27-28.

September—Lewisville at Walnut Hills, 3-4; Lapile, 9-10; Camden circuit at Ten Springs, 17-18; Ouachita circuit at New Hope, 24-25.

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