

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Manager.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

One Year, \$1.50.
To Preachers, \$1.00.

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The Arkansas Methodist, THE OFFICIAL ORGAN

—OF THE—
THREE CONFERENCES
—OF THE—

Methodist Episcopal Church, South, in Arkansas.

All Traveling Preachers of the M. E. Church,
South, Are Authorized Agents For This Paper.

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LITTLE ROCK, ARKANSAS.

News and Notes.

Our Local Preacher.

Rev. John P. Lowry, of Little Rock, Ark., is engaged at present in a meeting at Jefferson-street Church which has already assumed the proportions of a great revival. The house is packed to its utmost at every evening service. Bro. Lowry is one of the most successful revivalists and is reliable in all respects. He preaches a plain, simple gospel, and impresses his hearers with his earnestness and zeal for the salvation of sinners. He has almost no objectionable methods in his work. His methods are those of the old-time Methodist preacher. He seeks to get men saved from sin, and when they are saved they do not immediately begin to find fault with their pastors and the Church in general. Bro. Lowry is a safe man, and our preachers can not do better than secure his services when they want a revival in their Churches. He will engage in revival work in Walnut-street Church as soon as his meeting closes at Jefferson-street. Quite a large number have been converted, though only four days have passed since the meeting began.—*Louisville Methodist.*

After the above was written the meeting closed with ninety-four conversions and sixty-nine accessions.

No Democrat is especially prominent just now as a presidential candidate.

There has been no election yet in Kentucky of U. S. Senator.

The Cuban case stands about as last week. The Spanish papers say that the Cubans are being defeated and exterminated every week, but still they hold out and the end seems no nearer now than heretofore.

McKinley seems to be capturing all the Republican delegates for President.

The General Conference of the Methodist Episcopal Church will be held at Cleveland, Ohio, in May. It will be a session of unusual interest on account of the questions which will come before the body. We have already made arrangements for regular reports to this paper by a correspondent of excellent judgment and ability.

A Good Move.

With the introduction of Judge Little's bill to prohibit the sale of liquor in the Capitol begins in earnest a fight for the abolition of a long-standing National disgrace.

The bill provides: That it shall be unlawful for any person to sell or otherwise dispose of intoxicating liquors or any compound or preparation thereof in the Capitol building, or upon any of the public grounds upon which the building is situated; and that any one violating the act shall be deemed guilty of a misdemeanor and fined for each separate offense not exceeding five hundred dollars.

The bill was introduced, as stated in a special of Monday, after an amendment embodying the same provisions was declared out of order when sought to be attached to another bill.

When addressing himself to the point of order, Mr. Little said: "My short experience in this body teaches me that the point of order is the most effective weapon, and in fact often the most effective way to dispose of important legislation, without allowing a direct vote. It is sometimes very pleasing to avoid making a record to go back to your constituents. The management of this building, which should commend itself to the moral sentiment of our people, has become the object of their attention and scorn. I, for one, believe it to be a public disgrace, sir, that liquors are permitted to be disposed of and sold in the Capitol building of this great nation. I do think that every member of the

House ought to be interested in driving from this Capitol the sale of liquor. It is not a question of prohibition, but a question of decency, and I think it a public disgrace to have open saloons in the Capitol building. You may rule out this amendment, but I warn you that I shall introduce an independent bill for this purpose and press it to a decision. Let us have our Capitol building so managed that we can welcome the visits of patriot or saint, of our wives, and children, without the blush of shame."

A Good Example.

President Cleveland recently presided over a Home Mission meeting of the Presbyterian Church in the city of New York, and made an earnest speech in behalf of the work. For this Mr. Cleveland is to be commended. Those who occupy the highest public offices of our government can not show their patriotism and regard for the welfare of the people in any more effective way than by giving all possible encouragement to Christian work. Mr. Cleveland said:

"No one charged with the duties and responsibilities which necessarily weigh upon your chief executive can fail to appreciate the importance of religious teaching and Christian endeavor in the newly settled portions of our vast domain. It is there where hot and stubborn warfare between the forces of good and evil is constantly invited. In these days the vanguard of occupation in a new settlement is never without its vicious and criminal element. Gambling houses and dram shops are frequently the first establishments in a new community. It must also be confessed that removal from old homes and old associates to a new and more primitive home has a tendency among honest and respectable settlers to smother scruples and to breed toleration of evil and indifference to Christianizing and elevating agencies. These conditions, if unchecked, fix upon the new community by their growth and expansion, a character and disposition which, while dangerous to peace and order in the early stages of settlement, develop into badly regulated municipalities, corrupt and unsafe territories, and undesirable States."

Rev. F. A. Taff, Jr., Mountain Home, Ark., has an Electropoise, and recommends it as the finest thing at all for human ailments. Write for particulars to Godbey & Thornburgh, Little Rock, Ark.

We have three good subscription books which we will give agents the chance to sell at a good profit, to-wit: 'Forty Years in China,' 'Gems of Religious Thought,' and 'Talks to Children About Jesus.' They are all good sellers. Write to us for particulars. Godbey & Thornburgh, Little Rock, Ark.

+ Personal +

Read our clubbing offer with the *Commercial Appeal* on 2nd page. It is good for silver men.

Rev. J. M. Hawley, on his way to Searcy to lecture before the students of Galloway College, called Saturday.

We had a pleasant call from Bro. James Guess, of Batesville, last Thursday. The people of Batesville take and read the METHODIST.

Rev. M. M. Smith, Presiding Elder of the Helena District, visited us Friday.

Aid is being sent from all parts of the South to J. B. O'Bryan, Nashville, for relief of the Armenians. Miss Barton is now in the field, and any money paid in Nashville can be put down in Constantinople in forty-eight hours.

Miss Hicks, of Lonoke, gave us a pleasant call Wednesday. She has leased her paper to J. H. Hicks, and will rest awhile. She was accompanied by Miss Williams, also of Lonoke.

Dr. J. W. Lee, pastor of St. John's M. E. Church, South, St. Louis, reports that his congregation contributed \$150,000 for Church purposes last year.

Rev. H. M. DuBose will address the Epworth Leagues of Little Rock at Winfield Memorial Church April 27. He is a gifted speaker, and our young people will be delighted.

Ex-Governor Ireland, of Texas, died at his home at Seguin, Texas, March 15th.

Rev. H. H. Watson, P. C., Arkadelphia, writes: "The repairs on our church are about completed, and it is now a thing of beauty. We will have an opening on the 22nd. Dr. Andrew Hunter will preach the sermon. The former pastors are all invited to be present. If you can't be with us, have the METHODIST represented."

The following resolution was adopted at the Preachers' Meeting in Pine Bluff, Ark., last Monday morning: Resolved, That we deeply mourn with our dear Bro. F. J. Shaw in the sad affliction of the death of Sister Shaw on March 12, 1896, in their home in Humphrey, Ark., and assure him and family of our most sincere prayers; and that we also pray that his own bodily affliction, which has been so serious, may soon be relieved, and we commend him and family to our heavenly Father, who is such a present help in these times of trouble.

Contributions.

HELPS AND HINDERANCES TO MISSION WORK IN JAPAN.

From personal experience and from association with missionaries from all parts of Japan, I have observed that what helps and hinderances the missionary meets with in one part of the country he will meet with more or less in every other part.

In this letter, therefore, I shall speak of what has affected my work and apply it to Japan in general.

To the young missionary or to the visitor the helps seem to be far greater than the hinderances. I shall try to put before you each as they appear to me now, after a brief experience in this field far off from the center of influence.

Let us consider first the helps. Under this head that which naturally occurs to the mind first is the advanced condition of the Japanese people. They are indeed a highly civilized people. The effect of western civilization has reached to the most remote regions of the empire. The public schools have been so thoroughly organized and carried on that no boy or girl need be without a liberal education. There are very few young people who cannot read and write. The fact that the Japanese are a people much given to reading and to travel causes all these good influences to travel rapidly to all parts of the country. Old ideas are rapidly being supplanted by more enlightened and civilized ideas. Even those who still cling to the old, realize that they are behind the times. When we go out to preach to these people we realize that, in general, most of our listeners are able to follow an argument and to appreciate the good points. There is also a response when we appeal to their sense of right, honor, or justice. Any line of argument or appeal which might be used in America, with more or less modification could be used with effect in an ordinary Japanese audience, remembering, always, of course, that they know nothing of the Gospel. If a man has oratorical ability he has a fine field to use it, for the Japanese do appreciate good speaking; if he has scholarship he may find a field for that, for the student class especially have high regard for a true scholar. There is in the conditions of the work here that which will draw out every energy which a man has. Do not understand me to say that the Japanese civilization is perfect or even of as high an order as ours, for it lacks "one thing," yet, it is as high as we might expect without the power of Christianity.

2. The fact that a large proportion of the people have given up their old religions or are losing faith in them is well worthy of consideration. These false religions cannot stand in the light of modern civilization. Yet, the heart of man cries out for some religion. When Christianity is presented to an intelligent man it does not find in his heart another religion which must first be uprooted and cast out. Of course, there are still clinging to him many false notions and impressions, but the light and truth of the Gospel will soon drive these away.

3. The Sabbath is observed as a government holiday. This means much to our cause, but not as much as some are led to suppose. The schools, and all government offices are closed on Sunday. The observance of the Sabbath keeps many a business man from becoming a Christian. With a clerk it means the loss of his position, with the merchant it means the loss of trade. Fur-

thermore he has no time to attend Christian services before he becomes a Christian. With the officer, the teacher and the student it is quite different. Sunday is his leisure day, and if he is so disposed he can easily give it to the study of Christianity and to attending religious services. When he becomes a Christian it is an easy matter for him to observe the Sabbath; he has only to give up his former sports and diversions for what is now dearer to him—the fellowship of saints. As I have already intimated, the Sabbath rest does not extend to the laboring class or the business man.

4. The conveniences of travel is of no little consideration in mission work. We have among us a phrase which is very misleading, "the interior." There are very few people living in the real interior of Japan; the people all live on the outside rim. Nearly the entire population of Japan is located on the seashore. This fact makes it comparatively easy to reach all the centers of population. In many parts of Japan there is the convenience of the railroad; where this is not found we have the steamboats calling at nearly every town of from five thousand inhabitants upward. With few exceptions the roads in Japan are good, and so many missionaries use bicycles, or jinrikishas. Where these conveniences are not found we soon become accustomed to the mode of travel common to the people—walking. By the way, it is surprising how readily one develops the power to walk when every one about him is constantly setting him an example. I have some appointments six or eight miles away; I think nothing of walking out in the afternoon, preaching at night and walking back home. The little row boats, so plentiful, are very useful in the mountainous parts in visiting the small villages.

5. Japan is a healthy climate. With proper care I think a person can keep in as good health in Japan as in America. Of course, there are unhealthy localities, just as in America, and there are many inconveniences of living which may cause trouble, but all these may be avoided by proper care. The summers are very hot and one is in danger of being injured for life if he goes on with his work regardless of the heat, but there are in easy reach of every one mountain resorts where he may retire and rest for a season. The food of the Japanese is not conducive to good health, but foreign food is easily secured.

These are some of the advantages with which we meet in this field. Now I shall speak of some of the disadvantages.

When the claims of Christianity are first presented personally to a man he is apt to oppose by saying that he cannot give up his "sake" (whisky), or that he cannot observe the Sabbath or that he cannot be honest and make a living. These we might call the apparent obstacles. Alcohol is the open enemy of Christ everywhere, but especially is its power felt in heathen lands. In Christian lands even the drunkard knows of the power and benefit of Christianity, but where Christ is not known the opposition to strong drink seems to be an unreasonable restriction of personal rights. The Japanese are very much given to intoxication. They especially like to drink at feasts. The ordinary Japanese can not conceive how a company of men can have a good lively time without "sake," and a feast is only partly furnished when there is no "sake." At these feasts, which are very frequent among the higher class, nearly all the guests drink until they are quite

drunk. Not only at the public feasts, but in their private fellowship "sake" has a very prominent place. For a Japanese to give up his "sake" means not only to give up a drink for which he has acquired an appetite, but it means giving up much pleasure connected with it and besides he must reform his whole code of laws of politeness.

Immediately connected with this point is immorality, so prevalent in Japan.

The Japanese merchants are notably dishonest, and they do not seem to be at all ashamed of it. They say they cannot deal honestly and make a living. Chinese will deal honestly with foreigners in order to keep their trade if not from principle, but a Japanese will swindle you every time he gets a chance for fear he will never have another opportunity. Many a Japanese has told me that that is the principle on which business is done and urged it as an excuse against his being a Christian.

The Sabbath question is one of the most difficult. The fact that on Sunday the offices and schools are closed makes it a busy day with the merchant. Not only so but if he turns customers away on Sunday, many who are thus turned away will cease to trade with him on other days. On this account we find in our Churches very few merchants.

Perhaps even more powerful than these apparent opponents are the hidden influences.

Of these I would mention first the influences of associations. One of the most powerful of these is the opposition of the public school. If a teacher becomes a Christian he fears that he may lose his position or be sent to some more inferior position. There seems to be a secret understanding among officials and teachers that no one is to become a Christian or use any influence in favor of Christianity. If a student becomes a Christian he has at once to oppose the whole school. This opposition is so bitter that very few dare brave it. Next to the influence of the school is perhaps that of the family. Family ties are very strong, and to oppose the whole family—father, mother, brothers, sisters, grand-parents, uncles, etc., requires more resolution than can easily be summoned to the help of a weak young Christian. After this follows the influence of a whole company of friends. In fact one must cut himself loose from all former associations and from new ones. Of course, after this is done, it forms a bulwark to the Christian. Even those who oppose Christianity will think less of a man for giving it up.

The extreme self satisfaction of the ordinary Japanese is very hard indeed to overcome. He says Japan is a civilized nation equal to any of Europe, and I am one of the civilized of the civilized. I have all I need." This glorying becomes a snare to him. He is proud. He looks on all religions alike as suitable for old women and ignorant men. Nothing can break the power of this indifference, but the power of the Holy Spirit, who when He is come, will reprove the world of sin, of righteousness, and of judgment. Let us pray that He may speedily enter the hearts of these people and show them how far gone from righteousness they are.

With such obstacles before us let no one be led to the error that Japan is already Christianized, or that the task before us is an easy one. Indeed, we have not a barbarous people to deal with, but we have a people firmly set against the influences of vital Christianity. Many are ready to take the moral teachings, but few are ready to give up sin and take Christ for their Savior.

W. A. Davis.

Uwajima, Japan.



BABY'S COMING.

Nature intended that every woman should look forward to the coming of her baby with joy and hope, unclouded by anxiety. Almost painless parturition is quite the usual thing among uncivilized people. Even in our own country it occasionally happens with women in robust health and good condition. It ought to be the rule instead of the exception; and it is a fact that a very large proportion of the usual pain and suffering may be avoided by

looking after the mother's general health, and specially strengthening the particular organs concerned in parturition.

Many mothers have been brought through the trying time almost painlessly by the aid of Dr. Pierce's Favorite Prescription. It prepares the system for delivery by imparting the organic strength and elasticity which the mother specially needs; shortens the time of labor and of confinement; promotes the secretion of abundant nourishment for the child and fortifies the entire constitution against the after period of depression and weakness. Its use should begin in the early months of gestation—the earlier the better.

Mrs. FRED HUNT of Glenville, Schenectady Co., N. Y., says: "I read about Dr. Pierce's Favorite Prescription being so good for a woman with child, so I got two bottles last September, and December 13th, I had a twelve-pound baby girl. When I was confined I was not sick in any way. I did not suffer any pain, and when the child was born I walked into another room and went to bed. I never had an after-pain or any other pain. This is the eighth child and the largest of them all. I suffered everything that flesh could suffer with the other babies. I always had a doctor and then he could not help me very much, but this time my mother and my husband were alone with me. My baby was only seven days old when I got up and dressed and left my room and stayed up all day."

Mrs. Fred Hunt

A SEED DRILL.

Every person who has sown garden seed—Ruta-Bagas, Millet, Lucerne, etc.—has felt the need of a machine for doing this work, as it is impossible to sprinkle seed with any degree of regularity, and without great waste of seed—sometimes they are too thick, and again too thin.

The "Acme Seed Drill" advertised by T. J. King, Richmond, Va., appears to fill the above mentioned want. It is extremely simple, and yet it does its work accurately and easily, drilling any small seeds with absolute regularity.

The remarkable part of the offer in the "ad." referred to is that the drill is given free of cost and express charges paid to any person who will purchase \$1.25 worth of King's seed at regular retail price.

A FREE SILVER PAPER.

A good many subscribers have written to us asking that we arrange for clubbing with some good free silver paper. We have just made an arrangement that we think will delight all such. The Memphis Commercial-Appeal is recognized now as one of the leading papers of the United States. It is large and well-filled with news from all quarters. It is a strong silver paper, favoring the unlimited coinage of silver at 16 to 1. We make this reasonable offer: If anyone who does not take the Methodist nor the Commercial-Appeal will send us \$1.75 we send both papers a year. Any present subscriber to Methodist may send us \$1.75 and we will renew his subscription one year to the Methodist and send him the Commercial-Appeal one year. It is giving the two papers a year for \$1.75 and virtually gives the Commercial-Appeal a year for 25 cents. Those who want a live newsy paper, and especially free silver men, will find this the best clubbing offer we have ever made.

Godbey & Thornburgh,
Little Rock, Ark.

Pain has no show with Dr. Miles' Pain Pills.

Contributed

OUR WORK IN THE INDIAN TERRITORY.

Dear Dr. Godbey: Perhaps a few words from this field might be of interest to some of our Arkansas people. This is a mission field and with it are connected some very hard duties and responsibilities. But the missionaries of this country are of the highest type, active and aggressive, and ready to unfurl the banner of Christ. I used to think that the Arkansas preachers had a very hard time, but they have a very easy time compared with what our preachers have in the Indian Territory. In the first place, the minister does not have the audience or congregation to inspire him. They are not as full of the Holy Ghost as they need to be. Of course the preacher can rise no higher than his audience. Bro. Keener, Presiding Elder of the Choctaw District, is one of the truest and best workers of the Indian Mission Conference. He has done a great and noble work for the cause of Christ. No Presiding Elder has taught the Indians so much as has Bro. Keener. He has taught the Indians how to work and has brought them out of their old customs that they have been holding on to so long. They have begun to build better houses. No longer do we see the smoke curling up from their wigwams. Sir, they are moving in a progressive line; ere long this will be the garden spot of the world.

Churches and schoolhouses dot every hill and valley. In the Choctaw District we have only four white works. Bro. Damon, of Tahina, is doing a grand and noble work at that point. Bro. Grinstead, on the Sugar Creek Circuit, has lately come to this field (since Bro. McIver's death), and is doing a good work, being in great favor with the people.

So, I think the Church is on the upgrade in the Indian Territory. What this country needs is more schools and churches, and men who are not afraid to stand up for the right, "Spartan like," brave and true to every cause and interest.

W. E. Martin.

EAST TEXAS LETTER.

Mr. Editor: There is quite a Methodist commotion just now pretty well over the state. Some time ago some one from somewhere, who calls himself Jonas, Jr., wrote an article to the Texas Advocate objecting to and criticising some of the utterances of Dr. Steel in the Epworth Era. It created quite an interest from the start. The critics of the article seem to be more anxious as to who he is rather than the thing complained of. Some think that Jonas, Jr., is a Bishop, some a layman, while others think that it is a small matter as to the real name. But the matter to which our attention is called deserves a careful consideration. I am one of the latter. Long before "Jonas, Jr." had said a word through the press I was of the opinion that Dr. Steel was at times too personal, too caustic and careless as to his utterances before our young people. Dr. Steel is too quarrelsome towards our Bishop, our officials, etc. If he wants to be heard let him speak through the grown people's organ, and let his restrictions be with the grown people in the presence of grown people. It is painful to me to see the Epworth Era, the youngest and tenderest flower of our church, have its beauty so needlessly marred. I am, therefore, on the side of Jonas, Jr., and his friends. I heartily wish that the board would take the matter in hand and do something to relieve us. The cause is hurt in my charge, and will remain so until relief is given. I am a warm friend and ardent admirer of Dr. Steel. But I cannot go with him in his disposition to be so quarrelsome. His paper is a good one with this exception.

The Epworth League is growing very fast in this State. The State Conference, soon to meet in San Antonio, promises to be a live occasion. Methodism is a power in Texas, and if young Methodism is properly handled, properly trained and cared for in every essential, it seems to me that we are just beginning our growth and our greatness.

D. F. C. Timmons.

Palestine, Tex., March 10, 1890.

You have not read this before!

The "Pass-It-On-Society."

Probably many of our readers have already heard of this society and its work. It was started on a suggestion made by the Rev. J. M. Farrar, D.D., of Brooklyn, who writes, on February 8, 1895: "My Dear Sir: Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the 'Pass-It-On-Society.'" On December 5, 1895 (ten months later), Dr. Farrar writes: "I believe it is a real blessing to the afflicted." If you are suffering with Catarrh, Asthma, Bronchitis, Catarrhal Deafness, Hay Fever, Rose Cold, or any similar disease of the respiratory organs, send for HYOMEI, the new and wonderful Australian "Dry-Air" treatment comprised in

Booth's "Hyomei" Pocket Inhaler Outfit, by mail, \$1.00.

Your friend would not "pass-it-on" to you unless convinced of its merit. In **ASTHMA** Hyomei gives instant relief, stops the cough, the wheezing and gasping, and makes breathing easy in a few moments time. In **CATARRH** it removes the offensive accumulations, clears the head, removes catarrhal deafness and purifies the breath. It cures **BRONCHITIS** permanently and robs **CROUP** of its terrors.

HOW THE "PASS-IT-ON-SOCIETY" GROWS.

Griffin, Ga., July 8, 1895.
Like Dr. Farrar, I want to join the "Pass-It-On-Society." I am so grateful for the good results that I have received from the use of Hyomei, and I have already spoken of it to a number of my friends.
C. I. STACY, Sec'y Y. M. C. A.

Buffalo, N. Y., Aug. 21, 1895.
In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, until I met with Hyomei, which I endorse with all my heart (professional ethics to the contrary notwithstanding). Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, I believe in it for itself, for what it has done, and I gladly add my name to the "Pass-It-On-Society."
S. H. MORRIS, M.D., 150 Franklin St.

P. S.—You are at liberty to use this as you may deem best.

Pass Christian, Miss.
I have been a sufferer from Catarrh and Bronchitis ever since last August; my pastor, Rev. O. W. Flowers, advised me to try your remedy. He has been using one of your Pocket Inhalers ever since last Spring, and has derived much benefit from it.
MISS BERTHA B. STANARD, Harrison County.

New York, Feb. 1, 1895.
I have been troubled with Bronchitis for about four years. No medicine helped me. About two weeks ago I tried one of your Pocket Inhalers, which gave me immediate relief. Sunday evening our pastor, the Rev. Dr. Farrar, spoke with great difficulty, apparently from a heavy cold settled in his chest. I sent him one of your Pocket Inhalers. I inclose his reply.
HALSEY FITCH, 170-172 Chambers Street.
(Dr. Farrar's reply is given above).

Greensboro, Ala., Sept. 25, 1895.
Your Hyomei cured me of Catarrh after other remedies failed; will add my name to the "Pass-It-On-Society."
Yours truly,
W. M. SEAY.

New York, Sept. 20, 1895.
I take pleasure in adding my name to the long list of those whose lives have been made happier by the use of Hyomei. It is not only an instant relief to Catarrh sufferers, but will cure this disease entirely. I have been the instrument of inducing many friends and acquaintances to seek relief through its use. I have yet to learn of one who has not been benefited. I want to "pass-it-on."
A. G. THOMPSON, 33 Wall Street.

AMERICAN UNION LIFE INSURANCE COMPANY, 44, 46, 48, Cedar St., New York, February 19, 1896.
Please find enclosed one dollar for which send one Pocket Inhaler Outfit to my friend, D. S. Walton, 134 Franklin St., City. It has done me so much good that I never cease recommending it to my friends and as you know have bought as many as 12 or 15 which I have given to personal friends, and have influenced more than twice this number to buy them, and I have yet to meet one who has not thanked me for recommending it. It has completely cured my little daughter of Catarrh, from which she has been suffering for years.
Very truly yours,
J. S. NUGENT (Treasurer).

Albany, N. Y., July 3, 1895.
I will tell you candidly your remedy has given me more relief from my Asthma than anything I have used, and really I have been so enthusiastic over it that I have made a great many converts, not only in Albany, but West Troy. The effect Hyomei has on me is very pleasant; when I am oppressed for breath, I inhale a short time, and the great desire to cough is gone. The little Inhaler is my constant companion.
MRS. SARAH E. BANTHAM, 359 Clinton Avenue.

HYOMEI is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

Pocket Inhaler Outfit, Complete, by Mail, \$1.00, consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send me your address, and my pamphlet shall prove that Hyomei does cure. Consultation and trial treatment free at my office.

Hyomei Balm.—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

Cures by Inhalation

R. T. BOOTH, 23 East 20th St., New York.

HENDRIX COLLEGE ITEMS.

Since January 1 twenty-two new students have entered. Ninety-seven boarders are enrolled. During January and a part of February the presence of small pox in the county ten miles away caused some alarm and a few students went home, but soon returned. Considering the proximity of the much dreaded disease the conduct of the body of students was quite commendable. Vaccination was severe and interfered somewhat with our work. All are now well and preparation for the spring examination is progressing vigorously. The third term will begin March 25. New students who wish to prepare for public examinations for teachers' certificate or for entrance next fall may enter to great advantage at that time. The cost for three months would be about \$50.

Our pastor, Rev. R. M. Traylor, is planning for a protracted meeting soon, and we are praying that it may prove a great blessing to the college and the community.

The State Convention of the Young Men's Christian Association will meet with us April 16-19. As it will doubtless be an enjoyable and profitable occasion, we cordially invite all who are interested to attend.

We see Bro. Hill at long intervals only, as he is making a vigorous financial canvass. His reports are usually encouraging. Let everyone respond promptly to his calls.
A. C. MILLAR.

Conway, Ark., March 5, 1896.

The real foundation of the greatness of a soap lies in its closeness to the people—not only to the purses, but to the clothes. That's Opal Electric Soap.

WE SOLICIT

your orders for Coal Hods, Stove Pipe, Stove Boards and other Heating Stove equipments.

Fones Bros. Hardware Co.

I Defy Competition!
W. L. FUNSTON,
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Contributions.

CHRISTIAN PERFECTION.

Wesley said in regard to certain people in London who professed perfection: "They have not what I call perfection." The perfection of some people is not a decent beginning for others.

Above is by the editors of Arkansas Methodist in March 4, 1896. Allow me to add, Mr. Wesley said, "he examined 500 in London and they gave every evidence that they had 'Christian Perfection,' and they all found it as an 'instantaneous' deliverance from sin. Hence he thought it as both a gradual and 'instantaneous blessing.' I quote by memory. S. L. C. Coward.

Wesley was right. Perfection is of two kinds, and so refers to two stages. One stage is an instant attainment, the other a progressive one. Perfection of surrender to the divine will and hence of the spirit of obedience and teachableness is reached instantaneously by an act of faith. Application of this spirit of obedience in all the conduct of life depends upon one's knowledge. People of pure spirit are often great blunders. No one can in the performance of duty go beyond his knowledge of duty. Hence there is a perfection toward which the thoroughly consecrated ever grow and advance. He who is not perfect in the sense first indicated will not go on unto perfection in second sense. The disciples of our Lord were perfectly submitted to His guidance, yet He prayed "Sanctify them through thy truth."

A WORD TO THE WISE.

You are going to die. Possibly you have made your will by which you intend to dispose of your property. You desire to take care of your children after you are gone. But are you sure you have taken the best way to do so? How many of the men in your community who have money now inherited a good start? Is it not true that they began life poor boys, three-fourths of them? Is not that the way you began life? You learned habits of industry and thrift and economy because you knew you had to rely upon these qualities. You could not rely upon expectation of an inheritance at the death of your father. It made a man of you, and so you have something in your old days. Would it not be safer to put your children on the same road instead of leaving all you have to them? Besides, look back over the things you have observed all along, and ask yourself how many children of your acquaintance in life have been helped by what was left to them, and how many have been damaged. Is it not true that half the estates which you have seen divided up among heirs have gone to nothing in a very few years? Have not half of those heirs been worse off financially in ten years? And do you not believe that half of them would have been better off spiritually if never a dollar had been left them? The chances then are about three in four that a handsome estate left to children will damage them.

What then should a man do with his money? God's cause greatly needs it, brother, just now. The whole educational system of our Methodism in Arkansas is in danger of a staggering blow by the loss of Hendrix College. We must save it and we must endow it. Every interest of our great Church would suffer irretrievable loss by our failure. If you must wait till you are dead before you can give, then provide by your will a good bequest to Hendrix. If you have made your will without this, make another, or add a codicil to the one you

have on hand. Better than either, give now. A dollar now will be worth more than at any time in the past. How is this? You have seen the time in your business life that all you had was imperiled for want of a little money. That is our fix. We may lose the fruit of years of toil for lack of one-tenth the amount of our assets at Conway. One more point: No doubt many of our people in these hard times are saying that they must and will do something when times get a little better. Brother, if we wait for that, my cool conviction is that the whole concern will go under the hammer. There is not as yet one single thing to indicate the coming of better times, except in the fact that the people are learning to economize and keep out of debt. We had as well face it, and adjust to it—learn to know that if our work is to be maintained, it must be done in spite of hard times. If this century closes with the county in any better condition financially, save as that condition comes by the process indicated, I for one, shall be most agreeably surprised. You need not look for relief by a change of our financial system. We have got to save and maintain our institutions with our laws about money just as they are, or we may expect to lose them, and lose hope in losing them. A long while yet before you get free silver at 16 to 1. The method by which that result is to be attained has not yet shown itself on the dim distant horizon of the political world, so far as anybody can show. Some mighty movement of the people will bring it, no doubt, but the movement has not yet got itself together, at least not so as to be sure of itself. Meantime we must work, economize and give.

James A. Anderson.

WASHINGTON LETTER.

(From Our Regular Correspondent)

Washington, D. C., March 4, 1896.

The intention of Congress, in passing that Cuban resolution, has been misunderstood to almost as great an extent in the United States as in Europe. While some few—very few—of those who voted for the resolution may have wished that its adoption would lead to a war between this country and Spain, it is certain that an overwhelming majority supported the resolution because they regarded it as a step towards a cessation of the brutalities, which have been dignified by the name of war, on the Island of Cuba. In other words, instead of being a challenge to war, as Europeans and some Americans appear to consider it, the most of the supporters of the Cuban resolution regard it as an olive branch of peace, put forth in the interest of humanity, with the hope that it will speedily result in bringing peace to Cuba. Still, it cannot be denied that the misunderstanding of the intention of Congress in this matter has been largely caused by indiscreet language made use of by its own members. It is only fair, however, that the real intention of a large majority of the supporters of that resolution in Congress should be made known. Although it is as yet uncertain what, if any, action the President will take in connection with the resolution it can be stated that neither the President nor any member of his Cabinet looks forward to any serious trouble with Spain on account thereof.

When Mrs. Stanford was in Washington recently she stated that if the suit of the Government against the estate of her husband, the late Senator Stanford, of California, which was appealed by

the Government, from the state to the United States Supreme Court, was decided in favor of the Government it would necessitate the closing of the Stanford University, because it would leave the estate nothing to maintain that institution with. This week the decision was handed down by the Supreme Court, and it was against the Government, much to the gratification of the well-wishers of Stanford University.

It was only by adroit management that serious trouble was avoided in connection with the statue of Father Marquette, which has been set up in Statuary Hall, in the Capitol building, as a contribution of the state of Wisconsin, under the law which authorizes each state to place two statues therein. When it was announced that the unveiling of the statue was to be made a formal and impressive event, presided over by the highest dignitaries of the Roman Catholic Church in America, protests began to come to members of Congress, mostly from members of the American Protective Association. The result was the offering of a resolution in the House of Representatives by Mr. Linton, of Michigan, who is a member of the A. P. A., against the setting up of the statue in the Capitol. Feeling was running high and threats of injury to the statue even indulged in by angry men. Just here the adroit management came in. The formal unveiling of the statue was abandoned, the cover being removed without any ceremony, and Mr. Linton was persuaded not to call up his resolution. Peaceably inclined people hope that this will end the matter.

Regret is expressed that just now when the friends of a stricter observance of the Sabbath in Washington are trying to get Congress to pass a law to control those who will not otherwise obey, and to work up a social sentiment in opposition to all Sunday entertaining of friends, that a Sunday dinner party should be given by Secretary Olney and attended by the President and every member of the Cabinet who was at the time in the city.

Members of the Washington Y. M. C. A. are congratulating themselves on having secured the services of Mr. W. N. Multer, a former general secretary of the Pennsylvania Railroad Y. M. C. A., with headquarters at Philadelphia, as successor to the late James E. Pugh, who so long and so ably filled the position of secretary of the local association. Mr. Multer will assume his new duties about April 1. Since the death of Mr. Pugh the work of raising funds for the erection of a new building to take the place of the one that was burned last year has lagged, but it is expected from the reputation of the new secretary in that line that it will be taken up again as soon as he arrives and will be energetically pushed until the new building is erected.

The Anti-Saloon League has made a new move in the fight it proposes to make upon the summer excursion steamers that sell liquor. They have ascertained from their lawyers that there is no law by which they can prevent the selling of liquor on Sundays on boats, while en route to and from this city and their landing places. All of their landing places are in Maryland, and at the last meeting of the league steps were taken to secure the co-operation of the Maryland State Alliance in stopping the Sunday sale of liquor at all those resorts.

There is much rejoicing in Washington over the enactment of a law by the Virginia Legislature which it is believed will break up the race tracks on the

Virginia side of the Potomac which have brought ruin and disgrace to members of so many Washington families.

AT SOUTHEAST CITY, MO.

On February 17 I went to Southwest City, Mo., to assist Rev. Orlan E. Vivian, the pastor of the M. E. Church, South, in a meeting. We found Bro. Vivian a man of sterling qualities, both as a preacher and pastor. As was said of a Presiding Elder in the Arkansas Conference by one of our now sainted Bishops, "He is all mahogany." We fought the devil and sin side by side for more than two weeks. The Lord was with us from the beginning, not much excitement but a great deal of thinking and acting by intelligent men and women, boys and girls.

Bro. Vivian and his noble Presiding Elder, Bro. King, had been subsiding and putting in the grain. So when Bro. Thornsberry and myself reached the city we had but little else to do but reap. Bro. Thornsberry did the singing, conducting prayer meetings and general rustling. I did the preaching and Bro. Vivian acted as general director or manager. It is not necessary for me to say that we followed orders, when it is known that he weighs 250 pounds. The Lord blessed us greatly from the first to the last service, which was a temperance lecture and rally. Seventy-five souls professed faith in Christ. The devil showed himself in great shape, but I confidently believe the meeting was the beginning of a wave of influence which will result in the abolishing of every saloon in Southwest City. "So mote it be." The Lord bless the people of this thriving little town and assist them in ridding themselves of these hellish dives.

W. P. Hamilton.

Bentonville, Ark., March 11, 1896.

♦ Married. ♦

Lewellen-Bright.

Married—February 4, at Halstead, Ark., Mr. E. L. Lewellen and Miss Mattie Bright, Rev. W. C. Watson officiating.

Hall-Schuab—March 14, 1896, at the residence of the bride's parents, by Rev. J. R. Sanders, Mrs. William Hall and Miss Katie Schuab, all of Pine Bluff, Ark.

Ford-Gibson—March 5, 1896, by the writer, L. D. Ford, Jr., to Miss Minnie Gibson, both of Atkins, Ark.

It was a pleasure to us to perform the ceremony for the young people because they are Christians and consistent members of the Church. May Heaven bless them. Follow Proverbs 3:6 and all will be happy. S. L. C. Coward, P. C.

Smith-Austin—December 18, 1895, by S. L. C. Coward, Robert Smith, of Dardanelle, Ark., to Miss Mary J. Austin, of Atkins, Ark.

Johnson-Ibbus—December 31, 1895, by S. L. C. Coward, Horace L. Johnson to Miss Florence Ibbus, both of Atkins, Ark.

Griffin-Johnson—January 23, 1896, by S. L. C. Coward, Frank Griffin to Miss Carrie Johnson, both of Atkins, Ark.

March 4, at the residence of the bride's parents in Saline County, Rev. N. E. Bragg, of Webber Falls, I. T., and Miss Emma Cameron of La Belle, Ark. Thos. H. Ware.

Moore-Wilson—February 19, 1896, at the Methodist Episcopal Church, South, in the town of Heber, Cleburne County, Ark., Mr. Lucius A. Moore to Miss Georgia May Wilson, Rev. Henry T. Gregory officiating.

At the residence of the bride's father, Mr. Joe Green, by Rev. John H. Gold, Mr. J. J. Hyatt, of Lockesburg, Ark., to Miss S. Lou Green of Ozan, Ark.

Garrick-Rowland—At the residence of the bride's father, Mr. Osker Rowland, February 23, 1896, Mr. William A. Garrick to Miss Mary A. Rowland, all of Benton, Ark. George W. Logan officiating.

Literary Table.

THE STONE FROM THE MOUNTAIN.

(A. H. Godbey.)

Twenty years ago my mother in reading Daniel II paused to explain the kingdoms typified in the great image. The stone from the mountain, she said, was the kingdom of Christ. Thought I, that don't do; that does not interpret at all. All nations are picturing a future golden age to themselves, just as they have legends of a past one. This explanation is neither more nor less than theirs. A special revelation was not needed for that. We all look for the accomplishment; what is important to us is, the steps or means? That is what this vision must reveal. It is the history of the stages of the process. That stone from the mountain must indicate a people; a country; a government. God uses human instrumentalities for the spread of His kingdom. I was only a little boy, but already intensely interested in history and mythology, and was striving even then to find a meaning in many tales long deemed mere stories wherewith to beguile an irksome hour. History was attractive to me. I had devoured numerous volumes, laying down each with the vague words, 'What shall be the end?' There will be a last nation; which is it to be? It will be the most righteous nation; it will illustrate the survival of the fittest; whence will it appear?

Such were my early dreams; and though they may seem puerile, I relate them here, lest those who have read my former papers may deem them the fleeting fancy of a moment. And as I sat silent, hastily conning my mother's remarks, a white heat thought hissed through my mind, so daring, it seemed to me that it almost startled me from my seat. I did not speak of it; it awed me; it was not the product of national conceit. It seemed too bold and presumptuous. For twenty years I kept it to myself. For twenty years I studied history and prophecy, as I had the opportunity; and such commentators as fell in my way. I endeavored to shake off the idea. But it would not leave me. Even yet I would have kept it to myself, but for the fresh outbreak in the East. I have watched Europe till I have seen that no alliance between different tongues and races has any stability whatever; each hinders the movements of the other; each delays instead of aiding progress; hindering is the sole purpose of each alliance. All this has, at every effort to escape from my thought, forced me back to the idea that in a single dominant race outside this sphere of turmoil bound up the secret of the millennium; the mystery of God. I have in my preceding papers, set forth the mighty reasons that point to the Anglosaxon race; my thought is revealed.

One point I have not yet touched; the government of the people. Here I have found our native land in the stone from the mountain. Do not consider this inconsistent with my former thought. I am firmly committed to the unity of English speaking people, for the reason above expressed; and for the manner of forecast in the prophecies themselves. I find the Greek supremacy announced as a single kingdom of brass, although almost from the first divided into four. I again see the vision of the he-goat portray the quadripartite character of this power; it was still Greek, nevertheless. I find the Saracen focus represented as a single power, regardless of its subdivisions. I find the Roman Empire of iron as though one, though in various forms and divisions. And so in revolutions I read of a last race, in the seventh angel, regardless of the various political divisions or colonial distribution of the race. And the stone from the mountain points, no doubt, toward the portion of the race that shall exert the dominant influence, as in the vision of the he-goat there is a horn that shall arise out of the location of one of the former horns.

And "mountain" used in prophetic language as an emblem of a kingdom or power. I conclude a stone from a mountain is a fragment of a great power. "Ct" seems to indicate its coming forth clearly defined; a definite policy or globe. "Without hands," neither a Cys nor a Caesar, are Alexander or Nebuchadnezzar shall be responsible for

its establishment. It should apparently break itself off. It arises, not in one of the ten toes, but outside; it is not to arise on the continent of Europe, occupied by them. It is to establish the reign of peace and righteousness; it must be a new principle in government; a race controlled by despot can never be a righteous one. Free will of a people is as essential to genuine moral principles as the free will of the individual. It must be a conquering race, not content with its own freedom, but instilling its new principle throughout the earth, asserting it to be a truism that every slave who endeavors to break his shackles should be considered right, and making war in righteousness, to maintain this principle. Thus must it smite upon the feet the image; it must attack the very foundation of old government ideas.

I need hardly relate how these points are finding fulfillment. I see a few scattered colonies protest against taxation in which they have no voice; attacking despotism upon its feet. I see them presently without any hope or plan for the future, without any control of Caesar or Napoleon, cut themselves off, though not so intending at first. I find them free, separate, wondering, fearing, not yet full grown. I find them unite, elect a servant of the people, and launch upon their course. I see all this accomplished by a weak, resourceless handful that could have been crushed in an hour by the power they combatted, had that power been of one mind against them. I see the power at the same time involved in expensive foreign wars, so that little attention could be given to the war against us, even had there been nor Burke nor Pitt nor Sterling to champion our cause in the home land; I see the war so unpopular that foreign troops were hired to supply the lack of volunteers at hand. I see this, and say the hand of Providence was here; the God of heaven set up this kingdom; it was not our own arm that saved us. I see again the two fragments embattled despite the bitter protests of a large element upon both sides; and this contest occurring at the close of England's twenty years' war with France, just as she was concentrating all her efforts against the great new despot, Napoleon; and I say again, Providence was here, else we had been crushed. Beware, O Angliophobist, hater of your brethren; your land has never yet measured strength with England! And then I see this new Nation, still in its swaddling clothes; lift up its voice and bidding defiance to the universe! For I must insist the Monroe Doctrine means nothing less than that!

For the nation which issues a challenge is not at liberty to choose its battleground. If we are ever compelled to fight for this principle, the battlefield will be wherever we and the contesting people come together. As already stated, the occasion of the enunciation was the fear of contact with monarchical influences. It is virtual declaration of war to the death between selfgovernment and despotism. Europe knows this. France and Germany and Spain indulge in some very bitter trades against the principle of late. England is for constitutionalism. She is already more republican than we in many respects. She has favored the Monroe Doctrine before now; she does yet. The establishment of a court of arbitration will render us a race unit. England has been more ready in this than we. For seven or eight years past she has shown a decided inclination to the olive branch. We should not be behind them.

The war over the Monroe Doctrine will come sooner or later. French papers call for it now; so do Spanish. We must see, in short, that our nation cannot remain free if all others remain slaves; that even if only selfishness prompts us, we must take sides with every people struggling for freedom; we must regard it as an axiom that every race that seeks to shake off the yoke of oppression is right. We must do this and stamp out despotism, in order that the millennial selfgoverning state may be established. We must do this, or the chains of despotism will be slowly reformed, shackled upon nation after nation south of us, till at our very doors; and then state by state our territory will be wrested from us, and the last star of our banner will at length be dashed out in darkness and blood.

We must recognize, moreover, that, "Am I my brother's keeper," is a question that must be answered by nations and governments as well as by individu-

als. We must come to see that a Christian state must protect all Christians. Hitherto our nation has thought the battle could be confined to this continent. It was well, perhaps, till our strength could mature. But we must see that we have created an invasive force. We must see that this principle is a tremendous power already, holding the continent for us more surely than if we endeavored to hold it by forcible occupation. It is a principle that makes republics our natural allies, as monarchies in Europe are natural allies against republican ideas. We must extend this principle to the world at large. We must enter into the arena of nations. Europe hates us because she fears us. England is different; our influence has already spurned her to the front as the protestant champion of the world. It is her influence that has kept the provinces wrested from the savage Turk from becoming the prey of a still stronger savage. Precisely in this way I anticipate the end. The whole Anglo-Saxon race must let it be understood that the Russian bear has no more right to Armenia and Palestine than the bloody Turk. Let them be free. Let them be independent. Let them return these into the hand of the Jew and his brethren. Let the religion of the Messiah protect the infant nation; let kings be its nursing fathers, and queens its nursing mothers. You will find that prudential and other reasons will cause the language and institutions of the fostering race to be adopted by the new nation. This is the end; this is the way; we must know our sphere as a Christian power, and fill it; else surely the vengeance of God will come upon us. The united Anglo-Saxon power is stronger than the world. The new empire, Japan, an unprejudiced judge, prefers our friendship and institutions to European ones. Behold there one of the kings of the East for whom the Euphratean flood is to be dried up. This paper is a mere outline. I suggest truths that we must study; we must act upon them or perish. The hour is at hand. Decision is grave, as to national policy.

"Once to every man and nation comes
The moment to decide,
In the strife twixt truth and error for
the good or evil side.
Some great cause, God's true Messiah
offering each the bloom or blight,
Parts the goats upon the left hand and
the sheep upon the right.
Then the choice goes by forever 'twixt
that darkness and that light!"

Russellville, Mo.

Book Notices.

Order any books or magazines noticed in these columns from THE ARKANSAS METHODIST.

THE METHODIST REVIEW OF MISSIONS.

The current issue of the Review is a veritable trumpet from which are blown, by the very breath of Christ, "soul-animating strains." The recent troubles in Armenia and China have been attributed by secular papers, unfriendly to the missionary movement, to the methods adopted by those whom the Church sends abroad to preach the Gospel. Travelers of a few weeks' superficial observation have been doling out to the public their opinions as to the practicability of converting the world to Christ. It is easy to understand the attitude of these men of the world. The unselfish devotion of the missionaries to Christ whose they are and whom they serve, is largely incomprehensible to men who seek only for worldly honor. They see a few struggling missionaries with their little lamps trying to make daylight for a vast continent of night, and, not having faith in the mighty power which works with these missionaries, they conclude that their efforts must be fruitless. Could they conceive but for a moment the deathless devotion these light-bearers feel toward their mission and share for a moment the conviction that Christ must reign, no advance in missionary work, however small, would seem insignificant to them. We do not know, but we strongly suspect that these disparaging comments upon missions come from

men from whom loyalty to Jesus Christ is not expected.

The March number of the Review is admirably suited to arouse the most chivalrous loyalty of every Christian to our representatives in foreign fields. The frontispiece bears the portrait of Bishop Haygood, a man who by his unquestioned integrity, courage and sympathy won the respect and affection of our great Church; and in the first article Bishop Fitzgerald, in his inimitably happy style, shows us the "missionary side" of Bishop Haygood's life and work—that is, to quote from the article, "the inside and the outside, the home side and the foreign side, the white side, the yellow side, and the black side." He revives the thrill that went through the Church when our people first read "Go, or Send," by quoting its concluding words showing that "every Christian is bound in loyalty to his Redeemer and King, as well as by love to man, to go or send." The spirit of an article on China's Millions, by Miss Laura Haygood, whom the Bishop at the recent session of our Conference affectionately called his Chinese sister, is indicated by its first sentence: "Believing with all my heart that wherever there is a soul without Christ there is a mission field, and that every one who is called by the name of Christ is called to be a missionary, I wish emphatically to talk to you (the pastors of Nashville) this morning of the relations of the home Church and pastors of the home Church to the work that we commonly call 'Foreign Missions.'"

"The Light Turned On," an article compiled by Miss Kate Harlan, contains a refutation of the misstatements of the secular press with regard to foreign missions, and also a noble and inspiring defense of foreign missionary efforts and methods by Dr. Judson Smith. This article should be widely read. It will prove stimulating to every reader.

Mr. L. H. Hammond makes some surprising statements about "A New York Mission." Get the article and read, among many similar things, such as this: "One man supplies daily hot dinners through the winter, to 225 children, and also supplies all their deficiencies in clothing. A woman supplied forty-one families for months last winter with work, * * * and this was merely an aside—an eddy in the current of her benevolence. Another gives yearly, for ten months in the year, a daily hot dinner to 450 children of one of the industrial schools; while another furnished last winter 26,000 meals for same purpose, and still another 54,000."

These are two articles dealing with the far East, both of them entertaining as well as inspiring; and my classmate, Rev. J. R. Mood, writes of "Idolatry and Fanaticism" in Mexico, where he has labored since his graduation in '92. I can imagine I see the mild and manly fellow trudging along eighteen miles with his blanket-roll on his back, his head and heart full of sermon and his pockets full of tracts for the "greasers." God bless you, "Dock."

Space forbids further comment on this valuable number. Let our people read it and catch its spirit.

James M. Hawley.

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The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

LESSON FOR MARCH 26.

Luke xii. 7-48.

Faithful and Unfaithful Servants.

GOLDEN TEXT.

"Be not drunk with wine, wherein is excess; but be filled with the Spirit." (Eph. v. 18.)

TOPICAL OUTLINE—I. Service. (Verses 37-40.) II. Recompense. (Verses 41-48.)

Reference Word. "Ready."

READINGS FOR THE WEEK.

Fidelity to trust Luke xii. 37-38
Help the needy Gal. vi. 1-10
The case of Daniel Dan. i. 8-17
A royal debauch 1 Sam. xvi. 1-6
My brother's keeper Gen. iv. 9-15
Who hath woe? Prov. xxiii. 29-32
Great white throne Rev. ix. 11, 12

Lesson Hymn, No. 572.

TIME—A. D. 29 or 30.

PLACE—Near Bethany.

The powers that be have designed that this should be a temperance lesson. The text of the lesson, Luke 12:37-48, was not uttered by our Lord with any specific reference to drunkenness. However, it is notoriously true that drinking men do not belong to the class of those who watch in faithful service for the coming of the Lord. They live as if he had never given any such directions as are found in this lesson. And it is important that we should continually instruct the children coming to our Sunday-schools as to the awful effect of drink. We must create in them a conscience against the whole liquor business. The Church as a Church must keep herself well fronted to this great problem, not leaving its solution to lesser agencies in the form of temperance societies. For the Church has a divine commission from her own head to oppose herself to all the forces of evil that curse our humanity, and the Church herself is, and ought to be, a better teacher of temperance than any other to be found. Let her stir up the gift that is in her.

The standpoint from which Jesus uttered the words of our lesson may be seen by considering His surroundings. He had come to an open rupture with the Pharisees, who had run at Him with their hollow hypocrisies about purifying and about the Sabbath Day and about fasting. He would not keep their rules on these subjects. Their religion was a dead, mechanical, iron thing. They insisted upon imposing it upon all men who laid claim to being religious at all. It was inevitable that Jesus should come into conflict with them, and the clash had come. If His ministry had been like that of some preachers, who bow and scrape, and prance and smile, He might have gotten through the situation without making Himself disagreeable and getting up a row. But He had not come altogether to send peace on the earth, but a sword. "We are not altogether in this world to tolerate; we are here to oppose and to vanquish," as well said old Carlyle, though perhaps we might as well be a little less ferocious about it than He was.

In the midst of these denunciations of hypocrisy and cant, another moved come into view—a young man moved by his covetousness—though he perhaps also had some real ground of grievance—desired to offset the covetousness of his brother who had charge of the family

estate, and who declined to divide with him. He invoked the authority of Jesus as a divine teacher, "Master, speak to my brother, that he divide the inheritance with me."

Here then, in the midst of hypocrisis, cant and covetousness, stood the divine teacher, His disciples and the multitude gathered thickly about him to hear His words. The occasion determined the discourse. He taught them unworldliness, devotion to the higher ends of life, and instant fidelity in the pursuit of those ends, as servants expecting the coming of their Lord who might arrive at any moment. Life for them was not to be misapplied in the first place, it must be devoted to the proper things; and it was not to be a careless, slipshod affair, but earnest and faithful. It should have its recompense. Those that know their Lord's will and do it shall be exalted to rulership. And all shall be judged according to their opportunity to know and to do.

Dr. J. W. Blosser (a Methodist preacher), who has been treating catarrh, bronchitis and asthma for twenty years has at last perfected a remedy that "goes to the spot" and makes a lasting cure. It is smoked in a pipe, but contains no tobacco. He will mail a trial sample free to convince any sufferer who will address him at No. 53 West Cain street, Atlanta, Ga.

CONCERNING THE BAILEY REFLECTOR.

Monroe, La., February 17, 1896.

Bailey Reflector Co., Pittsburg, Pa.

Dear Sir: I have been intending to write you for some time in regard to the Bailey Reflector (42 in. ten burner, prismatic and extra finish oil), which you shipped us about the first of the year to light our new Church, but our dedication services were followed by a series of meetings lasting four weeks and my time was so fully occupied that I had not time to write sooner. The "Reflector" is a perfect beauty and lights the Church completely to the farthest corner. Our Baptist brethren put in a cone reflector made in New York to light their new Church, larger and costlier than ours—but not near so pretty—and their room the same size as ours is not nearly so well lighted. Our people are all enthusiastic over it and think they have the best light made. I have seen Reflectors and Reflectors, but I have never yet seen any Reflector equal to the Bailey for beauty or light-giving power. I offer you this recommendation without your asking for it, and will gladly speak a good word for you. Yours truly,

J. H. Gibson.

SUNDAY-SCHOOL LITERATURE.

It is time to order for the second quarter. Don't be too late and then write us to hurry up. Don't ask 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 trouble. We publish price list in this issue. Godbey & Thornburgh.

A LIBERAL OFFER.

We will give any traveling preacher in our connection a full set of Clark's Commentaries, latest edition, six vols., bound in best leather binding, for thirty new cash subscribers.

ARKANSAS METHODIST.

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From 3¢ a rollup
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New and elegant
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Paper" mailed free
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Louisville, Ky. **ROBT. MONTANUS.**
Mention this paper.

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart.

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

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Recently we sold an Epworth Piano to Rev. J. L. Massey, of Huntsville, Texas, formerly of Arkansas Conference. He writes about it as follows: "The Piano came in good time, is a beauty and in every particular gives satisfaction, even delightful. It is equal to many standard pianos that cost twice as much money."

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The Intermediate Quarterly, Five or more to one address, per annum each 7 1-2c; five or more per quarter, each 2c; single subscription per annum 15c.

Illustrated Lesson Paper, Five or more to one address, per annum each 10c; single subscription per annum 20c.

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TAKE NO SUBSTITUTE. If your dealer cannot supply you, send to factory, enclosing price and 35 cents to pay carriage. State kind, style of toe (cap or plain), size and width. Our Custom Dept. will fill your order. Send for new Illustrated Catalogue to Box N.

W. L. DOUGLAS, Brockton, Mass.

ARKANSAS METHODIST.

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

WEDNESDAY, MARCH 18, 1896.

It is far better to give attention to the manner in which you perform your own work than to be occupied about the manner in which your brother performs his.

If the Methodist Church is as corrupt as some of our brethren represent it to be it is greatly to their discredit that they do not get out of it.

The brother who has to go outside of the organs of the Church in order to find an organ of true Methodism is probably the victim of a heated imagination or a fancied personal grievance.

Some people know only the religion of hate. The only ground upon which you can even gain their friendship is by helping them hate somebody else. Kindle the fire of their prejudice, and they recognize you as a sympathizer and friend. It is upon the same principle that the drunkard makes a friend of the saloon-keeper, but bates the man who preaches prohibition.

It is a reproach to a Christian not to be zealous for every good cause. Zeal becomes enthusiasm only when it expects results without proper use of means, or results impossible by any means.

The established order of nature is as much a revelation of God's will as any thing in the Bible, and all men who truly believe that God made the world, must know how to commune with Him through all His works and laws.

A doctrine that is not supported by reason cannot command acceptance from reasonable men.

THE COMMON SENSE OF MAYOR PINGREE.

Two years ago Mayor Pingree, of Detroit, undertook a scheme for relief of the poor of that city. He secured permission from the owners to cultivate vacant grounds within the city limits. The plan was to divide it into gardens which the unemployed should be allowed to cultivate. Money to the amount of \$3,600 was appropriated to buy the land and stake it off in parcels to those who would cultivate it. The plan was successful. The poor had availed themselves of the opportunity afforded them to help themselves. They raised a crop valued at \$12,000.

Fully satisfied of the wisdom of the plan, \$5,000 was appropriated last year to carry it into effect more perfectly. The ground was ploughed and seed for planting furnished. One thousand, five hundred and forty-six persons applied for plots to cultivate, of whom 1,258 were the books of the City Poor Commission. The crop raised was valued at \$72,000. Two mounted policemen protected the gardens.

The lesson given by Mayor Pingree was that most of the city paupers could make a living if they were shown and given a chance. The scheme was far more than aid in supporting the people. It is an education in self-respect and self-respect. The effect was to educate the characters of these people and to protect the city against the

crimes into which idleness and want drive men. The \$5,000 appropriated brought benefits that are above money value.

Last year the plan of Mayor Pingree was successfully applied by the Mayor of Omaha. It was taken up by charitable associations and worked with success in Buffalo and New York. Why can not our own city of Little Rock profit by these examples?

I WILL GIVE YOU REST.

Jesus says: "Come unto me and I will give you rest." Shall we not say then that the soul that is still tossed upon a sea of trouble has not found the Comforter because it has not truly come to Jesus?

"Rest—Paul was at rest and content in all states. The mob and the prison did not destroy his peace, nor fill his mind with the bodings of fear. There was rest amid storm and wreck. Well did the apostle know that a life was his which was hidden from the world, having its hope and comfort and love and repose apart from the world—unperceived of worldly men—amid all apparent affliction a sheltered life, the contrast and contradiction of all that appeared to carnal eyes. "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet having all things; as dying, but behold we live."

This covenant with God is voluntary, and is daily preserved by that will which has daily power to sunder it. So, Whitfield said God had to convert him every day, meaning thereby, that the faith and consecration which commits us to the divine care must be the same each day by continuous exercise, and that it is every day as truly an exercise of will as it was at first, and hence is like an act momentarily.

There is no spiritual state which is gained as a permanent possession, or a thing belonging to ourselves. It is ever of grace, and of him that doth "work in us to will and to do of His own good pleasure." Holiness and sin are not entities, but attitudes of soul toward God.

We shelter beneath the Rock. The Rock remains and we may abide; we need not wander. One who has found the fulness of peace cares not to wander. He would seek no further.

God can not fully provide for those who do not fully trust. "According to your faith so be it." God can not bestow spiritual strength where it is not sought, nor spiritual comfort where it is not desired. Pearls can not be bestowed upon swine. That is the Master's suggestion. No recognition of need or even of value, there can be no appropriation. There is a spirit which says, "I am rich and increased in goods and have need of nothing, and knows not that it is poor and miserable, and blind and naked." Upon such no gift can be bestowed, because such spurn spiritual gifts.

Trust in God. What does it involve? Not alone that I deem Him gracious and almighty to aid; not alone that in sorrow or tempest I turn to Him as to a Father that loves me, but that I also trust when He bids me go, and when He bids me do; that I take the path of service without fear, that I abide in the field when the storms arise, that I deem affliction my friend when He is pleased to send it. Trust to take the rugged way; trust to bear the heavy burden; trust to accept the pain and loss; trust that will not make haste in the hall and

the rain—this it is that delivers from delusions, from fears, from allurements and gives quiet to the soul.

True faith seeks not some special token of God's love. The soul that is not assured seeks tokens, says "Give me a proof," as a wife that says to a husband, "If you love give me a ring or a pearl." True love, assured and satisfied passes beyond that, and asks no special token. God's special tokens are for weak souls, and a wavering faith clings to these. The higher faith asks them not, but accepts the order of nature as God's order, and knows that to accept it without asking exemption is the highest trust in the infinite wisdom and infinite goodness of the Creator of all.

The highest faith leaves all care, accepts the order which God has ordained, and only says "Show me the way in which I should walk." It knows that in that way though pain should come, harm can not come; though bereavement, no loss. It deems these as phantom foes that grope amid the shadows of time, and frighten only timid souls. Pain comes to all. Who can escape? Earthly loss is the experience of the evil and the good. Bereavement and death—"there is one event unto the righteous and to the wicked." But in the way of holiness, in spite of all this, "no lion shall be found nor any ravenous beast."

Children in this way of holiness amuse themselves with toys. They cherish trinkets as a token that God who made the world yet rules the world.

"That," they say; "was it not a special providence? Did not God think of us then? Let us take comfort and believe in God for have we not seen His hand?" God must cure a headache to show that He loves us. It is not enough that He has made us and redeemed our souls. "He must give me a bouquet to wear in memory of Him that I may know He cares for me."

But does He not care for the last of our wants? Yes, but He is grieved at our foolishness. Do we indeed degrade Him and ourselves with these toys and tokens? He cares for us, and has taught us that for one end and aim all things are ordained, pain and ease, gain and loss, life and death and that all are ours. Why then do we make distinctions as if in some of these things He is not good, or as if we were wiser than He? In the same breath Jesus told His disciples that they should be killed; but that the very hairs of their heads were all numbered.

Not ease, not what the world calls pleasure, not exemption from burden, is the good we seek, nor has the Great Teacher taught us that our highest good is to be attained without trial. The soul that is fully assured, and that fully trusts turns from these things and prays:

"Nearer my God to Thee, I feel
Nearer to Thee,
E'en though it be a cross
That raiseth me."

BEWARE.

W. M. Lively, of Detroit, Tex., writes to us of one Homer Adams, claiming to be an evangelist, of whom he says, "he is soliciting aid of the preachers," and he admonishes them to beware of him.

From the Texas Christian Advocate we take the following:

There is a letter on our desk just now detailing the manner in which an evangelist visited a certain town, held a month's meeting, scooped the crowd and departed. The suspicions of one or two

parties being aroused, they corresponded with two benevolent societies in a distant city for which he said he had done some successful work. They replied that they had never heard of him. The truth leaked out and the fraud was exposed when it was too late for the victims. Not long since a handsome well-dressed, gentlemanly young man, bearing the credentials of a preacher, called at the office of a pastor. He said substantially: "I have just reached Texas. I have relatives in a certain city. I intend to join a Conference this fall. At present I am out of money and would like to have a small loan. I promise most sacredly to return it in a few days." The money was turned over to him and he departed for good and for all. Here are two characteristic specimens.

Almost every week some one sends to this office a communication exposing the transactions of some wretched fraud, which we cannot publish for the simple reason that the libel laws of Texas are so stringent that we might lay ourselves liable to prosecution. We write this paper of a general character to put our people and the public on their guard.

IN SORROW.

(Under this heading we have two notes from brethren well known to our readers, one a preacher formerly of Arkansas, the other a member of the Little Rock Conference. The sympathies of many will go out to them.)

Dear Dr. Godbey: We are drinking the bitter cup of a deep sorrow. We are sorely bereft of our sweet little Ora who came to bless our home August 15, 1888, while we occupied the parsonage on the Austin Circuit, Little Rock Conference. She left us for the paradise of God at 3:30 p. m., on the 10th inst. Hers was a sweet precious little life filled with sunshine for others. She was a sufferer most of her little life, but a model of patience. Charlie, her little brother, was near death's door when she left us, but he is now recovering. Measles, complicated with other diseases, was the trouble. Let all our good friends pray for us. Yours in sorrow.

C. M. and Mary Keith.
Weston, Tex., March 13, 1896.

Dear Dr. Godbey: About three weeks ago I received a letter from Bro. J. B. Canada, of Humphrey, stating that my father, Rev. F. J. Shaw, of Humphrey Circuit, had been stricken with paralysis and was not expected to live. I came at once and found him very low, but slowly improving.

Soon after we got here his wife, my step-mother, who had been in bad health for several months, was taken with pneumonia, and on the 12th inst. passed peacefully away. It was so sad, my father's speech was effected so he could hardly talk; this made it doubly hard for him. He is still unable to use his right limbs.

We earnestly desire an interest in the prayers of all praying people for his recovery, and for grace to sustain us in this time of sore trial. Yours in deep sorrow,
Jno. T. Shaw.

Humphrey, March 14, 1896.

THE PREACHER'S INSTITUTE

Please announce a meeting of the Board of Control of the Preacher's Institute at the Metropolitan Hotel, corner Main and Markham streets, Little Rock, at 8 p. m., April 9, 1896. Let every member be present. J. R. Moore, President.

Announcements.

For Chief Justice.

We are authorized to announce Judge H. G. Bunn a candidate for re-election to the office of Chief Justice of the Supreme Court, subject to the action of the Democratic party.

We are authorized to announce Judge Edgar E. Bryant, of Sebastian county, as a candidate for the office of Chief Justice of the Supreme Court, subject to the action of the Democratic party.

For Associate Justice.

We are authorized to announce J. W. Norton of Forrest City as a candidate for Associate Justice of the Supreme Court, subject to the action of the Democratic party.

For Secretary of State.

We are authorized to announce R. B. Higgins of Pope county a candidate for the office of Secretary of State, subject to the action of the Democratic party.

We are authorized to announce Thomas W. Newton as a candidate for Secretary of State, subject to the action of the Democratic party.

For Auditor.

We are authorized to announce R. W. McFarlane of Sebastian county as a candidate for Auditor of State, subject to the action of the Democratic party.

We are authorized to announce T. C. Monroe of Columbia county as a candidate for Auditor of State, subject to the action of the Democratic party.

We are authorized to announce Clay Sloan of Lawrence county as a candidate for Auditor of State, subject to the action of the Democratic party.

For Circuit Judge.

We are authorized to announce W. A. Compton of Pulaski county as a candidate for Judge of the Second Division of the Circuit Court of the Sixth Judicial District, subject to the action of the Democratic party.

We are authorized to announce Joseph W. Martin of Pulaski county as a candidate for Judge of the Second Division of the Circuit Court of the Sixth Judicial District, subject to the action of the Democratic party.

For Prosecuting Attorney.

We are authorized to announce T. J. Ohlphint a candidate for the office of Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic party.

We are authorized to announce J. H. Hamitor a candidate for the office of Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic party.

For County Treasurer.

We are authorized to announce John B. Cowland a candidate for Treasurer of Pulaski county, subject to the action of the Democratic party.

We are authorized to announce C. H. Whitmore as a candidate for Treasurer for the county of Pulaski, subject to the action of the Democratic party.

For Assessor.

We are authorized to announce S. C. Neel a candidate for Assessor, subject to the action of the Democratic party.

For County Clerk.

We are authorized to announce John Brodie as a candidate for County Clerk of Pulaski county, subject to the action of the Democratic party.

For Circuit Clerk.

We are authorized to announce Horace Dale as a candidate for Clerk of the Circuit Court of Pulaski county, subject to the action of the Democratic party.

For Sheriff.

We are authorized to announce W. H. Booker as a candidate for Sheriff of Pulaski county, subject to the action of the Democratic party.

Visitor—I notice everybody calls your son Major. He seems rather young to have risen to that rank, but I suppose—Mr. Brown (of Georgia)—It's his Christian name, suh. I gave him that name so he couldn't be handicapped all his life by lack of a title, as I have been, suh.

Notices.

Some parties still understand I am agent of the Training School. Please remember Bro. C. D. McSwain, of Fordyce, is the agent. J. R. Cason.

THE FORT SMITH CONFERENCE

Will meet at Waldron, May 28, at 9 a. m.

Opening sermon by W. S. Bristow at 11 a. m.

D. J. Weems, P. E.

Dr. Godbey: We give you a special invitation to be with us.

COMMITTEES FOR FORT SMITH DISTRICT.

For license to preach, F. S. H. Johnson, D. N. Weaver and J. H. Myers.

For admission into the traveling connection, E. L. Massey, P. Merrill and J. B. Winsett.

For Deacon's and Elder's orders, J. L. Hayes, B. W. Aston and J. M. McAnally.

D. J. Weems, P. E.

SUNDAY-SCHOOL CONVENTION.

There will be a Sunday-school convention and Epworth League conference for Fort Smith District at Mansfield, April 14 and 15. On the 13th at 7:30 p. m., there will be a reception with suitable addresses. Ministers, Sunday-school superintendents and presidents of leagues are ex-officio members. Each Sunday-school and league will be allowed two delegates.

D. J. Weems, P. E.

PREACHERS' AID ASSOCIATION.

To the Itinerant Preachers of the M. E. Church, South, in Arkansas:

Brethren: Assessment No. 7, of the Preachers' Aid Association, was called December 25, 1896. The time fixed by the constitution for paying the same without any conditions, expired February 25, 1896.

Any member in arrears, who desires to retain membership can do so by forwarding to the Secretary \$2 accompanied by his own statement that he is in as good health as he was February 25, 1896. See articles 8, of the constitution.

Any effective itinerant, whether a former member or not, can join the association and participate in its benefits upon the same liberal terms. The widows of six itinerant preachers in the last four years have, in tears, blessed the noble band that provided this most timely aid.

By order of the President.

John B. Bond,

Secretary and Treasurer.

Little Rock, Ark.

The sooner you begin to fight the fire, the more easily it may be extinguished. The sooner you begin taking Ayer's Sarsaparilla for your blood-disease, the easier will be the cure. In both cases, delay is dangerous, if not fatal. Be sure you get Ayer's and no other.

MOST WONDERFUL!

The Electropoise Works a Number of Almost Miraculous Cures.

My husband having purchased an Electropoise for me for my use about twenty months ago, I feel it a duty to testify to the efficiency of the little doctor. I had for about eight or ten years suffered with liver disease, until my liver was greatly enlarged. My digestion was so impaired that I could scarce-

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WHAT IS BRIGHTER, more attractive, than the homestead painted white, with green blinds? It may not suit the critic, but we like it and it will please the owner. Painted with

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and Pure Linseed Oil, it will look fresh and clean longer than anything else; if properly applied, it will not scale, chip, or chalk off, but forms a perfect base for subsequent repainting; is therefore economical.

To be sure of getting Pure White Lead, examine the brand (see list of genuine brands). Any shade of color desired can be easily obtained by using NATIONAL LEAD Co.'s brands of Pure White Lead and Tinting Colors. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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P. PRINCE, 651 Pearl Street, N. Y.



ly eat anything at times. Had constipation in the worst form, and was so nervously affected could scarcely stand alone. I was right out of one bilious attack into another. I tried home physicians, patent medicines and was then treated by one of the most eminent physicians in the state, but grew worse all the time. When I noticed your advertisement, I told my husband I was inclined to try the Electropoise, and that unless I obtained relief from some source could not possibly live through the summer.

After using it three months my weight was more than it had been in ten years and I have been improving ever since, have had but one slight spell since commencing its use. It is instant relief for headache, and gives me such refreshing sleep that it is worth the price for that alone. I have been greatly benefited, and expect to continue its use until a perfect cure is made. I gladly recommend it to all the afflicted. Several people have tried my Electropoise for a few

applications, and were convinced of its merit.

I have a sister who has used it to reduce surplus flesh, and after a few applications her weight was reduced ten pounds. My father, ex-Senator H. M. Ledbetter, would testify to the efficacy of the Electropoise for the removal of enlargements such as tumors. If you wish him to do so, I am gratefully yours.

Mrs. Jessie Sparks.

Nathan, Tenn., December 11, 1894.

Electropoise rented four months for \$10, with privilege of buying for \$17.50 additional at end of rental time. Book of particulars free.

Godbey & Thornburg, Little Rock, Ark.

Alberta—I do wish it were not the custom to wear the engagement ring only on the third finger of one's left hand. Althea—So do I. I can't get more than half my engagement rings on at one time.

+ Christian Life. +

TRUST HIM.

If I do not trust God, whom shall I trust? Myself? Nay, I am only poorest dust. I cannot add one cubit to my height. Nor make one hair of my head black or white; Stumbling in darkness, I can strike no ray Of light, to change the darkness into day.

Though like a starving Lazarus, no crumb Will stay my hunger, but I shall succumb To Death at Plenty's Gate. Dives, in Hell Thirsted, yet found no drop from cooling well.

If I cannot trust Him, who feeds the birds And leads, in pastures green, the flocks and herds, Who robes the lilies in more of royal state Than Solomon e'er knew, though wise and great, Whom? What? Not angel, devil, nor yet man; Not hell-born promises, nor human plan.

If I will not trust Him, who, in the past, Has, into my poor life, His bounty cast, Nor ever failed, at the right time, to heed One rightful wish of mine, or one true need, How stubborn is my dark and stony heart, How far from faith have I strayed apart!

There's no one else to trust; and on life's sea, I'm left alone—no one to pilot me. Alone, I face its raging gales and storms; Alone, I fight its hellish beasts and forms; Alone, beneath it, I at last shall fall, With none to heed my faint and dying call.

I cannot fail to trust, my dearest Lord; And henceforth, guided by Thy Holy Word, My little life and all to Thee, I give To be with Christ in God, that I may live. W. P. W. Amity, March 4, 1896.

THE HARVEST IS PASSED.

It is difficult to realize that for many of us the harvest, a part of it, at least, is already past. We cannot harvest the sheaves that through neglect, are beyond the power of human instrumentality. The harvest field is long and wide and deep, and much of it has gone to waste.

"The harvest is past, the summer is ended, and we are not saved." The vast throng who are obliged to say this, are, perhaps, passed beyond any effort that you and I can make now for their salvation. But the fields are still white to the harvest. Multitudes numberless, thousands upon thousands of precious souls still waiting for the sickle to be put in by the child of the King, the reaper ordained of God; and we cannot escape responsibility by saying that this work of reaping, of putting in the sickle is to be done by the ministers or evangelists.

"As many as received him, to them gave He power to become sons of God, even to them that believe on His name."

"Go ye into all the world and preach the Gospel to every creature."

PROMPTINGS OF THE SPIRIT.

How is it in your Christian life? Do you listen to the promptings of the spirit of Christ? Are you waiting to hear His whisper in your ear? In time of temptation do you stop and listen for some message from the lips of loving Christ?

How many Christians there are who seem to be living on the husks and know nothing of the blessed privilege of hearing the voice of the Son of God during the busy moments of life; that voice that helps in time of indecision, delivers in time of great temptation, provides light in dark places and shows the way

through otherwise insurmountable walls and mountains!

If in your life it has not been brought to your attention, or if you have not been accustomed to listen for the whispers of the Spirit, ask God to show you how. Tell Him you are ready to hear His voice at all times, and you will then understand the glorious privilege of the child of the King. It will be one of the greatest joys of your life to have a "little talk with Jesus" in this way.—Union Gospel News.

AN INSPIRING EXAMPLE.

Gladstone says that advice chills, but example inspires. Who is not roused to higher living by the example of Chrysostom when summoned before the Roman Emperor?

When threatened with banishment should he persist in adhering to the Christian faith, he replied: "The world is my Father's house; thou canst not banish me."

"But I will slay thee," said the Emperor. "Thou canst not," said the heroic man, "for my life is hid with Christ in God."

"I will take away thy treasures," said the Emperor. "Nay, was the answer. "In the first place, I have none that thou knowest of. My treasure is in Heaven, and my heart is there."

"But I will drive thee away from thy friends."

"Not so," answered Chrysostom. "I have a Friend in Heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."—Ram's Horn.

The Power of a Godly Life.

In one of the older states resided an infidel, the owner of a saw-mill, situated by the side of a highway, on which a large portion of a Christian congregation passed every Sabbath to and from Church. This infidel having no regard for the Sabbath, was as busy, and his mill was as noisy, on that holy day as any other.

Before long it was observed, however, that a certain time before service the mill would stop, remain silent, and appear to be deserted for a few minutes, when its noise and clatter would recommence and continue till about the close of the service, when for a short time it again ceased.

It was soon noticed, also, that one of the deacons of the Church passed the mill to the place of worship during the silent interval, and so punctual was he to the hour that the infidel knew just when to stop the mill, so that it should be silent while the deacon was passing, although he paid no regard to the passing of others.

On being asked why he paid this mark of respect to the deacon, he replied: "The deacon professes just what the rest of you do; but he lives, also, such a life that it makes me feel bad here (putting his hand upon his heart) to run my mill while he is passing."—Selected.

PERFECT WISDOM

Would give us perfect health. Because men and women are not perfectly wise, they must take medicines to keep them. Would give us perfect health. Because selves perfectly healthy. Pure, rich blood is the basis of good health. Hood's Sarsaparilla is the One True Blood Purifier. It gives good health because it builds upon the true foundation—pure blood.

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

RUNS SO LIGHT.

W. H. Blackwood, of Austin, Ark., to whom we recently sold a Methodist Sewing Machine, writes: "The machine came all right and in perfect order. We are well pleased with it. It runs so light and does such good work. We pronounce it an excellent machine."

A Sufferer Cured

"Every season, from the time I was two years old, I suffered dreadfully from erysipelas, which kept growing worse until my hands were almost useless. The bones softened so that they would bend, and several of my fingers are now crooked from this cause. On my hand I carry large scars, which, but for



AYER'S

Sarsaparilla, would be sores, provided I was alive and able to carry anything. Eight bottles of Ayer's Sarsaparilla cured me, so that I have had no return of the disease for more than twenty years. The first bottle seemed to reach the spot and a persistent use of it has perfected the cure."—O. C. DAVIS, Wautoma, Wis.

AYER'S
THE ONLY WORLD'S FAIR
Sarsaparilla

AYER'S PILLS Promote Good Digestion.

The prime condition of spiritual life and growth is a hungering and thirsting after righteousness.

The will must turn to God and be in subjection to His holy will—only then are we teachable in the school of Christ, only then are we tractable under His hand.

But there is not the same knowledge in those who have the same earnest desire. Men thinking and desiring to do good service have often opposed the truth. Few are sufficiently awake to the obligation of using well their opportunities that they may grow in the knowledge of the truth.

WARNING ORDER.

Thomas E. Barron, plaintiff, vs. Gertrude F. Barron, defendant. In Pulaski Chancery Court.

The defendant, Gertrude F. Barron, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Thomas E. Barron.

J. H. Paschal, Clerk.
By Chas. M. Connor, D. C.
James B. Gray, solicitor for plaintiff.
February 26, 1896.

DR. P. H. TREADWAY.

Corner Main and Fourth streets, Little Rock, Ark.

TREATS RUPTURES—NO DETENTION FROM BUSINESS—NO PAIN. SEE WHAT MR. MOONEY HAS TO SAY.

I have had a rupture of the right side of about a year's standing.

I placed myself under the treatment of Dr. Treadway, northeast corner of Fourth and Main streets, Little Rock, Ark., about the 17th of December last. I have stood all the tests now and my rupture does not appear any more, and has not for some time. I consider myself as sound as ever.

The treatment caused very little pain and did not hinder me from attending to my usual work on the farm.

William A. Mooney,
Normond P. O., Saline County, Ark.
February 15, 1896.

I am acquainted with Mr. Mooney and consider him a worthy, truthful man.

A. L. Schader.
I know Mr. Schader to be one of our prominent and reliable citizens.

George Thornburgh,
Manager Arkansas Methodist.

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The picture card is the most convenient, pleasing and profitable reward that can be given.

An excellent system of using these cards is to give a Scripture verse card for attendance, redeem these by a picture card, and set upon the picture card a price. So that the scholar can in course of time purchase a book with them, large or small according to the number of cards obtained. Thus the cards come back to the Sunday school and the premiums finally given are, as the scholars choose to make them. We find it difficult to classify and price all these cards but the list below will serve for most orders.

DESCRIPTION AND PRICE LIST.
Beautiful Tickets with Illustrated Scripture Verse, 500 in a package, 50 cents.

Reward Cards—beautiful pictures, 10 in a package, ranging in prices, 10-15-20-25-40 cents, according to styles.

Try them. You are sure to be pleased.



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Southeast
or
Northeast

You should write and get correct information in regard to the facilities offered by the

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for The Young People.

"GOOD-NIGHT—I'M TIRED."

By James Bockham.
My little girl, at grandma's,
One summer to the dusty town
Was wont to send, each night afire,
A childish letter posting down.
'Twas brimming full of brooks and fields,
And all the joy the country yields,
But soon the writer's lids would fall,
And then would come a straggling scrawl.
Good-night—I'm tired."

Dear little one!—so thoughtful she
To share her pleasures pure and sweet,
To make each day so glad to her,
In wider blessing more complete.
What though the weary pen would lag,
And sleepy thoughts at snail's pace drag?
Until she could not longer write,
She spared the crooked words, "Good night,
Good night—I'm tired."

Sweet heart! To higher uses called,
She passed from us. And when the sun
Was setting of her little day,
And heaven's dawning had begun,
In restful peace she turned her eyes
To the blue, peace-besprinkled skies,
And whispered, as she passed away,
"It has been such a happy day!
Good night—I'm tired."
—Harper's Bazar.

ONE HUNDRED YEARS OF WED-
LOCK.

Last year Jean Szathmary and his wife at the town of Zsombolyi, in Hungary, celebrated the hundredth anniversary of their wedding. The venerable couple were on that occasion aged one hundred (and twenty and one hundred and fifteen respectively, and had for many years been in receipt of a pension granted to them in recognition of their age and their fidelity to each other. The fact of a hundred years of married life spent together seems hardly credible, but the marriage of this then very young and now extremely aged couple was verified beyond question as having been duly and officially recorded to have taken place in May, 1794, both, according to the record, having then attained marriageable age.—Pearson's Weekly.

DOING AND NOT DOING.

"Sir," said a lad coming down to one of the wharves in Boston, and addressing a well-known merchant, "have you a berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to do," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman; "you may ship aboard this vessel, and I hope to see you the master of her some day. A boy who can master a woodpile and bridle his tongue must be made out of good stuff."—Our Sunday Afternoon.

THE CAPITOL.

Anyone can tell where the capitol of the United States is now; but how many can tell all the places it has been? There are few, probably, who know that for twenty-six years "Uncle Sam" was so uneasy and roving in disposition as to find it difficult to settle himself permanently anywhere.

It seems as if this must have been so, since he moved eleven times between 1774 and 1800; but he must have grown more quiet and sedate in his old age, since he has lived about a hundred years in Washington.

The building which is called the Cap-

Feel
Badly
To-day?

We ask this repeatedly, because serious diseases often follow trifling ailments.

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If you are weak and generally exhausted, nervous, have no appetite and can't work, begin at once taking the most reliable strengthening medicine, which is Brown's Iron Bitters. Benefit comes from the very first dose.

IT CURES

DYSPEPSIA, NEURALGIA, CONSTIPATION, MALARIA, KIDNEY AND LIVER TROUBLES, IMPURE BLOOD, NERVOUS AFFECTIONS, WOMEN'S COMPLAINTS.

Get only the genuine—it has crossed red lines on the wrapper.
BROWN CHEMICAL CO. BALTIMORE, MD.

itol is a magnificent one, and occupies an area of over three and a half acres, and its total cost was nearly fifteen million dollars. At the main entrance are the famous bronze doors, which were designed by Randolph Rogers and cost \$28,000. At the entrance of the Senate extension are the bronze doors modeled by Thomas Crawford, which cost \$57,000. The dome is of cast iron, and weighs nearly four thousand tons; eight years were required in its construction, and it cost \$1,250,000.—The Little Christian.

THE SURPRISE AT FELDKIRCH.

There is a little town called Feldkirch on the frontier of Austria, on the Ill, an affluent of the Rhine. It numbers under three thousand inhabitants. In the year 1793, when the armies of Napoleon were sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the town at the head of 18,000 men.

It was Easter day, and the morning sun glittered on the weapons of the French, at the top of the range of hills to the west of Feldkirch. The town council hastily assembled to consult what was to be done. Defense was impossible. Should a deputation be sent to Massena with the keys of the town, with an entreaty that he should treat the place with mercy?

Then the old dean of the Church stood up. "It's Easter Day," he said. "We have been reckoning on our own strength, and that fails. It is the day of the Lord's resurrection. Let us ring the bells and have services, as usual, and leave the matter in God's hands. We know only our weaknesses, and not the power of God."

His words prevailed. Then all at once, from the three or four Church towers in Feldkirch the bells began to clang joyous peals in honor of the resurrection, and the streets were filled with worshippers hastening to the house of God.

The French heard with surprise and alarm the sudden clangor of joy-bells; and concluded that the Austrian army had arrived in the night to relieve the place. Massena suddenly broke up his camp, and before the bells had ceased ringing not a Frenchman was to be seen.—Ex.

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CAPES AND CLOAKS.

At \$4.50 each—Black Beaver and Kersey Capes, elegant goods and satin trimmed.

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Is a great deal of money; a great many times more than it will cost you to spend Xmas at your old home in the Old States.

The Cotton Belt Route will sell round-trip tickets to the Old States December 20th, 21st and 22d, 1896, at HALF RATES.

Through Coaches, clean and comfortable.
Free Reclining Chair Cars.
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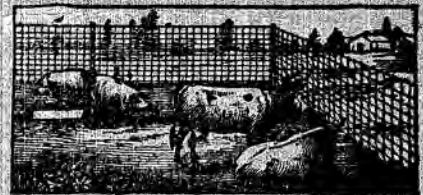
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Our Church at Home.

MOUNTAIN VIEW.

Dear Methodist: We are moving long nicely on this circuit. We found an intelligent and enterprising people, and in spite of the hard times they intend that the preacher on this work shall have one of the best homes in the Batesville District and are now fencing the garden and making other improvements. We have good congregations, and the people are spiritual. At our last meeting many were made to praise the Lord for his blessings and a number of sinners asked for the prayers of the Church. May God give us many such meetings during the year. Brother Davis, from Tuckerman, preached to the satisfaction of all Sunday night, his text was Rom. 13:14. Pray for us.

W. E. Hall, P. C.

UNION MEETING.

We had a "jam" at the Methodist Church last night, and numbers turned away.

Several Churches of this city, with our own, are conducting special revival services, one week at each place of worship.

We will be in the "Christian" Church next week. How do you think Methodist and C. P. preaching will sound over there?

The Christian brother, of course, looked hard at the water, on occasions, and "final perseverance," and "apostasy" are in sight at times with the other ministers. But the meeting has been quite harmonious to date.

Several are seeking religion and we think considerable good is being done.

The sundry delegates are singing "in the spirit," pray on time, and are perfectly amazed at the many new acquaintances.

Greater, no doubt, will be the surprises in the final reunion in that city prepared for the faithful.

A. H. Williams.

OAKLAND AND FAIRVIEW.

I am here for the second year.

Preacher well pleased, and people, from the way they have cared for us. We have had no storms as some of the brethren write of, but the wind that brings needful things to the parsonage continue blowing from the North, South, East and West, that makes the hearts of this preacher's wife and children glad as well as preacher.

Preacher salary in advance of last year's. Conference collections in excess of this date last year.

Rev. Wool Sock Rider, we would like to have one or two of your local preachers, as we have only one that preaches any. This is the largest work in this district. We need more labors of this kind. I have visited thirty-seven families, out of this number 144 children have been baptised in infancy, eighty-four joined our Church, other Churches, eight and fifteen out of that number hold family prayer. We have not visited all of our families yet.

Spiritual state of the Church good, some conversions, some accessions. Rev. F. A. Taff, Jr., taken charge of Mount Home station and preached his first sermon last Sunday. My prayer is, Lord, make me more useful in this glorious work of thine. God bless the Arkansas Methodist.

G. B. Griffin.

March 3, 1896.

FOR DYSPEPSIA.

Use Horsford's Acid Phosphate.

Dr. G. E. Routh, St. Paul, says: "I have used it successfully in dyspepsia and debilitated conditions."

ENGLAND AND LIBERTY.

Our first Quarterly Conference was held on the 7th inst. Brother Ware, P. E. present and presiding to the satisfaction of all. His sermon on Sunday was meaty indeed.

Our people have treated us very kindly. They began on our arrival here before Christmas with the usual pounding, and have kept it up with donation after donation, until we feel very much at home.

No man ever served a kinder people than these.

Our board of stewards provided liberally for the support of the ministry, and we are expecting a clean report at Conference.

We have just completed an addition to our parsonage which cost about \$225 and it is practically free of debt.

Our Sunday School, under the able superintendency of J. E. Hicks, is thriving beyond the usual. Am hopeful of a good year spiritually.

May the Lord abundantly bless these good people in all their interests is the prayer of the pastor.

R. L. Wozen craft.

England, Ark, March 11, 1896.

KINGSTON CIRCUIT.

Dr. Godbey: I read with some degree of levity the report Nos. 1 and 2 of Wool Sock Circuit by the rider. He no doubt has been in Quarterly Conferences where licenses were granted as well as in the cabinet where the appointments were fixed. Hope that the rider of the circuit will write again. Every thing bids fair on the Kingston Circuit. The outlook now is that we will baptize more babies this year than any year in the past. Babies are the ones I love to baptize. I was denied that privilege of baptism in my infancy and had not the right to choose for myself, therefore, I feel like I am doing God's service while doing the most possible good to man. Our Second Quarterly Conference will be at Buff Springs, May 23-4. Let those who are interested take due notice and govern themselves accordingly. Doctor, if you would come up then we would show you some very beautiful Mountain scenery, give you plenty of corn dodger and large and appreciative congregations to preach to, and help you all we can to get subscribers for the Methodist, especially if you will make them stick together a little better. The form of the paper is better, if you will only put a little more paste, mucilage or glue, as the case may be, so it won't fall to pieces so bad. You come and preach for us Doctor and we will help you all that we can. We would be very glad to have President Millar to rusticate a while in this neck of the woods, and do some preaching for us. It is possible that there are some who would attend Hendrix if they had any encouragement. We have been looking for Rev. G. W. Hill, but have not seen him yet. We would be very glad to have you folks come and get acquainted with our work at least if you haven't got time to speak a word of encouragement to our wives and babies. Some of us, to be sure, are located where we have advantages, others are not so well located. Myself for instance.

H. M. Conger.

Dry Fork, Ark., March 9, 1896.

OAZRK CIRCUIT.

Mr. Editor: We have just closed a four days' meeting at Gar Creek, which resulted in one conversion and the Church wonderfully revived. This is one of the best country appointments I ever saw. Since we came to this work we are able to report about \$100 improvements on parsonage. Bro. P. B. Hopkins, P. E. of Eureka Springs District, preached us two soul stirring sermons the first Sunday in this month. He came to visit his friend, Dr. Mahan, whom he heard was very low with con-

sumption, but came just after the Doctor was buried.

J. S. Williams.

BATESVILLE DISTRICT.

Our first round of Quarterly Conferences has been made and I feel it will be helpful to the cause and the brethren to say a word on some things. It is a comfortable thought to know that all the P. C.'s are at their posts of duty, and as well pleased, and better than the same number of men would be at any other vocation by the same order that put them where they are. This is a strong support of our itinerant system, for eighteen out of the twenty pastors in this district made a change. The people are pleased as a whole with their preachers, so there is harmony of action among the forces and tokens of great success are beginning to appear all over the district. There is a clear manifestation on the part of boards of stewards to collect what they have assessed. 'Tis true the amounts are not large, but if paid, our P. C.'s can live and go to Conference next fall. The highest assessment is \$1,000 at Batesville Station; the lowest, \$125, at Luka, Miss. A question comes in my mind just here that looks to the future provision of ministerial labor for all of our appointments. Here it is: When all our preachers are by scholarship and grace prepared for Batesville Station, who is going to Luka Miss? It is difficult for me to leave this thought; but I will, and mention another. Several preachers have made reports of matters and things on their respective charges, but several have not. Brethren, a word here. Your people expect it; it does them good to read it; they feel disappointed in some instances if you don't. So, for the sake of the cause write up once in awhile your work. Then it does you good, my brother. I am not going to tell who the Presiding Elder is, but your humble servant was at another Presiding Elder's house on this round and the reports of the P. C.'s was being read, and he read the report of the one of the P. C.'s in this district and he said: "Well, there is something in that fellow, or at least his report and the way he gets it up impress me so." Now, don't all of you think, as did Judas, "Is it I?" Seriously, brethren, these field notes are among the first items read by most people, and especially the Presiding Elders. Your "beloved" Presiding Elders. I trust I will not be thought partial if I should mention the work of Rev. F. R. Noe, i. e., his mode of pastoral work. I visited two days with him in Salem. We prayed in the homes. After prayer Bro. Noe would say: "Well, Bro. A., I want your name, also Sister A.'s name; now, all the children at home." Then he would say: "Brother, do you hold family prayer? Yes or no. Do you pray in secret? Yes or no. Do you read the Bible daily? Yes or no. Do you take the Arkansas Methodist? Yes or no. Do your children belong to the church? Yes or no. Were they baptized in infancy? Yes or no. Well, now, again, Brother: How are our assessments for missions. Bishop's fund, Church Ex. and so on—the whole amount is so much. What will you pay to these claims this year?" And he never failed to get an individual contribution from father, mother and all the children. Will each pastor in the Batesville District do likewise. If so we will go head, where we belong if we will win it, and such work will win and hold. He gets into each heart and pocket by this regime, and he gets each heart and pocket and herein is close fellowship such as shall be found as the heaven. It was delightful to my soul to see how sweetly and triumphantly he went into a home and took this blessing with him

and left a bigger one there by having taken one away with him. Brother, try this. It will get into some of your old dry prayers, graces (table grace I mean), and sermons and you nor your people will hardly know you as the same man. God bless you all. Let stewards be faithful. Circulate the Methodist.

James F. Jernigan.

Quarterly Meetings

ARKADELPHIA DISTRICT.

(Horace Jewell, P. E.)
Arkadelphia station, March 28-29.
Malvern station, April 4-5.
Benton station, April 11-12.
Collegeville circuit, April 18-19.
Bryant circuit, 25-26.
Clark circuit, May, 2-3.
Dalark circuit, May 9-10.
Holly Springs circuit, May 16-17.
Princeton circuit, 23-24.
Gurdon circuit, May 30-31.
Okolona circuit, June 6-7.
Lono circuit, June 13-14.
Murfreesboro circuit, June 20-21.
Social Hill circuit, June 27-28.

NEWPORT DISTRICT.

S. L. Cochran, P. E.
April—Pocahontas Circuit, 11 and 12; Silvan Circuit, 18 and 19; Mammoth Spring and Williford Station, 25 and 26; May—Portia Circuit, 2 and 3; Walnut Ridge Station, 3 and 4; Newport Station, 9 and 10; Jacksonport Mission, 16 and 17; Smithville Circuit, 23 and 24; Black Rock and Imboden Circuit, 30 and 31; June—Reyno Circuit, 6 and 7; Corning and Knobel, 7 and 8; Tuckerman Circuit, 13 and 14; Clover Bend Mission, 20 and 21; Walnut Hill Mission, 27 and 28.

NEWPORT DISTRICT CONFERENCE COMMITTEES OF EXAMINATION.

For license to preach—J. B. Manley, J. S. Watson, M. B. Umsted.
For admission on trial—N. E. Skinner, T. A. Bowen, J. D. Sibert.
For Deacons and Elders' orders—A. M. R. Branson, J. S. Brooke, L. C. Craig.
S. L. Cochran.

DEAR Dr. Godbey: Enclosed you will find my second round of Quarterly Conferences for publication. I have five Q. C.'s to hold on this round, and I am glad to say that as far as I have been have had a good time. The P. C.'s are all at their posts and hopeful of a good year's work. I will furnish you a field note for the district when I finish the first round. And right here, I want to say to the preachers, stewards and members that I am going to keep a correct report of all moneys collected on the second round for the support of the ministry and the collections ordered by the Conference from each pastoral charge on the New Port District, and publish it in the Arkansas Methodist, so that all may see just how much they are doing for the cause of Christ. I sincerely hope that the preachers will call the attention of their members to this notice and that every charge will do its best to make a good report. God says: Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, sayeth the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it. (Mal. iii. 10.)

S. L. Cochran.

March 5, 1896.

MONTICELLO DISTRICT.

Second Round.

T. D. Scott, P. E.
March—Warren, 21 and 22; Monticello, 28 and 29.
April—Bartholomew Circuit, at Wilmar, 4 and 5; Mount Pleasant Circuit, at Wilmar, 11, 12; Arkansas City Circuit, at Arkansas City, 18 and 19; Tillar Circuit, at Tillar, 25 and 26.
May—Lacy Circuit, at Green Hill, 2 and 3; Hamburg, 9 and 10; Carriola Circuit, at Evergreen, 16 and 17; Berea Circuit, at Forest Grove, 30 and 31.
June—Star City, at Auburn, 6 and 7; Palestine Circuit, at Carmel, 13 and 14; Hamburg Circuit, 20 and 21.
Please publish next week.

T. D. Scott.

Woman's Work.

OUR HELENA AUXILIARY.

I have frequently been requested by our President and others to write a letter from our Auxiliary to the "Arkansas Methodist," and as the time for the annual meeting of the Woman's Missionary Society of the White River Conference draws on apace our hearts and minds are filled with hopes and plans for its success.

We expect to learn a great deal from the earnest workers who will meet with us, who have made the work the subject of prayer and endeavor for years.

It has been said that the greatest objection to foreign missions arises from ignorance of the work, and while there are many in the Church who might help the work by their superior intellect, money, or social position, they are not always able to take an active interest in foreign missions.

There are women of "many minds" as there are men. All are not able to work for the same cause with equal earnestness, but all are willing to give monetary assistance in a cause which they know to be urgent and right.

Our Auxiliary has a very good report for the year's work. Mrs. J. R. Lamier, Recording Secretary for the Conference, is our President. Our last meeting was in the form of a memorial service in remembrance of Mrs. Juliana Harp and Mrs. D. H. McGavoch. We started a memorial fund and collected \$4 from the members then present. The money is for the use of Miss Esther Case, our missionary in Saltillo, Mexico.

The Conference will convene in June at as early a date as can be arranged after the Woman's Board meets at Washington, D. C.

We hope Dr. Godbey will be here to preach for us during the session.

The Juvenile Society expects to meet many a little missionary worker a delegate from every juvenile society society in the conference.

Our Auxiliary extends a hearty invitation to all members that can make it convenient to attend the annual Conference at Helena. And will endeavor to make their stay in our city a pleasant and profitable one.

Mrs. Richard Allin,
Corresponding Secretary Helena Auxiliary.

WOMAN'S WORK.

TO MEMBERS OF AUXILIARIES.

Dear Sisters: The delegates who came to the annual meeting of Little Rock Conference Woman's Parsonage and Home Mission Society brought encouraging reports, and we much regretted that every Auxiliary was not represented. The sessions were most pleasant and very profitable. We were favored with stirring addresses from Brothers Hunter, Godden, Godbey, Steele and Paillo. Brother T. H. Ware regretted his inability to attend the sessions, and said he would do what he could to advance our work in Little Rock District. Our minutes will soon be published and you will see that we made good resolutions for the new year. And now we must go to work for we have not a day to lose. May I not ask each Auxiliary to endeavor to do its full duty this year?

It has been said that "he who aims at a star shoots higher than one who aims at a tree." Will not every Auxiliary try to help some in each branch of work undertaken by the Woman's

Parsonage and Home Mission Society? Of course, the dues must come first, and nothing more is required of any member, but let us go beyond that, if possible. And let us not become discouraged. It may be that difficulties are only stepping stones in our pathway. Shall we stumble over them and fall or shall we make sure progress by using them?

We have many reasons to feel encouraged in our work. Our pastors are beginning to take more interest in it. Miss Stinson attended the missionary meeting at Malvern in February, and she spoke to a number of our preachers about our society. Everyone heard her most kindly, and many of them promised to help build it up in the Little Rock Conference.

And then Dr. Lambuth earnestly commended our work from the platform and urged the pastors to merge their aid societies into auxiliaries to Woman's Parsonage and Home Mission Society. He has traveled in our own land, and has seen its need, and he does not lose sight of America when he pleads for Japan and China. His great heart yearns to see the world saved for Christ.

Not to one nation nor two but to every creature must the Gospel be sent.

For several years you have corresponded with our faithful co-laborer, Miss Stinson, and you will miss her letters now that she is Conference Organizer. I am her successor, and shall try to serve you faithfully. I fully realize that I can do nothing without your hearty co-operation and heartfelt sympathy but I believe you will freely give both.

Please send your reports promptly. I shall soon have literature for distribution, and will be glad to send some whenever you advise.

Let us begin the year with greater love for man and greater faith in God. Sincerely, Mrs. W. H. Pemberton,
Corresponding Secretary Little Rock Conference.

NOTICE.

The Woman's Parsonage and Home Mission Society of the Methodist Church, South, will hold its Fourth Annual Convention in Little Rock, Ark., on the 30th of June to 7th of July, inclusive. Mrs. R. K. Hargrove,
General Secretary.

Carelessness in girlhood causes the greatest suffering and unhappiness in after life. Little irregularities and weaknesses in girls should be looked after promptly and treatment given at once. Dr. Pierce's Favorite Prescription promotes regularity of all feminine functions, makes strength and builds up a sturdy health with which to meet the trials to come. The Favorite Prescription is not a universally panacea. It is good for but one thing. It is directed solely at one set of organs.

Dr. Pierce's Common Sense Medical Adviser, a 1,008 page medical work, profusely illustrated, will be sent free on receipt of twenty-one one cent stamps to cover postage only. Address, World's Dispensary Medical Association, Buffalo, N. Y.

22,000!

Already 17,000 copies of Mrs. Thornburgh's Catechism for little children have been sold in about three years, and we have just had a new edition of 6000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism. Infant-class teachers approve it at first sight. Send for sample copy, 5 cents, or 40 cents a dozen. Arkansas Methodist,
Little Rock, Ark.



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Sows in drill, with perfect regularity, all fine seeds, such as Cabbage, Collard, Turnip, Rutabaga, Lucerne, Millet, etc. Quickly gauged to sow thick or thin, or different sized seeds. Never out of order. Anyone can understand it. Will save its cost in a few hours.

A DRILL FREE IN EVERY NEIGHBORHOOD

Why I do it. I am a seedsman and believe that if I can get one reliable person in each neighborhood to use my seed this year a big future trade will have been established, therefore, I make you this offer, viz: Will send you two papers each (5 cent size) of Cabbage, Cucumber, Sweet Corn, Lettuce, Tomato, Beet, Beans, Peas, Turnip, Pumpkin, Squash and Mustard, and one package (25 cent size) of King's Improved Corn—or 25 papers in all, total value \$1.45—all sent, together with one Acme Seed Drill, express charges paid, for only \$1.25. This is a big offer and made to introduce my seed. Don't delay a day, but send me \$1.25 and secure the bargain. I want a representative in every neighborhood. Write for particulars. Address,

T. J. KING, Box 527, RICHMOND, VA.

AT REST.

Mrs. L. T. Uzell died at her home near Bardstown, Ark., Friday evening, February 21, 1896, after an illness of some ten days.

She was born fifty-eight years ago in Covington, Tenn., and reared there and in Arkansas; was married to Capt. J. W. Uzell in June, 1859; had lived for more than forty years on Frenchman Bayou, and was esteemed and loved by all classes of people for her exceeding goodness of heart. Kind and thoughtful to all alike, she was a woman who filled a wide sphere of usefulness and no one who came to her in want of sympathy, material aid or anything possible, but kindly received help and encouragement.

She was a woman of unusual strength of mind and character, having been left a widow in January, 1884, with nine children, she successfully managed a large landed estate and farming interests and reared and educated all her children.

Her home was noted for genuine hospitality and warm, genial, social atmosphere. Scores of letters of condolence and sympathy from all directions have been received by her children who now mourn an irreparable loss.

She was a consistent member of the Methodist Church, and always did her part towards supporting the Church and all its claims. The whole community is moved to sorrow and tears over this great loss, the loss of a noble woman; a loss which is keenly felt by loving children, a host of relatives and friends. It was the writer's privilege and pleasure to become acquainted with the family in January, 1886, and for these ten years mother and children have steadily grown in his esteem and love. Sleep on good woman! Your life, deeds of love, cheerful spirit, and loving heart, is enshrined in the memory of all loving children, relatives and friends. By the power of God we will meet you again some sweet day. Thank God there is a future! That there are days far off! That there are clouds floating in the distance beautiful enough for the vesture of angels, yet solemn enough to be the sheaths of the lightning. Loving ones, let us honor her memory and meet her in Heaven.

A. M. R. Branson.

STEVENSON—Rev. G. W. Stevenson, son of Rev. Elam and Mrs. Lydia Stevenson, was born in Giles County, Tennessee, February 5, 1833 and departed this life at his home in Greene County, Arkansas January 4, 1896. He was one of eleven children, and his father being a Methodist minister he dedicated his children to God in infancy by the rite of baptism. Bro. Stevenson was of a family of preachers, having four brothers in the Methodist ministry. He was converted to the Christian religion and joined the M. E. Church, South, in early life. He felt that he was called to preach the Gospel for quite a while before he made application for authority. But in May 28, 1881, he was licensed to preach. He was ordained deacon by Bishop O. P. Fitzgerald, December 21, 1890. He was above the average of the local ministry of this country. He was devoted to his church and all its interests. In the last year of his life he acted in the capacity of steward as well as preacher and was very efficient.

Bro. Stevenson was married to Miss M. J. Tharp, May 28, 1855. To this happy union were born eight children, three of whom, together with his faithful companion, preceded him to the home beyond. February 4, 1882, he was happily married to Mrs. Ellen Shaw, a consecrated Methodist, who still lives to mourn his sad loss. May the blessings of the loving Father attend her and the five living children, who are walking by faith in Him who said: "I will be a Father to the fatherless, and a husband to the widow."

Bro. Stevenson's illness was of long duration. While his suffering was intense, he bore it with patience and resignation, and when the hour came he quietly fell asleep in the hope of a glorious resurrection and a blessed reunion with loved ones beyond the vale.

RESOLUTIONS.

Whereas, In the order of divine providence, the Rev. G. W. Stevenson has been removed from our midst by the hand of death; therefore

Resolved, That in his death the church

has lost an earnest Christian worker, his wife a devoted husband, his children a loving father.

Second, That we deeply sympathize with the widow and children, who have been called to part with their chief earthly counsellor and support, and that we earnestly grant them the consolation they so much need.

Third, That a copy of these resolutions be tendered to the family of the deceased; that they be published in the Arkansas Methodist and recorded on the minutes of the Quarterly Conference.

By the order of the first Quarterly Conference of the Paragould Circuit for the current year.

S. A. Stevenson,
J. S. McElwe,
Committee,
G. W. Loyd.

GRANT—Brother C. H. Grant was born in the city of Philadelphia, Pa., September 23, 1856, and died in Dallas County, Arkansas, January 19, 1896. Converted in early life, joined the M. E. Church, South, at Macedonia, in 1887, on July 15, 1888, he was happily married to Miss M. B. Lea by Rev. A. Turentine. He suffered untold agony from cancer on under jaw for three years from which he could get no relief.

We visited him several times, while thus suffering, but heard not a word of murmur from him. His devoted wife anxiously watched over him till God took him. Was rational to the last day, died in peace. Sister Grant, you are alone in the world now, but by and by you shall see him again. God bless you.

S. C. Dean.

FONDREN—Sister Mary E. Fondren (nee McKenny) was born in Madison County, Alabama, September 18, 1856. She was married to James T. Fondren, September 26, 1872, with whom she lived a happy and useful life until February 23, 1896, when her spirit went home to its reward. Sister Fondren accepted Christ as her savior in August, 1877, joined the Methodist Church in which she lived a devoted Christian life. And though she suffered long and severely with that dreaded disease, consumption, her faith in her Savior was strong and her prospects for Heaven grew brighter. She was conscious to the last, and claimed sanctification before death. Thank God for a religion that bears us up in death. In her last moments she talked of Heaven and repeated John 14:2-3. She leaves a devoted husband, and four children to mourn their loss. Sister Fondren will be missed in the Church, in the homes of the poor and needy, and in the pleasant association of a large circle of friends. Her funeral was preached in the Church, which she labored so faithfully to support, after which her body was consigned to the tomb in the cemetery in Kensett.

Call it not death 'tis life begun,
For waters are passed and home is won;
The ransomed spirit has reached the shore,
Where they weep and suffer and sin no more.

G. G. Davidson, P. C.
Kensett, Ark., February 27, 1896.

MCBRIDE—David W. McBride was born in Kentucky, March 29, 1866. He removed to Arkansas in early life, where he has made his home until his death. He was married January 7, 1887, to Miss Mollie Swindle, to them three children were born, two boys and one girl. His wife died in February, 1895. He married again in the following October to Miss A. Wooten. Brother McBride was a member of the M. E. Church, South. He lived a Christian life, and died believing and trusting in Jesus. He was loved and respected by all that knew him. He underwent a seige of slow fever this winter, which very nearly ended his career, but he rallied and was just able to get around a little. We had great hope of his complete recovery. "But alas!" we were doomed to disappointment, for on February 29, he was again taken suddenly ill and died on the morning of March 3. All that loving hearts and willing hands could do was done to prolong his life, but the Lord saw proper to call him from labor to reward. We buried him March 5, amid sorrowing friends and relatives. Thus closes the life on earth of a good man. We think no higher eulogy can be put than to say he was a man. May the blessings of God attend the widow and

orphan children in the prayer of the writer. Fraternally,

W. T. Mesecher.

Marmaduke, Ark.

HART—Roland, was born in Halifax County, Virginia, on the 9th of January, 1829, and when a child moved with his parents to Tennessee; was married in the year 1852 to Miss Harriet B. Coates; by this union were born six sons and six daughters. He lived twenty-two years in Tennessee and then removed with his family to Arkansas, where he had lived twenty-one years at the time of his death. He professed religion when a young man in his native state, and has been a soldier of the cross for forty-nine years, having united with the M. E. Church, South, in 1847.

About one year ago a cancer commenced its ravages on his life, which reduced him quite low, when some old diseases set in which soon carried him away. He told the writer that he was prepared for death, and expected to make his home in Heaven. His remains were carried into the church of which he was a member. A funeral sermon was preached by his pastor, Rev. F. P. Doak, to a large congregation, after which he was laid away to wait the resurrection morn.

Dr. A. Blair.

THOMASSON—Fletcher Evans, infant son of Mr. and Mrs. N. T. Thomasson, was born January 20, 1896, and died February 17, 1896. This infant boy was the crowning joy of his parents. In form and face there was promise of a manly man. He is with the good Father now and nothing will retard his development or mar the strength and beauty of his budding life. God strengthened the parents even while he chastened them. The future will fully reveal the purpose of his short stay with us. A Friend.

CHAPPELLE—Miss May, daughter of J. H. and D. C. Chappelle, was born May 15, 1870. She made a profession of religion in 1894 and joined the M. E. Church, South, at Wynne, Ark., where she died January 27, 1896.

Nature richly endowed her with many excellencies of character, but above nature's highest embellishments the Divine spirit gave the brightest radiance to the beauty and symmetry of her life. She possessed in a very high degree the genuine elements of a true and noble womanhood, as well as a beautiful example of a genuine Christian life.

For more than a year previous to her death she had been a victim of consumption, and was for several months confined to her bed, during which time she suffered much, but the severity of her suffering seemed to disclose the strength and preciousness of her faith, and brighten her vision of the glory that awaited her in the near future.

During her last illness the writer visited her often and always found her patient, calm and peaceful. Her faith in Christ and the resurrection triumphed over death and the grave. She rejoiced in the face of death and the advancing prophet of Heaven. She was anxious to depart and be with Christ. Oh, what a happy meeting over there when Mary and her sweet sisters meet in the sweet bye and bye. But how much happier the meeting will be when father and mother and all the children meet in the great loving Father's house above, where they shall live together forever. Dear father, mother, brother and sister, will you go and meet the dear ones there? They are watching and waiting for you. The Savior has redeemed you, and he has gone to prepare a place for you. He bids you come. He waits to receive you. Enter in and be forever blessed.

J. M. Talkington.

MANNING—Sister Frank M. Manning died February 5, 1896, after suffering untold agonies with eating cancer on breast. Brethren, she was a Methodist of the deepest dye and her faith never weakened, but was submissive to the last, thinking with Job that it was foolishness to expect all good at the hands of God and no evil. Sister Manning left a number of children to mourn her loss (not loss but gain) for while mother's voice is stilled on earth, it is praising God over there. Sons and daughters, be faithful to your trust. She labored hard both for your temporal and spiritual good, and gave you to God before she took her flight. Live as mother lived, die as she died and there will be resting bye and bye.

J. H. McKelvy.

Will Not Perform Miracles But It Will Cure.



DR. MILES' RESTORATIVE NERVINE cures nervous prostration. Not miraculously, but scientifically, by first removing the germs of disease, and then supplying healthy nerve food, increasing the appetite, helping digestion and strengthening the entire system. Desperate cases require prolonged treatment as shown by that of Mrs. M. B. Reed, of Delta, Iowa, who writes: "As the result of a lightning stroke, the physicians said I had a light stroke of paralysis, my limbs would all draw up. I

Dr. Miles' Nervine Restores Health.....

would have throbbings in my chest that seemed unendurable. For three months I could not sleep and for three weeks did not close my eyes. I prayed for sleep, and felt that if relief did not come I would be dead or insane. I took Dr. Miles' Restorative Nervine and the second night slept two hours and from that time on my health improved; slowly at first, but steadily and surely. I took in all 40 bottles, and I cannot express how grateful I am, for I am now perfectly well, and have taken no medicine for over four months." Dr. Miles' Nervine is sold by druggists on guarantee that first bottle benefits or money refunded.

Book on heart and nerves free. Dr. Miles Medical Co., Elkhart, Ind.

FEW—Martha J. Few was born February 27, 1840, and died February 26, 1896; joined M. E. Church, South, in 1874, under W. H. Haynes. After suffering for some time with consumption Sister Few died at her post, February 26. She leaves a husband, six and lovely little girl to mourn after her. Cheer up, loved ones, "she is not dead but sleepeth." you may not hear the gentle voice again, or the footfall on the floor, but look up with the eye of faith and say by the help of God we will meet her again in "the sweet bye and bye," for you know where to find her. J. H. McKelvy.

JACOBS—Mrs. Cassella Gertrude, was born in Grant County, Arkansas, January 9, 1870; professed faith in Christ and joined the M. E. Church, South, in August, 1878; married Bro. John Preston Jacobs December 17, 1885, and died a triumphant death February 28, 1896.

Sister Jacobs having been raised by Methodist parents, who were deeply pious and strictly religious, gave her heart to God when she was only 8 years and 7 months old. She never knew what it was to wander off from God into the paths of sin. She was a Christian all her life. She loved God, her church, her pastor and all the Israel of God. She was a dutiful child, a loving wife and a tender mother.

We who knew her best, knew how she lived, need not ask how she died.

She leaves a husband, three children, a father, a mother, three brothers (one of whom is W. M. Crowson, of the Little Rock Conference), two sisters, many relatives and a host of friends. May the religion which she possessed comfort them in this sad hour. F. P. Doak.

ALDEN & FAXON SUCCEEDED BY THE FRANK H. ALDEN & SONS COMPANY YESTERDAY.

The wellknown firm of newspaper advertising agents, Alden & Faxon, Cincinnati, Ohio, has changed the style of the business firm, and will hereafter be known as the Frank H. Alden & Sons Company.

"BROWN'S BRONCHIAL TROCHES" will quickly relieve Bronchitis, Asthma, Cough and Throat Diseases. Sold only in boxes.



Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

+ At Rest. +

DODDS—Rev. Allen was born in the state of Georgia in 1827, and died near Jonesboro, Ark., December 31, 1895. He professed religion and joined the Presbyterian Church in 1849, in which lived until 1872, when he moved to this country and settled near Jonesboro, Ark., and united with the Methodist Episcopal Church, South, in which he lived a faithful member until his death. He was licensed to preach in the fall of 1872, and was a true, faithful preacher as long as he lived. He was not called a great preacher, but an earnest one.

He was ordained deacon by Bishop Galloway in 1885, which office he filled with credit to himself and profit to the church. But his forte was in the Sunday school, for he delighted in being with and instructing the children, and in this way led them to Christ. And while gone from us he still lives in the minds and hearts of the children in the bounds of the Shiloh Circuit. In his death the church has lost a true friend and the cause of Christ an earnest worker. He leaves four children, with a host of friends, to mourn their loss. Besides these he leaves an aged companion to mourn the loss of one she cherished so much and loved so well. May God's grace sustain her a few more years and then may they be reunited in bonds of love in our Father's house on high forever.

John Eldson.

BANDY—Death visited the home of Mr. Pink and Mrs. Ida Bandy and left a vacant place. The spirit of little Gladness was called to Him who gave it.

She had only gladdened the hearts of her fond parents nine months. She was a bud far too fair for this world. She has been transplanted in that heavenly garden to bloom and never fade. Her place will always be vacant.

Although this is the fourth time God in His wisdom has called the parents around the open grave to deposit their dear ones in the mother earth, they can trust Him still. God said, "Suffer little children to come unto me, for of such is the Kingdom of Heaven."

We say to weeping father and mother, brother and sister, do not weep any more. She is not dead, but has only passed over on the other side, to watch and wait for loved ones to follow.

May God bless the bereaved parents. May He enable them so to live that they when called to depart this life, may enter into the Golden City and join her in the song of the Lamb.

Nannie Holifield.

NIVEN—Horace Harrison, son of D. B. and Helen Niven, was born June 9, 1890, and died February 11, 1896, aged 5 years, seven months and two days.

Horace was a very sprightly and intelligent boy. He was upright and honorable in all his ways, and would not under any circumstances tell a falsehood. He was very fond of going to Church and Sunday School, and often has the writer seen father and mother, Horace and his little brother Fred driving to Church. He was fond of singing. He was sick one week with swamp fever. It is sad indeed for father and mother to give up this dear boy, but God knows best. Let us all meet him in the sweet fields of Eden where the Tree of Life is blooming.

A. M. Robertson.

DEBERRY—Martha Ann, was born September 19, 1878, and departed this life January 14, 1896. Sister Deberry professed a hope in Christ at Greenbrier, Ark., September, 1894, at Brother Irwin F. Harris' tent meeting and joined the M. E. Church, South, at the same meeting. From that time to the day that God transferred her to the Church Triumphant she lived a consistent Christian life. The world was forced to say of her that she was a follower of the Lamb, because she did not fear to own her Savior's cause, neither did she blush to speak his name. Sister Deberry was a cripple all her life, but she seemed to be perfectly submissive to God's will in all things. May the Lord bless father and mother, brothers and sisters, and may it be their happy privilege some sweet day by and by, to meet their precious daughter and affectionate sister in Our Father's house above.

Z. W. Lindsey.

PATTERSON—Salina E. H., nee Grogan, was born in Georgia September 12, 1858; professed religion 1878, joined the M. E. Church, South, 1881, was married to R. L. Patterson, April 15, 1883, and died near Balltown, Yell County, Arkansas, February 5, 1896.

She leaves a sorrowing husband, five little children and a number of friends to mourn their loss.

The funeral services were held at the residence by the Rev. N. E. Fair. He used Second Corinthians, 5th and 1st, for his text. He used many comforting words.

Sister Patterson was an affectionate companion, a kind mother and a consistent Christian.

Be faithful weeping relatives as she was, and one day you will meet her in that beautiful city where there will be no more parting.

May the blessings of Him who doeth all things well follow the sorrowing ones through this unfriendly world.

A Friend.

MONTGOMERY—Dr. John M. Montgomery, one of the oldest practitioners in Yell County, and one of the oldest and ablest preachers of the local ranks in the Methodist Church, South, died at his home February 12.

Dr. Montgomery was born in Giles County, Tennessee, March 11, 1823. He was married to Miss Angeline G. Strickland, January 1, 1845. To this union there were four children born. His wife died in 1853. Two of the children have gone the way of their mother. Two of them are yet remaining—Dr. John Montgomery, of Rover, Ark., and Dr. Jeff Montgomery, of Morrilton, Ark. After the death of his wife Dr. Montgomery was given a circuit and began preaching for the Methodist Church, leading the life of an itinerant preacher for two years. He was at this time located in North Mississippi, and during this time he took up the study of medicine. In the fall of 1854 he took a course of lectures in Memphis, Tenn., and later began practicing in Marshall County, Mississippi. He took a second course of lectures in 1855 at Cincinnati, O., and graduated in 1855. In the fall of that year, October 17, he was married to Miss Martha C. Nichols. To this union was born three sons and four daughters—Drs. William and Thomas Montgomery, of Missis-

issippi, and Dr. Lee Montgomery, of Gravelly Hill, Yell County.

Dr. Montgomery was a good doctor, a good preacher and loyal Methodist. A great many itinerant preachers found shelter and welcome under his roof. He always loved his pastor. He was always ready to support him. If he had but one dollar in the world and he thought his pastor needed it, he gave it to him.

His country and church miss him. His family and friends weep after him.

His last words were, "Eternity is in sight. Death has no sting. It is like falling asleep." After talking to his family and bidding them good-bye, his eyes quietly closed in death without a struggle. His pastor will preach his funeral the third Sunday in May at Gravelly Hill, his home. L. D. Ray, P. C.

ZUBER—Sarah Louise Zuber (nee Carmichael), was born in Saline County, October 17, 1861, converted and joined the Church at 13 years of age at "Wesley's Chapel," near Bryant, Saline County, Arkansas; was happily married to J. F. Zuber, who is a loyal member of our Church, November, 15, 1883. God blessed their nuptial vows with four sweet children. But after an illness of some days, God in His infinite wisdom and goodness, on Feb. 19, 1896, bade Sister Zuber lay down the cares of this life and go enjoy the blissful realms of immortal life. It was my privilege to know Sister Zuber, and it was also my privilege to visit her during her illness. So I am prepared to know whereof I speak when I say she was a true Christian. The last time I visited her she beckoned me to her, she asked that I pray with her. In the act of complying with her request I sat down across the room to read from the "word" when she asked that I sit and kneel at the bed side that she might hear all distinctly. I mention this to show her love of the things of God. It may be hard for Bro. Zuber to see the providence of God in demanding his young devoted wife and mother from him, but may he say:

"But hush, my soul! nor dare repine; The times my God appoints is best."

While here to do His will be mine; And His to fix her time of rest."

May the mantle of protection brood over the dear little children and may they emulate the life and character of their now sainted mother and may the father realize,

"Tis true I weep, but Thou has smiled; Safe in Thy arms faith sees my wife; O flee to Thee, my loved retreat."

And meditation shall be sweet."

Is the prayer of his pastor,

W. C. Watson.

Mablevale, Ark. March 1896.

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

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WEDNESDAY, MARCH 18, 1896.

E. O. THORNBURGH, Business Mgr.

Entered at the Post Office 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.

To Advertisers: The circulation of "The Arkansas Methodist" is fifty per cent. larger than that of any other paper, religious or political, published in Arkansas.

From Printers 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."

Farm and Fireside.

Equal parts gum camphor, sweet oil and mutton tallow, simmered together until thoroughly incorporated, make a salve which is warranted to cure chilblains.

How many persons really know how much it costs to produce a dozen of eggs? We tried it one year, and kept a strict account with a flock of Leghorns. We found that it cost us slightly over 4 cents a dozen.—Prairie Farmer.

An invaluable remedy for outward application in any chest or throat trouble is camphorated oil. One may make it at home, as well as to buy it already prepared of the druggists. Pure olive oil is put on camphor gum until the latter ceases to dissolve, the idea being to add all the camphor that the oil will take up.

More vegetable mould in the soil is what is needed to improve corn land in Arkansas. Clover or peas will supply that and Irish potatoes also are a good preparation. Then the corn should follow, and never two crops of corn in succession.

What is most needed for the more rapid development of the agricultural resources of Arkansas is that more farmers own the lands they till and that the owner of the farm shall not be ashamed to do his own ploughing.

The raising of melons, especially cantaloupes for early market can be made a profitable industry at many points on the Iron Mountain railroad.

Mr. George P. Murrell at Austin, Ark., has made a success of the nursery business. Beginning with a quarter of an acre of strawberries twenty-two years ago, he soon turned his attention to fruit trees and has for some years carried on a large trade. His sales last year amounted to \$108,000.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and restoring that which is gray to its original color.

Dr. Miles' Bain Pills, "One cent a dose."

WINTERING FALL PIGS.

The great point in making fall pigs pay a profit instead of becoming squealing runts is to have a warm place for them to sleep, and to give them partly-warmed food so long as the weather is cold. We have often seen pigs fed milk and swill from the barrel that had been frozen over, and both were nearly or quite at the freezing temperature. In such case it takes too much of the nutrition in food fed thus to maintain animal heat. All this food has to be heated to the temperature of the body before it can begin to digest. When this is done, what is left will not make much fat or growth.—Ex.

THE CHEAPEST AND BEST MEAT.

Young animals always gain most from feed, and their meat is also generally the best and highest in price. An old farmer, who used to buy cattle to feed every fall, once remarked that he never lost anything by feeding a young animal, and never made anything by feeding an old one. Up to three years old, part of the feed goes to make growth, and this gain is always greater in proportion than the gain of mature animals while they are being fattened. So far as different kinds of animals are con-

IMPORTED CLINES' HOG RANCH.

Three and one-half miles east of Benton, Ark. Fine full stock pigs for sale at one-half price—\$5 for each, six or seven weeks old. Other hog dealers sell their fine pedigreed pigs, like mine, at more than double my price. I shall keep nothing but first-class stock. I buy my fine hogs from the very best and largest hog farms in America. I warrant my stock. I can show pedigree and abstracts. I have "O. I. C." which means Ohio Improved Chester; and Improved Poland China; and Large English Berkshire. I have three large, fine males. One male for each kind. I will not cross my breeds, but will keep each pure. My address is Benton, Saline County, Ark. Write me, or come and see my "ranch" and stock. I will answer all letters. I will faithfully fill all orders. I am near the Iron Mountain railroad and can ship to all points. I will make pig-selling a specialty. Please let me have your orders for fine pigs. I am an old superannuated preacher of the Little Rock Conference, Me. E. Church, South. I have been an itinerant preacher 40 years. Now in my old age I am trying to make a living by selling pigs. I make this vow: Should God prosper me in this business, then so long as I may live, I will cheerfully and faithfully every year give one-tenth of my income to the cause of God. Now let the good people aid this old preacher by buying his fine, full stock pigs at less than one-half price. I refer to Rev. Thomas H. Ware, P. E. of Little Rock District; and "Arkansas Methodist," at Little Rock, Ark.; and to Rev. Andrew Hunter, D. D., and Hon. Alexander Russell at Bryant, Ark.; to the pastors of the Baptist and Methodist Churches, and Col. John L. Hughes; A. R. Tomlinson; Lem Kirkpatrick, and editor Courier; Postmaster Bennett and son. All at Benton, Ark.—My home.

And to my dear brethren, the preachers of Little Rock Conference, of which I am an unworthy member.

James M. Cline, 3

cerned, meat is much the most cheaply made in the form of pork. The hog has less proportion of waste than any other domestic animal. It is fed mainly on concentrated food. Therefore its stomach is small. Its legs are shorter than those of other animals, and even to its feet they make good eating when cooked.—Ex.

SUNDAY-SCHOOL SUPERINTENDENT.

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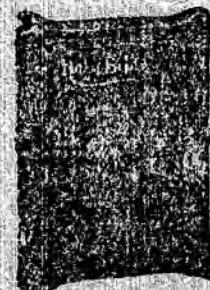
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