

Arkansas Methodist.

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

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VOL. XVI.

LITTLE ROCK, FEBRUARY 10, 1897.

NO 6

News and Notes.

The members of the Grand Army are passing away at the rate of 40,000 a year.

There has been but little increase of business in eastern markets during the past week, but the general tone of eastern papers is hopeful in regard to financial matters.

Mr. Edison's fluoroscope surpasses the X-ray in its power to reveal the internal condition of the human body, and he is expecting soon to render this invention still more perfect and serviceable.

Our old friend, C. O. Kimball, the harness-maker and general dealer, has moved to the new building, corner 6th and Main, where he is better prepared than ever to see and accommodate his customers.

There is renewed massacre of Christians by Mohammedans. The scene of the carnage is the villages about Corea, in the Island of Crete. The soldiers who should have protected the people, joined with their murderers.

While unusual cold has prevailed in the North and Northwest and there have been heavy falls of snow, here, at Little Rock, the weather has been mild, and only for a few days during the winter has the ground frozen and there has not been floating ice on the river.

A boat, furnished with refrigerator apparatus for freezing fish immediately as they are taken from the water, is the invention of a New Englander. It will greatly facilitate the business of fishermen in warm weather, and also preserve the freshness and delicacy of the fish when put on the market.

In Congress, the public interest centers upon the ratification of the arbitration treaty by the Senate. It is charged that many Senators are influenced by ill-feeling toward the President and Secretary Olney to withhold their approval of the treaty at present. We trust these charges are not true, for certainly such notions should not influence men in actions which concern the welfare of the nation.

This is certainly an age of con-

ventions. The latest movement is the Congress of Mothers, to be held in the banquet hall of the Arlington Hotel, Washington, D. C., February 17, 18, 19. The call is to organize mothers of the land for united effort concerning questions of vital interest in regard to the welfare of their children.

A new article of food, called in the Hawaiian Islands poi, and made from the taro root, is being introduced into the United States. Ten tons of the flower have been shipped to Chicago, from which place it will be distributed. The taro plant is a species of the calocasia, so well known among us as an ornamental plant. The root of this plant constitutes an important article of food throughout the South Sea Islands.

The Spanish government has published the text of the scheme of reforms for Cuba, approved by the queen regent. The preamble to the document recognizes belligerency in Cuba. The Cubans seem to be determined to continue the fight for liberty, yet it appears that their prospect of success is becoming somewhat clouded. The insurgent leaders have certainly shown great skill in withstanding the strength of Spain for nearly two years.

Although the arbitration treaty has been favorably reported, with amendments, to the Senate by the committee on Foreign Relations, there is little probability, according to those who ought to know, of its being ratified at the present session of Congress. While no Senator has specifically said as much, it is easily inferred from public remarks made by several of them that some of the opposition to immediate action on the treaty arises from an idea that promptness in ratifying the treaty would cause the Senate to lose prestige in English eyes. There is very little doubt that some of the Senators who as yet have only stated their desire to have the treaty fully considered and discussed before being disposed of, are at heart opposed to the treaty either amended or unamended, but hesitate to make an open fight upon it because of the

strong public opinion which favors it, and which is hourly making itself felt, if not heeded, by Senators.

A blot upon the good name of North Carolina is the existence in and about Albemarle Sound of a band of men and women, who call themselves "Lynchites," and who, under the guise of religion, are practicing free-loveism and other things contrary to the laws of the State and of God. They profess to be sinless. Their doctrines will allow a husband to leave his wife to take a "spiritual" wife, or a wife to leave her husband to take a "spiritual" husband. Mormonism, as bad as it is, is respectable beside the ways of the "Lynchites," if we have been correctly informed. There is only one kind of law that will reach this evil; and that is the civil law. If there is no law to reach it, there should be one made. A delay in this matter may bring about another evil—a harvest of violence on the part of outraged communities.—North Carolina Christian Advocate.

Legislative.

The House passed the Harper uniform text school book bill.

The Senate refused to pass the bill for relief of drouth sufferers.

The Legislature has passed the Batesville, Dardanelle, Morrilton and Jonesboro repeal bills. The bill for a prohibitory law at Hope failed to pass.

The native wine bill which failed to pass last week, was reconsidered and amended and will probably pass. The amendment provides that the wine shall not be sold in prohibition districts.

The Governor has appointed a new Board of Trustees of the State Charitable Institutions as follows: Geo. W. Heard, Little Rock; J. J. Thomas, Washington; J. G. B. Simms, Conway; S. H. Davidson, Evening Shade; E. P. Marks, New Edinburg; J. W. Meeks, Mammoth Springs.

To the Preachers in Charge, in Searcy District.

DEAR BRETHREN:—I am in receipt of a letter from our Missionary Secretaries, urging early collections for Missions. They give as one of their reasons, "That the entire shortage for last year, occurred in the months of

January, February and March. Brethren, please take your collections at once and forward the same to the proper authorities. I also received blanks from our Conference Missionary Secretary for quarterly reports to be made through me as Presiding Elder to him at the end of each quarter. Not having received them until almost half of my first round was made, I will make the first and second quarterly reports at the conclusion of the second quarter. I will carry these blanks to each Quarterly Conference. Be ready to make a good report. We have but one mission in the District. When I held the first Quarterly Conference the pastor had something to report for Foreign and Domestic Missions, while many of the circuits and stations "nothing yet." I hope no preacher will say on next round: Foreign Missions, nothing; Domestic Missions, nothing. Brethren, if you expect to carry up your collections, you must begin early. You will be told, no money, better wait, later will be better. I was told that for a number of years and heeded it, and failed to carry up my collections. I never did carry them up in full until I recognized the fact that I was the steward for the collections ordered by the Annual Conference, went to work as such, then I carried up my collections. Brethren, don't be content with anything short of your collections in full. I assure you I will do all in my power to assist you with your collections. HENRY T. GREGORY.

Searcy, Feb. 5.

A Good Example.

A good brother at Bunea Vista sends us \$5 and says "credit my subscription one year and use the balance in sending the METHODIST to parties who are not able to pay for it."

This is not the first time this brother has opened his purse to the needs of the poor. He will not allow his name published. Oh! for ten-thousand such men in Arkansas just now.

Conference Collection Cards.

The preacher in charge should begin early to raise his Conference collections. The card system has been used successfully by many pastors. We have the cards printed for members to subscribe to these funds. We send them postpaid at 50 cents per 100.

GODBEY & THORNBURGH.

Contributed.

The Licensed Saloon.

NO. 1.

Some people assert, and many believe, that the licensed saloon is preferable to the tiger. In fact, they seem to think that the saloon is a desirable thing within itself. It is claimed that the saloon is productive of wealth, and less productive of evil than the tiger.

It is strange to me how a man with a sound brain and a clear and observing eye can believe such doctrine as this. It is quite evident that there are some people who know this is not true, but make it a pretense to have whiskey, and at the same time maintain social position. There are perhaps, some misinformed, wrong-thinking people who conscientiously believe this doctrine. But that it is true I absolutely deny, and challenge any man to prove it.

Productive of wealth! Pray, in what conceivable sense is this true? It cannot be true, because it gives a man liquor, in the use of which he sustains an impairment of mind, soul and body, and a loss to his family of bread and clothes. Not only is his family made poorer by this deceitful traffic, but the man's community is made poorer also; and, if it be insisted that while this is true, the community in which the saloon is located, is improved, business made active, money matters flush, (all of which I believe is false,) I reply this is not the production of wealth, but simply the concentration of it. The saloon, instead of being a cloud, big with refreshing showers, is a loathsome sink-hole, a stagnant pond, that sucks up all the pure water from neighboring streams and breeds obnoxious insects and sends out foul odors and sickly miasma.

The proposition cannot be true because the saloon yields revenue to a town or state. This is no more productive of wealth than gambling is. It is simply transferring wealth from the hands of the producer to the hands of another, and, that too, without remuneration. Hence, the town for its interest in the spoils of the saloon's victim, gives the unfortunate man nothing—but a hospitable calaboose or jail.

Such heartless tyranny as this deserves and will receive, the impending maledictions of Almighty God. Will the boasted American citizen—the synonym of equity and freedom—condescend to raise his revenues by such hell-born agencies as these?

But it is claimed that, although the saloon does not create wealth, it keeps money, expended for liquor, in the community, whereas in its absence the money is drained away by distant liquor houses through the jug trade, etc. Deep reason, this is! Profound logic! There is not a scintilla of truth in it. If you please, where does the saloon get its liquor? All the money it can possibly keep in the community is the excess of sale over cost, and who will attempt to prove that this will compare with the amount saved by prohibition?

We are free to admit that legislation will not eradicate this evil, any more than it will eradicate theft and murder. But who is in favor of the wholesale repeal of our laws against these crimes simply because they do not prove absolutely destructive of the things they prohibit? It is nonsense to say that prohibition does not prohibit. While there are men, and perhaps always will be, who will go after the bottle and do anything to get it, from the swearing of a lie before God and men to the robbing of a wife and children of food and raiment, yet there are many who will not drink except the bottle be set before them, or put to their lips; and this is the business of the saloon. The saloon is an intrinsic and unmitigated evil, the very inlet to "the lake that burneth with fire and brimstone."

The word of life does not spare to speak of this sinful traffic in the most withering denunciations. "Woe be to the man that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunk;" "No drunkard shall enter the kingdom of God." The saloon builder (whether Church member or not), the saloon keeper and the saloon customer—the drunkard-makers and the drunkard himself—"shall all likewise perish," and if you, my brother, abuse me for writing this article, my only reply is that I am trying to keep you out of hell, and will keep you out if I can, and that there is another article behind and will be on hand next week, which, I trust, may turn your curse into a blessing upon my humble pen.

W. C. DAVIDSON.

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THE ARKANSAS METHODIST

(FOR ONE YEAR)

both combined, for the remarkably low price of \$2.75. Now, note the advantage of this offer: You would have to pay your dealer \$5.00 for such a book and the ARKANSAS METHODIST will regularly cost you \$1.50, therefore, at the above special price we quote, you will be getting \$6.50 for \$2.75—a saving of \$3.75. Bear in mind this is no cheap, worthless, out-of-date Bible. Now we will give you our reasons for inviting your careful consideration of this proposition.

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Little Rock, Ark.

Contributed.

A Barren Ministry.

In the ARKANSAS METHODIST of December 16, 1896, there appeared the following, under the heading of "Startling Facts:"

"The Christian Observer states that of the Churches reported in the General Assembly of the Southern Presbyterian Church last year, 417 had not received a single member on profession during the year. The statement has started inquiry elsewhere, and now it is stated that in the Congregational Church more than a thousand Churches are found that did not add a member during the year, and in the North Presbyterian 1,730, or about one-fifth of the whole number report no additions."

Here Dr. Godbey says, "these are certainly startling facts," and Mr. Moody speaks of them in these stirring words: "Are we going to sit still and let this continue?"

Reader, get up your December 16 number of the METHODIST, and read all under the head of "Startling Facts."

I have been waiting to see who would get up and say a word about the case, but up to date, all are sitting still and silent. It has been said by one, that figures may deceive, but facts never. In this case the figures are appalling and the facts are overwhelming.

Here they are put together, 417, 1,000 and 1,730, equal 3,147. What shall be said? Can any word express the thought which gathers in the mind while looking at this mountain of lifeless, motionless, mass of mind and matter not able to lead "a single" sinner to Jesus in a whole year? My stock in the English answers, No! No word sir, to convey the idea of this colossal and unhistoric event. This Church, or these Churches, boast of a thoroughly educated ministry, many of them titled, and it would seem in this instance the title A.B., or A.M., or D.D., was the chief end in aim, and they have sung—

"Since I have won my title clear,
I'll draw my salary year by year,
And read the word with great delight,
And leave the sinner in sad plight."

Three thousand, one hundred and forty-seven! How many ministers in this company? Shall we say one-half? No, we will say not more than 1,000 for all these Churches, or cut that to 500, and this is small enough. Were all these 500 taking care of that little infant "rep." they had made, or rather trying to make, as a preacher? Or say there is only 250, and think of the fearful obligation of men whose primary business is to lead sinners to Christ, and yet not a single one was brought to him. I ask in this connection, will we ever show such a barren pulpit? Some things point that way. One is the trying to be just like other people and a confessed disfavor for some of our old child-like ways of doing things. I use the word child-like to convey the fact of simplicity. I want to say in the concluding of this note, I think we need not ever

suffer such fearful failure, but to avert it, the time is here for us to develop what we have in hand and make all our organizations as decidedly spiritual as they are formal, and stop the multiplication of the hitherto growing societies, for if we have not enough organized matter to send us to the uttermost parts of the earth, when properly set in motion, we cannot get it by any other additions. I hope our next General Conference will put a veto on any other society in our bounds, but will go back and give no uncertain sound on some things we have left, such as class meetings, love feasts, fast days, and the spiritual side of our Church in particular. We are a spiritual household, or we are nothing. And if we do not do these things by the Spirit and of the Spirit, we are entering the apostate's doom, when such tremendous things will befall us as are mentioned in this paper. May God save us from a barren ministry, and let the Church say Amen, and Amen.

JAMES F. JERNIGAN.
Forrest City, Ark., Jan. 26.

Married.

BRYAN-HOOD—J. J. Bryan and Miss Annie Hood, at the residence of Mrs. Roy, the bride's grandmother by Rev. Jas. F. Jernigan, Jan. 7, 1897.

BOYD-RIDDLE—At the residence of the bride's father in Nevada county Arkansas by the Rev. J. M. G. Douglass. Mr. L. D. Boyd and Miss Rosa Riddle.

SHUMATE-ANDERSON—J. T. Shumate and Miss Dora Anderson daughter of Rev. W. W. Anderson at her father's by Rev. Jas. F. Jernigan, Dec. 20, 1896.

ROBINSON-JONES—W. W. Robinson of Nashville, Tenn., and Miss Willie Jones at—McGuffy's, the bride's relative by Rev. Jas. F. Jernigan, Dec. 23, 1896.

MORRIS-COX—At the M. E. Church, South, Rector, Ark., Dec. 24, 1896. Professor C. E. Morris to Miss Lula E. Cox. Two of our school teachers at this place. Rev. P. B. Wallis officiating.

DEACON-MANN—At the residence of the bride's father Mr. J. A. Mann Dec. 17, 1896, Mr. Tochie Deacon to Miss Eudora Mann all of Amity Clark county Ark. J. S. Nicholson officiating.

BOYD-PALMER—At the front gate of the residence of J.

S. Nicholson and on horse back Jan. 24, 1897, at three o'clock p. m. Mr. Fletcher Boyd to Miss Willie Palmer all of Amity Clark county Ark. J. S. Nicholson officiating.

MILLWEE-DEES—At the home of the bride's father in Sevier county Ark., on the 13th day of January 1897. Mr. Walter Millwee to Miss Maggie Dees. Rev. J. A. Parker officiating.

BROOKS-BLACKWELL—Mr. Will Brooks and Miss Stella Blackwell were married at Dardanelle, Ark., January 20, 1897. Rev. B. C. Matthews read the marriage ceremony.

WILLIAMS-TAYLOR—Mr. Elbert Williams and Miss Mettie Taylor of Cleveland were united in matrimony at the Baptist church the 30th of Dec. 1896. J. J. Douglas officiating.

RHODES-BRILEY—At the residence of the bride's father in Faulkner county, Arkansas. Mr. Joel C. Rhodes of Ott, Ark., to Miss Villia Briley of Vilonia, Ark. Rev. Geo. Wilkinson officiating.

ARNOLD-ADKINS—In the Mount Zion Church near Hartman, Ark. In the presence of a large congregation by the Rev. J. H. Myers. Mr. Guss Arnold to Miss Belle Adkins both of Johnson county Arkansas.

MITCHELL-ARMISTEAD—At the residence of Mrs. Fannie Farmer in Conway, Ark., by Rev. James M. Hawley of Hendrix College. Mr. Mason Edward Mitchell and Miss Lyte Armistead both of Conway.

SHAW-KEEL—At the residence of the bride's mother, January 5th at 4:01 o'clock p. m. Rev. R. M. Shaw and Miss Ella Keel were united in wedlock by Rev. L. C. Craig. The happy couple intend entering the Master's service in Oklahoma.

GREGORY-BONNER—Near Rehobeth church, at the residence of Bro. Bonner, I published the bans of matrimony between Mr. E. H. Gregory and Miss Donna Bonner, both of Lee county Ark. The ceremony was witnessed by a large number of relatives and friends. All enjoyed the occasion and we parted wondering "who will be next?" N. E. Gardner, P. C., officiating.



REV.
T. DEWITT
TALMAGE

In one of his wonderful sermons very truthfully said, "My brother, your trouble is not with the heart; it is a gastric disorder or a rebellious liver. It is not sin that blots out your hope of heaven, but bile that not only yellows your eyeballs and furs your tongue and makes your head ache but swoops upon your soul in dejection and forebodings,"—and

Talmage is right! All this trouble can be removed! You can be cured!

How? By using

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We can give you incontrovertible proof from men and women, former sufferers,

But to-day well, and stay so.

There is no doubt of this. Twenty years experience proves our words true.

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mark the beginning of every Spring time, and only too often they are the beginning of the story of
An ounce of prevention
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WELCH-HYATT—On the evening of the 12th, at the home of the bride, I solemnized the rite and published the bans of matrimony between Mr. Ed. W. Welch and Mrs. Cora Hyatt, all of La Grange, Ark. Quite a nice, merry crowd of friends witnessed the ceremony and, in common with the pastor who officiated, did ample work at the table.

N. E. GARDNER, P. C.

Contributed.

Temperance and the Legislature.

It appears that the present legislature will undo much that former legislatures have done against the saloon. This will be a matter of profound regret to the temperance part of the State. The result is not accidental. It shows the sleepless vigilance of the friends of the saloon, in securing the election of Representatives favorable to their side. Unless those opposed are aroused to the same watchfulness we may expect continued repeal of laws antagonistic to the "rum power." Every wide awake friend of temperance will keep his eyes upon the votes, and in future years will be hard to convince of the consistency between a vote for repeal which will result in the open saloon, and the claim, "I am a friend of temperance."

The plea of "blind-tigers" urged as a reason for repeal, is the dodge of the ordinary pleader for liquor in more abundance. However honest and well meaning these grave Senators and wise Representatives, their position is in harmony with the unanimous voice of the liquorists and opposed by a large majority of the moral and temperance sentiment of any given community. It appears ridiculous for Representatives to favor the passage of a bill demanded by the united voice of the whiskey party and then claim they are acting in the interest of temperance and reform. Their vote speaks louder than words and by the former their sympathies are to be understood. The friends of repeal can mean no more by "blind-tiger" than the illegal sale of liquor. Therefore in this contention they place themselves in the position of repealers of a law because it has not been enforced, when they must admit the law is in no wise to blame for its non-enforcement. Why not get after the executive fraternity? This would seem a more sensible thing to do. Wherever law is not enforced, there is in fact, the forfeiture of official integrity. Instead of repealing a good law because of dishonest officials pass a bill making violation of official obligation a penitentiary offense, and send blind-tiger-men and their sympathizing officials where the well being of society demands they should be.

In view of the reported character of remonstrance against repeal of Dardanelle law, it is surprising to many of the friends of Gov. Jones he did not veto the bill.

The action of House on wine bill gives hope of estoppel upon any additional backward stop.

May we not hope for at least a crumb? Then gentlemen of the legislature please give us one more repeal—the provision in section 4851, S & H Digest whereby the manufacture of intoxicating liquors in any county will be subject to majority vote. Have you aught against democracy of this fashion? It was recommended by an overwhelming majority of Columbia county democrats.

J. R. CASON.

A Word About Galloway College.

On the cold and disagreeable morning of the 26th ult., in company with Dr. D. W. James, we took the train for Searcy.

The object of our visit was to see our daughters and find out all we could about Galloway College. We met Dr. Dye at Kensett, who told us that only one girl had left school, and that he thought that she would return in a few days.

With Dr. Dye's many friends we regret the hard necessity which forced him to resign the presidency of the college. He spared no pains and no means for the constant improvement of the school. Hundreds of girls and their parents all over Arkansas and other states hold him in grateful remembrance. May God abundantly bless and reward him. He goes back into the regular work and will make a faithful field hand.

I understand he is to take charge of the Pine Bluff District, Little Rock Conference. Dear brethren, we let you have him till our next conference.

President Godden has gone to Little Rock to "pack up."

We found the faculty and girls hard at work. I was told that not one of the teachers had left. In company with Mrs. Godden and Brother Jeffett, we went on to Little Rock. Had a talk with Judge W. C. Ratcliffe, Brothers Thornburgh, Godden and others about the college.

I am now satisfied that the Board of Trustees did the right thing in electing Brother Godden. He and his most estimable wife are both well qualified for school work.

To all patrons of the school I want to say, that your girls are safe and in good hands.

J. I. MAYNARD.

\$100 REWARD. \$100.

The reader of this paper will be glad to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly 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. Address F. J. CHENEY & Co., Toledo, O.

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GODFREY & THORNBURGH, Little Rock, Ark.

Scrofula

Manifests itself in many different ways, like goitre, swellings, running sores, boils, salt rheum and pimples and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated from the blood by Hood's Sarsaparilla. Thousands of voluntary testimonials tell of suffering from scrofula, often inherited and most tenacious, positively, perfectly and permanently cured by

Hood's Sarsaparilla

The One True Blood Purifier. All druggists, \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

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Literary Table.

For some weeks our Epworth League studies have been the Mesianic prophecies of Isaiah. To aid our Leaguers in holding these prophecies in memory we give below Pope's condensation of these prophecies in his great poem:

Messiah.

Ye nymphs of Solyma! begin the song:
To heavenly themes sublimer strains belong.
The mossy fountains and the sylvan shades,
The dreams of Pindus and the Aonian maids,
Delight no more—O thou my voice inspire,
Who touched Isaiah's hallowed lips with fire!
Rapt into future times, the bard begun:
A Virgin shall conceive, a Virgin bear a Son!
From Jesse's root behold a branch arise,
Whose sacred flower with fragrance fills the skies:
The ethereal spirit o'er its leaves shall move,
And on its top descends the mystic Dove.
Ye heavens! from high the dewy nectar pour,
And in soft silence shed the kindly shower.
The sick and weak the healing plant shall aid,
From storms a shelter, and from heat a shade.
All crimes shall cease, and ancient frauds shall fail;
Returning Justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white-bobed Innocence from heaven descend.
Swift fly the years, and rise the expected morn!
Oh, spring to light, auspicious Babe, be born!
See, Nature hastes her earliest wreaths to bring,
With all the incense of the breathing Spring!
See lofty Lebanon, his head advance!
See nodding forests on the mountains dance!
See spicy clouds from lowly Sharon rise,
And Carmel's flowery top perfume the skies!
Hark! a glad voice the lonely desert cheers;
Prepare the way! a God, a God appears!
A God, a God! the vocal hills reply;
The rocks proclaim the approaching Deity.
Lo! earth receives him from the bending skies;
Sink down, ye mountains; and ye valleys rise;
With heads declined, ye cedars homage pay;
Be smooth, ye rocks; ye rapid floods, give way!
The Saviour comes! by ancient bards foretold:
Hear him, ye deaf; and all ye blind, behold!
He from thick films shall purge the visual ray,
And on the sightless eyeball pour the day:
'Tis he the obstructed paths of sound shall clear,
And bid new music charm the unfolding ear:
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur, the wide world shall say;

From every face he wipes off every tear.
In adamant chains shall death be bound,
And hell's grim tyrant feel the eternal wound.
As the good shepherd tends his fleecy care,
Seeks freshest pasture, and the purest air;
Explores the lost, the wandering sheep directs,
By day o'ersees them, and by night protects;
The tender lambs he raises in his arms,
Feeds with his hand and in his bosom warms;
Thus shall mankind his guardian care engage,
The promised father of the future age.
No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes;
Nor fields with gleaming steel be covered o'er,
The brazen trumpets kindle rage no more:
But useless lances in scythes shall bend,
And the broad falchion in a ploughshare end.
Then palaces shall rise; the joyful son shall finish what his short-lived sire begun;
Their vines a shadow to their race shall yield,
And the same hand that sowed shall reap the field.
The swain in barren deserts with surprise
See lilies spring, and sudden verdure rise;
And starts, amidst the thirsty wilds to hear
New falls of water murmuring on his ear.
On rifted rocks, the dragon's late abodes,
The green reed trembles, and the bulrush nods.
Waste sandy valleys, once perplexed with thorn,
The spiry fir and shapely box adorn:
To leafless shrubs the flowery palms succeed,
And odorous myrtle to the noisome weed.
The lambs with wolves shall graze the verdant mead,
And boys in flowery bands the tiger lead:
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet.
The smiling infant in his hand shall take
The crested basilisk and speckled snake;
Pleased the green lustre of their scales survey,
And with their forked tongue shall innocently play.
Rise, crowned with light, imperial Salem, rise!
Exalt thy towery head, and lift thine eyes!
See a long race thy spacious courts adorn!
See future sons and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies!
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend!
See thy bright altars thronged with prostrate kings,
And heaped with products of Sabea springs.
For thee Idume's spicy forests blow,

And seeds of gold in Ophir's mountains glow.
See heaven its sparkling portals wide display,
And break upon thee in a flood of day!
No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolved in thy superior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts: the Light himself shall shine
Revealed, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed his word, his saving power remains;
Thy realm forever lasts, thy own Messiah reigns!

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POET LORE—Is a quarterly magazine devoted to the discussion of poetry. It will be an aid to any student in developing a correct conception of poetry and a correct poetic taste.

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Poet Lore is published quarterly, \$2.50. Poet Lore Co., Boston.

THE METHODIST REVIEW—For January-February, has some excellent articles, among which we notice especially, "The Scientific Spirit," by A. M. Muckenness, M. A., Ph. D., professor in Millsaps College. The toilsome accurate processes of the great and cultivated intellects of the age is a lesson for the great multitude of restless spirits that skim the surfaces of knowledge and dwell chiefly in the realms of fancy.

"The Value of Scientific Knowledge," by Horace M. DuBese, D. D., is also an excellent article. We noticed with especial commendation in last week's METHODIST the paper of Edwin Mims, M. A., on "Poetry and the Spiritual Life."

The Review is \$2 per annum, J. J. Tigert, D.D., LL. D., Editor, Nashville, Tenn.

THE REVIEW OF REVIEWS—Comes regularly to our table, and is always highly valued for the very discriminating and comprehensive epitome which it brings of the affairs which interest the world at large. One who has not time to read the leading reviews of the day will find that by reading carefully The Review of Reviews he will keep fairly well informed of the political movements of the world, in

regard to the progress of science and the discussion of the leading questions of the times, social and political.

\$2.50 a year, Review of Reviews Co., New York.

THE NATIONAL MAGAZINE—For February is a very attractive number. "The Last of Sir Edwin Landseer's House" is the title under which Charlotte Rosalys Jones gives a sketch of the great painter and his work. Dallas Lou Sharp writes of "Christ and His Time"—a very correct and vivid sketch. Then follows "A Tale of the Sieras," "Gold Mines of Alaska," "The Execution of a Chinese Pirate," "The Birth-place of a College Song," "Tobacco Culture in the United States," and other articles. The magazine is finely illustrated and exceedingly cheap at \$1—Bostonian Publishing Company, Boston, Mass.

GROWTH IN HOLINESS—By Rev. James Mudge, D.D. We are frequently asked what we think of this book. We answer all inquirers that we have read the book with care and deem it a very valuable work on the subject which it treats. Yet its positions we do not think to be sound upon all points, nor its reasoning always clear. Having read almost every work on Christian perfection that has attracted any notice for the last thirty years, we pronounce this book one of the best. Price, \$1.

THE TREASURY OF RELIGIOUS THOUGHT—For February, 1897, opens with a timely illustrated selection appropriate to Washington's birthday, which is also noticed in the editorial. The leading sermon is an original treatment of "Grace Without Measure, by Rev. W. B. Waller, which is followed by one of Dr. W. E. Barton's able sermons on Faith, and by outlines and selections from sermons by Mr. Moody, Dr. J. L. Scudder, Bishop Mallalieu, President M. W. Stryker and others. Applied Christianity is represented in selected articles by President Tucker of Dartmouth, and Professor Graham Taylor of Chicago. There is an interesting illustrated article on Travel in Palestine; an able review of Theological Thought in Germany, by Professor G. H. Schodde of Columbus; and the star article of the number is on the Pastor at Work in the Sunday-School, which is the first of a series on Sunday-school work by one of the ablest writers on this subject. Dr. G. B. F. Hallock, as usual, offers a most suggestive treatment of the Prayer Meeting Topics for the month; and the departments of Timely Chronicles, Current Thought, Christian Edification, Home Life, etc., are treated with the usual fulness and care.

Annual subscription, \$2.50; clergymen, \$2; single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

FEBRUARY 14, 1897.

The Prison Opened.

ACTS V. 17-32. MEMORY VERSES, 29-32.

Golden Text—"We ought to obey God rather than men." (Verse 29.)

Topical Outline—I. A Prison Delivery, (verses 17-28.) II. Bold Testimony, (verses 29-32.)

Time—A. D. 30.
Place—Jerusalem,
Reference Word—"Delivered."
Lesson Hymn—No. 385.

READINGS FOR THE WEEK.

The Prison Opened, Acts v. 17-32.
The Apostles Persecuted, v. 33-42.
Pleasing God, 1 Thess. ii. 1-2.
All Must Suffer, 2 Tim. iii. 10-17.
Suffering, 1 Pet. iii. 12-18.
Glorifying in Suffering, 2 Cor. xi. 21-23.
Persecuted, Matt. v. 10-12.

Our present lesson shows the deadly conflict between the apostles under the leadership of the Holy Ghost and the apostate Jewish authorities, under the leadership of the devil.

The death of Ananias and Sapphira had struck awe to the hearts of the common people. The multitudes that thronged the apostles for healing, seeking even to have the shadow of Peter fall upon their sick, indicated that the great popular tide was turning toward them. The movement must be checked, for if the people once went over in a body to the side of the apostles and became confirmed in their adherence, a storm would speedily gather about this Sanhedrim, and gathered, it would sweep them from the earth.

Their case was growing desperate; all internal dissensions in the Sanhedrim, as in the trial of Christ, must be laid aside; Pharisee and Sadducee concentrate upon the problem of stamping out, or at least checking, these men who were turning the world upside-down and who seemed determined to "piling this man's blood upon us."

When the high-priest rose up, and all they that were with him, (which is the sect of the Sadducees), and were filled with indignation, and laid hands on the apostles and put them in the common prison." They chucked them into the common prison, along with the common villains to be found there. That was one point gained. Tomorrow they will call together their august assembly of the Sanhedrim, and try them, and convict them, of course. They will load them down with infamy in the eyes of the people at least, if they find themselves unable to do more.

Iniquity is not always a safe calculator. The devil is exceedingly cunning, but he is not, by any

means, omniscient, and his schemes have often gone wrong.

It was to be so in this case. The gates of hell shall never prevail against the Church. God demands of his servants only that they stay in the path of duty. When they do this, prison bars are no more than straws in the way of the gospel, and death itself, cannot stay its mighty march.

The prison doors were opened; the apostles were back in the temple teaching with reduplicated boldness, even before the Sanhedrin could assemble next day. The Sanhedrin, not knowing what had occurred, assembled, sent for their prisoners, when, lo, they are not in the prison. They are told that these men are in the temple teaching openly and boldly. What could they do? They are dumbfounded. It is pitiful to look upon their helplessness, and the emptiness of their threat, so boldly met by the quick defiance of the apostles.

The lesson of all of which is, go right ahead with your duty where God put you, and be afraid of nothing.

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

FEBRUARY 14, 1897.

Christ's Character Described.

ISAIAH XI. 1-5.

This prophecy of Isaiah bears date 720 B. C. It is therefore one of the oldest prophecies concerning Messiah. It has impressed all thoughtful readers with its vigor and its breadth. The regal majesty of the character described could not be surpassed.

The appearing of this wonderful personage is with suddenness and surprise, the springing forth of a branch from the house of Jesse, when that house seemed overthrown. When Judah was in subjection to the Roman, and an alien ruled over God's people, this branch sprang from the roots of the old family which gave to the Hebrews their line of Kings.

The divine spirit and power rest in fullness upon this branch of Jesse. "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord."

The thought of a man who was God's agent, possessed and impelled by the Spirit of God, was familiar to the Jewish mind. Such characters were the prophets themselves. Their endowment was for special work—for proclaiming the divine will, warning and arousing the people.

In the character here presented we see endowment of a different character—all the attributes of kingly character—the wise and perfect and just ruler.

How strongly does the prophet draw the character of the justice of this king. No prejudices shall sway him, no outward circumstances deceive him, no worldly state pervert him.

It is worth while to observe that always, not only in this, but in all prophecies of righteous rule justice to the poor is made a chief matter. It is in recognition that selfishness

rules the world, and money directs the affairs of the world, buys its favor and controls its judgment. The last triumph of truth and righteousness shall be justice to the poor.

Only such a Prince as Jesus, the Christ, the Prince of Peace, can accomplish this, and while the sentiment of justice and the recognized rights of man as taught in the gospel modify social conditions and state laws, these outward appliances can never be so perfected as to protect the weak from oppression. The spirit of brotherly love must work inside the circles of legal or social requirements. The picture set before us is of the triumph of this love, for only in its triumph can the poor of the earth find deliverance from oppression.

How majestic is that picture, "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

Let the student of this prophecy go on to contemplate that picture of peace and love which the prophet presents.

We cannot in any way so well impress the prophecies of Isaiah upon the minds of our Leaguers as by giving them Pope's paraphrase of these wonderful utterances. We present the poem this week on our literary page. Select a good reader, that will read this grand poem in every League, and let every member that can, commit it to memory.

Gravett League Organized.

The Epworth League was organized at Gravett. Some weeks passed, with a membership of 36, and it is now in a prosperous condition. Five have joined since the first organization. The following officers were elected: J. H. Croxdale, President; Miss Estella Graham, First Vice-President; Miss Cora McAllister, Second Vice-President; Miss Lute Drake, Third Vice-President, and Mr. Rosemond C. Lewis, Secretary.

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

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A lad was taken down with a disease in the lower bowels which rendered a surgical operation necessary. Five doctors were called. They all said it was too late, he must die. After they left a friend applied the Electropoise. In the morning he was comparatively well, but four of the five doctors refused to see him, such is humanity where facts conflict with interest. About ten days ago a lady called us up in the morning in great haste to borrow our Electropoise. Her boy had been given up by three doctors to die of pneumonia. Two days later she returned it. It had cured her boy, and she had an Electropoise of her own.

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To Sunday-schools.

We have just had a large lot of splendid S. S. Record and Roll Books made. They contain the roll for 20 classes for a year and a well arranged record for a year, showing every important item of interest to the school. Both Roll and Record in one book. We send them postpaid for only 50 cents. We also have them made with Record only for two years and with Roll only for two years at the same price. Try one and you will be pleased.

GODBEY & THORNBURGH.

COMMISSIONER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 20th day of April A. D. 1893, in a certain cause (No. 3872), then pending therein between Parker & Cates agents complainants, and S. V. Hafer et al defendants, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the East door or entrance of the Pulaski County Court House, in which said Court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Tuesday, the 23rd day of February, A. D. 1897, the following described real estate, to-wit: Lot twelve (12) and the North half of lot eleven (11) in Block Eight (8) Fulton's Addition to the City of Little Rock, and Lot 12 in Block 6 in Petteifer's addition to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute note with approved security, bearing interest at the rate of 8 percent. per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 25 day of January, A. D. 1897.

J. H. PASCHAL.

Commissioner in Chancery.

All drugists sell Dr. Miller's Pain Pills.

ARKANSAS METHODIST.

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

WEDNESDAY, FEBRUARY 10, 1897.

We have a great many valuable communications which ought to appear in the columns of this paper and we yield editorial space in favor of some of these this week.

Another paper which improves is the Central Methodist and our brother editor of the Central says:

Just now it requires all hands in the office, almost day and night, to meet the demands upon us, by the scores of letters coming every day. Glad to be thus pressed. Please keep it up.

Dr. Tigert, reporting from observation made upon extended travel through the borders of our Israel—and visits to many Conferences says: "In the judgment of this editor the machinery of the Church was never working more smoothly or efficiently." What does Dr. Haynes think of that.

At Dardanelle and Russellville.

We visited the Churches of Dardanelle and Russellville the last week in January. We had entertainment in the home of John M. Croom. The tender care which Mrs. Godbey received in this sweet Christian home will be long remembered by us both. Brother Matthews the pastor was never so influential as now. His ministry of two years has strengthened his hold upon the community. The Church is in excellent state. There has been considerable increase of strength since Conference. Spiritual life is strengthening. Brother Matthews never neglects the ARKANSAS METHODIST. More than seventy copies go to Dardanelle. He says the paper helps him and the Church. We got thirteen new subscribers by his aid. We preached four sermons during our stay. We preached Sunday morning at Russellville. It was the coldest Sunday of the season. The congregation was not large. We also preached here Monday night. Bro. Sherman gave us all possible aid in our work.

There are more than 200 members on our Church roll at this place, yet the charge is not strong financially. The work is well in hand, and good progress is being made. They seem resolved to hold Bro. Sherman until the time limit takes him away. He was engaged in observing a Missionary week when we were there. The weather was very unfavorable but

our readers will see a note from him in this paper announcing good results.

Leaders Needed.

Under this head the editor of the Holston Methodist says:

"The M. E. Church licks her chops when she hears of discords in the M. E. Church, South. It encourages her in the work of disintegration and absorption. She can but know that the riding of hobbies and fanatical movements by some of our people, coupled with extra-judicial and tyrannical proceedings by persons clothed with a little brief authority, only increase her chances to grow by accretions coming from our ranks."

This picture is not attractive; it does not suggest a brotherly spirit. We think it is not true to the facts. We have not been wont to look upon the M. E. Church as a blood-thirsty wild beast, but as a sister, owning one parentage with us, one aim, one faith, and having about as much of the spirit of Christian love in her conduct as the rest of so-called Christian folks.

Hatred or fear of the M. E. Church are not the motives by which we must seek to reconcile our internal strifes.

The Holston editor goes on:

"We need in the M. E. Church, South, broad, well-poised men, equally removed from fanaticism and tyranny. We need leaders who are above partisanship; leaders who can secure the confidence of all parties, and who can pilot the ship of Zion in the middle way between the whirlpool of fanaticism on the one hand and the rocks of despotism on the other."

Yes, we need such leaders. But to our thinking leaders who are above partisanship will not seek to frighten us into accord and harmony by such gloomy terrors as this picture.

The love that shall extinguish our discords will probably lead us to love and trust our Christian neighbor as well.

Who are the Real Friends of Temperance?

During the recent heated legislative discussions of bills to repeal special prohibition laws, three notable facts were strikingly developed:

1. With scarcely an exception the advocates of repeal have stoutly and persistently asserted that they were strong temperance men, often, indeed, claiming to be the best friends of the temperance cause.

2. They have, in most cases, vehemently denounced drunkenness and the processes of drunkard-making.

3. They have boldly declared their unflinching belief in local option and majority rule.

These are noble and worthy

principles and sentiments, and without just cause no one should question the sincerity of these public and official utterances.

This being granted, the deduction is easy. The advocates of repeal are the true friends of temperance. They are in the majority in both Houses, their measures having carried; hence the cause of true temperance is safe in the present legislature.

These advocates of repeal have placed themselves so conspicuously on record that the people have a right to expect absolute consistency in their legislation whenever the liquor traffic in any phase is involved. Let us consider what consistency requires.

Special acts, such as have been repealed, need not be discussed. While I should have voted against repeal in every case, I freely admit that legal difficulties or extraordinary local circumstances might cause a genuine friend of temperance to advocate repeal. Therefore I withhold judgment in these cases. But the people of Arkansas will rightly condemn as hypocritical and sophistical the declarations of any professed temperance advocate who by vote or influence favors bills to encourage the manufacture or sale of any kind of intoxicant, or bills to take away from the people their right to absolute control of the traffic.

The following questions have been settled, in the South at least, by overwhelming public sentiment, by numerous legal enactments, and by judicial decision:

1. That the liquor traffic is a great evil.
2. That the State has a right to restrict or prohibit the sale of all kinds of intoxicants and their manufacture for sale.
3. That such legislation is not sumptuary.
4. That such laws can be, and usually are, enforced as well as other laws.

Therefore, men who argue against any of these propositions advertise either their ignorance of facts and principles or their incapacity to learn or their wilful prejudice against truth. But the advocates of repeal are well-informed, intelligent, and fair-minded; hence no fear should be entertained concerning their accepting and following cardinal truths. If these true friends of temperance are misled, it will be by some subtle and highly plausible fallacy. The best of men are sometimes deceived; hence every measure touching the liquor traffic should be closely scrutinized.

The only real danger to-day lurks in

NATIVE WINE BILLS.

The professed friends of temperance, to be consistent with their declarations, must keep native wine where the Supreme Court has properly placed it and make absolutely no distinction between it and other intoxicating beverages; because the following facts have been, or may be, clearly demonstrated:

1. "Wine is a mocker." From the day of Noah and Lot down to the present, native wine has made men drunk. The most beastly and

insane types of drunkenness that have come under my observation have resulted from drinking native wine.

2. Drinking of all kinds increases where native wine is sold; because it is pleasant, and a small quantity is considered harmless, and it thus becomes the fatal first drink for many a man who would not otherwise taste the stronger liquor.

3. Though legally sold, it is usually sold at private houses, away from police regulation, and is thus liable to many of the abuses which the "repealers" so vigorously condemn in "blind tigers."

4. A law favoring native wine above other liquors is rank class legislation. The man who raises corn, wheat, rye, barley or hops, has as much legal and moral right to manufacture liquor out of his farm products and sell in any quantity on his premises as has the grape-grower. Is it not class legislation to favor the one and not the other?

5. If native wine is favored by law, one man may legally sell liquor, although all other citizens unanimously and constantly desire the abolition of the traffic which they know to be debauching their youth. Is this majority rule? Is this the local self-government of which patriotic orators have lustily vaunted themselves the champions?

6. The people of Arkansas are not asking for such legislation. The demand comes almost exclusively from our foreign population, numbering only a few thousand, or from parties interested in the sale of hill lands. This suggests two questions which a true patriot can answer in only one way. Shall the foreigner be Americanized, or the American be demoralized? And are our precious boys to be debauched to sell our hill-sides? Noble manhood and paltry dollars are in the balance. Which has weight with our Solons?

7. The State has been advertised as a great wine-producing State, and it is argued that we must keep our promises to those who have been attracted by that feature. If we promised special favors to wine-sellers we did wrong, and cannot clear ourselves by perpetuating the wrong to keep our word, lest we be like Herod, who murdered John the Baptist for his oath's sake. Let us set ourselves right before the world and seek only those immigrants who come to build up our moral, as well as material, interests.

In closing, I reiterate that the true friends of temperance will be known, not by mere professions, but by their votes on these vital and fundamental principles. The vote on the Ferguson bill sustains my contention that the cause of temperance is safe in the present legislature. The people of Arkansas expect their law-makers to be consistent to the end.

A. C. MILLAR,

Conway, Ark., Feb. 6.

Personal.

Dr. A. C. Millar, President of Hendrix College, was in the city Monday.

A letter from G. R. Loehr reports that Miss Laura Haygood is afflicted with sciatica.

The Editor of this paper left the city on Tuesday morning to attend the Missionary Conference at Fordyce.

Brother Walling, our missionary in Brazil, has returned to the United States with his family for a rest and visit of old friends.

Hoke Smith, ex-Secretary of the Interior, is Superintendent of the Sunday-school of the First Presbyterian Church at Atlanta.

Dr. John A. Westerfield, of Atkins, a prominent physician and member of the M. E. Church, South, died of la grippe Sunday, 7th.

Col. Wm. L. Nugent, of Jackson, Miss., died last week. He was an able lawyer, an honored citizen, and a devout member of the M. E. Church, South, a man well known in the highest counsels of Methodism.

Dr. John A. Brooks, the Christian preacher who was called from Memphis to West End Tabernacle, London, England, died last week. He had resigned his charge in London and returned to the United States. He was buried at Kansas City, where he had long labored in former years.

Mr. Hazen S. Pingree, former mayor of Detroit, and now governor of Michigan, has won the confidence of the masses of the people more than any living man in the United States. He has shown himself a friend of the people with power and will to protect them. He had four candidates against him, but was elected governor of Michigan by a plurality vote of 83,409.

Rev. J. R. Moore has sent us a copy of the Minutes of the last session of the Little Rock Conference. We have not had time to examine them carefully. We note, however, some errors in the footings of the statistical and financial tables. The gain in membership should be 1,392, instead of 2,392. The increase in Presiding Elders' receipts \$1,137 instead of \$137. It is gratifying to observe that there was gain upon all the contributions for support of the ministry and for superannuates. The loss upon Missions should not be suffered another year.

A Brother in Distress.

The personal affliction of Rev. Alex. Mathes, one of our superannuated ministers, and the continued sickness of his family for the past four months, together with his financial embarrassment, renders this appeal in his behalf necessary.

To all who sympathize with and are willing to contribute to his relief, please hand your contribution to your pastor or send direct to him. And to all pastors who feel free to do so, please read this appeal to your congregations, receive their contributions and forward to him at Elm Springs, Ark.

Y. A. GILMORE, Pastor.

D. C. SUMMERS, Physician.
Elm Springs, Ark. Feb. 3, '97.

New Curtain Swiss at Quinn's.

The Preacher's Institute.

Whatever you leave undone in preparing for the Institute, study with care, the Introduction: Psychology and the Soul. pp 1-41. It would be well to turn to page 33, and read with care, \$33 & 34, before reading the preceding pages. In these paragraphs you will find explanations of some of the terms used in the preceding pages. Do not attempt to study this subject without a dictionary at the hand to which you can refer for the meaning of words, the significations of which are not clear to you. You will find it difficult to understand some of the phrases even when you know the meanings of the words taken alone; it will be impossible to understand them when the words used are not understood.

Before you read a section, have the caption of that particular section impressed on the mind. Then as you proceed, observe, and keep in mind, the marginal sub-captions. Thus you will know what you are looking for, and the chances for finding it will be better. It will be little better than waste of time for you to try to understand Intellectual Science without a reasonably clear understanding of Psychology. Casual reading will be time thrown away. You must go over and over again; giving all the strength of your mind to the subject. The text-book is not easy, and it is therefore a good one for an earnest student; and will do as well as any other for a lazy one. Come to the Institute with the determination to get something out of the work you are to do with the help of the instructor, and you will get good out of it: Come with the idea that the instructor is going to pass your conference examination for you, and you will be disappointed. The plan of the work, as stated by President Millar, will be informal lectures based on the text-book, and instruction as to the methods of study. It will not be possible to go over the entire ground but we can cover enough of it to greatly help the student.

W. E. BOGGS, Instructor.

Open Note to Rev. H. H. Ridings.

DEAR BROTHER—Your note "In Sorrow," through the METHODIST, in which is made known the departure from earth to heaven of your dear wife, not only touched a sympathetic chord in the heart of the writer, but called forth memories of the long ago.

Nearly thirty years have passed away since you and the writer, with our wives, attended a meeting together, when you requested prayer of the Church for the conversion of your precious wife and two friends—the "two friends" being the writer and his wife. We shall never forget your anxious tears, earnest prayers, sweet songs and words of comfort in our behalf; and, while it is true you are now "in sorrow," you will not go unrewarded, for your faithful labor of love in your earnest efforts to lead your wife and two friends into the joys and blessings of salvation through Christ.

A Winter Bath in White River.

WHAT CAME OF BREAKING THROUGH THE ICE IN A WISCONSIN RIVER IN FEBRUARY.

From the Chronicle, Chicago, Ill.

Five years ago last winter, there was considerable commotion on the banks of the White River, Wisconsin, as a young man named E. N. Halleck, had broken through the ice, and was for some moments lost to view. It was not long, however, before Mr. Halleck came in sight again, and by artistic means was fished from the fluid and restored to society. If the ducking had been all, it would have been well, but unfortunately the young gentleman contracted a heavy cold, resulting in chronic rheumatism, complicated with disease of kidney and urinary organs.

"For six months," writes Mr. Halleck, "I was laid up, and not able to do anything. During this time I suffered with pains in the stomach and small of the back, and headache, urination was frequent and painful, my heart's action was increased, and I had aches all over my body, and was generally used up. Then I was able to go out, but was a confirmed invalid, and for nearly four years I was in that condition, and expected then that I should always be disabled, for nothing that I took gave me any relief.

"In December, 1895, I read an advertisement about Dr. Williams' Pink Pills, and on speaking of it to Mrs. A. E. Derby, she strongly urged that I should use them, as she said she believed they would cure me. I had been under physicians' care for over two years, but as they did me no good I did not ask their advice about taking these pills, but laid in a supply and began to take them. In about ten days I began to experience substantial relief, and continued to take them for four months, by which time I was cured. The first benefit I obtained was a less frequent desire to urinate and lessening of that dreadful pain in the back, which ceased altogether very soon. My stomach became comfortable, and my heart's action normal. After the first break my recovery was rapid, and today I flatter myself I am a sound man, and able to attend to my business better than I ever could before."

(Signed) E. N. HALLECK.
I, E. N. Halleck, do hereby certify, that the foregoing statement signed by me is true.
E. N. HALLECK.

STATE OF ILLINOIS, } ss.
COOK COUNTY, }
I, John T. Derby, a Notary Public in and for the County and State, do hereby certify that E. N. Halleck, whose name is signed to the foregoing statement, is personally known to me, and that he did in my presence and of his own free will and accord, sign and swear to the same.

[SEAL] JOHN T. DERBY, Notary Public.

Dr. Williams' Pink Pills for Pale People are not a patent medicine in the sense that name implies. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cts. a box, or six boxes for \$2.50, and may be had of all druggists or by mail direct from Dr. Williams' Medicine Company.



SIX LOVELY ROSES For 25c

All will bloom abundantly this summer.

For only 25 cents (silver or stamps) we will send the "Queen" Set of Six Everblooming Roses, as follows: The White Queen, The Yellow Queen, The Crimson Queen, The Carmine Queen, The Salmon Queen and the lovely Queen of Pinks.

For 50 cents we will send the "Queen Set" and seven more choice roses of our selection, all strong one-year-old plants on their own roots.

8 Prize-winning Chrysanthemums 25c
6 Geraniums—single or double 25c
5 Flowering Begonias, choicest 25c
6 Fragrant Carnation Pinks 25c
6 Oriental Coleus 25c

6 Mammoth Hibiscus 25c
6 Hardy Scotch Pinks 25c
6 Lovely Fuchsias 25c
10 Pkts Sweet Peas, 10 kinds 25c
15 Pkts Choice Flower Seeds 25c

These are samples of our stock, and you may be sure we will not send inferior plants or seeds. We pay all postage, and guarantee the plants delivered safely into your hands, all plainly and correctly labeled. Ask for free catalogue.

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Established 1877.

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Neither shall we forget when, a little over three years ago, at your request, the writer was assisting in your meeting, and your now sainted "Flora" occupied a seat just in front of the preacher, and with an upturned face, beaming with intelligence and tears of joy, she contributed much encouragement to the one who was delivering the message. In that same service her mind reverted to the long ago, when we were subjects of prayer at the aforesaid meeting, and after contrasting the experience of the sinner and the saved, and being in possession of "joy unspeakable," her mind swept on and into the great futurity, where she anticipated a cloudless home in the skies. To that home she has gone, where she is free from sorrow and death,

and can mingle with the celestial throng around the throne of the Eternal. And while the pure light of heaven shall pour upon her immortal intellect, she shall feast forever upon the sublime mysteries of providence and grace." And, after ages and cycles shall have continued to roll on and on forever, Flora will continue to sing and smile and rejoice with that company of whom it is said:

"There shall they muse amid the starry glow,
Or hear the fiery streams of glory flow,
Or, on the living cars of lightning driven,
Triumphant, wheel around the plains of heaven."

Your brother,
O. H. KEADLE,
Sheridan, Ark.

Christian Life.

MIS-STEPS

BY DORA READ GOODALE.

Nothing can call them back—the years
With unguessed riches sent,
That blind complaints or baseless fears
Foiled of their just intent;
No future need, no present pain—
Nothing can call them back again.

Nothing can change, for you or me,
Those moments, big with fate,
Whose awful power of destiny
We recognize to late;
Yet error, in the courts of Time,
Is punished equally with crime.

Ay, and the schools, whereof we take
Sad counsel, strive in vain
To reconcile the heart, or make
The dark enigma plain;
Philosophy, though Heaven-born,
Grief and remorse will put to scorn.

Like Jacob in the wondrous tale,
Convicted of defeat,
Each soul alone, in Peniel's vale,
The Man of God must meet—
Must wrest deliverance from the sense
Of infinite loss and impotence.

Dread Angel! Suns withdraw their light,
The stars break up and flee,
While, in the deep and dark of night,
Our spirits close with thee;
Yet is thy voice the Voice divine,
Nor Jacob's blessing less than mine.
—The Independent.

To the Watchman.

REVELATIONS.

Ho ye who stand on Zion's Tower
Ye chosen Sentinels of Grace
What, dost thou tell us of the hour?
See'st thou a strange Angel face?
Dost scan the scroll he waves on high
Fresh from the Master's mighty Hand?
Though long 'twas couched in mystery
By John on Patmos sacred strand,
"Tis finished," and the earth awaits
The trembling ripeness of "the Times"
Send forth the news from Zion's gates,
And wake earth's echoes with the
chimes.

Farsweeter strains than Angels sung
On hoary Christmas' gladsome morn
For now He comes, the Savior comes
To claim the kingdom all His own,
And Heaven is emptied for "a space;"
For all the bright Angelic throng
Shall come as escort to His grace
And fill th' eternal realms with song,
"Alleluia!"—What rapt'rous strains
Shall fall upon each mortal ear—
Death—hell—and sin's dark gruesome
chains,
Fall shattered neath our Conqueror's
car.

Marshall your hosts, ye Sentinels
And tell them of this victory
Which waits for all who have "done
well,"—
And scanned the page of Prophecy.

—MRS. B. A. DAVIS.

Little Rock, Jan. 26.

The purest and most devoted
souls have loved the church as they
have loved the cause of Christ;
their labors for Christ's cause were
in the church, for the church and
directed by the church. To the
church they gave their gifts, labors
and prayers.

Honoring the Lord.

An Ohio lawyer once came home
and said: "Wife, I have been con-
verted; let us put up the family al-
tar." "Husband," said she, "there
are three lawyers in the parlor;
perhaps we had better go into the
kitchen to have prayer." "Wife,"
said he, "I have never invited the
Lord Jesus into my house before,
and I shall not take him into the
kitchen." He went into the par-
lor and there confessed the Lord
who had redeemed him. "Them
that honor me I will honor," and
for many years that lawyer sat in
the highest seat of justice in this
nation—John McLean, chief jus-
tice of the United States supreme
court.—Pittsburg Advocate.

Victor Hugo's Creed.

The following is a part of the
religious creed of Victor Hugo,
the great French literatus, touch-
ing the immortal—the soul and the
life that is beyond the grave: "I
am conscious within myself of the
certainty of a future life. The
nearer I approach my end, the
clearer do I hear the immortal
symphonies of worlds that call me
to themselves. For half a century
I have been outpouring my vol-
umes of thought in prose and in
verse, in history, philosophy,
drama, romance, ode and ballad,
yet I appear to myself not to have
said a thousandth part of what is
within me, and when I am laid in
the tomb I shall not reckon that
my life is finished; the grave is not
a cul-de-sac, it is an avenue; death
is the sublime prolongation of life,
not its dreary finish; it closes in the
twilight, it opens in the dawn. My
work is only begun. I yearn for it
to become brighter and nobler, and
this craving for the infinite demon-
strates that there is an infinity."

God's Seasons of Revival.

God has been wont, in the ages
past, to answer the defiance of in-
fidelity by great outpourings of his
Spirit. Take these striking facts
and figures touching the eighteenth
century, when it really seemed, for
a time, that Christianity was to be
bloated out. The anti-Christian
movement was carried on and rep-
resented by Voltaire, born 1694,
died 1778; by Hume, born 1711,
died 1776; by Rousseau, born 1712,
died 1778; by Gibbon, born 1737,
died 1794; by Thomas Paine, born
1737, died 1809. A host of so-
called philosophers, scientists,
free-thinkers, and literati followed
these leaders in their crusade
against the cross. We know how
utterly that crusade failed; but we
do not always consider by what
means it was defeated. That same
century witnessed the "Great
Awakening." See how the fol-
lowing names synchronize with
those already read: Zinzendorf,
born 1700, died 1760; Jonathan
Edwards, born 1703, died 1758;
John Inslay, born 1703, died 1791;
George Whitfield, born 1714, died
1770; David Brainerd, born 1718,
died 1747. These names stand for

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the great revival by which God an-
swered the challenge of the ablest
and holdest enemies which the gos-
pel ever encountered. And so, I
doubt not, he will answer by fire
in our own time.

Practical Religion.

What is God's aim in all that he
teaches us of His will and our re-
lation to Him as the everlasting
Father but to bring us to love one
another as brethren? What profit
is faith to Him? What profit to
us but to bring down upon our
hearts and our ways the inspiration
and the light of His fatherly
presence. By faith we walk "as
seeing Him who is invisible."
Love is the fulfilling of the law.

Here is a sister who always
comes to prayer meeting, makes a
good talk and a good prayer—very
well, let her be commended. But
when your wife was sick it was
Sister Jones, who never prays or
talks in meetings that was the most
loving self-denying nurse. There
is Dr. Strong, a great champion for
orthodoxy, but his neighbors do
not like him, and the merchant
does not care to credit him, and
his children are not religious. The
lack is love. The world under-
stands goodness; but we ourselves
do not understand our own creeds.
It is not differences in doctrine but
differences in character and life
that the world marks. Perplexed
with our theories and confused
with the jargon of our disputes the
homely common sense of the great
multitude settle the question of true
or false professors as the Master
taught them to settle it: "Make the
tree good and his fruit good or the
tree evil and his fruit evil."

The nearest approach to Chris-
tian perfection is in that love which
unites the individuals of a com-
munity as one family, in sympathy
and helpfulness, which gives heed
to distress and want, in faithful-
ness, which meets all obligations;
in purity, which sets before all the
highest ideal of life.

Religion becomes a very plain
and practical thing when reduced
to a life of sincerity and love direct-
ed by constant desire to do the
will of the loving Father of all.

We know nothing more danger-
ous to the religious life than evil
companionships and corrupt asso-
ciations. Nothing but eagle-eyed
vigilance and importunate prayer
can prevent our ungodly friends
from dragging us down to their
level. Nothing but the abounding
and almighty grace of God can
neutralize the force of environ-
ment. Evil associations are the
bane of life. We must avoid them
as the pestilence. He who clings
to the old friendship and fellow-
ship imperils his soul. The art of
true Christian living is not so much
the resisting of temptations as the
avoiding of them altogether.
Abraham had to leave Ur of the
Chaldees and get away from idols
and idolatrous surroundings.—Tex-
as Christian Advocate.

The church has never been free
from false teachers and false pro-
fessors, yet the church is the re-
pository of the divine truth, the
agency for propagating that truth,
and the visible kingdom of Christ
in the world.

To be a Christian out of the
church is to be a soldier out of the
army. He who seeks to occupy
such a position is either a false pre-
tender or a deluded fanatic.

If the Baby is Cutting Teeth.

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

For the Young People.

The Nobody Man.

I walked one day, a long, long way,
Down to Topsy-Turvy Town,
Where it's day all night, and it's night
all day—
In the Land of Upside Down.
And who do you think was walking
round?
Imagine it if you can:
In the Land of Upside Down I found
The Nobody Man!

His head was bowed, and he groaned
aloud,
With the burden that he bore;
Misdeeds and mishaps, a wonderful
crowd,
Till there seemed no room for more.
"And why are you so heavily tasked,
On such an unequal plan?"
As I sat on a wayside seat, I asked
The Nobody Man.

He sat him nigh with a doleful sigh,
And he said: "It needs must be;
What 'Nobody' does at home so sly
Is shouldered here by me.
The slips and mishaps that are, soon or
late,
Denied by the careless clan,
In the Land of Upside Down all weight
The Nobody Man."

He passed along with a doleful song,
This overburdened wight,
And, bowed with the weight of other
folk's wrong,
He hobbled out of sight;
And I don't understand how it all can be,
Or why he should bear this ban,
But—well, 'twas a wonderful thing to see
The Nobody Man!

Winthrop Pickard, in St. Nicholas.

A Young Immigrant.

A young immigrant is what one of our exchanges calls a baby hippopotamus, which has been brought to London. It was captured on the banks of a river in West Africa, where it had been hidden by its mother. The men who captured it saw the mother hide it in a big hole and cover the hole with weeds and grasses. This she did to prevent Mr. Hippopotamus from eating it up, as that is the habit of the father hippopotamuses, for which the mothers have to watch. When these men saw the mother hide her baby, they waited until she crossed the river, and then they stole her baby away. This hippopotamus is very tame, and will lie still to have its nose rubbed, evidently enjoying it. It eats grass and vegetables, and seems to enjoy its civilized life.

Aim at Something.

Our devotional meetings have been well attended from the very first. Our League quartet has been an attraction, and we have been fortunate in securing leaders who have made the exercises interesting. But until recently our meetings were not very profitable. That is, there were no tangible results. Two months ago at our cabinet meeting we talked the matter over. All present felt that

the devotional meeting was not doing the work which it was designed to do. We prayed earnestly that we might be guided to some methods that would result in the spiritual up-building of our members, and in the salvation of the unsaved. God heard our prayers and gave us speedy answer. Our leaders meeting, for the preparation of leader's for the devotional meeting has been an inspiration and has enabled us to plan definitely for results. We never close our devotional service without a few earnest words to our associate members. Several have already asked for prayers, and two young women who came to our meetings for the first time have been saved. This has encouraged us to work for definite results. I believe we do much work in vain because we do not aim at anything in particular. —Epworth Herald.

Good for Evil.

A prominent lawyer relates to a correspondent of the New York Sun that many years ago while he was attorney-general of Missouri, he happened to be in Governor Steward's office when a convict was brought in from the penitentiary to receive a pardon at the governor's hands. The convict was a "steamboat man"—a large powerful fellow, with the rough manners of his class.

The governor looked at the man, and seemed strangely affected, scrutinizing him long and closely. Then he signed the document which restored him to liberty; but before handing it to him, he said:

"You will commit some other crime, I fear, and soon be back in the penitentiary."

The man protested solemnly that such a thing should never happen. The governor looked doubtful, and after a few minutes said:

"You will go back on the river and be a mate again, I suppose?"

The man said yes, that was his intention.

"Well, I want you to promise me one thing," continued the governor. "I want you to give me your word that when you are mate again you will never take a billet of wood and drive a poor sick boy out of his bunk to help you to load your boat on a stormy night?"

The man answered that he never would, and seemed surprised, and inquired why the governor requested such a pledge.

"Because," answered Governor Steward, "some day that boy may become governor and you may want him to pardon you for some crime."

"One black, stormy night, many years ago, you stopped your boat on the Mississippi river to take on a load of wood. There was a boy on board working his passage from New Orleans to St. Louis, but he was very sick of a fever, and was lying in his bunk. You had men enough to do the work, but you went to that boy with a stick of wood in your hand, drove him on deck with blows and curses, and kept him toiling like a slave till the load was completed."

"I was that boy. Here is your

pardon. Never again be guilty of so brutal an act."

The prisoner took the pardon, covered his face, and went out.—Ram's Horn.

Good Manners.

Archbishop Whately says that "good manners are a part of good morals." We all acknowledge the truth of the trite saying that true politeness comes from the heart, and that it is only the outward and visible sign of the inward grace which makes us give up in small things to the comfort of others. But "assume the virtue if you have it not," for the polite person must always be more popular and give more pleasure to others than the rough and boorish one. A little courtesy costs nothing but a little thought, and it makes the wheels of society move vastly more smooth. We do not mean that the form of good manners should take the place of the reality, but unselfishness can be cultivated, and with its growth naturally comes politeness. —Housewife.

What a Horse can Draw.

On an ordinary dirt road, according to "The Philadelphia Record," "a horse can draw three times as much weight as he can carry on his back. On a good macadamized road the animal can pull three times as much as on a dirt road, while on an asphalt pavement the power of the horse is multiplied to such a degree that he can draw eleven times as much as on a dirt road, or thirty-three times as much as he can carry on his back. What the road traffic of cities owes to the street railway is illustrated by the computation that on metal rails a horse can draw one and two thirds as much as on the best asphalt pavement, four times as much as on Belgian blocks, nine times as much as on cobblestones, twenty times as much as on an earth road, and forty times as much as on sand."

The Beavers' Testimony.

Beavers, as you know, build dams. A great many years ago there was a dam across one of the Pennsylvania streams which was built by beavers. In the sale of some land, which took place in the early part of the century, one of the dividing lands was this beaver dam. Recently the heirs to it had a dispute, for the beaver dam had entirely disappeared, and the contestants claimed that the line was at some other point than that claimed by the plaintiffs. To settle the question, an expert on beavers and their habits, was sent to the point where it was claimed the old beaver dam had been built. Work began, and there, in the bed of the creek, was found the remains of the old beaver dam that had been built before the Revolutionary War. The sticks were found with the marks of the beavers' teeth upon them. On the testimony of the expert the claim was decided.

RADWAY'S READY RELIEF

Pain Cured in an Instant

Let Radway's Ready Relief be used on the first indication of Pain or Uneasiness; if threatened with Disease or Sickness, the Cure will be made before the family doctor would ordinarily reach the house. Cures the worst pains in from one to twenty minutes.

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Hoarseness, Stiff Neck, Bronchitis, Catarrh, Headache, Toothache, Rheumatism, Neuralgia, Asthma, Bruises, Sprains, Quicker than Any Known Remedy.

No matter how violent or excruciating the pain the rheumatic, bedridden, infirm, crippled, nervous, neuralgic, or prostrated with diseases may suffer.

RADWAY'S READY RELIEF

Will Afford Instant Ease.

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

There is not a remedial agent in the world that will cure Fever and Ague and all malarious, bilious and other fevers, aided by RADWAY'S PINK PILLS, so quickly as Radway's Ready Relief.

Fifty cents per bottle. Sold by Druggists, Be sure to get RADWAY'S.

Bibles for Young People.

Do you want to earn a fine \$2 Bible as a Premium? If you will send to Rev. Marcus L. Gray, President C. M. R. C., St. Louis Mo., for a "Tithes Gleamer," and gather it full of dimes (50) for the CROSS-BEARER'S MISSIONARY READING CIRCLE, he will make you a present of a fine \$2 Bible. You can earn this Bible in a short time. Write at once for a Cleaner and secure this prize.

All the elements that nature demands to make the hair abundant and beautiful are supplied by Ayer's Hair Vigor. It keeps the scalp free from dandruff, prevents the hair from becoming dry and harsh, and causes it to be rich, flexible, and glossy.

RIGGS HOUSE. Corner 15th and G. Sts., N. W., opposite U. S. Treasury, Washington, D. C. The most convenient location of any uptown hotel. Many improvements have been made this year, including steam heat throughout. The table is unsurpassed, and the rates moderate—\$3.00 per day up. An illustrated Guide to Washington will be mailed free of charge upon receipt of 4 cents in stamps. O. G. STAPLES, Proprietor.

J. B. DICKENSON.

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Family Groceries, Feed

—AND—

MEAT MARKET.

Commission Merchant.

Best Place in the City to Buy.

Buckeye Bell Foundry
E. W. Vandusen Co., Cincinnati, Ohio.
Best Pure Cop-
per and Tin Church Bells & Chimes.
Highest Award at World's Fair, Gold Medal.
Mid-winter Exp'n. Price, terms, etc., supplied free.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use
in time. Sold by druggists.
CONSUMPTION

Our Church at Home.

LAKESIDE, PINE BLUFF.

First Quarterly meeting for Lakeside was held last Sunday. Rev. J. H. Dye, the lately appointed P. E., was with us and preached in his usual happy and religious style. While we all reluctantly give up Bro. Godden as our dearly beloved P. E., we give Bro. Dye a most cordial welcome, and believe he will as successfully follow Bro. Godden here as Bro. Godden will follow him as president of Galloway College.

Lakeside is beginning the new year with very encouraging prospects. This is the ninth year of the existence of this Church, and I feel blessed in being the third P. C. Brother Carr's four years' work here will be always dearly remembered by his people, and the glorious results of his efficient labors will only be seen in eternity, as will those of his predecessor, the beloved and sainted Bro. Brinkley.

We have been so kindly received, welcomed, and pounded with many good things. The collections will all come, as this charge pays up assessments in full. We are looking and praying for a glorious revival this year, for already much interest is shown.

J. R. SANDEES.

ENGLISH CIRCUIT.

This is the first time that Conference has sent me back to do my work over. Thinking that possibly I might be a hard man to follow, I took with me a "help-meet." The people have received us gladly. We have a small band of noble women, who have demonstrated their zeal for the cause of Christ and their appreciation of two of His servants, by furnishing the parsonage with almost everything necessary to the keeping of a house.

On the 23rd, just as wife and I had gotten the furniture, which had come that morning, arranged, there was a company of those faithful friends, led by Bro. Lindsay—one of our stewards—came and ministered unto many of our temporal wants by giving us what is known as a pounding. Thus many of our wants have been supplied. May the good Lord multiply the number of those who are willing to become laborers in His vineyard.

B. F. WILSON,

English, Jan. 30.

PREACHERS' CONFERENCE—PINE BLUFF DISTRICT.

Our Preachers' Conference convened Thursday, Jan. 28, at Stuttgart. All the preachers present, except one, arrived on Wednesday previous, and were assigned homes by Bro. T. O. Owen. As for myself, I was well entertained in the home of Dr. and Sister C. C. Stephenson, a true Christian and Methodist family.

As announced, Bro. G. E. Cameron preached the opening sermon on Wednesday, Jan. 27, at 7 o'clock. Subject, "The Great Commission." He used as a text the scripture found in Mr. xvi. 15 and Matt. xxviii. 19.

The Conference was opened Thursday morning at 9 o'clock by

Bro. John F. Carr. Members present: John F. Carr, A. O. Evans, T. O. Owen, G. E. Cameron, John R. Jones, W. W. Christie, John T. Shaw, and E. A. Townsend. Bro. John F. Carr was elected President, and proceeded with the business of the Conference. Bro. J. J. Bond arrived and joined us at the evening session. We spent a day and a half very pleasantly and profitably, conversing with one another and discussing the different parts of Church work as related to our several charges.

Owing to the fact that Bro. C. C. Godden, our P. E., had been made President of Galloway College, he could not meet with us. We, one and all, deeply felt the need of his presence and counsel. We also regret his having been taken from us, and, in remembrance of his life and work among us, we pledge him our prayers and co-operation in his noble work.

Dr. John H. Dye, who has been appointed our Presiding Elder, was not with us. To him we extend our confidence in his eminent ability for the work, a hearty welcome among us, and our genuine love and earnest assurance of active co-operation with him as our leader. Soon we expect him in our midst. May the blessings of the Lord attend the work of his labors in this part of the vineyard.

E. A. TOWNSEND,
Sect'y of Conf.

MOUNTAIN NEW CIRCUIT.

My heart was made glad at the last Annual Conference, to hear my name called in connection with and as pastor of this circuit. This is our second year on this work, and I will say, lest my friend and brother F. C. Sterling should think of himself more highly than he ought to think, that we too have had a pounding, and received as a New Year's gift three five-dollar bills.

Our Quarterly Conference met the 9th inst., with good attendance. The stewards made an assessment of \$300 and added \$50 for our four-year-old boy, whom all recognize as junior preacher of the circuit.

We have a comfortable home, a large pile of wood, and at time of this writing, meal in barrel and oil in cruse; are in good condition, fat and flourishing as calves of the stall.

We had a good time at the Q. C. Our Presiding Elder, Bro. Brooke, has endeared himself to the people of this work, and will have their co-operation, together with that of the pastor, in building up the District. While we expect to continue to pray for his predecessor Brother Jernigan, it does our hearts good still to remember his songs, his prayers, his sermons and his tears. We ask that all who may read these lines will join us in prayer for the success of this work.

W. E. HALL, P. C.

SPRINGDALE, ARK.

After two days and a half of driving over the rough roads of Arkansas, we arrived here shortly after conference and took up our abode with this people for the en-

suing year. And after the ups and downs of the trip and then going through with the usual pounding that is always awaiting the Methodist preacher and his family and coming through it all safely, we feel quite ourselves again, ready to spend this year in our Master's vineyard. We have quite a pleasant little charge to serve and seemingly a very appreciative people. We have a live Junior League and our constant prayer to God is to assist us that we may make no mistake in leading the children, but that the instructions we give may be such that will enable them to better understand the Scriptures and help them to become strong men and women in Christ. The interest of our Sunday-school is increasing. Our prayer meeting is well attended. We have a Woman's Missionary Society, not very many members and poorly attended. After the lecture of Mrs. Campbell at this place, some of our ladies who had never manifested much interest in Missions, seemed all aglow with the missionary spirit but when time came for the meeting of our feeble little band, alas! they were like the son who said I will and went not. They staid away and left a few to bear the responsibilities that they ought to share. Some say they don't come to the Society because it is too much like setting up with a corpse, and forget that it becomes absolutely necessary at times to sit up with the corpse. But I am glad to say they have mistaken an infant for a corpse. Our Society is indeed weak, but life is there and by the help of God we hope to arouse a greater interest along that line, and hope that those who are not interested may be impressed with the need of Missions and come and help us nurse our infant Society until it grows strong. It was not born to die so soon; it is of Him who said: "Go ye into all the world and preach the gospel to every creature." It will never die. If the religion of the Lord Jesus and the destiny of immortal souls is not enough to interest professed Christians; we know not what else to do to interest them. Pray for us. Truly yours,

MRS. T. A. MARTIN.

A WONDERFUL CURE FOR KIDNEY DISEASE AND RHEUMATISM.— A FREE GIFT.

The Kava-Kava Shrub as previously stated is proving itself a wonderful curative for diseases of the Kidney or other maladies caused by Uric acid in the blood. This new botanic discovery bids fair to change medical practice in these diseases, and its compound Alkavis, is now regarded as a sure specific cure for these maladies. We have many letters on the subject from business men, doctors and ministers of which the following from Rev. J. H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' standing is an example. He writes:

"I was suddenly stricken down on the 22nd of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians, I only received temporary relief. My family physician told me plainly the best I could hope for was a temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up, and as I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Meantime I had heard of Alkavis and wrote to an army comrade (now principal of a college), who had tried it. He wrote me by all means to try it as it had made a new man of him. At the end of two months and then only able to sit up a little, I dismissed my physician and began the use of Alkavis. In two weeks I could ride out in the carriage for a short time. The improvement has been * * * constant and steady. I am now able to look after my business. I feel I owe what life and strength I have to Alkavis. * * * I am fifty-five years old, have been a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble, I would say, try Alkavis."

Another most remarkable case is that of Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones under two weeks' use of this great remedy, Alkavis.

So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the ARKANSAS METHODIST who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers it is sent to you entirely free.

Look Around

and see the women who are using Pearlina. It's easy to pick them out. They're brighter, fresher, more cheerful than the women who have spent twice as much time in the rub, rub, rub, of the old way. Why shouldn't they be? Washing with Pearlina is easy.

And look at the clothes that are washed with Pearlina. They're brighter, and fresher, too. They haven't been rubbed to pieces on the washboard. They may be old,



but they don't show it. For clothes washed with Pearlina last longer.

Beware

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, if your grocer sends you an imitation, be honest—send it back. JAMES E. PYLE, New York.

1897.

ARKANSAS M

Missions.

Our Duty to Obey Our Master.

Upon examination of the Minutes of our White River Conference, we find that we now have nearly 2,500 members.

Our missionary assessments (home and foreign) for the year amount to only \$5,150, about twenty cents per member. This is an astonishingly small amount for our Conference to be assessed, but yet we find that we have been paying in the past a little more than 50 per cent of our assessments for this cause. Will we allow such a thing to happen again? We can raise every cent of this assessment, and more, if we will take the matter to heart and go to work right now to that end. Will we do it? The Master said, "Go ye into all the world and preach the Gospel." And then again he said, "If ye love me, keep my commandments." If we love the Lord, let us show it by doing what we can to carry out his command to give the Gospel to the world.

Let us all pray for this cause.
W. B. Ricks,
Conf. Miss. Sec.
Jonesboro, Ark., Feb. 3, 1897.

Letter from Rev. A. Ben-Oliel, Jerusalem.

JERUSALEM, PALESTINE.

Beloved Brother in the Lord Jesus: "The Cross-Bearer's Missionary Reading Circle" is a grand idea that merits encouragement from all who pray for and long for the extension of the Messiah's kingdom among all peoples and to all lands, especially from all missionaries. To bring together the children of God of different denominations to take a sympathetic, prayerful interest in their missionary enterprises can not fail to secure the blessing of God on the members and on the mission cause generally. As a member of the Evangelical Alliance, I rejoice in this new effort to link together the people of God in furtherance of a great and solemn duty binding on all. May the Lord bless and prosper this noble project and make it instrumental in demolishing walls of partition and hastening the glorious day when there shall be but one fold under the one Divine Shepherd, and when John 17: 21 shall be an accomplished reality—"One Lord, one faith, one baptism, one God and Father of all." For further information send six cents in stamps to Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Missouri.

TOBACCO WAS THE REAL CAUSE

But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURE-QUIT, the popular antidote chewing gum remedy for Tobacco habit. 25 cents a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

New Embroideries at Quinns.

SPINAL weakness easily cured by Dr. J. M. H. H. H. H.

Woman's Work.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

General officers: Miss Belle Bennett, president, Richmond, Ky.; Mrs. G. P. Kendrick, treasurer, Louisville, Ky.; Mrs. R. K. Hargrove, secretary, Nashville, Tenn.; Miss Helm, editor of "Our Homes," Nashville, Tenn.; Mrs. W. W. Pemberton, corresponding secretary Little Rock Conference Society, Little Rock, Ark.

W. F. M. Society.

Sisters, give a helping hand,
Take God's peace to a sin-cursed land.
Hear ye not the echo ring,
"Women wanted for the king?"

From the Little Rock Conference Society there has been ringing during this past year, "Wanted, two hundred more." We are pledged for at least that number of new recruits. Our faithful Sister Snodgrass, of "Winfield Memorial," asks, "Do you think we will meet the obligations?" Dear Sister Furr, of Lonoke, in her broken health, is reaching with longing interest to know if we are measuring up to responsibility on this line. She enquires of the Conference Auxiliary what the sixty names asked for mean. I gladly explain, hoping to get a few volunteers by early mails. Our auxiliaries do not enlarge their membership sufficiently to hope for any good increase from these standard societies. A few new Auxiliaries, and re-organization of some old ones, enlarge our borders encouragingly, but do not bring us to the extra two hundred for which we stand pledged. I believe there are many dear women of missionary spirit in our Conference bounds, who are not in reach of our societies, who being cut off by distance from active co-operation with our work, would gladly join with us if a way was open. At the very first mention of a Conference Auxiliary, wherein such dear sisters could become associated with us, Sister Davis, of Altheimer, seemed awaiting the privilege and entreated me to press such an entrance. The plan is to secure sixty names of women not in touch with our auxiliaries, who by sending name and one dollar become members of this Conference auxiliary. The amount is to be used for a Bible Woman, and this Conference Auxiliary to have the credit and satisfaction of her support. I had hoped to secure the names easily. No doubt some have had the desire awakened to come to this "help of the Lord against the mighty." Then the wily suggestion crept in, "what will one name be—it could never be missed." Sister beloved, this is your opportunity. It comes to your door and the Master is waiting your decision. Do not hesitate one moment longer, but send your name, postoffice and one dollar, and I will immediately acknowledge you in ARKANSAS METHODIST as member of Little Rock Conference Auxiliary. I have as yet only four names. Shall I get the remaining fifty-six before the May meeting of Woman's Board?

The following pointed selection may decide some wavering spirit, who would enter the vineyard, yet

lack confidence to advance "in his name":

I am only one,
But I am one;
I can not do everything,
But I can do something;
What I can do,
I ought to do;
And what I ought to do,
By the grace of God,
I will do.

Our brethren may assist greatly in enlarging our field. I kindly refer them to "A Glance at the Field," by our noble secretary, Mrs. S. C. Trueheart, in last "Review of Missions," page 500. "What thou doest, do quickly."

Lou A. HOTCHKISS.

Hot Springs, Ark.

Foreign Missions.

MATTHEW XIV. 38.

"Pray ye therefore the Lord of the harvest that he will send forth laborers into His harvest."

With the crisis that now rests on the Missionary world, it is a time for prayer. How often when the faith of men in God has faltered, has prayer brought victory to the standard of the cross! When God's people are besieging heaven with unwearying ardor, then God's cause moves with the swiftness of youth, and the steps of a conqueror. God has wonderfully blessed the Foreign Mission work and he has honored his people who have engaged in the enterprise, the success of the work calls upon us for more earnest effort, and devoted service, and as new fields open before us, we have more calls for laborers. These calls come from our truest, most consecrated missionaries, those who stand in the thickest of the fight, and as they see the hosts of sin yielding, doors opening, and realize that their own strength and numbers are insufficient, they turn longingly to the home land, and with hearts burning with zeal for the the Master's cause, plead for help. Oh! will not those who must stay at home heed this bugle call to arms? Let us pray that the Church at home may more fully realize that increased opportunities lay upon us greater responsibilities.

"Ask of me," said the Father, "And I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possessions."

God is opening for his Son the highway among all nations and his followers are face to face with tremendous responsibilities. We must "Pray," we must give of our time, talents and means to carry forward this God given work. It is said that "money wisely used is a noble endowment," and it may be a mighty agency for good; with it we send the gospel to the nations who dwell in darkness, and help to raise womanhood out of her hopeless degradation in pagan lands, transforming the habitations of heathenism into peaceful Christian homes. How long must the Master "sit over against the treasury," and watch and wait?

Reports from the field are full of hope; full of faith in our promise of support, will we show ourselves worthy of such confidence? Let us

study the report of our treasurer, note the signs of promise in every mission, the work abroad is growing, success has crowned our efforts so far. We are agreed not to incur debt but more missionaries are needed, the missionaries are applying, "Pray ye the Lord of the harvest," what does our God mean us to do?

Miss Haygood writes "the work in Sung Kiang is full of promise, that she has taken over-sight of the five schools formerly supported by the General Board and now turned over to the Woman's Board, the schools are well located, and are centers from which a beautiful work for women may be developed. One of the schools is already provided for by a "Special," and I hope those who have offered to support "Bible Women," will devote the \$60 for this year to these day schools. The contract for the Davidson Memorial Bible School, was given out by contract the 5th of September, it is now under roof, and will soon be ready for Chinese women who wish to make especial study of the Bible and fit themselves for "Bible Women," to enter.

The school at Loredo, Tex., under the management of the W. B. of F. M., has about 280 girls and 50 boys this year, with about 20 teachers. It is doing a grand work on the Mexican border. Its influence is far reaching, both in Mexico and Texas.

This is the closing month of our fiscal year. Women of our missionary work, remember the \$100,000 to which our board is pledged. and let every woman make special offering, after paying all dues.

"Give as you would if angels waited at your door;
Give as you would if the morrow found you where giving is all o'er;
Give as you would to the Master, if you met His searching look;
Give as you would of your substance if His hand your offering took."

L. H.

Cured Him.

MASON VALLEY, ARK., Jan. 31.

Godbey & Thornburgh, Little Rock, Ark:

I received the "Electropoise" which I ordered some time since. I commenced using it for "hip joint disease." After six days' treatment I was able to go where I pleased.

I had been suffering with a pain in my hip. The doctors said it was "Sciatic Rheumatism" and that they could do me no good. I have used it once or twice since, an hour or two at a time. Am now about cured. I am very thankful for what it has done for me. I would not do without it.

I remain, yours truly,

W. H. MASON, SR.

February 3, 1897.

WANTED:—Situation by a graduate of West Point, an ex-army officer and a M. M., in any capacity in which a competent man will be appreciated. Salary no object. No objection to leaving city. W. W. F., 501 Rock St., Little Rock, Ark.

Quarterly Meetings.

ARKANSAS CONFERENCE.

HOT SPRINGS DISTRICT—First Round
—J. A. Sage, P. E.
February: Amity circuit at County Line, 6, 7; New Liberty circuit at Morning Star, 13, 14; Cherry Hill circuit at Oden, 20, 21; Mount Ida circuit at Black Springs, 27, 28.

FORT SMITH DISTRICT—First Round,
D. J. Weems, P. E.
February: Fort Smith Central, 6, 7; Fort Smith circuit Oak Bower, 13, 14; Cauthron mission at Cauthron, 20, 21; Parks mission at Grahams, 23; Waldron circuit at Fairs, 27, 28.

FAYETTEVILLE DISTRICT—First round,
A. H. Williams, P. E.
February: Fayetteville, 6, 7; Cincinnati, 13, 14; Winslow 20, 21; Gravett, 27, 28.

MORRILTON DISTRICT—First Round—
P. B. Summers, P. E.
February: Applin mission 4, 5, Ada at Opel 6, 7, Morrilton station 7, 8, Clinton at Scotland 13, 14, Cleavland at Centre Point 20, 21, Martinville at Batesville 27, 28.

DARDANELLE DISTRICT—First Round
—S. S. Key, P. E.
February: Gravelly Hill circuit at Oak Ridge 6, 7, Russellville 13, 14, Dardanelle station 20, 21.

February: Coal Hill circuit at Coal Hill, 6, 7; Ozone Mission at Ozone, 13, 14; Ozark circuit at Pleasant Grove, 20, 21; Altus circuit at Altus, 27, 28.

EUREKA SPRINGS DISTRICT—First Round,
P. B. Hopkins, P. E.
February: Hackler Grove at Camp-ton, 3, 4; Carrollton, at Carrollton, 6, 7; Goshen at Son's Chapel, 13, 14; St. Paul at Crosses, 20, 21.

HARRISON DISTRICT—First Round, O.
H. Tucker, P. E.
February: Omaha mission at Omaha, 6, 7; Valley Springs circuit at Valley Springs, 13, 14; Lead Hill circuit at Lead Hill, 20, 21; Mountain Home station, 27, 28.

CLARKSVILLE DISTRICT—2nd round,
V. V. Harlan, P. E.
February: 27, 28, Clarksville.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT—Second Round,
J. S. Brooke, P. E.
February: Ash Flat, 13, 14; Calamine, 20, 21; Oil Trough, 27, 28.

NEWPORT DISTRICT—First round, S.
L. Cochran, P. E.
February: Corning circuit at Corning, 6, 7; Reyno circuit at Richwoods, 13, 14; Siloam circuit at Salem, 20, 21; Pocahontas circuit at Oak Grove, 27, 28.

SEARCY DISTRICT—First round, Henry
T. Gregory, P. E.
February: Stony Point circuit, 6, 7; El Paso circuit, 13, 14; Mineral circuit, 20, 21.

JONESBORO DISTRICT—First Round, in
part, Frank Ritter, P. E.
February: Marion circuit, 6, 7; Osceola circuit, 13, 14; Osceola circuit, 15; Golden Lake circuit, 20, 21; Buffalo Island circuit, 27, 28.

Helena District, Second round. M.
M. Smith, P. E.

Feb. Cotton Plant and Howell, 6, 7; DeVew Mission, 13, 14; McCrory and Wynne, 20, 21; Taylor's Creek, 27, 28.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT—First Round
—Thos. H. Ware, P. E.
February: England and Liberty, 6, 7; Maumelle, 13, 14; Tomberlin, 20, 21; Oak Hill, 27, 28.

ARKADELPHIA DISTRICT—First round,
Horace Jewell, P. E.
February: Clark circuit 5 and 7, Social Hill circuit 13 and 14, Dalark circuit 20 and 21, Princeton circuit 27 and 28.

CAMDEN DISTRICT—First Round, R.
R. Moore, P. E.
February: Bearden circuit at Miller's Springs, 6, 7; Harmony Grove at Harmony Grove, 7, 8; Genoa circuit at College Hill, 13, 14; Hampton circuit at Hampton, 17, 18; Ouachita circuit at Chandler, 20, 21.

PRESCOTT DISTRICT—First Round—W.
F. Evans, P. E.
February: Carolina, 6, 7; Mineral Springs, 13, 14; Nashville, 20, 21; Richmond, 27, 28.

PINE BLUFF DISTRICT—First Round—
C. C. Godden, P. E.
February: New Edenburg, 6, 7; Kingsland, 9; Humphry, 13, 14; DeWitt, 20, 21; White River, 23; Sherrill, 27, 28.

MONTICELLO DISTRICT—First Round
—T. D. Scott, P. E.
February: Hamburg and Portland at Hamburg, 6, 7; Tillar circuit at Selma, 13, 14; Lacy circuit at Bethel, 20, 21; Berea circuit at Bear House, 27, 28.

Our Church at Home.

OZARK, ARK.

We are now on our new work, moving along slowly, but we trust with some signs of interest in the different lines of Church work. We hope to do the best year's work of our life. Our Preachers' Meeting for Clarksville District was a great benediction to all who attended. We pronounce it a success. With our great leader, V. V. Harlan, we are expecting a great advance movement on all lines of Church work this year. I will write more if the Lord wills later on. Yours in the work,

J. S. SIMMONS, P. C.

Jan. 28.

HUNTSVILLE, ARK.

On November 30, 1896, we received our marching orders from Bishop Duncan at Fayetteville, the seat of the Arkansas Conference. On Tuesday morning, the day after the appointments were read, we started for Cincinnati, where we had labored for the past three years. There we found an anxious people; anxious as to who was to be their shepherd for the coming year. We told some of them that his name was J. W. House. We said: "You have no house for your preacher to live in, so Bishop Duncan has wisely sent you a preacher and a House too." We also found wife and children waiting patiently to know where the itinerant wheel had dropped us. Not a murmur, not a complaint, all willing to go. How badly I should feel if my wife should say: "I am not going to that circuit; you can go if you choose." Thank God for itinerant women as well as men. What would some of us poor over-worked fellows do, were it not for the spiritual force, courage and fortitude of our wives? Wednesday morning, after getting home on Tuesday, packing up was the order of the day. Thursday we were off for Huntsville circuit. Thanks to the kindness of Bros. Ace Sanders of Clear Creek and Dock Phillips of Goshen for shelter for my wife and the little ones while on the trip. Saturday evening, Jan. 2, we arrived at Huntsville, and found Bro. T. M. Jackson sick in bed. But he and his noble wife were equal to the occasion. They had cleared one room, so we had shelter. Sunday morning we started to our first appointment on this circuit as P. C. This place is known as Presley's Chapel, better known by some as Old Alaham. Here we had a rich feast of good things. "The Holy Ghost came down our souls to greet, and glory crowned the mercy seat."

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you?

When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market fifty years. Your grandfather used Ayer's. It is a reputable medicine. There are many sarsaparillas. But only one Ayer's. IT CURES.

Seven years ago the Huntsville Quarterly Conference placed its endorsement upon this unworthy scribe and said: "Go, preach the gospel of Christ." During these years we have tried, under God, not to prove false to the trust. May the Lord pity the man who would, under these circumstances, prove untrue. These are good people, true and tried. They gave us a kind reception and the "usual pounding." Last week we had our Preachers' Meeting, also our first Quarterly Conference. Not many preachers present on account of the snow and bad weather. The Quarterly Conference was well attended, and a good report made by the stewards. Rev. P. B. Hopkins, P. E. of the Eureka Springs District, was present in his usual good humor, looking after every interest of our Zion. He presided to the satisfaction of all, and left his blessing upon preacher and people. Our work starts off well; have a whole set of local preachers—such men as B. C. McCurry, H. M. Hatfield, and others—to stand by the pastor. May the blessings of heaven abide with all the preachers and their people, also our bereaved Editor and wife. J. P. HUMPHREYS.

Huntsville, Jan. 28.

LAKE VILLAGE, ARK.

My last field note necessitates the writing of another short one. My postoffice is Lake Village. A few days after my arrival I was called upon to bury Miss Lula Carlton, who received a severe burn from which death resulted. She was a most amiable young woman, and well prepared for death. The same day I was called on to bury the sweet little babe of Sister Reed, the sole delight of its widowed mother. On the 8th of January I was called upon to perform the marriage of Mr. Ed. Magee, of Lake Providence, and Miss Cloudy Aurburn, at the M. E. Church, at Carola. They were a lovely young couple.

On the 20th of January we had one of the usual poundings, on a large scale. We didn't know there were so many of the "chief women

of Galilee" in the country, until they had captured our house, dear Sister Avant acting as usher, and after a real good time, and a feeble effort on our part to tell them of our gratitude, they took their departure, leaving packages all over the place. We couldn't begin to tell of all the good things we got. We have a parsonage on foot at Carola, and think ere long, we will have a home of our own. I have been almost down with grippe ever since I arrived here.

Lovingly,

ROBT. H. POYNTER.

PARIS, ARK.

Our first Quarterly Conference is just over. Brother Weems was with us and preached us a fine sermon. Some of the brethren were not able to attend, but everything was very encouraging.

The brethren of the Christian Church are in the midst of a protracted meeting at this place, and are doing some good work. Brother Lotz has charge of the meeting and is preaching some good gospel sermons.

May God come in spiritual power this year upon Paris add Roseville. We will not forget the ARKANSAS METHODIST.

Very respectfully,

J. S. WILLIAMS.

January 18.

Catarrh in the Head

is a dangerous disease. It may lead directly to consumption. Catarrh is caused by impure blood, and the true way to cure it is by purifying the blood. Hood's Sarsaparilla cures catarrh because it removes the cause of it by purifying the blood. Thousands testify that they have been cured by Hood's Sarsaparilla.

HOOD'S PILLS are purely vegetable and do not purge, pain or gripe. All druggists. 25c.

"BROWN'S BRONCHIAL TROCHES" are unrivalled for relieving Coughs, Hoarseness and all Throat Troubles. Avoid imitations.

Hood's Sarsaparilla and Pills are sold by Dr. J. C. Williams, 100 N. 3rd St., St. Louis, Mo.

At Rest.

DANIEL—Mrs. Emiline Daniel, the subject of this sketch, was born in North Carolina in 1816. In early life she was married to Mr. D. D. Daniel, with whom she lived in happy wedlock till 1872, at which time God called her husband home. She remained a widow, living with her daughter, Mrs. Amanda Pruitt, of Monticello, Ark. On January 14, 1897, she quietly breathed her last, and went to her reward.

When about 17 years old she professed faith in Christ and lived a quiet, steadfast, Christian life so long as she remained on earth.

At her death she was 81 years old and had had more than 100 descendants. She had ten children, forty-seven grand-children and forty-six great-grand-children.

When apprized that her end was near she was neither alarmed nor disturbed. She knew that her work on earth was done, and hence did not desire to remain in this world. Her body rests beside that of her husband, some of her children, grand-children and great-grand-children, who had preceded her, while her spirit rejoices with their spirits on the other shore.

To say that she was a woman of a deep, rich Christian experience, charitable and benign would be but reiterating what hundreds of others are saying. No encomium on her life is necessary. She was extensively known and dearly loved throughout Southeast Arkansas.

"Blessed are the dead that die in the Lord."

O. E. GODDARD.

BOND—Mrs. Mary R., (nee) Withers, was born in Lexington District, S. C., October 19, 1808, and died in Dallas, Ark., October 9, 1896. The subject of this sketch was a remarkable woman; remarkable for the strength and scope of her intellectual faculties, which were still vigorous at the ripe age of 88 years; remarkable for her power of endurance as manifested through a long life of unusual suffering and trial; remarkable above all else for the saintliness of her life and character.

When 12 years of age she professed religion and joined the Methodist Church, under the ministry of Stephen Olin, and from that time until the day of her death she continued to bless the Church with her labors, her counsels and her prayers.

She was a Methodist of the old school. Plain and modest in her bodily attire, devout in spirit, given to much study of the Word of God and prayer, observing the quarterly and stated fasts, punctual in attendance on the prayer and class meetings and the public ministrations of the word, holding family prayer night and morning as long as she had a family. She was a worthy representative of the best type of early Methodism.

She was an earnest believer in the Wesleyan doctrine of perfect love, and while she made no ostentatious professions of her attainments in Christian experience, yet she meekly claimed the sufficiency of the all-cleansing blood, and manifested to the world the possession of that love which "casteth out all fear."

As intimated above her life was one of peculiar sorrow and trial. Lack of of space forbids that we should enter into details, but if, as the poet has said:

"The sign of rank in nature
Is capacity for pain."

Then we should place her name high up on the list of names of those of whom the world was not worthy. Yet notwithstanding her life of widowhood and trial she was ever an active worker in the Church. She organized, and for a time, superintended the first Sunday-school in the town of Hamburg, Ashley County, Ark., and for many years she was one of the pillars of the Church in that place. Her house was ever the preacher's home, and the young preacher found in her a wise counselor and friend.

She was the eldest sister of Rev. H. R. Withers, of the Little Rock Conference, the mother of Rev. F. F. Bond, deceased, and the grandmother of Rev. J. Y. Christmas, both of the same Conference. Brother Christmas has often said to the writer "all that I am, under God, I owe to grandma's influence and prayers."

The closing years of her life were spent in his home, and she bore all of the hardships and privations incident to the life of a preacher, on poor circuits, without a murmur, seeming to count it all joy that the Lord had called her favorite grandson into the ministry.

Her death was peaceful and happy. For many years she had waited patiently while her soul yearned for her heavenly home, and death to her was but the gateway to life eternal.

Her body sleeps in the cemetery at Dallas, Ark., far from the graves of her kindred and friends, but she sleeps in Jesus, and when "He shall appear," then shall she also appear with Him in glory.

J. A. SAGE.

Hot Springs, Ark., Jan. 26.

HAYS—Mrs. Sarah E., was born December 8, 1844, married to Bracey Hays October 4, 1865, was converted and joined the M. E. Church, South, in 1866, lived and died a Christian January 10, 1897, aged 52. She was a Christian of the Bible type, lived and practiced what she professed; taught her children (by help of her husband) to love the Lord. All of the children are devoted Christians, except the three youngest, and two of the three will join the Church as soon as they have an opportunity. I have not known a more conscientious Christian lady. She was an every day Christian. The nine children were all dedicated to God in infancy by baptism, and she trained them up to love the Lord and the Church. The writer knew her well for many years. Never too busy, too tired, too cold, or too hot to attend Church by day or by night. Her place at the house of God was always filled. If she failed to be at Church, the remark would be, "surely she is sick."

If the Church were filled with such mothers it would not be long until the world would be taken for Christ.

The writer preached her funeral on the evening of the 11th to a large congregation of attentive listeners from Job xiv. 10. Amid sobs and tears, we then formed a procession and marched from the Church to the grave yard, where we laid her body away to rest until the great resurrection morning. We say to the sorrowing ones, weep not as those who have no hope, follow her as she followed Christ, and you will meet her in the sweet by-and-by, just over the river, where pains, aches and partings are entire strangers. May God's richest benedictions rest upon the bereaved husband and children until we all meet in the beyond, as the poet says—

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

JNO. W. EADS.

Rocky, Ark., Jan. 25, 1897.

BICKLEY—Tomie, infant son of Rev. E. N. and Addie Bickley, was born November 8, 1896, died December 29, 1896. The funeral was preached in the Methodist Church, Harrisburg, Ark., by the writer, after which the remains were carried and buried in the Bolivar Cemetery, in the presence of a large congregation of relatives and friends, but not without a Christian hope, for we believe our children sleep in Jesus.

"I take these little lambs, said he,
And lay them in my breast,
Protection they shall find in me;
In me be ever blest."

There's another itinerant preacher's home hath been made sad. May God bless Brother Bickley and wife in their afflictions through which they are now passing.

A. C. GRIFFIN.

Good News for Asthmatics.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola compound free by addressing a postal card to the Kola Importing Company, 1162 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

Dr. Miller's Kola Plantain Ks. at all druggists

WE NEED A PIANO.

FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

Ask questions of the dealer before buying—ask him if he buys them and if so does he pay cash for them, or does he handle instruments on consignment.

On the face of it there is no doubt about the dealer who pays cash for his goods. He buys the better quality for the least money, does not have to represent an instrument above its real grade to make his profit and his patrons secure the greatest advantage.

The dealer who buys pianos and organs on time or on consignment has to pay for the accommodation and those who buy of him pay every cent of that extra cost. As all dealers require a lease or notes for payments, find out if he sends them out in settlement for instruments or uses them as collateral! In either of these cases their going into the hands of third parties may offset any agreement regarding extension or failure of contract as third parties holding notes often show that they are "innocent holders."—Buy from a firm who will not trade with your notes.

WHAT INSTRUMENT?

There are many excellent pianos and organs now being manufactured, among which there are such a variety of handsome cases and finishes, the tone and touch of which leave nothing to be desired, the and individual taste can be suited to a nicety. For the reason that there are so many fine instruments it is also true that there are many times as many pianos and organs which are practically not worth buying. To obviate the possibility of getting an inferior instrument, if you do not wish to risk your own judgment, confine your dealing with a wellknown and reliable firm, and one whose financial standing insures protection on their guarantees. Then the purchaser runs no risk. We'd like to have you ask us questions about our ability, capital, methods of business, guarantees and any other question pertaining to pianos and organs.—Ask any of our thousands of customers about us! We are proud of the record.—43 years continuous business and satisfaction given to patrons.

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No. 25 Single Buggy Harness, single trace 1 1-2 inch, 1 1-2 inch saddle, 15.50
Double Buggy Harness from \$15 to \$25
Wagon Harness, from \$15 to \$30; Ladies' Saddles, from \$8.75 to \$20; Men's Saddles, from \$8.50 to \$20.

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LITTLE ROCK, ARK.

THE ARKANSAS METHODIST

WEDNESDAY, FEBRUARY 10, 1897.

GEO. THORNBURGH, Business Mgr.

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

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

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

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

From May, Texas.

Dear Brother Godbey:—Thirteen years in the White River Conference and my love for Arkansas Methodism ought to entitle me to a few lines occasionally in the ARKANSAS METHODIST. As you have learned before, Arkansas Methodism is pretty well represented in Texas, both in preachers and lay members. Texas Methodism owes a good deal to Arkansas.

This is my second year on the May circuit, Brownwood District. This District is in the extreme southwest of the Northwest Texas Conference. Its western and southern border is the Colorado river. Comparatively, this is a new country. Methodism is taking a firm hold in this country. The new P. E., O. F. Sensabaugh, is a live, wide-awake preacher, and he is making a fine beginning on the District. C. E. Brown is in his third year in the Brownwood station. He is a fine preacher and a good worker, and Methodism is moving forward under his faithful pastorate. Comanche station is served by S. E. Burkhead, a man of many parts, who knows his people better, perhaps, than any preacher in the District. Some one asked him at the District Conference last year, how he knew the wants of his people so well. He answered, "Legs, legs, legs." Good legs, properly used, are a great help to a preacher. Coleman station had last year the faithful services of E. K. Bransford, and is now manned by W. H. Moss, an old and successful preacher. These three stations were blessed with fine revivals last year. Samuel Gay is at Goldthwaite for a second term. Charley Hilborn, an Arkansas boy, is in his second year at Bollinger. R. D. Moon, who was for several years in the Arkansas and White River Conferences, is now illuminating Bangs mission. For want of space I will not mention other places.

There were 975 additions to the Church in the District last year, 495 of them on profession of faith, and the meetings were held by the pastors. Let our preachers be men of faith and full of the Holy Ghost, living holy, consecrated lives, always being ensamples to the flock, and the cause of the Lord will prosper in our hands without the aid of special evangelists, and our people will be made holy without the preaching of a

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RED ROUGH HANDS Softened and Beautified by CUTICURA SOAP.

second distinct blessing. Yours in much Christian love,

J. C. CARTER.

Feb. 3.

RUSSELLVILLE, ARK.

Last Sunday, Jan. 31, was set apart in my Church as a day for Missions. Brother Johnston, our Missionary Secretary for the Arkansas Conference, came down from Fort Smith and preached a stirring missionary sermon, at the close of which we raised \$150 in cash and subscription for Foreign and Domestic Missions. Each evening of the previous week had been devoted to prayer and discussion of some phase of the missionary subject. This only lacks a few dollars covering the entire assessment for Foreign and Domestic Missions in my charge. We hope to pay out in full this year.

WM. SHERMAN.

Russellville, Ark.

Notice.

Rev. Richard Gilmore moved from Tennessee to Arkansas about two years ago, I suppose to live with his children. Bro. Gilmore is an old man, an able preacher and worthy of the confidence of all men. Anyone who may know the whereabouts of Bro. Gilmore, his postoffice or county, will do me a great kindness to send me a card to Pine Forest, Texas.

N. A. D. BRYANT.

Iuka Normal Institute, Iuka, Miss., is in the midst of its most prosperous year. Large classes in all common branches, also in Collegiate. Spring term begins March 30. Summer term, June 8. Students may, however, enter at any time and pay from date of entrance. Write for illustrated catalogue.

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