Arkansas Methodist.

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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VOL. XVI. LITTLE ROCK, MARCH 3, 1897. NO. 9

News and Notes.

There have been very destructive floods on the upper Ohio River the past week, from Louisville to Pittsburgh. Newport, Columbia, Covington and Cincinnati have suffered greatly. The farming sections on lowlands were flooded. Thousands of people were driven from their homes.

The wealth of a country is not in its silver and gold but in its citizens. The end of social institutions and governments is to make men and women. The one consideration which every teacher and legislator should have in view is the establishment of laws and institutions which will increase the intelligence and moral integrity of the people.

THE people of the United States spend $7,000,000 every day of the year for tobacco, and twice that amount every day for intoxicating drinks, and yet the cry of hard times has been heard throughout the land for the past four years. In the light of these facts, what does our country most need for prosperity? Simply a higher type of manhood, who will give to some real good the money and time thus wasted for that which degrades and ruins.

Before this paper reaches its readers William McKinley will have taken his seat as President of the United States. The time has passed when in the United States a man of corrupt or impure personal character could be elected to the high office of chief executive of the nation. The character of McKinley as a man is above reproach. He is a member of the Methodist Episcopal Church, and has, throughout his past history, borne the character of a Christian. He will doubtless administer conscientiously and with ability the great interests committed to his hands. He should have the prayers of all Christians and the loyal support of all our citizens.

Mr. Cleveland, the retiring President, will be regarded, hereafter, as one of the most conspicuous figures in our country's political history. Whatever differences of opinion there have been regarding the wisdom of his policy at some points, no man will believe that he lacked convictions of duty or courage to maintain them; that he was swayed by party prejudice or fear, or that any motive prompted him but his judgment of what was for the interests of his country. He has shown himself a singularly strong character, incapable of being the figure-head of a party, or the tool of politicians. History will write him down as a great, brave and true man. Yet his administration can hardly be called a successful one.

Should the Senate of the United States refuse to ratify the Arbitration Treaty with England, we shall be placed in a ridiculous atitude before the Christian world. For it was we who made such a bluster and demand for arbitration and when England accepted the proposition, our papers represented that a great victory had been gained for peace and righteousness. Now the treaty, signed by official representatives of both governments, approved by the Queen and the President, is before the United States Senate. To reject the treaty because of any ill feeling toward the President and Mr. Olney, or because of the fear that England is more than a match for us in matters of diplomacy will justly incur the scorn of the civilized world.

Latest Cuban news is that Gomez has gained victories of importance and that the cause of the Cubans is more hopeful.

The Queen Regent has pardoned Julio Sanguily, an American who was under life sentence for complicity in the rebellion. Secretary Olney refuses to interfere in behalf of Sylvester Scoval, New York World correspondent, now imprisoned in Cuba, on the ground that Scoval had violated his parole. Notwithstanding the strong sympathy of our people at large with the Cuban insurgents, the President has persisted in a peace policy, unwilling to take any measures which could embarrass the incoming administration. It is generally expected that a more vigorous foreign policy will be inaugurated with the new administration.

If Mrs. Bradley Martin chose to spend $200,000 in ostentatious display, she had a right to do so, and to take the place which she has thereby won in the public mind, as one of the vainest and most foolish women of America.

We need not grieve over the money lost. The money which such people spend always goes to better people who make better use of it. It is only to be considered as the price which Mrs. Bradly Martin paid to advertise herself. We are not suprised to learn that the attendance was disappointing and that the people who were expected to dignify the occasion dignified themselves by staying away.

One hinderance to the material prosperity of Arkansas is the estimation in which its white population holds manual labor. When men who are worth $10,000 do not think it beneath their dignity to hold the plough, things will improve. When the owner of the land is also the tiller, the country will prosper. The extent to which farm labor has been done by negroes in former days has degraded it in the estimation of white men. We exhort the people of Arkansas to hold to their farms and make farmers of their sons—educated farmers, who will have ability to get out of the soil its wealth. There is a restlessness among the farmers, and farm property is undervalued. But it is about the only thing of value we have. When our lands, and our homes are worth nothing there is nothing of value left us. Wise men will hold to the farm.

The Gazette of this city has engaged in its service a special artist, as its readers have observen. Recently this artist accomplished his chef d' æuvre. It represented the death of the blind tiger. The den had fallen in. Jonesboro, Batesville, Morrilton, Dardanelle, all were tumbling in on him, and the terrible "Three-Mile Law" was coming down on his head. It was very amusing, and a subject of no little ridicule to the friends of temperance to see the effort of the Gazette to conciliate their favor by pictures. But the artist designed more wisely than he knew. The repeal of legislative protection did indeed mean disaster to the towns named, but it did not mean the death of the tiger, but rather going into the tiger raising business. Instead of a few tigers with their eyes jobbed out, hid in secret lairs, for fear of officials, there will now be a number of dens of tigers with their eyes open, hunting their prey on the streets by night and by noon, and none shall molest them or make them afraid. As for Batesville, this telegram sent us tells the story:

"FEBRUARY 18.

"Whiskey won in county court to-day. Cannot find words to express our regret and sorrow. Did the very best we possibly could.

CHALLES W. MAXFIELD."

Our cartoonist should now picture a lot of tigers with their cubs, tax collars on their necks, walking the streets of Batesville, guarded from attack by the city officials.

Expense of Heating the Poker.

The wine-growers of Arkansas petition the Legislature for the privilege of making drunkards of our boys, for, say they, "we have planted vineyards and made wine presses and wine cellars at great expense, and we have a right to get our money back."

It is like the case of a Frenchman of whom we once heard, who having heated a poker to a flaming heat ran furiously into the street and thus accosted the first man he met: "Give me de satisfaction to run dis poker one foot in yer body." "My body?" the stranger replied, "what do you mean? "Vel den," said the Frenchman, "so far," marking about six inches. The stranger drew a pistol. The Frenchman, softening his tone and manner, said: "Please, Sir, be so kind and obliging as to pay me for the trouble and expense of heating this poker."

THANKS.

Elm Springs, Ark., Feb. 19, '97.

Dear Bro. Godbey:—I desire through the ARKANSAS METHODIST to give expression to my heart-felt gratitude for the ready responses made to the appeal made through last week's paper by Bro. Gilmore and Dr. Summers in my behalf. To Bro. Thornburgh, the business manager of the ARKANSAS METHODIST, $1; Sister A. McGehee, $2; and Bro. Moses B. Hill, Brownville, Tenn., $2. These good friends, whose hearts are akin to the Great Sympathizer, will readily understand my appreciation of their sympathies expressed in a substantial way when I tell them that I did not have so much as a nickel to procure nourishment for my poor sick wife. May the blessings of the Father, Son and Holy Ghost rest upon them. My wife is still lingering, with the chances of her recovery doubtful.

Your Brother in Christ,

ALEX MATHES.

Contributed.

Random Thoughts.

Wolthem Texas, Feb. 22, 97.

DEAR BROTHER:—

Just now our little town and vicinity are in a local option contest i. e. to prevent the return of whiskey to our town 27th inst. Of course by God's help we expect to win. In fact Christians generally have been engaged in protracted prayer service for several nights at the M, E. & M. P. churches, and just here I hope all Christians will remember us at a "throne of grace." Brother I mean this just as soon as you read this go off to some secluded spot and besige a throne for our success. Well after all ain't these Methodist a wonderful people. Think of it in this little town we have five churches all Christians of course and one of them peculiarly "Christian" and its a fact I haven't heard of a breath of prayer being offered in any but the two Methodist churches i. e. ours and the Methodist Protestant. As Bro Jerrigan has said in substance at least I do sincerely wish our people called Methodists would be Methodists and quit trying to be like somebody else. Its a fact the decline of class meetings, love feasts, Saturday and Sunday Quartely Meetings, fasting and praying, operatic singing ect ect has well nigh killed the "old time" spirituality of our Methodism especiall in our towns and cities. Brethren I know somebody will say that's old fogyism pesimism and but its so all the same. How easiy to say in reply to this. Look at the great material progress the church is making. All of which I admit and for which I am thankful, so far as material progress is concerned the Roman Catholics outstrips us all, still we think it needs a little spiritual toning up to become the "joy of the whole earth."

Another thought Bro. Godby, as I expect to sign my name to this article, and that is this. This whiskey traffic will never be controled till the church of God throws off party alliance i. e. "Political bossism," "Brass collarism" and comes square out and hits in the face. I am heartily sick and tired of having it stuck down our throats every election. "There is an important issue upon us now fellow citizens that we must meet or our liberties are forever gone" for instance "16 to 1, gold standard tariff." Reformation in finances along populistic lines etc. etc. I tell you Brother its all "Buncombe." No sir, give me the nine hundred millions spent annually for whisky and I'll soon regulate the finances of the country. I give it as my honest opinion that we need not expect much relief from the financial evil wrought by the whisky demon from the present dominant political parties. No sir, it must come from some other source, just how I can't tell, maybe constant agitation will give some party backbone enough after awhile to tackle it and throw out a plank we can come in on, and I hereby give notice the first decent party that puts in a plank to help us throttle this great evil they can register my name as one of their crowd. I heard one of our Bishops say not long since in talking about this whisky question "Brethren the Church is largely responsible for this state of affairs. The Methodist and Baptist churches could vote this whisky out of Texas, and it will hold good in nearly every state in th Union. Yes he just mentioned the Methodist and Baptist churches, no others. I suppose of course because of their nunemerical strength. Brethren understand I've never taken the oath of allegiance to any political party. But I'll declare when I look this matter in the face and know we must soon give account to God for our every act, when I hear the piteous cries of helpless women and orphan's children made so by this accursed traffic, when I see the financial oppression all over our country and all over the world in fact, when I see the devastation, the blighted homes, the untold suffering, and think it's the work of the whisky traffic, can I as a Christian give countenance to such? Never no never.

Sincerely,

F. M. WINBURNE.

The smallest grain of aniline will color a ton of wine. A grain of permanganate of potash will redden seven thousand times its weight of water. The most trifling disorder will disarrange every organ of the body and cause eventual disease and death. It is the little ailments neglected that make the big diseases. Most serious diseases have their inception in a disordered digestion and faulty nutrition. This is true of that most deadly of diseases—consumption. It is also true of nervous prostration and exhaustion and also of all forms of wasting disease. Ailments of this description may not only be prevented but cured by a resort to the right remedy.

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J. A. EDSON, General Superintendent, TEXARKANA, TEX.

Contributed.

The Arkansas Methodist—Conference Minutes, Etc.

DR. GODBEY—THE ARKANSAS METHODIST has been quite of excellent interest during these latest weeks. The communication from Rev. J. A. Anderson, relating to "Ministerial Support," is supremely splendid. Press of duties only forbids an exhortation—the editor consenting.

Of course Brother A. does not intend to intimate that he will "depart at once" unto locations more lucrative and congenial unless payments as to salary do materially and instantly improve.

His record for twenty years and the rigid tests through which he has passed, would hardly so indicate. Likewise the fact that he is now serving a best Church of Arkansas Methodism, and personally, is recognized as a first man in the religious movements of the country.

Penuriousness--denominated in the word of life "covetousness" from the times of Malachi to the present, has been a constant embarrassment to the church and ministry. "Whole nations," as in Bible times, as well as towns, communities and cities, have suffered as a consequence of transgression in this direction.

Preachers valuable in fact to the church, are very greatly more valuable if properly paid, and the well constructed and elegantly equipped place of worship and full missionary tresury, give power and efficiency to the forces of Israel, and send the light of divine truth to shine yet more brightly along the way of Christian progress and into the distant parts of the heathen world.

The truly consecrated—and financially faithful—are found in well-nigh every congregation, but alas for the many who do in part the duties of religion, but "draw the line" at the pay to the pastor; and decline entirely as to the special expense of the kingdom of Christ.

Business men, and the thinking element of the country, have faith in that which enlists the money as well as the prayers and songs of the followers of Christ.

It is even true, as Brother Anderson has said, members have "transferred"—not for love of money, but for the lack of the funds to meet the real expenses of a divinely appointed mission. The wonder is that the body of the ministry, in the Conferences mentioned, have found the grace to "endure hardness" and till the fields of God under conditions so seriously depressing. "The love of Christ constraineth" and not "the love of money," is the only explanation.

In the providence and mercy of the divine Father preachers have been fairly plentiful in the Conferences of Arkansas.

The veteran pioneer, with not a few younger in years, "workmen that needeth not to be ashamed," skillful in the ministry and work of the Church, are still "upon the field," and the "transfer" is quite in evidence, both as to "coming and going."

The Holy Ghost is still saying, "Separate me these men to the work whereunto I have called them," and the "Lo. I am with you," is the prophecy of triumph and the pledge of victory.

But the workman is "worthy of his meat" and the "laborer of his hire," and while God is good, and the real minister true to his providential mission, still it is a fact of ecclesiastical history and a record of business movements throughout the world, that small pay and ordinary workmen must, in time, of necessity, enter company together. "Poor preach, poor pay," was the proverb of an Indian, and in language more elegant "things equal to the same things are equal to each other." But it is profoundly true that "poor pay" is a pressing request speaking "louder than words," constantly inviting the conditions which compel and justify a very ordinary discourse. "Give and it shall be given" is still the truth of God, and "God loveth a cheerful giver." No Church can hope to develop efficiency and power that declines on ministerial support. We sometimes pray for power. It may be well in instances to pray for power.

In a late copy of the ARKANSAS METHODIST "the editor himself" prophecies against the Arkansas Conference; thinks the White River Conference will "take the lead" ere long, because of recent "net gains" in membership, but the Little Rock Conference has 75 parsonages and 105 pastoral charges, while the Arkansas Conference has 87 parsonages, valued at $45,541, and 97 pastoral charges. Are we to conclude therefore that the Arkansas Conference is quite "in the lead" of the Little Rock Conference.

One item only is not sufficient upon which to base an estimate as to comparative strength and efficiency. The prophecy therefore of the good Doctor we think to be somewhat strained, especially when the "facts and figures" give to the Arkansas Conference at the latest session, additions 4,334, and to the White River Conference at the same time, 3,884. The net gain appears somewhat greater in the White River Conference, but this occurrence would be considered more phenomenal than natural, and would hardly do as a safe position from which to make a conclusion. We like the editor, he makes a religious journal all right, by no means ordinary as to material and finish, and his good name and distinguished ability are known in all the churches, but we beg to enter a modest protest against an impression which places a patronizing Conference in an attitude so little to be envied.

A. H. WILLIAMS.

Letter from Oregon.

Corvallis, Oregon,
Jan. 30, 1897.

DEAR DR. GODBEY:—

We are again made to feel that "all this world's akin," and that which saddens the heart of one—especially is this true of God's household—casts a gloom over all. You and Sister Godbey have the sympathy of thousands who do not express themselves in words, which bring but little light, in the shadow of so great a sorrow. "God is our refuge and strength, a very present help in trouble."

THE ARKANSAS METHODIST is full of interest to us. We like it for many things, but chiefly for its loyalty to the Church, and its outspoken position on the temperance question.

If the Church ever needed clear headed, loyal, and consecrated men and women to defend her doctrines, and keep the faith once delivered unto the saints, it is now. And if ever a country was cursed with false faiths, this Pacific Coast is that land. In some places, infidelity is organized. Deism and atheism prevail to some extent. Then we have disciples of theosophy Christian science—falsy so called—spiritism, faith cure, mind cure, soul sleeping, the "fallen angels' theory, and others too numerous to mention. Besides these, there are followers of a woman of California who claims to be not only equal to but superior to Jesus Christ. These also accept the Bible as the man of their counsel. There are others still who hold that the marriage relation is wicked, and should be abolished. (Their theory of the propagation of the race is too silly and laughable to be repeated here. It is based on Gen. i. 27.) Then, too, we have had, quite recently, martyrs to the theory that Christian men and women should, indefinately, live without partaking of any kind of food for the nourishment of the body. Strange as it may seem, all of these theories have a following among people still at large—outside the Insane Asylum. Add to this, the fact that worldliness, and a godless formality, have, in many places, corrupted orthodoxy, and the picture is finished.

Outside of any religious belief, and chief among the many corruptions of the West, is that school of all vice, the saloon. It is said that $3,000,000 are anually passed over the whisky and beer counters of Portland, the most important and influential city of the great North West. How long will our people permit this tyrant, this despot, to oppress our land, and spoil the nation!

"Hereditary bondsmen! Know ye not, who would be free, themselves must strike the blow."

But I would not have your readers think that the "wild wooly West" is wholly given up to fanaticism and debauchery. Nay, far from it. We have a noble, heroic band of God fearing men and women, who stand as pillars for the truth. These are the "salt," the "light," of the country, the "leaven" that shall yet leaven the whole lump.

Our own Methodism is spiritual and aggressive. We are making substantial growth in our membership and in the bulk and value of our Church property.

Our Church paper, the Pacific Methodist Advocate, is in a prosperous condition. Dr. R. P. Wilson, formerly of Arkansas' is editor, and is doing excellent work in that relation.

We have had a hard winter, for Oregon. The mercury has been down as low as 15 degrees above zero, but only once that low. There has been slight freezing several times, and abundance of rain.

Times are considered hard in Oregon, as elsewhere. Prosperity has not come with a restoration(?) of confidence. Yet in this city apples are now being sold, shipped all the way from New York, our own fruit crops being a failure last year, for the first time in the history of the State, and other luxuries are enjoyed as afore time.

H. S. SHANGLE.

A THOUGHT THAT KILLED A MAN!

HE thought that he could trifle with disease. He was run down in health, felt tired and worn out, complained of dizziness, biliousness, backaches and headaches. His liver and kidneys were out of order. He thought to get well by dosing himself with cheap remedies. And then came the ending. He fell a victim to Bright's disease! The money he ought to have invested in a safe, reliable remedy went for a tombstone.

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Contributed.

A Forward Movement in Canada.

E. BARRASS, D. D.

Forty or Fifty years ago missionary meetings in Canada were great religious festivals. Peter Jones, John Sunday, and other representatives among the Indian tribes, were much employed at missionary anniversaries, which were seasons of great rejoicing. As times advanced it became increasingly difficult to secure such interest as was desirable in such services. Of late years in the most part, the services have been confined wholly to the Sabbath.

During the last few years there has been such general depression in business, that funds for the Church purposes have been on the down grade, which has compelled the members of all benevolent societies, to suffer much anxiety, to know what should be done to prevent further declension, and if possible, turn the scale, lest from necessity, the number of agents should have to be decreased.

The Methodist Missionary Society has had an income of $200,000 and upwards in some years past, and the board has been calling for a quarter of a million, and occasionally we thought that the prize was in view, but it still remains a future problem.

"Attempt great things," has sometimes been regarder as a wise motto. Our Missionary Board after mature deliberation resolved upon a 'great forward movement,' under the cognomen of a campaign in Toronto. There are 38 Methodist Churches in the city, and it was resolved that sermons relating to missions should be preached in all these, on January 17th hence we had 76 missionary sermons preached on this noted day and in several instances missionary addresses wese delivered to the Sunday-schools, in which there are more than 17,000 scholars. The weather was very unfavorable during the whole day, nevertheless the attendance generally was better than could have been reasonably expected.

By way of addressing to the interest, it was thought advisable to invite certain distinguished strangers from abroad to render their efficient services. Bishop Galloway of the M. E. Church, South, Dr. Leonard, Senior Secretary of the Missionary Society of the M. E. Church, also Rev. Dr. Williams, from Buffalo, Mrs. Wellington White from New York. Happily they all responded favorably, and from the moment that this was known, there was great expectation relative to success.

Bishop Galloway visited Toronto, ten years ago, when he came as fraternal delegate from your General Conference to our's. On that occasion he made many warm friends. Those who survived until now hailed his return with joy, while others who now heard him for the first time were glad to have the pleasure of making his acquaintance, and to sit under his matchless eloquence. His two sermons on the Sabbath, and addresses at the public meetings were of an exceeding high order, and greatly edified and pleased the thousands who heard. He will be welcome to come here on all future occasions.

Dr. Leonard was an entire stranger. Many had never seen him, though great numbers had read respecting him as a powerful preacher, and an able administrator of the affairs which come under his control. If we mistake not he hails from Ohio, we are sure he is a western man, and is strong both physically and mentally. A few years ago, the prohibition party placed his name on their ticket, as candidate for the governorship of the State. He is still an enemy to the liquor traffic, and would like to have a hand in chopping down the upas which spreads its poison everywhere in civilized life. Not content with preaching two sermons on the Sabbeth, he buckled on his temperance armour and went to the Pavilion—a large public building, and for more than an hour he poured forth such a quantity of red hot shot into the enemy's camp as had rarely been done before. The temperance people were jubilant and they will ever regard Jan. 17, 1897, as one of their red-letter days.

Dr. Williams is a Toronto boy, the son of a well known Methodist minister, who was general superintendent at the time of his death. We should have been glad to have retained him in Canada, but we regard him as part payment to the Methodism of the States of our obligations in the men they sent to us when our country was a wilderness, and laid the foundation of the Church which is the most numerically strong of all the Protesant Churches in the Domminion of Canada. Every third person you meet in Canada belongs to the people called Methodist. Truly we may well say, what hath God wrought?

Mrs. Wellington White, is the widow of a Presbyterian minister who formerly labored as a missionary in China. She now devotes herself wholly to the interest of the W. M. S., and last year declined 280 addresses in several of your cities and towns. She is practical in all her addresses and deals principally with facts relating to her own labors in the celestial Empire.

The public meetings were under the auspices of the W. M. S., the Epworth Leagues and the great missionary rally when 5,000 people crowded Massey hall. The distinguished strangers were joined by our general superintendent, missionary secretaries, book stewards and editor, the venerable Dr. Hart, superintendent, of our China mission. Dr. Young who a few years ago founded the Manitoba Conference which now contains more than 200 ministers, and more than 16,000 members. The pastors of the city rendered efficient aid. Some laymen also acted their part nobly but, for some of them it is doubtful whether there could have been any campaign.

There was one very unique gathering viz. a missionary breakfast which was held in the parlors of the Metropolitan church. The parlors were crowded, and after partaking the repast, there were several impromptu speeches which made a pleasant social gathering.

And now the campaign, convention or whatever it may be calld has come to an end, and all are delighted. They believe that the end contemplated will be accomplished. Such contineous crowds were never seen at any Methodist gathering. Think of 5,000 persons present at a missionary meeting! From the collections taken on the Sabbath there is an advance all along the line. At one church, where on the preceding Sabbath, $2,500 had been given for a church obligation, it was reported that there was an advance of 75 per cent. on the missionary income, we therefore thank God and take courage.

How many young men and young women are cut off just as the future seems brightest and fullest of promise! They are taken away by the disease which causes over one-sixth of all the deaths in the world—the disease the doctors call consumption. There is absolutely no reason in the world why consumption should be fatal—why it should be even serious. It is a disease of the blood, and can be cured absolutely and always by purifying and enriching the blood. The only exception to this is the case where the disease has been neglected and improperly treated until it is stronger than the body—until the body has become so weak as to have lost the ability to recuperate. Dr. Pierce's Golden Medical Discovery will cure 98 per cent. of all cases of consumption if used according to directions. It also cures all lingering coughs, bronchial and throat affections.

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Having served you faithfully for three years on the police force, and by the solicitation of my many friends, I hereby announce myself a candidate for Police Judge, subject to the action of the Democratic primaries, and respectfully solicit your support.

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To Sunday-School Teachers.

It is your duty to qualify yourselves as fully as possible for your important work. The best helps known are Hurlbuts Notes, Peloubets Notes and Hoss' Notes on the Sunday-school Lessons. We will send you Hurlbut or Peloubet for $1.00 each, or Hoss' for 50 cents.

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Dr. John J. McAlmont.

A LOVING TRIBUTE BY REV. ANDREW HUNTER, D. D.

"The righteous shall be in everlasting remembrance." Many years will have passed away when the name and form of Dr. John J. McAlmont shall have passed out of mind. For near half a century he has been seen on the streets of our city, or at his usual place of business. His birth place was the State of New York. He came from a Presbyterian family. In childhood and youth he had the training that does so much to make the man of the future. His father died after he had passed his 17th birthday. From that time he was regarded the head of the family. He supported himself by teaching, and was enabled to assist his widowed mother, who lived on the homestead farm. He was preparing for college when his father died, but that event broke plans that had to be given up. He succeeded, however, in taking one course of medical lectures at Geneva, N. Y. In the winter of 1843-4, pressed into service by calls from friends, he commenced the practice of medicine, first at Bradford, Penn., and then at Weymoth, O., where he met with great success in his practice. He returned to New York and married Miss Martha J. Gregg October 1, 1845. Finding the winds from the lakes very severe in Northern Ohio, he came further South and spent the winter of 1849-50 in Cincinnatti, where he met a gentleman from Little Rock, Ark., who spoke so graphically on the advantages of a residence in Arkansas, that the Doctor made up his mind to go to that State, and by boat in eight days he reached Little Rock March 10, 1850, but located in Benton, Saline County, where he practiced his profession for two years. Since the year 1852 he has been a resident of Little Rock, where he has been honored and respected by all who knew him.

Though reared in the North, like many others he cast his fortunes with the South, in the late war and lost almost everything he owned.

Dr. McAlmont had no political aspirations. If so he could have reached positions of honor and profit. Without asking or thinking of the place, he was elected mayor of Little Rock in 1866, when it was said there was not another rebel that the black and white people of opposing political opinions would have voted for. He said: "If I am elected I will serve, but I will do nothing to get the office." His administration of the city government was eminently satisfactory. It was under his rule that the first steam fire engine was ordered to Little Rock. By his colaborers of the medical profession he was held in high esteem. He was president of the first pharmeceutical association in Arkansas, having become a member of the National Association in 1871. At the opening of the Medical Department of the Arkansas Industrial University at Little Rock, he became proffessor of materia midica and therapeutics, which position he continued to hold until his death, having also served as treasurer of this branch of the university for many years.

The Doctor was one of the original trustees of St John's College, a Masonic institution, which did good work for many years, but was abandoned after the war closed. The Doctor was a bright light in the Masonic order, and was a shining example of what a chivalrous Christian physician and Knight Templar should be in every-day life.

For nearly fifty years he has been an honored citizen of our state and a trusted physician to many families in our city and vicinity, and when it was known that he was dead we all felt we had lost a true friend, and the world was poorer because he was gone.

Ian McLaren says: "Surely no funeral is like unto that of a doctor for pathos, and a peculiar sadness falls on the company as the body of the faithful physician who near half a century has been our help in sickness, and has beaten back death time after time from our doors is laid in the grave. Death after all is victor, for the man that had saved us, has not been able to save himself."

The faithful physician is worthy of our love and honor. He comes at our call, whether by night or by day, by his faithfulness he wins our confidence and we put our lives and the lives of our families in his hands, and seldom has that confidence been misplaced.

The subject of this memoir was a Christian gentleman. He united with the Methodist Church during the time of his residence at Benton and with the old Second street congregation as soon as he made Little Rock his home. He filled different positions on the official board of his Church with credit to himself and the love of the membership. Scarcely any one remains of the "old guard" who were members when Dr. McAlmont and wife united with the Methodist congregation on his removal to the city. Nearly all are gone now, and our departed friend has joined them. Our friends though gone, are not lost, they live still. God took them and we are following—following sometimes in sadness and in tears, but we are still following—and so when our departed friend passed away, on the 24th of last September, we know he "was gathered to his Father's." There may his faithful wife and daughter and all the members of his family be re-united forever.

For much in the above memoir I am greatly indebted ta the Medical Journal of Arkansas Medical Society published in our city.

ANDREW HUNTER.

In Memorian.

Full-crowned with all that honors age; with a life completely rounded in work that lives after her, Mrs. Elizabeth J. Cook, daughter of Barbara Hill and R. K. Garland, and relict of Capt. R. T. Cook, entered into that rest which remains for the children of God Dec. 31, 1897, at her home in Arkadelphia, Ark.

She was born in Tipton county, Tenn., Dec, 1st, 1828. She leaves five children to cherish her memory as a priceless heritage, sacred and imperishable; her approval was the desired seal of their every act; they on all occasions turned to her for counsel, and paid her reverent homage. She was their comforter, counselor, companion, and as the precious ointment poured by the Magdalene on the Savoiour's head still perfumes and brightens the pages of Holy Writ so will her memory exert a most potent power for good over her loved ones. Two of her children, Mrs. E. H. McDaniel and Miss Barbara Cook, live at Arkadelphia; the other three, Robert T. Cook, Garland Cook and Miss Fannie Cook, reside in Little Rock.

In 1858 she joined the Methodist Church and lived a sincere, devout and conscientious Christian who "wrought her life in noble deeds."

She was a faithful wife, a beloved, devoted and vigilant mother, ever looking well to the ways of her household, a kind neighbor, a true and generous friend, a hospitable hostess, a consoler of the bereaved, ever exerting a beneficient and refining influence over all with whom she came in contact.

Unostentatious in all her ways, her many deeds of charity, which were performed in secret, cheered many a lonly widow, and encouraged the desolate and desparing orphan. Many sad homes have been brightened by her cheerful presence and timely Christian consolation; like her Saviour, she went about doing good, living not for self, but for the good of others. She was a model housekeeper, and devoted the latter years of her life to adorning her already beautiful home for her gentle and loving daughters who have devoted the whole of their time and services in ministering to her comfort and pleasure.

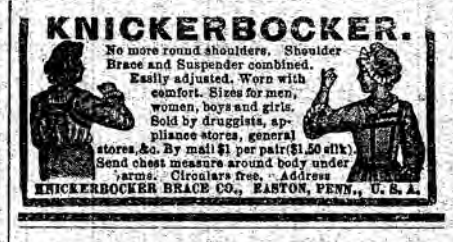
She was passionately fond of flowers, and while her busy hands filled every nook and corner of her home with buds and blossoms, she experienced no purer, sweeter joy than in seeing her motherless grand children, whom she was rearing, reveling in the gardens of sweets with which she surrounded them. One of her greatest pleasures was books, and her varied and extensive learning made her a safe guide and counsellor for both old and young. She was blessed with such wonderful health and strength that the invisible messenger, whom Carlyle says "overtakes the busy and the idle," found no blight in her mental or physical faculties. So gently and quietly did she lay down life's burden that the grief stricken hearts, bending above her and tearfully watching the end of her long pilgrimage, were scarcely conscious when the portals of Heaven swung ajar upon their golden hinges, and the angel of death carried her home, to our home, sweet home, where there is a father to love, save and shelter her forever more.

It is said of her that she is dead; but she is not dead, only sleeping, for the Psalmist hath said, "He giveth His beloved sleep," and her loving character is exemplified in the lives of her devoted daughters, and to live in the hearts of her friends is not to die, for death is not destruction, but harvesting—the gathering from fields of mortal tillage ripe fruits in their season.

As we write these lines as a loving tribute to our departed friend, recollections of past associations come crowding upon us—memories of many pleasant and profitable visits to her happy home, and we feel that it is hard, oh, so hard to lose her from the places made sacred by her gentle influence and genial presence. Our deepest compassion and heartfelt sympathy go out to those of the home circle who miss her most. They have lost their most precious treasure, and all the world seems cheerless and desolate to them now, and we pray that God may, in His infinite mercy, turn away their thoughts from her last suffering, and the agony of the last farewell, to think only of their dear mother as not dead, but only gone before, waiting to welcome them to her home in the many mansions in that City which hath foundations whose builder and maker is God, where the effulgence of His glory shall eclipse sun, moon and stars, and the Lamb is the light thereof. What ineffable joy shall be ours when we meet again; never to close our eyes in death; never, no never to imprint upon icy lips a farewell kiss; no tears to dim our vision, for God has promised to wipe them away. No deep, dark, silent grave in all that fair and happy land.

"Beautiful twilight at set of sun,
Beautiful goal with race well run,
Beautiful rest with work well done."

MRS. ALGIE GREENE.



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Dr. R. C. Flower, to make a professional trip through Arkansas.

The patients of Dr, R. C. Flower will be glad to know that he has arranged a professional visit through the State of Arkansas as follows:

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

MARCH 7, 1897.

The Ethiopian Convert

Time—The early summer of A. D., 37.

Place—A desert country south of Jerusalem.

Golden Text—Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus. Acts viii. 35.

There was great enthusiasm and wonderful ingathering by the Church at Jerusalem in the beginning of its history. The days that followed Pentecost were days of power, and wonderful revelations of the Spirit of God. God was laying the foundations of the New Dispensation Church, and showing, before the people, the devine credentials of its ministers, and the divine authority with which the Church, trusting in God and seeking the guidance of the Holy Ghost, was invested.

There arose, in a little while, within a few months, the persecution inaugurated under the leadership of Saul of Tarsus, which began by the stoning of Stephen, one of the seven deacons whom the Church had chosen to look after her temporal affairs. But in this choice men "full of the Holy Ghost" where chosen, so they were in their sphere and capacity teachers, without formal commission, as the Spirit gave them power, and as the Church gave them liberty.

Philip, one of the seven deacons mentioned in Acts vi. 5, also preached, and when the persecution scattered the Church at Jerusalem, he went down to Samaria and preached the gospel there, and great power attended his ministry.

The lesson relates how Philip, in the midst of the revival at Samaria, was called away by the Spirit of God to another scene of labor. The angel of "the Lord spake unto Philip"—angel means messenger. It is probable that the impression of duty came upon Philip's mind to go down to the desert of Gaza, in the same way that impressions of duty come to God's servants today. The form of statement used only means that there was divine guidance of Philip in this matter.

The prompt obedience of the preacher to the impression of duty is to be noted. "He arose and went."

He went to where the road to Jerusalem intersects the road to Gaza. The person he met was a servant of Candace, the queen of the kingdom of Meroe, which lay on the right bank of the Nile from its junction with the River Atbara, as far as Kartoum, and thence to the east of the Blue Nile to the Abysinian Mountains. Candace was the name of a dynasty, not an individual. The kingdom of Meroe was ruled for centuries by queens under this general tital.

The eunuch of great authority was in charge of the finances of the kingdom; as we would say, secretary of the treasury, or, under monarchial government, chancellor of the exchequer.

The story here told is of great historic importance, for it shows how the Christian religion was introduced into a great kingdom of Africa, where it long remained, and in parts of which it still lingers in a corrupt form.

The eunuch was already a convert to the Jewish religion, what the Jews called "a proselyte of the gate." He had been to Jerusalem to worship. He was reading Isaiah as he sat in his chariot. He had seen already in Jerusalem the intense interest which the new movement had caused. He was naturally disposed to study the prophecies relating to the Messiah, so he was reading Isaiah—reading where Isaiah says, "He was led as a sheep to the slaughter," etc.

Philip met this man, and was invited to a seat in his chariot, and became his instructor. The preacher found a text for his discourse in the very prophecy which the eunuch was reading. Our Sunday school teachers will have no difficulty in showing what arguments Philip would make, and how strikingly the prophecy of Isaiah was fulfilled in the crucifixion of Christ.

The result of the discourse was the conversion and baptism of the eunuch.

The Spirit of the Lord had turned Philip away from preaching in a great city and the work of a great revival to convert one man It was to a devout man praying and seeking light that God's messenger was sent. It was to a man that would introduce Christianity into a great kingdom. There is often more ultimate result for the cause of Christ in the conversion of one man than in the conversion of a thousand others.

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The dealer who buys pianos and organs on time or on consignment has to pay for the accomodation 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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"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.

MARCH 7, 1897.

The Call to Work

ISAIAH VI. 1-10.

The prophet Isaiah here gives a particular account of a vision which had a great impression upon his after life, and which, if it was not his call to the prophetic function, was an especial revelation to him which gave him higher conception of the work.

Isaiah was a young man who was acquainted with the court and royal family during the reign of Uzziah. He wrote the history of Uzziah's splendid reign, as stated in 2nd Chronicles xxvi.-22. "Now the rest of the acts of Uzziah first and last did Isaiah the son of Amoz write." We should also judge from the general title of the book that Isaiah prophicied during the reign of Uzziah, (see chapter 1, verse 1,)

But we have here a vision which the prophet states definitely came to him in the year that Uzziah died, whether before or after the King's death is not told us.

Some commentators have chosen to believe that the vision was after Uzziah's death, resulted from his death. Let the students of this lesson turn to 2nd Chronicles xxvi. 16-21, and read the account there, and what we say about it will be better understood. After a reign scarcely less splendid than Solomon's, Uzziah, elated with pride, went into the temple to officiate in the holy office of priest, into which it was a profanation for him to intrude. He was smitten of God with leprosy, and was thereafter banished from society till his death. Dr. George Adam Smith assumes that this terrible judgment upon the king, whose glory Isaiah himself had so much admired, had a powerful effect to impess the prophet's mind with the majesty and holiness of Jehovah. Hence in the year that Uzziah died he had this vision. Jehovah upon his awful throne; The cherubin crying "Holy, holy, holy is the Lord of hosts." This judgment of the king had arrested him, and filled his mind with conceptions of Jehovahs stern justice, which he had never conceived before.

One may assume that this event which brought so powerfully upon Isaiah's mind the holiness of Jehovah also drew him from earthly plans and visions to feel that his life must be spent in seeking to turn his people from sins which must incur the judgments of God.

The sense which then possessed him of his own sinfulness and inability to be a true herald of the Lord was natural and in harmony with other impressions of the vision.

The angel touching his lips with sacred fire was a symbol both of divine cleaning and divine inspiration. Every true messenger of God must seek power from God's spirit. The fire of the altar must purify him and fill him with burning zeal. Then, when the fire had touched Isaiah's lips he no longer hesitated, he was delivered from worldly love and fear. He was filled with zeal for God. He was ready to go. "Here am I; send me."

But the prophet saw under the spirit of inspiration what should be the result of his prophecy. The hearts of the people should grow harder, their eyes blinder, their ears duller, until the judgments of heaven should fall desolating the land. Truth does not always win men. If they reject it they are the more obdured and stubborn. It is a savor of death unto death.

Let us take heed how we hear.

The Budhists tell: "When our Lord Budha went forth to teach he said men are divided into three classes; those who have the truth and do not need me; those who hate the truth and will not hear me; those whom desire the truth, to whom I am sent." To which of these classes do you belong?

Programme.

Helena District Epworth League Conference, Clarendon, Ark., March 23-25, 1897.

TUESDAY EVENING, MARCH 23, 1897.

Devotinal Exercises, Rev. Frank Barrett, Marianna.

Address of welcome behalf of City, Hon. M. J. Manning, Clarendon.

Address of welcome behalf of Church, Rev. R. C. Morehead, Clarendon.

Address of welcome behalf of League, Miss Hooper, Clarendon.

Response to welcome behalf of Methodists, Rev. J. M. Talkington, McCrory.

Response to weleome of Leaguers, Miss Moseley, Forrest City.

Adjournment.

WEDNESDAY MORNING, MARCH 24, '97.

9 a. m. Devotinal Exercises, Rev. M. M. Smith, P. E., Brinkley.

9:30 Our District, Rev. M. M. Smith, P. E., Brinkley.

10 Our League Conference, Miss Maude Moring, Cotton Plant.

10:15 Roll call and enrollment of delegates.

10:45 Miscellaneous business.

11:30 Report on League work.

12:30 Adjournment.

WEDNESDAY AFTERNOON.

2:30 p. m. Devotinal Exercises, Rev. J. I. Maynard, Cotton Plant.

3 Main object of the League, delegate from Marianna.

3:15 Annual address by Joel E. Wynne, Forrest City.

3:30 Discussion of the address.

4 The need of the baptism of the Holy Ghost on this Conference. Delegate from Wynne.

4:15 How to conduct a devotional meeting, Miss Jessie Bryan, Brinkley.

4:30 Duties of Epworth League officers by delegate from Clarendon.

4:45 How can our League devotional meetings be made interesting, Miss Minnie Rives, Cotton Plant.

5 Adjournmant.

WEDNESDAY EVENING.

Literary Social by Clarendon League, or Epworth League Rally.

THURSDAY MORNING, MARCH 25, '97.

9 a. m. Devotional Exercises, Rev. J. B. McDonald, Haynes.

9:30 How to conduct a Literary meeting. General discussion.

9:45 What kind of literature to be studied, Rev. J. C. Brown, Helena.

10:15 Our League Entertainments delegate from McCrory.

10:30 Worldly Amusements by delegate from Holly Grove.

10:45 Responsibility of Leaguers, G. N. Hart, Pine Bluff.

11 Junior League, its work; delegate from Forrest City.

11:15 Pastor's duty and relation to the League, Rev. Frank Barrett, Marianna.

11:30 Welcoming Visitors, De View, delegate.

11:45 District officers, their duty, responsibility and qualification, Rev. J. F. Jerrigan, Forrest City.

12 Adjournment.

THURSDAY AFTERNOON.

Rev. T. J. Settle, Wheatley.

1:30 Devotional Exercises.

1:45 Selecting seat of next Conference.

2 Electing officers.

2:30 Miscellaneous business.

3 Adjournment "sine die."

"God be with us till we meet again."

Our Conference will adjourn so the members can catch the north bound passenger on the Cotton Belt.

A Point to Remember.

If you wish to purify your blood you should take a medicine which cures blood diseases. The record of cures by Hood's Sarsaparilla proves that this is the best medicine for the blood ever produced. Hood's Sarsaparilla cures the most stubborn cases and it is the medicine for you to take if your blood is impure.

HOOD'S PILLS are the best after-dinner pill; assist digestion, cure headache. 25 cents.

Hood's Pills

Are much in little; always ready, efficient, satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. Price 25 cents. The only Pills to take with Hood's Sarsaparilla.

SOMETHING NEW.

We have found what thousands of our subscribers want. A beautiful Sunday-School Teachers' Bible, with large new type.

Heretofore self-pronouncing Bibles (at low prices), have been in minion type, too small for many readers.

Description: Morocco cover, over-laping edges, round corners, gilt edges, complete references, exhaustive helps to study of Bible, subject index, concordance and maps. Catalogue price of this book $6.00.

Our offer: THE METHODIST one year (renewal or new subscriber) and Bible $4.25.

Eight new cash subscribers gets Bible free.

Remit by money order or registered letter.

Address THE ARKANSAS METHODIST, Little Rock, Ark.

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.

A MIRACLE.

I purchased an Electropoise of yon about two years ago. I used it for chronic rheumatism of at least twenty-five years standing. I continued to use it at intervals according to instructions until last fall when I laid it aside for the winter. It greatly benefited me and drove the rheumatism out of my hip joints.

The Electropoise is creating quite a sensation in this neighborhood. Some who were blind have received sight.

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 pheumonia. Two days later she returned it. It had cured her boy, and she had an Electropoise of her own.

Yours truly,

W. H. COLLINGS,

Raytown, Jackson county, Mo., April 5, '96. Price $10.00.

A book of complete information, on the Pocket Electropoise, will be mailed free to any address.

GODBEY & THORNBURGH, Little Rock, Ark.

ARKANSAS METHODIST.

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

WEDNESDAY, MARCH 3, 1897.

The man who has grown rich manufacturing cameo cigarettes will never atone for the evil he has done by any amount of gifts to education and charity.

Brother Sanders, pastor at Lakeside, Pine Bluff, reports a very interesting meeting in progress in that city in which Methodists, Baptists, Presbyterians and Episcopaleans unite. That is as it should be.

Now that the Methodist Centennial Commission at Nashville has disbanded because of the announced purpose of the managers to open the Exposition grounds for the sale of liquors, let the whole Church stand by this action and let the Epworth League organ and all our Church organs pass the word along the lines. "No Centennial at Nashville for us."

The Gift of the Holy Ghost.

AN INQUIRY.

T. A. Lay, Doublin, Ark., quotes certain passages from the New Testament respecting the promise of the Holy Ghost found in John xiv., and inquires, "Do we understand from these Scriptures that the Holy Ghost was not given till the day of Pentecost?"

We answer that the Holy Ghost inspired the prophets. Yet there was revealed a larger measure of the Holy Ghost under the New Dispensation. The promise of this coming in larger measure was definite, as is shown in the passages referred to.

In general terms the highest work of the Holy Ghost at any time is to write the truth in our hearts, and bring our lives into conformity thereto. Hence, is He called "the Spirit of Truth proceeding from the Father and the Son."

When Jesus threw upon the world that sun-burst of truth contained in the New Dispensation, there was needed a larger revelation of the Holy Ghost to take up this truth and incorporate it in personal life.

Individual experience may teach us here. He who receives light of new duties, though he may have lived in all good conscience until that light comes, yet when he has received it will seek of God power to rise to its demands. The past no longer satisfies. The new truth calls him forward, and he seeks in prayer God's spirit, the Spirit of Truth that he may meet the demand.

The apostles had received in the resurrection and ascension of their Lord, the full revelation of His divinity and His claim upon them. They had also received a commission to preach the gospel to the world. That required utter renunciation of the world. Only divine power could bring them to meet such obligations. That power they were to wait for. It came at Pentecost.

This special gift of the Holy Ghost was not to enable them to perform miracles. They did that before. It was not to make them prophets. There were prophets under the Old Dispensation. It was to put them in life and experience on a level with the revelation of truth which they had received.

This I say is the highest work of the Holy Ghost. All prophecy and miracles and revelations aim at holiness of heart and life as their result. They are all so much scaffolding to lift us up into the light of God that we may walk as children of the light. For us who have the light of God's truth what is needed most is the Spirit of truth—The Holy Ghost.

The Holy Ghost was revealed in the Old Dispensation. But the fuller unfoldings of truth were attended by fuller manifestations of the Holy Ghost. Such manifestations were referred to in the Scriptures to which Brother Lay calls attention.

Not Prophecy, But History.

Brother Williams suggests in his article in this paper that we unkindly prophecied evil of the Arkansas Conference in suggesting that in a few years the White River Conference will lead it in membership. Certainly, in giving facts which are of interest to all, we do not become a prophet of evil to any. Perhaps, as we occupy the METHODIST office, where the archives are kept, we may have advantage of any one who only prophecies or guesses. We submit to our good brother therefore these figures:

In 1883 the membership of the Arkansas Conference was 17,084; that of the White River Conference, 13,853. In 1896 the membership of the Arkansas Conference has iocreased to 24,724, a gain of 7,640, or 45 per cent. White River Conference has in 1896, 24,487, a gain of 10,634, or 77 per cent. Here we have the aggregate result of thirteen years, which seems to be a sufficient basis for what our brother calls a prophecy.

But the point of our suggestion in the article which Brother Williams criticises was the fact that organization has quite as much to do in building up our work as do the revivals, and that it is illustrated in the fact that the large mountain circuits of the Arkansas Conference will report more conversions year by year and yet show less aggregated gain than the more compact and closely organized work in small circuits and stations. The value of organization and of the regular work is what we desired to impress. A section of country unfavorable to such work, or one in which it is neglected, will show little real gain to the Church, numerically or financially, notwithstanding the annual revivals.

The Sensations of an Alleged Heretic.

Dr. Buckley, editor of the New York Christian Advocate, chanced to say in the New York preachers' meeting that "the English version of the Bible is not infallible," and strait way the papers—secular papers—spread a sensation over the continent as if a great light in the Christian sky had broken from its orbit. And this is what the good doctor has to say about it:

Never before have we discerned, except by observation and imagination, the peculiar fascination which the charge of heresy brings to budding genius. But to-day (Tuesday) the writer has had an inside view, and can forever sympathize with the joys of the obscure youth who exclaimed with delight to his sweetheart: "Now my congregation will swell. The papers have called me a heretic!" For the writer happened to say what John Wesley and Adam Clarke said many years before he was born, that the English version of the Bible is not absolutely infallible; and nothing since the last prize fight has attracted so much attention in this vicinity.

The infidels hold out the olive branch, the "liberal Christians" (those who believe what pleases them, and remand the rest to myth, parable, or allegory) compliment the lofty intelligence that could discern that King James' translators were not as pens in the hand of Deity (though they confess their fallibility in the introduction to their work).

The writer also said that there is not an original manuscript in the world, all existing ones being copies; hence that the extant ones could not be compared with them; but the reporters did not get hold of that.

On cars, steam and electric and cable, men gazed at us, that never glanced our way before, and ever and anon we heard such words as "progressive," "liberal," "up-to-date."

Alas for the transitoriness of popularity based on the emphatic utterance of a truism old as the centuries! Yet the incident shows what a great fire in combustible materials a little matter kindleth.

Whether we are heretical or not, what was said and what was meant to be said had the time allowed, and much more, will be spread before the readers of this paper, and uttered when and where it seems fitting, headlines or no headlines.

To the reporters who visited us and telegraphed to us, who took the same train for opportunity for conversation, we said and say: "Your enterprise is commendable; were the case reversed, we should be doing what you are doing, but we never have had an 'interview' for publication, and cannot begin now."

J. M. B.

Deustrow.

Dr. Edwin Deustrow, the millionaire murderer, of St. Louis, suffered the penalty of his crime upon the gallows, at Union, Franklin county, Mo., on the 16th inst.

On February 13, 1894, Deustrow drove to his magnificent home on Compton avenue, St. Louis, accused a faithful and loving wife of unfaithfulness, abused, beat and at length shot her; took up his little 3-year-old child, held him at arm's length against the wall and blew his brains out with a pistol.

A crime so appalling seldom has but one explanation, and that every reader of this paper will guess. It is written in one word, "WHISKEY." When Deustrow saw the scaffold ready for his execution, he sank down sobbing, "I know I have got to die. I killed my wife and child, but it was not my fault, it was something within me that made me do it. I was not myself." "WHISKEY" is the answer to this.

There is a feeling of satisfaction among the people that Deustrow's wealth did not save him, and yet the same influence which made him thus a criminal prompts yearly to thousands of crimes more appalling. Yet some of the people of Arkansas have sent men to our General Assembly charged to give more liberty to the sale of whiskey, and some who pose not only as moral but religious men, have obtained their election to the legislature by promises to the whiskey-drinking and whiskey-selling class to secure the repeal of legislative restrictions upon the whiskey trade.

An Error in the Minutes.

Among other errors that I notice in the printed minutes of the last session of the Little Rock Conference is espeially one that needs to be corrected. The minutes say that $145, was paid to Miss Norah Keith, when in fact only 45 cents was paid, and turned over to Rev. James Thomas.

L. B. HAWLY.
Chairman joint Board Finance.

Personal.

The postoffice of Rev. J. F. Armstrong is Kingsville, Ark.

Rev. J. H. Riggin made us a visit last week. He had come to the city to attend the meeting of trustees of Hendrix College.

Rev. L. M. Powell, preacher in charge of Grady circuit, made us a call last week. He represented that prospects were bright on his work.

A note from J. M. Jenkins, merchant, Quitman, Ark., says: "Our Sunday-school and Church are in good condition, our Leagne is doing good work."

We return thanks to Dr. A. P. Parker, President of the Anglo-Chinese College for a copy of the Minutes of the last Annual Conference of our Chinese mission.

Bishop Duncan will hold the Fort Smith District Conference at Paris, April 15-18, and the Fayetteville District Conference at Boonsboro April 23-26; the Clarksville District Conference at Coal Hill April 19-22.

We have communications assuring us of the great poverty and affliction of our superannuated brother Rev. Alexander Mathes, Elm Springs, Ark. Many of the good Christian people of the Arkansas Conference know this brother. Will not each one contribute something to his relief?

The Editor of this paper spent Sunday last at Benton, preaching morning aud evening. Bro. Whaley is encouraged in the beginning of his work. The Official Board has resolved to build a parsonage at Benton, and the work will be begun this week. The plan is for a good sized and commodious house. Our people have an excellent church building here and due care on the part of the leaders of the Church will make this an excellent station and the Church a light and power in the community.

The preachers of the Dardanelle District, in a recent missionary meeting at Dardanelle, unanimously expressed regret and disapproval of the position taken by W. L. Moose, a member of our Church at Morrilton, now President of the State Senate, in favor of the repeal of the ten-mile law at Morrilton. Mr. Moose has always claimed to be a firm and positive friend of temperance, but his views upon the matter of special legislation will not be endorsed by the temperance and Christian people of his community.

EPWORTH LEAGUE NOTICE.

The policy of the officers of the state League Conference, so far as heard from, is to stress the league work in the district conference this year, and have another grand Epworth League rally next year. The Toronto Conference convenes July 15, and closes on the 21st. Already we have railroads offering reduced round-trip rates. The lowest is $27. This will be the greatest religious gathering ever held on the North American continent. Let the local chapters provide the means for the pastors to go, together with the pastor's wives. We purpose going on a special Arkansas train,

I desire to say that the League work is better organized now than ever before, Let the young people be true to the church and do all they can to make this a great year in Arkansas Methodism. Order the reading course and such other helps you may need from Godbey & Thornburgh. When you invite me to your District Conference you must provide for my expenses.

Yours, all for Christ,
JAMES THOMAS,
State President.

NOTICE.

The Clarksville District Conference will be held at Coal Hill, April 19 to 22, Bishop W. W. Duncan presiding. The opening sermon will be preached on Monday night, the 19th, by Rev. J. M. Clayton. V. V. HARLAN.

Rev. J. R. Moore, P. E. of the Camden District, writes: "I have finished up my first round and am glad to report the outlook better than I had hoped for. There has been an increase in assessments for pastors over last year. There is a fine corps of preachers and they are all at work, and the prospect is cheering almost everywhere."

TO THE PRESIDING ELDERS OF THE ARKANSASC ONFERENCE.

Will each one of you please send me the following assessments, made to your districts, as follows: For Conference claimants, Bishop's funds, delegates, expenses Payne Institute. Please send the above soon as you can, brethren.

Cordially, PIERCE MERRILL,
Treasurer.

Hall and Alderson Debate

For the benefit of those who would like to attend, please announce that Dr. J. N. Hall of the Baptist church and Rev. E. W. Alderson pastor of M. E. Church, South, of Sherman, Texas, will meet in nine days debate at Magnesia Springs camp ground.

J. R. CASON.

July 13-22.

Notice.

Notice is hereby given that all Applications for Aid to the Woman's Parsonage and Home Mission Society, should be in the Central Office, for consideration, by April 1st 1897.

MRS. R. K. HARGROVE.
Gen'l. Sect'y.

Nashville, Tenn.

A CRY FOR HELP.

Some of our worn-out, superannuated preachers write me that they are in distress, and to please help them out just as soon and as much as I can. Now dear pastors, there is not a dollar in the treasury and has not been since Conference. Pray let us come to the rescue of our brethren. In a short time some of us will be laid on the shelf. Who will be first to respond?

Fraternally, PIERCE MERRILL,
Tre surer of J. B.

CORRECTION.

Mr. Editor:—The minutes of the last sessian of the White River Conference show. in statistical table, that Golden Lake Circuit had "total membership this year, 91." It ought to be 117. "Value of parsonage, $200." It ought to be $500. Total amount raised from all sources during the year, $909.10. It ought to be $930.

Respectfully,
W. F. WALKER.

THE PREACHER'S INSTITUTE.

The Institute will not be held.

I regret to make this announcement, but am forced to it by circumstances over which I have no control.

The reasons are (1) certain instructors and lecturers whom I hoped to have could not be secured, and others who had accepted work were doubtful about their ability to attend; (2) money for expenses of lecturers and instructors was not sufficient; (3) many of the young preachers could not attend for lack of means.

Many will be disappointed, but their disappointment would be greater if they should come here at considerable expense and then find several important instructors absent.

If, after consultation, it should be found practibable to hold the Institute later in the year, due notice will be given.

Within a few weeks money that has been sent in will be reeurned, unless I am instructed to hold it or use it for some other purpose.

My thanks are due to all who have co-operated and consented to assist, and I trust that use may be found for their preparation in the future. A. C. MILLAR.

Hendrix College, Feb. 20, '96.

Hot Flashes.

General Derangement and Nervousness Preluded by Stomach Trouble.

Blood Disorder and Nervousness of Years Standing.

From the Commercial, Mattoon, Ill.

Mrs. Christiana Foster is a matron of Mattoon, who has recently been restored to the ranks of health after many years of suffering. She gave her statement to a reporter in such concise shape that we print it:

"My name is Christiana Foster, I am fifty years of age and a housekeeper. I have lived in Illinois ever since I was twelve years old. During the latter years of my life I have been much afflicted with stomach trouble, blood disorders and nervousness, and these were greatly aggravated about two years ago when I became subject to most disagreeable hot flashes (or perhaps I should say 'flushes').

"I seemed to be losing ground all the time. I could not sleep but for a short time. not being able to obtain any appropriate rest, and I may say I was truly wretched.

"About one year ago, after reading an advertisement of Dr. Williams' Pink Pills for Pale People, I determined to get some of them, and did so, beginning to take them strictly according to directions. I had not taken half a box before I experienced relief, and before I had taken four boxes I was, I may say, well. Of course I am growing old, but that did not account for the bad condition I was in, my blood did not circulate and if I pricked my finger while sewing no blood followed the puncture. All this is different now, thanks to Dr. Williams' Pink Pills.

(Signed) MRS. CHRISTIANA FOSTER.
Witness, MRS. ED. HEARN.

Dr. Williams' Pink Pills are not looked upon as a patent medicine, but rather as a prescription. An analysis of their properties shows that they contain, in condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration, all diseases resulting from vitiated humors in the blood, such as scrofula. chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N.Y., for 50c per box or six boxes for $2.50

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 4th day of May, A. D. 1896, in a certain cause (No. 4639), then pending therein between Arkansas Loan & Trust Company. complainant, and Mark Valentine 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 Wednesday, the 17th day of March, A. D. 1897, the following described real estate, to-wit:

The west part of the west half of the southwest quarter of the southeast quarter of section five (5) township one (1) North range twelve (12) West, being 15 acres more fully described as follows: Beginning at the southwest corner of said tract, thence east 30 rods; thence north eighty rods; thence west 30 rods; thence south 80 rods to the place of beginning, except so much thereof as has heretofore been released from the operation of of said deed of trust, to-wit: The following tract released August 25, 1890, to-wit: Beginning at a point on the section line between sections five (5) and eight (8) in township one (1) North range twelve (12) West twenty rods east of the southwest corner of the southeast quarter of said section five (5), thence north eighty (80) rods to a stake; thence east ten (10) rods to a stake; thence south eighty (80) rods to a stake and thence west ten (10) rods along said section line to the point of beginning, less a strip 30 feet wide off the west side and a strip 30 feet wide off the north side of said tract; also the following other tracts released: beginning at a point twenty-five (25) feet east of the southwest corcorner of the southwest quarter of said section five [5]; thence east along the south boundary line of said section 140 feet, thence north 305 feet, thence west 140 feet, thence south 305 feet to the point of beginning, June 29, 1893. Also, beginning 330 feet north of the southwest corner of the southeast quarter of section five [5] township one [1] North range twelve [12] West; thence east 330 feet; thence north 330 feet; thence west 330 feet; thence south 330 feet to the place of beginning, August 7th, 1894, in Pulaski county, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute bond with approved security, bearing interest at the rate of 10 per cent. 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 10th day of February, A. D. 1897.

J. H. PASCHAL.
Commissioner in Chancery.

BELLS

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

Christian Life.

"There is Nothing New Under the Sun."

There is nothing new under the sun;
  There is no new hope or despair;
The agony just begun
  Is as old as the earth and the air.
My secret soul of bliss
  Is one with the singing stars,
And the ancient mountains miss
  No hurt that my being mars.

I know, as I know my life.
  I know, as I know my pain.
That there is no lonely strife;
  That he is mad who would gain
A separate balm for his woe,
  A single pity and cover;
The one great God I know
  Hears the same prayer over and over.

I know it, because at the portal
  Of heaven I bowed and cried,
And I said: "Was ever a mortal
  Thus crowned and crucified?
My praise Thou hast made my balm;
  My best Thou hast made my worst;
My good Thou has turned to shame;
  My drink is a flaming thirst."

But scarce my prayer was said
  Ere from that place I turned;
I trembled, I hung my head,
  My cheek, shame-smitten, burned;
For there, where I bowed down
  In my boastful agony,
I thought of Thy cross and crown—
  O Christ! I remembered Thee.
  —Richard Watson Gilder, in "Five Books of Song."

Christian Alliances with Wicked Men

These alliances do not command the respect of the very men for whose favor they are formed. Men of the world are very keen in their judgments of Christian character. They know what is consistent Christian living, when they see it, as well as we do. Indeed, their theoretic ideal of a Christian life is commonly more exalted than that of men who are struggling to realize it. No other class of men are so prompt to tell us what they would do if they believed as we do, as those who believe nothing. An upright and downright Christian they always revere. In heart they make obeisance to him as to no other type of man. Do you not know a godless man who professes to have lost all faith in religion, but who makes exception of some one humble Christian woman—his mother, perhaps, or sister, or wife? "If ever human being gets to heaven, she will," is his testimony. That one life keeps open to his faith the celestial gates.

Said Walter Scott, on one occasion, to his daughter, "I know this world; I have read many books; I have known many splendidly educated men in my time; but I declare to you that I have heard more lofty and noble sentiments from the lips of poor, uneducated men and women in times of trouble, than I ever met with elsewhere outside of the pages of the of the Bible." Yes, the world reveres the honest principles of our religion in plain, honest lives.

By the same instinctive insight into facts they recoil with contempt when they encounter men or women who sacrifice those principles to worldly policy or social ambition. They never at heart trust such a man. They may use him as they do other tools; but they never love him in return, because they cannot trust him.

In religion, as in other things, few things command the respect of the world like courage. Fidelity to honest convictions, conformity of the heart to the faith of the head, the struggle at least to make the heart tally with the profession—the world bows reverently to these things always. Men will bear to be browbeaten by an act of religious fidelity better than to be fawned upon. They tolerate a fanatic sooner than a traitor. We all respect a pugilist more than we do a coward. A professing Christian never makes a meaner blunder than when he thinks to flatter wicked men, and win their good will by trampling on his deepest convictions or ignoring his most solemn vows.—Austin Phelps, D.D.

Christ the Power of God.

Christ, through the Holy Spirit, is not only the Wisdom, but the Power, of God. The confidence in the flesh, along with much glorying in Christ Jesus, is to be seen and felt in so much of the work of the Christian Church in which human effort and human arrangement take a much larger place than the waiting on the power that comes from on high. In the larger ecclesiastical organizations, in individual churches and circles, in the inner life of the heart and closet, alas, how much unsuccessful effort, what oft-repeated failure, is to be traced to this one evil! There is no want of acknowledging Christ, His person and work, as our only hope, no want of giving Him the glory, and yet so much confidence in the flesh, rendering it of none effect.

As in sermon or address, in book or conversation or private prayer, the fullness of Jesus was opened up to us with the possibility of a holy life in Him, the soul felt it all so beautiful and so simple that nothing could any longer keep it back. And, perhaps, as it accepted of what was seen to be so sure and so near, it entered into an enjoyment and experienced a power before unknown. But it did not last. There was a worm at its root. Vain was the search for what the cause of the discomfiture was, or the way of restoration.

Listen, my brother, to the blessed teaching of God's word today. It was the confidence in the flesh that spoiled thy glorying in Christ Jesus. It was self doing what the Spirit alone can do; it was the soul taking the lead, in the hope that the Spirit would second its efforts, instead of trusting the Holy Spirit to lead and do all, and then waiting on Him. It was following Jesus without the denial of self. It was this that was the secret trouble. Come and listen to Paul as he tells of the only safeguard against this danger: "We are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." Here are two elements of spiritual worship. The Spirit exalts Jesus and abases the flesh. And if we would truly glory in Jesus and have Him glorified in us, if we would know the glory of Jesus in personal and unchanging experience, free from the impotence which always marks the efforts of the flesh, we must simply learn what this worship of God by Spirit is.

Yield yourself to His leading. We have seen that leading is not just in the mind or thoughts, but in the life and disposition. Yield yourself to God, to be guided by the Holy Spirit in all your conduct. He is promised to those who love Jesus, and obey Him; fear not to say that He knows you do love and do obey Him with your whole heart. And my whole religion will be: No confidence in the flesh, glorying in Christ Jesus, worship by the Spirit of God.—Andrew Murray.

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

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

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

{ seal } A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.

☞Sold by all druggists, 75c.

"A QUESTION IN BAPTIST HISTORY."

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

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

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A COUGH does not always indicate consumption. Mr. W. H. Palmer, of Waterloo, Iowa, writes: "I was taken with a nervous stricture of the bronchial tubes, which developed into nervous prostration. I was so weak I could not sit up. I got no sleep for days except when under the influence of opiates. For four months I suffered agonies and prayed that I might die and be at rest. One physician said I had consumption, for I had a cough that gave me no rest. But a good old physician whose medicine had failed, advised me to use Dr. Miles' Restorative Nervine and I thank God that it has brightened my days, lengthened my life and saved me from the horrors of nervous prostration."

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CINCINNATI, O.

For the Young People.

The Wearing of Egret Plumes.

Nothing for sometime has been more commonly seen than the delicate, airy plumes that stand upright in ladies' bonnets. Mr. W. H. Hudson, author of "The Naturalist in La Plata," says: "The aigrette worn by ladies in our day is in very nearyl all cases actually made of the slender, decomposed feathers that grow at one time of the year on the egret's back and drop gracefully over the sides and tail of the bird. The less fine plumes with shorter and stiffer filaments are from the squacco heron, which is not an egret." Mr. Hudson adds that "those who engage in the business of procuring these plumes know that, to obtain a good supply with little trouble, the birds must be taken when the breeding season is well advanced. The best time to attack them is when the young birds are fully fledged, but not yet able to fly; for at that time the solicitude of the parent birds is greatest, and, forgetful of their own danger, they are most readily made victims. And," he continues, "when the killing is finished and the few handfuls of coveted feathers have been plucked out, the slaughtered birds are left in a white heap to fester in the sun and wind in the sight of their orphaned young that cry for food and are not fed. There is nothing in the whole earth so pitiable as this—so pitiable and so shameful—that for such a purpose human cunning should take advantage of that feeling and instinct which we regard as so noble in our own species, and as someting sacred—the tender passion of the parent for its offspring, which causes it to neglect its own safety and to perish miserably a sacrifice to its love! * * * And those who, not ignorant of the facts, encourage such things for fashion's sake and for the gratification of a miserable vanity, have a part in it, and are perhaps more guilty than the wretches who are paid to do the rough work."

Continuing to speak of the time when the birds wear these plumes, this writer says: "It is when in that gayer dress that birds are most valuable for the purposes of fashion and for other forms of decoration; nor is this all; it is then that they are most easily found and taken. The shyest, most secretive kinds lose all their wild instincts in their overmastering anxiety for the safety of eggs or young. And when the poor bird, uttering piercing cries, its sensitive frame quivering, its bill gaping, as if the air could no longer sustain it in its intense agitation, and fluttering its lovely wings to make them more conspicuous, and by such means draw the danger away from its treasures and onto itself—when it has been ruthlessly shot for its feathers—its fledglings are left to starve in the nest. The mania for egret plumes is still so great that it seems to exceed the former one for wearing the bodies of birds, and it is quite as senseless. Any observant person who notices these plumes waving, not singly, but often in clusters, on the heads of so many women, must know that the slaughter has not been thousands, but millions."—The Christian Advocate.

The Pink Dress.

It lay on the counter in plain sight, a big roll of pink calico, and Bess's bright eyes soon spied it.

How lovely it was! Just the color of the apple blossoms in the orchard at home. She would be the happiest little girl in the world, she thought, if only she could have a dress made of it. In her closet were hanging plenty of sober dark dresses, she remembered, but not one pink one. She didn't really need a new frock. This is what her mother would say, should she ask her, and tears filled the big brown eyes. Perhaps you think her foolish, yet this little maiden was only eight years old. Suddenly a bright idea flashed into her mind. Why couldn't she earn some money, and buy it for herself?

"Bess, Bess," called her father, "it's time we started for home."

So with one last look at the counter the little girl ran out and clambered on the high seat of the farm wagon. Once a week her father drove in with eggs and butter from the farm, and brought back groceries in exchange. A tall jug of molasses stood under the seat at this moment; a big bag of brown sugar kept it company.

Bess was very quite all the long ride home, wondering what she possibly could do. It was too early to pick currants, the tin-peddler had just been to the house and bought every single rag; there didn't seem to be any way for her to earn money. That evening she told her father all about it, and he suggested something. I think you could never guess what. He told her he would pay her twelve cents and a half a day to drop corn, and she promised gladly.

The next morning early she started for the field with her father and brothers.

Her father guided the plow over the moist earth, leaving a long brown furrow behind him. Bess followed dropping corn, grain by grain, from a little bag she held. Up and down, up and down the long field she went; the sun shone hotly, and her feet grew tired, but she thought of the pink dress and trudged bravely on. Once she heard a great flutter above her head. It was a large flock of crows who watched the yellow corn with their bright eyes, doubtless wondering what the little girl meant by throwing it away in such a queer fashion when it was so good to eat. They didn't know she was planting seed that in a short time would turn into little green sprouts, and afterward grow straight and tall, at last a field of waving corn. However, the crows never came very near, for in a corner of the fence stood a scarecrow, that turned round and round and waved his long arms in a most alarming way whenever the wind blew.

For six long days Bess worked in the field, and at the end of that time seventy-five cents was dropped into her little brown hand.

The team was to go to the store next day, and it seemed as if the time would never pass.

Suppose all the pink calico was sold. Dreadful thought! Everyone must want a dress like it. But when she walked up to the counter the next afternoon, to her great delight there lay the calico, pink as ever.

It would be hard to find a more delighted little girl than Bess as she rode home with the precious bundle clasped close in her arms.

Well, at last the dress was made, with a ruffled sunbonnet to match, and, though Bess had many other prettier dresses afterward, there was never one she enjoyed more.

This all happened sixty years ago, when my grandmother was a little girl. Folded across the foot of her bed lies a patchwork quilt, and hiding away in one corner is a faded suqare of pink calico, for she herself was that little girl.—Sunday School Times.

Arabian Nights' Fancies and Latter-day Facts.

BY BISHOP WARREN.

VI.

The Germans imagine that they have fairy kobolds, sprites, and gnomes which play under ground and haunt mines. I know a real one. I will give you his name. It is called "gravitation." The name does not sound any more fairylike than a sledge hammer. But its nature and work are as fairylike as a spider's web. I will give another sample of his helpful work for man.

In the mountains about Saltzburg, sooth of Munich, are great thick beds of solid salt. How can they get it down to the cities where it is needed? Instead of digging it out and packing it on the backs of mules for forty miles, they turn in a stream of water, make a little lake, which absorbs very much salt—all it can carry. Then they lay a pipe, like a fairy railroad, and gravitation carries the salt water gently and swiftly forty miles to where the railroads can take it everywhere. O, it goes so easily. There is no railroad to build, no cars to haul back, only to stand still and see gravitation do the work.

How do they get the salt and water apart? O, just as easily. They ask the wind to help them. They cut brush about four feet long, and pile it up twenty feet high and as long as they please. Then a pipe with holes in it is laid along the top, the water trickles down all over the loose brush, and the thirsty wind blows through and drinks out most of the water. They might let on the water so slowly that all of it would be drunk out by the wind, leaving the solid salt on the bushes. But they do not want it there. So they turn on so much water that the thirsty wind can drink only the most of it, and the rest drops down into great pans, needing only a little vaporation by boiling to become beautifu salt again, white as the snows of December.

There are other minerals besides salt in the beds in the mountains, and, being soluble in water, they also come down the tiny railroad with musical laughter. How can we separate them so that the salt shall be pure for our tables?

The other minerals are less avaricious of water than salt, so they are precipitated, or become solid, sooner than salt does. Hence with nice care the other minerals can be left solid on the bushes, while the salt brine falls off. Afterward pure water can be turned on and these other minerals can be washed off in a solution of their own. No fairies could work better than those of solution and crystallization.—New York Christian Advocate.

MONEY FOR INVALIDS.

Mr. Editor:—I feel it my duty to inform others of my success. Was an invalid many years, but cured myself with the $5 Vapor Bath Cabinet. I then took an agency. First day I sold 4 at a profit of $10, in four weeks 72, profit $180. Everybody, sick or well buys. They furnish Turkish or Medicated Vapor Baths right at home, renovate the system, beautify the skin, and absolutely cure Colds, Rheumatism, La Grippe, Neuralgia, Malaria, Catarrh and all Blood, Nerve and Kidney Diseases. Anyone can do as I have, by writing E. World Mfg. Co., Columbus, O. Why be sick or poor with such chances open? AN INVALID.

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For Abuse of Alcohol

Use Horsford's Acid Phosphate.

Dr. W. E. CRANE, Mitchell, South Dakota, says: "It has proven almost a specific for this disorder; it checks the vomiting, restores the appetite, and allays the fear of impending dissolution that is so common to heavy drinkers."

Bibles fo 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 "Tithe Gleaner," 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.

If the system is fortified by Hood's Sarsaparilla, which makes rich, red blood, there is little danger of sickness,

Our Church at Home.

Safe after the Storm.

DEAR DR. GODBEY:—

We have at last reached our new home on Gainesville circuit,—I say we, it is only wife and I. We have been received with the usual demonstrations of kindness as is common among such good people. But despite their clever exertions, and the numerous letters of prayer and condolence we have received from so many friends, and the conscious presence of the Holy Ghost with His infinite grace of comfort and peace, there is a sense of loneliness that pervades our hearts, and we can but feel sad. Sad, oh! how sad, for the death angel was so busy in our home from the 6th of last May to the 10th of January.

Within that time God took all our children and mother. Mother is gone, and we have no child on earth, but five in heaven. One by one they were gathered home. Home where the ransomed of the Lord have everlasting joy upon their heand, and from which sorrow and sighing has for ever flown. We look for this house of God, eternal. Heaven becomes more real and nearer to us than ever before. It grows so rich and earth so poor.

On the 6th of last May, our Cecil, a bright boy of eight years, so full of cherry good humor and his favorite theme of "Jesus and the angels," passed over to take his place with the glorified hosts.

Then from Oct. 29, to Dec. 4th our three babies, so innocent and so pure went up to form an immortal part of our family in the skies.

After this, as Conference had moved me from Golden Lake to Gainesville circuit, we prepared to move, and bid adieu to friends whom we had loved and served and who had treated us with great kindness. Our hearts were bereaved and we felt lonely and groaned in spirit. But one child, only Ethel, with her happy, trusting, loving nature. regenerate and aglow with the Saviour's love, was left to cheer and brighten our humble parsonage home. But alas! this was not to be. For at Paragould, where we had stopped for a short visit to relatives, she too sickened, and after two weeks of untold suffering with la grippe, on the 4th of January, went to heaven as composedly and as really as if she had only been going to see "grandma, at Newport," whom she loved so much.

In an adjoining room to that in which Ethel expired, my mother lay, not to recover, but able to give her son a bracing cheer, but feebly expressed, saying, "Be courageous and strong in the faith of the gospel you preach. I am old, but have never seen a purer Christian character than Ethel has been from infancy. Devout and earnest!"

Only six days later, on the 10th of January, mother, too, passed on to the heavenly home, and her musical voice that was shattered and lost in 1870, is regained and she joins the ransomed choir, to sing forever and never tire.

So to their eternal home our children and mother have gone to await our coming, and we have but to trust and labor, and pass on to receive our greeting and welcome to the home where many mansions are. And we thank God that he enables us, through tears that sparkle with the light of the Christian's hope, to read our title clear to mansions in the sky.

Let us say to all our friends from whom we have received so many kind and heart-touching letters of sympathy and assuring us of their prayers, that we are not able to write to them all, but we are profoundly thankful for every word they have written, and also for the tender words and helpful actions of those who were present with us in the midst of our sorrows. Please continue your prayers. We need them. We understand the strength of united sympathy now as we never understood it before. We will not forget such good friends. The good people of Golden Lake Circuit have especially, by their untiring acts of kindness, won an immortal place in our affections.

W. F. and EMMA WALKER.
Gainesville, Ark., Feb. 2, 1897.

DARDANELLE.

Our Quarterly Conference was held last Monday night. We reported the spiritual tide rising. Financially, over paid to date. Numerically, increased twenty-three during the quarter. Collection for missions, $71.50.

B. C. MATTHEWS.

FT. SMITH CIRCUIT.

In November last Bishop Duncan read us out for the Ft. Smith Circuit. This is our second year on this charge and the people have received us with open hearts and hands. We are glad indeed for the privilege of serving so noble a people. Our plans are well laid (we trust, wisely) for the year's work. Oh, God, help us to carry them out. There is much work to be done, many battles to be fought and as many victories to be gained or lost. We are hoping, praying for and expecting a good year. Lord Jesus, disappoint us not.

JAS. H. O'BRYANT.

OAK FOREST CIRCUIT.

Any preacher should be proud of such a circuit as this. I serve as good people as Arkansas affords. Consecrated' zealous. energetic, sociable, in love and charity, with their neighbors they serve the Lord out of a pure heart. Their doors are slways open to a Methodist preacher who walks uprightly and serves his Maker. Nor will tbey allow such an one to suffer for temporal things. I have a membership and board of stewards who hold up the preacher,s hands. But I must cease, else all the preachers will want to come to Oak Forest Circuit next year. We ars praying and working for and expecting a prosperous year.

J. W. HARPER.

Moro, Feb. 23.

ENGLAND AND LIBERTY.

Perhaps some of the many friends of England and Liberty charge may like to know what we are doing.

This is in many respects one of the best appointments in the Little Rock Conference. Compact, only two appointments, situated in the finest farming belts of Arkansas. A live, pushing and flourishing town. Inhabitants are generous, kind liberal and honest. Here we have a good church and nice, comfortable parsonage, with a good cistern. House partly furnished ond will soon be better. All paid for. Liberty situated in the most beautiful portion of the fertile Arkansas valley. There live as noble people as the sun shines upon. One of the very fin st country neighborhoods to be found in or out of the state.

Upon and ever since our return to this place for the second year, these good people, by pounding and donations, and good wishes, have made us to feel that indeed the "lines have fallen to us in pleasant places." Our people know how to make a preacher feel at home. May God help us to so serve them as to in some measure repay their much appreciated kindness.

Our W. P. and H. M. society at England is composed of choice spirits. Devoted, true and faithful women, they have done a good work and are yet pressing forward. Any pastor may consider himself fortunate who has such a corps of workers in his charge.

What I have said above in praise of our people is not extravagant, but is their just meed. Of course all are not saints. Would God they were. Sin abounds and there is room for abundant work. May God give us the victory ovey the forces of Satan this year.

R. L. WOZENCRAFT, P C.
England, Feb. 24, '94.

Church Organs at Greatly Reduced Prices.

Few mercantile moves are of as much interest to our readers as the announcement that the great music house of Lyon & Healy, Chicago, has determined to sacrifice its entire stock of church organs, both new and second hand

Churches everywhere need new organs, but at the usual prices cannot afford them. So Lyon & Healy, ratner than shut down this branch of their manufactory, have determined to make prices on organs, while their present stock lasts, that no Church can resist. If you belong to a Church that needs an organ—either large or small, costing anywhere between $125 and $1,200 ask yourself if you cannot better afford 50 cents now than a dollar a year hence. For the reduct ons that Lyon & Healy offer are bona-fide, and in some organs amount to nearly or quite half. Time payments may be arranged, and every organ bears this great firm's guarantee. Write for the list and further particulars to Lyon & Healy, 199 Wabash Avenue, Chicago.

Conference Collection Cards.

The preacner in charge should begin eaaly 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.

A NEW SHRUB THAT CURES KIDNEY AND RHEUMATIC DISEASES.—A FREE GIFT.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, piper metaysticum, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for Kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction, Alkavis, (the Kava-Kava Compound,) has wrought many remarkable cures of Kidney and Rheumatic diseases.

THE KAVA-KAVA SHRUB (*Piper Methysticum.*)

Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate.

In fact I was in misery the whole time and was becoming very despondent. * * * * I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. * * * It is a wonderful and grand, good remedy.

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

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. It is sent to you entirely free, to prove its wonderful curative powers.

DROPSY TREATED FREE. Positively Cured with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail Drs Green & Sons Specialists Atlanta, Ga.

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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.

"Let Us Reason Together."

The work of the Woman's Parsonage and Home Mission Society may be classified as follows, viz:

Parsonage building, city missions and mission schools.

These three branches embrace every phase of religious work from re-claining the hungry outcast to ministering to the starving souls of rich men.

The Society is now ten years old, and through its central committee, Conference societies and auxiliaries, 956 parsonages have been aided to the amount of $66,151.71. Through the same channels, gifts of money and supplies to the amount of $8,702.93 have been sent to needy preachers.

In St. Louis, Atlanta, New Orleans and other cities regular missions have been sustained, and much good has been done. Twenty-three teachers and missionaries have been employed.

Two years ago two schools were opened in Florida for the children of Cubans settled in Tampa. More than 300 children have been in attendance, and another school building is a necessity.

In Greenville, Tenn., an industrial home and school has been founded for the orphans of Holston Conference.

At London, Ky., a desirable site was secured last year and the school buildings are now being erected. The demand for the school being great a house has been rented and the session opened with 100 pupils—many of them being district school teachers. Besides a graded school education, manuel and industrial training will be given pupils.

The Woman's Parsonage and Home Mission Society has received generous assistance from the people of Greenville and London, but money is needed for the equipment and endowment of these schools.

A few women of the Little Rock Conference have been interested in this great work for several years, and they have done a little to aid the cause—hoping and praying that many others would unite with them.

During our last fiscal year, ending March, 1896, our Conference Treasurer, Mrs. S. H. Thompson, received $67.40 in dues, and $58.85 in special donations.

All donations, $58.85, and one-half of all dues, $33.70, making a total of $92.55 were sent to the general treasurer of the society, to be used in general work.

Let one who smiles at this trifling pittance sent from a large Conference of the M. E. Church, South, remember that it really represented the love and self-denial of a small number of earnest Christian women, and they had no reason to feel ashamed.

The remaining half of all dues, $33.70, was retained in the treasury of the Little Rock Conference Society to pay for literature, postage on letters and literature, traveling expenses of Conference organizer, and to build parsonages in the bounds of Little Rock Conference. A small amount was on hand from the preceeding year, but it was hardly enough to buy and furnish a doll house of any pretension.

So when requests came for $20 for one parsonage and $75 for another one, what could the Conference Society do but tell the truth, and send regrets instead of money? Friends, when these appeals come from really needy places, it is hard to have to say there is no money to give or lend.

We know of one true preacher of the word, with a delicate, refined wife, living in a dingy, dirty, little cabin, and there may be others in the Little Rock Conference even more uncomfortable.

How long this state of affairs shall continue rests with the women of the L. R. Conference, for when good wives determine to do anything their husbands are apt to help them.

Every charge in this Conference should have an auxiliary to the Woman's Parsonage and Home Mission Society, not that it may call upon the over-burdened treasury of the General Society, nor upon the Conference Society for help until more friends put money into its treasury. But every charge should have an auxiliary to the W. P. & H. M. Society, that it might receive new impetus in working for itself, and also have the opportunity to help in this many-sided work undertaken by Methodism for the sake of humanity and for the glory of God.

Women of the Little Rock Conference, are you willing to let the few toil on without you in this effort to make our homeless pastors more comfortable?

Are you not interested in this endeavor to make our homeland a pure and happy abiding place for your sons and daughters?

Through the omnipotence of God a few earnest workers may be the means of saving multitudes of men from everlasting death. But shall sloth or selfishness cheat one of out of the commendation reserved for God's faithful servants?

MRS. W. H. PEMBERTON,
Corresponding Secretary Little Rock Conference Society.

CATARRH INHALER FREE.

I wil for a short time mail any reader of the ARKANSAS METHODIST one of my new Aerial Catarrh Inhalers and medicine for one year.

I will allow you three days as a trial, then if satisfied, send me $1.00 if not, return it to me in the original package.

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Quarterly Meetings.

ARKANSAS CONFERENCE.

HOT SPRINGS DISTRICT—2nd Round—J. A. Sage, P. E.

March: Central Avenue, 6, 7; Hot Springs circuit, 13, 14; Hatton circuit, 20,21; Cove and Dallas circuit, 27, 28;

April: Oma circuit, 3, 4; Mt. Ida, 10, 11; Amity circuit, 17, 18; Mena station, 24, 25.

May: Cherry Hill circuit, 1, 2; South Hot Springs, 8, 9; Malvern Hill, 15, 16; New Liberty circuit, 22, 23; Saline circuit, 30, 31.

MORRILTON DISTRICT—2nd Round—P. B. Summers, P. E.

March: Plummerville circuit 6, 7; Springfield circuit at Greenbriar, 13, 14; Mount Vernon circuit at Union Valley, 20, 21; Morganton circuit at Bethel, 27, 28.

April: Quitman station, 3, 4; Quitman circuit at Mt. Pleasant, 10, 11; Conway station, 17, 18; Conway mission, 24, 25.

May: Perryville circuit at Dixie, 1, 2; Aplin mission at Pleasant Grove, 8, 9; Ada circuit at Ada, 15, 16; Morrillton station, 22, 23; Clinton circuit, 29, 30.

June: Cleveland circuit, 5,6; Martinville circuit, 12, 13.

EUREKA SPRINGS DISTRICT—2nd Round, P. B. Hopkins, P. E.

March: Eureka Springs station, 6, 7; Kings River at Concord, 13, 14; War Eagle at Rocky Branch, 20, 21; Berryville at Pleasant Cove, 27, 28.

April: Green Forest at Live Water, 3, 4; Hindsville at Fancher, 10, 11; Huntsville at Presley's Chapel, 17, 18; Kingston at Shiloh, 24, 25.

May: Hacklers Grove at Villines Chaple, 1, 2; Carrollton at Sycamore, 8, 9; Goshen at ——15, 16; St. Paul at——22, 23,

CLARKSVILLE DISTRICT—2nd round, V. V. Harlan, P. E.

March: Alma circuit at Mulberry, 6, 7; Van Buren, 13, 14; Chester at Cedarville, 20, 21; Van Buren City mission, 27, 28.

April: Dyer circuit at Riverside, 3, 4; Ozark, 10, 11; Lamar and Knoxville at Knoxville, 17, 18; Coal Hill at Hartman, 24, 25.

May: Ozark circuit at Lone Elm, 1, 2; Ozone mission at Woods Mountain, 8, 9; Clarksville circuit at Mt. Olive, 15, 16; Altus circuit at Granade's Chapel, 22, 23.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT—Second Round, J. S. Brooke, P. E.

March: Cushman, 6, 7; Sulphur Rock, 13, 14; Central Avenue, 20, 21; Batesville station, 27, 28; Jamestown, 31.

April: Cedar Grove, 3, 4; Mountain View, 7; Richwoods, 10, 11; Melbourne, 17, 18; La Crosse, 21; Iuka, 24, 25.

May: Salem, 1, 2; Indian Camp, 5; Viola, 8, 9; Newbury, 15, 16; Evening Shade, 22, 23.

NEWPORT DISTRICT—Second round, S. L. Cochran, P. E.

March: Mammoth Springs and Williford 13, 14; Imboden circuit, 20, 21; Portia circuit, 27, 28.

April: Walnut Ridge and Pocahontas station, 3, 4; Black Rock circuit, 10, 11; Alicia circuit, 17, 18; Jacksonport mission, 24, 25.

May: Newport station, 1, 2; Tuckerman circuit, 8, 9; Corning circuit, 15, 16; Reyno circuit, 22, 23; Siloam circuit, 29, 30.

June: Pocahontas circuit 5, 6; Sedgwick mission, 12, 13; Walnut Hill mission, 13, 14.

JONESBORO DISTRICT—Second Round, Frank Ritter, P. E.

March: Paragould circuit, 5, 6; Paragould station, 6, 7; Rector circuit, 13, 14; St. Francis circuit, 19; Boydsville circuit 20, 21; Blytheville circuit, 20, 21; Nettleton circuit, 27, 28; Jonesboro station, 31.

April: Shiloh circuit, 3, 4; Marion circuit, 10, 11; Vanndale circuit, 14; Harrisburgh circuit, 15; Lorado circuit, 17, 18; Osceola circuit, 17, 18; Cotton Belt mission, 21; Gainesville circuit, 24, 25; Osceola station, 24, 25.

May: Big Bay mission, 1, 2; Golden Lake circuit, 1, 2; Buffalo Island circuit, 8, 9.

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

March: Forrest City station, 6, 7; Haynes circuit, 13, 14; Marianna station, 20, 21; Oak Forrest circuit, 27, 28.

April: La Grange circuit, 3, 4; Holly Grove circuit, 10, 11; Helena station, 17, 18; Turner mission 24, 25.

May: Clarendon station, 1, 2; Cypress Ridge circuit, 8, 9; Brinkley mission, 15, 16; Wheatly circuit, 22, 23; Jericho mission, 30, 31.

June: L'Auguille mission, 5, 6.

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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.

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MAPS—Maps have been revised and brought down to January, 1895. Index is now furnished with them.

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At Rest.

DUNAWAY—Little John Geny, infant son of Robert L. and Henrietta Dunaway, departed this life February 1, 1897. Geny was a sweet little babe, but we all know he has gone to a better world. I want to say, father and mother, weep not for your little one, but prepare to meet him in a world where death never comes.

CLARA PASS.

MONTGOMERY—John F. Montgomery, Jr., was born January 13, 1872; died January 12, 1897. Johnnie professed religion under the ministry of Brother Harwood; lived a consistent life. He was always obedient to his parents' wishes, loyal to his church. We bow submissively to the will of God, expecting to meet Johnnie in the home of the redeemed. May God bless the dear ones that are left to mourn

THOS WHITAKER, P. C.

Feb. 17, 1897.

SHEFFILD—Brother John O. Sheffield died peacefully and triumphantly at Amity, Ark., February 15. He was 20 years of age, an honored pupil in Amity High School, a consistent member of our Church and Epworth League, and a zealous worker in every good cause. He will be greatly missed by us in all our services, but especially in the League, where he was so faithful and efficient.

L. C. WILSON, Pastor.

WALLACE—Mrs. Ennis Wallace (nee Keener), wife of J. G. Wallace, died at her home in Carlisle, Ark, February 16, 1897. Sister Wallace was born in Darlington district, S. C., April 17, 1835, and was married to Brother Wallace October 5, 1856. She was converted and joined the M. E. Church, South, in childhood.

While Sister Wallace has joined four of her children in the world beyond, she leaves a husband and three children behind, one of whom is Sister Donnaghy, of Conway. May these look to heaven, where mother is, and join her after a while

NICK THOMASSON.

Carlisle, Ark.

MCIVER—Mathew McIver, son of Archibald and N. A. McIver, was born in Moore County, N. C., December 3, 1847; moved with his parents to Hempstead county, Ark., December, 1851. He was marrid to Miss S. J. Conway January 9, 1878; joined the Missionary Baptist Church in the summer of 1895; departed this life November 15, 1896.

A precious one from us has gone
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

May God bless and comfort loved ones left behind, but especially would we ask God to comfort the sad and lonely wife and help her to bear this, the greatest trial of her life.

HIS SORROWING SISTER.

Arkansas Baptist please copy.

WILLIAMS—Mr. J M. Williams was born April 22, 1856; died October 5, 1896. He has gone to his reward. He was a Christian man; he belonged to Shiloh Church, near Cabot, Ark. He was twice married, first to Miss Fannie Kirkman, second to Miss Maggie Fowler; he was the father of six children, and was a kind husband. He often said he wanted to live right so he might gain a home in heaven. He was always at his post; he never shirked from duty, and he held family prayer, and was loved by everybody who knew him. He was sick only twenty-six hours till God called him home.

Weep not dear ones, we will all meet again where there will be no parting. May God's richest blessings rest on the dear wife and little children,

COUSIN NOLA OVEREON.
And J. W. OVERTON.

February 23, 1897.

HARRELL—George Winfrey Harrell, was born in Winn Parish, La., November 20, 1865; was married to Miss Emma Rinthy Waddle, May 6, 1886; on the 20th day of September of the same year he lost his right arm in a gin in Red River County, Texas.

He was converted and joined the M. E. Church, South, about 1883, and lived a consistent member of the same for about nine years, when he joined the Baptist Church with his wife.

He moved to Silver Hill in 1895, and has been among us ever since, till February 3, 1897, when he passed off, giving us bright evidences that he died as he had lived—at peace with God. The funeral services were conducted by the writer at the Johnsonville Cemetery, in the midst of friends. He leaves a wife and four little children. She says she has no relatives that she knows anything about, has neither father, mother, brother nor sister.

Brother Harrell was a man loved by all who knew him; always had a kind word for everybody

May the blessings of God be upon the poor little heart-broken mother, and may she be enabled by His grace to answer the question, "What will I do?" May her four children (three boys and one girl) be trained up in the way they should go, is the prayer of one who feels for them.

H. H. RIDINGS.

ROBY—The death angel has visited the home of Brother and Sister H. R. Roby, and taken their little Henry Richard from their arms to his home not built with hands, but built as it has pleased God. He was born August 28, 1896; died at Winthrop January 25, 1897, aged 4 monts, 28 days.

He was the pride of the entire family, who now mourn their loss with a host of friends and loved ones. Like a ray of sunshine he came to brighten the home for a few days, then to shine on still beyond the dark cloud just across that mystic river, on the side with angels forever to be. He calls to them over the rifted cloud, "Come up higher."

It is sad to part with our loved ones, but "the Lord giveth and the Lord hath taken away" Our loss is his eternal gain. Blessed be the name of the Lord. Weep not dear mamma and papa, look up, it won't be long until we shall meet where sorrow never comes. Dear brothers and sisters, live for God, He, and He alone, can heal the broken heart.

F. F. HARRELL, P. C

Allene, Ark., Feb. 20, 1897.

RODGERS—Miss Sallie was born March 13, 1872, and died February 10, 1897. She was a consistent member of the M. E. Church, and loved its people. She loved its paper, the METHODIST. Having been a sufferer for some time she soon passed away, when confined to her bed. She did not fear death, yet she longed to get well that she might be a comfort to her aged mother and two brothers, who would be so lonely without her.

Weep not fond "mother" and "brothers,"
For your "loved one" is safe at rest
On a loving Saviour's breast,
Where all is peace and joy.

Though her sweet voice is hushed and still,
May its sweet "echoes" cheer you still,
May your loss, which is her gain,
Help each of you that blessed Heaven to attain.

BEULAH E. DUNCAN.
A Friend.

HUTCHINGS—Died February 4, 1897, at Gurdon, Ark. Brother David Hutchings was born at Bufort, Wales, August 2, 1865; was baptized in infancy by his grand father, Rev. E. Evans. As a child he was obedient to his parents. As a man he honored and respected them. At the age of ten years he was received into full membership in the Congregational Church at Oak Hill, O When he moved to Smithton he joined the Methodist Episcopal Church, South. From there his membership was transferred to Gurdon, Ark. He was married about eight years ago; had an interesting family, a devoted wife and four sweet little children. For the last few years he was a child of affliction. He struggled bravely to maintain his family. He suffered patiently. The religion that was his joy in childhood was his comfort and stay in all of the duties and sufferings of life. As the hour of death drew near what perfect peace it gave. He said he had given himself to the Lord and was ready to go if it was His will.

H. D. MCKINNON.

SCISSON—Z. T. Scisson was born September 8, 1848, in Yell county, Ark.; died at his home in Danville, Ark., January 26, 1897. He was married to Miss Carrie Black in 1872; professed religion and joined the M. E. Church, South, in 1885. We, the committee appointed by the Superintendent of Danville Sunday School, beg leave to submit the following resolutions:

First, That in the death of Brother Scisson the Church and Sunday-school have lost a useful member, but we bow submissively to the will of Him "who doeth all things well." May the good Lord bless and comfort his wife and children, who are left to mourn his death. He was a faithful husband and kind and indulgent father, doing all he could to make his home happy. He used every effort to educate his children, who were the pride of his life. God grant that his wife and children and our Sunday-school may meet him in heaven. He is not dead, but sleepeth. Follow him as he followed Christ, and you will meet him in the "sweet by-and-by," where pains and partings are no more.

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

Resolved, That a copy of these resolutions be published in the ARKANSAS METHODIST and Post Dispatch, also a copy be furnished the family of the deceased and that they also be spread upon our Sunday-school record.

J. W. BRIGGS, Supt.
W. F. HOUGH,
A. B. PRIDDIE,
MISS MINNIE BUNGARNER,
Committee.

NEWTON DOLLINS—Whereas, The great Creator of the Universe was pleased in his wisdom to take from our Sunday-school, on the 28th day of January, 1897, one of our bright young men in the person of Newton Dollins.

Resolved, That while we deeply deplore the loss of one from our school whose life promised to be one of usefulness, the Sunday-school has lost a faithful scholar, father and mother a dutiful and obedient son, and brothers and sisters a kind and loving brother.

Resolved, That while we deeply deplore the death of Nute (the name by which all knew him), who was cut down in his young manhood, yet we bow in humble submission to the will of the Divine Master, and pray that we may all, as Sunday-school, officers, teachers and scholars, be ready when the Master calls to go and join him in the great Sunday-school on the other side of the river.

Resolved, That we all extend our heartfelt sympathy to the bereaved family and point them to the Heavenly Father, who tempers the wind to the shorn lamb.

Resolved, That a copy of these resolutions be sent to the ARKANSAS METHODIST for publication and a copy be sent to the bereaved family.

J. H. ROWLAND,
LAURA DAVIS,
LEMNEL HUTCHINS,
Committee.

SULLARDS—Andrew Morehead Sullards was born in Andrew County, Mo, May 26, 1842. He was married to Mary A. Link March 13, 1864. Their marriage proved to be a fortunate one. They lived happily together nearly thirty-three years.

He moved to Arkansas in 1889, and for a while lived at Roe in Monroe county. He afterward moved to Stuttgart, in Arkansas county, where he died, February 11, 1897.

He was converted and joined the M. E. Church, South, in early life. With the exception of a brief period, he remained within its pales and lived for its advancement and to the glory of God. Brother Sullards loved the Church, and was devoted to its interest, its failures he regarded as his own, and rejoiced in its success. The community, the Church and his bereaved family, are poorer, but heaven is richer by his departure hence.

His once happy family is now in sorrow and mourning, yet they sorrow not as those that have no hope, because they expect to meet the kind husband and loving father again. "Blessed are the dead that died in the Lord."

T. O. OWEN.

Every woman needs Dr. Miles' Pain Pills.

SELF—Lucy Fay was born January 13, 1889; died January 18, 1897. After five days of intense suffering she was taken by the good Shepherd to the fold above. Lucy was a sweet child, loved by all. Her school-mates being present at her funeral, I never saw so many tears shed over any one. Her daily visit at our home always brought sunshine, she was always so pleasant.

Bereaved ones, while there is a vacant chair in your home, we miss her daily visits; while our homes are made sad by this dispensation of divine Providence, heaven is brighter. Dear Brother Self and family, while you have no Lucy in your home to cheer you with her sweet face and cheerful words, remember you have an angel Lucy that beckons you to the home of the blessed. This brings heaven closer to you by this new golden link that connects you to the skies, only one more tie to bind us to the eternal shore.

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

May God's richest blessings rest upon the bereaved parents and brothers and sisters until we all meet little Lucy beyond the river.

R. F. EMERSON.

HALL'S Vegetable Sicilian HAIR RENEWER.

The best hair grower, color restorer, dandruff eradicator, scalp cleanser, falling hair and baldness preventer and curer known to science. A fine hair dressing. Physicians recommend it. R. P. Hall & Co., Props., Nashua, N.H. Sold by all Druggists.

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Conference Collection Cards.

The preacher in charge should begin eaaly 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.

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Notice.

Upon the receipt of $1 I will send postpaid to any address a recipe that is cheap, easy filled and easy to take and never fails to cure the most troublesome case of chills. If you have enlarged spleen this medicine will very nearly remove it, if you use the medicine sufficiently. Address,

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Hazen, Ark.

THE ARKANSAS METHODIST.

WEDNESDAY, MARCH 3, 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.

Van Buren.

Brother Godbey:—Your notice about my church and parsonage in this week's METHODIST was appreciated. Our house is up and we are in it but it is not finished. We have not made fences or out-houses yet, as we are pushed to pay for lumber that cost about $200. Our people did nearly all the work and paid out money for brick and walling cistern, about $10. We have enough in sight to pay the first payment of $50, and the rest is to be paid within six months.

This charge was organized three years ago, and they have paid for their church, a nice frame chapel. We built the parsonage on a lot next to the church—a three-room frame house with hall and two porches.

My people have done well, as they are poor, and when I say it, it is a real fact. I honestly believe this is as fine missionary ground as there is in the United States; because of the following reasons:

1. We are the only church, and it is not sect against sect.
2. The church is one mile from Main street.
3. It is among poor laboring people who do not attend city churches.
4. We reach the laboring people in the city, also the country people.
5. Our house often won't hold night crowds.
6. There are probably 150 children within one-fourth of a mile of our church and no Sunday School or church in country for some five or six miles.
7. Above all, our Lord Jesus said "go teach all nations," and if our Methodism don't teach them they will go untaught, at least for the present.

HOW YOU CAN ONE AND ALL HELP.

First, send us help toward paying for parsonage, if it is only 10 cents. Second, good books for our league library can be used to a good advantage; so look in your libraries and send good old books that are in your way. Third, we have so many poor children that would come to Sunday School but that they can harnly hide their nudity. Good old clothes and shoes can be used here, but God don't want our old clothes for his poor when we can buy new ones for them.

Recently I asked a poor widow wash moman why her little boy did not come to Sunday School and the little fellow held up his foot and said: "Brother Coward, that's the reason." He was shod by old leather being tied around his feet.

Dr. Godby, I see so much to do ond so little to do with that I am almost helpless to cultivate this field, white unto harvest. When I tell you the charge paid the P. C. only $60 and we don't get enough as incidental collections to pay a sexton, you will see our helplessness. Some may say, "why don't the big crowd at night help?" Simply because they have nothing to help with, as they can't get work to do. One of my stewards, one of the best carpenters in this city, did not get work enough to do to buy provisions during the past winter. While the charge has paid me but $5 for two months' services, the board of missions has paid me $25. Here I shall stay until God or the Bishop says go.

Will each reader stop, close his eyes and breathe a silent prayer for our charge and do then what your Savior would have you do?

S. L. C. COWARD.

No matter how much she has suffered the wife shows a brave, smiling face when her husband comes home. He must know nothing of the backache, headache, and fainting, sinking feeling that have made her long day wretched. Her gladness is real, not a sham, when she takes Warner's Safe Cure, which banishes evils that make many a woman's life a martyrdom. This medicine has no rival in diseases of the liver and kidneys.

Quarterly Meetings.

NEWPORT DISTRICT—Second round, S. L. Cochran, P. E.

March: Mammoth Springs and Williford 20, 21; Portia circuit, 27, 28

April: Walnut Ridge and Pocahontas station, 3, 4; Imboden circuit, 10, 11; Black Rock circuit, 17, 18; Alicia circuit, 24, 25.

May: Jacksonport mission, 1, 2; Newport station, 8, 9; Tuckerman circuit, 15, 16; Reyno circuit, 22, 23; Corning circuit, 29, 30.

June: Pocahontas circuit 5, 6; Siloam circuit, 12, 13; Sedgwick mission, 19,20; Walnut Hill mission, 26, 27.

FORT SMITH DISTRICT—First Round, D. J. Weems, P. E.

March: Mansfield at Oak Grove, 6, 7; Greenwood at Oak Grove, 13, 14; Huntington and Jenny Lind at Huntington, 20, 21; Booneville at Magazine, 27, 28.

CAMDEN DISTRICT—Second Round, J. R. Moore, P. E.

March: Fordyce 6, 8, Stephens and Waldo 13, 14, Cargile 20, 21, Camden ct 27, 28.

April: ElDorado 3, 4, Magnolia 10, 11, Lapile ct 17, 18, Atlanta ct 14, 25.

May: Stamps and Buckner 1, 2, Lisbon ct 8, 9, New Lewisville 15, 16, Bearden ct 22, 23, Hampton ct 29, 30.

June: Camden station 5, 6, Harmony Grove ct 12, 13, Genoa ct 19, 20, Ouachita ct 26, 27.

FAYETTEVILLE DISTRICT—2nd round, A. H. Williams, P. E.

March: Bentonville station 13, 14, Center Point ct 14, 7 p m, 15; Pea Ridge 20, 21; Rogers station 21, 7 p m, 22; Elm Springs ct 27, 28; Siloam Springs station 28, 7 p m, 29.

April: Springdale station 3, 4; Prairie Grove ct 10, 11; Farmington ct 11, 7 p m, 12; Boonsboro ct 17, 18; Cincinnati ct 24, 26.

May: Fayetteville station 1, 2, Winslow mission 8, 9, Springtown ct 15, 16, Gravett mission 22, 23.

Bishop Duncan, at this writing, is not definite as to District Conference

DARDANELLE DISTRICT—2nd Round—S. S. Key, P. E.

February: Prairie View circuit at Delaware, 27, 28.

March: Dover circuit at Shady, 6, 7; Dardanelle circuit at Liberty Hall, 13, 14; Danville circuit at Danville, 27, 28; Atkins circuit at Pleasant Grove, 20, 21.

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