

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 10, 1897

NO 10

News and Notes.

Congress will convene in extra session on the 15th.

As we go to press it is reported that Greece has agreed to withdraw her fleet from Cretan waters, and it is believed that the crisis of the situation as respects the Cretan trouble is past.

An appeal to the spring conferences to carry the amendment in favor of the admission of women to the general conference has been sent out, signed by a large number of prominent women of the M. E. Church.

President McKinley is said to have agreed upon a number of important appointments, among which are the following: Ambassador, to Great Britain, John Hay, of Ohio; Ambassador to France, Horace Porter, of New York; Ambassador to Germany, Wm. F. Draper of Massachusetts; Minister to Mexico, Powell Clayton, of Arkansas; Consul-General to Paris, John K. Gowdy.

W. J. Bryan, the late Democratic candidate for the Presidency, delivered an address to some 3,000 people in the State House yard at 10:30 last Tuesday. He said that the proprieties of the occasion forbade him to discuss questions which were pending before the State Legislature; he would confine himself to the general principles which must prevail in good government and which, though not hidden from the people, need to be often repeated, like the Ten Commandments. He was heard with profound interest and universal satisfaction by those who were within the range of his voice, and no man could have made himself better heard in that crowd. Little Rock showed high appreciation of her distinguished visitor.

A writer in the Baptist Flag of the 25th ult., deprecates the effect of Dr. Whitsitt's teaching upon the minds of the young men under his care. He says: "If his teaching be true, then the boasted history and claims of the Baptists are all gone. Their claims of being the only true church of Christ and of a history from the days of Jesus

Christ on earth until now are false, and the whole thing is a huge failure." Ah, but what if these lofty claims are, in truth, false, as nine-tenths of the whole Christian world assest they are, and as Dr. Whitsitt has shown, history will prove, is there nothing for Baptists to do but to go forward persistently asserting the falsehood? What do Baptists lose by accepting Dr. Whitsitt's view but the complacent satisfaction of deeming themselves the only true Christians on earth?

Third International Epworth League Convention.

The first international convention of the Epworth League was held in Cleveland in 1893; the second in Chattanooga, Tenn., in 1895; and the third will take place in Toronto, Canada, July 15-18. As the gathering has from the first been recognized as international in its character, it is very appropriate that it should assemble next year on Canadian soil.

Toronto is beautifully located on Lake Ontario, only two hours' run by steamboat from the Niagara river. It has a population of two hundred thousand, and is a typical English city, very few of its people being foreign born. Its public parks are numerous and beautiful, the churches spacious and comfortable, and a number of the public buildings unusually large and attractive. Apart, however, from the natural beauty of the city, there are several features of special interest to the visitor.

Toronto has, by general admission, the best type of Sabbath observance of any city in America, if not in the world. On the Lord's day not an open shop or a moving street-car is to be seen anywhere. The church attendance also exceeds that of any other city on the continent. On a recent Sunday, by count, there were found to be 110,000 persons in the churches at the two services, 36,000 of these being in attendance at the Methodist churches.

Toronto claims to have the largest and finest Methodist church in the world, known as the Metropolitan. It occupies the center of a square, and presents a most imposing appearance. Many of the other churches are spacious and beautiful.

There may be seen in Toronto an object-lesson in the form of a united Methodism. A few years ago there were six denominations of Methodists, but they have been happily unified into one great

church, and the various branches of Methodism are now dwelling together in peace and prosperity.

The name "Toronto" signifies a "meeting-place," and it is a very appropriate appellation, for it has been the scene of many great gatherings. Next summer will be a remarkable season in the number of conversions which will be held in the Queen City. First, there will be a great jubilee celebration in June, to commemorate the sixtieth year of Her Majesty Queen Victoria's reign. Then comes the convention of Associated Charities for America, to commence July 5, to be followed by the annual gatherings of the British Association, and the world's W. C. T. Union. Everybody, however, admits that the great event of the summer will be the third international convention of the Epworth League, which will open on Thursday afternoon, July 15, and close on Sunday evening, July 18.

The first international convention at Cleveland was attended by 5,000 delegates, the second at Chattanooga by 10,000, and if the same ratio of increase be realized, there will be an attendance of at least 20,000 at the third. Toronto is quite capable of handling this crowd, having a number of colleges which can be used in addition to the hotels. The citizens will open their homes to the visitors, and accommodation will be provided at reasonable rates. Very good board can be had from \$1 to \$2 a day.

Instead of having one great place of meeting, it is intended to utilize several auditoriums; which will seat congregations of not more than four thousand each. It is impossible for any speaker to make more than about that number hear with any comfort to himself or his hearers. The principal place of meeting will be the Massey Music Hall which has seats for four thousand persons, and is said to be one of the most magnificent auditoriums in America. It has two galleries and a large platform capable of seating about five hundred singers. This splendid building was presented to the city about two years ago by the late H. A. Massey, who desired that Toronto should have a spacious and convenient place for holding oratorio concerts, lectures, etc., at reasonable prices. It has also proved of great value in bringing conventions to the city. Two blocks from the hall is located the Metropolitan church, which will hold twenty-five hundred persons; and one block further on Cook's Presbyterian church, with a similar capacity, and Bond Street Congregational

church, scarcely less capacious, which have freely been placed at the disposal of the convention. In addition to these five buildings, it is the intention to fit up a large skating rink and provide it with chairs for four thousand people. This building was used for evangelistic services by Sam Jones and the Rev. John McNeil, and is admirably suited for a great audience. Taking the Metropolitan church as a central point, all the convention buildings are within two blocks. It is rather an unusual thing to secure so many admirable meeting places so conveniently located.

It is probable that at least four meetings will be held at the same time, and delegates will have their choice as to which they will attend. The executive committee having the local arrangements in charge is composed of the leading League workers in the city, and has been at work for a year. Every member of this committee is enthusiastic over the convention, and determined to spare no pains to make it successful. Any one desiring information should write to the secretary, Dr. W. E. Wilmott, 41 Shuter street, Toronto.

The program is too much in embryo, as yet, to publish, but will be made known in a few weeks.

The railroad arrangements are not yet complete, but it is expected that single fare will be granted by all the companies. Efforts are being made to have all tickets good to stop over at leading points, and as long a limit as possible will be asked for, so that delegates may see something of Canada besides the beautiful city of Toronto.

SUNDAY SCHOOL CONFERENCE FOR SEARCY DISTRICT

Will be held at Beebe, beginning Friday, May 28, at 10 o'clock a.m., and continuing until the night of the 30th. We desire all the traveling and local preachers in the district to be present; also each superintendent in the district, together with one delegate from each Sunday-school. The programme will be published in THE ARKANSAS METHODIST. We send the notice now, so the preachers and Sunday-schools may make their arrangements to be present. The time embracing the fifth Sunday I do hope all the preachers will be present. We most cordially invite you, Brothers Godbey and Thornburgh, to be with us.

HENRY T. GREGORY, P. E.

Thanks to our friend T. W. Cassell, superintendent, for sixth Annual Report of the Confederate Home of Missouri. The roll shows 115 persons in the home, average age 64 years.

Contributed.

The White River Conference.

ITS PRESENT AND ITS FUTURE.

It is far below its ability in supporting the Church and its institutions, but it is not the object of this paper to call attention to this, but to one item and some things closely related thereto. We surpass either of the sister Conferences in this matter, to-wit: Railroad facilities; and it goes for "as good as gold" to say that where these great wooden and iron arms reach out over a country they become at once great feeders, and aids towards materially building up and developing of the territory contiguous to them. To make this claim good, I will here begin a list of the names of the railroads:

The Iron Mountain comes in at Moark, traversing the whole way from north to south, and goes out at Little Rock.

The Cotton Belt comes in at St. Francis, going through the entire territory, and goes out at Clarendon.

The Kansas City and Fort Scott comes in at Memphis, covers the whole boundary and goes out at Mammoth Spring.

The Memphis and Little Rock comes in at Memphis (and if we had a little strip off the Little Rock Conference which we ought to have) runs the whole distance of our lines, and goes out at Little Rock.

The Helena and Noble Branch begins in our territory, and goes 140 miles and ends in it at Knob.

The Bald Knob line follows suit, except the number of miles.

The Midland begins and ends in our bounds. So does the B. & B., and to this we add the last, the Newport and Batesville branch.

Here are nine railways in our bounds, making travel a possibility rain or shine, cold or hot, long or short, day or night, and as cheap as any man ought to want it.

Four of the P. E.'s districts can be well served without a horse, the Helena, Jonesboro, Newport and Searcy. The Batesville requires one or more to make it at all comfortable. And here I want to say a word. Lying in the bounds of these lines there is territory for two new P. E. districts, not mission districts either. When I was a P. E. I advocated this measure, and my mind has not changed. If I was the P. E. on the Jonesboro District, I'd say this as fully as I do being the P. C. at Forrest City, that Jonesboro and Paragould each should be at the head of a district. The territory and the support is there for both. Then Mammoth Springs or Walnut Ridge should be the nucleus around which a good and desirable district can be formed. No district should have more than thirteen appointments, and all in this Conference are too large, and unselfishly rearrange them, and give each their share of weak charges along with the strong ones, and we will be fulfilling the law of Christ. I think I can say this and be understood. I would willing have been one of seven men to take either of the seven districts this year, or would just as willingly

have seen the honor fall on the pates of seven other brethren and left me as I am. I hold, the less the territory and better the tillage, the more the yield. The man makes the land and there is where a secret lies, but he must have time to do this. If our P. E.'s had but thirteen appointments they could help the P. C.'s more in revivals. One said to me since Conference, "If I had had time to have done this work it would have aided me financially," and here is where the objection chiefly roots itself. The support would be insufficient in small districts.

Last year I was helping Brother Register in a glorious meeting at Ash Flat. I had to leave on Wednesday morning to meet an obligation that day. These brethren, together with the P. C., sent a letter after me, offering me \$10 in cash to come back and continue with the meeting. And I as coolly believe that if I could have stayed there with that unprecedented interest for ten days or longer, the whole community would have undergone a change, and perhaps \$10 or \$20 been given, whereas the work was not done for lack of time, and hence not the financial support.

We not only have the territory, but we have growing population. I would like to continue this subject, and mention the fact of the number of towns and villages that have sprung up in the last ten or fifteen years, and from all these we get a very handsome support as it is, and would be better if more service was given.

Let our chief men think on



Thousands of women are cast-up dead on the shores of life because of their own ignorance or neglect. No woman can be free from pain, or safe from the ever-threatening breakers of death, who neglects to take proper care of the organs that constitute her womanhood. A woman who neglects her womanly-self will be sickly, nervous, pain-racked and fretful, and approaching maternity will be a menace of the grave. It is easy for a woman to avoid this suffering and danger.

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these things, and not only think, but pray over them, and see if the Lord is not calling us to the best work we can do, and as the lines are now a P. E. cannot do his best, as compared with the changes proposed.

JAS. F. JERNIGAN.

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.

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Contributed.

Note From Brother Stone.

DEAR DR. GODBEY—Since I last saw you the raven wings of death have spread a shadow of gloom over your family circle once more, and ruthlessly snatched another precious jewel therefrom—the object of a fond father's and mother's love. From sad experience, by dear brother, we know full well what that means; and we, furthermore know, that kind words and well meant endeavors cannot beguile the heart of such woes, nor soothe the sorrows of a heart bleeding from such wounds. Nothing but the grace of the Lord Jesus Christ, as realized in the consolations of our Holy Christianity, can rationally soothe such sorrows or heal such wounds.

Last Saturday, the 20th inst., was seven long weeks of confinement to bed and room, under medical treatment, I have lingered and suffered. For the first time in ten years, wife and I made a visit together to our children at Rison, Cleveland county, where I was taken down with catarrhal fever. For the second time in life I am sent back the second term on my old work. In 1890-1 I served the Lamar work; so in 1895-6 I served there again, two years fraught with the strange comminglings of sad, yet pleasing emotions. There we lost two of our precious children, but the people there were so very kind, patient and sympathetic that it was like an Oasis in a desert land, we shall ever love and cherish their memory. It 1894 we were on the Atkins work, and so we are here again. I have served in all some 17 or 18 pastoral charges, and while kindly received on nearly all but two or three exceptions. I have never met apparently a warmer, heartier reception anywhere than on this work this time, everybody everywhere, young and old, other churches as well as my own, and persons, members of no church, expressed great pleasure at my return.

Of course the orthodox pounding was in due time and proper order, with a slight innuendo of another "some good day."

There has been a great deal of sickness throughout this vicinity this season, quite a number of deaths, several prominent citizens, whose places will be hard to fill. Some still linger, the scales of whose lives seem to quiver in their final poise. Among whom prominently is our aged brother, W. J. Reynolds, father of Rev. T. J. Reynolds, who seems fully ripe for the harvest, disporting in the joys of the land Beulah, there resting in the Elysian fields of prospective glory.

I trust that by proper care and prudence and blessings of God to be able to be up and out soon about the Master's work. I very much regret the loss of so much time, but it is a matter over which I have no control, so I must patiently submit.

W. J. STONE,
Atkins, Ark., Feb. 25.

A Splendid Benefaction.

REV. C. E. PATILLO.

The idea is prevalent that Southern Methodism is not abreast with the times in the matter of large and unselfish benefactions.

Perhaps the debt-ridden and inadequately endowed condition of our colleges, a fact read and known of all men, is to some degree responsible for the current opinion.

However necessary it may be to write and to speak of the deplorable conditions obtaining in nearly all of our educational enterprises there is danger that we may bring upon ourselves and upon those to whom we write and speak a kind of church meopia.

In a choice section of the city of St. Louis, near the home of Secretary of Interior Frances, stands a noble structure. As one approaches the building the eye rests upon these words, "Methodist Orphans' Home."

I believe that it is not possible for any Southern Methodist to see that magnificent building and read the simple inscription, "Methodist Orphans' Home," and not be stirred by a just and legitimate pride in his church and inspired to think and to do nobler things.

They tell us that during the war the news of victory in one part of the field, always brought courage and new inspiration to those in the midst of the conflict. I believe that a knowledge of this magnificent benefaction will encourage Methodists in Arkansas.

The building, symmetrical and harmonious, seems constructed rather for endurance than display. In the beautiful vestibule, on a plain, white marble tablet, is the name of Mrs. Samuel Cupples, in whose memory the home is founded.

Throughout the entire building there is everywhere present judgment and exquisite taste. The entire furnishing is liberal and magnificent. From the ground floor to the fourth story the equipment is perfect and handsome. The visitor is not impressed so much by the lavish use of money as by the arrangement and adjustment to the central thought—an orphans' home.

So far as I could judge there was absolutely nothing that could suggest a want of material blessing, on the other hand, there seemed to be the largest provision for the necessities of body, mind and heart.

As I left, I said, here is a gift, in some degree, worthy of the

sainted woman in whose memory it is made; worthy of the great church whose duty it is to administer it; worthy the great cause to which it is given, and reflecting the great, generous nature which conceived and made it.

To a visitor the internal management seems perfect. There was apparent the most perfect order and system. From the laundry, in the basement, to the topmost floor, throughout all the departments and rooms and closets, there was manifest the wise superintendence of the great-hearted matron.

No description of the home would be complete without mentioning the regular presence of the elect ladies of the Southern Methodist Churches of St. Louis, and especially of St. John's Church. Once a month these ladies meet at the home, lunch with the children and spend the day sewing.

Among the hundreds of things which strike the visitor it would be invidious to particularize, but three things made lasting impressions on me.

First was the fact that throughout the entire building the central idea was maintained. It is a home where ample provision has been made for the comfort and culture of the children.

The other was the sleeping apartment of the little tots. As I stood looking at the little beds, the little furniture, the thoughtful provision for the happiness and well-being of these little beings, the magnitude and sacredness of Mr. Cupples' gift began to be realized.

The other was the room of some young ladies, who had begun to be self-supporting. The young women were at work in the city, but come back to the home at night.

The home was not only caring for the little ones, but was standing by the larger ones till they were strong enough to do battle for themselves.

It is refreshing in this time of materialism and extreme selfishness to find one of the most prominent and influential men in Southern Methodism giving expressions to his faith in God and loyalty to the his church, and his intense interest in the cause of humanity in such a large and magnificent way. It is not always a simple and easy thing to decide what is best to be done when one is confronted by so many wants. One cannot come to anything like the proper judgment without a correct perspective.

The "Methodist Orphan's Home" emphasizes Mr. Cupples' judgment, faith and love. In the establishment and endowment of this home

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FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

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

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

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

WHAT INSTRUMENT?

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

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Contributed.

Looking at the Meeting—The Gospel of Sight.

I have just returned home from attending the first Quarterly meeting on, I need not say what circuit. While sitting in the pulpit, seeing the P. E., preach Sunday at eleven, I had some thoughts that breathed themselves through and through me, and I could not help taking out my not book and jotting down a few of them. This, quite likely, I would not have done could I have heard any thing.

In my pastoral days I attached a great deal of importance to my first and third Quarterly meeting Conferences, the first as giving shape and character to the whole year's work, the third as determining official character. Here is a P. E., with a keen eye to business—the King's business—his whole two days work here is to get down to the very bottom of this great business, to examine thoroughly every minutia of the machinery, and as far as he is able, see that all is in good working order. It hurts my Methodist heart, whenever I see or hear of flings at the office of presiding elder. Its no fifth wheel, no small spoke in the wheel, but an arm that should be strengthened and given the fullest sweep possible at every Quarterly meeting. If he asks and seeks an honest answer to all these questions in the routine of business, infuses his spirit into all these official members, and through them into the whole Church, truly is he about a great work, and well deserves the warmest sympathy and practical co-operation of all concerned.

And here sits the preacher in charge, and to my eye he looks as though the care of all the churches is pressing heavily on brain and heart, he is officially in close touch with all the varied interests of the church than the P. E. I read in his eye, and all his movements, that he has no greater joy than to see his flock in good spiritual health and keeping step with him in aggressive work for God and souls. If he does his duty, and I believe he knows what that word means, he will study more, travel more miles and perform more labor than any lawyer or doctor in Dallas county, and do all this for Jesus sake. I will not ask you reader if you do your part towards relieving his mind, from all temporal care, that he may give his whole time and thought to his work. Of course you do this if you are religious enough to do as justly by him as by your lawyer, doctor, or merchant; but I will ask you, are you in hearty sympathy with his work? Do you shew this sympathy by your regular attendance upon his ministry, and fervent prayers in the closet for God's presence with him? O say St. Paul: "By the mutual faith both of you and me." "Ye also helping together by prayer for us."

Two things I noted here with pain—no love feast, and no communion service. These have been, and always will be when properly observed, great means of grace to the church, especially the latter.

Help

Is needed by poor, tired mothers, debilitated and run down because of poor, thin blood. Help is needed by the nervous sufferer, the men and women tortured with rheumatism, neuralgia, dyspepsia, scrofula, catarrh. Help comes quickly when Hood's Sarsaparilla begins to enrich, purify and vitalize the blood and send it in a healing, nourishing, invigorating stream to all the nerves, muscles and organs of the body.

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Here are perhaps one hundred church members who have not communed in months, and likely will not have an opportunity to do so for months to come. Perhaps Presiding Elder, Preacher in Charge, and Stewards all, are clear of all blame in this matter. Yes, I will say, perhaps.

In looking over this fine congregation to day, I recognize only one of my parishioners of 1855. Blessed memories well up and tender the heart of this deaf superannuate as he recalls the days of old New Prospect. God bless the children of my sainted parishioners.

J. E. CALDWELL.

REJECTED ARTICLE.

[The following was sent to the Gazette and returned with explanation contained in the following letter: "We print in today's Gazette a communication from Senator Hayes on the wine question which about covers the points contained in your article." This is accepted without controversy, as a valid reason for the action of the Gazette, and the publication is not requested in THE ARKANSAS METHODIST in a spirit of complaint, but because of an humble desire upon the writer's part to contribute his mite towards preventing the evil of that end which the Gazette is seeking to secure. It is plain, if we reach the people from our side, we must go through the church press.—J. R. CARSON.]

To the Editor of the Gazette:

Will you kindly permit a brief criticism of your editorial of the 21st inst. on "The Wine Industry?"

After referring to the inducement offered by the State to German immigration, experienced in the cultivation of the grape and manufacture of wine, to settle in Arkansas, you say: "As soon as it become an assured fact that Arkansas was to become one of the greatest wine-producing states in the Union, the law-makers, who are supposed to legislate in the interest of the people, commenced to burden the statutes with measures which have resulted practically in the destruction of the industry."

The only restriction which the statutes place around the industry is the prohibition of the retail sale of wine in localities where the majority

regard such traffic a public evil. Will the editor of the Gazette assert that the opinion and voice of the majority should not be respected? Then what is to become of the majority rule doctrine? It is not an abridgment of individual rights to say that one man shall not do a thing which brings injury to two other men. It is useless in this connection to make the plea that when wine is offered for sale no one is compelled to buy.

It has been demonstrated by sad experience in quite a number of localities that the retail sale of wine is demoralizing in its effects. For this reason the people have a right to oppose its sale. The moral rights of any given community should be held as being more sacred than the financial. The claim of injustice against the grape-growing and wine-producing farmer is not well founded. What are the facts? Every grape producer in the state has a right to make wine in unlimited quantity. He has unlimited rights as to the amount which he may desire to drink or give to his family. He may sell in prohibition districts as any other manufacturer of intoxicating liquors. He may send his wines to Little Rock or any other town within the state where intoxicating drinks are permitted by the majority. He may also export his wine just as any other farmer exports his cotton, corn, potatoes and fruits.

Wherein therefore can there be discrimination against the "honest German grape farmer?" He is certainly permitted under existing law to do with his grapes just as any other farmer is authorized to do with the products of his labor.

To say the fact of restricting the sale at home will prejudice the wine bibbing population abroad against Arkansas wine will not be accepted by the intelligent as argument. Especially in view of what the Gazette previously admits with reference to the worldwide reputation of Arkansas wines. For a man of recognized ability to employ such a flimsy plea betrays the consciousness of a weak cause. It is fair to presume that wine as an article of commerce will pass upon its merits, and the consumers thereof will not be prejudiced in their tastes by the opinions of "fanatical prohibitionists."

"The statutes of Arkansas prohibiting sale of wine in this State are measures which discriminate against the farmers of the state in favor of those of other states and in Europe." If there is anything in this argument, then it applies with equal force against the prohibition of whisky made from corn and other grains raised by farmers of the state, also against the prohibition of brandies made from the orchards of our farmers. In order to be consistent the Gazette must oppose all prohibition laws. If in the decision of the supreme court, wine has been placed in the catalogue of intoxicating liquors, then for the legislature to make a law exempting the grape farmer from the authority of the general local option law, would be class legislation in which would appear unwarranted discrimination against

the grain and fruit farmers of the state.

The milk of human kindness in the heart of the Gazette towards the honest German farmers is beautiful and commendable, but it should remember there are others just as worthy and entitled to equal consideration. It is not believed that the legislature will be influenced in the interest of those who would increase wine drinking, and thereby become drunkard makers (perhaps not intentional) to disregard the majority voice of those engaged in the more commendable industry of "boy culture."

J. R. CARSON.

Magnolia, Ark., Feb. 22.



THE QUEEN BUTTER MAKER.

THE SCIENTIFIC WONDER.

As will be seen by the illustration above, which is the latest model, the Queen Butter Maker is unlike any device that has ever been invented for churning. At the bottom of the large tub shown is a screw propeller modeled exactly like the large screw propeller used on the large ocean steamer. The gearing of the machine allows 1,600 revolutions of this propeller in a minute, and agitates the cream a thousand times more strongly than the ordinary old fashioned dasher churn. This immense agitation causes friction of the particles against each other and against the sides of the tub, causing the tissues to break, and the butter is almost instantly made and gathered. From a scientific point of view, the butter must come gathered in a few minutes—it does come, forming solid lumps at the surface.

The Queen Butter Maker Co., 141-2 E. Third St. Cincinnati, O., own the patents, and it is evident that the "Queen" is a thoroughly practical machine for making butter in a few minutes, that more butter is made by this process than by any other. Experts in butter making in all parts of the country do not hesitate to say that they have tested the "Queen" over and over and pronounce it a wonder; that is, thoroughly practical, does just what is claimed for it, and that the grain of the butter is finer, brought by this process, than that produced by any ordinary churn, and it is very easily cleaned.

Wherever the machine has been seen it has created the greatest excitement, and it is easily estimated that over one million of these Butter Makers will be required to fill the demand. It is low priced, simple in construction, and cannot get out of order. How many millions of tired, worn-out women, whose backs and limbs have ached after the usual hour's or two hours' churning, would not sacrifice a new bonnet, or a new dress, or some other luxury to secure a Queen Butter Maker that would make butter in a few minutes before breakfast.

Experienced canvassers state that "they never saw anything sell like the 'Queen'." They make easily from \$45 to \$100 a week without a bit of trouble." A widow lady, Mrs. Byers, in Mississippi, with three children to care for, who had never sold anything before, states "she made \$7.50 a day in addition to taking care of her family."

The "Queen" is a wonder not only in butter making but in money making as well. It will certainly make butter in from a minute and a quarter to five minutes, according to the quality of the cream.

Merrill Cline, of New York, finds "hard times are no hard times, when he makes butter in two minutes before a farmer's wife, the handle of the old dasher lifts heavier than ever and they hustle around and get the price of the 'Queen' somehow." Mr. Burt, of Ohio, said: "He only draws a crowd when he makes butter with the 'Queen' and people never tire of seeing the wonder over and over."

Agents find the Queen Butter Maker the easiest article to sell imaginable. No talk is required nor hard peddling. The agent who makes butter in two minutes before eight or ten people is sure to sell six or eight at once. Agents easily make \$12 to \$20 per day, and some as high as \$200 per month when the weather is good. Write to the firm named above and secure an agency for the wonderful Queen Butter Maker, and see if you cannot sell from five to ten machines a day, and thus realize a profit of from \$12 to \$20 a day. The Queen Butter Maker Company is composed of well known business men of Cincinnati, whose standing is high, and our readers will be fortunate to obtain a position with them. Address as above.

Literary Table.

Around the Mediterranean.

By DORA M. JONES.

CONSTANTINOPLE.

SS. Midnight Sun.

Some people speak of disappointment on landing at Stamboul. Personally I did not feel it. The streets are not fine certainly according to European standards. They are steep, uneven, badly paved or not paved at all, and plentifully strewn with every kind of rubbish, odours arising wherefrom would send an English sanitary inspector into fits. The buildings were covered with stucco which might once have been white, but which was now dingy, discoloured and dropping off the walls in great patches, showing the brick-work underneath. But all this only impressed upon you more strongly the peculiar features of a Turkish capital. Even in one of the great trading marts of the world, the Turk scorns to learn from the Giaour. He still resides in a wood and plaster house, with latticed windows for the Haremlik, and when the fire sweeps the city, as it does periodically, shrugs his shoulders and murmurs, Bismillah or Kismet. He still squats all day on the steps of a mosque or in the shadow of one of the many carved fountains with which Stamboul abounds, among his stock of rugs or pottery or fruit. And five times a day, when the city resounds with the hoarse chant of the Muezzin, like the calling of frogs in a marsh, echoed and re-echoed from a thousand minarets, he spreads his prayer-carpet and turns his face to Mecca, and kneels down unabashed in the face of the world to give glory to Allah and Mohammed his Prophet.

Trees and fountains are the most pleasing features of the Constantinople thoroughfares. So much of the religion of the Mohammedan consists in washing at stated intervals, that it was deemed an act of piety to make provision for this. Then one constantly comes upon the turbeh or mausoleum of some Sultan or other, with its dingy dome just showing among a grove of cypress. The fore-courts of the mosques, with the slender minaret at each corner, are planted with panes and sycamores, and the northern corner of the Golden Horn is covered with the gardens of the old Seraglio.

It was to this historic enclosure that we first directed our steps. Every step within the gates called up memories of the barbaric sovereigns of the Ottoman line—the old Sublime Porte or Bab-el-Humayun, the Court of the Janissaries, where these formidable troops, the body-guard of the Sultan, used to meet, and the spreading plane tree beneath which they hatched their conspiracies, the dower-house where the ladies of previous Imperial harems reside under close guard, the mosque of Holy Mantle containing the cloak of the prophet and the sacred stand-

ard or palladium of Islam. The Sultan comes once a year to worship in the Mosque of the Mantle during the feast of Ramadan, and this is said to be the only occasion on which the recluse of Yildiz Kiosk trusts himself in his own capital. The Museum of Antiquities is a modern addition, and contains much that is interesting, notably the splendid Greek sarcophagus said to be Alexander's with exquisitely carved and tinted bas-reliefs representing his victory over the Persians, and another fine specimen of fourth-century Greek art, the so-called Weepers' sarcophagus with its figures of mourning women. There are several specimens of Egyptian tombs. One of the most curious is that of Tabnith, King of Sidon. This economical prince bought his sarcophagus second-handed from Egypt, and had a pathetic inscription carved upon it, begging that his last rest might be respected, as no treasures were concealed in his tomb. The archaeologists, however, to whom nothing is sacred, opened the sarcophagus, and in spite of the royal declaration, were rewarded by a "find" of considerable value which is now on view in the Museum.

The great dome of Santa Sophia, rising above the confusion of yellow buildings of all styles and sizes which the Turks have tacked on to it, completely obscuring the original plan, recalled memories of old Byzantium, of Constantine, the founder of New Rome, of Justinian, who built the great church before us, and in the ecstasy of his satisfaction cried out, "Solomon, I have surpassed thee," and of S. John Chrysostom, the greatest of Eastern preachers. Whatever fault may be found with the detail of the building, there are few of our Christian temples the interior of which arouses a feeling of greater majesty and awe. The dim colonnades of the exo and esonarthex, the massive pillars supporting the galleries, the arched recesses and semi-domes leading the eye to the crown of the structure, the great central dome, the light distributed from numerous small windows placed high in the building the warm brown colouring, rich with gold mosaics, and the half-effaced but still awful figures of cherubim about the apse, speak of the church, not of the Mosque; and this impression the traces of Mohammedan occupation are powerless to destroy.

Meanwhile the High Altar has disappeared, and, not quite in its place, but a little to the left is the Mihrab, showing the direction of Mecca, towards which all Muslims turn when they pray. Close by is the pulpit which the reader enters sword in hand, as is the case in all mosques which were won from the Christian rule, and the Sultan's private pew, an erection something like a theatre box and supported on eight columns. High up in the dome are hung eight hideous green shields, bearing in gilt letters the names of Allah, Mohammed and six of the Khalifs. Near the door is a bronze-sheathed column with a hole in it, into which believers put their fingers afterwards rubbing any afflicted portion of their bodies in the expectation of a speedy cure.

The floor is spread with matting on which several Turks were sitting engaged in their devotions.

In the court of the Mosque we had the usual picture, dilapidated fruit-sellers in blue knickerbockers, bare legs and red sashes; women in robes of pink and green, and wooden sandals. Some had little black masks over their faces, some wore the yashmak which hides the forehead and chin but lets the nose project, giving a sort of beaked effect. Chairs and little tables were set all round the square under the plane trees, and here the Osmanli were sitting, drinking tiny cups of strong, sweetened, black coffee, iced water and sherbet, and smoking hookahs, while the masterless dogs, yellow jackal-like creatures, lay about promiscuously under the very wheels of the carriages, none daring to make them afraid. Each band of dogs has a quarter of the city which is strictly reserved to itself. In the court of the Suleimanieh, the most beautiful of the purely Turkish mosques, we saw the guard drawn out to repel an unauthorized intruder, who stood tail-wagging and apologetic, while the leader of the quarter was showing his cruel white teeth, and, evidently using very strong canine language, his followers joining in with a chorus of yelps. Finally the stranger had to turn tail and trot back to his own part of the city.

We saw the Ahmediyeh, built in 1614 by Ahmed I., a huge uninteresting structure with its geometrical exactness of design, its walls decorated with blue tiles, and the gaudy painted stucco of the roof. We visited the beautiful court of the Mosque of Bajazet with its large central fountain, and the concourse of letter-writers, fruit-sellers, and Turks "without visible means of subsistence" collected on the steps of the piazza. Flocks of pigeons fill this court; they are held sacred by the Mohammedan, and no self-respecting traveller will omit the ceremony of seeing them fed. We stood on the bare open space of trodden earth, which was once the Hippodrome of Byzantium, the centre of the city's life, and the scene of those famous chariot races when the whole community was convulsed with the faction fights of the Blues and the Greens. Her emperors were proclaimed and heretics burned: here, in short, the strange drama of the Byzantine Empire played itself out. The Serpent column brought from the shrine of the Oracle at Delphi still remains but without its triple head which was shorn off by the battle-axe of Mohammed II. when he made his triumphal entry into Constantinople; but the bronze horses, which formed one of the principal ornaments of the square, were carried away by the Venetians at the time of the Latin conquest, and now stand in front of the Cathedral of St. Mark.

But even in this historic city it is difficult to think of the past in the midst of the all-engrossing interests of the present. Yesterday there lunched on board the Midnight Sun, Judge C. H. Tarring, of the Supreme Court; the Rev. H. K. Anketell, Chaplain to the British

Embassy; and Mr. Cobb, the British Post-Master, whose portrait appears in a recent number of the Graphic, where he is represented as bidding farewell to some Armenian fugitives. Their opinion—unofficially expressed of course—coincides with that of all the other residents with whom we had an opportunity of conversing. It is to the effect that if England wished at any time to force the Dardanelles, she could do so without any difficulty at all, as the forts are manned by raw recruits who have never smelt gunpowder, and that seventy-five per cent. of the people would receive the English with open arms.

(concluded on 16th page.)

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

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

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



THE KAVA-KAVA SHRUB
(Piper Methysticum.)

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 women. 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. To prove its wonderful curative powers it is sent to you entirely free.

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

MARCH 14, 1897.

Saul, the Persecutor, Converted.

ACTS IX. 1-12, 17-20.

Golden Text: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (1 Tim. i. 15.)

Topical Outline:—I. The Great Sinner. (Verses 1, 2.) II. His Great Saviour. (Verses 3-12, 17-20.)

Time: A. D. 37.

Place: Damascus.

READINGS FOR THE WEEK.

Saul Converted, Acts ix. 1-12.

Ananias, ix. 13-20.

Paul's Declaration, xxii. 1-15.

Paul before Agrippa, xxvi. 9-23.

Manasseh, 2 Chron. xxxiii. 9-16.

Called by Grace, Gal. i. 11-24.

Riches of Grace, Eph. ii. 1-10.

Reference Word, "Speechless."

Lesson Hymn, No. 161.

The conversion of Saul of Tarsus was one of the most significant events in the early history of the church. It was a great triumph of grace. It had its bearing in many directions.

What was his condition before his conversion? He himself says that he had lived in all good conscience up to that time. But a man may live in good conscience and yet be far from right. Conscience is like your watch—a good guide if in good running order and well regulated. There may be such an amount of prejudice in a man's heart that his prejudice has more to do with regulating his life than his conscience does. And he is not aware of the existence of his prejudice. Saul was a most bigoted Pharisee whose zeal went far beyond that of his fellows. He threw all his great native powers and all his great learning against the cause of Christ. He was blood-thirsty in his work of suppression. He spared neither sex nor condition. He was not content to wage his bloody warfare in and about Jerusalem; he would follow the heretics into other parts of the country, drag them to Jerusalem and have them executed.

If his heart has been right, he would have discerned in the faces of some of his victims that they were righteous before God, for such a man as Stephen, could not have failed to have impressed any man whose heart was not blinded by passion that he was a man of God. And the fact that Saul could go forward in his awful work of death with such evidences under his eyes from day to day argues a wicked malevolence in him, a conscience that was sadly out of harmony with the law of God.

He gives his own account of his conversion. It was what we would call an old-fashioned, sky-blue conversion. There was deep and pungent conviction; there was deep and genuine repentance; there was a

radical change of life and of nature in the man. All those hateful qualities that made him such an awful persecutor were gone, and he is henceforth a debtor to all men, a lover of all men, giving his life in most arduous toil amid all manner of hardships and sufferings for the salvation of men. Such is the power of grace on the human heart—it makes a man a new creature.

It is the foolish way of some people to poke fun at us when we insist upon "getting religion." They would have you take a more "dignified" way of coming to Christ. This one example of the New Testament way of getting to God is a sufficient answer to all such foolish cavils, particularly when you follow up the results of this conversion as seen in the life of the great apostle to the Gentiles.

The evidential value of Saul's conversion is very great. Within itself it is proof that Christianity is of God. Here is a complete change of a man's relation and of his life to be accounted for. How did it happen? Paul has given an account of it. If that account is a true one then his gospel is a true one also. If the account is not true, then you must account for the fact that a man of Paul's intelligence, a man of great acumen, could be so utterly imposed upon—an impossible thing; or you must account for the fact that he could so repeatedly and persistently lie about the whole transaction, and that too when he must have known that his lie would cause him to suffer the loss of all things. And you must account for the further fact that his enemies, his recent co-persecutors, never made any attempt to prove him false by the testimony of the men whom they had sent with him and who were present on that Damascus road when the Lord arrested him. This they certainly could have done if Paul's account of the matter was not true, and to have proven this upon him would have settled the whole question against him.

Whatever may be the cause of prematurely gray hair, it can be restored to the same color as in youth by Hall's Vegetable Sicilian Hair Renewer.

If the Baby is Cutting Teeth.

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

BOND'S LIVER PILLS

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"PERFECTION" is impossible in this world, but of 1,000 men and women who take BOND'S LIVER PILLS, 999 are delighted with them. That's near enough "perfection" for PILLS! Isn't it?

BOND'S PILLS are made in this climate for the diseases of this climate, by a physician familiar with the needs of this climate. They stimulate the liver and cure biliousness, malaria, sick-headache, etc. One trial proves their superiority.

NO FAMILY SHOULD BE WITHOUT THEM. Sold by leading druggists in 25-cent boxes only. Sent postpaid on receipt of price, 25 cents; 5 boxes, \$1. Send us a 2-cent stamp for a liberal sample.

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Or, four 25-lb. kegs of white lead, \$6.00; five gals. pure linseed oil, \$2.00; four cans tinting colors, 80 cts.; ½ pt. Japan dryer, 15 cts.; ½ pt. turpentine, 5 cts. Total, \$9.00—a saving of \$8.50 in favor of **Pure White Lead** without considering its greater durability. Examine the brand (see list).

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

Tears

Why is this? Simply because the book pleases, the songs are captivating. There is a charm lifting sal that affe stirring, leads the evangelists and camp grounds have adopted "Tears and Triumphs" for their work.

and Triumphs,

By REVS. L. L. PICKETT, M. W. KNAPP AND PROF. JNO. R. BRYANT. This is certainly a wonderful songbook, as its remarkable sales attest. Though issued about two years ago the demand has been so great as to require to date an issue of 100,000. You can see, reader, that this is true success. About this book that is sure to win the love of pure, up- vation melodies. The songs have a convicting power cts sinners unto salvation; a glowing, burning, soul- thrilling, spiritual power that lingers in the heart and singer and the hearer to a better life. About fifty book takes the lead on solos, with "Beautiful, Beckoning Hands," "The Great Judgment Morning," "Good Mother's Influence," etc. Supplement of sixteen beautiful songs has just been added. These very much enhance the value of this excellent book. The price of the book remains the same, though the supplement is sold alone at 10 cents; 13 for \$1.00; or, \$6.00 per hundred.

Some Few of Many Testimonials.

Rev. O. A. H. DelaGardie, Gridley, Ill., says: "Tears and Triumphs has won our hearts and is winning souls." Prof. W. J. Kirkpatrick: "You certainly have made some fine things." Evangelist E. W. Wheeler: "Tears and Triumphs will rank among the first of song books. The songs are right to the point." T. L. Boswell, Belle Rive, Ill.: "To say the book is grand does not express it. When we sing Nos. 5 and 21 we just touch the ground in the highest places." Rev. E. S. Ufford, author of the world famed song, "Throw Out the Life Line": "You have a fine collection of Gospel hymns—new, soul-inspiring, and catchy." Rev. L. G. Wallace, in report of a revival meeting: "You ought to hear us sing. Tears and Triumphs is the song book of the day. The songs it contains are soul-winners. The blessing of God is on this book. It is very popular here. Let everybody get a good supply. The devil can't stand such sweet, impressive gospel music."

If you want songs that will melt and songs that will inspire you, give this book a trial. Try Nos. 6, 12, 32, 43, 50, 57, 68, 73, 75, 89, 95, 107, 117, 121, 126, 139, 143, 157, 171, 511, 221, 245, 248, 249.

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

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Pine Bluff, Ark.
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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 14, 1897.

The Blessedness of Missionaries.

ISAIAH lii. 7-10.

The chapter from which our lesson is taken presents a picture of Zion's glory in the latter days. The times of scourging and affliction are past. Sorrow and fear are no more. Zion is redeemed. She is glorious in the light of God.

All sorrows and joys in the prophet's mind have a spiritual cause. Rebellion against God brings wasting and desolation to Israel. Repentance brings the gathering together of the outcasts, the building of the waste places.

It is the triumph of truth and righteousness which we see in this picture—the spiritual glory and blessing that shall be under the reign of Israel's deliverer.

Our thought is of the blessedness of the messengers of salvation. The prophet sees them as swift heralds upon the mountains, bearing a joyous proclamation of deliverance. God is come. Messiah reigns. The watchmen upon Zion's wall descry the swift messengers, like angels of God coming with the happy news, and all Jerusalem breaks forth into songs of joy.

The thought of the prophet's vision was doubtless twofold. The return of Israel from captivity in Babylon was symbolic of the greater spiritual restoration.

Paul applies the language of Isaiah in this place to the first preachers of the gospel. (Rom. x. 15.)

Happy indeed are Christs, messengers. Though poor in the things of the world they have food for mind and heart in the inspiring truth of God. They live for truth; they feed on truth. Thus they attain that highest happiness possible to man, and they are in the very joy of spiritual life, and of love for all men, made ready witnesses

and happy heralds of God's love and blessing.

Today the Church is sending the heralds of salvation into all lands, and the glory of Israel's king is being seen by the nations which have been in darkness so long. We count that none are so happy, none so blessed as these chosen and faithful ministers of God.

"On the mountain top appearing
Lo, the sacred herald stands,
Welcome news to Zion bearing;
Zion long in hostile lands,
Mourning captive,
God himself shall loose thy bands."

The two most critical times in a woman's life are the times which make the girl a woman, and the woman a mother. At these times, Dr. Pierce's Favorite Prescription is of incalculable value. It strengthens and invigorates the organs distinctly feminine, promotes regularity of the functions, allays irritation and inflammation, checks unnatural, exhausting drains, and put the whole delicate organism into perfect condition. Almost all the ills of womankind are traceable to some form of what is known as "female complaint." There are not three cases in a hundred of woman's peculiar disease that Dr. Pierce's Favorite Prescription will not cure.

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To Sunday-schools.

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

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ARKANSAS METHODIST.

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

WEDNESDAY, MARCH 10, 1897.

We admire that liberality in religion which recognizes holiness of life in spite of difference of doctrine. Such liberality is born of true Christian love.

We admire the liberality which looks for truth in all systems and does not claim to have a monopoly of truth in its own narrow creed. Such liberality is born of knowledge and love of the truth.

We protest against that liberalism so often called liberality, and which only proceeds from lack of convictions or lack of character to maintain them.

The so-called liberal Christian is generally one who allows his neighbor to go to hell without admonition. The neighbor is pleased thereby and calls it liberal.

A new paper, the Baptist Review, made its appearance in our city last week. It came to us with a very pleasant face, and salutes us in genuine Christian spirit; so we recognize the new worker in the Lord's vineyard, and wish it God-speed.

Two great revivals held by the average evangelist are enough to kill any average church. The evangelist accuses and abuses the bishops, the presiding elders, the regular preachers, the church members—all better men than himself—and abuse, fault-finding criticism, and suspicion are the prints which remain from his work.

Whoever proposes to be a servant of God, be he preacher or layman, and is not fully, from the heart, committed to that service, is called by God's word and the Holy Ghost and his own conscience to make his consecration complete at once, no matter what his theory of holiness may be. Men can always render to God what He demands, and all He demands, without necessary delay.

We would remind one of our confreres that when Solomon said, "Of making many books there is no end," he did not allude to the multitude of books in his time, but the irksome task of making books, which would be endless if many had to be made. To another we suggest that "Like priest, like people," is not in the Bible, and he should get his Scripture correct, lest he become a false teacher. Now we do not name these brother editors and call upon them

to stand up before the public, lest that should embarrass them, but, "brethren, pray give heed," verb. sap.

The Wesleyan Christian Advocate in its last issue arraigns the Atlanta Constitution as having joined with the supporters of vice and immorality in that city.

The Methodists in Georgia are having Advocate days to secure subscribers for the Wesleyan. If the preachers will give one day each to a canvass for new subscribers to the ARKANSAS METHODIST we will guarantee one thousand new names as the result.

Conference Board of Trustees, Little Rock Conference.

The committee of seven, consisting of J. E. Godbey, C. E. Patillo, J. R. Moore, W. C. Ratcliff, James Thomas, T. M. Mehaffey and F. M. Goar, appointed by the last session of the Little Rock Annual Conference to incorporate a Board to receive bequests and gifts in behalf of the interests of the Conference, and especially for an Endowment Fund to aid the superannuated preachers, and widows and orphans of deceased preachers of the Conference, met on the 4th inst. at THE ARKANSAS METHODIST office, and proceeded to organize as instructed by the Conference.

J. E. Godbey, presiding, C. E. Patillo acting as secretary, all the members of the committee being present but T. M. Mehaffey, a committee was appointed, consisting of J. R. Moore, James Thomas and C. E. Patillo, to draft a constitution for the proposed board.

At a meeting the following day, viz. the 5th inst., at 10 a. m., the entire committee of seven being present, the constitution was adopted, and Judge W. C. Ratcliff appointed to have the board incorporated under the style and title of the Board of Trustees of the Little Rock Annual Conference of the M. E. Church, South.

At 3 o'clock on the 5th the committee again met. All being present, Judge Ratcliff presented the certificate of incorporation which he had secured from the court, and the Board of Trustees proceeded to organize by the election of J. E. Godbey, president; James Thomas, secretary, and T. M. Mehaffey, treasurer.

Thus the Board of Trustees of the Little Rock Conference stands organized as directed. It is to be a permanent board, for the purpose suggested, to receive and administer devises and gifts which charitable persons may leave for

the aid of the superannuated preachers, widows and orphans, or for other use. If bequests were made to these interests without such a board as this there would be no agent legally representing the Conference to receive the same, and the bequests would therefore be lost. We have now a Board of Trustees, the existence of which appeals to the charitable in our church who may wish to contribute for objects dear to all our people.

By instruction of the Board, Rev. J. R. Harvy, of Magnolia, is appointed, without salary, to represent the work of the Board until the next meeting of the Little Rock Annual Conference. Being without salary, Dr. Harvey will serve in this interest as he may have opportunity and as the preachers may open the way for him. He is authorized to take public collections only by request of the preachers and for the purpose of aiding them in bringing up their Conference collection. But he is also authorized and expected to solicit gifts and bequests for the Endowment Funds of the Board, to be placed at interest for the purposes which the donors of the same may specify.

J. E. GODBEY.

Religious Life in the University of Chicago.

If this letter does not evince the warm glow that radiates from a letter during an Arkansas revival, the reader may find an explanation in the fact that the thermometer stands 20° below zero. Much depends on the standpoint from which anything is viewed. A sermon to which I listened this morning showed that the preacher saw life from the point of view of the poet and interpreted everything in terms of poetry. My professor in history sees life and the human race from the point of view of Christian evolution. A Southerner put down on the shore of Lake Michigan this evening, where he could get the full benefit of a northern wind, his point of view of Chicago would be shown by his taking the next train for a milder clime.

This letter, begun several days ago in the midst of the coldest snap which Chicago has witnessed for several years, was put aside for press of other work.

The moral tone of the University is good. Hazing has not made its appearance yet. Excepting the theological schools, which are Baptist, the University is undenominational. The forces which endeavor to encourage Christian living in the institution are the University chaplain, the Christian Union Society, the Young Men's and Young Women's Christian Associations, daily chapel exercise, Bible classes and Vesper service on Sunday. The Christian Union is a union of all Christian organizations of the University, to promote larger in-

terests than might be undertaken by any one organization. For example, the Christian Union carries on a University Settlement at the stock-yards, where a few students reside and afford a practical example of higher living to the poor people in the vicinity. Social gatherings of the people are held and frequent lectures on social and religious topics are given at the settlement.

At the Sunday services of the Y. M. C. A. about 100 students assemble; at the Y. W. C. A. about 60; at chapel about 150, and at Vesper some 400.

These figures taken by themselves would indicate that religion is at a discount here, when it is remembered that there are over 1,000 students in residence. However, many of the students, pursuing advanced work, want to get into the spirit of the Chicago pulpit and to see the religious side of the city. Hence, their Sabbaths are spent in visiting the different churches.

Sunday morning Bible classes are conducted at the University and credit is given on the students' work for a degree. Some 40 or 50 attend these classes.

Vesper, a Sunday afternoon service, is the most important religious gathering of the institution. At present a series of lectures is being given by specialists on "Life After Death" among the various ancient and modern nationalities. Prior to this course of lectures, addresses were given by the distinguished ministers of the city. The following outline will give, not only the character of the addresses, but will be interesting for the thought itself. The address was given by Dr. Frank S. Gensaulus, President of the Armour Institute, and pastor of a Presbyterian Church.

"Eternity in the Present Tense" was the subject of his theme. John xvii. 3, "And this is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent."

1. What man needs is a conscious realization of eternity now. The present, past and future are not distinct parts, but constitute a great unity wherein God is trying to work out his purpose in man. The past is not complete without part of its product. The present: the present will be fully realized and will accomplish its work in the future. The present is unintelligible, as well as impossible, without its parent the past and its child, the future.

Therefore, God's purpose has been flowing down the ages through man. A given man is only a part of this purpose, and it is the high privilege of a human being to perceive and appropriate the eternal life about him.

2. Man is a God-plant. The flower lives in a circle of from three to twelve months. It is temporal and in the life thus lived is perfect, complete. It is not enough that the flower be told that there is a sun; it must know it, must realize and appreciate the sun in the present tense. It is a sun-plant.

Man, on the contrary, cannot consummate his work in time, it

requires eternity. Something is within him that refuses to be circumscribed by time. It is this eternal element that makes man a God-plant. History is replete with the story of man's struggles to know God. Temples, totem poles, monuments, sphinxes, cathedrals, literature—all testify to the fact that man is a God-plant. As the flower must know the sun, so must man know God.

But essential as the sun is to the life of the flower, to carry it to the sun would kill it instantly. Here the sun sends out its rays, which addresses the flower thus: "Behold the sun; to know me is to know him that sent me."

So with man. Essential as God is to man, a full revelation of God would mean death. Here the Son steps in to reveal God as man is capable of receiving him. The gospel to the flower is temporal life and knowledge of the secret; to man it is life eternal and knowledge of the Father.

A man who has eternal life is invincible because he is a part of that great purpose—God in history. He does not reckon in terms of time, but in view of eternity. The man filled with eternal life does not hesitate to undertake a work to which God has sent him for fear he may be cut off by death before the work is finished, but he realizes that if he falls, that eternal purpose of which he was only a part will carry on the work through another age.

3. Man is true.

(a.) The intellect is only a part of man. He can think only by capital provided by God, as truth in the material and spiritual worlds. There is intellectual freedom only in conscious harmony with God.

(b.) Man must feel, love. Here again God furnishes the objects of his love. Love for temporal things is transient—only when man places his affections upon God does he begin to live.

(c.) Man wills. Outside of God our purposes are narrow, broken, weak; but when we realize the eternal life in the present tense, our purposes, our will, partake of the character of eternity, of the will of God. Here is great faith which makes man bold to undertake great things for God.

Truly,
F. H. REYNOLDS.

Personal.

Bishop Wilson and wife have just celebrated the fortieth anniversary of their wedding.

Our confrere, Dr. W. B. Palmore is off for the West Indies. We had expected him to go to Alaska.

Bishop Galloway will preach the commencement sermon at Greensboro, N. C., Female College.

Dr. F. E. Clark is in India, looking after the organization of the Christian Endeavor Society in that country.

Walter Lewis, D. D., Presiding Elder of Macon District, has been appointed to succeed Dr. Hopkins at First Church, Atlanta.

Professor R. H. Reynolds furnishes us this week a very interesting paper upon "Religious Life in the University of Chicago."

Post Master General Wilson has accepted the presidency of the Washington Lee University, at Lexington, Va. He will assume the chair July 1.

Bishop Hendrix will preach the commencement sermon of the Mississippi State University in June, and Gov. A. J. McLaurin will deliver the address.

Rev. J. R. Moore came in Thursday to attend the meeting of the committee, appointed by the last session of the Little Rock Conference to organize a board of Conference trustees.

Hon. Theodore Smith of Stuttgart, Ark., has made arrangements to establish a new Baptist paper in Little Rock. The paper will have 16 pages—and will be printed by Mr. Fred Brown.

Our old friend C. O. Kimball the saddlery man has moved to 6th and Main streets where he has better facilities for accommodating his many customers. We commend him to our numerous readers as tried and true.

Notice.

The Fayetteville District Conference will convene at Boonsboro, April, 23-26.

Rev. Bishop W. W. Duncan is to preside. We hope also the presence of the ARKANSAS METHODIST editor. Parties of the district and elsewhere expecting to be present will please notify, Rev. W. H. Hatfield, Boonsboro, Ark.

The District Committees as per Discipline are as follows: For "License to preach," Y. A. Gilmore, S. F. Goddard, W. H. Hatfield. "Recommendation for admission" J. M. C. Hamilton, J. J. Holland, J. W. House. "Deacons or Elders orders," H. Hainsworth, A. Marston, T. F. Harris.

A. H. WILLIAMS.
Fayetteville, March 2nd.

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,

R. I. VAUGHAN,
Hazen, Ark.

FREE LECTURE TO MEN AND WOMEN.

Dr. R. C. Flower, of Boston, will deliver his new lecture entitled "Triumph and Glory of Woman and Man" at the Capital Theatre next Tuesday evening at 8 o'clock.

Dr. Flower is recognized by many as the greatest orator on the American platform. What the press says:

Dr. R. C. Flower lectured last night to nearly 3,000 people in Tremont Temple. His audience went wild over his eloquence, keen thrusts, pathetic appeals and quick sallies.—Boston Globe.

Dr. R. C. Flower lectured last evening in Odd Fellows' Hall to upwards of 2,000 people (and more than 1,500 were turned away). Dr. Flower is Washing-

Spinal Disease

And Painful Affections of Nearly all the Organs
Cured by Dr. Williams' Pink Pills.

From the Journal, Detroit, Mich.

"Disease of the spinal cord and nervous prostration, was what the doctors called it at first," Mrs. Rosa Tapley, of No. 721 Harrison street, Ionia, Mich., said yesterday to a reporter, "but it was not long before every organ and member of my body was affected. There was a continuous beating at the pit of my stomach, my head ached on until I thought I should grow insane. I felt as if I was smothering and my legs would become so weak that I had to drop when I felt the spells coming on. As for sleep, that was out of the question, except little cat naps, for in addition to the feelings I have attempted to describe, I had neuralgia, and for six months I kept getting worse and at last was confined to my bed in October, 1894.

"I have nearly always thought it was la grippe, 'hat I had," Mrs. Tapley continued, "though the doctor never would say so, but whatever it was it kept getting worse and worse especially my head and nerves, and I thought I should die, but I dragged on a wretched existence until about one year ago, when, while I was reading the Detroit Journal and Saranac Weekly, I saw a long account of a similar case to my own being cured by the use of Dr. Williams' Pink Pills for Pale People. I made up my mind to try these pills and so procured a supply and began taking them according to directions.

"My experience has been most happy. My heart's action is normal, my back and spine gave me very little trouble, all neuralgic and rheumatic pains have left me. I have no headache, whatever, and after the hell that

I suffered my life by comparison is now like heaven.

"I cannot say too much in praise of Pink Pills. You may use all the adulatory language of which you are capable," Mrs. Tapley said to the reporter, "and I will endorse it. I have never tired of recommending the pills to my neighbors, and my sister who is a school teacher, and had a serious time with her nerves and suffered from loss of memory, at my suggestion is taking Dr. Williams' Pink Pills and is being rapidly cured.

"Read over what you have written," Mrs. Tapley requested, and after listening attentively to what she had dictated, said: "I can sign that statement with the greatest pleasure," and when the last remark was entered the lady signed her name to the reporter's notes thus:

(Signed) MRS. ROSA TAPLEY,
721 Harrison Street, Ionia, Mich.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. 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. In men they effect a radical cure in all cases arising from mental worry, over-work or excesses of whatever nature. Pink Pills are sold in boxes (never loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

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 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 corner 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.

Have your Plumbing
done by
Rogoski & Dungan,

ton's greatest favorite as an orator. He is the magnetic man of the rostrum. No entertainment was ever given that afforded more amusement, more pleasure to the audience than Dr. Flower's lectures. He is logical, very pathetic, withering in his sarcasm and irresistible in his wit. For beauty of speech, richness of thought and oratorical climaxes the Doctor has no superior in any of the professions of the world. For two hours the audience showed the most intense enthusiasm and amusement.—Washington (D. C.) Post.

EDMOND CRAIG & COMPANY,
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NEW SEEDS

Free by Mail or Express

100	Packets, your selection,	\$2.50
50	" " "	1.50
30	" " "	1.00

1,000 bushels Onion Sets
and Grass Seeds.

FARM AND GARDEN IMPLEMENTS

at lowest

Factory Prices.

WRITE US FOR PRICES

Christian Life.

Pilgrims.

The way is long, my darling,
The road is rough and steep.
And fast across the evening sky
I see the shadows sweep;
But oh, my love, my darling,
No ill to us can come,
No terror turn us from the path,
For we are going home.

Your feet are tired, my darling—
So tired the tender feet!
But think, when we are there at last,
How sweet the rest! how sweet!
For lo! the lamps are lighted,
And yonder gleaming dome,
Before us shining like a star,
Shall guide our footsteps home.

We've lost the flowers we gathered
So early in the morn!
And on we go with empty hands,
And garments soiled and worn.
But oh! the great All Father
Will out to meet us come,
And fairer flowers and whiter robes
There wait for us at home.

Art cold, my love, and famished?
Art faint and sore athirst?
Be patient yet a little while,
And joyous as at first!
For oh, the sun sets never
Within that land of bloom,
And thou shalt eat the bread of life,
And drink life's wine at home.

The wind blows cold, my darling,
Adown the mountain steep,
And thick across the evening sky
The darkening shadows creep!
But oh, my love, press onward,
Whatever trials come;
For in the way the Father set
We two are going home.

—Exchange.

Seek and Ye shall Find.

The promise "Seek and ye shall find" is not to worldly desire but to spiritual aspirations. The one thing alone which can make us truly blessed is the one thing only which God has made sure to our seeking. Spiritual life unfolds through all changes of sky and weather, if only the warmth of God's love still glows in the heart. That warmth is not extinguished by any cold blasts from without. He who is sincerely seeking the good is in communion with the good always, and the desire for the good is the element in our own constitution which assimilates the wholesome and the pure for the nourishment of spiritual life. Here desire is never disappointed. To hunger and thirst is to be fed.

The Kingdom of Heaven.

Phase by phase, aspect by aspect, is the kingdom of heaven disclosed, till it be seen to be salvation offered here and now unto eternal life; till it be seen to be the ready and acceptant life of man turning again toward God; till it be seen to be the binding of life's elements to loving service of the King of Life; the treasures of the heart and of the mind, the old and the new transformed and clothed upon, developed into fullness,—all unto God,

according with his will, all unto man, according to his love. The kingdom of heaven is the full relationship between God and man, conceived not only as the dominant but as the sum and substance, and the good of every human life. Failure to enter in, means casting one's self out and off from life. And, again, only with reference to this kingdom, only by complete endeavor to enter in, only by making that the sole dominant of life, can man be at one with himself and God.—Henry Osborn Taylor, in "Ancient Ideals."

The School of Suffering.

It is the largest school in the world. Its pupils are numbered by the millions. But unlike the pupils of other schools, it can not be said that these enter voluntarily. No one makes choice of becoming a pupil in the school of suffering. On the contrary, there is a universal shunning of it. The terms are dreaded. The tuition is naturally revolting. And yet it is the best of all schools. It furnishes the highest grade of instruction. It serves to draw out of man the best that is in him. It disciplines character, and helps to build it into solid and noble proportions. The strongest and ripest characters are those which have suffered most. The lessons which they have learned in the school of suffering have been invaluable. With reverence, we may say that Christ would not have been so superlatively great as he was had he not suffered so grandly as he did. He was a brilliant learner in the school of suffering. "Though he was a Son, yet he learned obedience by the things which he suffered." In this he highly honored his loved Father. His sufferings brought out the noblest qualities of his magnificent Sonship.

An able writer says: "He only is worthy of reverence who has been ennobled by suffering. God can not show his own children a higher honor than by allowing them to suffer." Then what splendid honor God has shown to multitudes of his suffering children! How his grace has been magnified in them! The same writer further says: "There is something indescribably touching in the thought that God receives the child whom he loves into the school of suffering and chastens him there." It is because God greatly and wisely loves his children that he leads them with tender hands into the school-room of suffering, that they may be educated more and still more into the likeness of their Lord. O suffering one, let your aching heart be comforted in the thought that your Father is honoring you by ennobling your character in the school of suffering, and fitting you for the crown of his eternal glory!—C. H. Wetherbe, in Christian Work.

Teachers and Students Should

Use Horsford's Acid Phosphate.

It supplies just the material that is most wasted by brain work and nervous exertion—the phosphates.

Momentum of a good Character.

It is as true now, as it was when Paul spake the memorable words, recorded in the fourteenth chapter of Romans: "None of us liveth to himself." The wonderful momentum of a character, (be it good or bad) who can estimate?

I. The word momentum suggests to us another phase of character, namely—inertia. Have we not all a kind of reserved force, that never yet has been brought into play? Who can say truthfully that he is doing the very best possible to him?

But what of this reserved force? Is it an advantage, or disadvantage? Can a man have wonderful powers, keep and develop them, without using them? I ask, could you keep on generating steam, if there be no safety valve? Never using the steam, there would surely be a direful explosion. Neither can we selfishly keep our powers for doing good, without entailing a severe loss. Pent-up powers will not stay that way forever.

II. Our characters ought to gather weight and strength with the flight of time. Like the mighty river starting in some secluded mountain retreat, small and insignificant at first, but assuming larger proportions as it increases in length, so ought our character to be. But when we speak of the momentum of character, we mean not a blind, unguided force, but an intelligent force. Hence the apostle's admonition, "Study to show thyself approved." We now touch upon a theme seemingly little understood. That is the careful pondering of the disposition habits, and peculiar make-up of our fellow-men. Many good Christians are exceedingly anxious to have their fellow beings saved, but oh, what lack of method! We probably fashion our lives after the example of the Christ, thinking that by some mysterious way, our brother in darkness will be saved, but we sadly neglect to study the avenues and channels whereby we can best approach him on the all-important subject of religion. Surely, Christ taught us better. Notice carefully how he (who knew what was in man) adapted his teachings to the peculiar want and conditions of the people. When they were hungry, he would feed them, and then break to them the true bread of life. Seated upon a well, he discoursed appropriately to the Samaritan woman of the living water. And,—to leave our subject a moment—he who writes and speaks, so as to reach humanity's impressible part, ought to be rated successful, and a genuine benefactor of the race. He, who thus detects the want of the people, and then seeks to supply that want, will have a great momentum of character. Study the lives of all reformers, philanthropists, etc., and you will be convinced that they studied the people. One reason why the pastorate is not more successful, is because of the lack of study of method to approach the people. In order that our lives may be influential for good, several things are necessary, viz. 1st, An intelligent survey of the field,

DANIEL MYERS,

OF PENNSYLVANIA.

A Living Object Lesson for Dr. Miles' New Heart Cure.



HEART DISEASE is curable. "For over forty years," writes Daniel Myers of Two Taverns, Pa., on Aug. 10, 1896. "I suffered with heart disease. First a slight palpitation, gradually growing worse. Then shortness of breath, sleeplessness, smothering sensations and much pain in the region of the heart alarmed me and I consulted a physician. Receiving no benefit I tried others and a number of remedies, spending a large amount of money, but finally became so bad that it was unsafe for me to leave home. I commenced using Dr. Miles' Heart Cure two years ago. For eighteen months I have been well. Although 72 years of age I can go where I wish and I sleep all night and wake up as cheerful as a babe and completely rested." Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants. DR. MILES MEDICAL CO., Elkhart, Ind.

studying the various phases of life, and knowing how to apply our forces. 2nd, Resoluteness and determination to succeed. Swimming with the tide is easy, but to develop muscles we must stem the flood.

III. As we therefore have opportunity, let us do good unto all men. This is the great strength—supplier.

IV. A dependence on Him, who said: "I will never leave thee, nor forsake thee."

V. A careful study of the lives of such men as Wesley, Melancthon, Luther, Knox, Huss, and all who are eminently useful, and last, but greatest of all, let us study the lives of Christ and his apostles. Thus we can all have power with God and men.

The People are Convinced

When they read the testimonials of cures by Hood's Sarsaparilla. They are written by honest men and women, and are plain, straightforward statements of fact. The people have confidence in Hood's Sarsaparilla because they know it actually and permanently cures, even when other medicines fail.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

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

For the Young People.

How Many Claws Has a Cat?

"How many claws has our old cat?"
Asked Eddie. "Who can tell me that?"
"O, that," said Harry, "every one knows—
As many as you have fingers and toes."
"Yeth," lisped Ethel, "she 'th jutht got twenty;
Five on each foot, and I think it 'th a plenty."
"Yes," said Bertie; "just five times four;
That makes twenty—no less, no more."
"Wrong," said Eddie. "That's easily seen;
Catch her and count 'em—she has eighteen."
"Cats, on each of their two hind paws, Have only four, and not five claws."
—St. Nicholas.

Some of my young friends tell me that they never fail to read the young people's page of the ARKANSAS METHODIST. I always think of them when I find pretty stories or interesting facts which the young people will like. And Mrs. Godbey, too, has a keen eye for things which will please or instruct children, and she selects many nice things for this department of the paper.

Cultivate Presence of Mind.

Very few children in the average family are ever taught steadiness of nerve, presence of mind in time of danger, or ever have practice in what to do if anything happens. In some households there are sets of rules what to do in emergencies pasted in some scrapbook; but this is never at hand when wanted, and even if it were, the moral and physical condition of the members of the family absolutely precludes any understanding of the usually vague and too technical instruction contained therein. Every child should be taught what to do in case of fire. If necessary, all the motions should be gone through with. It should be told what is best to do first, the reason for doing it, and the results of cool and careful action as compared with the always disastrous consequences of haste, confusion and terror.

It is a curious fact that children who have received any reasonable amount of training in this direction are much cooler and more composed than adults. Whether it is that the young mind unfamiliar with the actual terrors of the situation is left more free to act, or whether the interested curiosity of the child is stronger than its fears, might furnish ground for debate; certain it is that young persons and children, although unspeakably distracted and unmanageable without training, are of much more value as assistants in times of the greatest peril than many who are of mature years. Danger seems to be something that one must become educated into; naturally one fears nothing, probably because the consequences have never been fully realized. It would be but a small task to train children to hab-

its of steadiness and self-control in times of danger, and it might be a means of saving many lives and much valuable property.—New York Ledger.

A Delighted Mother.

A mother who was in the habit of asking her children, before they retired at night, what they had done during the day to make others happy, found her young twin daughters silent. She spoke modestly of deeds and dispositions, founded on the golden rule, "Do unto others as you would that they should do unto you." Still those little bright faces were bowed down in silence. The question was repeated. "I can remember nothing good all this day, dear mother, only one of my schoolmates was happy because she had gained the head of the class, and I smiled on her and ran to kiss her; so she said I was good. This is all, dear mother." The other spoke still more timidly: "A little girl who sat by me on the bench at school had lost a little brother. I saw that while she studied her lesson she hid her face in her book and wept. I felt sorry, and laid my face on the same book and wept with her. Then she looked up and was comforted, and put her arms around my neck, but I don't know why she said I had done her good." "Come to my arms, my darlings," said the mother; "to rejoice with those that rejoice, and weep with those that weep, is to obey our blessed Redeemer."—The Lark.

He Wanted to Teach School.

The public school commissioner of one of the upper counties recently received the following application for a teacher's place:

snake Hole, tenn
deer saR—I am a wantin of a skule too teach in your Kounty fur i kneod hit mity bad as i aint a ben doin uf nuthin fur 6 munts i hev teeht skule in this yere stait 15 yeer and never hed na trubble yit. i teech Spellyn an englysh Gramur and sumtimes i teech Rythmutykt and lattain gramur and gografety too. what kan yoe pa a furst klast kompytant uan ennyhow. i wood waunt it all kash az i am a gude han with a ax i wish too pa mi bord a cutten off Kord wood ov a saturday pleze ansir at wunst.

s J pottS.

This may read like a burlesque to many people, but no editor will doubt its genuineness, because his wastebasket contains productions so similar to it. This is not only an interesting document because of the genius displayed in spelling every word wrong where it was possible, but it illustrates the mania that possesses so many people for undertaking what they are least qualified to do. A good many people feel called upon to write poetry for the public, who come almost as near being poets as this aspiring pedagogue does of being a "kampytant man."—La Fayette Sun.

NEURALGIA cured by Dr. Miles' PAIN PILLS. "One cent a dose." At all druggists.

Fritz, the Rescuer.

Not many miles from our home there once lived an old man, whose story we children never tired of hearing.

For twenty years he had lived in a small log house in the woods quite near the river. The only friends that old Simon knew were the birds and the squirrels and a large dog. This dog, whose name was Fritz, was always beside the old man. On the bench that served for a table was set, at mealtime, a plate for Fritz as well as his master. When the old man started with his axe for the woods, Fritz was by his side, drawing the sled or wagon that was to bring back the firewood.

One evening in summer Simon was sitting beside his door, with Fritz not far off. Suddenly they heard a strange sound. "What is that I hear?" cried Simon, and, as he spoke, Fritz gave a leap toward the bank of the river. There, in the middle of the stream, and being carried along by the rapid current, was a small skiff. As the boat drew nearer they could see in the stern a child, whose little hands were clasping the sides of the boat.

Fritz saw the child. He looked at his master as much as to say: "I'll save the baby," and then dashed into the stream. Old Simon watched him with anxious gaze. Fritz reached the boat, caught the floating rope in his teeth, and swam toward the shore. Slowly they drew nearer and nearer, until the boat was so close to the shore that old Simon tenderly lifted the child in his strong arms and carried him to the cottage. The little boy looked up in the old man's face, and then went to sleep.

For two days the child played about the door of Simon's home, with Fritz always on guard. The third day after the rescue another boat came down the river. You may believe that the man who rowed was anxiously watching the shore, and what a shout of joy there was when the father saw his little boy. Fritz began to bark, too, and there was great excitement.

The father told Simon how the boy had strayed away, and how the whole town had been looking for him. Some one had at last discovered that a boat was missing, and so he had come down the river.

Simon was offered a home in that city; but the old man loved the woods and the river too well to leave them. For ten years after, as long as Simon lived, there came down the river once a year the father and son. They came with gifts for the one who had saved the boy's life. Brave Fritz was remembered, too, and ever afterwards wore about his neck a silver cross, bearing the words, "Fritz, the Rescuer."—Omaha Christian Advocate.

The speediest and most reliable remedy for all derangements of the throat and lungs is Ayer's Cherry Pectoral. This wonderful preparation checks coughing, induces refreshing sleep, and affords great relief, even in the advanced stages of consumption.

RADWAY'S READY RELIEF

Pain Cured in an Instant

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

CURES AND PREVENTS

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

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

RADWAY'S READY RELIEF

Will Afford Instant Ease.

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

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

Fifty cents per bottle. Sold by Druggists.

Be sure to get RADWAY'S.

Cured Him.

MASON VALLEY, ARK., Jan. 31.

Godbey & Thornburgh, Little Rock, Ark.

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

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

I remain, yours truly,

W. H. MASON, SR.

February 3, 1897.

Bibles for Young People.

Do you want to earn a fine \$2 Bible as a Premium? If you will send to Rev. Marcus L. Gray, President C. M. R. C., St. Louis Mo., for a "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.

AN ACHIEVEMENT IN BOOK-MAKING.

THE SELF-INTERPRETING BIBLE

Containing Commentaries, References, Concordance, Dictionary, Harmony of the Gospels, and the helps needed to explain and teach the text.

ILLUSTRATED AND EXPLAINED

with seventeen full-page Maps and over 400 full-page half-tone photographs, showing the places of Bible events as they appear today. In four handsome volumes 13x11, containing over 500 pages each—2,200 pages in all.

SOLD FOR CASH OR EASY PAYMENTS.

For further information, address

GEO. H. LYNCH, 317 Pulaski St.
LITTLE ROCK, ARK.

Our Church at Home.

TOMBERLIN MISSION.

Bishop Key read me out to this point at Camden and shortly after I found myself in this beautiful farming country, among as hospitable a people as one would care to meet. They have received the new preacher kindly and are making due preparation to meet his temporal wants.

Our first Quarterly Conference has been held with that truly able and universally beloved P. E. T. H. Ware, in the chair, and looking after all the interests of the church with his characteristic prudence and fairness. Our board of stewards have made a liberal assessment, and the general resolve is to take an upward stride.

Our people are ambitious to become self-sustaining, and throw off the (to them) humiliating title of "mission."

Pray for us, that this may be a good year spiritually.

F. E. DODSON, P. C.

MINERAL SPRINGS CIRCUIT.

After spending seven years in the Monticello District the powers that be thought it best for me to move. So, when the great iron wheel turned, I fell on Mineral Springs circuit.

On December 15 we left the parsonage on Mount Pleasant circuit for our new field of labor. Stopping in Calhoun county a while, visiting friends and relatives, we did not get here until January 1. When we arrived we were cold and hungry, but Sister Cornelia Graves had a nice warm dinner ready for us, so after eating and warming, we went to the parsonage to get ready to go to keeping house again. Just after dark I heard a noise, and oh! me, what a bumping we got from that crowd. I have had poundings, but this was ahead of anything I ever had.

My first Quarterly Conference has passed. Brother Evans was on hand, doing good service for the church financial report best on the district up to date. God bless our work. Brethren pray for me.

Yours in the work,

R. J. RAIFORD.

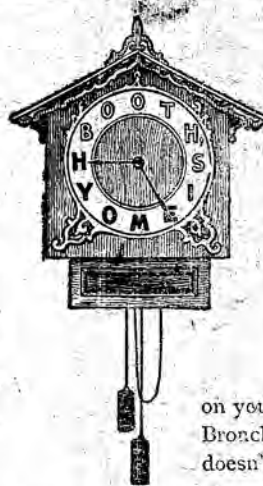
Mineral Springs, Ark., Feb. 18.

FAYETTEVILLE, ARK.

I have now been here two months and am enabled, in some measure, to take in the situation. I am delighted with my appointment, and cheered by the hearty sympathy of a united church, with me and my work. The four years' untiring devotion and labor of my predecessor prepared the way for me. Brother Anderson lives in the hearts of the people here, and his work abides. Our audiences, especially on Sunday morning, are exceedingly good, and apparently devout and intelligent worshippers. At night there has been some increase in the attendance. Prayer meeting services are growing in interest. I reckon that 25 or 30 presented themselves at the altar on last Wednesday night, in response to an invitation for any who were burdened for the salvation of souls, to join in a closing prayer for a revival of religion, others bowed humbly in the congregation, craving a personal blessing. Our Sunday-school is in excellent condition, while the League work moves on successfully. We hope for an increased interest in missionary work. Our Juveniles have undertaken the education of a Japanese youth, and I hope the League will be constrained to do a like work in China.

The A. I. U. is certainly doing a grand work educationally. Dr. Buchanan is thoroughly fitted for his position as president, and the faculty second his efforts to make the institution one of the foremost in the galaxy of the states. The discipline, it seems to me, is well-nigh perfect. I say it to the honor of Arkansas that since my sojourn here I have never seen any manifestation of rudeness or boisterousness on the streets or elsewhere from any student of the A. I. U. It would be hard to find a manlier set of youths, more respectful and self-respecting than we have here.

Our pressing need is a new church edifice. The present house is too small even for our Sunday-school. We need a modern building with all conveniences for church, Sunday-school and League. So soon as the financial pressure is relieved somewhat our people will endeavor to enterprise I trust not less than a \$10,000 edifice. Until that is done our Church will not,



At twenty-five minutes after nine

in the morning, begin with Booth's Hyomei, the Australian "Dry Air" treatment. Use the inhaler every hour until bed time, then put a few drops of

"Hyomei"

on your pillow. If one day's treatment doesn't relieve your Bronchitis, Asthma, Catarrh or Cold, and if continued use doesn't cure, read the guarantee below. Booth's Hyomei

"CURES BY INHALATION."

PENNSYLVANIA COMPANY—WESTERN DIVISION,
Office of the Superintendent,
C. D. LAW, Supt.

DEAR SIR:—In March last I was suffering from a severe catarrhal cold. My right ear was almost totally deaf, and the ringing in it was exceedingly annoying. I purchased an outfit and commenced its use, continuing through the day as I would have opportunity. About 5 p. m. the congestion in the eustachian tube disappeared, my hearing was fully restored, and I have since had no recurrence. Since then I have, on several occasions, checked and cured bronchial colds, and I have no hesitancy in recommending it. Very truly yours, C. D. LAW.

FORT WAYNE, IND., Nov. 3, 1896.

Guarantee. I will refund the money to all persons purchasing Booth's Pocket Inhaler Outfit anywhere in the United States, during 1897, who will say that HYOMEI has done them no good, on condition that they apply direct to the head office, 23 East 20th Street, New York City. (Signed) R. T. Booth.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

Pocket Inhaler Outfit Complete, by Mail, \$1: (for foreign countries add \$1.00 postage). Outfit consists of pocket inhaler, a bottle of Hyomei, a dropper and directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei Inhalant by mail, or at druggists, 50 cents. Hyomei Balm for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia, Chicago, and all leading business centers.

London Office:
11 Farringdon Ave. E. G.

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

can not, occupy the position it should in the city and in this section of the state.

This pastor does not "serve tables." My dream of a church whose officary assumed all financial obligations, and left the preacher free to give his whole time to the ministry of the word and the visitation of the flock, has been realized. So, that "my right hand may not forget its cunning," I am going to raise a collection on Sunday for a new organ, and feel just as sure about the result as though it were already accomplished.

I trust that in the near future I may have news of victories won and souls gathered into the kingdom. Up to date we have only had two or three conversions. I hope for at least 100 before Conference. Yours sincerely,

HENRY HAINESWORTH.

JUNCTION CITY, ARK.

We were returned to this work at our last Conference and the next day after the appointments were read, with a glad, happy heart we came back, and the people gave us a very cordial reception.

We at once began to lay our plans for a year of advancement along all lines and in every department of our church work. Our Sunday-school, with E. M. Brown and his efficient teachers, is taking on new life, and membership has been largely increased. Our Epworth League is growing all the time. The congregations have grown until now our church is about full at every service. The churches of this town are as well attended as in any town of its size in the state. We preached on mission morning

and night after returning from missionary mass meeting at Fordyce and at night took subscriptions (to be paid in a few days), and we got what we asked for, and we have in cash and good subscription 80 per cent of our assessments and we but only have to present this claim to our country congregation and they will pay balance. This is a busy, wide-awake little city, and our merchants are doing the best cash business of any town in Southern Arkansas I suppose.

We expect to begin our revival soon, and we ask the prayers of brethren that God may save many souls. We are in the hands of good people. Fraternally,

W. W. NELSON, P. C.

Junction City, Feb. 15.

CATARRH INHALER FREE.



I will 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.

Catarrh, Asthma, Headache, Bronchitis, Partial Deafness, Roaring in the Head, Colds in the Head and Tuberculosis immediately relieved and speedily cured.

Address, Dr. E. J. Worst, Ashland, Ohio.

A CURE FOR EPILEPSY.

At last a remedy has been discovered that will positively cure Epilepsy, or fits. Any of our readers who are thus afflicted, should communicate at once with Dr. Towns, of Fond du Lac, Wisconsin, who is gaining a national reputation in treating this terrible disease.

Right in the face

of all these old prejudices and false ideas in favor of soap, see what **Pearline** has done. Hundreds of millions of packages have been used! That shows it. Probably there never was another household article that came into general use so rapidly, so wonderfully, and from the very start, too. You see, women were ready for it. Most of them were tired to death of wasting their time and strength and money with needless and ruinous rubbing. It hasn't taken them long to prove to themselves that **Pearline** is easiest, quickest, safest, most economical, in all washing and cleaning. Every woman can prove it.

Millions of Pearline

Missions.

Bible Women—Conference Auxiliary.

With deep gratitude I acknowledge the following responses to an appeal for support of a Bible Woman by ladies of our Conference, out of reach of our active auxiliaries: Mrs. Ruth P. Matthews, Tulip, Ark.; Mrs. Alice Rodgers, Como, Ark.; Mrs. R. J. Jones, Kingsland, Ark.

These dear sisters have been prompt to the Master's call. May their names be written in the great book of life, and this that they have done for their Lord be held in everlasting remembrance, and add stars to their crowns of rejoicing.

Two dear little girls, hearing of this work, had their tender hearts moved to take part in it, and with great pleasure I credit little Ida West and Bessie Barnett, of Croak, with 5 cents each. Other little ones may be led to give of their mites, till the dollar is reached. A smaller sum than this was once accounted "more than all that had been given."

Sisters of the Church, as you value your Bible with all its precious promises, help to send it onward. Your name and \$1 may help to bring words of hope to many that now sit in the shadow of death. Please send quickly.

Speak, oh eternal Lord,
Out of thy living word,
And give success.

LOU A. HOTCHKISS.
Hot Springs, Ark.

The Lord Pitty Us.

In the Morrilton District 5,046 members are credited with paying \$252.50 for the cause of missions, about 6-1-2 cents per member. Do the above facts indicate our appreciation of what the Church has done for us? If so the Lord forgive us. Or do they represent our interest in the great cause of missions? Perhaps they advertise our want of system. We are told that a few pay all that is paid. Very good, but why should a few do the paying? Is it not because we fail to see that everyone is urged to do their duty? We can do better. Let each pastor see to it, that every member is made to feel that the Church expects them to pay something for missions. Let every official member assist his pastor in this cause by example as well as by precept, and the membership will follow. We need a revival on systematic giving. Adopt a system that will reach every member. We ought to bring our best business sense and methods to bear on the question of missions, and all the material interest of the Church. Will God excuse us if we do less? I think not.

There are 5,000 members to pay an assessment of \$1,500. Can anyone say we are not able to pay the assessment? Let us think of what God gave for us, what the Holy Ghost is doing for and in us, and what the Church is trying to do for us and all men, and then say, God helping me, I'll do what I can this year for the Master.

P. B. SUMMERS.

We return thanks to Rev. W. A. Davis, missionary in Japan, for a copy of the calendar of the Biblical Department of the Kwansei Gakuan, Kobe, Japan.

The ground upon which this college is built was purchased with the money bequeathed by Thomas Branch, of Richmond. Five students, two in the vernacular course and three in English, graduated from the Biblical Department this year. These students were sought after as helpers by the missionaries.

C. B. Mosely has closed his first year's work in the faculty, giving great satisfaction in his work.

The faculty for the coming year is as follows:

Rev. J. C. Calhoun Newton, M. A. D. D., Dean and Professor of Old Testament Exegesis, Ethics and Theistic Philosophy.

Rev. Y. Yeshioka, New Testament Exegesis and Church History.

Rev. C. B. Mosely, A. M., Biblical Systematic and Pastoral Theology.

Rev. S. H. Wainwright, M. D., in Academic Department.

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. E. 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.

To Auxiliaries, W. F. M. S. of the White River Conference, Searcy District.

Dear Sisters:—The call for report of our year's work and our offerings will soon be on hand. Only a few days and we must sum up in words and figures what we have done in our part of the vineyard. What shall we answer when we conscientiously turn within and ask ourselves the question, "Have we been faithful to Him who has honored us with the blessed privilege of laboring with Him to lift up and save lost humanity?" Has it been our delight to honor Him in any way of self-denial of any sort? Have all our works, whether words spoken or deeds performed, been said and done in a prayerful or perfunctory manner? If we have lightly done the work for the Master, shall we expect any remunerative joy, or soul-rest in our labors? Let us prayerfully consider our place and see if we have not fallen back from our promises to Him, and from the pledges assumed with the sisters of the board. Shall we, for the lack of the small offerings which each one could give to swell the fund, let the aggregate fall so far short as to hold out from harvest fields already white, missionaries who stand waiting, saying to us, "Here am I; send me?" The commission is to us, and we must either "go" or "send." If we do neither, the rich grace and comfort of His Spirit can not be ours. If we love the Christ who gave himself for us,

we must work for Him. "If ye love me, keep my commandments," is so plain that none need mistake it.

Let us rally in this, the last week, almost the last quarter, of the fiscal year, and bring in all the "tithes" into the treasury and see if He will not pour into our hearts a fullness of joy an abundance of peace. Again, dear sisters of the Searcy District, let me beg of you that not one of you fail in bringing in your dues and offerings during this month. March will close up reports of corresponding secretary and treasurer. I trust all our pledges will be found fully redeemed so that our laboring sisters in the far-off fields will be made to know that they are not forgotten by the workers at home, who are praying as well as working with them.

Let me here call attention to the H. M. and P. work! It would only be right that wherever we have a F. M. S. already organized, its members should heartily grasp hands with the workers of the H. M. and P. Society, and as sisters, go hand in hand in the one great work of doing good in the name of Christ.

Your sister in Christian work, sincerely,

MARY S. PEEBLES,
Dist. Sec. Searcy Dist., W. M. S.,
W. R. Conf.
Feb. 23, 1897.

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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.

BENJ. S. FARROW.

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Quarterly Meetings.

ARKANSAS CONFERENCE.

HARRISON DISTRICT—2nd Round, O. H. Tucker, P. E.

March: Yellville circuit at Liberty, 6, 7; Bellefonte circuit at Mt. Zion, 13, 14; Yellville station 20, 21; Lone Rock mission at Lone Rock, 27, 28.

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.

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.

MORRILLTON 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; Applin 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 Chapel, 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 Granada's Chapel, 22, 23.

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

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

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

May: Fayetteville station 1, 2; Winslow mission 8, 9; Springtown at 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.

April: London at Bloomfield, 8, 4; Walnut Tree at Egypt, 10, 11; Gravelly Hill at Iron Creek, 17, 18; Rover at Mineral Spring, 24, 25.

May: Russellville 1, 2; Dardanelle 8, 9.

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 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.

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; Boyds-ville circuit 20, 21; Blytheville circuit, 20, 21; Nettleton circuit, 27, 28; Jonesboro station, 31.

April: Shiloh circuit, 3, 4; Marion circuit, 10, 11; Vandale 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.

SEARCY DISTRICT—Second Round, Henry T. Gregory, P. E.

March: Augusta station, 20-21; Auv-ergne and Weldon, 27-28.

April: Argenta station, 3-4; West Searcy circuit, 10-11; Searcy station, 11-12; Union and Revel circuit, 17-18; Jacksonville circuit, 24-25.

May: Ward mission, 1-2; Stony Point circuit, 5; El Paso circuit, 8-9; Beebe circuit, 15-16; Mineral circuit, 22-23; Beebe and West Point, 29-30.

June: Mt. Pisgah circuit, 1; Ba'd Knob circuit, 3.

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'Anguille mission, 5, 6.

LITTLE ROCK CONFERENCE.

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

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

April: Eldorado 3, 4, Magnolia 10, 11, Lapile at 17, 18, Atlanta at 14, 25.

May: Stamps and Buckner 1, 2, Lisbon at 8, 9, New Lewisville 15, 16, Bear-den at 22, 23, Hampton at 29, 30.

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

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At Rest.

EVANS—Our departed Superintendent J. M. Evans, has been in every respect a faithful follower of the Lord Jesus since we have known him, and our love for him has grown stronger Sunday by Sunday of the time that he has served us; and we believe that he has entered upon the rest that awaits the faithful in the Lord; therefore be it

Resolved, That we tender our heartfelt sympathy to Sister Evans and her daughter, Edith, and assure them that through the same faith that proved so prominent a trait in his character, they may meet husband and father not a great many days hence in the Christian's home in heaven.

L. GREER,
C. L. FARISH,
ORA HARRISON,
Committee.

Sardis, Ark.

PORTER—Boyd Porter, infant son of James M. and Camella Porter, died January 16, 1897, aged 14 months and 25 days. Sweet little Boyd had reached the age to become interesting, but those sparkling blue eyes respond no more to our fond caresses. For eighteen days fever burned little Boyd's brow and burned the hearts of an anxious father, mother, grandparents, uncle and aunt. At last the silver cord was snapped and the good shepherd took the sweet child.

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

God in his wisdom has recalled
The boon his love had given,
And though the body moulders
The soul is safe in heaven.

GRANDMA BENNETT.

DORSEY—Tantum was born June 22, 1876, and died January 18, 1897. It has been said that death loves a shining mark, and this saying has surely been fulfilled in the death of this young man. He was converted and joined the M. E. Church, South, in March, 1888, when not quite 12 years old, and remained a consistent member to the day of his death. His life was a living testimony to the truth of Christianity. His death was a holy triumph. It was hard indeed to give him up, but God knows what is best, and he never makes any mistakes. We do not understand why a young man so useful in the Church and community and so full of promise for years to come, should be cut down so suddenly. But it will all be made plain after a while. Jesus said once, "What I do thou knowest not now, but thou shalt know hereafter." May we all be ready as was Tantum when the end comes.

He leaves a father, mother, two sisters and one brother, besides other relatives, and a host of friends to mourn his absence, but they expect to see him again by-and-by.

B. W. ASTON.

HOSIE—Lewellen Hosie was born in Cross county, Ark., March 13, 1867; moved with his parents to Woodruff county. He embraced the Christian religion when but a boy, united with the M. E. Church, South, lived a consistent Christian life until the Lord saw fit, in his infinite wisdom, to remove him from the walks of men, which occurred February 4, 1897. He died in the full triumphs of a living faith. The writer was with him the last days of his great suffering. I never saw any one who seemed to bear his suffering with greater Christian fortitude than he did. A short time before he died he called for his Bible, asked me to turn to some good Scripture for him to read. I turned to the 25th Psalm. He read a few verses, handed me the book, said he could not see to read any more. I then asked if his way was still clear. He said yes, he was ready to go. A few moments afterwards he passed sweetly away.

Now to the grief stricken brothers and sisters and other relatives, we commend to our loving Saviour, who has promised to bear our burdens for us, and to never leave nor forsake us. Let us be faithful, and some sweet day we will strike hands with our departed

loved ones, who have died in the faith, and are enjoying that eternal rest that remains to the people of God.

W. D. K.

KELLY—Rev. J. R., was born in Habersham county, Ga., Nov. 29, 1833. He was married to Elizabeth Richards, Feb. 21, 1854. After his marriage he studied medicine, graduated from Atlanta Medical College, in 1859, and the same year came to Arkansas, locating at Hindsville, Madison county, after a time he went to Texas. After spending a few years there, he came back to Arkansas, where he spent the remainder of his life, farming, practicing medicine, and preaching. He was licensed to preach in 1868, ordained deacon by Bishop Kavanaugh, 1st day of Nov. 1874, after a brief illness, Dr. Kelly died Jan. 2nd 1897. Truly a good man is gone from our midst, we feel that we have lost a friend. That the Church has lost one of her substantial supporters. On quarterly meeting occasions he was always ready to contribute of his means to put forward the Master's kingdom among men, Dr. Kelly was a good preacher, earnest, faithful, true. We say he died—'twere better written, "He walked with God and was not far God took him."

J. R. MAXWELL.

Goshen, Ark.

SALLING—Sister Mary E. Salling was born in the State of Tennessee March 15, 1860; died at her home near Walnut Ridge, Lawrence county, Ark., February 12, 1897. Sister Salling professed faith in Christ very early in life and held to the Presbyterian faith till about eight years ago, when she joined the M. E. Church, South, and was baptized by Rev. F. E. Taylor and received into full connection, in which Church she lived until her death. She was sick but a short time, but was perfectly rational until the last. Expressed herself as being perfectly willing and ready to go, giving directions concerning her children, as to what she wanted done after she was gone. I had the pleasure of visiting this Christian home several times during Sister Salling's life, always found her cheerful and happy. She was the preachers' friend. She leaves a husband, seven children and other loved ones to mourn their loss. For the comfort and consolation of the bereaved I would say, she is not dead, but only sleepeth, and we can say in the language of the poet:

Lo the prisoner is released,
Lighted of her fleshly load;
Where the weary are at rest,
She is gathered into God.

H. E. MAY.

RODGERS—Brother G. F., was born in Franklin county, Tenn., Sept. 4th 1849, died January 15th 1897, Bro. Rodgers moved to Franklin county, Ark., 1881, lived there until 1888, moved to Scott county, was married to Miss Fannie Johnson, August 1886. Joined the M. E. Church, South, 1888. Lived a faithful member until death. In the death of Bro. Rodgers the Church has lost a faithful member, the community a good citizen, the bereaved family a loving husband, and father. He leaves a wife and three sweet children, and two brothers and two sisters to mourn his loss. Friends and relatives look up. We know where to find Bro. Fletcher: he has joined the Church triumphant with his many friends gone before. Let us prove faithful as he did to the end then we can join him again in the grand reunion beyond the river.

Oh, how sweet it will be,
In that beautiful land,
So free from all sorrow and pain
With songs on our lips
And with harps in our hands
To meet one another again.

R. E. EMERSON.

CITTY—Bro. Z. T., was born in Hempstead county, Ark., June 22, 1848, and died Jan. 22, 1897, at Ozon, the community in which he spent his entire life. March 23, 1870, he married Miss Nannie Smith, who, with two sons and a daughter survives him. Bro. City was a positive character, and his impress is upon many of the material developments of his community. In business he was energetic and prosperous;

he was a citizen of sterling value; a husband and father of rare tenderness and devotion. When sixteen years old he joined the M. E. Church, South, and remained in its membership to the end. About six months ago, he was impressed that he would not live long, and he frequently told his family that he would not live through the winter. On Saturday January 16th having just settled all his business accounts, he was taken with "swamp fever," and on the next Friday at 11 o'clock p. m., he slept in Jesus. Though naturally reserved and demonstrative, he frequently told those near him he was trying to live right, and often after family prayer at night, he would talk with his wife about Jesus until both were very happy. During his illness he counselled his children and others to walk uprightly, and gave abundant assurance of having passed from death unto life by faith in the Saviour. The family are in deep affliction, but they sorrow not without hope, for they know Him in whom they and our translated brother have believed.

C. J. GREENE.

THOMPSON—Rev. H. C., was born Nov. 24, 1838. He was left fatherless while young. Much of the cares of life fell on him before he was grown. He was married twice, and his last wife still is living. He was converted in the fall of 1866, and soon joined the Church under the ministry of Rev. B. G. Johnson. He often spoke of this venerable servant of God in highest terms. His church was named Johnson's Chapel in honor of him. Bro. Thompson was called on to serve in nearly every office of the Church from class leader to traveling preacher. He discharged his duties in all with honor to himself and credit to the Church. He was pronounced in his religion. He was a man with intense religious convictions. The people who have known him so long say with one accord "a good man is gone," "he will be greatly missed." Bro. Thompson professed entire sanctification at Hot Springs in June 1888, in a meeting held by Rev. W. A. Dodge and others. This he held to and taught until death. Some few thought he was rather strong on the subject, but the writer spent the night with him just before he was taken ill and we talked at length on the subject. I saw nothing to object to in his views. He was not strenuous on a name or for any strange terms, but has always impressed me as a man fully consecrated to the work of his Church. He suffered much in life, but bore all patiently for Christ's sake. He was sick the last time with La Grippe which ran into pneumonia. He was ready for the call of his Master, and bid all present good-by, exhorted those not religious to seek Christ. He died Saturday night just before eleven, Feb. 18th, surrounded by weeping wife,

children and friends. May God bless the sorrowing.

B. F. Scott, P. O.

Hickory Plains, Ark.

Feb. 26, 1897.

CALHOON—Mrs. Edna A. Calhoon (nee) Allen, daughter of W. H. and E. A. Allen, and grand-daughter of Hon. E. D. Rushing, deceased, of Independence county, and raised by him at the old homestead, near Cedar Grove, was born December 15, 1860, at Pleasant Plains; joined the Missionary Baptist Church in May, 1882; married to Mr. Z. T. Calhoon, of Oil Trough Bottom, November 14, 1886, and died without a struggle from heart failure February 10, 1897, near the spot where she was born. I have been requested by her relatives to give this tribute of respect to her worth. I have known her since 1882, met her at her grandfather's, and from that day to the last one I saw her in her own home in Oil Trough Bottom, last summer, the friendship that began with our first meeting never had an interruption, and I can say truly she was a good, noble, kind woman, and a humble follower of Jesus. I could add word to word in just praise of this devout Christian character, but I will here enter the testimony of Mrs. Sue Baxter, her Aunt, of Batesville.

"She was a loving, devoted wife and mother, and I have never known any one so true in friendship, or more sympathetic towards the sorrowing or troubled than she. She was generous to a fault. I have often told her if she had a million dollars it would be given broadcast to the poor and suffering. Those who knew her best loved her most. She disliked pretention of any kind, but loved the true, noble and beautiful. She was not faultless and at her best was a link between heaven and earth. The doctor said she was a jewel among stones."

She leaves a kind husband, a step-daughter, one son and sweet little girl to mourn for her and miss her from their motherless home, also a number of relatives, to-wit: Mrs. W. H. Rosa, of Mountain View; Mrs. Sue Baxter, of Batesville; Mr. Dick Rushing, of Texas, and others.

May the good Shepherd keep all under his care till they are gathered into the fold on high.

JAS. F. JERNIGAN.

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CONSUMPTION

THE ARKANSAS METHODIST.

WEDNESDAY, MARCH 10, 1897.

GEO. THORNBURGH, Business Mgr.

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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.

Around the Mediterranean

(Continued from 5th page)

We had this confirmed in the course of the afternoon when we took the river steamer to Scutari to see the English cemetery. It is a charming spot on the top of a cliff fronting Seraglio Point, well turfed and planted with fine trees, not the funereal cypress only, but beech and plane and sycamore. The graves were kept in beautiful order, in strong contrast with the rank desolation of the Moslem burying-places, and around the white marble headstones and crosses there bloomed a profusion of roses. We felt that it was the most English thing we had seen since our wanderings began. The tall monument with the four sculptured angels at the base, erected to the memory of those who fell in the Crimea "by Queen Victoria and her people," rises high and white from the green groves of the cemetery and far from the cottage of the custodian, an old Crimean veteran. He told us some gruesome stories of the state of fear and suspicion at present existing in Constantinople. We asked him if the Sultan could depend on his people in the case of an outbreak. "Him," cried our guide in derision, "why, he dare not stir out of Yildiz Kiosk. Look at the barracks," and he pointed up to the Palace, "there are fifteen thousand soldiers there. That shows the confidence he has in his people."

In spite of all, a feeling of pity takes possession of one as one looks at the white walls of Yildiz Kiosk among its trees, and thinks of the voluntary prisoner who lives there, haunted by hypochondriac fears. In the white house below at the waterside, his predecessor, Abdul Aziz, died by his own hand, and there his imbecile brother, Murad, dwells in close confinement—if he lives still, which no one really knows. The gleaming waters and smiling shores of his capital are haunted with memories of crime and assassination. Toiling day and night with an indefatigable zeal for what one presumes he takes to be the welfare of his decaying empire, he recalls the ruler of another decadent realm, Philip II. of Spain, the tyrant and persecutor, the narrow-minded, industrious ruler, who insisted on attending himself to every detail of imperial business. This organizer of massacre, this

houlder-on of savage Kurds to deeds of nameless outrage and unspeakable cruelty, is said to be gentle and affectionate in his private relations, devout according to his lights, a lover of music, and himself no mean musician. Surely of all the mysteries of this strange world, the heart of man is the most mysterious!

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