

Arkansas Methodist.

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

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NO. 12

News and Notes.

An arrangement has been made for the shipment of corn free of cost to San Francisco and thence on government ships to India, to relieve the famine in that land.

The miner's strike at Leadville lasted eight months. It cost the mining camp \$4,000,000, besides the cost to labor organizations of the country. More over six persons were killed. Do strikes pay?

The matter of chief interest to the people of Arkansas during the past week has been the floods along the Mississippi rivers, and the overflows and storms in other sections. It is reported by the papers at this writing that a million acres of land in Eastern Arkansas, from Osceola to the mouth of the St. Francis river, a distance of near 100 miles,

are under water. The reader, by spreading before him a map of the state, will see that the St. Francis river flows through this region almost parallel with the Mississippi, and at a mean distance of about 30 miles from it. The levees on the Mississippi have broken at various points, and as the flood sweeps backward over the country it finds its lowest level in the St. Francis, hence a great portion of the lands between these rivers is now flooded. The St. Francis basin is, for the most part, under water. Several lives have been lost. Many thousands of people have suffered greatly, and are, for the time, homeless; and but for the rescue boats constantly at work a great number of people would have perished. Memphis, to which the country is tributary, has done much to relieve the sufferers, but it certainly behooves Little Rock and other cities of Arkansas to do something for the aid of our unfortunate citizens. The work of relief was begun here on Monday. There has been a little fall in the river at Memphis because of the break in the levees above, but a little rise at all other points above. Yet it is hoped that the worst from Cairo to Memphis has been reached. A crevasse at Modock is sending a vast volume of water over the country to go out at the mouth of White River,

Galloway College.

EDITOR ARK. METHODIST:—

On the 20th of January 1897, I took charge of Galloway College, having been selected president by the Executive Board to fill the vacancy caused by the resignation of Dr. J. H. Dye, and to discharge the duties of said office until the regular election of president in June next.

At that time I found the student body made up largely of the pick and flower of the young ladies of our adjoining states—and a goodly number of them too.

Dr. Dye has been exceedingly fortunate in selecting a magnificent Faculty, and too much cannot be said of them, in their devotion to Galloway College. The internal arrangements and work well-nigh perfect, and everything was moving on pleasantly.

The causes which led to the change in the administration, I will not discuss, as they are known to most of your readers.

I get many kind letters, expressing sympathy, love and good wishes and promising material aid for this our great institution of learning, which has in the past, is now and will be in the future throwing out wave after wave of young womanhood, cultivated in head and heart, to bless the country and the Church of the living God.

The citizenship of Searcy are deeply interested in the school and are giving it their hearty support.

The school is now paying running expenses; while it is no bonanza, yet it can be made to meet all the obligations assumed.

Teachers and pupils have heart and hope, and the sun of prosperity is shining upon us. Many of the girls who are here now are engaging rooms with the expectation of returning next year, and we have letters from many more who want and expect to come.

The health is remarkable; ours is one of the healthiest student communities in the country. If the bonds are sold, and the incubus of debt is removed—which it must be—and the Board of Trustees are fortunate enough to select the right man for president, I can see no reason why this great institu-

tion of the Church cannot continue in all the years to come to be a great fountain of usefulness and power to the Church, and a blessing to our great state.

Will the seventy thousand Methodist of Arkansas rally round it? A little help now will bring us out into a broad place.

C. C. GODDEN.

By "a little help" Brother Godden means take up the bonds. They have solid security and bear interest at six per cent,—a good investment, and their sale will reduce the interest on the debt and make it such as can be easily handled. [Ed.]

Live To-Day.

The worldly man's motto is "Live to-day." He is alert to seize whatever of worldly gain or pleasure the passing moment may offer. He is a man of decision, prompt to seize upon opportunities. He is busy and wide-awake. So said the Master: "The children of this world are, in their generation, wiser than the children of light." Shall we not take the lesson—we who seek spiritual things? The faith which exalts man's nature exalts, as well, all the conditions which surround us here. It sanctifies all human needs. It opens the way to sanctify all human endeavor. Soul-life may develop as beautifully in the cottage as in the mansion, amid the drudgeries of life as amid its honors and its great achievements.

Doing or suffering, teaching or taught, helping or helped, there is the opportunity of spiritual good, a temper, a faith, a loveliness which bless ourselves and others alike. To one who has the right perspective of life there are no unimportant things. God, who knows the significance of all our actions, deems all worthy to be written in His book of remembrance. Can we then esteem them lightly?

The rewards of glory are to all the faithful alike, without respect to lofty talents or conspicuous stations. The things that men deem small and the things they call great are alike tests of character and proofs of faith and fidelity. Let them not be despised. "What God hath cleansed that call not thou common."

Be diligent, be courageous, be cheerful. The occasions for a word, a purpose, a deed, that hourly pass, are the privileges of a divine life, the purchase price of the heavenly inheritance.

Death of Dr. I. G. John.

The Nashville Sun of the 20th has the following:

A meeting composed of preachers and laymen was held at the Methodist Publishing House yesterday at 2:30 p.m., to take action on the death of Rev. Isaac G. John, D.D., once Missionary Secretary of the Methodist Episcopal Church, South.

The following persons were present: Bishop O. P. Fitzgerald, Bishop R. K. Hargrove, Dr. W. M. Green, Dr. H. C. Morrison, Dr. J. D. Barbee, Dr. R. K. Brown, Dr. R. J. Bigham, Dr. G. W. Anderson, Dr. J. W. Boswell, Rev. J. W. Cherry, J. M. Leech, Col. E. W. Cole, John W. Paulett, S. J. Larkin and Dr. Rankin, of the Presbyterian Church. Bishop Fitzgerald presided, with W. M. Green as secretary. After some remarks by the Chairman, Dr. H. C. Morrison offered prayer. A committee composed of R. K. Brown, H. C. Morrison and W. M. Green reported as follows:

Whereas, It seemed good to the Divine Head of the Church to remove our beloved brother, Rev. I. G. John, D.D., from the activities and sorrows of earth to the rest and joys of heaven; therefore,

Resolved, That from a human view, society suffers irreparable loss in the removal of a man so gentle, so pure and useful from its moving circle.

That as a church blessed with his efficient ministry for more than 50 years, and as his brethren, who enjoyed his lovely fellowship, we do truly cherish his memory and strive to imitate his Christian and ministerial virtues;

That we deeply sympathize with his distressed loved ones, to whom he was the best of husbands and the tenderest of fathers;

That a copy of these resolutions be furnished his afflicted family.

R. K. BROWN,

H. C. MORRISON,

W. M. GREEN,

Committee.

Appropriate and touching remarks were made by Dr. R. Brown, Col. E. W. Cole, Dr. Rankin, of the Presbyterian Church; Dr. H. C. Morrison, Missionary Secretary; Bishop R. K. Hargrove, G. W. Anderson, Dr. J. D. Barbee and Dr. J. W. Boswell.

After singing "Blest Be the Tie That Binds Our Hearts in Christian Love," the meeting adjourned with the benediction by Bishop Hargrove.

O. P. FITZGERALD,
W. M. GREEN, Chairman,
Secretary.

Contributed.

The Editor and his Statistics.

DR. GODFREY:

On my last notes in the ARKANSAS METHODIST a first sentence was "pray for power" and the second was "pay for powder" but the printer makes both alike "pray for power." It is well to pray for power—to pray much. But the Church which simply prays and never pays will of course be defective in "power with God and influence with men."

In reference to the statistics prophecy etc. I may state that I dislike to differ with the Editor in his own paper. The wisest courtesy has already been somewhat strained by the "modest protest" of last week.

But in answer to the comments as to "History" etc. I may be allowed to remark that the Editor by drawing upon his "archives" has strengthened his premises so as to well nigh demolish my logical conclusions, without very much of "circumlocution" he has produced considerable "illumination," verily those "archives" contain things "new and old." Happy is he who drinks from the head water of large advantages.

After all however the light produced is by no means dazzling nor or the statement made so very profoundly confounding.

Already it was known that the White River Conference was both aggressive and splendid as to gains and also that the Arkansas Conference had doubled in membership during the two decades latest recorded.

But the Editor changes his phraseology.

"Soon be in the lead" was his language at first. To which remark I suggested that "one item only" was not sufficient upon which to base an estimate of comparative efficiency and strength. But now he conveys the intelligence that the Conference mentioned will in a few years "lead in membership" and proceeds to speak of "History" etc. The two expressions it will be noticed do not of necessity bear the same construction. To this prediction (not history) I make no special objection—any more than to suggest that prophecy is by no means "facts which are of interest to all"—and since the good Dr. contends for "History and not prophecy" I may also state that the voluminous depths of the "Archives" mentioned do not now contain the record of Conferences beyond the year of our Lord 1896. It is also true that the additions of last year were the more numerous in the Ark. Conf. hence anything beyond this must be considered prophecy and not history, and the same true of the statement awakening the "modest protest," and the remark may not be gravely at fault that "the prophecy was somewhat strained." We wish the Editor great prosperity and unlimited perpetuity. Verily the ARKANSAS METHODIST classes well with the religious journals of American Methodism, and considering the ken and re-

sources of the Editor along with the "archives" mentioned who can tell whereunto it may develop. But dear Dr. if you must prophecy let it be against "gog and magog" and not against the earnest and aggressive movements of the Arkansas Conference rather let it be said of the mountains—and of the valleys as well.

"Sing O heaven, and be joyful O earth, and break forth into singing O mountains, for the Lord hath comforted his people Isa. xlix. 13.

Wonderful blessings have come to the Methodism of America because of "big mountain circuits" and some charges of the very "Switzerland of Arkansas" have made a great record.

In 1873 the Yellville district had about 2663 members. This same territory—Eureka Springs and Harrison district—now report 5,017 members, making a gain in 23 years of about 100 per cent. in the most mountainous territory of Arkansas. The five years just past give in the Conference indicated the largest gains to Ft. Smith, Morrilton and Fayetteville districts. Leaving the two mountain districts and the two well organized valley districts much alike as to progress.

Emigration to or from often effects statistics.

Skill in the ministry goes for much, and the conditions in a given location are to be considered. The "isms" of sundry kinds, with competition otherwise explain in instances the delayed progress, and even the best of changes in cases report small gains at times. "Rivalry in doing good" is allowed and commendable.

But now I presume there is desire to be placed in the attitude of "racing competitors" against an individual or Conference.

A higher motive must prompt to fidelity and inspire to effort in the purpose and mission of life.

With best wishes unto all for blessings and success, these notes appear necessary to place the little difference in proper light. Please print dear Dr. and greatly oblige,

A. H. WILLIAMS,

Fayetteville, March 11.

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.

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J. A. EDSON, General Superintendent,
Tulsa, Okla.

Contributed.

Epworth League and Mission.

W. P. WHALEY.

The Oxford Methodists were not joined in that "holy club" merely for self-improvement. Their purpose comprehended also the needy and neglected poor, the unfortunates and wretches in prison, the careless and irreverent among their fellows. In their meetings they told their experiences, advised with each other, reported help rendered to others and formed plans for wider usefulness.

This unselfish feature of the first Methodist band was significant. It was a prophecy that the great church, soon to grow from this small beginning, should be essentially missionary. It was the promise of a church with a mission—a mission as wide as the world—a mission that takes in the needy from our doors to the remotest region—a mission that marks no race save "Adam's guilty race"—a mission that knows no class except "they that are sick."

To claim God's promise to it, and to keep its promise to the world, our church must be characteristically missionary as long as it is in the world. It can offer no other apology for its existence. It can make no other claim upon the approval of God or the patronage of men. The missionary spirit is the "breath of life" which God has breathed into Methodism to make it a living, moving power on the earth. As long as this "breath" and this "spirit" is in Methodism it will be a living and saving church; when this "breath" goes out, the church will be dead.

Therefore, everything that is Methodist must be missionary—church papers, schools and colleges, prayer-meetings, Sunday-schools, Epworth Leagues, etc.

Nothing will develop the missionary life of the church faster, or quicken it more than an enthusiastic missionary League. We claim that the League is a training school for young Methodists. Then let us train up the young Methodists in the way they should go, and when they are the church they will not depart from that way. If the young and growing Methodists get no adequate knowledge of their work, no special training in it, and no Christ love for it, our missionary work of the next generation will be no advance upon the child's play in which we are now engaged. A hundred thousand young men and women—educated, trained and enthused by the Epworth League for missionary work—would be, in our church, beginning the twentieth century, like Sampson's burning foxes—the whole church would catch fire from them.

If the training of that church will make a Catholic of the child by the time it is 7 years old, our homes, Sunday-schools and Epworth Leagues ought to make Methodists and missionaries of the children long before they are 20.

PRACTICAL SUGGESTIONS.

With very little effort every League may have a library; and in that library should be several

books on missions, the "Review of Missions" and "Woman's Missionary Advocate." Then the League should levy a 10 cent assessment and see that each member gets the "World for Christ." The Board of Missions will supply tracts free of charge, which the League could circulate among the entire membership of the church.

The League should have one missionary meeting every month. These would inform and interest not only the League members, but also the whole church. The religious and missionary enthusiasm of the young people would be as healthful and invigorating to the older part of the membership as young blood and new life. In most pastoral charges there is only one person who studies the subject of missions. He is the pastor, and being alone in his burning, his fire easily goes out, or smokes feebly and slowly without kindling the great matter. If a dozen Leaguers in each charge would join the pastor in studying this great subject, these would soon kindle into a blaze and others would be drawn to the fire. I believe the fire is first to be kindled among the young people. The older people in the church are too nearly consumed with matters of less importance.

This missionary reading and these missionary meetings in the League, giving missionary intelligence and arousing missionary enthusiasm, would also develop a missionary liberality. The League beginning systematic and liberal contributions to this cause, the example would be contagious; and soon the quickened flow of the invigorating financial stream would put new life and the flush of hope into all our missionary enterprises. Such a League would be a sure prophecy of the pastor's success in collecting the assessments placed upon his charge. I believe the League would be glad to help the pastor in this work, and he ought to share the work with the League.

There is, also, a home mission work which, rightly engaged in, would intensify their zeal for foreign missions. He who despises the heathen at home does not love the heathen abroad. He who lovingly cares for the poor and sick at his gate, loves and cares for the poor and sick every where. It is no smaller, humbler or less Christian act to stoop in helpfulness to American need and misery than to the same in China. All that are sick need the physician. "The world is my parish," is the only Christian response to the universal cry for help. No one can be a home missionary without being a

foreign missionary, and the reverse is also true.

The sick, the poor, the imprisoned in the neighborhood of every League furnish just the kind of field that Christ walked, talked, prayed, worked and wept in. Why will not every Christian follow him in this? What harvests of good might grow here if cultivated in Christ's way! How we leave the poor alone with their poverty! The thought of them rarely enters our minds with our covetousness for gain, our craving for luxuries and our passion for pleasure. How much sympathy and help ever passes through prison bars from the bright, rich, happy world without to the miserable, hopeless, wretched beings within?

It should be cause for gratitude that God has not put all the needy across the ocean from us. While those who can may do foreign mission work, those of us who cannot go have the poor always with us.

National Educational Association.

DEAR FRIEND—The next session of the National Educational Association will be held at Milwaukee, Wis., July 6-9, 1897. The meeting promises to be, under the direction of Professor Skinner, State Superintendent of New York, one of the largest and most important ever held. The ablest educational leaders of the United States and Canada will be there to discuss all phases of the school problem. Can you afford to miss this treat, when the expense account need not exceed \$40? Moreover, you will have the opportunity of visiting Chicago and of going by lake steamer from there to Milwaukee. Cheap side excursions from there to many points of interest may be taken, or a boat trip the entire length of Lake Michigan, through the famous Strait of Macinaw, into Lake Huron, or around through St. Mary's river into Lake Superior, may be selected instead. These lake excursion rates will be exceptionally low.

Nothing educates more than travel. We need to see the greatness of our country and the enterprise of our people to be truly patriotic. Arrangements are being perfected to make an excursion to Milwaukee, concentrating at St. Louis, and going from there in a body. We want you to join us, thereby enabling us to make Arkansas the banner Southern State at this great educational gathering. A single fare rate, plus a membership fee of \$2 will be made. From Little Rock the approximate rate is \$22.40; from Texarkana, \$26.75;

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is a disease which afflicts over 75 per cent. of the American people. It is a dangerous disease because it not only poisons the blood but causes heaviness, oppression and dulls the intellect. Then follow chronic headache, loss of appetite, slow digestion, nervousness, bad breath, dingy complexion and low spirits. It will eventually bring on liver and kidney disease in some incurable form. But sufferers from this dreaded malady are speedily

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Contributed.

"A Doctor's Decalogue."

The following terse sayings are attributed by the Medical Record to the late Dr. Frank H. Hamilton:

"1. The best thing for the inside of a man is the outside of a horse. 2. Blessed is he who invented sleep, but thrice blessed the man who will invent a cure for thinking. 3. Light gives a bronzed or tan color to the skin, but where it uproots the lily in plants the rose. 4. The lives of most men are in their own hands, and, as a rule, the just verdict after death would be *felo de se*. 5. Health must be earned—it can seldom be bought. 6. A change of air is less valuable than a change of scene. The air is changed every time the wind is changed. 7. Mold and decaying vegetables in a cellar weave shrouds for the upper chambers. 8. Dirt debauchery, disease, and death are successive links in the same chain. 9. Calisthenics may be very genteel, and romping very ungentle, but one is the shadow, the other the substance of healthful exercise. 10. Girls need health as much—nay, more than boys. They can only obtain it as boys do, by running, tumbling—by all sorts of innocent vagrancy. At least once a day girls should have their halters taken off the bars let down, and be turned loose like young colts."

DEAR DOCTOR:

I clip the above from the New York Voice, which I think is good. Hope you will like it. In the Doctor's second statement, viz., "Blessed is he who invented sleep; but thrice blessed the man who will invent a cure for thinking," it is evident that he would seek rest by a cessation of thought, and that he looked upon it as a hopeless case. There is certainly no hope of stopping the workings of the mind, but that we may secure rest to mind and body is by no means a hopeless case. The various motions of matter are as necessary a law as the laws of cohesion, gravity, etc. Motion does not work weariness and destruction to various bodies but is necessary to their life and health. If I have a correct idea of Natural Philosophy motion, heat, light and life are inseparable. The motions of the waters prevent their stagnation, and the clouds are dispersed over the land by the motions of the air; motion of sap gives life to plant and tree; the life of our bodies is sustained by the circulation of blood and various secretions. It is claimed that molecules or small particles of matter revolve about each other as the planets and stars. Rub the hands together and they are heated. Rub two sticks together and the molecules are set in such rapid motion that the sticks get very hot, and even ignite. These small particles coming in contact with others impart their motion to them and thus the heat is distributed. When their motion is sufficient it will convert a cold dull peace of iron into a glowing light that can hardly be looked upon. Thus we see that what creates heat creates light also. It is this violent motion that works destruction, and not that gentle circulation of sap, blood, etc., in living bodies. All this is said to suggest the universal application and utility of motion or activity. Who knows but that thought is the same necessary activity of mind that sustains its life as breathing to the lungs and entire body? It is thought that

Scrofula

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

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gives misery or happiness to the mind. Without it the mind would be shut in the darkest dungeon. Without thought the mind can no more rest than can the lungs without the rapid circulation of air and blood in their tiny cells. The 100,000 pulsations of the heart each day do not weary that small force-pump so long as the vitalizing blood strengthens it. The heart may be impaired after it has propelled half a million tons of blood through the arteries, but let it stop for a good rest and its life is gone forever. The lungs may endure millions of cubic feet of pure air, but a small amount of foul air may destroy them. So unceasing thought on the right lines will not weary or burn up the mind or body.

Our Savior's remedy for the weary soul and body is: "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" Matt. vi. 25. It is worry and not weariness that ruins us. David's advice is: "Fret not thyself." Do not shut your thoughts within the limits of self with all its demands and fears. Leave all the interests of self in God's hands who cares for us and let your thoughts be engaged with the things of His kingdom. Lift your eyes of faith and look afar off. Lift your soul into a higher healthier clime, too high for the measure of doubt and fear. Through thoughts of faith, hope and love breathe the air of eternal life. Paul's remedy is not rest by means of a vacuum but rather of a full mind: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things," Phil iv. 8.

There are thoughts that worry and wear out the soul and body, but to think of God and all his righteousness is all the rest we need from thinking.

A. C. BENSON.

FOR COUGHS, ASTHMA AND THROAT DISORDERS "Brown's Bronchial Troches" are an effectual remedy. Sold only in boxes.

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

Rev. Alex Mathis.

DR GODBEY—It is desired that each pastor of the Arkansas Conference collect \$1 each for Rev. Alex Mathis, and send it to him at Elm Springs, Ark. Personally, I am opposed to special calls. Often the specials cripple and damage the regular contributions and work. Local aid should generally suffice, but in this case the claim is pressing and proper.

Elm Springs has done and will do right to Brother Mathis. Being a superannuated man, greatly afflicted, each pastor will recognize the propriety and need of the claim.

St. James ii. 15-16; Psalms xli. 1.

A. H. WILLIAMS.

Fayetteville, Ark., March 11.

The old story of Prometheus is a parable. Prometheus was on terms of intimacy with the gods. From them he stole fire, and gave it to men. For this sin he was bound to the rocks of Mount Caucasus, and vultures were set upon him. They only ate his liver. This grew again as fast as it was pecked away. Are his sufferings to be imagined?

Take a modern interpretation of the parable. There is no cooking without fire. In cooking and eating the mischief lies.

The stomach is over tasked, the bowels become clogged, they cannot dispose of the food that is given them. The impurities back up on the liver. Then come the vultures—the torments of a diseased liver. Dr. Pierce's Golden Medical Discovery is more than equal to the vultures of dyspepsia and its kindred diseases. There is no more need of suffering from dyspepsia than there is of hanging one's self. Sold by all medicine dealers the world over.

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As stated in our last issue the new botanical discovery, Alkavis, from the



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wonderful Kava-Kava shrub, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the kidneys and urinary organs. The New York World publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Following is his letter in full:

North Constantia, Oswego Co., New York.

GENTLEMEN:

I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left to me was a dreary life and certain death. At last I heard of Alkavis and as a last resort I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me, I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours, (Rev.) A. C. DARLING.

Similar testimony to this wonderful new remedy comes from others, including many ladies. Mrs. Mary A. Layman, of Neel, W. Va., twenty years a sufferer; Mrs. Sarah Vunk, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minnesota; and many others join in testifying to the wonderful curative powers of Alkavis in various forms of Kidney and allied diseases, and of other troublesome afflictions peculiar to womanhood.

So far the Church Kidney Cure Company, of No. 422 Fourth Avenue, New York, are its only importers and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the ARKANSAS METHODIST who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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Book Notices.

WHAT TO EAT—This is a monthly devoted to foods and cooking, table decoration, etc., well illustrated and full of interest to housekeepers. \$1 a year. Minneapolis, Minn.

LITTELL & LIVING AGE—This publication is always welcomed among our exchanges. It meets us with a judicious exhibit of the current literature, public sentiment and politics of the old world, as represented in foreign magazines and reviews. Living Age Co., Boston.

THE TREASURY—The March number has been received. Besides the sermons, leading thoughts, notes and instructions, suggestions and helps of all sorts needed by preacher or pastor, the article, "Nineteen Christian Centuries," is itself worth the price of the magazine. \$2. E. B. Treat, New York.

EMINENT METHODISTS—This is the title of a book just issued from our publishing house, containing sketches of distinguished characters in our Methodist history, chiefly of the M. E. Church, South, written by Bishop O. P. Fitzgerald and Bishop Chas. B. Galloway. The book, besides presenting the characters and careers of persons whose memory our church delights to honor, has a historic value. Cloth, 80 cents.

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THE STORY OF THE BIRDS—By James Newton Baskett, M. A.—D. Appleton & Company, New York. 65 cents.

The title of this book tells its

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contents. It is a delightfully entertaining volume and one which will especially profit our boys and girls. The reading of such books will help to develop that love of nature which is one of the most refining elements of character, and one of the highest joys of life. The book has 263 pages, 12mo., is bound in cloth and beautifully illustrated. It is remarkably cheap.

Rev. Dr. S. M. Hopkins, Professor Emeritus of Ecclesiastical History and Church Polity in the Auburn Theological Seminary, has compiled the "Evangelical Prayer Book," a convenient and scholarly arrangement of Scripture selections for morning and evening service on the Lord's day, forming a two years' course, to be read in evangelical churches. Pastors and people have often wished for a suitable Liturgy. There is no one in the Presbyterian Church to whom the work of preparing such a book could be more safely and satisfactorily entrusted. A. S. Barnes & Co., New York. Price, \$1.00.

THE MISSIONARY HERALD for March has the following table of contents: Editorial Paragraphs, Fourth Annual Convention of the Fuhkien Societies of Christian Endeavor, the Administration of the American Board, the Results of Relief Work in Turkey, A Successful Experiment in the Study of Missions, Letter from Missions, Fouchow, South China, North China, Japan, West Central Africa, Zulu, Western Turkey, Central Turkey, Eastern Turkey; Notes from the Wide World, Notes for the Month, Missionary Concert Topics, Donations, For the Young People. \$1. Charles E. Sweet, Boston, Mass.

THE REVIEW OF MISSIONS—In our own Review of Missions for March there is a very interesting letter from Dr. Reid, our missionary at Seoul, in which he gives us a view of the public spirit which is now operating to shape the future of the Koreans.

Rev. C. M. Bishop, of Kansas City, Mo., contributes a strong paper on the subject, "The Place of Missions in the Economy of the Church." Rev. Egerton R. Young, of Toronto, Canada, gives an interesting account of the work among the Indians in Manitoba.

There are other valuable articles, and the editorial notes and notes from the field are full of instruction.

THE REVIEW OF REVIEWS for March has been on our table from the beginning of the month. It is a number of unusual interest, so many and important are the issues which now engage the political world. The change of administration in the United States, the arbitration treaty now awaiting the ratification of our senate, the Lexow Committee and the trusts, the famine and the plague in India, the attitude of Greece and the Powers, the rebellion against Spain in Cuba and the Philippine Islands,

the long reign of Queen Victoria, all are themes of interest to such readers as follow the reviews. 13 Aster Place, New York. \$2.50 a year.

The 1897 edition of Barnes' "Popular History of the United States" (A. S. Barnes & Co.) is now ready. It has the advantage of being complete down to date in one volume. It is valuable in school or home libraries for reference, and for awakening, particularly in the young, a love for the study of American history. The book is handsomely printed and bound, and forms a most attractive volume. As to its timeliness, Mark Hanna writes the publishers from Cleveland, O., February 4, 1897: "I desire to assure you of my high appreciation of the just chronicle of the recent campaign. Your history is a very valuable and interesting one."

BANKS' MANUAL OF CHRISTIAN DOCTRINE—Tigert. This work from the hands of Rev. John S. Banks, theological teacher at Headingly College, Leeds, Eng., edited by J. J. Tigert, D. D., is, as its title suggests, and epitome of Christian (Methodist) theology, with a condensed summary of the leading arguments which support it.

It is a valuable hand-book for the student, to direct him in his studies upon all points of Christian doctrine. For those who have not the opportunity for more extensive reading it puts in systematic form and condensed statement the doctrines of Christianity and their evidences. Barbee & Smith, Nashville. \$1.50. Every preacher should have it.

SOME FACTS ABOUT CHINA.

This little book written by Bro. Goddard will do good, and I am glad to note that the preachers have taken nearly all of them to sell. (he has about 100 left). I trust the people will buy and read them. The literature concerning our mission fields is becoming voluminous. It is not easy to induce the average reader to spend the time or money necessary to read the large books written, hence the necessity for such books as this of Brother Goddard's. It gives about all the average reader wants to know about that field and our work there, and he gets these facts without having to wade through a large book. This is a very satisfactory little book. It will stimulate a desire for missionary reading and assist in the collections. T. D. SCOTS.

SCRIBNER'S MAGAZINE—For March has the following table of contents: "Esmond and the Prince," frontispiece, drawn by Howard Pyle; "The Banderium of Hungary," in which Richard Harding relates the scenes of the Millennial Celebration at Budapest, where the nobles of all the countries of Hungary met to swear allegiance to their king and his crown; "The Master of the Lithograph," J. McNeill Whistler, by Elizabeth Robbins Pennell; "The Story of A

Play," by W. D. Howells; Philip G. Habert, Jr., tells of the "Business of a Factory;" Richard Harding Davis continues his history of "Soldiers of Fortune;" "A Look Into the Gulf" is a poem by Chas. Edwin Markham; Lewis Morris Iddings writes of "The Art of Travel." Then follows "London as seen by C. D. Gibson," and Wolcott Le Clear Beard writes of the "Liver's Responsibility." The editorial notes are interesting. \$3 a year. Charles Scribner's Sons, New York.

PRISONERS OF POVERTY—By Helen Campbell-Briston. Roberts Brothers. 50 cents, paper.

This is a publication in book form of a series of articles originally published in the New York Tribune. The author deals with the problem of poverty as presented in actual cases, and conditions in New York. She sets forth in actual example the conditions and methods of business success and the relentless iron system which overwhelms the weak and grinds the poor into the dust.

Amid this scene of oppression, pity and charity may be busy, but the author sees no solution of the problem in these. She says: "No good-will, no charity, however splendid, fills or can fill the place owned by that need which is forever first and most vital between man and man—justice. No love, no labor, no self-sacrifice even, can balance that scale in which justice has no place. No knowledge, nor wisdom, nor any understanding that can come to man counts as force in the Universe of God, till that one word heads the list of all that must be known and loved and lived before ever the kingdom of heaven can begin upon earth."

The wrongs of the poor have a fervent pleader in the writer of this book, and those who find interest in that which ought to interest every Christian or philanthropist or just man. Whoever reads the plea will profit thereby.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

MARCH 28, 1897.

Review.

Golden Text—"The word of God grew and multiplied." (Acts xii. 24.)

Reference Word—"Multiplied."
Lesson Hymn—No. 665.
Time—A.D. 30-37.
Place—Holy Land.

READINGS FOR THE WEEK.

The Ascension of Christ. Acts i. 1-14.
The Descent of the Spirit. ii. 1-12.
First Christian Church. ii. 37-47.
Lame Man Healed. iii. 1-16.
Apostles' Confidence in God. iv. 19-31.
Apostles Persecuted. v. 25-41.
The Protomartyr. vii. 54-viii. 4.

During the past three months we have been studying about early times in the Christian Church. They were times of more than human power. Our first lesson (Acts i. 1-14) was about the ascension of Christ. He was exalted to the right hand of God in order to send down the Holy Ghost upon the Church. This he did on the Day of Pentecost, when 3,000 were added to the Church; and from them, during the seven years which our lessons cover, great grace and power rested upon the Churches. The Pentecostal revival is the type and symbol of the early Church. It is always in order to pray for a revival in the Church.

QUESTIONS.

1. Where did Christ's ascension take place?
2. Who were the witnesses of it?
3. Where did Christ tell the disciples to wait after his ascension, and why?
4. How long did they wait?
5. What is the meaning of "Pentecost?"
6. How long is it from Pass-over to Pentecost?
7. What took place on the day of Pentecost?
8. Who were dwelling in Jerusalem at the time?
9. What strange thing did they see and hear?
10. Who preached a great sermon on the day of Pentecost?
11. How many were added to the Church that day?
12. What took place at the Beautiful Gate of the temple?
13. How were the people affected by this miracle?
14. How did Peter explain it?
15. Who were the Sadducees, and what did they believe?
16. Why was the preaching of the apostles so distasteful to them?
17. Who were Ananias and Sapphira?
18. What was their sin and its punishment?
19. Who was the first Christian martyr?
20. Who held the garments of his murderers while they stoned him?
21. Why was he stoned?
22. What was his dying prayer?

23. What scattered the disciples abroad?

24. Who still remained in Jerusalem, and why?

25. What good resulted from the dispersion of the disciples?

26. What happened when Philip the evangelist, preached in Samaria?

27. What sorcerer heard him and believed?

28. What do you say of his faith?

29. Why did Peter and John go to Samaria?

30. For what did they pray?

31. What can you say of Saul of Tarsus?

32. Why did he go to Damascus?

33. What took place near the city?

34. Who was sent to Saul?

35. Describe Saul's conversion.

36. What did he do after his conversion?

37. How many Epistles did Paul write?

38. What was his notion about eating meat offered in the temples of the heathen?

39. What was his law about wine drinking?

40. Why did he keep his body under?

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The Intermediate Quarterly. Five or more to one address, per annum, each, 7½c; five or more per quarter, each, 2c; single subscription per annum, 15c.

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

Our Little People. Five or more to one address, per annum each 6c; single subscription per annum 10c.

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MARCH 28, 1897.

Prayer for Missionaries.

ISAIAH LXIII. 6-7.

The progress of Christ's kingdom is through human agencies. This is because the establishment of righteousness in the earth is not for Christ's sake but our own. He is not profited. We render nothing to Him. His cause is our salvation, His joy our happiness, and when, by His example, and His word he has made us kind and forgiving and helpful and loving toward each other then His purpose accomplished and His kingdom established. Our relation to God is changed only when our relation to each other is changed. Could the children please a loving father while biting and devouring each other? What does a loving father desire but that his children love and help one another?

We say then that the progress of Christ's kingdom is through human agencies. It is not in any work we do for Christ but in the work we let Him do for us. Without love to men we are not in His kingdom. So the business is to love men teach them and labor for them, as the Master himself did, and unless we have the spirit of such service we are not in his kingdom. In the kingdom of heaven all is human and for human good, and yet, because it is work according to a divine plan and from motives that divine love only inspires all is divine, and humanity is thus lifted into the light of God and folded in the arms of His love.

The most prominent and conspicuous agents in establishing Christ's kingdom are the watchmen on the walls of Zion. There are the ministers of God, set apart solely to this work. They are set upon high places to regard the whole Church, understand her needs and direct her movements against her foes. They ought to be qualified by knowledge,

judgment, zeal and faith for their station. It is such qualification alone that can truly set them upon the towers and lift them above the mass of their fellows. Without this qualification no action of the Church, or offices or dignities conferred upon them by the Church can avail them; they are as blind men set upon the towers.

But from the whole Church the prayer must ascend for Zion's glory. How absurd would be our prayer to God simply to glorify himself. It is for ourselves,—the salvation of men we pray. The gift is of heaven, Zion's triumph is the world's salvation. For that we pray. As dependent upon God who only gives true life to men we should be earnest pleaders with Him for Zion's glory. "Give Him no rest." We are much disposed to rest from our prayers and rely upon our own wisdom, our machinery and methods. But true progress is made only when God's hand leads.

Prayer is a weapon with which every true Christian can fight. Mr. Bunyon in his inimitable allegory, "Pilgrims Progress" represents that when his pilgrim was most sorely beset by shadowy foes that he put up his sword and betook himself to a weapon called "all-prayer."

There can never be serious harm brought upon the Church while her members look to God for guidance and help. Their faith and prayers will not be disappointed.

The triumph will come, though our slothfulness and worldliness and lack of faith may delay it. What is most needed is faith and prayer "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

Junction City League.

We have a very interesting League at this place. Which is growing slowly but surely. We received four members at our last meeting.

Our officers for the present term are: Bro. W. W. Nelson, Pres.; Mr. John Hardison, First V. P.; Mr. Knox McCall, Second V. P.; Miss Pearl Hall Third V. P.; Miss Sadie James, Secretary and Treasure.

Our League was organized last November with sixteen members. Our regular work was laid aside February 27, and the leaguers, together with a great many friends partook of a literary banquet served by Presiding Elder Bro. Moore. And O the delicious morsals he served to us young folks. Come again Bro. Moore, and, you may be sure of a hearty welcome from every leaguer in Junction.

March 15, will be our Literary meeting under the management of Mrs. Hale. The following programme will be rendered:

Song—Loyalty to Christ.

Prayer.

Song—Why stand ye here idle.

Essay—Mr. Hardison.

Select Reading—Miss Lydia Wright.

Why I am a Christian—F. A. Bankston.

Essay—Miss Sadie James.

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Recitation—Prince Eric Christ
Maid—Miss Lizzie Nelson.

Essay—Methodism, Mr. Matthews.

Song—All For Jesus.

Benediction.

We ask the prayers of all who are interested in the salvation of souls.

SADIE JAMES.
Secy.

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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

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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.

To Sunday-School Teachers.

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

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THROAT DISEASES commence with a cough, Cold or Sore Throat. "Brown's Bronchial Troches" give immediate and sure relief.

"A QUESTION IN BAPTIST HISTORY."

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

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

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

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ARKANSAS METHODIST.

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

WEDNESDAY, MARCH 24, 1897.

Honesty is the best, policy or no policy.

It is not noise, but work, which tests Christian fervor.

Simple honesty is a good deal better than much of the stuff labeled "high grade religion."

Holiness.

We have considered the religion of fear, and that it is the experience of an awakened conscience, but not of a renewed heart. There is a show of outward obedience maintained by great struggle while the heart is still set upon the world. It is this which makes the burden and struggle of such a state; the heart is not right with God. To characterize such a state as a justified state is to teach that God justifies what his law condemns, for according to Jesus' teaching the law itself is not satisfied until all evil desire and passion are removed. No one meets the requirements of God's law except through the power given by God's spirit. "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit. The carnal mind is enmity against God. No one is reconciled to God or justified before him who still retains the carnal mind. No one is a child of God who does not experience that God is a loving, guiding father.

We have said that in that negative service which is impelled by fear the will and the heart seemed divorced, but that the divorcement is only seeming. The difficulty is in a will that still opposes God's will, disputes his claim and yields only a seeming surrender even to his stern "Thou shalt not." When we give ourselves willingly and fully into God's hands His will is enthroned and has unobstructed sway in us. It is at this point that religion becomes positive. One no longer asks, "What must I do to be saved?" with all the emphasis on the "must," but "What can I do, by any means, and by all means to advance God's cause and perfect myself in Christian grace?" Wherever the heart is, truly, there are focused the thoughts of every hour. We see this truth verified in all the employments of men. When one has chosen his business or profession he is not then considering what he can shirk and neglect, but what more he can

do; and he canvasses the situation every day to understand how he may perfect his plans and work, and so work the more wisely. The clerk in a store may count the moments of his legal day of service and refuse to stay a moment longer when the hour strikes. He counts an off day a clear gain, but the owner finds the holiday irksome. He does not like to see business stop. This illustrates the difference between the professed Christian who only thinks that certain things must be done to keep him out of hell, and the Christian who is truly born of God, has the Spirit of Christ, and because he is a child of God is partner and profit-sharer in the divine joys of holiness; because he is a child, also an heir.

Now this full surrender of will, this laying all upon the altar that God's truth and spirit may have unobstructed way in us, is the duty of all professing Christians. It is a duty so manifest that none can deny or oppose it; and he who plants himself upon this ground and from it makes his appeal will reach the consciences of all men. There is much need that such work be done, and continually done, in all our churches. No truth is more manifest than that many have not spiritual life, and do not claim to have it when tested. No truth is more manifest than that religion is, with many, the merest pretense, while the world leads them constantly to violate the rules of the church, and they remain in the church by a sufferance which is not best for the church or for themselves. There are others whose thought of religion goes not beyond church rules and observances. They are acceptable members and highly commended, yet to think one's self a true Christian because he has not broken the laws of the church is as if one should boast himself for being a good citizen because he had never been condemned by the courts or put in jail. The observance of all the outward obligations imposed by the church is far from being proof of a spiritual life.

Therefore there should be in the ministrations of the pulpit a constant setting forth of the experiences of spiritual life and a constant call to it. An earnest service, engaging heart and mind, and subordinating all temporal interests is imperative. That service should be pursued as one with enthusiasm pursues a great cause, feeling that in it is involved his highest duty to all men, his highest dignity and interest, his highest happiness. The true Christian has found that which satisfies mind and heart, and

the very joy of present experience inspires a yearning for larger knowledge and higher attainments, "forgetting the things which are behind and reaching forth unto the things which are before, and pressing to the mark for the prize of his high calling of God in Christ Jesus."

Such experiences are found in the church. There are souls that rest in God and meditated in His law day and night, and who find it their life-breath to do His will. If they are questioned where they found the Lord in this happy experience their answers are as one: "Where I renounced myself." "I would give the world for your religious experience," said one. "That is just what it cost me," was the reply. But this man who had given up the world for Christ was not beggar and homeless. He had a sweet home and a sweet family, and all the good people of the community loved and honored him. He had only in the depths of his heart learned it was best, noblest, sweetest to dismiss his fears, and ceasing to chafe against the bars of circumstance let God guide him and take care of him.

But while all find this peace upon the same condition of laying all upon the altar, there are those who have possessed it from the beginning of their christian career, and most who realize it and express it have no name to distinguish it. It only means religion to them, and there is no other true religion in their thought. On the other hand, there are those who tell of years of burden and fear and struggle to reach such a state, and how it marked a new era in their experience. If such experiences were universal we might preach it as a second blessing, but there is no such uniformity in the experiences of the holiest man, and we know that the years of waiting and burden need never to have been. The one point upon which they agree is that the Lord bestows all his blessings when we surrender our own will fully to Him, and that the offering truly made is never rejected.

It is proper to keep within the bounds of experience, but it is needful to have constant regard for all the experience of Christians on this point, and not base doctrines upon the testimony of a class of professors against the testimony of others who also show that they have found the way of holiness. Taking hold upon the one truth in which all agree—that of entire consecration—it is the business of the ministry to call professing Christians to this, constantly.

We need not go behind what we

must do to enter a holy life by presenting for doctrines mere speculations respecting God's work in its psychological character. What this work is in experience the Scriptures tell and we realize. It is "righteousness and peace and joy in the Holy Ghost." What His work is psychologically, the Scriptures do not teach, and our own explanations perplex and blind many whom we should be able to lead. Many devote themselves with great zeal to a theory which they call a doctrine, but which is only their interpretation of a doctrine. There is a difference between the doctrine of holiness and a mere theory about holiness. The great doctrine of holiness we all hold. The same theories about holiness we do not all hold. Because one does not hold your theory about a doctrine it is not seemly to charge him with denying the doctrine itself. Do not call him either a "holiness crank" or a "holiness-fighter" because he does not mount your hobby. Two men who see equally well may dispute about the theory of light.

Amid all the confusion of theories the doctrine of holiness stands secure, while the inspired word says, "holiness without which no man shall see the Lord;" while it exhorts to "perfect holiness in the fear of God;" while it teaches that God hath "called us unto holiness."

It may be said, in simple terms, that none dispute that God calls to a holy life; none dispute that such a gift is offered in the provisions of grace; none dispute that all men should seek it, and none dispute that the way of successful seeking is by full surrender to the guidance of God's grace and truth.

There is room for standing ground and fellowship of all earnest Christians upon these premises. We ought to be one at least in preaching holiness of heart and life. We ought also all to agree that to seek holiness according to any theory is better than not to seek it at all.

When the Methodist Commission at Nashville declined to participate in the Centennial Exposition, or have the Church represented, because of the arrangement to sell liquors on the Exposition grounds, one member of the Commission, Rev. E. H. Carey, of the M. E. Church, declined to concur in this action, and proceeded to organize a new commission, of which he was made chairman, to have the M. E. Church represented in the Exposition. The Pittsburg Christian Advocate, referring to this, says:

Who these men may be who pro-

pose to compromise the Methodist Episcopal Church on the temperance question in Tennessee, we do not know, but they do not fairly represent the Church. If they carry out their unwise policy, they will misrepresent it. It is to be hoped that better counsels will prevail, and that no exhibit of our Church will be there. Thoughtful men there should see to this.

Personal.

Neal Dow the great temperance reformer of Maine is 93 years old.

The residence of Rev. T. H. Ware, presiding elder of the Little Rock district is 1304 Battery street.

Brother Thomas reports an excellent spirituality in his Church, Winfield Memorial; conversions at the Sunday services.

Wednesday, this week at 3 p. m. the corner stone of a new Methodist Church, South, will be laid in Little Rock, by the editor of this paper. K. W. Dodson pastor.

Our afflicted brother Rev. Alex Mathes returns thanks for contribution sent by Mrs. W. H. Pemberton. Brother Mathes and wife are both helpless and have no provision for their needs but that which lies in the hearts of Christian friends. Send aid to Rev. Alex. Mathes Elm Springs, Ark.

On last Saturday the five colored skiffmen who rescued from drowning eight persons who were upset while crossing the river March 9th were awarded gold medals in recognition of their courage and fidelity. The award was from the Gazette Publishing Company. The presentation was in the Capital Theater. Hon. H. L. Remmel introduced Gov. Jones who made the presentation speech and presented the medals, J. A. Booker (colored) president of the colored Baptist College responded in behalf of the men thus honored, whose names are Mack McCoy, Thomas Barber, Thomas Robertson, Jesse Alexander and William Speed. About 1500 persons were present to witness the ceremonies. It was but a proper recognition of the noble service rendered by these colored men, and an example which will have good public effect.

We note with sadness the death of Mr. Robert P. Bateman, of this city, who died at San Antonio, Tex., on Saturday last. Mr. Bateman was a young man of apparently good prospects, and a courteous gentleman. He was married to Miss Cummings, of Little Rock, three months ago. He died of quick consumption.

NOTICE.

All who expect to attend the Fort Smith District Conference will please notify me at once, also if you are going to bring your wife, and all who will have horses.

J. S. WILLIAMS.
Paris, Ark., March 22.

Thursday and Friday are Quinn's auto Millinery Opening.

The Helena District Epworth League Conference which was to be held at Clarendon this week has been postponed because of high water.

We have report of prosperity in the First Church Epworth League. The attendance last week almost filled the room. The ladies have capeted the league room and put it in elegant order.

FT. SMITH DISTRICT CONFERENCE.

DR. GODBEY:—

Ft. Smith District Conference will convene at Paris Wednesday night April 14th. Bishop Duncan will be with us the first three days. He preaches in Ft. Smith Sunday April 18th at first Church. We will be glad to have you with us.

D. J. WEEMS.

Notice.

Will the preachers of Fayetteville District please send me the names of their delegates, and L. P'es. Also those expecting to bring their wives, please notify me at once.

And will the preachers, please, as much as possible, group their delegates and bring as few horses as possible, as feed is an object. All are cordially invited.

W. H. HATFIELD.

Boonsboro, Ark., March 15.

NOTICE.

Unless otherwise ordered, the Jonesboro District Conference will meet at Piggott, Ark., at 10 o'clock a. m., July 6, 1897, and following are the committees appointed to serve on that occasion, viz:

For License to Preach—W. B. Ricks, E. N. Bickley and W. T. Mirrell.

For Admission on Trial to the Traveling Connection—Z. T. Bennett, Fred Little and T. B. Williamson.

For Deacons and Elders' Orders—H. B. Cox, W. F. Walker and P. B. Wallis.

The opening sermon, at 11 o'clock a. m. of first day, will be delivered by W. M. Watson, with John Eidson alternate.

FRANK RITTER, P. E.

March 4, 1897.

Arkansas Methodist Calendar.

Fort Smith District Conference—Bishop Duncan, at Paris, April 15-18.

Clarksville District Conference—Bishop Duncan, Coal Hill, April 19-22.

Fayetteville District Conference—Bishop Duncan, at Boonsboro, April 23-26.

Woman's Parsonage and Home Missionary Society Conference, for Little Rock Conference—Arkadelphia, April 8-12.

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

Live Teachers Wanted,

Address Box 174, Monticello, Ark.

LOST CONTROL OF HER NERVES.

A Helpless, Painful Condition.

From the Tribune, Minneapolis, Minn.

It is said that the present generation is living in an era of nervousness. Some attribute the cause to the climate of our country; if there is an atmospheric effect it certainly is the least of the causes that produce nervousness. The great

Mrs. C. H. Guise, of 410 Central Avenue, East Minneapolis, had the misfortune to suffer constantly from nervousness, and her trouble was aggravated by want of sleep. Night after night of sleeplessness had created a worn out condition and she sometimes would jerk and jump unconsciously.

In relating her experience to a Tribune representative, she said:

"I wish to state to you the great benefit I have derived from Dr. Williams' Pink Pills for Pale People. For many months I was afflicted with nervous debility and could get no relief until I began using the Pink Pills, the required result came very soon, and I hope I may have the privilege of recommending them to every one suffering as I did, for I am certain the medicine gives instant relief without any bad results."

(Signed) "MRS. C. H. GUISE."
Subscribed and sworn to before me, a Notary Public. T. E. ANDREWS.

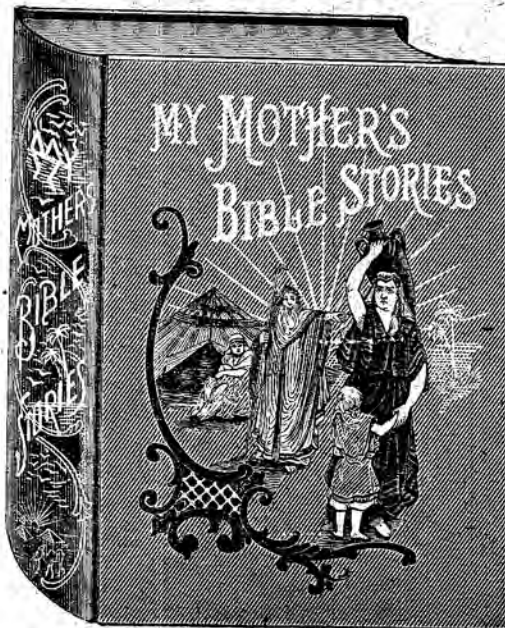
Hennepin Co., Minn. Notary Public.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and to 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.



MRS. C. H. GUISE.

freedom enjoyed by the American people is in a large measure to blame for the high-strung condition of our nerves. There is rustle and hustle on every hand. There are excursions, picnics and long journeys. We work days and plan during the nights, and in our hurry we bolt our food, sleep with irregularity, with seldom a thought of our nerves.



DON'T YOU WANT THE AGENCY FOR

One of the newest and best selling books ever published?

"MY MOTHER'S BIBLE STORIES"

is the book. Write for description and terms to Agents.

GODBEY & THORNBURGH,
Little Rock, Ark.

Stooped Shoulders and Hollow Chests.

The habit of stooping can be prevented in the young and cured in those of mature years by simply wearing a Knickerbocker Brace. This brace is as simply made, as easy to wear and as handy to put on and off as ordinary suspenders, yet it is thoroughly effectual in compelling and erect posture, promoting deep respiration—preventing and curing round shoulders. It is made in all sizes, for men, women and children, and may be had of druggists, men's furnisners, surgical appliance and general dealers, at the very moderate price of \$1.00 (silk \$1.59). The Knickerbocker Brace Co., Easton, Pa., will send descriptive circulars free, or a sample brace upon receipt of price and chest measurement.

Every woman needs Dr. Miles' Pain Pills.

Warning Order.

In the Pulaski Chancery Court. The Bay State Shoe and Leather Company and W. F. Turner, Trustee, Plaintiffs, vs. A. D. Rossiter and Lucretia Rossiter, Defendants. The defendants A. D. Rossiter and Lucretia Rossiter, are warned to appear in this court within thirty days and answer the complaint of the Plaintiffs. The Bay State Shoe and Leather Company and W. F. Turner, Trustee.
September 4th, 1896. J. H. PASCHAL, Clerk.
By Chas. M. Connor, D. C.



Christian Life.

Holiness.

These days we hear of holiness preachers and holiness meetings. The fact is, every preacher of the gospel is a holiness preacher; the gospel is the gospel of holiness. Every gospel meeting is a holiness meeting. Holiness is wholeness; it embraces the whole of experimental and practical religion. Holiness embraces the whole of experience and practice from conviction and repentance up to perfect love and constant joy. Holiness is not a branch of Christianity—it is the whole of it. It is not the goal at which Christians should aim; but the atmosphere in which they should live. It is not a supplement to regeneration, but it begins in it. By Christians it is to be kept rather than sought, to be practiced rather than professed. Without holiness no man shall see the Lord, and yet every child of God, however humble and imperfect, shall see the Lord.—Holston Methodist.

THE CALL TO THE PASTORATE.

Revision Again.

It is about time for a movement in the direction of a revision of our formula for the call of a pastor. Our present formula is not suited to the times. It reads as follows—perhaps many of you are acquainted with it already:

"The church of—being on sufficient grounds well satisfied of the ministerial qualifications of you, and having good hopes . . . that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call you to undertake the pastoral office in said congregation, promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord, etc."

That was very good for our ancestors. But time has advanced, and with it many changes have been wrought in the likes and dislikes of mankind. You know, that, in this present time, sound doctrine and well-prepared sermons are becoming secondary matters, pastoral visiting is going out of date, and social visiting and ecclesiastical "button-holing" are becoming of the first importance. The "regular hustler" is most sought after by churches.

Now, this order is reversed in our Book. That which it makes of the first importance is that the "ministrations of the Gospel will be profitable to our spiritual interests." It makes the ability to "preach the word" the first, and the essential qualification in a pastor.

Therefore, if we would make for ourselves a name in the world, and, at the same time, act consistently with our Book, through the whole pastorate as well as in the installation services, we must revise this special clause.

The revision should read as follows, or similarly—the proposed changes are indicated below:

"The church of—being on sufficient grounds satisfied of your social qualities and executive ability, and having good hopes . . . that your efforts will be profitable to our entertainment, so that many may be brought into our organization through your ministrations, does earnestly call you to undertake the pastoral office in said congregation."

The clause which follows would, perhaps, better be left out altogether.—Jel Ross, in Christian Observer.

"Watch your Christian Experience."

Several months ago a young man, who was just about to enter upon the duties of the Christian ministry, asked of Bishop Key a word of advice. After a moment's meditation he replied in these weighty words: "Watch your Christian Experience." The Bishop, doubtless, will never know the good influence of this pithy sentence. Our Christian experience is indeed the great channel through which flows the main current of life. Keep this flowing in the right direction and all the events of life become tributaries to it, swelling its tremendous volume to overflowing with a hallowed blessedness enriching and refreshing the good but impoverishing and destroying the bad. Neglect this great stream and the life begins at once to suffer all the evil effects of stagnation; a moral poison arises which permeates the whole life. The good is diminished and the bad magnified until every element of our moral and spiritual manhood feels the blighting effects.

Why, in our experience meetings, do so many professors of religion begin with the old familiar song of confession: "I know I don't live as I ought to." Why are so many poor and sickly experiences related? Is it not because we have been unfaithful to Christ and in a measure untrue to man?

There is in our life a serious lack of loyalty to Christ. We have contributed too sparingly to the happiness of others. A great percent of the joys of life come to us from the consoling thought of having made others happy.

Those who neglect this important duty never relate a glowing experience. How can we expect a man to rejoice who has done nothing, and therefore received nothing to make him glad. The reason why so few joyous experiences are related is simply because that in so few of our lives is the life of our blessed Master reproduced.

The vine is the Eastern symbol of joy. Christ is the "True vine," "Ye are the branches." No joy is occasioned by the branches save in the bearing of fruit.

No fruit can be borne except by abiding in the vine. The very same elements that sustain life in the vine must be constantly communicated to the branches or they will cease to bear fruit, cease to be joyful and soon wither and die. Then my brother, if you are not satisfied with your life "Watch"—or look after "your Christian experience." Remember that Christ is the ulti-

mate, the only source of real joy. Out of Him there is no real happiness.

Now this hallowed experience is not a part of Christ's nature given to us. It is the fruit of the principles of His nature as developed in our lives. If we would enjoy religion instead of suffering it we must advocate and practice the principles He advocated, love what He loved, hate what He hated, live like He lived and do what he did, "Who went about doing good." If we would be truly happy, we must work for God. Whenever we hear a brother, telling his Christian experience, begin and end with the story of his conversion it is the surest evidence that he has never since had a better experience. It is certain that he has never made that progress in the Christian life that God intended he should make. True, 'tis a blessed thing to know that Christ has cleansed us from all sin but more blessed to know that He keeps us clean. It is an admitted fact that we make our own experience. Then, if it is not satisfactory it is our own fault.

Christ sows the seeds of righteousness in our hearts. We are to fertilize by good deeds, do the pruning with the "Sword of the Spirit," and God will cause the precious fruits of righteousness to grow and ripen and make glad the hearts of men and glorify God.—Oh my brother! Are you living beneath your privilege? Do you want to get upon a higher plain of Christian living?—"Watch your Christian experience."

J. J. MELLARD.

Elder Wm. Tennison

OF BUFKIN, IND.,

Tells of the Great Benefits Derived From
Dr. Miles' Heart Cure.



HEART DISEASE of long standing is not easily cured, but it is curable. Elder Wm. Tennison writes: "I was afflicted for thirty-five years with heart disease, in fact, troubled with it nearly all my life; I think it hereditary as my father was afflicted with it. I have suffered great distress, my heart palpitated to such an extent as to shake my whole body. So distressing was it I could only with great difficulty compose myself to sleep. About two years ago I began taking Dr. Miles' Heart Cure. The first bottle gave me no perceptible benefit, but after taking the third I began to feel much relief and I continued for some months. I have good reason to believe the cure is permanent."

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.



WE NEED A PIANO.

FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

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

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

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

WHAT INSTRUMENT?

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

Hollenberg Music Co.,
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C. A. SNOW & CO.

For the Young People.

The Bird With a Broken Pinion

I walked through the woodland meadow
Where sweet the thrushes sing.
And found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old, sweet strain;
But the bird with the broken pinion
Never soared so high again.

I found a young life broken
By sin's seductive art;
And, touched with a Christ-like pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared so high again.

But the bird with the broken pinion
Kept another from the snare,
And the life that sin had stricken,
Raised another from despair.
Each loss has its compensation,
There is healing for every pain,
But the bird with the broken pinion
Never soars as high again.

—Hezekiah Butterworth.

THE BOY WITH THE BARLEY LOAVES.

We do not know his name,
His lineage, or his age,
And yet he lives in deathless fame
Upon the Gospel page.

The people round the Master pressed,
The sick, the poor, the sad—
He stands distinct from all the rest,
A little fisher lad.

We cannot guess what prompts his thought

That those five loaves he brings;
Two fish he may himself have caught
He carries on his strings.

He waits with patient, upraised head,
The hungry crowd he sees;
The fish are here, the barley bread,
And yet what use are these?

Still, all he has his Lord may take,
And then it must be well—
The Master took, and blessed and brake
And wrought his miracle!

O glad child heart, so sure and swift
The perfect way to choose,
O happy hands that bore the gift
The Master deigned to use!

We lose the lad amid the throng,
No more of him we know,
Nor if his life were short or long,
Nor what its joy or woe.

Only in one recorded place
The veil is backward cast,
To let that innocent boyish face
Smile on us from the past.

Thus to an age of noisy claims
One lesson more is given;
The fair deeds live, the actors' names
Are only known in heaven!

—Christian Burke, in Sunday Magazine.

Marvelous Mechanism of the Human Body.

The human body is an epitome in Nature of all mechanics, all hydraulics, all architecture, all machinery of every kind. There are more than three hundred and ten mechanical movements known to mechanics to-day, and all of

these are but modifications of those found in the human body. Here are found all the bars, levers, joints, pulleys, pumps, pipes, wheels axles, ball and socket movements, beams, girders, trusses, buffers, arches, columns, cables and supports known to science. At every point man's best mechanical work can be shown to be but adaptations of processes of the human body, a revelation of first principles used in Nature.—William George Jordan in March Ladies Home Journal.

Size of the Congressional Library.

Founded in the year 1800 by the modest appropriation of five thousand dollars "for the purchase of such books as may be necessary for the use of Congress at the said city of Washington," this collection has grown, notwithstanding the ravages of two fires, to the present aggregate of 740,000 volumes. The acquisition of the Jefferson Library in 1815, the Force Historical Library in 1865, the Smithsonian Library in 1867, and the Toner collection in 1882, all constituted specially important and valuable accessions to its stores. And by the enactment of the copyright law of 1870, followed by the international copyright act of 1891, this library became entitled to receive two copies of all books, periodicals, and other publications claiming the protection of copyright in the United States.—"The Nation's Library," by A. R. Spofford, in the March Century.

Saved by three Boys.

Three boys of Plainfield, N. J., should be honored with the Humane Society's medal for saving two little girls from drowning. The New York Tribune thus relates the story of the rescue:

Mamie Long and Florence Wilson, two little girls, had a narrow escape from drowning in Tier's Lake. There is a raceway there from the pond to the mill, a short distance away. The gates were open to allow the water to flow into the race and thus relieve the pressure on the dam. The children were gathering wild flowers. Attracted by the rush of water through the race, they stepped upon a plank which projected over the edge of the lake, and it tipped over, and both girls went into the water directly in front of the race. Harry Boyd, a colored lad, witnessed the accident. He and Tommy and Willie Martin hurried to the spot. There was nothing to be seen of the girls, and the boys concluded that they had been carried into the race, in which case an attempt at rescue was useless. A moment later Mamie Long came to the surface. One of the boys plunged in, although he ran the risk of being caught in the race and carried down. He aided the girl to the bank, where she seized the framework of the gates and was drawn out. Florence Wilson did not rise, so Boyd, who had thrown off his clothing, plunged in. He found her near the gateway,

under ten feet of water, and brought her to the surface. She quickly revived. Today both girls are apparently no worse for their adventure.—Trans Mississippi Presbyterian.

"Only a Boy."

More than half a century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have had this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Aye, there you have it; 'hopeth all things.' I have great hopes of that one boy—Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grived and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of the new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher." Some few years ago there returned to London, from Africa, an aged missionary. His name was spoken with reverence. When he went

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.

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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.

into an assembly the people arose; when he spoke in public there was deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth, had brought under the Gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy, and what that one boy was to the world.

"Only a boy!"—Christian Messenger.

There is no reason why one should have a cough any length of time. All that is needed to allay soreness of the throat or to free the bronchial tubes from irritating mucus is Ayer's Cherry Pectoral. It is a wonderful cough-cure, and should be in every medicine-chest.

AYER'S NEWSPAPER ANNUAL.

The 1897 issue of this old and reliable work is before us. We repeat what we have heretofore said that "this is the best work of the kind in print." Ayer gives a fair report, whether you advertise with him or not.

Humors, pimples, boils, are very annoying. They quickly disappear when the blood is purified by Hood's Sarsaparilla.

Our Church at Home.

NOTES FROM GREENWOOD CIRCUIT.

Rev. F. S. H. Johnson, our Conference Missionary Secretary, gave us a mid-week appointment last week of two nights and a day, preaching three excellent sermons to an appreciative congregation, followed by a good collection.

We have just had our second quarterly Conference. Brother Weems was with us and at his very best. It was a spiritual occasion.

We recommended Brother Jno. W. Bassitt, of Oak Grove class, to the District Conference for license to preach, making the third one from this little church, Brothers I. F. Norris and Wilbur House being the other two.

W. H. DYER, P. C.

PREACHERS OF THE FAYETTEVILLE DISTRICT, ATTENTION!

Dear Brethren—By the permission of our Presiding Elder, I write to call your attention to the need of an Epworth League District Conference in our district. Our young people need, and will profit by the inspiration which such a meeting would give them. We are moving too slowly on this line. There are many churches where there are no Leagues which by all means should have them. From a rousing district Conference would go an impulse that would awaken an interest, and in many instances would result in an organization.

Let us agitate this question, and in order that it may be intelligently considered by the P. E., so that arrangements may be made for a meeting, please let every preacher, without fail, also every president of an Epworth League, write his wishes in the matter without delay, on a postal, to the undersigned.

Yours in earnest,

ARTHUR MARSTON

Siloam Springs, Ark., March 2.

CHARLESTON CIRCUIT.

Well, Brother Godbey, I will say a few things about our work here. We have a large work. I am preaching from fifteen to eighteen times per month. I am here for my first year, following one of our busiest and best men, Brother W. S. Bristow. I love to follow a good, wide-awake man. We need just two things this year and Charleston circuit will come out all right. First, we need such a baptism of the Holy Ghost as will fill preacher and people with the spirit of Christ; and then we need a good crop. The Lord giving us these, we will have such a revival as this work has never known (and it has known some good ones), and we will then pay all our assessments in full.

Well, we had a nice pounding, and we have been well received, but then I am at home here anyway, having been licensed to preach in the bounds of this circuit, also I was recommended from this circuit to annual Conference ten years ago.

Well, I wanted to write a letter but I cannot, so everyone who reads this just pray for us, and wait as my head, my heart and my hands are too full of the present

and future interest of my work to write about the past.

God bless you, Doctor, and your paper. May you, through the paper, help to lead us all to a higher plain in the divine life. Amen.

JESSE M. McANALLY.

HOLLY SPRINGS.

Our first quarterly Conference embraced the first Sunday in this month. The congregations were good Saturday and Sunday. The initial service was a prayer meeting Friday night, followed by the usual services. The love feast Sunday morning was a precious time. At 11 o'clock Brother Jewell preached an instructive, helpful sermon on the signs of the times, from Matthew xvi. 3. At its close he invited Christians of all churches, who were willing to covenant to work in their respective denominations for the upbuilding of Christ's kingdom, to give the preacher their hand. Baptists and Methodists promptly responded by coming into the altar, shaking hands with me and each other. The movement had in it the element of spontaneity, Methodists and Baptists all moving together. A multitude of young people joined in the pledge. May the Lord help us all to pay our vow. I feel greatly encouraged by the results of the quarterly meeting. Finances fully up with last year. Fraternally,

E. L. BEARD.

Holly Springs Circuit.

COVE, POLK COUNTY.

At our last session of the Little Rock Conference we were returned to Cove, but the work was so changed that this charge now includes Dallas, and is called Cove and Dallas, though we have eight appointments on the work. We have been much hindered in the work since Conference, because of measles, which is all over the work. This has long been a frontier country and has been largely exempted from contagious diseases, and many of the old people have never been exposed to measles, whooping cough and the like, but the introduction of the railroad, which has caused a great stir and much travel, has been the occasion of the rapid spread of this disease through the country, though we are glad to say that it has not been fatal except in few cases so far. There are many yet who have escaped, but who are badly scared, and there seems to be a prevailing conviction that if it is taken at church that it will kill.

The railroad is nearing completion through this country. The construction train has already passed through, and before this reaches your readers there will be regular trains from Kansas City to Texarkana and on to Shreveport. There are little towns springing up along this road, sawmills are coming in and there seems to be a corresponding advance in preparation for agriculture and horticulture. There is also an increasing interest in the mining prospects, judging from the number engaged in the work and the encouraging reports published. There are no intoxicating beverages legally sold in this county, but we have a few blind



Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, be honest—send it back.

Who pays

for all the clothes, etc., that are worn out and torn to pieces in the wash? Whoever it is, he or she ought to insist that the washing shall be done with Pearlina, and with Pearlina only. Then that ruinous, expensive rub, rub, rub, over the wash-board, which makes all the trouble, will be done away with.

It isn't a little matter, either, this needless wear and tear. It's big enough to pay any man to look after it, and stop it. Pearlina saves not only hard work, but hard-earned money.

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, be honest—send it back.

493

JAMES PYLE, New York.



SIX LOVELY ROSES For 25c

All will bloom abundantly this summer.

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

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

8 Prize-winning Chrysanthemums 25c
6 Geraniums—single or double 25c
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6 Mammoth Hibiscus 25c
6 Hardy Scotch Pinks 25c
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10 Pkts Sweet Peas, 10 kinds 25c
15 Pkts Choice Flower Seeds 25c

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

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tigers, and everybody except the officers and jurors know where they are, the officers usually fail to find them, and when they do come in contact with them they appear like Agag before Samuel. Some of our temperance men see the evil of these tigers and are persuaded that license itself would have been no worse. In this I am sure they are mistaken, and I want to say here and now, that I am not responsible for the blind tiger, and I will never be responsible for the existence of the open saloon.

J. D. WHITESIDE.

TYLER, TEXAS.

I am here in Tyler, pastor of Marvin church. The church is \$17,400 in debt. It will sell in the fall sure if we don't get help. There is a judgment against it for \$1,300, a suit will be brought soon for \$5,000 and that will be followed by one for \$8,000 and that may be followed by one for \$1,300 and it by still another for \$1,400 and on top of all a brother has a \$300 mortgage. Now what I want you to do is to try to help us sell our \$5,000 organ; we will take \$2,500 for it and it is an elegant organ. If we can sell it and then get a little help from the Church Extension Board we will be able to prevent the sale of the church, and after a while get out. The organ is a great bargain. Will you be kind enough to see if any church in your city desires an elegant pipe organ at half price. The sale would have to be for cash or bankable paper. This is the best church house in Southern Methodism excepting First Church Memphis, and it will be awful to see it sold, but our people are financially ruined, and there is positively no way to prevent it if we can't sell the organ and get

some help. I have the promise of help from the Board, so it hangs on the sale of the organ. We have had two big failures in the last few months, and about twenty other business houses besides. The people are kind to me, if we could only save our church we would do a great work here. Love to Dr. Godbey.

Cordially,

B. H. GREATHOUSE.

Too Tired to Sleep.

Take Horsford's Acid Phosphate.

The weariness from brain work and nervous excitement is the most enervating fatigue there is. Horsford's Acid Phosphate quiets the nerves and induces sleep.

\$200.00 IN GOLD GIVEN FOR SELLING TALMAGE'S NEW BOOK, A JOURNEY AROUND THE WORLD.

R. H. Woodward Company, Baltimore, Md., made a most liberal offer of \$200 in gold to anyone selling in 70 days 100 of Dr. Talmage's New Book "The Earth Girdled." This is Dr. Talmage's latest and best book, and one of the best selling books ever published. One agent sold 75 copies in three weeks. Another sold 21 copies in 6 days. Many similar reports can be given. Complete outfit \$1.00. They also wish to employ, on a salary, Gen'l Agents for their other books and Bibles, and for The American Purchasing Association. Best references and security required. "Story of Spain and Cuba," beautifully illustrated, is one of their best books. Complete outfit 25 cents. Write them immediately.

Dr. Miles' NERVE PLASTERS cure RHEUMATISM, WEAK BACKS. At druggists, only 25c.

Have your Plumbing done by Rogoski & Dungan.

Woman's Work.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

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

Notice.

Will all delegates and friends who expect to attend the Annual Conference of the W. P. & H. M. Society of the Little Rock Conference which convenes at Arkadelphia, April, 8-12, please let me hear from them at their earliest convenience. We hope for a good attendance.

MRS. W. H. BROWNE.
Cor. Sec.

March 15, 1897.

Important Notice.

Every auxiliary to the W. P. & H. M. Society is urged to send a delegate to the Annual meeting to be held in Arkadelphia, April 8-12, with a full report of work done from March 1896 to March 1897.

On Friday night Rev. James Thomas will deliver an address on "Mountain Work."

On Sunday Rev. C. E. Pattillo will preach in the morning. In the afternoon Rev. J. E. Godbey, D. D., will deliver an address on "Home Missions." At night Rev. W. P. Whaley will preach for us.

Other brethren will be present during the week to render assistance.

The business sessions will be interesting and profitable.

Arkadelphia offers large hospitality, and a full attendance is desired.

Let delegates and friends notify Mrs. W. H. Browne, Arkadelphia, at once that homes may be secured in good time.

MRS. W. H. PEMBERTON.
Cor. Sec. L. R. Conf. Society.

Come All.

The Little Rock Conference of the W. P. & H. M. Society will meet at Arkadelphia April 8th 1897. An interesting programme is being arranged which will include addresses and talks from our leading divines and earnest members. Papers, thoroughly prepared, on such subjects as Missions, Rescue Work, Cuban Work, Our Literature, Systematic Giving etc. will be read by some of our most consecrated women. It is desired that at least one woman from every charge shall attend this Conference and as many ministers as can possibly do so. Hearty co-operation is one of the greatest needs of this organization.

The citizens of Arkadelphia are preparing to entertain on a large scale and will be greatly disappointed if the attendance is small. The officers of the Conference are putting fourth every effort to make this a grand meeting for Methodism.

The programme will be published next week.

MRS. W. C. RATCLIFFE.
Conference President.

Quarterly Report

Of Little Rock Conference W. P. & H. M. Society, March 1, 1897.

Number of adult societies.....	17
Number of adult members.....	250
Number of Juvenile Societies.....	1
Number of juvenile members.....	21
Total number of connectional members.....	271
Number added during quarter.....	31
Number meetings held during quarter.....	44
Number present during quarter.....	314
Number life members.....	2
Number subscribers "Our Homes".....	125
Number subscribers added during quarter.....	30
Number taking reading course.....	85
Number pledged to systematic giving.....	30
Number sick and strangers visited.....	447
Number papers and leaflets distributed.....	550
Number garments distributed.....	235
Number prayer meeting held.....	150
Number auxiliaries observing week of prayer.....	9

The auxiliaries of Camden, Washington, Arkadelphia, First Church, Little Rock, and juveniles of Arkadelphia sent boxes of clothing to the families of needy preachers.

The auxiliary of English sent a box of clothing to Mission School for Cubans in Florida.

Every auxiliary reports something done in local church or parsonage work, and provisions or money, usually both, given to destitute people in our towns.

Progress has been made in every branch of the work during this quarter.

The report for the entire year will soon be published, and it will be gratifying to every member of the W. P. & H. M. Society, and to their friends who are interested in every good work done in God's name.

Our new fiscal year began March 1, and already we have the report of a new organization at Lockesburg. We are glad to welcome these zealous women into our band of workers. They have already secured four subscribers to "Our Homes," and will get the Wolff Record Books as a premium, and start off full fledged workers.

We expect to hear of several other new organizations before this quarter closes.

Shall not this new year far surpass the last? It will if we so desire and determine.

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

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? Or have all our words whether words spoken

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A pamphlet mailed free.

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

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

or deeds performed, been said and done in a prayerless, perfunctory manner? If we have listlessly 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 comforts of His spirit cannot 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 last week, almost, of 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 fulness of joy and 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 Cor. 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 home workers, who are praying as well as working with them. Let me here call attention to the H. M. & P. work. It would only be right, that wherever we have a F. M. S., already organized, its members should heartily clasp hands with the workers of the H. M. & 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,

Dis. Sec. Searcy Dis., W. M. S.
W. R. Conf.

Feb. 23, 1897.

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TRADE MARK
REVERSIBLE
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Made of fine cloth in all styles.
When soiled, reverse, wear again, then discard. Ten collars or five pairs of cuffs for 25 cents. They look and fit better than any other kind.
ASK THE DEALERS FOR THEM.
If not found at the stores send six cents for sample collar and cuffs, naming style and size. A trial invariably results in continued use.
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C. O. KIMBALL,
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In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, &c.

No. 0 Single Buggy Harness, Breast C, 1 inch trace, 2 1-2 inch Saddle,	\$ 6 50
No. 00 Single Buggy Harness, Hames, 1 inch Trace, 2 1-2 inch Saddle,	9 50
No. 00 Single Buggy Harness, Hames, 1 1-8 inch Trace, 3 inch Saddle,	10 25
No. 00 Single Buggy Harness, Hames, 1 1-4 inch Trace, 3 1-2 inch Saddle,	12 50
No. 25 Single Buggy Harness, Single Trace, 1 1-2 inch, 1 1-2 inch Saddle,	15 50

Double Buggy Harness, \$15 to \$25; Wagon Harness, \$15 to \$30; Ladies' Saddles, \$3.75 to \$20; Men's Saddles, \$3.50 to \$20. Orders by mail promptly attended to, and satisfaction guaranteed.

SIXTH & MAIN STS.
LITTLE ROCK, ARK.

NEURALGIA cured by Dr. Miller's PAIN KILLER. "One cent a dose." At all druggists.

Quarterly Meetings.

ARKANSAS CONFERENCE.

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

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.

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; Apin 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.

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.

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.

April: Springdale station 3, 4; Prairie Grove circuit 10, 11; Farmington circuit 11, 12; Booneboro circuit 17, 18; Cincinnati circuit 24, 25.

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

April: London circuit at Bloomfield 3, 4; Walnut Tree circuit at Egypt 10, 11; Gravelly Hill circuit at Iron's Creek 17, 18; Rover circuit at Mineral Spring 24, 25.

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

WHITE RIVER CONFERENCE.

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

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
—L. Cochran, P. E.

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.

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

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; Bald 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'Auguille 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 circuit 27, 28.

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

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

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

FT. SMITH DISTRICT—Second Round
—D. J. Weems, P. E.

April: Charleston at Charleston, 2, Caulksville at Beula, 3, 4, Sugar Grove at Lick Creek, 10, 11, Paris and Roseville at Paris, 15, 18, Ft. Smith circuit at Spring Hill, 24, 25.

May: Hackett at Hackett, 1, 2, Ft. Smith, First Church, 8, 10, Ft. Smith, Central, 8, 10, Park mission at White Church, 22, 23, Canthron mission at New Prospect, 25, Waldron at Mt. Pleasant, 29, 30.

PRESCOTT DISTRICT—Second Round
—W. F. Evans, P. E.

April: Hope, 3, 4, Washington, 3, 4, Chapel Hill, 10, 11, Locksburgh, 17, 18, Fulton, 24, 25.

May: Carolina, 1, 2, Mineral Springs, 8, 9, Nashville, 9, 10, Rocky Comfort, 15, 16, Richmond, 16, 17, Emmet, 22, 23, Prescott, 23, 24, Bright Star, 29, 30, DeAnne, 29, 30.

LITTLE ROCK DISTRICT—2nd Round
—Thomas H. Ware, P. E.

April: Winfield Memorial, 3, 4, Lonoke, 10, 11, Hazen, 17, 18, Mablevale, 24, 25.

May: Le Favre Memorial, 1, 2, Liberty, 8, 9, Hickory Plain, 15, 16, Des Arc and DeValls Bluff, 22, 23, Tomberlin, 29, 30.

June: Austin, 5, 6, Maumelle, 12, 13, Carlsile, 19, 20, Oak Hill, 26, 27.

July: First Church, 3, 4.

PINE BLUFF DISTRICT—Second Round
—Jno. H. Dye, P. E.

April: White River, 1; Gillett, 3, 4; Little Prairie, 6; Humphrey, 10, 11; Riverside, 12; Lakeside, 14; First Church, 16; Redfield, 17, 18; Kingsland, 27; Rowell, 29.

May: Rison, 1, 2; Sheridan, 8, 9; English, 11; Sherrill, 13.

ARKADELPHIA DISTRICT—2nd Round
—Horace Jewell, P. E.

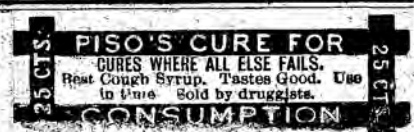
April: Alexander circuit, 3, 4; Bryant circuit, 10, 11; Benton station, 17, 18; Lono circuit, 24, 25.

May: Gurdon circuit, 4, 2; Okolona circuit, 8, 9; Clark circuit, 15, 16; Social Hill, 22, 23; Dalark circuit, 29, 30.

June: Princeton circuit, 5, 6; Holly Springs circuit, 12, 13; Murfreesboro circuit, 19, 20; Antoine circuit, 19, 20.

Seba, Ark., Feb. 25, 1897.
I suffered for many years with asthma, rheumatism and kidney trouble. I procured six bottles of Hood's Sarsaparilla and commenced taking it. When I had taken three bottles, my rheumatism was relieved and I could breathe better. I have been greatly benefited in many ways by taking Hood's Sarsaparilla—John D. Ham-mack.

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At Rest.

RUSSELL—Mrs. Elzora E. Russell (nee Waller) wife of B. F. Russell died at her home near Bellville, Ark., February 10, 1897. Sister Russell was born in Carroll county, Tenn., August 17, 1855. She was converted and joined the Missionary Baptist Church in the year 1867, was married to B. F. Russell 1877, moved to Yell county, Ark., 1881, and joined the M. E. C. S. at Bellville and ever remained a faithful member until her death.

While Sister Russell has joined two of her children in the world beyond she leaves a husband and eight children behind. May these look to heaven, where mother is, and join her after awhile.

J. S. WHITSON, P. C.

WEAVER—On the evening of February 23, at 5 o'clock, the angel of death visited our home, and has taken from our family circle our infant babe, Alpheus Roy, who was born unto us February 29, 1896, only remaining with us 11 months and 23 days. He was only sick three days, but suffered greatly from the first with pneumonia in both lungs. It was hard to give him up, he was so bright and merry and we all loved him dearly, but we bow with humble submission to the will of our Father who doeth all things well, and look forward with anticipation to the time when we will be with him forever. Pray for us.

D. N. WEAVER.

PALMER—Mrs. Annie Booker Palmer (nee Bullock), wife of Dr. Horace Palmer, was born September 18, 1843, converted and joined the M. E. Church, South, when but a child, and has always lived an humble, devoted Christian. The light of her beautiful life went out at her home in Hempstead county, Ark., January 21, 1897. The end was peaceful and quiet, as her life had been. She was a blessing to her home, community and church. All will miss her sadly.

Sister Palmer clung to the old practice of kneeling before taking her seat in church, that God might bless people and pastor. We miss her, but God knows best. May her husband and children, all of whom she saw converted and in the church, follow her to heaven. Her house was the preacher's home in the broadest sense of the word.

J. R. DICKERSON.

SHEFFIELD—On February 15, 1897, John O. Sheffield passed away. He was converted and joined the M. E. Church, South, in September, 1896, and was a faithful member until God called him up higher. Though young, having hardly reached his 20th birthday, he never faltered in the good work. At the time of his death he was a student of the Amity High School, and will be greatly missed by his fellow students, all of whom are heart-broken. He died with songs of praise on his lips. He called his friends to his bed-side and told them he was going home and pointed out the way, then called for his mother, who died in his infancy. Just a few hours before he closed his eyes on the scenes of this world he sang, "Blessed assurance, Jesus is mine!" It is as he said, "Oh, what a glorious experience to realize on one's death-bed."

We grieve not for John as they who have no hope, for we know that our loss is his eternal gain.

W. T. C.

Centre Point, Ark., Feb. 3.

SULLENBERGER—Elizabeth Sullenberger, daughter of James and Eurith Pryor, and a sister of the Rev. John Pryor, who was, for nearly thirty years, a member of the Little Rock Conference, was born in Tennessee January 3, 1817, was converted and joined the M. E. Church in 1833, and the 3rd of November, the same year, was married to A. G. Sullenberger, died February 3, 1897, at Malvern, Ark., aged 80 years and 1 month. For nearly 64 years she lived a consistent Christian life, loving her Lord and her neighbors, faithful to the duties of her station and helpful to the poor and sick as opportunity offered. She had been a constant reader of the ARKANSAS METHODIST from the

time S. G. Colburn took charge of it until her death.

For 63 years and 3 months she shared the joys and sorrows of this life with the companion of her early womanhood, then fell on sleep here to join the innumerable company above, who have washed their robes and made them white in the blood of the Lamb. Our dear brother who mourns the loss of his companion feels that the separation will not be long, and in the midst of the stillness in which he is forced to live, he hears the voice of the loving Father saying: "My grace is sufficient, be thou faithful unto death and I will give thee a crown of life." May he and all their children meet her safely over there.

GEO. M. HILL.

Malvern, Ark.

WATSON—Departed this life on January 22, 1897, Mrs. Mary E. Watson, wife of B. T. Watson and daughter of the late Rev. John B. Thomas, of the Little Rock Conference. She was married to B. T. Watson on September 10, 1891. She had born to her four children, three girls and one boy. Two of the children preceded her to the other shore. So she leaves a husband and two sweet little girls to mourn her transition, the youngest a baby 18 months old, the other 3 years and 3 months old. Her sickness only lasted a few days and then the change came. She was in her right mind to the last, and several times before the end came she would say to her husband: "Home! papa, mamma and my babies have come for me and I must go with them." She begged husband and the children to go with her. She said many times that she was perfectly willing to go, except she hated to leave her children motherless.

It is so hard to give her up to death's cold embrace, but I can say that I know that my loss is her gain, for she lived a pure life and was loved by all who knew her, and oh, such a loving wife and mother. Her darling babies will miss her so much, but by the help of Him who heals all our sorrows and doeth all things well, I will care for and raise them up in the way they should go. I am heart-broken with my burden of grief, but dear wife, we will meet you by-and-by, on that beautiful shore.

B. T. WATSON,
Her Husband.

GWIN—Hiram Gwin is with us no more. He finished his sufferings March 2 at 6 p.m., 1897, and went to his reward on high, leaving a heart-broken wife, mother, sister, brother and a host of friends to mourn their loss. A good man has passed away. He had been an invalid for 15 months with chronic pneumonia, bearing his sufferings with much patience, and was willing to go and be with his Saviour, only regretting to leave his devoted wife and dear babe. I have known Brother Gwin for four years and was intimately associated with him, and know he was truly a good man. He was born April 6, 1866, at Monterey, Highland county, Va., and moved with his parents, Houston F. and Jane Gwin, to Arkansas in 1870, where his father died in 1876, leaving Hiram and two brothers with the care of their widowed mother. Soon one brother got killed and the other married, leaving him and his mother alone. He embraced religion and joined the Methodist Church in 1891, in which he lived until God called him home. He was married October 20, 1892, to Miss Eva Glenn, to whom he was truly devoted.

His funeral services were conducted by the writer, assisted by Rev. E. A. Holloway, and the large audience, despite the inclement weather and the great kindness shown to him throughout his sickness, attest the esteem in which he was held by all who knew him. Heaven's blessings be upon the bereaved.

J. H. HENDERSON.

TRAMMELL—To see an old saint lay down life's cares and burdens and go home to God is not sad, but sacred and beautiful. Such was the case in the recent death of Mrs. Winnie Trammell, who had lived to celebrate her seventy-seventh birthday. She was born in Illinois on February 10, 1830, and died in Fort Smith, Ark., at the home of her daughter, Mrs. W. D. Lang, February 16, 1897. It was the end of a long, eventful and useful life. She was vigorous

and active till a few months before her death, and possessed a wonderful amount of energy for one of her age. Mrs. Trammell's maiden name was Smoot, and she was a sister of the Rev. Elijah Smoot, the famous evangelist of the Indian country. She had been a widow for thirty-five years, her husband having been killed in the war in 1862. She was the mother of eight children, four sons and four daughters. All four of her sons were killed in the war about the time her husband was. Her four daughters survive her, namely: Mrs. W. D. Lang, of Fort Smith, Ark.; Mrs. M. J. Watts, of Paw Paw, I. T.; Mrs. D. Trammell, of Clarendon, Tex., and Mrs. C. J. Cherry, of Mulmo, I. T. Mrs. Trammell came to Arkansas about 1830. She joined the Methodist Church over thirty years ago, and death found her trying to do the will of her Master. In sickness she was resigned, and in death triumphant. She was given to acts of beautiful charity, and in her modest way tried to contribute to the advance of Christianity among men. Now her body sleeps and her spirit dwells with God in the home of the blessed. She lived not in vain. The influence of a Christian life lingers.

P. C. FLETCHER.

RATCLIFF—Mrs. Coote Williams Ratcliff was born in Washington, Ark., September 23, 1869, and died at the place of her birth February 19, 1897.

Sister Ratcliff had the advantage of being born well. Her father, the late Judge A. B. Williams, was a peerless criminal lawyer, and an able statesman. His majestic spirit was adorned with Franklin-like common sense and simplicity of manner. Her mother, Mrs. Anne Carruth, was of a family of marked religious faculties. The daughter was a happy blend of her parentage. After graduating at one of our best institutions, Sister Ratcliff spent a good part of several years visiting the principal points of interest in the country. In this way she became related to some of the best minds East, North and on the Pacific coast, thus acquiring a wealth of observation which gave cosmopolitan breadth to the naturally practical sympathies of her character. At the age of 13 she gave her heart to the Saviour and joined the M. E. Church, South. Social prestige and a genial spirit laid the world under tribute of its best offers of happiness, but her life was characterized by an increasing interest in the things of the kingdom of heaven, and for the past year or two her love for Christ and the church became the intensity of her young life. Her memory is incense upon the altar of the heart of her associates in Christian effort.

She was married to Mr. C. E. Ratcliff November 22, 1893. It was a beautiful confluence of life. Each found the

keenest pleasure in making the other happy.

There is a husband with a bruised heart, an infant boy that will never feel the inspiration of a mother's kiss, nor be hushed to sleep by the lullaby of a mother's voice. The Woman's and Juvenile Societies are halting at the fall of a strong leader, the church and community have suffered a loss and darkness fills the place where the sunshine of this young life so recently lingered.

C. J. GREENE.

YOUNG MEN QUIT TOBACCO

If you wish to preserve your manhood. Education at large expense to develop mental brilliancy is torn down by Tobacco use and nervousness results. SURE-QUIT, an antidote chewing gum, rights the wrong. 25c a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

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THE ARKANSAS METHODIST.

WEDNESDAY, MARCH 24, 1897.

GEO. THORNBURGH, Business Mgr

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

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

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

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

Married.

PATTERSON-LOCKHART—March 14, at Grady, Ark., Miss Mabel Lockhart to Mr. J. M. Patterson, L. M. Powell officiating.

DAVIS-O'NEAL—At the bride's, Mr. A. H. Davis and Miss Cora O'Neal, February 17, 1897, Rev. W. C. Hilliard officiating.

LONNIAS-HOOD—At the bride's father's, Mr. J. D. Lonlias and Miss S. E. Hood, February 7, 1897, Rev. W. C. Hilliard officiating.

ZEARWOOD-COX—At the residence of the bride's father, Mr. Cox, Mr. Walter Zearwood to Miss Effie Cox, J. N. Villines officiating.

MATHEWS-DAVIS—At the residence of the bride, January 27, 1897, Portland, Ark., Mr. M. C. Mathews and Miss Jodie Davis, W. A. Steel officiating.

HUNTER-HOLLOWAY—At the Methodist Church at Dalark, Mr. A. L. Hunter and Miss Maude Holloway, February 15, 1897, Rev. W. C. Hilliard officiating.

BURRUS-WOOLARD—At the residence of the bride, February 10, 1897, Mr. H. H. Burrus, of Arkansas City, and Miss Effa Woolard, of Portland, Ark., W. A. Steel officiating.

TAYLOR-GREENLEE—On the 25th of February, 1897, near Pine Bluff, Ark., Mr. Wm. E. Taylor and Miss Emma Greenlee were united in holy matrimony, W. W. Christie officiating.

COKER-THRASH—At the residence of the bride's father, near Rock Creek, Ark., February 18, 1897, Mr. T. M. Coker, of Murfreesboro, Ark., to Miss Martha H. Thrash, Rev. L. C. Wilson officiating.

MOORE-GIBSON—At the residence of the bride's parents, Mr. and Mrs. H. C. Gibson, of Dardanelle, Ark., February 17, 1897, by the Rev. S. S. Key, Mr. W. J. Moore, of Sallville, Va., and Miss Eoline Daisy Gibson.

BAKER-TURRENTINE—February 25, 1897, at the residence of the bride's father, Brother W. M. Turrentine, Mr. J. M. Baker, of Lebanon, Ark., to Miss Emma Turrentine, of Silver Hill, Ark., J. J. Mellard, officiating.

HOUSER-MAY—February 18, 1897, at the residence of the bride's

BABY'S SKIN

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father, Mr. Monroe Houser, of Wynne, Cross county, Ark., to Miss Edith, eldest daughter of Rev. H. E. May, Portia, Ark., of the White River Annual Conference, Rev. J. S. Brooke, officiating

Van Buren, Ark., Feb. 27, 1897.

Three years ago I began taking Hood's Sarsaparilla as a blood purifier. I have found it to be the best spring medicine and the best to purify the blood that I have ever taken. When I began taking it I had no appetite, and I have increased in weight to 140 pounds. Miss G. Barnes.

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I remain, yours truly,

W. H. MASON, SR.

February 3, 1897.

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