Arkansas Methodist.

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

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News and Notes.

There has been no new disaster from the floods in Eastern Arkansas during the week. The immense volume of water which broke from the main channel of the Mississippi and overspread the St. Francis basin, as it flowed back through the mouth of the St. Francis, raised the river at Helena, and for a couple of days the situation there was alarming, but at this writing the people at Helena are confident of holding their levee. Lower down the river the levees are giving way and, while disasters are probably past for the present in Arkansas, they are only fairly begun in Mississippi.

There is little change in the Greco-Cretan situation. The plucky little kingdom persists in her demand for the annexation of Crete, and the Cretans are equally determined in their purpose to be annexed. While the powers have insisted upon autonomy for the island they have not been able to agree definitely as to its form. Mean time the massacre of 100 Armenians by the Turks at Tokat has strengthened the popular feeling in England against coersion of the Greeks, and the English government declines to take part in the blockade. It is reported that Germany will also withdraw from the blockade because of this action of England. Troops are still being hurried to the Macedonian frontier by both the Greek and the Turkish governments. Col. Vassos, commanding the insurgents in Crete, is regarded as in an attitude of armed resistance of the great powers Crown Prince Constantine has arrived at Larissa on the borders of Thessaly and Macedonia.

The late decision of the Supreme Court of the United States in what is known as the Trans-Missouri Freight Association case is regarded as of great signifficance and the heaviest blow that has ever been dealt against trusts in this country. The decision of the court is to the effect that all combinations are unlawful which can be operated to restrain trade and commerce. The language of the decision on this point, in answer to the argument that trusts reduce prices, is:

"It is not material that the price of an article be lowered. It is in the power of the combination to raise it, and the result, in any event is unfortunate for the country by depriving it of the services of a large number of small, but independent dealers, who are familiar with the business and who have spent their lives in it, and who support themselves and their families from the small profits realized therein."

According to this decision there are a great number of combines operating in the country which will have to be disbanded. It is the opinion of Senator Edmonds, who drew the existing law, known as the Sherman Anti-Trust Law, that its enforcement will even dissolve trades unions, as organizations, which affect the freedom of contracts and of trade.

At Arkadelphia.

We, that is, wife and I, came down to this beautiful little city on Thursday last. Brother Watson met us at the depot with a carriage and took us to the house of an old friend, Mr. Bodie, whom we have known for many years. A traveling merchant of the Wear Boogher Co., St. Louis, reared at Camden, Ark., he has not been able to break the enchantment of the blue Ouachita and has his home here on a bluff overlooking the stream. Here we have excellent quarters, and most generous and kindly hospitality.

The weather is the fairest of spring, and the scenery on this sun-kissed hill is one of ideal beauty. The bloom has passed from the orchards and the peach and apple trees are in leaf. But the lilacs are in their glory. The bridal veil drops its wreaths of snow. The popies adorn the garden walks, and the roses are beginning to bloom. The forest is gay with varied hues. The oaks predominate and with their young leaves and bloom stand dressed in old-gold. The box-elders have already the rich verdure of summer; the wild cherry is in full dress; the sweet gum wears pale orange; the maples are dipped in sunshine. Here and there a weeping willow looks like an emerald-dyed fountain, throwing its sprays on the wind. The aspens and cotton-woods are opening silver buds. Above all these light and airy robes in which the fickle forest greets the spring the pine lifts his somber plumes in scornful majesty. Marshaled in seried ranks upon the wide flats or standing sentinel upon the jagged cliffs, ever green in spite of frosts, straight and majestic in spite of storms, the pride of our forests is the pine.

The Ouachita Baptist College is but a block from our lodging. The college building and dormatories are of brick in tasteful architecture. The campus, level, grassy and adorned with trees in front, and sloping to the river bluff in the rear, is very beautiful, and commands an extensive view of wood and stream.

We visited the Arkadelphia Methodist College. We found President Jones, Professor Goodloe, Miss Duncan and other teachers busy. The attendance is good and better work has not been done in any former year. Considerable work has been done on the campus since our visit last summer. But the lake is new, the trees just planted and the lawn has not had time to form a rich carpet. The building is the most beautiful in the town. But, for the present, the premises remind us of the religion of some people, very conspicuous from without but not so cozy and restful within. Time with its mellowing touches, will remedy this. The vine upon the wall, the wide spreading shade, the lush grass, the water lilies upon the lake, all will come in time, and the pride of Arkadelphia will be the Methodist College and its campus.

Thus time and experience mellow Christian life. Our piety is not so stiff and angular as it was, but more genial, simple and true for the maturing influence of sun and storm.

We have come down to Arkadelphia to preach—that was what Brother Watson wrote: "Come and preach." So we preached Thursday evening, Friday morning and evening, Saturday morning, Sunday morning and evening.

The congregations were very good and very appreciative. Four persons joined the Church on Sunday. That was from Brother Watson's work, not ours.

A pleasant people to be with, a pleasant people to preach to are these Arkadelphians.

Brother Watson is not at ease in Zion. He says he has a hundred members in his Church who have no religion. That is something to make a pastor weep and pray. A true pastor soon finds out who are formal Christians and who feel the glow of spiritual life. Those who know not the heavenly inspiration in life are still dear to the Church, the subject of the Church's solicitude and prayers.

We confess, however, that to a stranger conditions seem pleasant and prosperous. The Church is in excellent order and nicely kept. The parsonage at its side is as comfortable a home as a preacher should desire, with abundant yard and garden. The congregations are large and are good hearers. Seventy young people are in the Epworth League. The adult and juvenile missionary societies are large and active, and the people say the Church is growing. We trust Brother Watson may realize the answer of his prayers and efforts to rescue the sluggish and sleepy souls of whom he told us so much, and who rest so heavily on his heart.

A League Conference

Of the Camden District will be held at Camden, beginning at 8 p. m., April 27, 1897. The pastors and eight delegates from each League will compose the membership. But entertainment, I have no doubt will be furnished by the Camden League to any of our young people interested in this work, who will notify Rev. W. E. Boggs of their coming.

This meeting will be just what we make it. A large attendauce, and an enthusiastic meeting will do much for the League. Let the young people rally to it.

J. R. MOORE, P. E.

Stephens, March 25.

Contributed.

How Is This?

MR. EDITOR:—

The Federal Constitution provides that the president may have ten days, (Sundays excepted) to consider bills; if not signed within that time nor vetoed they become law without his signature. Now if to meet the constitutional requirements Sundays cannot be counted, in such case, can bills passed by the legislative department on Sunday stand the test of the constitution? Once more, if it is a desecration, and a profanation of the Sabbath to open fairs, and centennial exhibitions on that day to the public is it not equally a desecration of the Sabbath for Mr Cleveland to work most of, or any part of the Sabbath in considering and signing bills, and for the Senate to transact business on that day. Great pressure was brought to bear on Congress to secure legislation prohibiting the opening of the World's Fair on Sunday. In this commendable work the religous press of the country stood to the front. I have carefully scanned all the church papers I have access to for protests against this profanation of the Sabbath by the chief executive and the U. S. Senate, but I have failed to see more than a dozen lines. No doubt many of the religious papers have denounced it, but it occurs to me that such a flagraut violation of the Sabbath, should be met with the indignant protest of the pulpit and press without exception. Eternal vigilance is not only the price of liberty, but it is the price of everything we hold sacred.

E. L. BEARD.

Holly Springs, Ark.

Many of the religious papers have spoken out in condemnation of the matter referred to.

Well Pleased.

DEAR DOCTOR:—

You know it has been my record to "grunt" when the METHODIST was not looking right well, and so I come again this morning but not "grunting." The paper looks so well that it don't need any one to grunt for it. It is "bright and beautiful, crisp and clean." God bless you and may all your fondest hopes concerning the METHODIST be realized. It ought to have 20,000 guilt edged subscribers. I say all this about it, even this issue, March 3rd and there is not a line in from me. I would explain this but you know Dr. how a fellow goes pulling through a paper to see his piece is in this issue, and do you know some men do not go further than the second or third p. p. to find "theirn," and if they don't find it, they say, "Pshaw there's nothing in this old paper." My rule is to go to the back page and begin turning, and it don't take me long to find my page. Why sir I have heard of some fellows who would write to the Editor and say, get this in this issue, and on the first p. p. and not further over than the second. I do not know just what I would do with such a fellow, but to-day I'd do this. Put him on the last page, at the bottom of the last column and direct him to go to that side and begin going through and he'd find himself on the first p. p. he looked at. But excuse this long task on your time, and I will promise not to do so again, till I do. God bless you and your good, wife. Come and see us. I will want you (possibly) the 2nd Sunday in April. Dr. Bennett wants me then, can you come?

Yours fraternally,

JAS. F. JERNIGAN.

The man who neglects his health for the sake of the excitement of work and money-getting, is dancing with Death. It is a dance in which Death always comes out victor. If a man will only spare enough time to take care of health, to eat, and rest and sleep properly, and when he feels slightly indisposed will resort to the right remedy, he may work as hard as he pleases, and pile up money steeple high, without fear of untimely death.

The worst enemy with which hard-working men have to contend is a disordered digestion. It is the starting point for most sickness and disease. Dr. Pierce's Golden Medical Discovery prevents sickness and disease. Its use insures a hearty appetite, and healthful, restful sleep. It corrects all disorders of the digestion, invigorates the liver and purifies the blood. It tones the nerves. It makes pure, rich blood, builds firm healthy flesh, and strong, elastic muscle. The man who resorts to it whenever he feels out of sorts, may, within reason, work as hard as he pleases. Druggists sell it.

"Enclosed please find 21 one-cent stamps," writes James Trent, of Clarendon, Donley Co, Texas, "for which please send me a copy of Dr. Pierce's Common Sense Medical Adviser in paper covers. I have been taking Dr. Pierce's Golden Medical Discovery for the blood and think it is the best blood-purifier in existence."

One of the best-known of American medical men said: "If you want to reform a man, begin with his grandfather." That would be wise if it could be done. Since it cannot be done, try something else. Reform the future grandfathers and grandmothers. Do this through education. The greatest thing for a man or woman to know is himself or herself. To know one-half the capabilities and disabilities of the human body is a liberal education. A good start for this education is Dr. Pierce's Common Sense Medical Adviser. Any one can have this finely illustrated 1000-page book for the small price of twenty-one one cent stamps. This is simply to pay for mailing. If you would like the book in fine cloth binding instead of paper, send thirty-one stamps to World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

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Contributed.

ECHOES FROM BATESVILLE.

Questions Asked and Answered.

The defeat of the temperance cause in Batesville, a town that has stood so long for the right, is justly considered abroad as a blow to the cause in the state. The popular interest in the issue in Batesville is due largely to the fact that the Arkansas College, supported by the Presbyterian Church, and one of the oldest and best institutions in the state, is located here. It is the object of this communication to answer some of the many inquries made as to how such a calamity could befall such a college in such a community.

Be it understood that in what I have said and what I may say I am for Batesville, her schools, her churches, her homes, and her citizens. Ques. 1. How did the county judge consider the temperance petition? Ans. Contrary to the decision of the supreme court and the demurrer of our attorneys, he considered the petition as a suit between parties and not as a police regulation. He admitted a distiller as defendant, recognized the trustworthiness of a census gotton up by whisky men, after 171 names had been stricken off and over two hundred other names were found to be spurious by our attorneys.

Ques. 2. Why was the case not appealed?

Ans. The appeal and the issuance of license were two questions. The appeal could not prevent the issuance of license. It was thought best, therefore, to renew the effort after twelve months of saloon history shall have answered the fallacies of the saloon men.

Ques. 3. By what method did you arrive at 1400 persons as the adult podulation of the three mile circle?

Ans. The canvassers for the petition kept two records, one containing the signers of the petition and the other the nonsigners, with the following result, vis:

Signers	747.
Nonsigners	425.
Probably persons not seen	200.
Total	1372.
Another method.	
Voted in township election	456.
Probable number not voting	100.
Probable No. of women over 18	800.
Total	1356.
Another method.	
The census of 1890 gave a population of less than 3,000 one fifth of whom voters	600.
No. of women	800.
Total	1400.

Another method.

The census of the whisky men sworn to and presented to the county judge contained names to to tha number of 1778. Deduct spurious names, 385, and we have a present population of 1393.

It is evident that by three reliable methods of computation and by the work of the so-called census takers that our adult population does not exceed 1,400 persons.

Ans. Let one great error stand as an illustration of the many smaller but equally glaring ones. A census book containing a list of 99 names was presented to the court and duly sworn to as containing 74 names not found on any other list. On investigation, however, it was found, mirabale dictu, that 78 of the 99 names were on another list in another book duly sworn to. In other words there were only 21 genuine names in the list of 99.

Ques. 5. Why did the county judge admit the census as evidence?

Ans. Echo answers, why?

Ques. 6. Why did so many of the Batesville people refuse to sign the petition?

Ans. The saloon was thought to be necessary to boom Batesville; to give the nectar of the gods to the poor as well as to the rich; to make work and friends for poor people; to bring employment to lawyers and doctors; to bring rental for stores and dwellings and to bring revenue to the city treasury. Some wanted to hang with the majority. Some were against whiskey but it would not hurt their trade to sign the petition. Some wanted whiskey the closer the better. Some said, you can not kill the tiger therefore loose him and let him go. Some said, Batesville is dead. Temperance cranks have killed the town and we need saloons to bring back the old time prosperity. Other reasons equally silly were urged; but there is one not mentioned which stamps its author a genius a kind of world wonder. It ought to be written in letters of gold and hung up on the doors of our churches with the signature of its author. It is marvelous that the great truth was so long finding a voice and an advocate. It's a sublime after thought! Let all the people hear the eloquent pleader for the saloon.

"There has not been a time within the last fourteen years when minors could not secure liquor here more easily than they can now."

"A college boy can get liquor here (Batesville) only by sending away from here for it."

What is the logic of all this? The saloon is a protection to boys. Legalize them. Set them up. Let them run night and day week day and Sunday, so that our boys can not get whiskey. Without saloons boys can get whiskey, but with them they cannot. What a self evident proposition! Put up the saloons in Batesville to protect the boys from the whiskey. The homes, the schools, the churches have failed to keep whiskey from the boys. but the saloon will do the work. If his satanic majesty can circulate a better and brighter idea than that, I would like to see him try.

Ques. 7. Have you any cranks in Batesville?

Ans. 7. There is one man in Batesville who hates the saloon as the enemy of business and politics, society and government, colleges and churches, law and gospel; as the crime of crimes and the curse of curses. He believes and dares to say, that wherever this anaconda of the still is permitted to coil himself in the pathway of men that it is the duty of the church to run up the red flag of danger and death. That crank is,

SIDNEY H. BABCOCK.

Batesville, Ark.

Texas Notes.

In my last which you kindly published I gave notice that we were engaged here in a local option contest, please tell your readers "we came, we saw, we conquered" i. e., 102 for probition 66 for whisky of course that was not a full vote either way enough however to show the situation its buried so deep here it will hardly ever be resurrected. Well its a little funny to think the school children in one room got up an election a short time before ours with following results prohibition 45; anti-prohibition 9. After all I imagine the permanent reformation on this "question" must come from that source let the rising generation be fully imbued with this idea and after awhile a great throng "which no man can number" will rise up and stamp out this iniquitous traffic I remember when I was a little boy in Miss., Jno. C. Fremont run for president on what was then called the abolition ticket. My good father being intensely Southern in his views together with other good men just laughed at the idea of a man aspiring to presidential honors on such a forlorn hope. But mark you before I had beard on my face by a peculiar combination of circumstances that same little party was in power and as a beardless boy I was marched right back to my native country to meet the same and its a fact virtually that same party has been in power ever since. We should never forget "God is the power behind the throne." Whatever may have been our views in the past I suppose nearly all right minded people will admit now that slavery was a great evil. Another thought God's Church has always been the instrument through which reformations are effected. We can't hope for it from political parties as such. Oh no "Ye are the salt of the earth." The pulpit and a clean press must lead in these matters because there is nobody else to do it, so upon the whole I have great confidence in the ultimate succuss and triumph of the right, i. e. "the survival of the fittest." By the way perhaps it will be some news to you people in Arkansas and Texas to know that Cleburne and Johnson county entire are now in a hot contest over local option in which they make an "appeal" to our Churches, Leagues, Endeavors etc., to be remembered it was read discussed and prayed over by my league last Sunday. Just here let me say our own Dr. Pierce and our great big Texas Advocate is "wide awake and duly sober" on this and all great moral questions. A whole heap of your Arkansas folks ought to subscribe for and read this great paper it would be a firm tonic for the malarial regions of your great state just read up the doings and sayings of our great Church in the Lone Star State. These rollicking Texas folks are said to be a little "stuck up" well I expect they are but don't forget it they are a moving people and always "get there." If Methodism will be true to her God given mission in the Lone Star State in a few decades it can truthfully be said of her "I looked and lo a great multitude which no man could number." With best wishes for Gods cause in all lands, climes and people I am yours in Christian love and hope.

FINCH M. WINBURNE,

Worthem, Texas,

Suffering Women.

Alas! women do suffer. Why, we often cannot tell, but we know there is one great cause, and that is weakness. The headaches, the depressed feelings, the pains, the discouragements, indeed, almost all the misery has a common cause—weakness. At such times a woman always needs a friend that can be relied upon, and such a friend, for more than twenty years, has been that greatest of all remedies,

Warner's Safe Cure

By its purity and its power it furnishes a prompt relief for women in their hours of need, and if the grateful expressions which come up from the homes of the land about what SAFE CURE has done were printed, they would fill volumes. If you, reader, are a sufferer, can you not take hope from this suggestion?

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50c. and $1.00 at all druggists.

Contributed.

White River Conference Again.

A COMPARATIVE STUDY OF STATISTICS

The White River Conference has not been, heretofore, considered one of the inviting fields of labor, even among Arkansas Methodists. There are several little bits of history, which we could give, that would show how the brethren have regarded us. Until the recent correspondence regarding the matter there has been very little said by the Conference or the press of the Church. It would certainly be a great relief not only to know that she compares favorably and "bids fair to lead" the grand old Arkansas, but also that she is making most commendable strides along side her big sister, the Little Rock Conference, spacious, populous and wealthy though she be.

To prophecy good things of one field is nothing derogatory to any other, especially where there is no contention among them, except as to who shall best serve and best agree. The patriotic general is rejoicing when he receives tidings of success, come from what section of the army they may. His rejoicing is in the success of the army and not in the fact that any particular company or division has gained an important victory, though he may have, by the appointment of the controling powers, been in immediate command. "To Him be all the glory!" Hence, I trust that this comparative study of stastics which I made with no intention of publication, will be of interest to all who seek such information.

The Little Rock Conference had last year 29,826 members, 104 pastoral charges, averaging 287 members each. This force reported additions on profession of faith 2,598, a gain of more than 8 per cent.

The White River Conference had 23,667 members, 85 pastoral charges 277 members each. They reported additions on profession of faith 2,421 a gain of more than 10 per cent.

The Little Rock built 14 churches, 9 parsonages and spent for improvements $33,093 or $318 to each charge, ($11,413 was reported by First Church Little Rock, owing to their burn.)

The White River built 14 5-8 churches, 1 parsonage, and for improvements spent $15,403 or $181 to each charge.

For Missions the L. R. paid 21 cents per member while the W. R. paid the enormous sum of 12 cents each. There is no excuse for this shortage in the White River Conference. We need to be aroused on this line. These statistics include both Foreign and Domestic missions. For shame!

The Little Rock Conference has 7 districts, averaging 4,271 members each. The average salary of the P. E. is $1,120 while that of the P C. is $385.

The White River, has only 5 districts of 4,735 members each average salary of P. E. $810 of P. C. $320.

These totals are correct in the main. Observe (1)The numerical strength of the pastoral charge is about equal in each Conference.

(2) The smaller P. E's districts of the L. R. Conference pay the better salary.

(3) The financial report of the L. R. Conference is much ahead of that of the White River, but when we consider that the work here in reported by the White River, was done in less than eleven months, while that reported by the Little Rock, had almost its full time: and furthermore that in the bounds of the Little Rock Conference are located the three most populous and wealthy cities in the whole state viz., Little Rock, Pine Bluff and Hot Springs, we can easily and legitimately account for the seeming shortage.

In this study I noted with much pleasure that, hard as the year was there were gains all along the line in both Conferences. That is certainly gratifying.

Cordially,

J. B. McDonald.

Haynes, March 3, 1897.

Nerves

Are the Telegraph System of the body, extending from the brain to every part of the system.

Nerves are fed by the blood, and are, therefore, like it—weak and tired if the blood is thin, pale, impure—

Nerves are strong and steady, there is no neuralgia, brain is unclouded—if the blood is rich, red and pure.

Nerves find a true friend in Hood's Sarsaparilla, because it makes rich, red blood, gives good appetite and digestion.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. $1.

Hood's Pills cure all Liver Ills and Sick Headache. 25 cents.

Hear and Act.

A large body of the Christian Church seems still to be deaf to the command of our risen Lord, "Go ye into all the world and preach the gospel to every creature."

"The gospel of Christ is the power of God unto salvation to every one that believeth." This applies to a Chinaman or an African as much as to an American; and every Christian should feel its force and act accordingly.

Broadness, both in mind and heart, is needed for the word of evangelizing the world. Narrowness and selfishness are the great hindering causes to the spread of the gospel. A person full of Christ feels the power of Christ and has the mind of Christ to seek and save the lost everywhere in the wide world. He is interested alike in home and foreign missions. They are one with him. He will pray, give and work for the salvation of China as he will for America. He knows no bounds to God's love. He is intensely in earnest about the salvation of souls "from the rivers to the ends of the earth."

The first petition of the Lord's prayer is, "Thy kingdom come," and He tells us that it is the Father's good pleasure to give us the kingdom. How long will we wait to do our part to help answer this first petition of our Lord's prayer? Oh Christians! Let us quit playing with Christ's greatest command to carry to every creature His gospel, which is "the power of God unto salvation to every one that believeth," and get down to business.

Many of us preachers need to wake up, to get a keener missionary conscience ourselves, and then work to create a missionary conscience in the members of our churches. If we would study and pray more for missions, talk missions, preach missions, hold missionary mass meetings in every church, circulate missionary literature, and attempt to inspire every professing Christian with the missionary spirit, we would soon see more Holy Ghost religion in our churches. The Lord help us to hear the great command and act.

W. B. Ricks.

Jonesboro, Ark.

A New Shrub that Cures Kidney and Rheumatic Diseases.—A Free Gift.

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

The Kava-Kava Shrub (*Piper Methysticum.*)

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

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

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

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

So far the Church Kidney Cure Company, of No. 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.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. If you need a medicine you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention Arkansas Methodist and send your address to Dr. Kilmer & Co., Binghamton, N. Y.

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Literary Table.

My Preacher.

BY W. P. WHALEY.

To me the great commission comes
  To preach the gospel, rich with grace,
That breaks the pris'ner's bands of woe,
  And wipes and cheers the tear-stained face.
I'm told to take the wine and oil
  Where fainting hearts break, bleed and cry;
To tell glad news e'em to the deaf,
  And light with joy the blinded eye.
At this salvation's magic touch,
  I'm told, the lame shall nimbly leap,
While speechless tongues, in silence bound,
  No longer shall their silence keep.

But ah! what burning touch shall loose
  My tongue. What glad'ning Day will light
My slow, uncertain, weary feet
  Through mists, and fogs, and fearful night?
What arm give strength? What voice give word?
  What heart give thought? I ask of Thee,
While I to others preach thy word,
  O, tell me! who will preach to me?
"Lo, I am with thee to the end,"
  Came wafted from the vocal sky.
I turned about to see, and heard:
  "Be not afraid for it is I."

"I'll teach thee, day by day, the things
  Which thou shalt do and teach. Thou'lt see
A thousand burning trees, and hear
  Them speak; for they shall speak of me.
The troubled sea shall hold my voice;
  The rushing tempest shall proclaim
To thee my power; the thunders hold
  Thee awed, while lightnings write my name.
The lillies of the field shall preach
  To thee; the sparrows, too, shall sing
Of providence; the day shall show
  The glory of its Lord and King."

"In me, orbs have their life and light
  As through their paths they onward roll:
With suns and moons and stars and worlds,
  I'll spell my gospel to thy soul.
I look thee, now, full in the heart
  I know the thoughts of men and kings.
My presence is infinite space:
  My face is all created things.
As thou dost walk beside the way,
  All Nature's voice shall speak of me;
And, with ten thousand living tongues,
  I, even I, will preach to thee."

In Winter Woods.

Tall trees that solemn stand and bare,
  Snow-girdled all and still;
Leaves huddled in the hollows there,
  Leaves scattered on the hill:
A squirrel's brush on one high limb,
  That shows a touch of grey,
Winds lithely round a hickory slim,
  Then fades away.

Down under where the armoured gleam
  Of icy barrier shows,
Lies hidden music in the stream
  Where prisoned water flows:
And covered with thee twigs down-flung
  By rude December's wrath,
And round the lessening drifts along
  Still comes the path,

Where one time since the cow-bells clanged,
  In autumn afternoons,
And hazel growth, October-tinged,
  Swayed, listening to their tunes:
And through the thickets that are passed,
  And on by fences black,
Along the snow is dimly cast
  A rabbit's track.

Faint wraiths of winds float dim across
  On idly slanted wings,
And whirling snow-shapes rise and toss
  Almost like living things:
A ghost of wan-etched winter moon
  To tell that day is done,
While ruddily, below a dune,
  Slow sinks the sun.

—Onward.

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POWDER

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40 YEARS THE STANDARD.

Around the Mediterranean.

BY DORA JONES.

SS. Midnight Sun.

The people who planned this tour certainly understand the artistic value of contrast. After Palestine, with its barren and austere loveliness, its landscape in tints of grey and brown and purple, comes the rich deep green of the Delta; after rugged hills and stony paths, the flat and fertile valley of the Nile; after the dried-up torrents of Kedron and Cherith, the wide-waters of the Nile; and finally after Jerusalem, Cairo. The Holy City will ever be dear to the saint, the artist, the poet; but the mere natural man who appreciates well-kept, well-watered streets, shady boulevards, good shops and hotels with a European standard of comfort, gives his vote to Cairo.

My first introduction to the Nile came earlier than I expected. We were still out of sight of land, and I was walking the quarter deck with a fellow passenger, when I suddenly exclaimed, "Whatever is the matter with the sea?" In fact, instead of being of the deep cerulean tint with which we were familiar, it had become transformed to a dirty brown colour. "That," said the well-informed one who never fails us on these occasions, "is the water of the Nile." Here, indeed, was the same process going on which has absolutely created the land of Egypt out of the desert's sands. After spreading along its course the mud brought down from the highlands of Abyssinia, the river is depositing the remainder along the seabottom.

A few minutes after we sighted Alexandria lighthouse, and by and bye the quay and the Royal Palace. The shore is so low that you can make nothing out till you are actually upon it. We landed on the broad quays astir with the commerce of three continents, and went for a short drive before taking the train for Cairo. Alexandria is a stately town built in the French style, and in the business streets, apart from the costume of the people, there is not much to remind you that you are not in Europe. All traces of the city of the Ptolemies and the Neo-Platonists have long ago disappeared under the attacks of successive conquerors. We went to see Pompey's pillar, still standing in the midst of a miserable dust-heap, calling itself a Madometan graveyard, and after a short drive along the canal betook ourselves to the railway station.

As the train moved off into the open country we began to realise that we were in Egypt. Around us on either side the low green levels stretched for miles, intersperced with patches of reedy marsh showing where the inundation had not yet subsided. All these lagoons were sanguined with the reflection of a crimson sunset. Fields of rice and maize and sugar cane, among which the slender, blue-clad fellahin were working, women coming home from the river with brown stone water jars poised upon their heads, or tiny terra-cotta babies sitting astride on their shoulders, villages of mud or sun-dried brick shaded by the date-palm, which we saw here for the first time in its native luxuriance and pride, strings of stately camels with their jingling bells, encampments of Bedouin huts—mere canvas mats stretched across four poles—these were some of the vignettes that flashed past us before the sunset glow died out of the west.

We reached Cairo rather late and very hungry, and were glad to find ourselves at our respective hotels. Our experience of various climes and manners had educated us to a full appreciation of the quiet, the refinement and the truly English comfort that one finds at houses like the Angleterre, the New, and Nil. Mr. Lunn had provided each member of the party with a printed programme for each day spent in Cairo, so that we all knew exactly what was in store for us, and there was neither uncertainty nor confusion. At nine o'clock the next morning guides and carriages were waiting to take us to the Citadel, which is built on a height that commands the whole town and is in its turn commanded by the Mokattan hills rising immediately behind. The whole interest of this enclosure belongs to the Mohamedan occupation. It is said that in former days there was a Roman city of some importance on the cite of Old Cairo, and here the Mohamedan conqueror fixed the site of his capital, Fostal, which he removed to Mas-el-Khair, the modern Cairo. We were taken of course to see the scene of the massacre of the Mamelukes, the Egyptian janissaries, by Mehemet Ali, and shown the place where Emin Bey, to avoid the murderers, leaped his horse over the parapet, slaying the steed, but escaping himself without injury. The leap is about as high as a house, and is supposed to be somewhat apocryphal.

The great Mosque of Mohamet Ali, which with its two slim minarets forms such a striking object in every view of the city, is comparatively modern. It is imitated from Santa Sophia at Constantinople, and it really is a wonderfully beautiful building, with its alabaster walls and columns, and the light broken into a thousand colours by the numberless small windows of coloured glass in the domes and clerestory. We were told to regard our admission as a privilege. "No rubbish people come in here," said the guide. As usual in mosques, countless small glass lamps were hanging from cut-glass and brazen chandeliers all over the building to about six feet of the floor. They had been all lighted up on the previous evening, at the Feast of Husein, when the Khedive had attended a special service at the Mosque. As we went across the barrack ground to Joseph's Well, which has no connection with the patriarch, but is named after the Sultan Yussuf Saladeen, who caused it to be dug, we saw our friend Tommy Atkins very much in evidence, and the sight of the red coat seemed to bring us perceptibly nearer home. The well is a huge inclined tunnel, down which you might drive a coach and four, with a shaft proceeding therefrom into the depths. Our guide told us that rock chambers opening out of this shaft had been used as prisons, and that one of them was the identical dungeon in which the chief butler and the chief baker were confined. But by this time we were rather blase as regards biblical sites, and some of us sat in the seat of the scorner. Then we went to the Tombs of the Mamelukes, which gave us the impression that a society for the preservation of ancient monuments is badly needed in Egypt. The tombs of the Khedival family is a mosque-like building, with a grove of memorial stones outside belonging to their retainers, were rather curious. The decoration was chiefly stucco, painted with gaudy arabesques; the men's headstones were marked by a fez; and the women's by a long tress of hair.

Driving back to the Citadel Square, we stopped to see the Mosque Sultan Hassan, the largest and one of the oldest mosques in Cairo. It is a massive building not devoid of grandeur, in the Byzanto-Arabic style, with an elegant minaret and an immense doorway, deep red, with stalactite vaulting, filling up the Moorish arch of the entrance. The inner court and sanctuary, with the Sultan's tomb, awe you by their magnificent proportions, at the same time depressing you by their air of dilapidation and decay. There are an astonishing number of mosques in Cairo, but the greater number of them are either laicised or fallen into hopeless disrepair; when a mosque becomes ruinous the Cairones never think of repairing it, they build a new one.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

APRIL 4, 1897.

Studies in the Acts and Epistles.

ACTS IX. 32-43. MEMORY VERSES, 32, 35.

Golden Text:—"Jesus Christ maketh thee whole." (Verse 34.)

Topical Outline:—I. Eneas Healed. (Verses 32-35.) II. Dorcas Raised. (Vs. 36-43.)

Reference Word, "Power."

Time:—A. D. 41.

Places:—Lydda and Joppa.

READINGS FOR THE WEEK.

Working Miracles, Acts ix. 32-43.

Power Received of Christ, iv. 7-10.

The Great Healer, Luke vi. 17-19.

Prayer Answered, 1 Kings xvii. 17-24.

Saviour's Promise, John xiv. 12-55.

Seeing and believing, xii 9-18.

Works Not Merit, Eph. ii. 9-13.

Lesson Hymn, No. 501.

The date of this lesson is A. D. 41, eleven years after our Lord ascended to heaven. To us who understand the scope of the gospel commission it seems strange that the apostles are still hovering about Jerusalem. The persecution that arose about Stephen had scattered out the preachers and evangelists somewhat, and they had traveled as far as Cyprus and Phenice and Antioch, preaching the word to none but Jews only. The apostles, who seem to have been free in a large measure from that attack, owing to the fear that had fallen upon the people because of the miracles wrought by them and for them, appear not have stirred out from Jerusalem at all except it may have been for very brief trips, as when they went down to Samaria. Possibly they moved about in Palestine more than is recorded, however. But it is certain that they had no conception as yet of the extent of their mission, as we shall see in the next lesson.

Peter who was the leader of the apostles at this time, goes out on a general visitation of the churches that have been planted. When he comes to Lydda, a town a few miles to the southeast of Joppa, he found a man by the name of Eneas who had been bedridden for eight years with palsy, an affection which in the New Testament included about all the forms of paralysis known to us. Such a case as that of Eneas must have been notable in the small town of Lydda.

During the whole progress of revelation miracle working power was given to the men that God sent out for the purpose of accrediting their message. There was nothing else to which they could appeal in vindication of their claims. The gospel had not as yet made such history in the world that its history could be appealed to—it was not yet established by such means as were at command. We believe that if a number of men and women had years before this been converted from bad lives into saints in the town of Lydda, and had lived lives of holiness under the eyes of the people of that town—if this thing had gone on for a sufficient length of time—it would have rendered the working of a miracle in Lydda unnecessary. For the fruits of the gospel, righteousness, peace, joy, a triumphant faith, these in the lives of men whose tendencies have all been bad till the gospel took hold of them are greater than any mere disturbance of the natural order of things. They are the greater things which our Savior assured us we would see. This is now, throughout the world, the appeal of the messengers of the gospel. There are some who occasionally upbraid the church with loss of faith and power because she no longer works miracles. That is nosense; she is doing a greater thing if she is faithful to her mission.

But it was not so at the first; Peter and his fellow laborers had to appeal to miracle working power to authenticate their mission. He heals Eneas at Lydda and he raises Dorcas at Joppa. Both of these were notable miracles. The effect was wonderful: all that were at Lydda and Saron turned to the Lord, and many believed on the Lord in Joppa. At this place Peter tarried a long time, stopping with one Simon a tanner, a Jewish hide dealer, a trade that the Jewish race have not forgotten to follow till yet, though it was not at that time a very honorable one in view of the cerimonial provisions of the Jewish code. We shall find Peter at Simon's house next week, when sent for by Cornelius.

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APRIL 4, 1897.

Wisdom and Folly Personified.

PROVERBS IX 1-6, 13-18.

Whatever good is set before us in the world or made possible by our capacities and the laws of our nature is to be attained by knowledge of that good and seeking it in the right way

The limited knowledge of the savage is a prison which incarcerates him, and his ignorance makes impossible the good which the instructed may attain.

It is mind which gives man his preeminence above the beast and makes continual progress possible to him. To cultivate the mind is, then, first of all, man's duty. That which gives him manliness and nobility is to be found here. The neglect of this dooms to deserved weakness, blindness and dishonor.

But in all men there is experience of this fact that knowledge possessed may still be unprofitable for lack of obedience to it. Men do not always express in their lives their convictions or the knowledge they possess.

Now it is the conformity to knowledge which Solomon denominates wisdom. It is self-control, activity and circumspection in pursuit of that which is good that makes a man wise.

Wisdom is represented therefore as keeping in store for us all that is good. She spreads a feast to satisfy mind and heart. She offers joy and honor. All desirable good is offered to man, and to it he is constantly called.

There is no lack of instruction. Teachers are everywhere. The experiences of men, the records of history, the voice of conscience all instruct. The voice of wisdom cries from all high places.

The call is to forsake the way of carnal indulgence. To make animal appetite our guide is to descend to the law and life of the beast. An intellectual, moral nature calls to a higher walk. Fools only live in reveling and sensuality, wrecking in their indulgence all that is highest and noblest in their nature.

The picture of folly is set before us from the 13th to the 18th verse. It is a picture of strong alluring passion, and clearly suggests all that the wise man would include under the head of follow.

In every man's life the two voices are heard and the two principles struggle. One pleads for a life that drifts upon the current of passion to the cateract of death, the other calls to temperance, chastity, self-control.

Much depends upon the first steps. When the good is chosen its pursuit becomes constantly easier; when the evil way is begun the tendency to evil constantly strengthens.

Youth is therefore the time to which the solicitudes of the wise and prudent are always turned. Youth is by the laws of nature the time of choosing our occupations, our associations, our principles of action. Choice cannot be deferred. Every day brings the occasions for action, and we must choose the course we will pursue. The child-made character begins, at once, to chrystalize about the purposes and desires we indulge and soon there is little prospect of change. It is in youth that destiny is determined.

"Be wise to-day! 'Tis madness to defer.
Next day the fatal precedent will plead;
Thus on, 'till wisdom is pushed out of life,"

AMITY.

I. N. Runyon writes from Amity. "Brother L. C. Wilson is getting on well at this place. The League also is doing good work."

To the Leaguers of Brinkley, Ark

MY DEAR LEAGUERS—"Earnest Willie" and I came to Atlanta last Friday, and since then we have been very busy making preparations for our tour The weather has been cloudy and rainy, and, in many respects, very depressing.

A Saturday night in a city like Atlanta is full of interest to one of an observing and inqusitive mind. Last Saturday night when "Earnest Willie" came in to supper he asked me if I would like to go, after supper, to hear the Young Men's Saturday Night Club discuss the subject: "Resolved, That the Extreme Utterances of Traveling Evangelists are Detrimental to True Religion." Of course I was anxious to go, and we went. The subject was not a perfect one, because the "extreme utterances" were not stated, nor "true religion" defined. However, the boys discussed it intelligently and vigorously, and with much animation.

The negative side not only possessed the only side to the question, but they happened to possess the best speakers; so, when the decision was left to the audience, they decided promptly in the negative favor.

It may be interesting to you to state that this question sprung from some recent statements made from a pulpit in this city by Dr. Broughton, a minister of the Baptist Chuach from Roanoke, Va. His statements were nothing more, nor less, than a denunciation of card-playing, dancing and theater-going, even as I made it to you the last Sabbath I was with you. All the Christians would condemn these things, so, my dear Leaguers, don't oh don't set yourselves up as being wiser, in the way of salvation, than the old patriarchs who have lived near to God all of their days.

Sunday morning I went, with "Earnest Willie," to the Walker Street Church (Baptist), but upon arriving there he discovered that he had left his pocket book at the hotel, and fearing it might be stolen, I returned to secure it. The Walker Street Church being some distance from the city proper, I decided not to return, but went to the Trinity Methodist, where I heard a most excellent, spiritual sermon by Brother J. W. Roberts, from Jno. xiii. 34-35. I was glad of my decision, for it was their regular appointment for the sacrament, and I wished that my Brinkley friends could have been present. It was truly a deep, spiritual, inspiring, consecrating service. The organist played in soft, sweet tones, "Sweet Hour of Prayer," and the Christians came silently forward to partake of that sacred ordinance, which always draws us closer to our Lord and Saviour. Fully 300 Christians participated in this sacrament, and therein lies the "Blessings of the Missionaries." This happy, peaceful service is the fruit of the work begun by Phillip, when he went down into Samaria 2,000 years ago, and told the people of the Lord, who had come to save men from sin. As Stephen was the first martyr, so was Phillip the first missionary. And then we have Paul, who went across the sea to Rome, carrying glad tidings of great joy to the despairing citizens of that province. For illustration: If the people of Brinkley should unknowingly be in the midst of some great danger (which they could avert by receiving some knowledge of it beforehand) and a messenger should come hastily to give them the warning, would not all the town join in singing how beautiful are the feet of him upon the mountains, which bringeth news of great joy and tidings of peace? You must remember that the mountains were near unto Jerusalem, and the prophet used them in singing forth his vision of the coming Messiah. Let us all thank God for Isaiah. So should we ever sing praises to God for the missionaries who brought the gospel into the land of our anchestors—the gospel which brings peace and joy to the hearts of all true believers, and prosperity to the people in general.

So, having been blessed ourselves, it is our duty to be personal missionaries to the heathen; and in after years, when the purifying influences of Christianity had permeated their people as a whole, they would rise up and sing praises because of the messenger who came over the mountains bringing glad tidings of great joy to a despairing people.

God bless you, each and every one, and give you a proper appreciation of the "Blessings of Missionaries."

Faithfully yours,
SOLON H. BRYAN.
Atlanta, Ga.

Hood's Pills

Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

My Neighbor Told Me

About Hood's Sarsaparilla and advised me to try it—This is the kind of advertising which gives Hood's Sarsaparilla the largest sales in the world. Friends tell friends that Hood's Sarsaparilla cures; that it gives strength, health, vitality and vigor, and whole neighborhoods use it as a family medicine.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

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

FOR SALE
COAL
OUITA AND COAL HILL.
Best & Cheapest in the City.
FOR CASH.
Call at 120 West 2nd St.,
Or Telephone 295, Old and New.
JNO. A. MITCHELL & CO.

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

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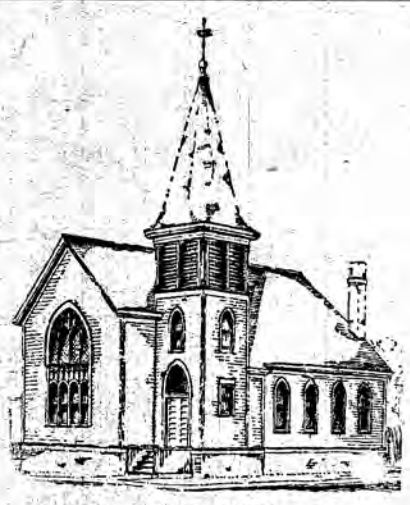
L&N

ARKANSAS METHODIST.

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

WEDNESDAY, MARCH 31, 1897.



Hunter Memorial Church.

On Wednesday the 24th the corner stone of the new house of worship for the M. E. Church, South, was laid at the corner of Eleventh street and Barber avenue, this city, Rev. W. K. Dodson pastor.

The choir sang hymn 691. Rev. Thomas H. Ware, presiding elder of Little Rock district offered prayer, Rev. James Thomas read the scripture lesson, and a brief address was delivered.

Address.

With faith in God and in testimony of our devotion to His cause we lay this corner stone to add one more sanctuary to those which already adorn this beautiful city. This is to be the fourth house of worship erected by the M. E. Church, South, in Little Rock. While we rejoice in the growth of that branch of the Church in which under the providence of God we labor we know that the whole Christian community in our midst rejoice with us, for we represent one faith and one spirit with them —devotion to one Lord, and a common desire that all men may be saved and come to a knowledge of the truth.

It is not as asserting superiorty over any of our sister Churches, or as erecting altar against altar that we lay this corner stone. Our rejoicing is only in this, that the good hand of our God is upon us, and that He gives us enlargment among our brethren, owning our labors as He blesses theirs.

It is commonly accepted among Christians that the things in which they agree are far more important than the things in which they differ. Methodism, so far as creed is concerned, stands for liberality. We would stress the things in which Christians agree, and whatever differences we hold, as compared with other Churches, we would hold them without dogmatism or intolerance, according to the motto of our great founder; "In essentials unity, in non essentials liberty, in all things charity."

Methodism was not a doctrinal movement. John Wesley raised no doctrinal issues with the Church of England. He even lived and died in her communion. Methodism set no new dogma among its articles of faith. The form which it took was that of an organized evangel. It was a zeal for souls that rose like a flood and overflowed the banks which ritualism and establishment had set to the waters of salvation. In its strength it broke the dikes and made channels for itself. It spread over the lands, not in destruction but in refreshing and blessing. We can almost hear the rushing waters in the language which voiced the purpose of this movement "to speed scriptural holiness over these lands."

This is the mission which we claim. Our fidelity to it has given to us our unexampled prosperity. It is a marvelous history which our Church has had. I myself have preached to one person at least who heard John Wesley. An English lady, who was a member of my Church in St. Louis in 1863 had frequently heard Mr. Wesley preach, and to-day the Methodists are more than five millions. There are about 80,000 members of the M. E. Church, South, in this State and 1,353 in this city. We say not this in boasting. We trust that we are not so much concerned to number the people as to save the people.

But if we would save the people we must preserve the spirit of our founder and our fathers. Their's was the spirit of Christ—the love of Christ constraining them. They went after the lost. They went out from the great Churches to seek the poor. They remembered that God was no respecter of persons, and they knew that there is no respect of persons in the love of Christ as it is revealed in his followers. So long as the spirit of Christ abides in the Church she will be seen standing against the influences of wealth, and worldly honor, and like the Master preaching the gospel to the poor.

We need, then, to be on our guard lest prosperity destroy us. Lost in costly temples and learned discourses and aesthetic worship we also build dikes against the world at large, and shut off the masses of the people from the Church rather than invite them to it. When the pressure of a delicate gloved hand, and a compliment upon the beauty of the sermon because more grateful to the preacher than the anguish of a penitent soul the power for good is lost from the Church. When our city Churches can do no more than receive by letter those who have been converted by our brethren in the rural districts they may well reproach us as having become enslaved by fashion and the world. The conversion of souls must ever measure the Church's usefulness in the sight of God.

To Methodists, conversion means a change of heart; not a mere profession; not confirmity to the ritual, nor yet the mere observence of Church rules. It means an experience by which men know that they have passed from death unto life. It means a change of heart which emplants, as an all controling motive, the love of God and his service. Our business is not to build up social unions into which the worldly respectable and honored are invited, but to build up churches of the Lord Jesus Christ where souls rejoice in conscious salvation through Him.

In our Saviour's time the publicans and harlots entered into the kingdom of heaven before the proud Pharisee. Such is the order to-day where the zeal and simplicity and faith of the early church abide.

Methodism went forth as a revival. When it ceases to be borne forward by the zeal and love of a true evangelism its mission will be at an end. Let us guard this point; let us preserve the simplicity and faith of our fathers; let us hold on to God and the people.

This new church is to bear the name of the "Hunter Memorial Church."

The Methodism of Arkansas has honored the memory of one of its chief ministers with a memorial in this city. It is purposed to perpetuate the name of another of our preachers by a monument in our midst more fitting than any shaft of marble or of granite. For sixty years Dr. Andrew Hunter has been a preacher of the gospel. He was a member of that memorable general Conference of 1844, from which the M. E. Church, South, took its distinct organization. He has been a member of our Church, therefore, ever since its existence. His ministry has extended through its whole history, and almost all the years of that ministry have been devoted to the work in Arkansas. It is fit that the memorial of such service to Methodism in the state, should be set up here in the state capital. There is another name which will also have fit memorial in this building. It is the name of Leon Lefevre, a faithful layman of our Church in Little Rock, who left at his death a bequest to aid the erection of a church in this place. We pray that the simplicity and fidelity which characterized the preacher and the layman may rule in the pulpit and the pew of this Church through the coming years.

The Wesleyan Christian Advocate notes with high praise Dr. Buckley's lecture in Atlanta on woman's relation to the home the Church and the state but the editor says that "Atlanta never goes much on strong intellectual food" and that the audience was not large.

Postals!

We are sending out to subscribers in arrears to the Wesleyan, postals, giving statements of time from which subscriptions are due. The label on each paper gives the same information, but this does not seem to be noticed. Then these postals are a little more direct and mean we want money. Please see the time from which you are due and renew from that time to 1898, at the rate of $2 per year, and greatly oblige us.—Wesleyan Christian Advocate.

We have not sent out any postals. All our subscribers know from the dates on our labels what they owe us. We grately need the money. We publish one of the best papers of the Church at $1.50. And many of our subscribers are far behind. Please pay up.

Arkansas Methodist Calendar.

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

Clarkesville 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.

To Sunday-schools.

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

GODBEY & THORNBURGH.

Personal.

Walter B. Williams, editor of the Lonoke Press, made us a pleasant call Wednesday.

Miss Case's letter was forwarded us by Mrs. Robt. Neill, of Batesville. We are much obliged.

Dr. Henry Drummond, the well known author of various religious books, died in London on the 11th inst.

Rev. W. J. Brown, pastor of City Road Chapel, is visiting this country and lecturing in different cities.

Dr. Palmore, editor of the St. Louis Christian Advocate, has gone to see what he can see in the Bahama Islands.

Mrs. M. J. Lucas, of Newport, who has been visiting the family of her brother, our business manager, returned home Monday.

Rev. B. C. Matthews is compelled by ill health to rest from his work at Dardanelle. We trust he will soon recruit and be able for full service. He has done a noble work.

Dr. John J. Tigert is much in demand for college commencements: McFerrin College, Martin, Tenn., May 9; Centenary College, Cleveland, Tenn., May 23; Martin College, Pulaski, Tenn., May 30; Millsaps College, Jackson, Miss., June 5; Hendrix College, Conway, Ark., June 13; such are his engagements.

Our Assistant Business Manager, J. M. Workman, has been appointed Secretary of the Y. M. C. A. at Paducah, Ky. He goes to his new work this week. We have found him capable, courteous and faithful in the work here. He is a Christian man of high character and will do noble work in Paducah.

Rev. F. A. Jeffett, of Searcy, was in our office Tuesday. He is out placing the Searcy College bonds. All are sold but $3,500. He expects to dispose of these in Little Rock. The college moves forward in the best order with a splendid faculty. The bonds will be placed, and the college will be in better financial condition than ever before.

Rev. C. E. Patillo has called to his aid in his church work a monthly paper, The Messenger. It will keep the congregation of First Church informed of all church work. The pastor is assisted in editing and publishing the paper by Miss Mamie Walker, Mrs. T. T. Cotnam, Mrs. H. C. Dunnavant. Mrs. W. P. Field and Mrs. May Cates.

Rev. J. S. Watson writes from Corning, March 25, as follows: "I have just closed a protracted meeting at Knobel of great religious interest. While it is a fact that we had only five conversions, it is believed that the Church has been placed in a hopeful condition, and is in shape to do better work than for a year or two. Rev. W. C. Toombs, of Alicia circuit, was with us most of the time and greatly endeared himself to our people by his earnest and faithful preaching While holding the meeting Brother Toombs and myself became warmely attached to the kind people of Knobel. They treated us so nicely. God bless them all."

When the blood is kept pure and the system thoroughly invigorated by the use of Ayer's Sarsaparilla sudden changes of temperature and extremes of heat and cold, so characteristic of certain climates, are rarely attended with injurious results. Take it now.

THORNBURGH.

Little George, the son of John E. and Mary J. Thornburgh, of Little Rock, departed this life March 26, aged 5 years. George was a sweet little fellow, as gentle as a girl and as manly as a man. As lovable a child as I ever knew. His little hands reach out from his happy home today to papa and mama, and bid them come up higher. "Of such is the Kingdom of Heaven." Blessed assurance. We shall see that sweet face again. Let us work, wait and abide God's will.

HIS GREAT UNCLE, GEORGE.

Send at Once.

Missionaries serving missions in the White River Conference are needing aid. None of the preachers have sent me domestic mission money. Brethren, please send at once, so I can help the needy ones.

F. R. NOE, Treasurer.

Notice.

MR. EDITOR:—

Enclose find my appointments of committees for the Newport District Conference, which you will please publish—with this note, in METHODIST. Sometime ago, a committee was appointed to get up a programme f r a preacher's meeting, to be held at Newport, sometime in the spring. Owing to the scarcity of money, I now think it best not to have the meeting this spring—if at all.

NEWPORT DISTRICT CONFERENCE COMMITTEE.

For License to Preach—A. M. R. Branson, H. E. May and W. C. Tombs.

For Admission on Trial—N. E. Skinner, J. S. Watson and W. D. Ellis.

For Elders Orders—M. B. Umsted, J. R. Edwards and E. N. Pitts.

For Deacons Orders—J. D. Sibert, T. A. Bowen and S. D. Evans.

S. L. COCHRAN, P. E.

To Sunday-School Teachers.

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

GODBEY & THORNBURGH.

Conference Collection Cards.

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

GODBEY & THORNBURGH.

Every womap needs Dr. Miles' Pain Pills.

AN INTERMITTENT HEART.

Stopped Every Third Beat.

But Mrs Strope's Heart Now no Longer Lags, but Throbs Regularly,

From the Leader, Cleveland, Ohio,

In a large, commodious house at No. 104 Huntington Street, Cleveland, Ohio, lives Mrs. Emily A. Strope, widow of the late X. M. Strope, and she is the mother of a young man who has been, and is now one of this city's successful and energetic pharmacists. Mrs. Strope who has lately recovered from serious cardiac difficulty when questioned by a reporter regarding her late illness stated as follows:

"Two years ago I had my first experience with Dr. Williams' Pink Pills. For a long time I was troubled with an ailment which I feared would eventually drive me crazy unless I rid myself of it. It will sound strange, no doubt, to some, but my heart did not beat as it should. Its action was irregular. There would be two pulsations, or perhaps three, and then a sudden cessation. My heart seemed to rest for the period of one or two beats, and then resume its action. Sometimes such lapses would not be so frequent as that, but scarcely a day passed that they did not occur. It felt as though something would strike the heart with great force, and push it out of place. During that period, whenever I lay down to sleep or rest, my hands would become perfectly numb and helpless. I could feel the temporary paralysis coming over them, but I could do nothing which would prevent it, My feet were affected in a like manner, and I had considerable difficulty in walking when such a spell had possession of me. Naturally that state of affairs completely upset my nerves, and any one whose nervous system is well nigh shattered can appreciate and understand the misery, chiefly mental, which I endured. I lost much sleep and rest, and often I was compelled from sheer exhaustion to sit down during the day to obtain some repose. But as soon as I did so I felt that numb sensation come over my hands and feet, and I rocked violently in my chair to drive it away, but frequently to no avail.

"One day my son who was keeping a drug store at the time brought me home some of Dr. Williams' Pink Pills for Pale People, and advised me to take them for my heart trouble. I did so and soon began to feel better. I used the pills about two months and they certainly cured me, for now my heart beats regularly and all numbness has disappeared and my circulation is in splendid order."

We print the above hoping Mrs. Strope's experience may be beneficial to others who may suffer from some derangement of the heart.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female, and all diseases resulting from vitiated humors in the blood. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for $2.50, (they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

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

April: Wiley's Cove, at Weslean Chapel, 3, 4; Valley Springs circuit, at Western Grove, 17, 18; Marshall mission, at St, Joe, 24, 25.

May: Omaha mission, at Liberty, 1, 2; Harrison station, 1, 3; Lead Hill circuit, at Crooked Creek, 8, 9; Mountain Home circuit at Rockdale, 15 16; Mountain Home station, 16, 17.

FARM NEAR CONWAY.

Rev. J. T. Bagwell has a good farm of 80 acres only three miles from Conway that he wishes to sell either for cash or part cash and part on time. He will take $500 for the property. It is all under fence, has 20 acres of fresh, cleared land, balance in timber and grass, well watered and convenient to town. Is only one-quarter of a mile from school and church, on a public road and in good community. Write to Col. J. G. B. Simms, at Conway, Ark., or to Rev. J. T. Bagwell, Lake Landing, N. C.

LINENE TRADE MARK REVERSIBLE COLLARS and CUFFS. TASSO

Are Not to be Washed.

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.

J. N. JABINE, M. M. COHN & CO., Little Rock, Ark.

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.

Have your Plumbing done by Rogoski & Dungan.

WOOD Thoroughly seasoned wood. All dimensions. Delivered promptly.

JOHN F. CALEF,

Either Phone 1098. At Penitentiary.

Buckeye Bell Foundry

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.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS

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

SITUATIONS are more easily obtained by our graduates than others, because the course is thorough and the school is well known. For particulars and a handsome illustrated catalogue address,

Bryant & Stratton Business College, Louisville, Ky.

Christian Life.

Bringing Our Sheaves With Us.

The time for toil has past, and night has come,
The last and saddest of the harvest eves;
Worn out with labor long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.

Last of the laborers, thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened. not so much with grain
As with a heaviness of heart and brain—
Master, behold my sheaves!

Few, light and worthless—yet their trifling weight
Through all my frame a weary aching leaves;
For long I struggled with my hapless fate,
And stayed and toiled till it was drrk and late—
Yet, these are all my sheaves.

Full well I know I have more tares than wheat—
Brambles and flowers, dry stalks and withered leaves,
Wherefore I blush and weep, as at thy feet
I kneel down reverently and repeat,
"Master, behold my sheaves!"

I know these blossoms, clustering heavily,
With evening dew upon their folded leaves,
Can claim no value or utility—
Therefore shall fragrance and beauty be
The glory of my sheaves.

So do I gather strength and hope anew;
For well I know thy patient love perceives
Not what I did, but what I strove to do—
And, though the full, ripe ears be sadly few,
Thou wilt accept my sheaves.

—Elizabeth Akers Allen.

Undivided in Death.

For touches of genuine sentiment one must search outside the fashionable romances. This little idyl of life among the lowly appeared in a late number of the New Orleans Picayune:

An aged colored woman, living in the suburbs of this city, was taken suddenly ill a short time ago. Her husband, an old white-haired negro, became alarmed, and immediately sent for a physician. When the physician arrived, he was met at the door by the old negro, who addressed him as follows:

"God bress you for comin'. Aunt Milley gibs up all hope, an' says she's gwine ter die. Jus' say dat you will sabe her, and I'll pray for you ebery night. We's bin married fifty years ago ter-day, and we's neber had a cross word 'tween us."

The old woman was too far gone ever to recover, and in a short time her soul passed quietly away to "that undiscovered country from whose bourne no traveler returns."

When her death was made known to the old negro, he was taken suddenly ill, and died soon after. His last words were: "God has heerd my prayer, for I sees Aunt Milley comin' for to help me cross de ribber."

Saving and Giving.

American Messenger,

Fifty years ago Jacob Dean and Katy Rand were married. They went to housekeeping in two rooms barely furnished. They owned a Bible, and erected a family altar, mutually agreeing to labor and save and give for Christ.

They were so plainly clothed and housed that young friends said, "Jacob. Dean and his wife are really stingy."

The Dean & Jordan firm prospered. When ten years had passed swiftly by, a friend one day inquired of Mrs. Dean:

"Katy, why are you so careful to save scraps of food, cloth, even rags and paper? The neighbors talk of your selling rags."

Mrs. Dean's face flushed red as she replied, "I am saving for Him, Louise.,'

Mr. Dean wore cheap coats. His clerks wore better ones. The junior partner fretted a bit that the head of the business did not dress better. He fretted also because he persisted in keeping on the office desk a supply of tracts to slip into his business letters.

Mr. Jordan would say to him: "Your tracts are wasted. Nobody'll read 'em."

"I'm admonished to send them. They should be read. at any rate," was the ever-ready reply.

A certain little mission church became known as the "Dean Mission." Mr. Dean did not particularly desire it so. The Dean family were so heartily interested in the mission the name seemed to fit it.

As the years wore on interested friends kindly urged upon Mr Dean the necessity of saving something for the children's start, old age, and years of weakness and inability to earn silver and gold.

"You will be poor," one friend said to him.

"I, a poor man?" replied Jacob Dean, serenely. "Never, never! God has assured me and mind manifold riches. I am trusting his promises. Why not? Katy and I owe a debt of love. Our gold is his. Dare we withhold it from him in hard times or in good times? All we have is for him. All we are we owe to him."

Jacob and Katy Dean died as they had wished to die, near together. They had no costly funeral. A plain, simple stone marked their grave.

When it became known that the Dean estate was three times as large as their nearest friends had valued it, everybody wondered.

"How did they accumulate so much," people asked, "when they gave away so freely of what they had?" They did not understand that the thrift which was dedicated to the Lord's service, in the nature of things tended to worldly prosperity.—Pittsburg Christian Advocate.

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

Children at Church.

In Annual and District Conferences, abd often through the church papers, complaint is made that the Sunday School children do not attend preaching, and the question is asked, "What can be done to induce our children to attend church?" Like all other troubles in the church I have noticed that some of our preachers have considerable trouble along this line while others have but very little. It is noticed that this trouble is confined mainly to the towns and cities, and only rarely do we hear of it in the country. By experience and close observation I have learned that this trouble does not come from any one cause only, but from various causes.

In the first place "childhood and youth are vanity." Children do not like to be absolutely quiet for forty or fifty minutes together when they are awake, for a healthy child is a live thing and wants to be moving around. However, most children are willing to keep quiet and be attentive if you will interest them, but sometimes the preaching of some men is not calculated to interest a child, for it puts grown people to their wits to understand what the great preacher is talking about. We old folks know how soon we would get tired hearing a man preach if he spoke in a language we did not understand, except now and then a word or a sentence. 'Feed my lambs" was Christ's command to Peter, and I have noticed that lambs like the same kind of food the old sheep eat, though they do not take so much at one meal, and the lambs always seem to be happy when they are allowed to eat with the old sheep. What a compliment to a preacher and what a joy to a parent when an 8-year-old child on the way from church, says, "Papa, I understood nearly all the sermon to-day. I do love to hear Brother A. preach. I can always understand him."

How hard—really how impossible—it is for little lambs to feed on hay which is put so high that the old sheep must stretch their necks to the very utmost in order to reach barely enough to keep them in poor order, and yet how promptly the little lambs will be on hand at feeding time, and how fat they will keep, if the hay is thrown down within easy reach of them. "Except ye be converted and become as a little child, ye cannot enter into the kingdom of God." As ministers of the gospel, might we not profit by studying this striking language of the "great Shepherd and bishop of our souls." In feeding the sheep "let fall handfuls of purpose" for the lambs, and we will see them eating with the sheep at every service, to our delight, and to their profit. Some of us are not troubled by the absence of the lambs from our ministry, and we never forget them at any service. The old sheep are more capable of looking out for themselves than the lambs are, therefore let us give the lambs special attention.

JOHN H. NICHOLS.
Pisgah, Tenn.

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.

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

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

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For the Young People.

Pioneering on the Saskatchewan

We moved camp into a bluff of timber about the centre of our "kill," and while Joseph and Jim made camp and chopped and carried wood, Tommy and I hauled in the meat, which work kept us busy until near midnight. Then we had to stage it up and freeze it into shape for our narrow dog-sleds, as also in the interim keep it away from the dogs. Fortunately there was fine moonlight to aid us in our labour. Joseph worked like a good fellow at packing in logs to our woodpile, until the stars told him it was midnight, and Sunday morning had begun. The night was one of keen cold, and the crisp snow creaked as the buffalo, either in herds or singly, passed to the winward of our camp. Scores of wolves and coyotes barked and howled around us. Every little while our dogs would make a rush at some of these that ventured too near, and yet we were so tired that not bufallo nor wolves nor the possibility of strange Indians being near, nor yet the severe cold of our open camp, upon which gusts of wintry wind ever and anon played, could deter us from sleeping on into the clear frosty Sabbath morning which all too soon came upon us.

We made up our fires, cooked up our food, sang some hymns, joined in prayer, with old Joseph leading, then thawed some meat and cut it up into morsels to feed our dogs. Alternately toasting or freezing as we sat or stood before that big camp-fire, which in turn we replenished and stirred and poked, we passed the morning hours. About noon the wind again blew up into a storm, and soon clouds of snow were swirling in every direction. We, in the comparative shelter of our carefully picked camp, were congratulating ourselves on the storm, for would it not cover our tracks, which diverged and converged to and from our temporary home for miles on every side, and had been as a big "give away" to any roaming band of hostile men. We were rather glad to hear the sloughing and gusting of the wild winds, for there seemed to come with these a strange sense of security which was comforting. But alas for merely human calculation, even then the wily Blackfeet were closing in on us. We were just sitting down to our dinner when, with a weird, strange chanting song there came in out of the storm into the shelter of our camp a tall, wild-looking Blackfoot. We knew he was not alone. We knew that even then each of us was covered by the gun or shod-arrow of his companions. Right across from us, beside our camp-fire, this strange India, without looking at us, sang on. I looked at my companions. Tommy was pale; Jim was white. Like myself, each was grasping his gun with one hand. I could not see myself, but I could feel my heart-beats, and it seemed as if my hair was lifting under my cap. It was a great stimulator to turn to Joseph, who was coolly eating his dinner. Not a muscle changed. Not the faintest appearance of a change of blood showed in his face. Like the stolid philosopher he was, he continued his meal.

The Blackfoot, having finished his song, made a short speech. Not a word all this time was uttered on our side. In silence (save for the sound of Joseph crunching his meat) we sat—verily, for three in the party it was a solemn time. Then our visitor, having finished his harangue, disappeared as he came, and I said to Joseph, who understood the language, "What did he say?" Old Joseph swallowed a mouthful of meet, cleared his throat, and said: "He says there are many of them; their hearts are for peace, and they will come into our camp."

Presently they did come, some forty in all. Ten to one they stood around us, and I told them, through Joseph, about their friends we had met in Maskepetoon's camp, and how they had been treated; that the people in the north were all for peace; that it was our work to teach all men that peace and brotherhood was the right thing; that if they wished to camp beside us, we would share our meet with them; that the reason we were not travelling was this was the "God day," and we did not travel or hunt on that day; that the Indians who were with me were the near friends of Mon-e-guh-ba-now, and that Mon-e-guh-ba-now was my personal friend. Then the leader spoke up and said: "We also are for peace. We will camp beside you for to-night. We will not eat your meet. My young men will kill for us. We are glad to hear what you have to say about peace." Then he spoke to his following, and one went out into the storm, and the others went to work clearing away the snow and carrying in wood, and presently they had a big camp arranged within a few feet of ours.—Onward.

An Iron Egg.

In a certain museum in Germany there is to be seen a large iron egg, now very rusty. The story about this egg is that there was once a German prince about to marry, and a little time before the ceremony, the expected present from the prince was delivered to the young lady, who was very eager to see it; but when she opened it, to her astonishment and disgust she saw the large iron egg. She threw it down in a passion, but when it touched the floor a secret spring was pressed, the egg flew open, and a silver yelk came out. This pleased her better, so she picked it up, and touchiug another secret spring, out of the silver yelk came a golden yelk. This she fingered until another spring was pressed, and then a beautiful jewelled crown came out of the golden yelk. Again there was a secret spring in the crown, and out of that came an engagement ring. Imagine the lady's great joy and delight that the ugly iron egg should have conveyed such a lovely present to her. Some people treat their Bibles like iron eggs, and never find the jewells inside.—Sel.

The Queen's Doll.

Mr. A. T. Story vouches for the truth of the following incident of the Queen's childhood, which he narrates in the London Quiver. She was at the time but seven or eight years of age, and her heart was set on a certain doll which she had seen in a shop window. She had to wait, however, until she could save the price, six shillings, out of her pocket-money.—At last the day came and the coveted doll was paid for and received. The story proceeds as follows:

"And now, with the precious treasure upon her arm, the little lady bade the shopkeeper good-afternoon, and was about to step from the door, when a poor, miserable-looking object of a man met her eye. He was standing but a couple of feet away, and seemed as though he were going to speak to her, attracted doubtless by the innocent kindliness of her expression, and the tenderness of her blue eyes. But though his lips moved, no sound came from them.

"He stood aside to let her pass—a mute agonized appeal in his sunken cheeks and quivering chin.

" 'Did you wish to speek to me?' asked the little lady, staying her steps.

"Encouraged by her winning voice, the poor tramp—for such he was—said, in trembling accents:

" 'I am very hungry. I would not ask for help if I were not ready to sink with hunger.'

"He looked famine from his eyes.

" 'I am so sorry; I have no money or else—'

"His lips trembled forth a humble 'Thank you, lady,' then he shuffled on his way, hunger impersonate.

" 'Stay!' murmured the litile owner of the new doll. There was a quiver in her childish voice, and a moisture in her eyes as she spoke. 'Wait a minute, please.'

"She stepped back into the shop, approached the lady behind the counter, aud said:

" 'Oh, please, do you mind taking the doll back and keeping it for me a few days longer?'

" 'Certainly I will,' replied the shop-keeper; 'and you wish me to return you the money?'

" 'Yes, if you please.'

" 'This was done, and the liitle lady, hurrying out of the shop, placed the whole of the money in the hands of the starving man.

"He was like one thunderstruck. Never had bounty rained upon him in such profusion before.

"The object of her bounty murmured in a low tone, though loud enough to reach her ear:

" 'If the Almighty made you a queen, it would not be more than your goodness des-rves!'

"Then he hobbled away to satisfy his hunger."—The Literary Digest.

Who does not know women and young girls who are continually in tears? Who always see the dark side? Who have frequent fits of melancholy without any apparent cause? The intelligent physician will know that it is some derangement of the complicated and delicate feminine organs. The young girl suffers, bodily and mentally, in silence. There is undue weariness, unexpected pain, unreasonable tears and fits of temper. Dr. Price's Favorite Prescription exerts a wonderful power over woman's delicate organsim. It is an invigorating tonic and is specific for the peculiar weaknesses, irregularities and painful derangements of women. Careless, easy-going doctors frequently treat their women patients for billiousness, nervousness, dyspepsia, liver or kidney troubles, when the real sickness if in the organs distinctly feminine, and no help can come till they are made perfectly strong by the use of Dr. Pierce's Favorite Prescription.

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

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"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.

Our Church at Home.

SALINE CIRCUIT.

We are moving along quietly with a gentle breeze; congregations increasing; Sunday-school interest advancing; eight churches on this charge; five schools organized, doing good work. Our people are suffering from the effects of the drouth and a severe scourge of la grippe and pneumonia, yet they are pushing on with unyielding energy, and manifest a hopeful spirit. May God bless their labors and give us an abundant harvest, both in temporal and spiritual fruit.

DAVID BOLLS.

Lebanon, Ark., March 16.

MONTICELLO.

Since Conference we have been busy along both material and spiritual lines in our Church. The interior of our church needed remodeling and our organ was worn out. After a faithful effort on the part of those interested, the work has been done, and a magnificent auditorium organ purchased and yaid for.

Immediately following this we began a protracted meeting. Bro. Owen, of Stuttgart, conducted the singing and Bro. Turrentine, of Warren, did most of the preaching. The immediate results seem rather megre, but we trust that God's word as faithfully preached, will not return to him void, but will accomplish that whereunto it was sent. O. E. GODDARD.

March 15.

THE WORK AT HAMBURG.

MR. EDITOR—Our people have placed us again under obligations to them. Our ladies here at Hamburg have supplied the parsonage with new furniture, and sent us baskets well filled with good things, until we have been well supplied. How kind and thoughtful. Our people at Portland are not one whit behind our people here. They will not let Hamburg do more than Portland. We seldom ever make a trip there but what we are loaded with good things to eat, and at times the freight wagons bring us nice packages from some of our people. God bless them all. We feel so grateful and we earnestly pray that we may lead them nearer to God and bring the Lord nearer to them.

We are expecting glorious revivals, if large attendance and spiritual services at prayer meetings is a good index we will soon be in the midst of a sweeping revival. Yours gratefully,

W. A. STEEL.

Hamburg and Portland Charge.

STAR CITY, ARK.

Star City circuit was left to be supplied at the Conference at Camden last fall. The P. E. employed me to supply the work, and I arrived on the circuit and went to work on the first Sunday in January. I found six appointments on an improvised plan handed me by the P. E. All these I have reached save one, Hooker's school house, in the southern portion of Jefferson county. I have found the people hospitable and kind, with a good average board of stewards. There is a membership of about 365. There are many in the church here who are good, consecrated men and women. Their hearts are yearning for the advancement of the Master's work, but they lack opportunity. There is but one feeble, struggling Sunday-school on the work; others will be started when the leaves put forth. At Star City we have but few members, the majority live out in the country, yet those we have here are energetic and thorough-going. They have re-organized their Epworth League and are getting down to League work right. They now have nearly enough money to pay for an organ for the church, which is greatly needed here. This will be accomplished by the push and energy of the ladies of this place. There is a great deal of hard work here to do by the pastor. May the good Lord help me do this work for him. Our first quarterly meeting will embrace the fourth Sunday in this month. I am looking for an advance movement from then on. Pray for pastor and people.

G. W. DUNCAN.

APLIN MISSION.

After reading so many field notes it makes me want to write one. The first Sunday in December, after Conference, I was in the bounds of the Aplin Mission and in the pulpit at 11 o'clock and preached to a small congregation. We found the spirituality of the Church at very low ebb, but we are trying to do what we can to arouse the Church to her duty.

Our first quarterly Conference has come and gone. Brother P. B. Summers, our much esteemed P. E., was with us, and in his usual moode, "pleasantness." Notwithstanding that very common disease, la grippe, was taking hold on him, he preached two very awakening and soul-stirring sermons, to the admiration of all the Aplinites who came out to hear him. The people say they want to hear him preach when he is well. We have seven appointments. Two deeded churches and no parsonage, but we are greatly in hopes that we will get one up and in good trim for the next preacher. We have a great many things to contend with over here: Infidelity, skepticism, worldly-minded church members, and the stewards all say hard times, and I reckon it is so, but we will not complain, for we have a better place than we deserve.

We ask the readers of the ARKANSAS METHODIST to pray for us, that we may have a prosperous year for the Lord in the ingathering of souls, and in building up his cause generaly. We have not done anything for the ARKANSAS METHODIST yet, but we are going to make an earnest effort in that direction.

If this note does not find its way to the waste basket we will write again. May God bless the ARKANSAS METHODIST and its readers.

J. T. GOSSETT.

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STEPEENS, ARK.

DEAR DOCTOR—We are in kind hands and in a good country. My people seem pleased with their preacher, and I am sure he is pleased with his people. There are not many men in our Conference who would not soon feel comfortable and contented here. We have three good church houses and three large congregations; we have a good Epworth League at each church, and a fine Sunday-school also; we have organized two Leagues since Conference. and the Sunday-schools into missionary societies; we have a weekly prayer meeting at each appointment; a large per cent of our families have family worship. Most of my boards are well organized; we have tried, and to some extend succeeded, in getting every officer to know what his or her duty is, and to fill the place well. I have reason to believe that my boards of stewards and Sunday-school superintendents cannot be beaten by just any preacher. You can easily see how a work might, with such help, run even with a sick preacher. I have had la grippe for ten weeks, and the end is not yet. For six weeks, beginning from the 5th of June, I was in bed, then up most of the time for two weeks, and now sick again. My people have been kind and tender, and have met every real want promptly.

I have about half of the general collections in cash and subscriptions; I think I will have the whole amount in 30 days if the "grip" will turn loose; where I have gone there has been 20 per cent more given this year than last; we are in peace and at work. There is nothing more encouraging to a pastor than full Sunday-schools, enthusiastic Leagues, spiritual prayer meetings, full houses and a membership who are willing to plead with sinners to give their lives to God. Unless something unforeseen happens, we expect a large number of conversions and a clear balance sheet at Conference.

My second quarterly Conference has just past, and we had a good time. Brother Moore was in good "trim" and gave us four good sermons. He is in demand and is heard gladly anywhere.

We shall be glad to make an appointment for you, Doctor, at any time. R. W. MCKAY.

Stephens, Ark., March 16.

BLYTHESVILLE CIRCUIT.

DEAR DR. GODBEY—We love to read the notes from other parts of the Conference, and are reminded of the fact that perhaps some of the brethren would like to hear from this part of the field, so we have concluded to write a short letter.

We are serving this people the second year, and were kindly received on our return to this work, and met with expressions of "I am glad to see you back again." We have as good people here as you will find anywhere, and we shall surely be sorry when the time comes for us to go to another part of the field. We are assisted this year by two junior preachers, H. V. Johnson with us on the east end and J. H. Johnson on the Big Lake end of the work.

Brother H. V. Johnson is in his second year on trial in this Conference, and is held in high esteem by our people here. Our people of Blythesville gave us a pounding a few nights since, which will be remembered by us for years to come. They succeeded in taking us by surprise (and we were gladly surprised too). The pounding consisted of such things as was calculated to satisfy the appetite. The party was led by Rev. J. D. Rutledge, a former pastor of this circuit. The many friends of Brother Rutledge will be glad to know that his health is fairly good. We are glad that it is our lot to have him with us. He makes a good teacher in our Sunday-school, besides preaching for us once a month, and helping in other ways.

We had a successful year here last year, and are planning for a successful year this year, and feel like God, in answer to faithful, earnest prayer, will give us a good year.

We have enlarged our borders here from four to nine appointments and manage to meet our appointments twice a month on Sunday, except one, at which we preach three times a month in the middle of the week.

We have had several additions this year, some have died. We are praying for a baptism of the Holy Spirit on the Church throughout the bounds of our charge, that the "joys of salvation may be in the hearts of our people," then we know that sinners will be converted to God and added to the Church.

W. B. ROE, P. C.

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

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Woman's Work.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

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

Easter Collection.

Sister Robt. Neill, of Batesville, reminds us of the approaching Easter collection. It is understood, we think, by nearly all our churches that the Easter collection is to be taken year by year for the Scarrett Bible and Training School. This institution is so important and is doing such a noble work that gifts to its support are most cheerfully given.

It is proposed by the gifts of this Easter collection to endow the Belle Bennett chair. Miss Bennett was the agent of the Woman's Missionary Society to raise the money for the magnificent building which we now have. It is eminently fitting that a chair in this school should be endowed as a memorial to her. She has endeared herself to the whole church, and the Easter offering for the Belle Bennett chair will be a hearty free will offering.

To the W. F. M. Society.

My Dear Sisters—Just a month ago I made a beautiful trip, first to the City of Mexico, where I attended our annual missionary meeting and the General Assembly of Christian Workers of all Denominations, from all parts of the Republic. Miss Harper will give a full account of our meeting in the Advocate. Nine of us had a suite of rooms at the Hotel del Jardin, and seemed like one large family. The Durango missionaries stopped at Brother King's, missionary of the parent board. Our time was occupied attending the meetings, which were instructive and strengthening spiritually. Many questions of importance were discussed in the General Assembly, among them the translation of the Bible, making a new Spanish version.

I think that one immediate result of these meetings will be a strengthening of the ties of brotherhood between the different churches and a weakening of denominational lines. Of course we will always be Methodists, Presbyterians, Baptists, etc., but I am more and more impressed that we should not stress our points of difference here, especially since the people know of only one church, that of Rome, and think the different denominations are divisions and dissentions in the Protestant Church. Our belief is the same on essential points and questions of dissention only retard our work here. After the meetings I received passes from my cousins, Mr. and Mrs. Clayton Byers, of Vera Cruz, and visited them, spending two days in their home. This trip enabled me to see the most beautiful part of Mexico, which I enjoyed, but the meeting of the dear home faces, and the talks of loved ones behind cheered me more, and I return to my work, loving it more than ever. Since my return, one of our Mexican teachers and a pupil joined the church, and two more came forward as candidates, as well as two of the women from my Bible class. I wish you could visit my class of women; we meet weekly. A few of them have learned to read. I teach them a verse and the catechism orally, while they are sewing the quilt pieces I prepare for them. They are so poor that they are grateful for these quilts we make from the pieces sent us by friends from home. You would be surprised how often I am asked when met by them on the street, "What was last week's verse?" Generations of ignorance have made them dull, but their minds are awakening by the Spirit's influence, and a Christian is easily recognized by her countenance. A brighter day is dawning for Mexico, but it requires patience and much faith and prayer. Do not forget us.

Esther Case.

Saltillo, Mexico, March 1, 1897.

PROGRAMME.

Following is the programme of the annual meeting of the W. P. & H. M. Society of the Little Rock Conference, Arkadelphia, April 8-12, 1897.

THURSDAY AFTERNOON, 3 O'CLOCK.

Devotional service—Rev. H. H. Watson.
Roll-call.
Organization.
Presentation of gavel.
Appointment of committees.
1. Extension of work.
2. Finance.
3. Resolutions.
4. Platform courtesies.
5. Publication.
Consecration service—Mrs. C. E. Pattillo.

THURSDAY EVENING, 7:30 O'CLOCK.

Devotional service—Rev Geo. C. Jones.
Addresses of welcome—Judge R. D. Hearn, Mr. R. B. Thomas, Mr. C. C. Henderson, Mr. S. A. Hamilton, Miss Fannie Hunter, Miss A. McCorkle, Mrs. P. J. Gantt, Miss Annie Jewell.
Music.
Response to addresses of welcome—Mrs. Sue L. James.
Music.
Annual address of the President—Mrs. W. C. Ratcliffe.
Music.
Benediction.
Informal reception.

FRIDAY MORNING, 9 O'CLOCK.

Devotional service—Rev. Horace Jewell.
Roll-call.
Minutes.
Reports of Delegates.
Paper—"Industrial Schools and Kindergarten Work"—Mrs. J. A. Freedman.
Consecration service—Mrs. H. D. McKinnon.

FRIDAY AFTERNOON, 3 O'CLOCK.

Devotional service—Rev. L. B. Hawley.
Roll-call.
Minutes.
Report of Conference Organizer—Miss Lizzie Stinson.
Open parliament.
1. "Mite Boxes"—Led by Mrs. A. D. Jenkins.
2. "Loan Funds"—Led by Mrs. G. N. Hart.
3. "Baby Roll"—Led by Mrs. H. H. Watson.
Paper—"Systematic and Proportionate Giving"—Mrs. E. Gilman.
Consecration service—Mrs. T. Hayes.

FRIDAY EVENING, 7:30 O'CLOCK.

Devotional service—Rev. W. E. Boggs.
Music.
Report of Conference Corresponding Secretary—Mrs. W. H. Pemberton.
Address—"Mountain Work"—Rev. Jas. Thomas, followed by open discussion.
Music.
Benediction.

SATURDAY MORNING, 9 O'CLOCK.

Devotional service—Rev. T. O. Rorie.
Roll-call.
Minutes.
Reports of District Secretaries.
Report of Conference Treasurer—Mrs. Wm. Thompson.
Music.
Papers—"Rescue Work"—Mrs. F. D. Rudolph and Mrs. C. C. Godden.
Music.
Paper—"Cuban Work"—Mrs. J. T. Williams.
Benediction.

SATURDAY EVENING, 7:30 O'CLOCK.

Devotional service—Rev. W. C. Hilliard.
Music.
Paper—"Juvenile Work."
Music.
Paper—"Our Literature"—Mrs. C. E. Pattillo.
Music.
Benediction.

SUNDAY.

Annual sermon, 11 a. m.—Rev. C. E. Pattillo.
Address, 3 p. m.—"Home Missions"—Rev. J. E. Godbey, D. D.
Sermon, 7:30 p.m.—Rev. W. P. Whaley.

MONDAY MORNING, 9 O'CLOCK.

Devotional service—Rev. C. C. Godden.
Roll-call.
Minutes.
Reports of Standing Committees.
Election of Officers.
Consecration service—Mrs. Lou Hotchkiss.
Benediction.

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Little Rock, Ark.

A Good Recipe.

If your roll has a long list of absents attached monthly to it, ask your recording or corresponding secretary to try the following recipe for bringing out the members to the next monthly meeting. It was tried in our society recently, with good effect:

Send postal cards, or notes, by private delivery, to all the regular absentees. Ask them to tie these strings around their little fingers, and remember the next meeting; or if you want to be a little severe, threaten to put them through these holes, if they don't come, (enclosing the strings or punching the holes in the proper places.

The following simple little plan, tried by our self-appointed collector, brings $2 per quarter (three months) for our special fund. She presented herself to her friends and asked of them pledges to the amount of 10, 15 or 25 cents per quarter. Hardly any one refused her such small sums, and yet in one year the mites amounted to $8. This requires some energy on the part of the collector and a little time, as each one should be seen once in every three months.

We have not worked much at the Cradle Roll, and have only one name, but intend to do more at it this spring, though I believe that goes to the credit of the Juveniles, instead of the Woman's Auxiliares.

E. A. D.

Reporter for Central Auxiliary, Fort Smith.

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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We are compelled to continue our call for what is due us on the Methodist. Your grocer sends his bill every 30 days. We wait long and patiently but can not always wait. Your label tells every body what you owe for the paper. Look at it and send us the money we so much need to sustain a Church enterprise of the utmost importance to you and all the church.

If the Baby is Cutting Teeth.

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

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LYON & HEALY, 199 Wabash Ave., Chicago.

Our Church at Home.

LET EVERYBODY READ AND RESPOND.

MR. EDITOR:—I wish to bring a worthy matter before the readers of the METHODIST.

To the many readers of the METHODIST and lovers of our Lord Jesus Christ.and friends to humanity. Please read this letter and after reading it ask yourselves the question. What is my duty as a Christian? What would Christ do for those people? And then act accordingly.

We are trying with all our sense and power to build a Methodist church house at Denning, this is a mining town of about 1500 inhabitants. And there is no house of worship and we are shut out by the directors from the school house. We have no place for Sunday-school nor preaching only small dwelling houses. There are about 50 persons in this great number who belong to churches, some Baptist, some Christians, some Catholics, and we have the only organization in the place and we only have twelve members, only three male members and they are poor men working under ground for a living. These people have done all they can they are liberal, but what can a dozen poor people do towards building a church house. They have raised one hundred dollars and now we are at a stand still can't go forward without help, and I appeal to every person that reads this letter help us please. Please help us. and I assure you your help will be highly appreciated, by this people and the Lord. Are there not 200 persons who will read this letter and raise us one dollar each and send it to us at Altus. I will give you the outlook. Our average attendance at Sunday-school is 65, and if we had a house to accommodate them we would have 160. Scores of children crowd around our homes wishing to get in and take part in the Sunday-school and many of these children are of wicked parents and if we can get the house up and in a condition for use we have a nice opening for a fine work. Many old sinners will be saved, and many little boys and girls trained up for God and heaven. Bretheren this field must be cultivated and now is the time. It is a struggle between Methodism and the devil which shall be victorious. Our opposition here will not be that of other churches contending for the supremacy, and our population is principally American. We have a variety of nationalities but mostly Americans. Brethren these people are expecting us to help them we have educated the people to expect the gospel from us and we can't afford to disappoint them. So please read and then pray and get up from your prayers and send us a contribution at once. I have written private letters to several of the brethren but have failed to receive any remittance so far but will yet I will report in the METHODIST by name all who help us. God bless you my loved ones help us for Christ sake and humanitys sake.

J. C. WEAVER, P C., Altus, Ark.

MINERAL CIRCUIT

being made vacant by the Conference preacher, by the appointment of the P. E. I reached here in wagons the first of March; was received with open hands and heart. The people's actions show what they are. They are as good and kind as any people any where. I have my plans I hope well laid for the year, with six appointments and plenty of work all the time. And while this good people looks after our temporal interest we will do the best we can. We hope and pray for a prosperous year Pray for us. Yours in the work,

W. D. REAVE, P. C.

Cato, Ark.

DR. GODBEY:—

I would have concluded my first round of quarterly meetings on the Pine Bluff district last Sabbath at Sheridan, but was prevented preaching there by highwater, so by the kindness of Rev. T. O. Owen. I began the second round at Stuttgart. I am deeply grateful and keenly appreciative of the exceedingly kind reception given me both by preachers and people. I have renewed many old acquantances and made many new and very pleasant ones. Have also met many former pupils of Galloway College, who without exception seemed anxious to make my stay both pleasant and profitable. If the ministers and lay members whom I have met, type the character of the charges I have not visited, the Pine Bluff district is hardly second to any in the state. I shall be happy indeed if I can successfully discharge the duties of my new field of labor.

JOHN H. DYE.

DARDANELLE CIRCUIT.

BROTHER GODBEY—Our second quarterly meeting has come and gone. Brother Key, our P. E., was at his best and did some of his best preaching, much to the satisfaction of all who heard him. Reports from some points were favorable, while at others very meager. The indications for success on some lines are good. We are arranging as best we can for all our collections. We have placed about 100 copies of The World For Christ in the homes of our people, and want to do more on that line, as we believe it will be a help to us in our collection for foreign missions. We would be glad indeed if we could succeed in getting more of our people to take our Church paper, (THE ARKANSAS METHODIST). We are moving along smoothly and nicely, praying for and anxiously waiting the ushering in of better times. Pray for us. Your fellow-laborer,

JNO. C. SHIPP.

Dardanelle, Ark., March 16.

A SLIGHT COLD IF NEGLECTED OFTEN ATTACKS THE LUNGS. "Brown's Bronchial Troches" give immediate and effectual relief.

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Don't delay about ordering. Let your order come at once. This is an opportunity you should not lose. Anyone who sends us a club of TEN orders for the Bible and paper, will receive one Bible and a year's subscription to the paper free of cost. We will send a copy of the book, postpaid, on receipt of $2.00. Address

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At Rest.

SADLER—Clara, wife of Frank Sadler, was born July 12, 1880, died January 14, 1897. Clara was a good girl from childhood, and in the summer of 1896 professed religion, and although never joining any Church, she lived a consistent Christian, and her influence was felt by all with whom she associated. She died in the triumph of a loving faith, and with her infant babe in ner arms, passed in to join the angels, to await the coming of her husband and friends.

Asleep in Jesus! peaceful rest.

J. S WHITSON.

Bellville, Ark.

JONES—Mary, born in Fayette county, Tenn. in 1830, married to Hiram Jones 1845, after his departure married to his brother Allen Jones, she survived him many years. She ended her earthly pilgrimage on February 6, 1897, in Cross county, Ark., near Wynne. She professed religion when young, joined the Methodist Church, South, was a member at Smith Chapel, lived a consistent life until the Master said, "It's enough! come up higher." Sister Jones will be missed. Her vacant seat at Smith's Chapel will make many sad hearts. She is not dead, but alive with Christ.

S. E. PENTECOST.

BUMGARNER—Little Johny, daughter of John H and Jennie Bumgarner, departed this life December 24, 1896 Johny was a sweet little girl, and we all know she has gone to a better world. I want to say, father and mother, weep not for your Johny, but prepare to meet her in a world where death never comes.

I take these little lambs, said he,
And lay them in my breast.

May God's richest blessings rest upon the bereaved parents and brother and sisters until they all meet Johny beyond the river.

J. S. WHITSON, P. C.

HOLMES—Died at his residence at Walnut Lake, Ark., Saturday, February 20, 1897, Mr. Winfield W. Holmes, of heart failure, aged 49 years.

The deceased was born in Shelby county, near Memphis, Tenn., Sept. 5, 1847, and was well known in Pine Bluff, having lived there a number of years ago, and at one time was connected with the firm of Tillar, Taylor & Co. He was married to Miss Carlista Tillar, eldest daughter of Maj. J. T. W. Tillar, October 24, 1877, who lived only a few short years, leaving a bright, winsome little daughter, Alma, who has developed into a talented young lady, and has been a pupil of Galloway College, at Searcy, for the past four years. The deceased was a man with a big and kindly heart, whose genial nature and charitable spirit endeared him to a host of relatives and friends. His remains were interred at the family burying ground on the sunny slope of the peaceful waters of Walnut Lake. May his soul rest in peace.

A. H. E.

TRANTHAM—John H. was born in Tennessee August 24, 1833, and moved to Arkansas in early life with his parents, and settled in what is now Clay county. He departed this life January 14, 1897. Was first married to Miss M. A. Hartsoe, five children were the fruit of this union, three girls and two boys, all of whom still live, but just as soon as the struggles of life were crowned with success his beloved companion was called from earth to heaven October 22, 1885. He was married the second time to Mrs. Eliza E. A. Bryant May 26, 1886, who still lives to mourn her great loss, but is anxiously awaiting to join him on the other shore.

He embraced religion soon after the late war and joined the M. E Church, South. He was buried in the old home cemetery to await the last trump of God.

We tender our sincere condolence to the bereaved family, and pray that all may follow him as he followed Christ.

G. O. HICKEY.

Rector, Ark.

HAMMONDS—Dr. Frank McClelland Hammonds was born September 25, 1869, at Casa, Perry county, Ark., and died March 2, 1897, was married to Miss Faithy E. Hambright May, 1896. He graduated at the Memphis Medical Institute. Since then he has been engaged successfully in the practice of medicine at his home in Casa. Perry county, Ark., and at Opelo, Conway county, Ark.

To know Dr. Frank Hammonds was to love him, kind-hearted and generous to all he won the esteem and friendship of everyone with whom he became acquainted. When death was approaching he manifested unmistakable evidence that his peace was made with God, and that he was ready to go When the last moment came he calmly passed from earth to a home in glory. A large circle of friends and relatives sadly deplore the loss of one so good, so loving and kind to all, and so eminently ussful. May we all live so that our last end may be like his.

S. T. FROST, M. D.

Birta, Yell county, Ark.

CLOWER—Sister Sallie Clower was born in Shelby county, Ala., July 6, 1845, died January 24, 1897, at Montongo, Drew county, Ark. Sister Sallie joined the M. E Church, South, while young, and as far as I know she lived a consistent life until her death. She was a sister of Rev. J. A. Clower, of precious memory. She has lived with her relatives for several years, as she had no home of her own. But thank God, she has a home now. She was afflicted for some time, and was often deprived of the privilege of going to church, but when able and could get there. She was on hand to cheer her pastor. When I told her good-bye just before Conference, little did I think of having to write her obituary so soon, but we are altogether vanity. A short time before she died Sister S. E. Clower said she was happy. She was buried at Mt. Pleasant Camp-ground to wait for the resurrection morn. The funeral services was conducted by Rev. J. H. Blakely. May God bless the bereaved and may we all meet in heaven.

R. J. RAIFORD,
Her Former Pastor.

RAY—J W. Ray was born in Knox county, Ky., April 20, 1847, was married to America Owens July 31, 1870, moved to Arkansas in 1877, locating in Franklin county, living here until January 14. 1897, at which time God took him to be a citizen of heaven. Brother Ray was converted at the age of 20 years, joined the M. E. Church, South, in 1887, living a consistent member until death.

One of our best men is gone. He was a good, loyal citizen, a loving husband, an affectionate father and an humble Christian. During his illness he often spoke of his departure and of his willingness to go. He was also a Master Mason and was buried with Masonic honors. He leaves a wife and seven children to mourn his departure.

Sorrowing ones weep not as those who have no hope, but look up the shining way your loved one has gone, and be ready and watching every hour, and by-and-by when the summons comes you will all meet in the glory land. Oh, what a happy meeting that will be. Yours in loving sympathy,

J. S. SIMMONS, P. C.

Kentucky Methodist and Way of Life please copy.

WALKER—Mrs. Caroline R. Walker (nee Umsted) was born in Tennessee May 12, 1828; married to Jas. R. S. Walker December 23, 1847, widowed by his death in March, 1891, and died after a long illness January 10, 1897, at the residence of her son, Brother J. B. Walker, in Paragould, Ark.

She was converted in girlhood, and joined the M E Church, South, in which she lived a devout member, enjoying the sweet comfort of a sincere Christian life. Long afflicted, she had been for many years too feeble for regular attendance at Church, but her religious experience was enriched by Scripture reading, quiet meditation and secret prayer. She felt and often expressed deep concern for the spiritual welfare of her children, by whom she was dearly loved, and found much pleasure in having one of them a preacher, Rev. W. F. Walker, of the White River Conference. In his recent bereavements she sympathized most tenderly, as only a mother could, and rejoiced to have him present, when she departed from sufferings here for joys in heaven.

Z. T. BENNETT.

Paragould, Ark.

MORRISON—Mrs. Anna Morrison (nee Holmes) was born in upper East Tennessee March 21, 1826. She departed this life February 8, 1897. Her parents moved down to the Purchase (now Roane county), when she was only 6 years old. She professed religion, while quit young, joined the Methodist Church, and lived a consistent Christian. She married James B. Morrison January 25, 1849. Eight children were born to them, four girls and four boys. Her oldest son died in infancy. Her husband died June, 1964, leaving her seven children to support. That being at the close of the war made it very hard for her, but she succeeded in all her efforts. "She is not afraid of snow for her household, for all her household are clothed with scarlet."

She lived to see all of her children grown and members of the church, one daughter belongs to the Missionary Baptist and the rest to the Methodist. She moved with her family to Arkansas in 1882, stopping at Beall, in Fulton county, where she lived until her death. She lived with her oldest son and youngest daughter Her life was a model one. She lived as she died, a true Christian. She always taught her children the ways of truth and right. Shere will be many to rise up at the great day and call her blessed for her motherly care toward them.

F. M. MORRISON.

Lynn, Ark.

JOYNER—Mrs. Janie I., wife of R. F. Joyner, was born in Madison county, Tenn, December 5, 1858. She was married to R J. Joyner January 17, 1881, and moved to Arkansas, near Hickory Plains, Prairie county, in 1883, where she lived till God called her home, February 12, 1897.

She was a useful member of our church. Converted while very young she joined the M. E. Church, South, in which she lived till death She was true in every relation in life. Those who knew her can testify of her true worth as a neighbor and a sincere Christian. She and her husband have ever been a constant help to the cause of Christ, helping in many ways. All their former pastors have esteemed them highly for their work's sake.

Sister Joyner his gone. We will miss her so much. We did not see how we could spare her, but God took her from us. We bow in humble submission, He makes no mistakes. Too wise to ere and too good to delight in causing his children sorrow. Her work is done and she has entered into that rest that remains "to the people of God."

Brother Joyner is left lonely and sad, but not without hope in God. He still manifests the same love for the church, and is faithfully giving his energies to promote the cause of Christ. May God bless bim and the orphan children left to his care.

B. F. SCOTT, P. C.

Hickory Plains, Ark., March 9.

MULLINS—Sister Jemereiah Mullins, wife of David Mullins and daughter of John and Polly Taylor, was born December 12, 1839, in Lawrence county, Ark., and was married to David Mullins March 1, 1868. She made a profession of religion at the age of 18 years and united with the M. E. Church, South, and died in Sharp county, Ark., near Ash Flat, February 21, 1897.

Sister Mullins was a faithful Christian for forty years. She was the mother of seven children, three girls and four boys The oldest two, a son and a daughter, are dead. She was a faithful companion and an affectionate mother and good neighbor Just before she died she called her family around her bed and told them that she was going to heaven, and that she knew that there was a heaven She also requested them all to meet her in heaven. She also said that she wanted the writer of this sketch to hold services at her grave. She said she wanted the song "I am the Child of a King" sung at her grave, and thus passed away one of the best women that lived in Sharp county. She died like St. Stephen, in full view of heaven, and we laid her body to rest in the Ash Flat grave yard on the 22nd, to await the resurrection of the just. There was a large company of relatives and friends assembled at the grave.

Husband and children, live so as to meet your sainted wife and mother in heaven. She can't come to you but you can go to her.

S. W. REGISTER.

DEAN—Lucind J., was born near Nashville, Tenn., May 3, 1849, and died at her home in Ouachita county, Ark., January 1, 1897. She professed religion and joined the Presbyterian Church at the age of 22, but after the conversion of her husband she went with him to the M. E. Church, South, in which she lived a consistent member until death. The writer was her pastor the last two years of her life and always found in Sister Dean one that was ready to work and try to push forward every interest of her church. In the neighborhood in which she lived, which is one of the appointments on Camden circuit, her death has caused a gloom.

Loving, trustful and confiding in her disposition, possessing a child-like faith in the promises of God, she ever manifested that Christian fortitude that goes to make up the helpful friend, the sympathetic mother and true wife. Often when clouds seemed to block the way of her husband and herself, instead of fretting she bravely faced the difficulty and made it a stepping-stone by which she climbed nearer to God. Truly she broke open the alabaster box of love and sympathy and shed its contents on all within her reach.

She leaves a sorrowing husband and several children to the tender care of an all-wise Father. Dear brother, we know how to sympathize with you, as your sad experience has been ours, but God can heal the wounded heart. Look to Him and press on till you meet your faithful companion in the "sweet by-and-by."

F. R. CANFIELD.

Buena Vista, March 11, 1897.

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THE ARKANSAS METHODIST.

WEDNESDAY, MARCH 31, 1897.

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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.

To Pastors and Sunday School Superintendents, Little Rock Conference.

DEAR BRETHREN—Children's Day will soon be here, and preparation should begin early to observe it. The programmes for this year are now ready and I hope every school in this Conference will use them. They can be bought of Godbey & Thornburgh, Little Rock, Ark., or of the Book Agents at Nashville. They consist of three parts: 1. A beautiful, sixteen page programme, with nine charming songs for the school and congregation, with the music in full, together with other printed items. 2. A four-page supplement, containing the recitations and addresses, all short and spirited. 3. A handsome folder, containing the answers to the 40 questions asked on the programme. These will serve as valuable souvenirs of the occasion, and furnish through the year a card of reference, touching the leading interests of the Church, about which our people should be intelligent.

These programmes, with half the number of folders and twelve supplements, will cost 75 cents per 100. Additional folders can be had at 40 cents per 100, postage prepaid. In other words, an order for 100 programmes will carry with it 50 folders and 12 supplements, for 75 cents.

I hope our pastors and superintendents will observe Children's Day in so thorough and careful a way as to make it what the Church has designed. It can be made a wonderful power in the development of our young people, if rightly used.

If the third Sunday in May is not convenient select some other time, but by all means let every Sunday-school hold a service, give the information contained in the programme and take a collection. Let loyalty and love move every pastor and superintendent to make this year's Children's Day the best in the history of the Conference.

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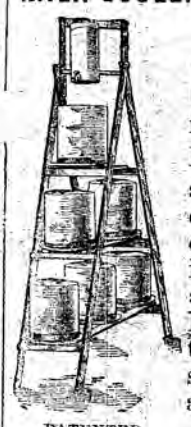

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