

Arkansas Methodist.

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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To Preachers, \$1.00

VOL. XVI.

LITTLE ROCK, APRIL 7, 1897.

NO. 14

News and Notes.

There has been little change in the business situation during the week.

There was never a finer fruit prospect in Arkansas than now.

The floods in the eastern part of the State have not increased the past week. The worst is not yet reached in Mississippi and Louisiana.

The United States Senate adopted a resolution that the President should protest against Rivera, the lately captured Cuban general, being tried by a drumhead court-martial, as in violation of the rules of civilized warfare.

While the powers threatened to blockade the Piræus and the principal Grecian ports, yet delayed for days and weeks to carry out the threat, the resolute Greeks, not faltering for a moment, were hurrying forward troops and supplies to the borders of Thessaly, declaring their purpose if their ports were blockaded, to invade Macedonia. Now that a great army has been assembled on that frontier and the blockade will be too late to hold back the Greeks, and will be made the occasion by them for open war with the Turks, the powers find no reason for the threatened blockade. Now they insist upon the withdrawal of the Turkish soldiers from Crete, as the only way of avoiding war. There has been little change in affairs for four or five days past. We may be sure that war will be averted if the powers see the way to do it.

A call is issued for a "Good Citizens' Convention" to meet in Nashville, Tenn., May 18 to 20, for the organization of an International Citizens' League." Its purposes are thus stated:

"1st. To unite for efficient and concerted action, and for mutual encouragement, all friends of good government, liberty and prosperity.

2d. To purify politics, and for public office to "provide out of the people able men, such as fear God, men of truth, hating unjust gain."

3d. To accept Christ and His law as the true basis of govern-

ment and the supreme authority in national as in individual life.

4th. For alleviation of suffering, uplifting of humanity, and, as far as possible, abatement of poverty.

5th. For universal diffusion of knowledge and promulgation of truth.

6th. To promote the study of citizen-duty from the Bible standpoint, the glorious opportunities, privileges and possibilities within reach of that nation whose government honors God's authority."

The call is signed by a great number of prominent men of the highest moral integrity. All communications respecting this movement should be addressed to S. T. Nicholson, Nashville, Tenn.

Where Does the Money Go?

Dear Brother.—I wish you would tell us through the METHODIST how many officials we have on our Missionary Board at home and what their salaries are, and what amount or per cent. paid by the Church at home really gets to the foreign field. There is some dissatisfaction among the laity in regard to this and it would be a good thing for you to explain all about it through the ARKANSAS METHODIST. Yours in Christ.

(Rev.) R. S. Hays.

Rackett, Texas.

In answer to the above we report from the report of the Board of Missions for 1896.

Salary of H. C. Morrison.....	\$2,416.62.
" " W. R. Lambuth.....	2,416.62.
" " T. B. Holt, Treas.....	2,416.62.
" " J. G. John.....	1,200.00.

These are the regular salaries paid to officers. To these salaries traveling expenses of the officers is added, also traveling expenses of the Bishops when sent to foreign fields, and traveling expenses of the Board (which consists of the officers the Bishops and twenty-five managers) when they come together to make the assessments and appropriations for the year.

The report gives a summary of these expenses.

Clerk hire.....	\$ 1,711.65
Travel of officers.....	2,533.78
Annual meeting.....	1,050.00
Publishing annual report.....	482.00
Periodicals less amount received for sale of same.....	2,075.34
Postage.....	804.89
Stationary and job printing.....	503.30
Leaflets.....	300.76
Office fixtures, taxes, expressage, telegrams, telephones, merchandise etc....	1,785.36

Total including salaries of officers..... 19,764.95

The total collection for the year 1896 were \$237,357.65. On this the total expense was as we have seen \$19,746.95 or a little more than 8 per cent. of which a considerable sum is used in publishing and circulating missionary literature as shown above.

As respects the salaries of the officers, they are less than ministers of the same ability receive from city stations all over our Church territory.

We believe that few of our Church members in Arkansas need the information given in this reply to Brother Hays. But let every one cut this out and keep it, and show it to all who may need to see it. We do not know any business conducted more cheaply than our missionary work. The items given include all expenses, nothing being paid to preachers who collect, or to Conference secretaries who forward the money to our Parent Board.

An Appeal for Help.

To our friends in Arkansas, especially to the White River Conference:—Dear friends, our Church here owes the Board of Church Extension, now past due, \$500. with interest for five years, making a debt of \$600. Our people are poor, being composed principally of men who labor by the month, and they have had a hard struggle to meet their obligations and live. This is a burden upon them in which they ask for, and I believe they ought to have help, hence this appeal. Now, are there not 600 persons among our friends, who will help us pay this old debt in the next six weeks, say, by giving us \$1.00 or more, as they feel they can. I will acknowledge the receipt through the ARKANSAS METHODIST, the names published each week with the amount they may give. Will not the preachers help us by calling the attention of their people to our appeal, and help us pay this in the next six weeks.

I endorse this call for help and hope it may be a success.

HENRY T. GREGORY, P. E.

Send by postoffice order or registered letter to F. E. Taylor, P. C., or to Chas. E. Moore, Chairman Board of Trustees, Argenta, Ark.

F. E. TAYLOR.

The Board of Trustees of Galloway Female College will meet at the office of Ratcliffe & Fletcher in the city of Little Rock on Tuesday April 20, 1897 at 11 o'clock a. m.

Attest.

C. C. Godden, Pres.

W. C. Ratcliffe, Sec.

AMONG OUR EXCHANGES.

The Southern Christian Advocate says:

"Daniel Boone and wife are buried in Warren county, Mo., and a bill is before the legislature of the State appropriating \$1,800 for a monument over their graves."

The grave of Daniel Boone was first in Warren county, Mo., across the Missouri river, three miles north of the present town of Washington, on the Missouri Pacific railroad; but the body was taken up and re-interred at Frankfort, Ky., nearly fifty years ago. My father witnessed the re-interment when I was a small boy. I have seen the open grave in Warren county, Mo., from which the body was taken. The rude headstone with name of the pioneer and date of his death lay on the ground beside it.

Anent the freedom of the press, which is being much discussed, the Wesleyan Christian Advocate says:

"The press ought to be free, but it ought to be free only because it ought to be wise, and pure and true to the highest interests of the public. But that can be said of every man and of every enterprise of men. When men, however, are not pure and true the law takes hold of them and limits their liberty, and there is no reason under the sun why it should not do the same with the press."

The common sense of this view will commend it to every sensible man. Only that man who has in him the law of love is a law unto himself. That which is injurious to others it is the function of the law to restrain.

The Wesleyan asks:

"Why should not the States forbid the publication of pictures or articles that debase the lives of citizens?"

There is no reason, but if the highest sense of morality does not rule the State let us bring the question nearer home and ask, Why do not Christian people boycott all the papers which thus offend against the laws of morality and decency?

We have beautiful programs for Children's Day, price 75c a hundred, 15c a dozen. Send orders.

Contributed.

A Good Warfare.

DR. GODFREY:—

The fight is on. And glad am I. It pleases me to see the sword of the ARKANSAS METHODIST gleaming in the very front rank. Having been a publisher and editor, and in one way and another connected with newspapers since my twentieth year, I ought to know the value of your boast that its "circulation is fifty per cent. larger than any other paper, religious or political, published in Arkansas." How mighty your influence! How great your opportunity and responsibility! Having been reared, converted, and licensed to preach, in Arkansas I have a pardonable pride in her history. There I rendered a feeble but faithful service on circuits, stations, and districts. It was not malice, but malaria and episcopal prerogative, that moved me from her hollowed soil. Because I do love the dear old State I thank God that the Church has such a brave and true standard bearer in its Conference organ. Your war on whiskey and tobacco is timely and telling. The figures you produced were startling. Surely people will stop and ponder the evil of their sayings and doings.

Our Church press seems thoroughly aroused. Vicious words, acts, printed matter and what else that offends good taste and morals are being assaulted. The spirit that "in the martyrs glowed" is coming back to the pulpit and sanctum. They are hitting high and low; from the corner-stone to the steeple. Your Confere of the St. Louis is having a tussle with "the wild beasts" of our modern Ephesus. Palmore is game, and that Advocate is gaining friends by the thousands. Courage is an element in strength. When wisely directed it is apt to win. Bro. Pierce of the Texas has a rough and tough job on his hands. Following the family instincts he finds and defends the right. Those up-the-country brethren have a large supply of adverbs and adjectives but John has heard it thunder often. See how that long horned constituency rallies to him. Not a man, woman or child on those broad prairies is alarmed. Dr. Price—he of the hill country—is throwing stones at Bro. Hoss and others supposed to be a "leetle" too loyal. Dr. Lafferty, of the "Old Richmond," is a born crusader. He is fighting definitely and indefinitely "the world, flesh and devil." And so on round the circle. Not a Church paper comes without war paint. They have their "bristles up." It is high time resistance was offered. "The faith once delivered to the saints" is largely in the custody of these same Church papers. I know your righteous soul is often vexed at seeing and hearing some things about you. Much as I love Arkansas I would rather see you frail this meanness out of her than hear she had met the fate of the impenitent.

Tender Rro. Rorie "the compliments of the season," and tell him his name has been calendered

with the modern saints. Others would be named but for fear of being tedious.

The Lord of hosts be your shield and defence. May the victory come soon and be complete.

M. H. WELLS.

Courtland, Ala.

A Suggestion.

MR EDITOR:—

The cause of Missions would doubtless be materially advanced in Arkansas by holding mass meetings in each presiding elder's district.—We believe such a plan would be much better than to continue the present plan of holding a Conference mass meeting. Some of us have attended all the Conference mass meetings that have been held and will attend all that may be held here after, but we believe the district meeting should be adopted because the other is not successful and under existing conditions can't be. In the first place a great many of the preachers can't get the money to pay railroad fare and it is often too far to walk. Though it seems to me I'd rather walk a hundred miles than to miss one of them.

But, if all the preachers could, and would attend, the meeting would be, to a great extent unwieldy. It is a reasonable supposition that the work would be much more thoroughly and effectually done by mass meetings for each district. Let the district meetings be fixed on different dates, and then the preachers from any part of the Conference could attend any, or all



When we read of a mother who leaves her newborn babe shivering on a doorstep, unguarded from the elements, and to suffer at the mercy of strangers, we wonder at her cold heart and lack of mother-love. There are other ways, than desertion, of exposing a child to a life of suffering. The mother who, through ignorance or neglect of the health and vigor of the organs that make motherhood possible, brings into the world a sick and puny child is at fault for the life of suffering to which it is condemned. If a woman would have healthy, robust, happy children, with bright futures, she must take proper care of her womanly self.

The best of all medicines for women is Dr. Pierce's Favorite Prescription. It acts directly and only on the delicate and important organs that bear the burdens of maternity. It makes them strong and healthy. It prepares for wifehood and motherhood. Taken during the expectant period it banishes the usual discomforts and makes baby's coming easy and almost painless. It insures a robust, healthy newcomer and ample, natural nourishment. Over 90,000 women have testified to its merits over their signatures. All good druggists sell it.

Mrs. Ursula Dunham, of Sistersville, Tyler Co., W. Va., writes: "My baby now is nearly a year old. She was born last March. After she was born I had local weakness. I could not stand up long enough to wash the dishes. In September I began taking Dr. Pierce's Favorite Prescription. I took three bottles and it has cured me. I can now do all my work."

Dr. Pierce's If constipation was painful like a toothache, sickness would to a very great extent be a thing of the past. If it was painful, the proper remedy would be promptly resorted to, and the long train of disorders for which it is responsible would cease to exist. But unfortunately constipation is the easiest to neglect of all sickness-breeding conditions. A resort to the right remedy is put off from day to day. It shows itself in a headache, and some injurious headache powder that gives but temporary relief is used. Dr. Pierce's Pleasant Pellets go to the first cause of the trouble and cure it. They are a prompt and permanent cure for constipation. They cause no pain and never gripe. Druggists sell them and cost nothing else that is "just as good."

of them, as they could, would or should. These meetings would furnish opportunity for each preacher in the district to take some active part in the meeting. They would also give the laymen a chance. Upon the general principal that we take more interest in a given movement when we have, or are assigned a part in it, a number of men and women would be enlisted who now feel but little if any interest. Give every preacher and every leading layman in the district a place on the programme. Have a large delegation of women there to represent their work. It is believed that Arkansas can be revolutionized in this way.

T. O. RORIE.

A Physician's Tribute

To the Benefits Received From Dr. Miles' NEW HEART CURE.



HEART DISEASE is curable. It is not surprising that all cases are not cured, since no physician has made the heart a special study for a quarter of a century as Dr. Miles has done. The following tribute from a physician will be read with interest. "For six years prior to taking Dr. Miles' New Heart Cure my wife was a terrible sufferer from heart disease. She had a constant fluttering of the heart and severe palpitation and pain in the left side. She took three bottles of Dr. Miles' New Heart Cure and was completely restored to health, and has not taken a drop of medicine during the past two years. Under these circumstances I cannot do otherwise than recommend it to others."

Friendship, N. Y. W. H. SCOTT, M. D.
Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants.
DR. MILES MEDICAL CO., Elkhart, Ind.

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Fones Bros. Hardware Co.
Little Rock, Ark.

MAKING MONEY IN HARD TIMES.

Mr. Editor:—S. K. Jones asks if money can be made in the Plating Business in hard times. My answer is, with a good outfit it is the best business I know of, as people get old goods replaced instead of buying new. I'm making \$35 a week plating Jewelry, Tableware, Bicycles, &c. with Gold, Silver, Nickel and White Metal. Got a good outfit of D. Gray & Co. Plating Works, Columbus, O. They furnish everything complete, receipts, secrets and taught me free. No experience needed. Work is elegant, customers pleased and bring us all we can do. Sister has already made \$60 with her outfit. Anyone can do as we have. A READER.

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

Contributed.

Canada Letter.

REV. E. BARRASS, D. D.

About a year ago, the Reform party succeeded in ousting the Conservatives from power in the Dominion Legislature. The Conservatives had been in power for about 18 years. Those in opposition often complained that the party in power was slow at each session in declaring their policy. It might have been reasonably expected, that when the Reformers became masters of the situation, they would be ready at the earliest moment to declare their policy. But such was not the case. At the first meeting of Parliament, they secured the 'supplies' and then adjourned to frame a policy. Parliament will meet in a few days. The party in power is for the most part in favor of 'free trade,' and were hopeful that a reciprocity treaty would be secured with the United States, but the inaugural of President McKinley, has almost entirely extinguished all hope of such a boon. Hope deferred makes the heart sick, but, we must wait a little longer before we can know what tariff changes are to be proposed.

In the mean time business generally is fearfully depressed. Thousands are out of employment, and the charity of the benevolent is greatly strained, as the applications for relief are increased. There have been many serious failures in commercial circles. An unusual number of old firms who were regarded as almost impregnable, have gone down with a fearful crash.

The cry for help that has reached us from Armenia has met with a liberal response. Famine and pestilence stricken India has also sent forth its bitter wail, and thousands of dollars have been most freely sent to the suffering people.

The question of temperance has long been one of great popularity especially in Ontario. Premier Lauvier promised to grant prohibition in the Dominion should the people desire it. He has not yet submitted the question, but the Premier of Ontario has promised to do his utmost on behalf of temperance and though he could not prohibit, he could regulate the traffic by stringent license. On this promise he rode into authority, and he has introduced a temperance bill but it has satisfied no party, neither temperance nor manufacturers. Indignation meetings have been held and protests have flooded the house. A large convention was held in Toronto, and a deputation waited upon the Premier and asked for amendments, but he was reticent about committing himself. Doubtless he will make some amendments but it is very questionable that he will make such as will give general satisfaction. Methodists were true to their antecedents in that our ministers were largely in the majority at the convention and several of them were sent to interview the government.

The outlook for temperance is very discouraging, inasmuch as it has always been contended that

Reformers would be more likely to enact temperance legislation than the Conservatives, and now when they are in the ascendancy both in the Dominion and Local legislatures they have not taken any steps to confirm the high hopes that their friends entertained respecting their good intentions.

Your exchanges will have informed you how that the change in the Dominion government has not been so satisfactory to the Romish Hierarchy as was anticipated. It is generally conceded that Premier Lauvier has always been desirous to promote harmony between all classes of the community. The Manitoba school question was difficult to settle. The honorable gentlemen did propose such amendments as ought to have given satisfaction to all classes, but, nothing would satisfy the Romish party, but separate schools in which priests could rule, and those who would not maintain them should receive no favor at their hands. Mandaments were issued forbidding 'the faithful' to act contrary to instruction under threat of the severest penalties. A few editors dared to write in opposition, the result was that their journals were anathematized, and they have ceased to exist. The power of the pope was invoked, and though it is exceedingly difficult to ascertain what 'his holiness' has decided upon, there stands the fact that an ablegate has either landed, or is on his way and will soon we suppose exercise the authority repose in him. The following is what one of our contemporaries says respecting the honored gentleman:

Monsignor Merry del Val is a Spaniard by birth and son of the Spanish ambassador to the Holy See. He is only thirty-five years of age, but has already made his mark in high ecclesiastical and diplomatic circles. He is a distinguished linguist, and is a perfect master of the Italian, Spanish, French and English languages. The young monsignor received his education in England and he is spoken of as embodying all the members and views of a modern English gentleman. He is also said to be a very pious man, in no way anxious for honors, and that to such an extent that he wishes to join the Jesuit order so as to avoid promotion in the Vatican diplomatic corps, but the pope objected, knowing that his usefulness would be greater in official circles.

If the ablegate can be a peace maker, and if he can prevent the priests in Quebec province acting so impudently as they have lately been doing, his presence will be a benediction, but, if he expects that

he will be able to turn back the tide which in some time past has been advancing in favor of harmony and good will and issues his mandates accordingly he will be fearfully mistaken. We question that many even of his own creed will even accede to his wishes.

It is gratifying to observe the evangelistic movements that are now in active operation. We have seldom ever known such a large quantity of agencies to be thus employed, and from reports that have reached us there can be no doubt but that great accessions have been made to the Church.

Still there are those among us who look askance at all such agencies, inasmuch as in their opinion, the usefulness of the regular minister is often injured, and there is even reason to fear that too many so called evangelists have taken upon themselves the profession without being properly authorized. It would be well, if our various Churches would employ none but such as are under proper authority, and have at least gone through some course of study.

As Methodists we are anticipating a great time in July with the International Epworth League. It has been stated that even six of your Bishops with Dr. Steel are coming over to see us. All will receive a royal welcome even though they come 30,000 strong. Adieu.

A Painful Silence.

At the time I wrote my first appeal in behalf of Paine Institute, and published it in all of our Church papers, I addressed over two hundred and fifty personal appeals to pastors throughout our connection, and sent besides one thousand printed appeals to other pastors in our Church. So far as the reports which have come to my office show, collections have been taken in eight congregations. Eleven private responses have also been received. The amount realized is \$185.82. I have assurances from a number of the brethren that they will at an early date take a collection for the building.

Paine Institute is being taught in what was a stable, and is now but little better. I was there recently: I love my Church with my whole heart: but I stood, and looked, and was ashamed. I am certain we have a number of laymen who, if they had stood with me there, would level with the ground our present building and would erect instead a respectable one as quickly as money and men could do it.

I do not believe that our Church will let this matter stop here. Will

Scott's Emulsion

Will Cure a Stubborn Cough when ordinary specifics fail. It restores strength to the weakened organs and gives the system the force needed to throw off the disease.

50c. and \$1.00 at all druggists.

OUR ENEMY STOLE IN

An enemy stole into your house one day last week and touched you lightly in passing. You thought little of the matter at the time, for the enemy was only a vagrant current of air. But now you are beginning to learn what mischief the little intruder did, for your back is stiff and painful. Your head aches, and at times you feel dizzy.

What has happened? Simply this: the cold has settled on your kidneys. They are overcharged with blood and inflamed. Instead of passing the waste matter out of the body they are damming it up in the blood. Every minute, yes, every heart beat adds to the poison in you. Normal action of the kidneys will purify the blood. Nothing else will.

Warranted Safe Cure

Is the friend in need. It will reduce the inflammation, so that the grip on the tissues of the blood-vessels is relaxed, and the uric acid is sent on its way out of the body.

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Large bottle, or new style, smaller one at your druggists.

DYSPEPSIA, INDIGESTION, HEART-BURN, and all Stomach Troubles quickly relieved and cured by **FLORAPLEXION**. Sample bottle free by mail. Every drop is worth its weight in gold when you need it. Address Franklin Hart, 92 John St., New York.

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not other pastors throughout our connection, at the earliest possible date, take a collection for this building. The collections may be cash or subscriptions may be taken payable on or before the first of Oct. 1897. Please notify me, however, of the amount of the subscription and forward to me the cash raised, since this will help me to push the movement.

Are there not laymen throughout our connection, who, upon reading what has been said touching the condition of Paine Institute, will send me a contribution towards suitable buildings for Paine Institute. Several have already done so. Is there not a man who will make me a proposition which shall help me to spring the Church. Is there not a man who, in the name of God, will erect the building himself. A nobler charity than this would be impossible.

R. J. BIGHAM.

Nashville, Tenn.

Contributed.

Letter From Oregon.

Mr. Editor,—Your paper comes to us weekly freighted with good things. But what changes I notice in your columns. I once knew all the preachers in the Arkansas and White River Conferences, and many in the Little Rock, knew them personally and by name. Now how few familiar names do I see. I once knew the names of most of your towns and rivers. Now the names of new towns and rivers I never heard of before, or until recently. I suppose that the names of streams have been changed and these new towns have been built along the railroads built since I left there. But where are these, my brethren? Have they passed to the beyond, located, or like myself been transferred? I find in Arkansas a noble band of godly men. Steel, Lively, Stanford, McCoover, Ratcliff and Winfield and many others: Those I love have gone before, but I see others on this side whose names bring to me the sweets of other years. Hunter, Jewell, Dannelly, Dye, Riggin, and Reynolds and others. I would love to worship with them again. Well after a residence here of twenty one years, I must say Oregon is a great state in many respects. Her mineral resources are almost limitless, her fisheries a vast wealth, productive soil and adaptability along so many lines. Horses, cattle, sheep, hogs, fowls, fruit and vegetables. Fruits of all kinds do well here, in fact this is apple heaven. While vegetables in variety, size and flavor can hardly be surpassed in any country. We as a state are destined to be among the first at no distant day. Society is in a formative state and will be for some years, or at least until the great body of our people become permanent fixtures and cease to sell and move and buy and open up new farms. We have no fixed way of business along any line, we experiment, and are hunting the best methods and the best machinery after these are found, we will soon crystalize.

Religion is at a low ebb, in the general, but still many pious people are found here. Infidelity here is organized, blatant and aggressive and nothing but the grace of God can check its deadly hold. All churches are represented here and some of all sorts of preachers are to be found in Oregon. Graceful preachers and graceless preachers. All degrees of profession. It requires self denial and self sacrifice to meet the exigencies here. We need in this district alone 25 holy consecrated young men to move the work. Bro. Shangle's district is as large as all Arkansas north of the river. Cities in his district say give us preachers of our Church and choice, but he cannot do it for want of men and means. The last election, was made obnoxious to many because of the active and bitter part many preachers took in parades and at the poles.

If I were a young man there just licensed to preach I would come west, and enter this new field and

Rich, Red Blood

Is absolutely essential to health. It is impossible to get it from so-called "nerve tonics" and opiate compounds. They have temporary, sleeping effects, but do not CURE. To have pure blood and good health, take Hood's Sarsaparilla, which has first, last, and all the time, been advertised as just what it is—the best medicine for the blood ever produced. In fact,

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1. assist Digestion and cure Constipation. 25 cents.

grow up with the country and the Church. It takes some originality and much grace and self denial to make the rifle here but no more than where wickedness abounds elsewhere. Some of those old Conferences are overflowing and hundreds of young men knock for admittance in vain. To all such I take the liberty to say come to this north-west. If you have the man in you, it will come out. You will succeed. If you have not you will fail; but you will be no more of a failure here than there. How can a man fail, who has all the resources of heaven pledged to make him a success? We have a noble set of preachers in this Conference. We will give a hearty welcome to all who cast their lot among us. We will divide with you our joys and sorrows, our hardships and privations. Bro. Shangle our P. E. is doing a grand work—but he needs men—and means prayers and sympathy of all the Church.

P. A. MOSES.

Cervallis, Oregon.

Difficult but not Insurmountable.

If there are insurmountable difficulties in the way of the accomplishment of what seems to be duty, then are we freed from responsibility. There is much reason for the conclusion that very grave difficulties must block the way of the six thousand preachers, and of our Church at large, in the effort to build a house for Paine Institute. That these difficulties, however, are really and truly insurmountable, can hardly be established. One of the first difficulties is that in order to do anything in this matter we must take another collection—for money is necessary. A great many of our people claim to be tired of collections. It is fair to say that some of our best people claim to be tired of collections: it is true to say that a great many other people are tired of collections who do not seem to have gotten tired by contributing to them. These have only gotten tired of having their duty in the matter of giving to God's Church told to them by faithful preachers.

But surely a preacher will not desist from this work because of the necessity of another collection. Collections have no relative rank: one promise is as sacred as another:

our collections are promises concreted. We do not discharge our duty to Paine Institute when we have taken collections for Missions, for Sunday-school work, for Church Extension and so on. If a man makes two promises is he freed from the binding forces of one when he discharges the other? But we have promised to build a house at Paine Institute, and our Church has requested the pastors to take a collection to that end.

So far as the responsibility of the pastors is concerned, it ought never to be forgotten that their principal resource is their constituency: that is to say, our membership. I say their principal resource, for it is to the credit of our preachers that to all calls of our Church they are, if not the most liberal, yet as liberal contributors as there are in the Church. I believe it will not offend good men when I say that our preachers are, as a rule, the most generous members of our Church. So marked is their liberality, indeed, that laymen are not infrequently heard to condemn their pastors for the manner and measure in which they give. In this Paine Institute matter the preachers have been shining examples. They have been noble,

"That the nobleness which lies in other men,
Sleeping, but never dead,
Might rise in majesty to meet their own."

Now as regards the laymen, the trouble with them is that they are in large measure uninformed as to the claims Paine Institute has upon our Church. They are consequently indifferent. Information will quicken them; it will rouse them out of indifference. There are, it is true, those who are actively opposed to this work, and these the preachers have to combat, but their number is not large.

Moreover, we should remember that what we have done has been done against great obstacles, and in the face of an accented and even inflamed condition of the civil and ecclesiastical mind. We have, therefore, some momentum. Because we have gone thus far, we can go further.

R. J. BIGHAM.

Nashville, Tenn.

A Wonderful Cure for Kidney Disease and Rheumatism. A Free Gift.

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

"I was suddenly stricken down on the 22nd of June with an acute attack of Kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians, I only received temporary relief. My family physician told me plainly the best I could hope for was temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up, and as I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Meantime I had heard of Alkavis and wrote to an army comrade (now principal of a college), who had tried it. He wrote me

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.

by all means to try it as it had made a new man of him. At the end of two months and then only able to sit up a little, I dismissed my physicians and began the use of Alkavis. In two weeks I could ride out in the carriage for a short time. The improvement has been *** constant and steady. I am now able to look after my business. I feel I owe what life and strength I have to Alkavis. * * * I am fifty-five years old, have been a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble I would say, try Alkavis."



THE KAVA-KAVA SHRUB
(Piper Methysticum.)

Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair when she found Alkavis, and was promptly cured of Kidney disease, and other ailments peculiar to woman.

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

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

Literary Table.

At Parting.

Life knows no sadder hour than when we say farewell.
The once familiar spots know us no more, we dwell
Far from the treasured scenes of youth's bright, golden days,
And live anew in other paths, and walk life's rougher ways.

Old ties, that bind us to a sacred past, must break;
O, ties that bind the heart to earth for love's sweet sake,
And lend it some small portion of the joy divine
Of Paradise, which leads our trembling feet its paths to find.

'Tis better so; soul-growth thrives not on things of earth—
We crush the heartache that, transformed in newer birth,
Shall spring and feed on love eternal, and shall see
In earthly things but types of Love's eternity.

Ah, heart! cleave not to earthly things in gloom and grief,
Sigh not to sunder fragile ties, but seek relief
In hope for future joy, and in the present peace
That service brings; till gloom departs and sorrows cease,
And light dawns evermore in Heaven's bright release.

—Presbyterian.

Around the Mediteranean

BY DORA E. JONES.

CAIRO.

Our drive to the Nilometer that afternoon gave us a charming view of the Nile, with the white palaces gleaming among its palm-fringed banks. We were ferried across to the island of Roda, where in a garden of oranges and lemons is found a square well connected by a channel with the Nile, and having in the center an ancient octagonal column 17 ells in height, and covered with Cufic inscriptions. Before the British occupation, the sheikh of the Nilometer was very much under the thumb of the Cairo police, as, the taxation being supposed to depend on the height of the inundation, it was the object of the government to make out that the Nile had risen to its accustomed level, whatever the actual state of the case might be. The new Government measure is a simple scale fixed into the river bank.

We drove back through Old Cairo, noting the remains of the ancient Roman wall which once encircled the castle of Babylon. A little further on we came to a low door, which admitted us to the

Coptic quarter. This, which is one of the oldest parts of Cairo, is built on a level considerably lower than that of the rest of the town. The high houses densely huddled together are surrounded by a wall, and each of them looks built to stand a siege, with its narrow heavily grated windows and massive oak iron-clamped doors. The whole suggests the constant state of defence which had to be maintained against the Moslem fanaticism outside. Slender pretty Coptic girls in their clinging blue cotton gowns and muslin veils passed us as we went in, and delightful terr-cotta babies, strewn all about the doorsteps, stretched out fat hands to us, and lisped for "bak-sis." The type is that of the oldest Egyptian monuments, the dark bright eyes with thick intensely black eyelashes, full lips and high cheek bones, with the reed-like slimness of figure which distinguishes them from the corpulent Turk. The Coptic Church of St. Dary, or Abu Sergeh according to the Arabs, is situated in the midst of this quarter, and is the oldest church of its kind in the East. It was probably built about the eleventh century, but the crypt is much older and may well date from pre-Mohammedan times. The nave of the building is divided into three partitions, the vestibule, the women's court, and the men's court, all separated by wooden screens. Then come the choir and enclosed sanctuary, where the priest officiates. The Coptic and Greek, unlike the Latin churches, veil the most sacred part of their ritual from the eyes of the multitude. The interior of the little church was embrowned with age, and decorated, or the reverse, by a number of dingy ikons, and curious carvings in ivory and wood. A flight of twelve steps leads to the crypt, a small vaulted chamber with a nave and aisles supported on columns. The right aisle contains the font, and at the end of the nave is the spot where the Virgin and Child are said to have rested during the flight into Egypt. We were not able to see this, however, as the water in the font had risen and flooded the floor.

We wound up our day with coffee in the Eskebieh square and a stroll in the gardens while the band was playing. Under the verandah awnings at Shephard's and the New Hotel, tea was going on, with a buzz of lively chatter, while a constant stream of carriages with syces in white turbans, and Nubian grooms in crimson and white, flashed backwards and forwards in the dazzle of the electric light. Then, after dinner, in the cool and lofty vestibule of the hotel, we had the satisfaction of finding ourselves chronicled at length in the Cairo society paper, the "Sphinx," and in reading the protests of "Young Egypt" against the British occupation, in that venomous and able little French paper the "Orient." We also received calls from our friends who were billeted at the other hotels, and did our best to make them discontented with their lot, by vaunting the advantages of

our own hostelry, an attempt which they fully reciprocated.

The Pyramids were arranged for the next morning, and I think that some of the ladies of our party with bank-notes that they were longing to exchange for Egyptian fretwork and doyleys embroidered in the Cairo harems, rather grudged the time that our sense of duty compelled us to give to the antiquities. However, we were self-respecting tourists and knew what was expected of us. The drive to Ghizeh gives you all the characteristics of Egyptian scenery. The road, tree-shaded all the way, runs at a considerable height above the irrigated fields, some of which were still mere sheets of mud and marsh with little brown boys bathing among the reeds while the greater part of the area was covered with that luxuriant growth of vivid green which contrasts so strongly with the rich brown of the soil and the cloudless azure of the sky. Here and there, raised out of reach of the floods, is a village of sun-dried brick, with tufted palms about it. (The word shade in connection with the palm is a misnomer. One might as well try to sit under the shadow of a Turk's head broom. But who can forget, who has once seen them, the airy spring of the stem and the exquisite curve and color of the fronds?) Then at the foot of a range of low sand hills all this verdure suddenly stops as if some power had said, "Thus far shalt thou go and no farther," and you step from what seems a very "garden of the Lord" into the interminable wastes of the aeonian wilderness, solemn, and vast, and virgin of man and his devices, from far beyond the time that the mythical Menes laid the foundation of Memphis between the desert and the Nile.

The Ghizeh Museum, formerly the palace of Ismail Pacha, at which we stopped on our way to the Pyramids, is the most interesting collection of the kind, after the Athens Museum, that we saw in the course of our travels. I could not help being amused at the woe-begone and disgusted looks of one of us, an ardent Hellenist, as we were admiring the native and photographic art of the early dynasties. The whole spirit of these reliefs and wall-painting and statuettes, dating from three and four thousand years before Christ, was so alien to the ideal repose of his beloved Greece that he had hardly patience to walk through the halls. In fact, these ancient Egyptians, like clever children, seem to have set themselves to copy, with the faithfulness that does not exclude a dash of caricature, everything that they saw around them. The wooden statue of the village sheik is alive and bursting with importance. You feel that just so, and not otherwise, the man must have looked. Then we have reliefs of workmen quarreling with each other in the boats and hitting each other with the oars, shepherds of the plains defending their flocks against the scaly crocodile, women with water-jars, nobles with syces running before their chariots, and throngs of prisoners led behind—all represented with a freshness,

a humor, and originality, which might, one felt, have been the precursor of great achievement. But the sense of plastic beauty was denied to this people. It never succeeded at its best in producing anything that could enter the same sphere with a Tanagra statuette or a funeral relief carved by the most obscure workman of Attica or Boetia. Then we saw how, as art was turned more and more to hieratical uses, the rigid type of the Rameses colossi became imposed on all artistic work, and the free play of the imagination was stereotyped and tortured into the monstrosities by which the priesthood typified the secrets of the Egyptian faith. I say nothing of the mummies or the papyri—they have been described again and again by abler pens. I could not help wondering though whether there was anything to be gained by repeating, as our sculptors do, the Greek type and the Greek tradition, which reached in the days of Praxiteles its ne plus ultra of perfection; and whether, if there is ever to be a living school of sculpture, it must not follow the lines of this oldest sculpture of the world in a courageous and faithful realism, inspired by the life of today.

Book Notices.

A. D. F. Randolph Company have in preparation a Series under the title Kindergarten in Missions, (The Junior Missionary Extension Course), by Stephen L. Mershon, comprising twelve villages as follows:

- I. American Indians.
- II. South Sea Isles.
- III. Japan.
- IV. China.
- V. Burmah and Siam.
- VI. India.
- VII. Syria.
- VIII. Armenia.
- IX. Africa.
- X. Mexico.
- XI. South America.
- XII. Cotton Plantation.

The initial one in the Series, which will be ready early in March, is An Indian Village. A complete village, comprising 150 figures and objects, printed in many beautiful and brilliant colors—on fine cardboard—Wigwams, Squaws, Papooses, Warriors, Ponies, Cowboys, United States soldiers in a fort, an Indian school, a missionary, etc. These are so arranged as to be cut out by the young people, and made to stand erect on a table. Accompanying each village is a printed description and other information both for the scholar and instructor. When the village is set up on a table, the effect will be very realistic and beautiful, and will serve the purpose of emphasizing the story of missionary labor among the Indians. Full and complete directions accompany each set. Invaluable to Sunday-school teachers, Junior Societies, Missionary Bands, and the home circle. An instructive and interesting pastime for the Sunday afternoons at home.

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PREPARED BY REV. J. A. ANDERSON.

APRIL 11, 1897.

Conversion of Cornelius.

ACTS x. 30-44. MEMORY VERSES, 36-38.

Golden Text.—"Whoever believeth in him shall receive remission of sins." (Verse 43.)

Topical Outline.—I. Cornelius Called. (Verses 30-33.) II. Peter Preaches. (Verses 34-43.) III. The Spirit's Presence. (Verse 44.) Time.—A. D. 42. Place.—Joppa.

READINGS FOR THE WEEK.

Cornelius Converted, Acts x. 30-44.
Peter's Vision, x. 9-16.
Call for Peter x. 17-23.
Cornelius's Experience, x. 30-33.
A Gentile Helped, Matt. xv. 22-28.
Impartiality of God, Rom. ii. 6-13.
Eternal Redemption, Heb. ix. 11-14.
Reference Word, "Gentile."
Lesson Hymn, No. 402.

We left Peter, last week at the house of Simon the tanner in Joppa. The record says that he abode there for some time. He was waiting unconsciously for a great revelation. Strange as it may now seem to us, it had not as yet occurred to Peter or to any of the apostles that the gospel was intended for any but the Jews. How slowly their eyes opened to the fact that it was to have world wide application! How slowly the eyes of men open to the very same fact till this day! How strangely inveterate has always been the prejudice against missionary effort! Here were these men who had received instruction at the mouth of the Master, had received a commission to preach the gospel everywhere, in language so plain that it would seem impossible to mistake its meaning, had received the wonderful revelation of the Spirit on the day of Pentecost, had had about a dozen years experience under the white heat of a zeal born of personal participation in the events of that remarkable period; and yet they had not the remotest idea that Christianity was to be more than a mere national religion. In the brief travels of its ministers they had preached to none but Jews only.

Cornelius was a Roman and a soldier, a centurion, captain of a hundred men, stationed at Caesarea. How he came to know anything about the Christian's God we are not told. Possibly he had learned of him by his contact with Judaism, had become persuaded that salvation is of the Jews. He was doing his best to be a good man with the light before him—all that God ever did or ever will require of any man. Fidelity to the light he had brought him more light; God sent him a message, saying, Thy prayer is heard, and thine alms are had in remembrance in the sight of God. He was further directed to send men to Joppa to

ask Peter to come and unfold to him more perfectly the way of life.

Inasmuch as God had an angel there on the ground with Cornelius why did not the angel tell him all he needed to know without sending away to Joppa to Peter? We leave the answering of this question to some man who imagines that God has some other way of spreading the gospel except by doing it through the church. If any of the truths of the gospel have been conveyed to men in any other way since Christ ascended we have not heard of it.

While Cornelius was being gotten ready at one end of the line, Peter was being prepared at the other end. The preceding part of this chapter will give the manner of his preparation. His Jewish prejudice gave way before the clear revelation that came to him, and he went down to the house of the first Gentile to whom the gospel was ever preached. It thus happened that he first, of all, opened the kingdom of God to Jews, on the day of Pentecost, and he first of all opened the kingdom to Gentiles.

The message of Peter to Cornelius was very simple: He gave him the historic facts of the life and death and resurrection of Christ, and told him that pardon of sin is to be had by faith in his name, and that this Christ was the consummation of Jewish prophecy. While Peter spoke the Holy Ghost owned the message and salvation came to that Gentile household—the beginning of an infinite number of gospel triumphs through missionary effort, the first of an infinite number of classes in which the Holy Ghost has crowned such efforts.

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APRIL 11, 1897.

The Sluggard's Vineyard.

PROVERBS XXIV. 30-31.

The lesson is of the effects of indolence. We are concerned with its application to spiritual life.

Men come to spiritual poverty and lose their souls through indolence. You will find the good-for-nothing man, passive, easy-going. He has not spirit enough to give anybody much trouble. He does little harm because he is too indolent to do much good. He is complacent because he has no force of resistance. He drifts upon the current because he has not energy to pull against the stream.

He is snared with the love of ease. He takes his rest to-day and dismisses to-morrow from his thought, and while he rests the weeds and brambles of vice grow, his privileges pass, his muscle becomes limp, and the very power of effort is lost. Poverty and want come upon him with resistless march, and the setting sun writes "fool" upon his forehead.

No spirit to struggle—tells the story alike of him who loses his vineyard and him who loses his soul.

How striking the picture—a vineyard with the wall broken down—a moral nature defenseless and exposed. As the beasts trample in at will upon the sluggard's vineyard and devour the vines, so evil passions crowd in upon the soul over which no guard is kept. As the nettles and briars grow in the untilled vineyard, so do lust and worldliness grow in the uncultivated heart.

"A little more sleep;" wait a while; put off the work which you confess must be done.

But how terrible is the result of such folly. It is easier to rest to-day than to toil. How long will it be easier? Want and poverty come and hold in relentless grasp

the idle man. Poor and hungry, beggared and despised is he.

So one indulges sin. He will abandon it after a while. Meantime its influence strengthens and his force weakens. Too indolent now to make the effort he promises to make it after a while. Sin grows more tyrannous, imperious, despotic, until its victim sinks hopelessly into the gulf.

J. J. Rousseau wrote this amid the ruins of his soul:

"Temptation easily resisted leads us unresistingly on; we yield to seductions which are so trivial that we despise them. Then we fall into perilous situations from which we can escape only by efforts so superhuman that the struggle appalls us; and then we sink into the abyss, crying, 'O God, why hast thou made me so weak?' and God answers our impotent cry, 'I made thee to weak to rise from the pit because I made thee strong enough not to fall therein.'"

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I remain, yours truly,
W. H. MASON, SR.
February 3, 1897.

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ARKANSAS METHODIST.

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

WEDNESDAY, APRIL 7, 1897.

Perfection.

The only perfection possible to man is perfect adjustment to the divine will according to his knowledge. It is required not only that there should be no conscious resistance of God's will but an earnest aspiration to fulfill all His good pleasure.

It is the duty of all Christians at all times to be in such a state. This is the destruction of the carnal mind in the only sense in which the Scriptures use that term. The mind is free from the domination of carnal desires or motives; it is fully given up to that which is spiritual. One in such a state is not carnally minded, but spiritually minded. Howbeit, this spiritual mind is no principle belonging to nature and abiding. It is an attitude of soul sustained by grace and from which a man may fall. In his fall the carnal mind returns. Much confusion has arisen by speaking of the carnal mind as an entity, a thing which might be cast out of nature, as a root is dug up and thrown over the garden fence. It may, indeed, be cast out, as an evil temper is cast out or an evil aim. The mind which was carnal may become spiritual, and again, like an evil passion, the carnal mind may return. It ceases to be, under given conditions, as a sapling ceases to be crooked when a stake is driven down by it and it is tied to the stake. It is then straight, by virtue of its relation to the stake. Cut the cords and the crook returns. Man is never straight in himself, nor is he ever straightened so as to do without the stake.

In right relation to his Saviour, submitted to his Saviour he is no longer carnal. "But ye are not in the flesh, but in the spirit if so be that the spirit of God dwell in you." But no work upon man's nature is wrought which enables him to live holily when this relation is sundered, and it is always voluntary, and it may be sundered at any time.

Holiness in God is an attribute of His nature. It exists independent, changeless, and goes forth in all God's purposes, goes forth like the light of the sun, because it must. Holiness in man is derived—a reflected light which depends upon relationship to the central sun. The goodness of any subordinate being, whose goodness is simple subjection to the will of a higher is only in relationship.

Forgetfulness as to these funda-

mental differences between the holiness which is an attribute of nature, perpetual and perfect in itself, and the holiness which is only in subordination of a being always capable of sin has caused much confusion. Men are holy when obedient to the will of God; from that holiness they may fall.

Perfection of submission to the divine will is that spirit of docility which at once places us nearest to God, and prepares us for the most rapid growth in knowledge and intelligent service.

Go into the school, ask the teacher there what child in that school is dearest to him. He may not point out the most advanced in knowledge. We dare to say he will, however, point out the most teachable. That one may be the least advanced pupil of the school; but it is teachableness which answers the relation between teacher and child. It is this docility of spirit which the relation calls for, and which makes perfect the bond of love between the teacher and the taught.

Here then, is a perfection which the least instructed Christian may have, which may be lacking to the teacher in Israel. They are right who insist that this perfection ought to be attained by all, and that it ought to be attained without delay, and that it is the gift of God's spirit in answer to faith.

They are also correct who hold that this sort of perfection, which is the only perfection possible, is not a bar to progress, but only the condition necessary for most rapid growth.

The most teachable spirit is the one which makes most rapid advancement in the knowledge of truth.

There must be a certain character of perfection in the present to insure proper development in the future. The apple that ripens in September is doomed if it be found dwarfed, deformed or imperfect in June. If it be not now all that it should be, it will not become all it should become. This is a fact of far reaching significance and may well silence all profession of perfection. For how can one be even what he should to-day who has lost time or opportunity in the past. In this loss his possibilities even as to a relative perfection have been modified, and the term perfect which could only be applied to him at best in a relative sense must be further modified; and if one, who has wasted time and privileges and neglected light now makes a full surrender to God and so is made, so-to-speak, perfect, it is still manifest that he has not just the

perfection which he ought to exhibit.

Let this full submission, however, be called perfection of kind as some insist, if they know how to use such a term without confusion. We insist upon such a submission and care not to quibble about terms.

From such a state of surrender to the divine will one must grow according to his privileges, eagerly pressing forward, and deeming that in the truth itself he will find the largest life and usefulness. For we cannot find the finality of Christian attainment in that inward purity which is but another term for love of the truth. We can not make the love of the truth everything and the truth itself nothing. The love of truth has no value except in view of the intrinsic worth of truth itself.

We may believe that those first disciples of our Lord had the sanctification of the spirit in their docility and love of their Master, and that they were ready, in such a state, to be led forward. For such as these Jesus prayed, "Sanctify them through the truth." Having pure hearts what they needed for higher life and better service was more light, for even an angel, in the performance of duty can not go beyond his knowledge of duty.

But in knowledge of the truth and consequent growth there is no point of perfection attained. Dr. Mudge has written of "Growth in Holiness Toward Perfection." He can only mean perfection in this last suggested sense. That one may grow most rapidly toward such perfection the conditions of growth must be supplied in perfect love. Such growth and not any emotional experience is the best test of being rooted and grounded in love here and now.

Dr. Hunter Protests.

I wish to protest against the name given the new church which is to be built in East Little Rock. In justice to the memory of one of the best men it should be called Lefevre's Memorial. I thought until I read of the laying of the corner-stone that it was so understood. Dr. J. J. McAlmont and myself were appointed executors of Mr. Lefevre's will. He had acted as his own administrator, and all his business was in such shape that the executors had little to do but to turn over certain notes to the persons to whom they were assigned. One of these notes was a promise to pay twelve hundred dollars, and on its back were these words: "I give this note to assist in building a church for Southern Methodism in East Little Rock." Another note for \$1,000, indorsed the same way, came into our hands. Both these notes bore interest at

the rate of 8 per cent. The maker of the \$1,200 note had died, and his sons paid the interest and \$200 of the principal, thus reducing said note to \$1,000, for which they gave a joint note.

So the executors had two notes each of \$1,000, and nearly \$300 in cash. We reported this to the official board of the First M. E. Church, South, in Little Rock, and asked that board to take charge of this fund, and the quarterly Conference appointed Wm. F. Cates its custodian. Our action in this matter was reported to the court and approved. The matter stood thus for two years, nothing being done towards carrying out Mr. Lefevre's design. The executors seeing that the representatives of First Church were taking no steps to carry out the wishes of the deceased, asked the quarterly Conference to return this fund to them, which was done, and with cash on hand we purchased what we considered a suitable lot on the corner of Fifteenth and McGowan streets.

Dr. McAlmont having passed away leaving me the sole representative of Mr. Lefevre, and a board of trustees being legally appointed for the new church, I turned over to said trustees all evidence of indebtedness to the estate of Leon Lefevre, including the lot purchased, amounting to nearly \$3,000, with the accrued interest. Now, I think it would be an act of injustice to the memory of this good man to call the new church by any other name than Lefevre Memorial.

I knew Mr. Lefevre for nearly half a century. The preachers never had a better friend. His home was their home as long as he lived, and all the benevolences of the church were supported liberally by him. I am sure if the board of trustees had known my old friend as I and many others knew him there would not be a dissenting voice as to the name of the East End church. I appreciate the kind feelings the friends have for me in proposing to call the church by my name, but for the sake of relatives and friends of Uncle "Mimmie," as we called him, let the church bear his name. I have given sixty years of my life to Arkansas. I rejoice in her improvement since 1836. Through all these years I have been honored in church and state beyond my deserving. I shall die before long, and will be buried beside the remains of the little woman who gave her hand and heart to me in the fall of 1844, and who for more than half a century shared in my joys and the sorrows of a Methodist preacher's life. I shall die what the world calls a poor man, and whether a marble slab or a granite rock is my monument when the trump of the resurrection sounds I shall awake in the likeness of my Lord, and in the meantime I shall be satisfied if I have for the balance of time a place in the affections of the Christian people of my adopted state. I care for no other monument.

ANDREW HUNTER.

March 29, 1897.

All the Methodists of Arkansas will appreciate Dr. Hunter's feel-

ings as expressed above in view of the circumstances of the case, and it is the purpose of the board of trustees of the new church that Mr. Lefevre shall have his memorial in the new church, for which his gift constitutes a beginning. But we must plan for something at East End worthy of Methodism in Arkansas, and we know that nothing could have been more gratifying to Mr. Lefevre than to contribute to a memorial of the patriarch of Methodism in this state, and his honored friend.—[Ed.]

Personal.

A bronze statue of the late Cornelius Vanderbilt is to be placed on the campus of the Vanderbilt University.

Mr. Moody will hold meetings in St. Louis, for four days April 6th to 9th. The meetings in the evening will be in the Exposition Hall.

Sister Parse of Toronto, Canada, renews her subscription and adds something to the amount for some one unable to pay for the paper.

Our old reliable friend Capt. Fred Inman was a pleasant and helpful caller Saturday. He runs a steamer from DeValls Bluff to Indian Bay.

Rev. J. K. Ferris of the White River Conference is to be married to Miss Emma Beatrice Lamb of Holly Springs, April 14th. We extend congratulations.

For Sale.—A good second hand Mason & Hamlin Parlor Organ, and a nice bed room set. Very cheap.

Geo. Thornburgh.

920 Louisiana St.

Bishop Key will preach the commencement sermon for Galloway Female College, Sunday May 30th, at eleven a. m., and O. E. Goddard will preach the missionary sermon at eight p. m.

Rev. Geo. Stewart is engaged for ten days preaching in Louisville, including the present week. Stewart is a strong and consistent preacher, not surpassed by any Southern Methodist evangelist in the field.

Dr. Buchanan, president of the Arkansas University has forwarded to W. W. Dickenson, president of the Board of Trade of Little Rock, \$614.50, for the flood sufferers, contributed by the people of Fayetteville. \$225 of this money was raised in the University, \$30 being contributed by the students.

Reliable and competent agents are invited to correspond with the undersigned State agent of the Security Mutual Life Association, a company which has just entered the State and its low rates and prompt manner of business have greatly ingratiated it in to the favor of the people. The most liberal brokerage to agents. Address,

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blood pure with Hood's Sarsaparilla.

HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

Notice.

All the preachers and delegates, attending the Ft. Smith District Conference, who come by "transfer hack," from Altus will be allowed one fare. They will pay full fare coming to Paris and I will give certificate which will be good for return.

J. S. WILLIAMS.

Notice.

The time of holding the second quarterly Conference on the Marshall mission is changed from April 24, 25 to April 10, 11, and the Mt. Home circuit quarterly Conference is changed from May 16, 17 to April 24, 25.

O. H. TUCKER.

Yellville, Ark., April 1.

Annual Meeting of the W. C. T. U.

The Annual Convention of the Woman's Christian Temperance Union of Arkansas, will convene April 13th at Hot Springs. Tickets good for return until April 20th. Reduced rates to delegates and visitors, on the certificate plan. One and one third fare, round trip. Get certificate from agent, at point of starting, stating that full fare has been paid, to Hot Springs, then at convention have certificate signed by Cor. Sec., when you will return for one third fare.

MRS. ERVIE ETHRIDGE.

Cor. Sec. Ark., W. C. T. U.

Batesville District Preachers' Meeting.

Dear Brethren.—Please announce, the Batesville District Preachers Meeting, will be held at Evening Shade, from the 26th to the 30th of May inclusive.

This is for the pastors and local preachers of the district. Other ministers invited. A special invitation for the Editor and Business Manager of the ARKANSAS METHODIST.

I appoint as committee to prepare programme, Rev's. S. H. Babcock, D. D., F. E. Sterling, I. B. Manley, F. M. Smith and T. W. Fisackerly. Yours in the work.

J. S. BROOKE.

Notice.

The Sunday-school and Epworth League Conference for the Monticello district will convene at Collins, Wednesday night, May 26th. Opening sermon by W. A. Steel. Let as many of the preachers as can do so, arrange to stay over Sunday. All the pastors, local preachers, superintendents, League presidents and two delegates from each school and each League are expected to be present, as members of the Conference, also any of our people interested in Sunday-school or League work are invited to meet with us. Programme later.

T. D. SCOTT, P. E.

Fayetteville District Conference.

Rev. Geo. McGlumphy of Rogers station will "preach the opening sermon" at Boonsboro, Thursday April 22nd 7:45 p. m. Sacramental service to follow by Rev. W. B. Johnsey. Bishop Duncan will be in the chair 9 a. m., 23rd.

A. H. WILLIAMS.

Children's Day Collection.

B. C. Matthews in account with Arkansas Sunday-school Board:

1896.	Dr.	Cr.
Nov. 27. To balance in treasury for needy schools.....		\$24 55
Nov. 28. To cash, Jessy M. Williams, Yellville Station.....		1 55
Dec. 9. By cash, S. L. C. Conrad, Van Buren City Mission.....		\$ 5 00
1897.		
Jan. 7. By cash to W. H. Mtheny, Pratie View Circuit.....		3 80
March 10. By cash to V. V. Harlan, Ozone Mission.....		3 68
March 22. By cash to J. F. Etchison for C. A. Fox, Bellville.....		1 26
March 22. By cash to W. H. Matheny, for Shoal Creek.....		58
March 26. By cash to J. M. C. Hamilton, Centre Point Circuit.....		2 25
April 1. By cash to D. J. Weems, for W. T. Garner.....		1 80
April 2. By cash to T. J. Reynolds, Eureka Mission.....		3 75
April 2. By cash to B. C. Matthews, for postage.....		43
April 2. By cash to F. S. H. Johnston, Fort Smith.....		3 55
	\$26 10	\$26 10

The above shows all of the money out of the treasury for this year. Let the preachers who observe Children's Day in May keep the money until Conference and let the Board take out the ten per cent. and settle with the Gen. Board. This will avoid friction and expense.

B. W. MATTHEWS.

Treas. Ark. Conf. S. S. Board.
Dardanelld, Ark, April 2.

Do Nothings.

Dear Brethren.—I appeal to every pastor in the Arkansas Conference, to know what we are doing for our superannuated preachers. With the exception of four charges there has not been a dollar paid in to the treasury this Conference year. The Conference year will soon be half gone and comparatively nothing paid for our worn out preachers, their wives, widows and children. Isn't it a shame, one of the easiest claims to raise that we have assessed by our Conference, the trouble with the most of us is we haven't put these worthy claims upon our own consciences and we will never pay one hundred cents on the dollar until we are awakened to the solemn fact that we are responsible for every dollar of the assessment ordered by our Annual Conference. I am receiving letters every week from some of our superannuates, telling of their extreme need, asking for help. Now the question is, will we help them or will we do as we have been doing. One of our Presiding Elders has written me asking me to write each one of his preachers to stir them up about their collections. I am persuaded in my mind that it would be a good idea to write to each presiding elder and stir them

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costs cotton planters more than five million dollars annually. This is an enormous waste, and can be prevented. Practical experiments at Alabama Experiment Station show conclusively that the use of

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will prevent that dreaded plant disease.

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Consulting Physician
J. M. RANDOLPH, M. D.,
715 Main St.,
LITTLE ROCK, ARK.

up also. Now brethren let us put this claim before our people at once, raise the amount and send it to me just as soon as possible. May the Lord bless you all. Let us pray.

PIERCE MERRILL, Treas.
Huntington, Ark., March 30.

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

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

May—Ward mission, 1-2; Stony Point circuit, 5; El Paso circuit, 12; Beebe circuit, 15-16; Mineral circuit, 22-23; Beebe and West Point, 29-30.

June—Mt. Pisgah circuit, 1; Bald Knob circuit, 3.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co., Testimonials free.

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Christian Life.

Our Christ.

Holding His hand, my steadiest feet
May walk the air, the seas.
On life and death His smile falls sweet—
Lights up all my mysteries.
Stranger nor exile can I be
In new worlds where He leadeth me.

Not my Christ only—He is ours,
Humanity's close bond,
Key to its vast, unopened powers,
Dream of our dreams beyond.
What yet we shall be none can tell,
Now are we His, and all is well.
—Lucy Larcom.

A Sabbath Morning Prayer.

Grant me, O gracious Lord! to-day
A blessing when I tread
The dear old pathway to thy house,
Wherein thine own are fed,
Where from the finest of the wheat
Is made the children's bread.

Grant me, O Spirit all divine!
The sweet indwelling grace
That for the reverent waiting soul
Pervades the hallowed place—
The place where God himself reveals
The brightness of his face.

Grant me, O thou Most High! to know
The comfort thou dost send
To those who leave their cares with thee,
Thou strong and steadfast Friend;
In the rich fulness of thy peace
Bid my long conflicts end.

God within us! Not only ever
with us unseen, not only watching
us in our secret moments and reading
the very thoughts of our hearts,
not only covering us with the
shadow of His wings and lighting
us with the light of His countenance,
but within us—our bodies
His temples, our hearts His home.
Oh, if we could but grasp the
thought we should live lives nobler
and more beautiful!—F. W. Farrar.

The religion of Christ is not a
law, but a spirit—not a creature,
but a life. To this one motive of
love God has entrusted the whole
work of winning the soul of His
redeemed. The heart of man was
made for love—pines and pines
for it; only in the love of Christ,
and not in restrictions, can his soul
expand. Now it was reserved for
one to pierce, with the glance of
intuition, down into the springs of
human action, and to proclaim the
simplicity of its machinery.
"Love," said the Apostle after
Him, "love is the fulfilling of the
law."—Lutheran.

The cry of life can be satisfied
by a life alone. In the religion of
Christ, and there only, are met all
those demands to which thought
severed from Christ is driven—for
an object of worship which shall
transcend knowledge, for an ideal
thoroughly subject to knowledge,
for a living power so working in
the soul with secret might that this
ideal may inspire us, not with
despair, but with courage. Thus
is force revealed as loving, hu-
manity as holy, and the moral law

as divine. This is the assurance,
wondrous, yet by the very witness
of denial less wondrous than essen-
tial, brought to the world by Jesus
Christ.—Vida D. Scudder.

A Deadened Desire.

Are you sure that you cherish a
strong and genuine desire to attend
church services? If not, you have
in this a grave reason to be much
concerned about your spiritual con-
dition. You remember that when
Dr. Tanner underwent his famous
fast for forty days, he declared,
after fasting for a certain length of
time, that all sensations of hunger
had left him. Freedom from hun-
ger was thus demonstrated to be
one of the symptoms of an ad-
vanced stage of starvation.

Is it not bound to be so spiritu-
ally? Is it not true that those who
have the most relish for the Word
and worship of God, are those who
are most accustomed to them;
while those who have the smallest
appreciation of church services are
those who for any reason have be-
come accustomed to neglect them?
In such cases we cannot doubt that
the same law obtains in the spiritual
realm which has been observed in
the physical.

Not only are we in very great
measure creatures of habit, but
many of our tastes are acquired,
and depend in some degree upon
cultivation for their perpetuity.—
North Carolina Presbyterian.

The Sorrow of the World.

It is an inexcusable pessimism
that denies the progress of the race
with the centuries. To-day there
are wars at a time and in places;
once it was war at all times and
everywhere. To-day so many wo-
men are the victims of man's sin;
once all women were his slaves.
To-day a massacre fires our blood;
once it was an ordinary event. To-
day the poor are at least helped;
once they were left to perish. The
agony of one age is the birth of a
better life for its child, and every
martyr gains some good for those
following. It is a ghastly struggle
any way one looks at it, but it is
not meaningless nor fruitless.

Above all, it ought to be a strong
consolation to everyone bitter and
perplexed about the sorrow of the
race, that God is its partaker.
Whatever might be his wise and
gracious purpose, and however
necessary and proper might be his
means of fulfilling it, it were still a
trial of faith to imagine him watch-
ing from a distance and a place of
peace this hurly-burly of sin and
pain and shame and despair. It is
another thing when he comes
through Jesus, his Son, into the
midst of the battle, and himself re-
ceives its most cruel wounds, when
down the ages he is touched with
the feeling of our infirmities, and
in the midst of the throne there is
a Lamb as he once was slain.
There is hope and strength in this
remembrance that the sorrow of
the world is the sorrow of God,
and the Redeemer of the world is
God himself.—Rev. John Watson,
M. A., D. D.

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

Music.

A pastor in an Eastern pulpit re-
cently preached an eloquent ser-
mon on loyalty and leadership, and
used the following beautiful illus-
tration and exhortation:

"Have you ever heard Sousa's
band? I heard it, or him, or them,
or however you have a mind to
designate the combination. I am
not sure but I would best say him.
The maestro said not a word, blew
not a note, yet seemed the soul of
it all. With his little stick he
seemed to play on all the pipes and
horns and drums. The music, soft
as velvet, sweet as honey, sparkling
as the morning dew, seemed to
drip in showers and dash in tor-
rents from his fingers. The elf of
sweet sound would hurry out and
laugh at his beck, or run away and
hide in silence at his bidding. With
that magic little wand he seemed,
with a touch, to break the air into
a mass of glittering diamonds and
to fling them at the feet of any
who would take them. He made
us all rich with the shining treas-
ures. He hardly left us in posses-
sion of ourselves, however. We
easily believe—

"Of all the arts, great music is the art
To raise the soul above all earthly storms."

"I learned some lessons from the
band. We had all best submit to
leadership, or, if you please, to
dictatorship, sometimes. That
splendid music never would have
been possible if each individual
player had not submitted his judg-
ment and taste to the leader, so far
as the work in hand was concerned.
Suppose we should all submit as
implicitly to Christ in our religious
work. How discords would be
hushed! How the warring of fac-
tions would cease! How God could
take the single isolated notes and
braid them into the triumphal
march of a church whose faith
should grasp the conquest of the
world and whose skill would soon
accomplish it.—Pacific Methodist
Advocate.

FREE To Sick People

A positive, quick and lasting cure for Constipation,
Indigestion, Dyspepsia, Sick Headache, Kidney
and Liver Diseases, Poor Blood, Rheumatism,
Corpulency, etc. Thousands of testimonials from
grateful people who have been cured. We send a
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practice, free and post-paid, to every reader of
this paper who suffers from this loathsome, danger-
ous and disgusting disease. This is a sincere offer
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TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

WE NEED A PIANO.

FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

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

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

The dealer who buys pianos and or-
gans on time or on consignment has to
pay for the accommodation and those
who buy of him pay every cent of that
extra cost. As all dealers require a lease
or notes for payments, find out if he
sends them out in settlement for in-
struments 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 fail-
ure of contract as third parties holding
notes often show that they are "innocent
holders."—Buy from a firm who will not
trade with your notes.

WHAT INSTRUMENT?

There are many excellent pianos and
organs now being manufactured, among
which there are such a variety of hand-
some cases and finishes, the tone and
touch of which leave nothing to be de-
sired, 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 prac-
tically not worth buying. To obviate
the possibility of getting an inferior in-
strument, if you do not wish to risk
your own judgment, confine your deal-
ing 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 per-
taining to pianos and organs.—Ask any
of our thousands of customers about us!
We are proud of the record.—43 years
continuous business and satisfaction
given to patrons.

Hollenberg Music Co.,
317 MAIN ST., LITTLE ROCK, ARK.

PIANOS EXCELLENT AND ORGANS

at Low Prices. Special Reduc-
tions to Ministers, Churches
and Sunday-schools. Send for
Catalogues.

D. H. BALDWIN & CO.
CINCINNATI, O.

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Caveats, and Trade-Marks obtained and all Pat-
ent business conducted for MODERATE FEES.
OUR OFFICE IS OPPOSITE U. S. PATENT OFFICE
and we can secure patent in less time than those
remote from Washington.
Send model, drawing or photo., with descrip-
tion. We advise, if patentable or not, free of
charge. Our fee not due till patent is secured.
A PAMPHLET, "How to Obtain Patents," with
cost of same in the U. S. and foreign countries
sent free. Address,

C. A. SNOW & CO.
U. S. PATENT OFFICE
D. C.

For the Young People.

A Little Maid's Sermon.

A little maid in a pale blue hood
In front of a large brick building stood,
As she passed along her quick eyes spied
Some words on a letter-box inscribed;
'Twas a box that hung in a vestibule
Outside the door of the charity school.

"Remember the poor!" were the words she spelled,
Then looked at the dime her small hand held;
For chocolate creams were fresh that day,
In the store just only across the way;
But gleams of victory shone o'er her face,
As she raised her eyes to the money place.

But her arm was short, and the box so high,
That a gentleman heard, who was passing by,
"Please, sir, will you lift me just so much?"
(For the tiny fingers could almost touch.)
The stranger stopped, and he quickly stood
By the sweet-faced child in the pale-blue hood.

As he lifted her she gently said,
"Would you mind it, sir, if you turned your head?
For you know I do not want to be
Like a proud, stuck-up old Pharisee!"
He humored the little maid, but a smile
Played o'er his face as he stood there the while.

"Excuse me, child, but what did you say?"
The gentleman asked in a courteous way,
As he took in his the wee, white hand.
"I believe I did not quite understand."
"Oh, sir, don't you know? Have you never read,"
Said the child amazed, "what our Saviour said?"

"We shouldn't give like those hypocrite men,
Who stood in the market places then,
And gave their alms, just for folks to tell,
Because they loved to be praised so well;
But give for Christ's sake, from our little store,
What only he sees and nobody more.

"Good-bye, kind sir; this is my way home;
I'm sorry you'll have to walk home alone."
The gentleman passed along, and thought,
Of large sums given for the fame it bought,
And he said, "I never again will be
In the market place a Pharisee.
She preached a sermon, true and good,
The dear little maid in the pale-blue hood."
—Susan Teall Terry.

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A Delighted Mother.

A mother who was in the habit of
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silent. One spoke modestly of
deeds and dispositions, founded on
the golden rule, "Do unto others
as you would that they should do
unto you." Still those little bright
faces were bowed down in silence.
The question was repeated: "I can
remember nothing good all this day,
dear mother; only one of my school-
mates was happy because she had
gained the head of the class, and I
smiled on her and ran to kiss her;
so she said I was good. This is all,
dear mother." The other spoke
still more timidly: "A little girl,
who sat by me on the bench at
school, had lost a little brother. I
saw that while she studied her les-
son she hid her face in her book
and wept. I felt sorry, and laid
my face on the same book and wept
with her. Then she looked up and
was comforted, and put her arms

around my neck, but I do not know
why she said I had done her good."
"Come to my arms, my darlings!"
said the mother; "to rejoice with
those that rejoice, and weep with
those that weep is to obey our bles-
sed Redeemer."—The Lark.

Our Duty Towards Animals.

It is not strange that in the
present awakening of a feeling of
humanity towards the lower animals
that those who have studied their
wonderful intelligence, and capa-
bilities for receiving an education
should begin to question whether
God has not given them rights of
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accept as an excuse that we wanted
to wear them as ornaments, and
demand the murder of millions of
happy creatures to gratify our
vanity? In the last great day what
reason shall we give for drawing
up the head of our horse with the
tight agonizing check rein while we
took our pleasure, or for cruelly
docking the tail his Creator had
given him, or for exposing animals
to the heat of summer and the cold
of winter unsheltered and half fed,
with all the other harsh treatment
so often dealt out to them? Have
we allowed our children to abuse
the helpless innocent creatures we
have given them for their amuse-
ment? Have we "passed by on the
other side" with the silence of con-
sent when millions of our fellow
creatures are being sacrificed with
fiendish cruelty on the altar of
"physiological science?"

With whatever indifference and
excuse we may quiet our conscience
on this side of eternity, we may be
sure nothing but the bare truth will
confront us in the next world and
the thoughtlessness or indifference
to the suffering we have caused
animals will appear in all its enor-
mity when measured by a heavenly
standard.

"Remember dear friends that the lips that are dumb
May be those that will speak when the time shall
come

To stand at the entrance and watch and wait,
For the angel to open, or close the gate."

W. C. T. U., Dept. of Mercy.

If the Baby is Cutting Teeth.

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

Dr. Miles' Pain Pills stop Headache.

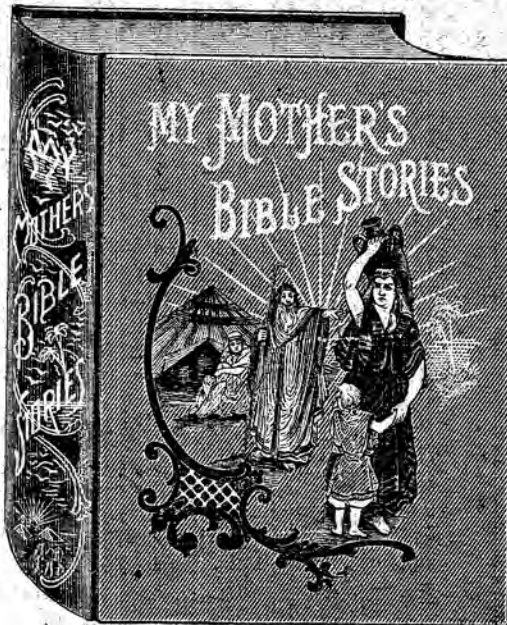


It robs them

of their terrors
— by taking
away that
clothes-de-
stroying,
back-
breaking
rub, rub,
rub. What
does the work
of washing
amount to,
when all you

have to do is to put the things in to soak and boil—and then
just rinse them out? That's the Pearline way of washing—
easy for women and easy for clothes. In all kinds of clean-
ing, too, you get rid of that tiresome rubbing. Any one can
see what it saves. And remember, no matter how you use
Pearline, it's absolutely and entirely harmless.

Millions NOW USE Pearline



DON'T YOU WANT THE AGENCY
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one of the newest and
best selling books ever
published?

"MY MOTHER'S
BIBLE STORIES"

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

GODBEY & THORNBURGH,
Little Rock, Ark.

Webster's International Dictionary

The One Great Standard Authority,
So writes Hon. D. J. Brewer,
Justice U. S. Supreme Court.



Pamphlet free.

IT IS A THOROUGH REVISION OF THE UNABRIDGED,
The purpose of which has been not display nor the provision of material for
boastful and showy advertisement, but the due, judicious, scholarly, thorough
perfecting of a work which in all the stages of its growth has obtained in an
equal degree the favor and confidence of scholars and of the general public.
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Words are easily found *** Pronunciation is easily ascertained,
Meanings are easily learned ** The growth of words easily traced,
and because excellence of quality rather than superfluity of quantity
characterizes its every department. *** GET THE BEST.

G. & C. Merriam Co., Publishers,
Springfield, Mass., U. S. A.

We talk about hard times and the
scarcity of money, yet the people
of the United States spend annually
\$900,000,000 for whisky, beer and
other intoxicating liquors—a sum
that is more than one-half the
circulating medium of the country.
This money is spent mostly by those
who are least able to do so. But
there are thousands of men who
must have their liquor though their
wives and children should suffer
for bread and raiment. The hard
times has had but little to do with
decreasing the trade in strong
drink. Very little kick is made
over the continued high price of a
drink of whisky or a schooner of
beer.—Madisonville, Kentucky,
Hustler.

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

Write for Catalogue,

FREE.

Watches, Diamonds, Jewelry,
Silverware, Wedding and En-
gagement Rings, Etc., Etc.

COMMUNION SETS A SPECIALTY.

J. N. MULFORD,
MEMPHIS, TENN. JEWELER.

Mention this paper.

Our Church at Home.

MONTICELLO DISTRICT.

I have finished my first round of quarterly Conferences; finances considerably ahead of first quarter of last year. The same amount of effort when crops are good would pay half the preacher's salary the first quarter. The assessment for the preachers, in the aggregate, is more than last year, for P. E. \$50 less. The outlook is hopeful, except in the overflowed section. We don't know yet what damage the water will do.

T. D. SCOTT.

THE REVIVAL AT KNOBEL, ARK.

DEAR DR. GODBEY—By request of the pastor at Knobel, Ark., I desire to say something about our revival at that place, which closed Thursday night, the 25th, resulting in five conversions, one accession to the Church, some reclamations and the Church greatly revived. I went to Knobel the 16th, in response to an invitation from the "wide-awake" and consecrated pastor, Rev. J. S. Watson, who had begun the meeting the Sunday before. The interest increased gradually every service, notwithstanding it rained almost the entire week and part of the next week. The meeting, which was in progress nearly a week, was a success. The P. C. is in great favor with this generous-hearted people, and he can truly say that "the lines have fallen to him in pleasant places."

I don't think I ever enjoyed the association of a bigger hearted people.

Knobel is a nice little town, with 700 or 800 inhabitants, situated where the Knobel Branch Railroad intersects the main line of the Iron Mountain Railroad, and with a magnificent new public school building, a goodly number of hotels, business houses, a large spoke and handle factory, with the hustling Mr. Wiley Downs, who is a member of our Church, as foreman, and a nice church house, belonging to the M. E. Church, South, with an average good membership, but I am sorry to say that Knobel has open saloons. My prayer is that the good people of Knobel will rise up in the strength of our God and put down this evil that is cursing our towns and wrecking our boys.

WELTON C. TOOMBS.

CATARRH INHALER FREE.



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

I will allow you three days as a trial, then if satisfied, send me \$1.00

if not, return it to me in the original package.

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

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

REVIVAL AT KNOBEL.

We have had a glorious revival just closed at this place; only five conversions that we know of, but who can tell the worth of one when the angels of heaven rejoice over one soul that repenteth. The Church is greatly revived, and we trust many who were following the Master afar off have been brought to claim a closer relationship and to say in their hearts with the poet—

Every where he leads me
I will follow, follow on,
Walking in his foot-steps,
Till the crown be won.

Our afternoon meetings, though not largely attended, were times of great outpouring of the spirit. Many earnest prayers were offered and heartfelt testimonies were given. We sat together in heavenly places and fully realized that the fellowship of kindred minds is like unto that above. Our beloved pastor, Brother Watson, worked very faithfully, assisted by Brother Toombs, who, with his spiritual songs and soul-lifting sermons, was much appreciated. We certainly received through both spiritual food that the world knew not of, and enjoyed their company very much in our homes and by the way side as well as in the church. We are striving in our weak way to hold up the prophet's hands, and we take Brother Watson in direct answer to prayer finding him all that we could wish a consecrated, earnest worker, loved and esteemed by all.

Our night meetings were well attended, excepting two or three, when the weather was very bad. The meeting held twelve days, and closed with a number under deep conviction. God grant that the good work may go on. We are expecting great results from this year's work in our benighted little town. We received a short visit from Sister Watson and hope that she will come again, that we may become better acquainted. We also hope to meet Brother Toombs again at no very distant day.

Pray for us brothers and sisters when you linger at a throne of grace. Yours saved and kept, saved by the blood of Jesus.

A SISTER.

HICKORY PLAINS.

DEAR METHODIST—Since Conference I have been most too busy to write, and then, I wished to wait until I had something to write.

When I came we found no parsonage, nor could we find a house to rent. The work had raised about \$60 the year before to build and some more was subscribed, and so we went to work to build. Those who have tried to build at the season we did know the many hindrances by rain, cold and bad roads.

We have a very comfortable home now, not finished, but nearly so. We owe a little less than \$5, and still have some material on hand to further it on near completion. Besides the house, we have the premises well fenced, good garden and vegetables planted and coming up. Expect to have a

well made soon, but cannot feel the need of it now, as it rains so much. The building has kept me from doing the pastoral work that is needed, and from my studies, but I am doing what I can.

I find many kind and good people here. Hope this will be a prosperous year. I am trying to make it so.

I am confronted with the cry of hard times in every effort to raise money. This is no new thing to my brethren in the ministry.

Yours,

B. F. SCOTT.
Hickory Plains, Ark., April 3.

The Floods.

DEAR BROTHER GODBEY—We are in deep water in the Jonesboro District, and the charges of 11 of the 26 preachers are largely under water. I have not heard of any damage done to our church or parsonage property, but our people have suffered more than can be estimated in the loss of stock and damage to other property.

Let it be remembered that nearly all the charges in this region paid all assessments in full last year, and were building churches and parsonages, and improving generally as never before in their history. Now the scene is sadly changed, and the destructive floods are sweeping today over a magnificent country, where all seemed prosperous a month ago. Let our people in the highlands think on these things, and while the eye moistens with sympathy for the sufferers, let the heart ascend in prayer to God that these calamities may be soon a thing of the past.

Yours truly,

FRANK RITTER.
Jonesboro, April 3.

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, "Brown's Bronchial Troches" are wonderfully effective. Avoid imitations.

Wine of Cardui for Weak Women.

Women who are weak have only themselves to blame. Wine of Cardui will relieve them, but nobody can make them take it.

But why should any woman suffer when there is no need for it? Why should she endure the misery that accompanies irregular monthly periods. Why should the life-sapping drains go on when there is a sure way to stop them?

McElree's Wine of Cardui will cure any disease that comes under the head of "female troubles." It makes women beautiful by making them well. It keeps them well by keeping them young. It is sold at all drug stores at \$1 per bottle.

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



Pain Cured in an Instant

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

CURES AND PREVENTS

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

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

RADWAY'S READY RELIEF

Will Afford Instant Ease.

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

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

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

Established 1865.

C. O. KIMBALL,

Manufacturer and Dealer in

Harness and Saddles

In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, &c.

No. 0 Single Buggy Harness, Breast C, 1 inch trace, 2 1-2 inch Saddle, \$ 6 50

No. 00 Single Buggy Harness, Hames, 1 inch Trace, 2 1-2 inch Saddle, 9 50

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No. 00 Single Buggy Harness, Hames, 1 1-4 inch Trace, 3 1-2 inch Saddle, 12 50

No. 25 Single Buggy Harness, Single Trace, 1 1-2 inch, 1 1-2 inch Saddle, 15 50

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

SIXTH & MAIN STS.

LITTLE ROCK, ARK.

with Record only for two years and with Roll only for two years at the same price. Try one and you will be pleased.

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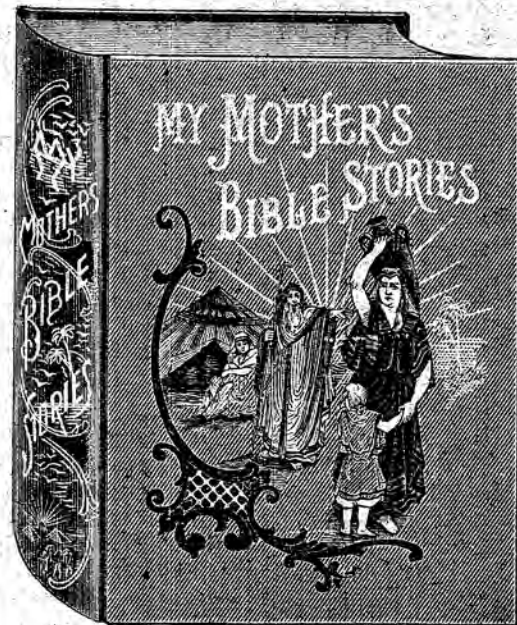


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amount to,
when all you

have to do is to put the things in to soak and boil—and then
just rinse them out? That's the Pearline way of washing—
easy for women and easy for clothes. In all kinds of clean-
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see what it saves. And remember, no matter how you use
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So writes Hon. D. J. Brewer,
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We talk about hard times and the
scarcity of money, yet the people
of the United States spend annually
\$900,000,000 for whisky, beer and
other intoxicating liquors—a sum
that is more than one-half the
circulating medium of the country.
This money is spent mostly by those
who are least able to do so. But
there are thousands of men who
must have their liquor though their
wives and children should suffer
for bread and raiment. The hard
times has had but little to do, with
decreasing the trade in strong
drink. Very little kick is made
over the continued high price of a
drink of whisky or a schooner of
beer.—Madisonville, Kentucky,
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Mention this paper.

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.

Foreign Missions.

3RD JOHN 5.

"Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers."

Love is universal, it is interested in all that is human, not nearly in the concerns of its own family, nation, sect or circle of association. The first duty of a Christian is to make other Christians until the world is full of Christians—"lovers of our Lord."

People who care little for foreign missions quote the passage "beginning at Jerusalem," and think that till home destitution is supplied they need not bother much about destitution abroad. They forget the rest of the passage, and they read wrong what they quote. The Greek is apo, and the passage should read "beginning from Jerusalem," they were to make that their starting point, as they go into all the world. The language forbids their waiting in Jerusalem till the destitution is supplied. Whoever, therefore, favors letting foreign missions wait till needs at home are met takes issue squarely with our Lord, Jesus Christ.—Western Recorder.

The Rev. Young J. Allen, in writing to Mrs. Butler, of the W. M. Advocate, enclosed a clipping from the North China Daily News, from which we learn that the humane efforts of the Anti-foot Binding Society have been addressed to the highest personages of the Chinese government in seeking aid for the suffering women and children of China. The Zamen acknowledges that the object of the memorialist is beneficent, but they plead that cramping the women's feet is an established custom beyond the arm of the law-makers of the Empire, and that they politely beg to decline the honor of asking the Emperor and Empress Dowager to cast their voices on the side of "big feet," pleading that the question is rather one of choice than of law. The London Gazette says:

"As regards prohibition, it appears that in the third year of the reign of Kang-hi, A.D. 1664, a decree was issued forbidding the practice of cramping the feet in the case of all female infants born subsequently to the first year of this Emperor's reign, but in 1668 the newly established Manchu government thought it wiser to avoid evoking a powerful social opposition and so withdrew the beneficial mandate. The principal argument by which a modern Chinaman defends the custom is the danger of leaving his daughter unmarried if he fails to comply with the universal requirement. An imperial decree forbidding the

practice altogether would probably now be hailed with satisfaction by a large proportion of the people."

But says Dr. Young J. Allen, it is another one of the world's woes that waits the coming of the divine deliverer, and nothing in the way of relief can be expected till He has come to this people as a Savior from sin and this stupendous folly.

The Dowager Empress of China, according to the Indian Messenger, has had a remarkable history. It seems she was the child of poor parents who dwelt in the neighborhood of Canton, and a beauty beyond compare. Once when starvation threatened her parents, she suggested that they sell her as a slave. A famous general was found as a purchaser, who eventually became so pleased with her grace and beauty that he adopted her. On the occasion of the general's next visit to Peking he took his daughter with him, and offered her to the Emperor. Her beauty, wit and intelligence so fascinated the Emperor that he made her his wife, and marked the general with many favors. When the Emperor died the Empress took the reins of government and directed the national affairs better than most of her predecessors. She is considered one of the world's great women.

In the death of Dr. Charles Taylor, our first missionary to China, the church has sustained a great loss, and the friends of missions have suffered a personal bereavement. Pious, sympathetic, industrious, scholarly, Brother Taylor was one of the truest and best qualified men who ever went to the foreign field.

A devout missionary exclaimed: "God forgive the churches for their apathy!" It seems to me if all our Christian women felt that the work of foreign missions was as much a duty as any other enterprise of the church, there would be less need to present the claims of the heathen world to our people. There is a feeling that when other claims have been met, giving something to send the gospel abroad is a creditable deed. What a power in the church if every woman who names the name of Christ could say, "for the love of Christ constraineth me," and the burden of souls makes me give for Jesus' sake, looking to the evangelization of the wide world.

L. E.

With Bad Drinking Water

Use Horsford's Acid Phosphate.

DR. M. L. REED, Ashton, So. Dakota, says: "Our drinking water in this country is more or less alkaline, and which is counteracted by adding a little of the Acid Phosphate."

Read This.

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

Lost Appetite.

COULD NOT EAT THE MOST TEMPTING DISHES

Many Days Without Food at All---Can Eat Four Square Meals a Day Now---The Cause of the Change.

From the Leader, Cleveland, Ohio.

For the restoration of an appetite which has been impaired or lost through sickness, no remedy can compare in effectiveness with Dr. Williams' Pink Pills for Pale People. This statement is substantiated by the experience and declarations of men and women with whom these pills have become a household medicine. Among the many who can offer testimony to this particular property of Dr. Williams' Pink Pills is George Marshall, Jr., who lives at No. 19 Norwich Street, Cleveland, Ohio. Mr. Marshall is a news agent on the Lake Shore and Michigan Southern Railroad, and his territory extends from Cleveland to Toledo. Like thousands of others who owe their health and vigor to Dr. Williams' Pink Pills, Mr. Marshall never hesitates to sing their praises. In his case it was necessary only to use a few boxes of the pills to restore him to the full possession of bodily health. His digestive organs had become almost useless through a long and serious illness, but in a surprisingly brief period, through the agency of this wonderful medicine, they were capable of again performing their functions in a regular and perfectly satisfactory manner. In narrating his experience with them Mr. Marshall said:

"Last spring I was taken sick with inflammatory rheumatism, and my entire system was affected. To relieve the suffering it was necessary to paint me with iodine. After three months I became convalescent, but the attack had sapped my strength and left me extremely weak and feeble. I could scarcely lift an arm or a leg. This weakness permeated my entire system, and applied as well to my stomach and digestive apparatus as to my limbs. I soon discovered that I had lost my appetite almost as completely as though I

never had one. I had no desire whatever to partake of any nourishment, and the natural result was that my convalescence was extremely slow, and my parents feared that I was going to suffer a relapse or fall prey to another ailment on account of my debilitated condition.

"Many a day I would not take any nourishment, and whenever I did the quantity was too insignificant to materially hasten my improvement. Tempting dishes were prepared for me, but I could not touch them. I began to become more or less alarmed as did my parents, and one day my mother suggested the purchase of some of Doctor Williams' Pink Pills for me. They had been recommended to her by a neighbor who regarded them as nothing short of miraculous, and dwelt so enthusiastically on their excellent qualities that mother was persuaded to try them. There is not much more to tell now, for I do not look like a man who cannot eat three or four square meals a day, do I?"

"Three boxes of Dr. Williams' Pink Pills fixed me up sound as a dollar, and they will do the same for any one else I am sure. It was not long after I began to use the pills that I could feel myself improving. My strength began to return and so did my appetite, and I was on the road again in a short time. That is my experience, and I am glad to give it for the benefit of others who may have lost their appetites through sickness."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50c per box, or six boxes for \$2.50.

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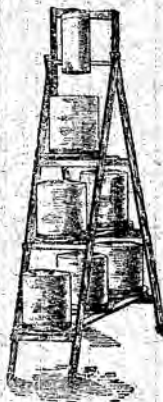
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When Dr. R. V. Pierce, of Buffalo, N. Y., published the first edition of his great work, The People's Common Sense Medical Adviser, he announced that after 680,000 copies had been sold at the regular price, \$1.50 per copy, the profit on which would repay him for the great amount of labor and money expended in producing it, he would distribute the next half million free. As this number of copies has already been sold, he is now giving away, absolutely free, 500,000 copies of this most complete, interesting and valuable common sense medical work ever published—the recipient only being required to mail to him, at above address, twenty-one (21) one-cent stamps to cover cost of mailing only, and the book will be sent post paid. It is a veritable medical library, complete in one volume. Contains 1008 pages, profusely illustrated. The free edition is precisely the same as that sold at \$1.50

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Our Church at Home.

LAMAR, ARK.

Our meeting closed Saturday night; results, 107 conversions, 44 additions. The work permeated all churches, and nearly every backslider was reclaimed, and the entire church was revived. We have in hand and subscription one-half of Conference assessments, about \$90 cash. Praise the Lord for his goodness.

W. P. HAMILTON.

CARMEL, ARK.

I am still taking lessons in experience; my grippe still clings to me and I have grown very weak. However, I have filled most all of my appointments. We have just had another hard move of some 15 miles, from Lake Village to our new parsonage, and thank the Lord we are now in the preacher's own house, and a right good one it will be when we get it finished, which will be just as soon as the roads will admit of our hauling. So you see I have not been idle if I have been very sick. All our children are passing through a siege of whooping cough, but thank the Lord, we are cheerful. My people are doing splendid things for us, and seem to be satisfied with the preacher.

The overflow is now at the top of the levee, threatening to submerge the country, but we hope for better times.

ROBT. H. POYNTER.

CLARENDON, ARK.

This is our second year in Clarendon. A better people could not be found anywhere. The Church has risen from a third-rate to a first-class charge during the past 14 months. The membership has increased 40 per cent, the salary 50 per cent, with other things prosperous. We regret very much that the high water at this place made it necessary to postpone the League Conference until some future date. However, we shall regard the necessity for the change as one of the "all things" that work for good, etc. Our Leaguers here are anxious for the day of the Conference to come. If the water passes off as soon as we hope, and if an early day in May will suit the district Leaguers, with the approval of Brothers Smith and Wynne, we shall be glad to have the Conference at that time. The League at this place is starting off well. Bro. W. N. Johnson, who is Sunday-school superintendent and steward, is the League president. We expect a good year in our League work. Yours,

R. MOREHEAD.

AUVERGNE AND WELDON.

DEAR DR. GODBEY—If I should express my sentiments about the good people of this work your readers would think I was excited or exaggerating. We have a Methodist people who love Methodism. A religious people who want more religion. I think we may confidently expect a good year all the way through. Our Sunday-schools, prayer meetings and class meetings are our stronghold. These all prosper in Methodist soil when

rightly cultivated, and they are essentials to the best results and especially on our circuits, where the preacher can't be with his people every Sunday.

Our second quarterly meeting has just passed. The stewards were present, with good reports. The services on Sunday were spiritual. Our beloved P. E. preached with great earnestness and power. Brother Gregory has a strong hold upon the hearts of our people here. His place among us will be hard to fill.

The service at 11 o'clock was especially impressive, sinners wept and Christians rejoiced. The communion service was a feast to our souls. The number of communicants was especially large when compared to the size of the congregation. There was one thing in connection with the service that I never saw before, a Baptist sister helping to prepare the table in a Methodist Church. We are laboring together in peace. Brethren, pray for us.

GEO. G. DAVIDSON, IC
Tupelo, March 29, 1897.

McELREE'S Wine of Cardui

has demonstrated ten thousand times that it is almost infallible

**FOR WOMAN'S
PECULIAR
WEAKNESSES,**

irregularities and derangements. It has become the leading remedy for this class of troubles. It exerts a wonderfully healing, strengthening and soothing influence upon the menstrual organs. It cures "whites" and falling of the womb. It stops flooding and relieves sup-



pressed and painful menstruation. For Change of Life it is the best medicine made. It is beneficial during pregnancy, and helps to bring children into homes barren for years. It invigorates, stimulates, strengthens the whole system. This great remedy is offered to all afflicted women. Why will any woman suffer another minute with certain relief within reach? Wine of Cardui only costs \$1.00 per bottle at your drug store.

For advice, in cases requiring special directions, address, giving symptoms, the "Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

Rev. J. W. SMITH, Camden, S. C., says: "My wife used Wine of Cardui at home for falling of the womb and it entirely cured her."

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By W. D. KIRKLAND, D. D., JAMES ATKINS, D. D., WM. J. KIRKPATRICK

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

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This Bible is a genuine edition. It is not a cheap reprint Bible printed on poor paper.

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

HELPS—In these valuable Helps, covering nearly two thousand subjects, will be found all the features which have made them so popular in the past, and in addition, an endless amount of new matter including a Concordance on a new and improved plan.

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GODBEY & THORNBURGH,
Little Rock, Ark.

At Rest.

SUTHERLAND—Mrs. Harriet Sutherland, wife of Rev. L. B. Sutherland, formerly of Arkansas, died of pneumonia February 14, at Dr. W. A. Sutherland's, Boaz, Tex. She was a member of the M. E. Church, and lived a consistent Christian. She leaves a husband and ten children who deeply mourn their loss.

DAVID BOLLS.

KIGHT—Myra Ana Kight, infant daughter of S. C. and F. M. Kight, was born July 18, 1893, and died November 28, 1896. Her mother preceded her one year, and now mother and child are together. Father and grand mother, look to thy child in its glorified state, for "of such is the kingdom of heaven." Think of her as raised above all sorrow and suffering, and mingling with the innumerable company of the redeemed.

J. W. VANTREASE.

GROSE—John A. Grose died January 28, 1897, aged 38 years. Brother Grose was a good citizen, good neighbor, kind and affectionate husband and father, beloved by all. He never belonged to the Church, though he told the writer and others that he felt that he was a changed man. He was a true friend to the preacher and to the Church in a financial way. No one will be missed in the community more than he. He leaves a wife and daughter. He and one daughter have crossed over the river to await the re-union on the other side.

J. W. VANTREASE.

BRADLEY—Ralph, infant son of S. W. and M. M. Bradley, was born April 17, 1896, and died at 6 o'clock March 13, 1897. Little Ralph had just reached the age to be interesting in the home, but his work being finished and God seeing that he was too pure for earth, took him to Himself. For days fever burned little Ralph's brow and burned the hearts of an anxious father and mother, but at last the silver chord was broken and the good Shepherd took the sweet child. As the sun was sinking in the west we laid his precious body in the family cemetery to await the resurrection. Sorrowing ones, we shall meet him where sorrow and pain do not come.

T. M. JACKSON.

LOMAX—Willie Armstrong, was born near Walnut Hill, Randolph county, Ark., May 24, 1889, and died December 6, 1896, aged 7 years, 5 months and 15 days. Willie was a good little boy, and was a true friend to the preachers. His parents were much devoted to him, their baby boy, and latest born. Our heavenly Father saw proper to take him away in childhood. Remember, brother and sister, that God has said: "Of such is the kingdom of Heaven." Let David's words console you amid your deep bereavement: "He cannot return to me, but I can go to him."

May the family so live as to meet little Willie in the future life of the good, where the flowers bloom forever and the sun is always bright.

J. F. ARMSTRONG.

Kingsville, Ark., March 13, 1897.

MOORE—On the early morning of the 19th inst., quietly passed away the noble spirit of grandma Moore, of this place, after a long, lingering illness. Blessed spirit. For years her noble example, her Christian officers of love and mercy, her motherly counsel to her children and grand children have wielded an influence throughout the neighborhood in which she lived. Indeed her whole life has been the life of a true follower of Christ. When we had no church building to serve God in she threw open her doors, and the whole village filled her parlor to hear the word of God. She knew no difference between the Jew and the Christian in her social intercourse, and all loved her. Who, oh who, will fill her place now. God bless her mourning family. She is out of her bodily afflictions, and now basking in the sun-light of heaven at her Savior's side. May God enable us to follow her example. Amen!

FELIX G. DAVIS.

Grand Lake, Ark., March 19, 1897.

CABE—Mary Louisa Cabe was born in Tennessee June 17, 1824, and died at the home of her oldest son, Joseph Cabe, in Washington county, Ark., March 9, 1897. She was married to John Cabe October 1, 1839. Seven children were born to them, four of whom crossed the river to the shores of eternity before mother, and the remaining three still linger and mourn the loss of mother from their homes. She professed saving faith in Christ at a camp meeting in Tennessee when she was about 14 years old, joined the M. E. Church, South, and remained a faithful and devoted member of the same till the Lord said: "It is enough, come up higher." She constantly exhibited the Christ spirit of self-denial for the good of others. Her own ease, comfort or gratification were lost sight of when she saw others suffering or in need. She did what she could for them. She was honored and dearly loved by a large circle of relatives and friends. Her departure will be sorely felt by the church she attended, the relatives and friends, and especially the sick and afflicted. Her last hours were peaceful and happy. She said to the writer when he visited her to sing, pray and talk with her just before her departure, "Yes, Jesus is still with me. He has been with me these many years, and I will soon be with my friends in glory."

J. W. HOUSE.

LEE—Whereas, The members of the Methodist Sunday-school, Centre Point, Ark., desire to express their deep sympathy in the sorrow which their faithful and beloved superintendent, Mr. W. D. Lee, has sustained in the loss of his wife, who is no longer among us, but has been removed by the hand of an all-wise Creator to a place where there is no separation; and

Whereas, Mrs. S. A. McGuire has lost a loving and dutiful daughter, and her sisters a kind and affectionate sister. We adopt the following resolutions:

Resolved, That we bow in submission to the will of Him "who doeth all things well," while we deeply deplore the loss of a kind neighbor and useful member of the Church. We had learned to appreciate her as a Christian and love her as a friend.

Resolved, That we tender our heartfelt sympathy to the bereaved family and commend them to the fatherly care of Him who so signally sustained and comforted her in her dying hour.

Resolved, That a copy of these resolutions be inscribed upon a memorial page in the record book of the Sunday-school; that a copy be sent to her husband and mother, and also to the Nashville News and the ARKANSAS METHODIST for publication.

MRS. FANNIE LOCKE,
MISS AMELIA FALLS,
MISS DELLA E. ANSLEY.

LEE—Sister Ada Verginia Lee, (nee McGuire) the wife of our faithful Sunday-school superintendent and efficient District Conference Secretary, was born in Howard county, Ark., in 1886. She made a profession of religion in early life, and joined the Methodist Episcopal Church, South, when she was about 12 years old, and remained a consistent member till her death, which occurred at their home in Centre Point March 18, 1897. She was taken sick the 20th of last December, and for four months was confined to her bed. During her long sickness she did not murmur or complain, but seemed to be perfectly submissive to the will of her heavenly Father. She was not afraid of death, and just before she died she said: "It is so bright." She died as only the Christian can die. She leaves to mourn her loss a true and faithful companion, four little boys, the youngest of them being only 4 months of age, an aged mother and several sisters, with many friends.

Your loss, my brother, is only her gain. Her light afflictions have worked out for her a far more exceeding and eternal weight of glory. By her entrance into heaven it has become dearer to you. She is gone, but you know where to find her. May you find the grace of God sufficient for you in this sad loss, and may the protecting arms of our heavenly Father be around your

Pistols and Pestles.

The duelling pistol now occupies its proper place, in the museum of the collector of relics of barbarism. The pistol ought to have beside it the pestle that turned out pills like bullets, to be shot like bullets at the target of the liver. But the pestle is still in evidence, and will be, probably, until everybody has tested the virtue of Ayer's sugar coated pills. They treat the liver as a friend, not as an enemy. Instead of driving it, they coax it. They are compounded on the theory that the liver does its work thoroughly and faithfully under obstructing conditions, and if the obstructions are removed, the liver will do its daily duty. When your liver wants help, get "the pill that will."

Ayer's Cathartic Pills.

little boys, and may you with them meet your loved one in heaven.

W. L. LOCKE, P. C.
Centre Point, March 22, 1897.

CANADA—Sister Malissa Canada was born in Mecklenburg county, N. C., September 26, 1810, and died in Beebe, White county, Ark., February 1, 1897, at the home of her son, Robert Canada. This consecrated mother in Israel had been a Christian pilgrim about 60 years, and when life's weary wheel stood still she was ready for the pause. The battle was fought, the victory won, and she passed away in great peace to her heavenly home. The light of her beautiful Christian life still shines upon the church and the family circle. She was a holy, good woman, loved and adored her Savior at all times and everywhere. She was devoted to her church, and the weary itinerant always received a happy welcome to her home. She professed religion when quite young and united with the Methodist Church, and her whole life was a model of Christian piety, worthy the emulation of all travelers on the pilgrims' road. Her Bible, fretted and worn from long use, was her light and guide in laying up a good foundation against the time to come. She was a faithful worker in the church, until infirmities stayed her ready hand. In her death the church is bereaved of a good member and the surviving children a devoted mother.

We laid her to rest in the cemetery near El Passo, to sleep till that morn,

"When beauty immortal awakes from the tomb."

She was the mother of nine children, three of whom are left in tears and yet in hope of a bright future. God bless and give grace to make their hope sure.

R. G. BRITAIN.

HELM—Jennie Martin Helm, familiarly known as Tinsie, was born December 17, 1881, and died February 10, 1897. These dates are the boundary lines of the earthly existence of one whom to know was to love. Always diligent in the affairs of home, ever watchful of the comfort of those around her, she carried sunshine wherever she went. Her unselfish devotion made her the central figure in the home, and though the youngest, she was the strongest, revealing traits of character that compelled the elder ones to follow her example.

She was the leading spirit in the Juvenile Missionary Society of her La Crosse home, and often spoke of entering the mission field when educated. She was the local editor of the paper issued by her class, and a few weeks before her death they prepared a twentieth century edition, forecasting the whereabouts of the various members. Of herself she wrote: "Miss Tinsie Helm left this morning as missionary to Mexico." Dear girl! the mission of

her life was to brighten for fifteen years her own home, and then to strengthen the faith of father and mother, and to lead all the family to truer conceptions of life's duties and purposes by a gloriously triumphant death.

Attacked by that fearful scourge scarlet fever, she realized from the first that she would not recover, but not once was there a fear of death, not once a murmur at the intense suffering that made those who witnessed it turn away heart-sick. To her mother, who was just recovering from a gripe, she would say, "I am resting better now; please lie down and don't worry about me." Her brother, Tom, principal of the High School at Clarendon, hastened to her bed-side, and to him she spoke so calmly, so joyously of her death that he was lifted heavenward, and wrote his mother after returning to Clarendon: "It is the sweetest, sad feeling, I ever knew. There is something about it that more than makes up for her absence."

To another brother she said, "Joe, don't you want to go and be with Jesus too?" When the family gathered around her for the last time, her sister asked her what she wanted to say. Exhausted by the efforts to breathe, she folded her arms about her sister's neck and said, "I am tired, let me rest." Then realizing that the time was short, she looked up into their faces with eager expectancy and said, "Be good." What a message from the border land! In those two words she had summed up the whole philosophy of life and crystallized all the creeds of all the Churches. Her life had demonstrated the source of goodness, for she had unwavering faith in Jesus, her Savior, and as the angels bore her joyful spirit heavenward, she turned a bright, happy glance upon her sorrowing ones, leaving with them for a parting message, that sermon, sublime in its comprehensive simplicity—"Be good."

Watching with her that last night and witnessing the spirit struggling to be free from its tabernacle of clay, I thought how poor is this life compared with the one Tinsie was entering upon, and I prayed that we who saw her launch out upon the sea of life eternal, might be just as ready for a happy entrance into the haven of everlasting peace.

MRS. S. H. BABCOCK.
Batesville, Ark.

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