

Arkansas Methodist.

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News and Notes.

It is reported that Spain has virtually subdued the rebellion in the Philippine Islands.

There is to be a great Confederate reunion at Nashville, Tenn., May 22d, 23d and 24th, Gen. J. B. Gordon commanding.

It is reported that the governor of Zanzibar has issued a decree abolishing slavery. The government will compensate the owners for the slaves freed by this decree.

The Nineteenth Annual Convention of the Music Teachers National Association will be held in New York City June 24 to 28. The lovers of music meet to discuss the means of promoting their art and extending its humanizing influence over mankind.

The business men of Little Rock are interesting themselves to secure the completion of the Mississippi and Little Rock railroad. It is understood that a subscription of \$25,000 on the part of the people of Little Rock will secure the road. For the city it would prove a wise investment and ought to be promptly forthcoming even in these hard times.

There is at last open war between Turkey and Greece. Reports represent the Turks as breaking the peace. The Turkish minister has been called home from Athens and the Greek minister from Constantinople. Diplomatic relations are at an end between the two countries. On Sunday last there was heavy fighting between the regular troops of both powers on the borders of

Thesaly and Macedonia. Up to this writing the Greeks are represented as having gained in the conflict. But Turkey and Greece are like prize-fighters for whom the powers of Europe have set the ring and prescribed the rules of the contest reserving the right to call time and end the fray when they choose. Should the concert of the powers be broken all Europe will take a hand in the fray, and whatever else may be predicted it is safe to say that the Turkish empire will come to an end.

Rev. John Moorhead, Chaplain of the Kansas Penitentiary at Lansing, says: We have 858 prisoners here at this time. Of this number fourteen are women and 130 are from Oklahoma. This is the first congregation I ever served in thirty-eight years where the majority were men. Some have asked me what effect prohibition has had on Kansas; I answer that we have doubled our wealth and our population since its adoption, and not increased our number of criminals. There is only one-sixteenth as much liquor used in Kansas as in the States where they have open saloons.

Recently the Gazette of this city intimated that the great number of people who eagerly read of the prize fight at Carson, Nevada, was proof that the people at large did not condemn prize-fighting. The logic of such an inference is glaringly fallacious. A fight on our streets would gather quickly a great crowd of spectators, and most of the people would carefully read the account of it in the papers. That would be no evidence that a single one who saw or read approved of the conduct of the parties, or that they desired such exhibitions for their entertainment, or the detail of such things as reading for their families. One leading secular paper, at least, the Philadelphia Leader, refused to publish a line about the prize-fight, and the Leader will extend its circulation by the higher ground it has taken. It is not the business of an editor to consider simply what the people will read but what they ought to read. The majority of people will read what they will condemn an editor for publishing.

Adendum.

DEAR DR. GODBEY—I have just read your reply to the brother who has been troubled about what becomes of the money collected for missions. I suppose some colleague of the Father of Lies has been repeating to him that well-worn one which has been of so much service in the past: "It takes a dollar to send a dollar."

Add this item to what you have said: Money sent from the United States commands a premium in every mission field of our Church. I will not undertake to say how much this premium is in China or Japan, but if anybody will send to me or to any other missionary in Mexico one dollar, it will be worth to-day exactly double its face value. That is to say, we have for our work two dollars for every one that is sent out.

I have known this field for over eight years, and in that time the premium on our Nashville drafts has never been less than 9 per centum. It has probably averaged 33 1-3, and yesterday was quoted at 100 to 103.

GEO. B. WINTON.

San Luis Potosi, Mexico, April 12, 1897.

Among Our Exchanges

The Christian Observer of March 24, has a report of the attendance of the Protestant Churches of Louisville, Ky. In a city of more than 200,000 there are 98 Protestant Churches, and about 25 mission stations. The seating capacity was taken in 91 Churches at 39,989; the membership of 84, at 25,423; total additions last year, 2,337; of which but 489 were males.

The Observer, after deducting Jews, Catholics, invalids and children, reckons that there are 90,000 people in Louisville of professed Protestant persuasion, and that not more than one-third of them attend Church.

Count was made of a fair Sunday morning service at 87 Churches and the attendance was found to be 14,588, and at night, 10,483. Thus, it appears, that the attendance at any service is little more than half the aggregate membership.

There is certainly much to humiliate the Christian people of Louisville in such a showing, yet it is doubtful if many of our cities

can make a better. We do not think conditions are more encouraging in Little Rock. Here are about 40,000 people, and we have 16 Protestant Churches. According to estimates taken by Mr. Johnson, Y. M. C. A. Secretary, not more than 800 men attend Church in Little Rock on a fair Sunday, including the morning and evening services. The extent to which young men are going to ruin in Little Rock is terrible, and what is called liberal Christianity is largely responsible for it. Our observation is that it takes a very positive type of Christianity to save the young men.

Rev. R. N. Price, editor of the Holston Methodist, says:

(There is no law which prohibits one Methodist preacher from preaching within the charge of another against his protest.)

Well there are a good many preachers in the Church who have reputation for wisdom and goodness who think differently, and so it is not likely that Brother Price's utterance will be accepted as settling the matter.

There was a time when the Hon. John J. Ingalls, of Kansas, had the respect of a great many good people in the United States. His intellectual gifts are unquestioned. In spite of certain tricks of rhetoric to which he is addicted, he is an instructive and stimulating speaker, but he seems to have no fixed moral convictions. His first great fall in public opinion came when he declared that, as far as politics are concerned, "the Ten Commandments are an iridescent dream." But no one then thought it possible that he could ever descend so low as to become the hired reporter of prize fights and other such brutal sports. His presence at the recent "mill" in Nevada in capacity of representative of certain Eastern newspapers was a pitiable spectacle. John L. Sullivan was also there, and also wrote. What a pair! It is a free country, and every man may choose his own associates.—Nashville Christian Advocate.

Contributed.

IMMORTALITY OF THE SOUL,

As Viewed From The Standpoint of Science and Philosophy.

A few weeks ago the city papers came out with bold head-lines, "A New Era in Theology," "Startling Announcements," "A contribution to Scientific Inquiry." Ministers were interviewed and professors were asked for opinions. This characteristic zeal of the press to enlighten the public was occasioned by a lecture delivered at a recent Sunday Vesper service by Professor T. C. Chamberlain, Ph. D., LL. D., head professor of geology in the University on the subject, "Life After Death, from the Point of View of Science." As the thought comes from high authority in the scientific world on a thought of such vital interest, I shall give a brief summary of the lecture, together with the conclusions of a lecture delivered the following Sunday by Professor W. D. MacKenzie, of the Chicago Theological Seminary, on the theme, "Life After Death from the Point of View of Philosophy."

I. From the Point of View of Science:

(a.) The speaker first delimited the sphere of science from that of philosophy. He insisted on the following fundamental distinctions between science and philosophy:

(1.) That science deals exclusively with and verified phenomena, that the scientist disabusing his mind of preconceived ideas formulates hypotheses, subjects facts to a searching analysis, proves by experimentation the truthfulness or falsity of the hypothesis, and never accepts anything as scientifically true until it is demonstrated by facts.

(2.) That philosophy, on the contrary, accepting the truth proven by science, enters the field of speculation as to probabilities, as to a reasonable explanation of phenomena or questions which can not be proven by scientific methods. Science analyzes facts, philosophy combines and explains on rational grounds.

(b.) With this explanation of the respective fields of science and philosophy, he proceeded to apply the scientific method to the question of life after death. The experimental test gave a negative answer. The evidences in the reappearance of departed spirits could not be accepted by science. The scientist could not see the soul leave the body at death; death-bed testimonies, while they might have weight with the philosopher in dealing with probabilities, were idle talk to the scientist. Phenomena of human death had not been scientifically differentiated from animal death.

(c.) Evidence of supposed messages returned by the dead could not bear the rational exactions of scientific inquiry. It was claimed that all effort to subject these supposed spiritual and intangible visitations to a test had failed, and the attitude of science to them was negative.

(d.) Attempts to discover the

essential nature of conscious life as a basis for inferring its perpetuity had been unsatisfactory. Formerly it was believed that the conscious self filled the whole body; recent inquiries limit it to the cerebrum. Every mental act is associated with electrical and chemical action. Oxygen is supposed to have a very peculiar relation to conscious life. Scientific inquiry has narrowed and intensified the contact between the physical and the conscious. On the physical side the daily life is measured by ingestion, digestion and elimination; on the mental side by thought, feeling and volition. Science has, so far, failed to discover that the physical ingestion contains the elements of mental activity. Physically, man eats bread and meat; mentally, he reasons, things. Were the elements of those thoughts in the meat and bread is a problem that science has not solved. On the side of life there is, (1) a multiplication of conscious organisms, (2) a growth of mental life by training, not by eating and drinking, (3) personal continuity with interruptions of consciousness, as in wakefulness and in sleep.

On the physical side the sources of supply, so far as science has inquired are devoid of consciousness. Science, therefore, had no answer to give to the query of mortal man: Is there life after death?

Concluding, Dr. Chamberlain said: "Is, then, life self-perpetuating? Science has rendered no verdict on the subject; the case is still on trial. The negative answer to the problem may not be pleasant to contemplate, but I wish to emphasize that science has made no decision on the existence of a future life, and it has neither proved its non-existence. It has proved the perpetuity of matter and the indestructibility of molecular energy. Motion is indestructible and energy is eternal. Might we not, then, be happy in the knowledge that we were co-partners in the immortality of matter."

It should be remarked in passing that Dr. Chamberlain stands high as a Christian as well as a scientist, and that his views, as above summarized, are sanctioned by the leading thinkers in the faculty of nearly 200 professors.

II. From the Point of View of Philosophy. (As the paper is growing long, merely the conclusions will be given):

(a.) Philosophy is a search for an ultimate explanation of man. It uses the truths of science as material, investigates probabilities, weighs evidences and draws conclusions.

(b.) Philosophy justifies man's hope for life after death on the following grounds:

(1.) Man's relation to nature. Nature is both a book and a tool of man. He conquers and subjects nature to gratify his physical, mental and spiritual life.

(2.) Man is significant as a moral being. He has an ethical nature—capacity for ideals. A sense of obligation, of freedom, of responsibility dominates man and gives significance to creation. He

is valued not for avoirdupois, but for his moral worth—character.

(3.) Man is significant from the theistic conception of the universe, whose fundamental doctrine is "no thought without a thinker, no force without a will, no purpose without a heart." Truly.

J. H. REYNOLDS.
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Thousands of women go down to death every year through their own ignorance and neglect. Every woman should know something of the physiology of her womanly self. Every woman should appreciate the importance of the health and strength of the delicate organs that constitute her womanhood. The woman who neglects her health in this respect is sure to be a continual sufferer and is in constant danger of an early grave. To such a woman widowhood is a torture and motherhood a menace.

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The Passing of the Evangelist.

It is time for the passing of the evangelist. The wonder is that pastors have suffered his manners so long, and that Christian people have been willing to pay him so long and so much. He has demanded "carte blanche" as to his methods. He has seated himself firmly upon the throne of authority by getting pastor and workers down at the altar of profession as having been all wrong in their methods of Christian work. He has, so far as the revival goes, diverted the people's faith from the Lord to himself. He has, with studied care, manufactured mid-week Sabbaths, which should have the marks of spontaneity, and has thus magnified the spectacular at the expense of real achievement in revival work—to say nothing of the discounting of open sincerity. He has stimulated a love of dress-parade at the expense of a willingness to endure the trials of a real campaign. Apparently satisfied himself, he has sought to content Christian people with the mechanics of revival, when the absence of supernatural power was most painfully marked. He has bordered upon the indecent in language, and has gone to—over?—the verge of falsehood in statement. He has whetted the appetite of the people for things "outré" in church work, and has vitiated their taste for services that make for the fashioning of Christian character and the enlargement of the kingdom. He has decreased the attendance at prayer meetings, and thinned the Sunday congregations. He has discovered an easy mode of conversion—the lifting of a hand or the signing of a card. He has encouraged the belief that conversion goes no further, and means no more than this. He has destroyed, in many quarters, the belief that some depth of conviction and some bitterness of repentance are the unvarying notes of genuine renewal in the case of most adults. He has taxed the resources of the Church, neutralized its saving power, weakened the influence of pastors, overthrown the faith of the public in the genuineness of Christian experience, and has left sincere seekers after the consciousness of God's approval in hopeless despondency. He has cut the nerve of pastors, and despoiled them of courage to prosecute soul-saving work directly. He has discredited them and their work in the eyes of their own people. He has been pampered with the open-mouthed wonder of the thoughtless, and has reveled in the pride of undisputed leadership. His adroitness in producing an ample revenue, whose current should flow selfward, has been monumental. His dexterity in avoiding places which could promise only a harvest of souls has been extraordinary. Sometimes he is an ex-pastor, who has had a desire, along with better motives it is to be hoped, to escape the drudgery and the inconspicuousness of the pastorate. Sometimes the evangelist has been a woman.

In one case, known to the writer hereof, the evangelist was a mere girl, who could not, on examination, have been graduated from the intermediate department of any fairly well conducted Sunday-school. But without much regard to antecedents or to equipment, Church officials have employed these persons to hold the leadership in the most delicate and important work which the Church has to do. Who could have believed that those charged with such weighty interests would leave them in such unworthy and irresponsible hands? It is sometimes said in explanation that the conversion of a single soul is worth all it can ever cost. Without stopping to show how fallacious this is when offered as an offset to whatever may be urged against the particular policy under indictment, it is perhaps sufficient now to say that, even if some souls have made a profession under the conditions noted, yet if the Church is left in large measure shorn of her power, and if the faith of the public is seriously shaken in her sincerity, and in the tremendous importance of the high doctrines which she proclaims, it is then quite evident that something has cost too much. A genuine revival, clearly accompanied with supernatural power, may arouse blasphemous opposition, but it will quicken the faith of the Church to heroic grade, it will compel the respect of the commonly indifferent, it will give great hope to all who are secretly groping after God, and it can never be sneered away by the most blasphemous opposers.

Recent years have witnessed the development of a skill in manipulation and an aptitude for organization in revival work that will be recorded by the church historian of the future as something phenomenal. But he will be confronted by the fact that, under these conditions, the church experienced no corresponding accession of energy in saving the lost—or in any other direction for that matter. Whatever may be set down in praise of the evangelist will needs be greatly qualified by the fact that, for the most part, his manipulations have not been attended by the notes which accredit the presence of Divine power. At last, pastors and people, having been so often disappointed in his work, and having suffered such a loss of respect for him personally because of his methods and temper, have reached a point where they can view his evident decadence, to say the least of it, without any serious apprehension of irreparable shock to Zion therefrom.

Beyond doubt, the great revival

is coming. The passing of the evangelist with his made-to-order revival is a sign of its approach. The devotion of pastors, each in his own charge, to this work insures a restoration of the power of which so large a proportion of the body has been stripped. Great union meetings may serve as a kind of sacred pyrotechnics, but their practical value in saving the lost is greatly discounted by actual experiment. Now let great stress be laid upon a gospel of righteousness—a gospel of judgment and of saving grace; let members of Conferences be required to report in open Conference, as far as possible, the spiritual as well as the financial fruits of their labors; let bishops urge this work upon them as emphatically as they urge the taking of all collections; let bishops ask, when the preacher's character is under review, "Have you read, reflected upon, and inwardly digested, Peck and Fee on revival work?" Let something like this course be pursued, and we shall soon have cause to rejoice over the passing of the evangelist.—Duke, in Western Christian Advocate.

Hunter Memorial Church.

BY REV. J. R. MOORE.

That was a graceful act to name the new church to be built in Little Rock, Hunter Memorial. Dr. Hunter, with his usual modesty, protests. That is one substantial reason for so naming it.

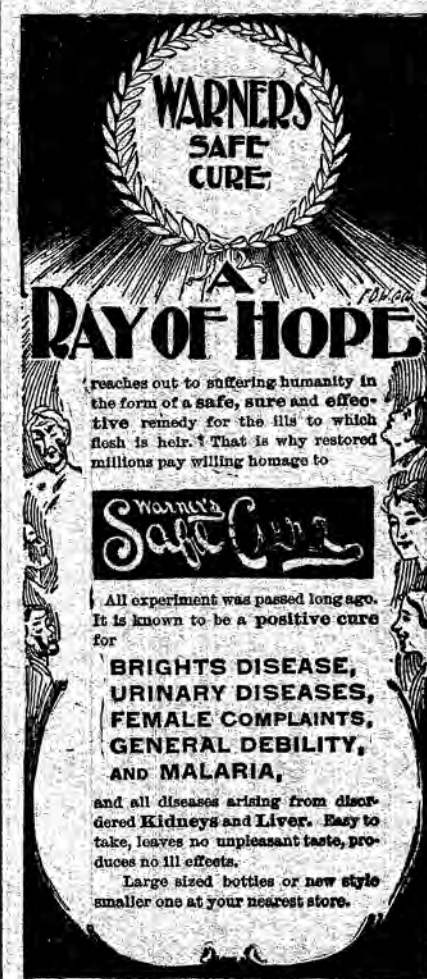
Dr. Hunter desires it called Le Fevre Memorial, because that good man left some "evidences of indebtedness" for the building of a church in East Little Rock.

The facts are: A little handful of people have bravely begun the house. They thought these funds were available, but a number of men have said they are valueless. The notes cannot be collected, the parties decline to pay. This little handful are therefore left to their own resources. Little Rock Methodists can do but little. First Church has all it can do to re-build. Winfield Memorial is struggling to pay its debt. There is not a Southern Methodist Church in the city east of Center street.

Arkansas Methodism should erect a monument to Dr. Hunter. Can anything be more appropriate than a Church in the Capital? If it is a monument it should be built by Dr. Hunter's friends. He has hosts of them in Arkansas. Hundreds are living who were brought to Christ through his labors. There are many whom he baptized and they point with pride to that fact. If all these and their children would they could build a house

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worthy of his name.

The movement ought to be spontaneous. The bare statement of such an intention ought to create the greatest enthusiasm, and to provoke a hearty response from every quarter of the state. Such a movement loses its beauty if it drags. Shall the heart of the old veteran be gladdened by a great uprising? Or shall it be saddened by seeing the work drag painfully along, and constant appeals be made.

Dr. Hunter deserves this. He has given his all to Arkansas. For more than 60 years his manly heart has poured out its wealth for the church. If any man deserves something at the hands of the state that man is Dr. Hunter. If we halt and parly over this we lay ourselves open to the charge of ingratitude. Let every pastor speak to his congregation about the matter, and give them the opportunity to assist, and I doubt not before autumn comes Hunter Memorial Church will be a reality.

Stephens, April 9.

Contributed.

THE OLD MAN AND ITS AUTHOR.

I have just finished a careful reading of "The Old Man" by Dr. Carradine. I feel inclined to write some of the thoughts occasioned by its perusal. The reading affected me with surprise, sorrow, mortification and pity. Who can read the following sentence without such feelings? "Shades of Wesley! What would he think today if he saw his preachers turned out of pulpits, and located, discounted and ridiculed for believing in, obtaining, and preaching this very grace and experience which he says Methodists were chiefly raised up to propagate?" I hesitate not to say that the penning of that sentence is convincing evidence that the "old man" in its author is not destroyed. He states it, interrogatively, but he plainly means to affirm, and expects the reader to take for granted that the Methodist Church has so dealt with Wesleyan preachers and for the reason stated. Such statement or insinuation is untrue. I am sure that the author persuades himself that is true. That he so persuades himself, so misjudges, condemns and reproaches the Church of God makes it plain that he is dominated by the "old man."

I was more surprised when I read in another place, "The sanctified man is despised by the Church." If the "old man" does not suggest such a sentiment, I can not account for its place in the mind and on the pen of a Christian man. The Church despises Christ her Lord, despises his holy apostles, despises the saints that adorn her sanctuary, despises holiness, holds purity and love in contempt! Think of Jesus speaking so of his Church. He loved the Church and gave himself for it. It is his body. He sends forth ministers of every order for the edifying of the body of Christ; sends them forth to feed and teach, and comfort and bless. No minister sent of Christ blasphemes the Church, derides the Church, and defames the Church. Such a spirit is not of God. Hatred of the Church comes not from the spirit of Christ. It is of the "old man," or of satan, the accuser of the brethren who accuses them day and night before God. A man may stand on the housetops or in sacred places, boldly and loudly declaring that Christ hath sanctified him soul and body, but if he hates, blasphemes and persecutes the Church he is an impostor, or deluded and blinded by the "old man" vainly puffed up in his fleshly mind; he is deceived and may be deceives others. No man in his senses believes that the Church despises the sanctified.

One of the most astonishing passages in the whole book is this. He is stating the causes why so many of God's people fail to seek and obtain entire sanctification, and says: "Some are unwilling to forfeit episcopal favor. Some are unwilling to give up large city churches and go out not knowing whither they go. Some are un-

willing to jeopardize their chances for the Episcopate," etc.

No Methodist preacher could utter that sentence, unless he was mastered by the "old man" dwelling within him. Does that illustrate the perfect love which he commends, and urges us to seek after? From such love, good Lord, deliver us. I prefer that humble love which "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." The author seems to think that he has jeopardized his chances for the Episcopate by becoming holy. He is mistaken. It is a suggestion of the "old man." Or he thinks that some one else has. But who, pray? Or he means that some of our most able and trusted men have refused to be made holy lest they should fail to be made bishops. What a black suspicion and insinuation. I would blush to try to guess whom he means. Or he means that some have been chosen bishops because they were unholy men, whose ambition for the sacred office kept them from seeking holiness. Who are they? Fitzgerald? Haygood? Key? Galloway? Hendrix? Granbery? The heart which pours forth such evil suggestion concerning these men, and concerning the Church which has chosen them for chief pastors is a very cage of unclean birds. He implies that the Church wants unholy bishops. And he insists that the bishops are regarded as unholy men; that to become holy is to "forfeit episcopal favor." And this is perfect love! The apostle Peter describes those having the spirit of this author, who "despise government, presumptuous, self-willed, not afraid to speak evil of dignitaries," who speak great swelling words of vanity, alluring those who had escaped from them who live in error, promising them liberty while they themselves are the servants of corruption.

The author in chapter 13 draws a picture of the "old man," in which he says: "He is an easily offended 'old man.' He seems to be looking out for slights. The 'old man' is a great fault finder. He is a bitter 'old man.' Never was there a gland in the body that more certainly secreted saliva, bile or gall than does the 'old man' generate bitterness." Now is it not plain that the author sat for that picture?

The author surprises me by the fanciful and unwarranted interpretation of Scripture. I will notice only one example. He says: "In-bred sin is first recognized in the Levitical rites of the Old Testament, in the requirement of two different kinds of animals in the sacrifice for sin, the bullock and the goat," etc. Now the truth is that the sin offering prescribed for the priest was a bullock, for the ruler a kid, for one of the common people a lamb or a kid, if for the whole congregation a bullock. There is no possible hint at two classes of sins to be atoned for, or if so it is three. The sin of the priest, of the ruler and of one of the common people. But on this point I forbear.

Since writing the above I have

read a letter of Dr. Carradine in the Kentucky Methodist of February 17, in which he says: "The majority of the general conference is composed of presiding elders. I for one look for severe legislation bearing down upon evangelists and the blessed doctrine that most of them preach." How does he know that the next general conference will a majority of them be presiding elders? Does he claim the gift of prophecy? He speaks as one who knows, and as one whom no one would presume to contradict. He is a false prophet. The majority of the next general conference will not be presiding elders, and he knows it will not. Half the general conference will be laymen. If all the preachers were presiding elders they would not be in the majority. Did he forget the laymen? That shows bad for a holy prophet. But will he dare to predict that half the clerical members of the next general conference will be presiding elders? I suppose he is mad enough to do so. But no well informed or thoughtful man thinks so. Of the clerical delegates elect to the last general conference seventy-four were presiding elders and ninety-four were not. Of the members elect to the general conference seventy-four were presiding elders and 252 were not. But why does he prophesy all this? What is his motive? Does he not desire to lead all who trust him to distrust the church, to look with suspicion upon chief ministers and the highest courts of the church? He certainly does, and what for? By insinuation, innuendo and false statements he would lead his followers to believe that the bishops are unholy men, that the presiding elders are bad men, selected by wicked bishops because they are bad men, that the general conference is a wicked council, composed of unholy, self-seeking, designing men, who are chosen by an unholy blood thirsty church because they are bad men. What does he mean by it? Long ago he professed faith in the church of God and solemnly covenanted to be obedient to the discipline of the church. After that he received from this church license to preach the gospel, a license signed by one of these wicked presiding elders. After that he was solemnly set apart by the authority of the church to execute the office of a deacon and bear the authority of an elder. He suffered the unholy hands of these bishops to be laid on his head and promised in the name of God and of his church to maintain and set forward quietness, peace and love among all Christian people and to reverently obey his chief ministers unto whom should be committed the charge and government over him, following with a glad mind and will their godly admonitions, submitting himself unto their godly judgments. How has he kept that solemn vow? He is diligently to stirring up strife, distrust and disquiet among all Christian people and encouraging disloyalty and disobedience. He claims to be a sanctified soul, but is he not a false and perjured soul? I ask the question in sorrow and in fear.

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Literary Table.

SAKHARA.

BY DORA JONES.

Finally we wended our way to the Serapeum, or burial place of the Apis bulls, each of which, after being pampered as an incarnation of Osiris, was interred with pomp and splendor at an expense of from ten to twenty thousand pounds. The Greeks when they came into Egypt regarded Serapis as a separate deity, and introduced under the Ptolemies the Serapean cult which had its seat at Alexandria, and must not be confounded with this early Apis worship. We went through the huge vaulted passages, which suggested in my mind profane reminiscences of the Metropolitan District Railway, out of which opened tremendous recesses, each holding a sarcophagus formed of a single block of granite or limestone, finely polished and inscribed with hieroglyphics. The darkness through which we groped was illuminated by the flaring purple of the magnesium light, which gave a lurid colour to the rough walls and massive slabs of stone.

Meanwhile a few of our party, who had shirked the long donkey ride to Sakhara, had had a curious experience. The sheikh of a small village near Memphis sent a message by his brother inviting them to coffee. The dignitary received them in the courtyard of his house in true patriarchal style, surrounded by his kinsfolk and servants, while the population of the village stood at the door and stared.

"I gave them a speech," said my informant "Told them how glad I was to visit their ancient borough and all that, and they seemed to take it very well." (Some one suggested that the "Charge of the Light Brigade" had been known to have a good effect in similar circumstances.) Coffee was handed round in tiny cups, Turkish fashion, and then the ladies of the party were invited to step inside and see the harem. The sheikh was most anxious to keep the whole party to dinner, and offered to send out and have a sheep killed at once. When he found them determined to go, he accompanied them with the utmost courtesy to the bounds of the village. The leader of the party took the drago-

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man aside and said: "Look here! I want to do the proper thing. How much does this old fellow expect?" Horror was visibly painted on the countenance of the guide, and as soon as he could command his voice he intimated that the offer of money would be regarded as a gross insult. In this emergency one of the American ladies who was with us had a graceful inspiration. She took off the little McKinley brooch which, like a good Republican, she happened to be wearing, and presented it to the sheikh, who received it with immense gratification, and stood with sublime gravity to have it pinned on. With this interchange of compliments they parted, escorted down to the boat by the villagers while—and this was the most phenomenal thing about the whole affair—not a hint of backshish was given from beginning to end.

We had a luxurious sail to Cairo, with the Pyramids on our left, transfigured into beauty by the distance and the sunset light. No one but an archeologist need ever wish to see them nearer.

The next day we devoted to shopping and to seeing the street life of Cairo. A good way of seeing the city is to go straight from the Eskebieh Gardens down the Boulevard Mehemet Ali, which, with its mingling French and Arab characteristics, recalls Algiers. Here, as elsewhere in the city, the Greek names over the shop fronts remind you of the existence of a considerable colony of Hellenes. The leads direct to the Place Sultan Hassan and the Citadel. On your left hand and not far from the Place Sultan Hassan, the old Main street of Cairo strikes off. You enter it and find yourself at once in the Arabian Nights. The high, irregular frontage of the houses, with the projecting wooden orioles and carved balconies, may be paralleled here and there by bits of Constantinople; but there is nothing in Constantinople so unbroken and unmixed in the way of Oriental street architecture, nothing so rich and fantastic in its total effect. Narrow alleys lead off on either side, almost covered from the daylight by the overhanging upper stories, and here and there intervenes the fretted doorway of a mosque in rich Egyptian red, adorned with arabesques and occult-looking Cufic inscriptions, and a beggar or two asleep on the doorsteps. The names of the streets vary according to the wares displayed in the curious little booths—the Sukkarirey or bazaar of the sugar merchants, the Suk-el-Attarin, or bazaar of the perfumers, etc.

Here we may see all the characters of the Arabian tales, the Derwish and the One-eyed Calender, Bedreddin Hassan in his pastry shop, and Ali Baba's wife with a black yashmak and piece of cane fastened on her forehead under her veil, going to borrow a bushel measure from her sister-in-law up the court. Some of the shops are gay with colored glass, others shine with brass coffee pots, while the sweet-shops displayed a number of sugar figures of men and horses prepared specially for the fete of the previous Tuesday, when one of

our party penetrated into the native quarter and found the whole population en fete, groups of men sitting round the mottahs, who were reading passages from the Koran, while on each corner of the mosque of Hasaneh about twenty dancing dervishes were going through their usual gyrations, howling and swallowing broken glass, to the edification of the surrounding crowd.

The charm of Cairo is the combination of this Oriental life, unaltered in its essentials for fifteen hundred years, with the civilised gaiety of Paris, and with the feeling of comfort and stability which which cannot be had apart from a settled and enlightened government. In spite of "Young Egypt," the fact remains that, for the first time probably in its history, the fellah can plough and sow his strip of Nile mud without any apprehensions that the fruit of his labor will be reft from him by the emissaries of some hungry pasha with a position to keep up. The streets of modern Cairo need not fear comparison with those of any European capital. A regular system of watering keeps them gratefully cool, trees shade the footway on either side, and ever and anon you come upon an open space planted with palm and acacia, and the vivid red bracts of the poinsettia, which we see in England as a shrub a foot and a half high on our dinner tables, but which here attains the proportions of a good sized tree.

Well, it is over now—that brilliant panorama from the verandah of "The New," with the foliage of the Eskebieh Gardens for a background. We have said goodbye to the Pyramids and the Sphinx, the olives of Palestine and the hills of Greece. We have had a day and a night of St. Paul's euroclydon as we ran across to Naples, we have seen Etna's snow-capped head, dazling in the sunlight after storm, and we are back again with a store of memories to last us through the short sunless days and long dark evenings of our English winter. "We too have been in Arcadia."

Book Notices.

SANCTIFICATION is the title of a pamphlet by Dr. J. D. Barbee, published at request of the Florida Conference. It is a review of the errors of the "second blessing" theory, and a direct presentation of what the author regards the Scriptural view of sanctification. Dr. Barbee holds the term "sanctification" to its Scriptural sense, denying its reference to an inward spiritual state or experience, save in a secondary and accommodated sense. Price, 10 cents.

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THE PREACHERS' MAGAZINE for April came promptly with an excellent store of good things. The Prent-day Preaching, The Vision of Goodness, Good Friday, Easter Lesson Sketches, and under the head of Homelitics, An Exposition, Soul Resurrection, The Issues of Life, Faith Encouraged, Repentance, The Sleeper, Prepare, I Come Quickly, Drawing near to Christ, God is Love, Not Ashamed of the Gospel. The general heads, Bible Readings, Notes and Illustrations, Expositor's Note Book, Children's Sermons, each represents a store of valuable matter. Wilbur B. Ketchum, New York. \$1.50 a year.

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APRIL 25, 1897.

Peter Delivered From Prison.

ACTS XII. 5-17. MEMORY VERSES, 7-9.

Golden Text—"The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. xxxiv. 7.)

Topical Outline—I. Peter in Prison, (verses 6, 6.) II. Peter Delivered, (verses 7-17.)

Time—A. D. 44.

Place—Jerusalem.

Reference Word—"Delivered."

Lesson-Hymn—No. 468.

READINGS FOR THE WEEK.

Peter Delivered, Acts xii. 5-17.
Paul and Silas Delivered, xvi. 19-31.

Death of Herod, xii. 18-25.
Paul's Answer, 2 Cor. xii. 7-9.
Strong Promise, Heb. xiii. 5-6.
Ask, Receive, Matt. xviii. 19-20.
Persecution, Growth, Acts viii. 1-8.

Herod Agrippa was the grandson of Herod the Great, who was on the throne of Judea when Christ was born, and was the nephew of Herod Antipas, who was the reigning Herod during the life of Christ, and who killed John the Baptist. It was this Agrippa who, in the year 44, "stretched forth his hand to vex certain of the Church," killing James, the son of Zebedee. He had but recently come into power at Jerusalem, through the personal friendship of Claudius Nero, the emperor, with whom he had been brought up at Rome, the emperor having banished Herod Antipas, with whom Agrippa had had a quarrel about the throne of Judea.

We have seen that in former persecutions the apostles seem to have been largely exempt, being rather too strong for the Jews who would have attacked them. Agrippa's reasons for attacking the church are doubtless to be found in the fact that he was a believer in the Jewish faith and sympathized with the Jews in their anti-Christian feelings. He was in position to attack any among the Christians he might choose, since he was king and since the emperor himself was greatly attached to him for past services rendered. So he opens up operations by killing James. He saw that this pleased the cowardly leaders of the Jewish nation, who had not for years dared to antagonize the apostles, and so he apprehends Peter. It being the occasion of the passover, he would not engage in bloodshedding at the time of the arrest, and so he puts Peter in prison, intending when the feast is over to bring him forth and put him to death, also.

The night before the intended execution of Peter, somebody far greater than Agrippa entered into this drama. Peter's work was not yet done. As he was sleeping between two soldiers, his right hand chained to one soldier and his left

hand chained to the other, an angel entered the prison, struck off his shackles, led him out past the guards, the gates of the prison opening as they went, till they were out in the open street, and left him.

The Church had been greatly concerned about his fate and was making unceasing prayer for him. Upon his release and his recovery from his own great surprise, he went at once to the house of Mary, the mother of John Mark, the author of the second gospel, where the disciples were assembled for prayer on his behalf. It may afford us modern Christians a little comfort to be told that these people who were praying so earnestly were greatly astonished that their prayers were answered right then and on the spot. But so it was, Peter was there, out of prison sure enough. He told them the story of his release, and bade them go and carry the news to James the Less and to the other brethren, while he withdrew himself to another place. The poor unfortunate soldiers who had permitted him to escape, and who were unable to give an acceptable account of the matter were examined—by scourging, I suppose—next day and were put to death.

We may fairly presume that such movements on the part of the enemies of the Gospel made the apostles feel less secure in and about Jerusalem, and that they therefore began to scatter out more than aforesaid. So impotent is the wrath of man against the kingdom of God, and so foolish withal, that while it seeks to check it it does but extend it to other parts. Neither wrath, nor prisons, nor murder, shall hinder its spread to the uttermost parts of the earth, if only its own votaries are faithful to it.

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APRIL 25, 1897.

In Praise of a Simple Life.

PROV. XXVII, 24a27.

The lesson before us is a very beautiful one and full of wisdom. It sets forth the peace and security of a lowly life. Riches and honors must, at best, fall to the lot of but few, and when obtained they bring no real comfort to their possessor. The struggle to obtain and to hold them is a consuming toil, and their possession is always precarious. The chances of any day may carry them away.

The pride and ambition which they nourish are distracting elements in life. The ambitious man is the least satisfied of all his fellows, no matter what fortune may favor him.

One who lives, as it were, in the public eye, is turned away from all the sources of true peace. The favor of the world is capricious and the flatteries of men deceitful. They are not bestowed according to merit, and he who regards the public favor or disapprobation tosses before varying winds without a chart or compass.

True happiness is found only in pure character. It is not a man's surroundings but what he is in himself that makes him secure of peace. The approval of his own heart is more than all beside.

Solomon turns our thoughts from those dignities and shows of splendor which allure but never satisfy, and which not one of many thousands can gain, struggle they never so earnestly for them, to the provision which God makes for the comfort of all. The orchard, the vineyard, the meadow and the field are sufficient for our needs.

The king of Israel no doubt was enchanted by the picture of rural peace which he drew for us. As for his own experience read chapter ii. 4-11. What wealth and indulgence were his. Driven by a yearning heart he exhausted for

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his pleasure the resources of a kingdom. He kept back nothing which could gratify eye or ear or taste or passion. "I withhold not my heart from any joy." "And, behold, all was vanity and vexation of spirit and there was no profit under the sun."

Let us be content with quiet and obscurity if thereby we preserve purity of character. The All-Father has provided well for his children, and that which is best for them is not difficult to obtain, or made possible only to a few but is within reach of all. The virtues and graces which adorn life dwell in cottages more than in palaces.

The tender sympathies and the confidence which make home are not the purchase of riches and the repose and love which the peasant enjoys are pictures which often allure those whom the world calls great.

Domestic love, not in proud palace halls
Is often seen thy beauty to abide,
Thy dwelling is in lonely cottage walls
Which in the thickets of the woodbine hide,
With hum of bees around, and from the side
Of wooded hill some little bubbling spring
Shining along through banks with hair bells dyed,
And many a bird to warble on the wing,
When morn her saffron robe o'er heaven and earth
Doth fling.

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 prescriptions from reputable physicians, as the damage they will do is tenfold 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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Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book.

To Sunday-School Teachers.

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

GODBEY & THORNBURG.

Conference Collection Cards.

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

GODBEY & THORNBURG.

SOMETHING NEW.

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

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

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

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

Eight new cash subscribers gets Bible free.

Remit by money order or registered letter.

Address THE ARKANSAS METHODIST, Little Rock, Ark.

To Sunday-schools.

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

GODBEY & THORNBURG.

Dr. Miles' Pain Pills stop Headache.

Here's BRIGHT'S Hope! DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

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THE LOUISVILLE & NASHVILLE RAILROAD CO.

Presents the best possible service from Southern to all Northern cities, and will carry you through Nashville, the location of the Greatest Exposition this country has ever had, with the possible exception of the Columbian.

ROUND TRIP TICKETS AT LOW RATES

Will be on sale from all points to Nashville on every day between May 1 and Oct. 31, 1897.

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ARKANSAS METHODIST.

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

WEDNESDAY, APRIL 21, 1897.

The grace of apologizing for his hasty acts and speeches is about the only virtue left to the man who cannot control his temper.

The highest revelations of the Spirit are not in the emotions which stir us in the sanctuary but in steadfast devotion when we weather the storms of adversity forgotten and alone.

Theology has generally taught more than can be sustained by the Bible, and far more than is essential for salvation, nevertheless we steadfastly maintain that a Christian faith must furnish motives for a Christian life.

The only reason which any man can have for deeming himself perfect is that he has reached his own ideal; but his ideal may be very low, and hence the perfection which satisfies him may be exceeding imperfection in the estimation of others.

We have on hand a number of very excellent articles from contributors. Some of these are of a character that will not lose their flavor by being delayed. We are glad to have them, and they will appear after a while. We select weekly from the matter sent us and the paper is always full.

If all the symbols of Christian doctrine which have been established by Church councils were swept away and all the confessions of faith which were ever published were destroyed, there is not a Church in Christendom that would re-establish, in every respect, its own creed. Yet the doctrine and work of Christ and the teachings of his apostles were never better understood or more regarded than today.

As the pulpit declines in fervor the choir must be elevated in tone; as spiritual life decays, rituals must be added to attract the people; as sincere worship ceases, stately ceremonies are evoked to preserve respect for the sanctuary; as God's Sabbaths are no more revered, holidays and anniversaries, special occasions and the discussion of special themes are resorted to by the Church and the ministry in order still to maintain some hold upon the people.

We keep the full course of reading for the Woman's Parsonage and Home Mission Society.

GODBEY & TIDENBURGH.

Indignity to Woman.

Here is an utterance from the Union Signal which we endorse with all our heart. The extent to which the form of woman is exhibited in pictures with evil suggestion on our streets, in stores and shops, on cards and even in the news papers is nothing short of an outrage which ought to stir the blood of every pure woman and every chivalrous man in the land. It is an evil which we feel sure can be abated by the general protest of the women themselves. We are glad it is being made and trust it will be persistently urged. If the women mean business in this fight every respectable journal in the land will support them. Here is what the Signal says:

"Why is it that in this day and generation American womanhood submits so tamely to the glaring indignity put upon every pure-minded woman by the disgustingly indecent exhibitions upon the public bill-boards all over the country. It is not only a burning shame, but a monumental wonder that woman's form and face is permitted to be presented in such ridiculous, belittling, undignified, contemptible shapes and manners in this our civilized Christian America in the last days of the nineteenth century.

"If, we as Christian women, have one iota of self-respect remaining or wish to retain for our daughters the respect of mankind at large, we should rise en masse and compel a speedy and lasting reform in this matter. We should compel such action by the proper authorities as would result in the immediate suppression of any and all play-bills which represent the human form in a nude or semi-nude condition, or which, by ridiculous or indecent postures or suggestive shapes and groupings, cause the blush of outraged modesty to flush the cheek of any pure-minded girl or woman.

"Nothing will tend more rapidly toward a public disrespect of woman and scorn of virtue than these pictured scenes, wherein females are represented as half woman, half animal, or as participating in performances utterly foreign and disgusting to the thought of any modest woman or honorable man. Who can measure the vicious influences which proceed from such sources as these? There are every day in our cities such pictures on the bill-boards as would justify good women in destroying them. Is it not astonishing that men—the sons of mothers—the fathers of pure young daughters, will permit such exhibitions?

"Sweet girl faces are used as an advertisement or trade-mark for cigarettes, cigars, beer, and what else only wicked men can tell. 'The human form divine' is twisted into the most grotesque and indecent shapes. Womanhood is insulted by nude pictures in newspapers, magazines, advertisements, saloons and elsewhere. It is time an im-

perative demand was made that there be shown the form and face of woman at least a semblance of the respect which is her birthright.

"Women have petitioned spasmodically and succeeded at times in temporarily suppressing indecent posters, but there should be a united, determined, persistent, unyielding demand that such pictures should be eliminated from the subjects of the artist, no matter whether he follow his art under the patronage of the high class magazines or the low class play-bills. Woman's form is her own. Let her insist that it be respected."

Killed by Amendments.

The enemies of the arbitration treaty, not willing to put themselves on record as directly opposing it, have resorted to the usual tactics in such a case and have secured so many amendments that interest is being lost in the measure even by its friends. It is likely to be rejected at last, but if adopted will be of little value. The amendments which have been made to the original draft of the treaty are as follows:

1. Any agreement for arbitration must first be signed by the President and submitted to the Senate for its concurrence by a two-thirds vote.
2. The term "jurists of repute" is substituted for judges of the supreme court as arbitrators.
3. The King of Sweden is not to name the umpire in any case.
4. Any difference affecting the honor or domestic or foreign policy of either country shall not be submitted to arbitration except by special agreement.
5. No question relating to the continuance in force of any treaty previously made shall be submitted to arbitration. This is intended to apply to the Clayton-Bulwer Treaty.
6. There are to be no perpetual tribunals. A special tribunal is to be appointed for each case.
7. Arbitrators on the part of the United States are to be named by the President and approved by the Senate.
8. All claims against the Southern States arising out of the Reconstruction are to be excluded.
9. Article VIII, covering claims against states and territories, is eliminated.

It will be observed that the first amendment really destroys the force of the treaty.

The manner in which our Senate has dealt with this matter is a reproach to us before the Christian world. It was the United States which proposed arbitration, and our government was met half way by England in the proposal. The draft of a treaty was prepared, in which the commissioners of both governments fully agreed, and which both the Queen and President endorsed. Partisan and unworthy motives have been charged upon our law makers as influencing their

action opposing the ratification, and it seems impossible in view of the facts to exculpate them from the charge. The public sentiment, both in England and the United States, is strongly in favor of the treaty as originally proposed, and fully has this public sentiment been expressed through the public prints and in petitions to the senate. The rejection of the treaty will disappoint the Christian world.

NOTICE.

Board of Church Extension, Little Rock Conference, C. C. Godden, President, Searcy; J. D. Clary, Secretary, Fordyce; H. A. Butler, Treasurer, Malvern.

To the People Called Methodists, Within the Bounds of the Little Rock Conference:

DEAR BRETHREN—In this letter we desire to call your personal attention to what this department of our church is doing. The purpose of this board is to assist in building churches. By a judicious use of the means we have we can often save to the church the work of years, just when the community is about to give up its house of worship. We can strengthen a fortress at one place, build a watch tower at another and at another come to the rescue of those who need help in fighting the great enemy of the church.

It is interesting to know what our own Conference has received from the Church Extension Board. We trust the following comparison with a few of the conferences will encourage our people to enlarge their contributions to this cause. One half of the money collected in the conference is sent to the General Board in Louisville, the other half is appropriated by our own board within the Little Rock Conference.

Since the organization of this department in 1882 the Virginia Conference has paid to the General Board \$21,981 and has received in donations and loans \$7,100.

	Paid	Received.
Missouri Conference...	\$25,708	\$12,350
Louisiana Conference..	7,988	7,750
North Georgia Conf...	21,956	8,200
Little Rock Conference	9,216	22,000

Are not these figures startling? Who will not invest for a good rate of interest?

Every time we, of the Little Rock Conference, have sent \$1 to the General Board, that board has given to churches within our border \$1.42 and in addition has loaned us \$.96 of the \$1 paid. When we contribute we give to ourselves. Thus our cause appeals strongly to those who desire to see the results of their gifts in profitable returns.

During the past year we paid to the parent board \$562, while that board contributed \$700 to our conference.

In the last 17 years 21 churches have been aided by the General Board, and 92 by the Conference Board, \$21,794 being donated to assist churches. During the last four years 36 country churches have received from our board

\$2,000, and \$875 have been given to cities and towns.

We have twenty-four conferences west of the Mississippi river. Of these only one has had a larger number of churches aided than the Little Rock Conference.

We trust these facts will incline the hearts of our people to more generous contributions and to deeper interest in this great cause of the church and in the kindred work of the Woman's Parsonage and Home Mission Society, which is doing so much to make comfortable the homes of itinerant preachers. We exhort you to greater liberality. Fraternally,

Little Rock Conference Church Extension Board.

J. D. CLARY, Sec.

Personal.

Rev. Jas. A. Anderson and Rev. J. F. Jernigan were pleasant callers Tuesday.

Bro. W. H. Scott, one of the small family of Saline county Scotts, was in to see us Friday.

Rev. S. T. Canada, of Humphrey, called Thursday and reported a good revival just closed at his place.

Capt. J. M. Phelps, of Walnut Ridge, and Mr. Myron Lehman, of Black Rock, were pleasant callers the past week.

Mrs. Smart, wife of Rev. R. D. Smart, D.D., of Memphis, will be in the city a few days, the guest of Mrs. T. B. Martin.

Rev. R. D. Smart and family expect to visit Little Rock to-morrow, the guests for several days of Judge and Mrs. T. B. Martin.

E. Audigier, editor Searcy Beacon, was a pleasant caller Thursday. Mr. Audigier is keeping the splendid reputation of the Beacon well up.

George P. Murrel, of Austin, made us a pleasant call at the METHODIST office Thursday last. If any of our subscribers want fruit trees he can supply them.

My mother, Mrs. Elizabeth Thornburgh, died of old age at the home of her son, Eli Thornburgh, April 11, aged 86 years. She left us in March to visit my brother. G. T.

Daniel W. Voorhees, ex-United States Senator from Indiana, died at his home in Washington, D. C., of rheumatism of the heart. Voorhees was a man of marked ability, and was brave and independent.

Money Made in a Minute.

I have not made less than \$16.00 any day while selling Centrifugal Ice Cream Freezers. Anyone should make from \$5 to \$8 a day selling cream and from \$7 to \$10 selling freezers, as it is such a wonder, there is always a crowd wanting cream. You can freeze cream elegantly in one minute, and that astonishes people so they all want to taste it, and then many of them buy freezers, as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Anyone can sell ice cream, and the freezer sells itself. My sister makes from \$10 to \$15 a day. W. H. Baird & Co., Dep't K 5, 140 S. Highland Ave., Sta. A, Pittsburg, Pa., will mail you full particulars free, so you can go to work and make lots of money any where, as with one freezer you can make a hundred gallons of cream a day, or if you wish, they will hire you on a salary. M. F. B.

Church Notes.

A revival is in progress at McKendree church, Nashville. The pastor, J. C. Morris, is assisted by Dr. W. K. Piner.

It is reported that John Harris Wine was refused ordination by our Baltimore conference because he believed in the faith cure.

Read Prof. Clarey's appeal in behalf of the board of church extension and see to it that you are not responsible for any deficiency on that collection next fall.

We are beginning to receive notes of revivals from our pastors. We hope the note of victory will swell louder each succeeding week until the close of the conference year.

J. A. Anderson; F. P. Doak, J. H. Smith, J. H. Glass, J. A. Parker, W. J. Stone, J. E. Whitson, E. L. Beard have recently sent us good collections for the paper. We return our thanks.

R. F. Chew, agent for Marvin Collegiate Institute, Fredericktown, Mo., presented to the St. John's Church, St. Louis, the need of building a president's house and girls' dormitory for the school. The congregation promised \$1,000 for the work. We would like to hear of some such success of agents for our Arkansas colleges. We wish our good brother success in his work. But we are sure that he will not be able to lure any students from Hendrix or Galloway Colleges by any advantages that Fredericktown can offer.

Friends of the church have furnished Dr. Lafferty means for sending 1000 copies of the Richmond Advocate into Methodist homes where the paper is not taken. In Georgia the preachers will give a day to the especial presentation of their conference organ, the Wesleyan. May is set for Advocate month for the conferences patronizing the North Carolina Christian Advocate. In strengthening the whole church nothing equals a well directed conference organ. Let us not be behind our neighbors in recognizing this.

Received.

Elm Springs, Ark. }
April 8, 1897. }

Dear Bros. Godbey and Thornburgh:

Received of Y. A. Gilmore, the \$1 sent by you, from W. N. Morris. I have also received from Rev. R. R. Moore, \$1.25; Mr. V. Y. Cook, \$1; Rev. I. F. Harris, \$6.50 and from Center Point class, Center Point circuit J. M. C. Hamilton, P. C., \$11.35 collected and sent by Uncle John Hurst. Total \$21.10. This amount added to the \$28.65, reported, makes \$49.75. I have also received in produce, groceries and other articles of value and comfort. From New Council Grove, Center Point circuit to the amount \$15.50. Elm Springs circuit \$4.75, total amount \$21.25. Total cash and supplies \$70. All

of which has been received with profound gratitude. God bless these dear friends. For they are friends indeed, who are friends in time of need. Thank God for friends. And I also acknowledge with gratitude the brotherly kindness shown us by the Editor and Manager of this paper. Remember me in your prayers, in this hour of affliction and distress. My dear wife is still confined to her bed. This is the one hundredth day—the doctors say, that she can never get well. The Lord have mercy on me. I am able to go about without my sticks, but not able to do anything. Your distressed brother,

ALEX. MATHES.

We have received the following responses to our appeal for help: E. A. Ramsey, \$10; Chas. E. Moore, \$10; M. D. L. Cook, \$10; C. J. Humphrey, \$5; John L. Baldwin, \$5; W. R. F. Payne, \$5; F. L. Patterson, \$5; G. F. Scaggs, \$5; M. B. Reiff, \$5; Joseph Geottler, \$5; Ed. McDermott, \$1; A. Hanna, \$1; Mrs. L. W. Beem, \$1; Mrs. Coats, \$1; Parker Lepard, \$1; Mrs. Chris. Robbins, \$1; Thos. Sparks, \$2; Williamson, \$2; Thos. Baldwin and wife, \$2; Mrs. W. T. Fry, \$2; Chas. Robkins, \$2; Mrs. Lepard, \$2; Cash, \$3; Wm. Eblin, \$1; J. E. Miller, \$1; E. H. Stevens, \$1; F. L. Wilson, \$1; Ed. Lepard, \$1; Mrs. Fred. Yountz, \$1; Mrs. J. W. Campbell, \$1; James Eblin, \$1. All the above from Argenta postoffice.

F. E. TAYLOR, P. C., Argenta.

Searcy District Epworth League.

The Searcy District Epworth League will hold its second annual meeting at Searcy, May 7-9, 1896:

PROGRAMME.

Friday, 3:30 p.m.—Social meeting.

7:30 p.m. Addresses of Welcome—Searcy League.

Response to address of welcome—Augusta League.

Singing and social exchange.

Praise service—Led by District President.

SATURDAY.

9 a.m. Devotional exercises—Led by Presiding Elder.

Business meeting.

Address—"The Purpose of our Meeting"—By delegate from Beebe League.

"The Epworth League as an Institution of the Church"—Augusta League.

"The Epworth League as a Training School for Young Christians"—Auvergne League.

"Social Life of Young Christians"—Searcy League.

3 p.m. Devotional exercises—Led by Rev. W. C. Davidson.

Methods of Work: "Literary"—Argenta League.

"Devotional"—Bald Knob League.

"Help"—Ward League.

"Leaguers and Missions"—Bradford and Cato Leagues.

"The Reading Course, Its Purpose and Benefits"—Austin and West Point Leagues.

"The Library, Its Purpose and Benefits"—Cabot League.

7:30 p.m. Literary programme.

SUNDAY.

11 a.m. Sermon by ———.
3 p.m. Addresses by Rev. Jas. Thomas and others.

7:30 p.m. Sermon by ———.
A large attendance is desired, and all who expect to come are requested to notify Miss Sadie Yarnell, District Secretary, Searcy, Ark.

A Request.

We desire to obtain the names of all preachers who were licensed to preach by Dr. Andrew Hunter; also the names of all church members whom Dr. Hunter baptized.

Direct, K. W. Dobson,
Little Rock, Ark.

A Few Great Bargains.

We will send postpaid for a short while books as follows:

Family Bible, \$2; price, \$3.
Family Bible, \$3; price, \$5.
Teachers' Self-Pronouncing,
Divinity circuit Bible, \$2; price, \$4.
Character Sketches, \$1.50; price, \$3.

GODBEY & THORNBURGH,
Little Rock, Ark.

Arkansas Methodist Calendar.

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

Camden District Epworth League Conference—Camden, April 27.

Washington District Preachers' Institute—At Prescott, May 24 to 28.

Epworth League Conference, Dardanelle District, at Altus, April 30 to May 2.

Carelessness in girlhood causes the greatest suffering and unhappiness in after life. Little irregularities and weaknesses in girls should be looked after promptly and treatment given at once. Dr. Pierce's Favorite Prescription promotes regularity of all feminine functions, makes strength and builds up a sturdy health with which to meet the trials to come. The Favorite Prescription is not a universal panacea. It is good for but one thing. It is directed solely at one set of organs.

Dr. Pierce's Common Sense Medical Adviser, a 1008 page medical work, profusely illustrated, will be sent free on receipt of 21 one-cent stamps to cover postage only. Address, World's Dispensary Medical Association, Buffalo, N. Y.

Now is the Best Time

To cure Catarrh quickly, surely and permanently. The cold air of winter retards the cure, the warm air of summer favors it. Rev. J. W. Blosser, M. D., who has devoted 21 years to the study of this disease, has discovered a pleasant and sure way of curing it, by a remedy which is smoked in a pipe. It contains no tobacco, gives speedy relief and makes a lasting cure. For free trial sample by mail, address,

DR. J. W. BLOSSER & SON,
11, 12 and 13 Grant Building,
Atlanta, Ga.

Christian Life.

The Inner Light.

As glistening minarets of mountain snow
Reflect the solar rays to warm and cheer
The dark, dank canon's gloomy atmosphere,
So to the darkest human vales a glow
Is given from the glad supernal height
Where dwells the soul of man. Like minarets
It flashes on the lower plains soft jets—
Aye, floods of God's eternal inner light.
O friend, whate'er thy lot, still thou art free
To choose that which shall make the most of life
Let faith lead on, thou needst not human sight—
All dearth of outer light the way may be.
With dangers hedged and full of rugged strife,
Still for thy guidance burns the inner light.
—Lyman W. Denton.

Prof. George Abner Jones.

He was a local elder in the M. E. Church, South, who died at Lamar September 26th last. He had many friends in Arkansas. Was a man of ability and a teacher of note in educational circles. I do not write an obituary at this late date but a note in regard to one of the noblest of men, which you may put in your Christian Life department.

Of my departed friend his widow, Mrs. Ellen Jones, writes: "I prefer that you write his obituary. I think there is no one else who really knows him so well as you did, for you came nearer knowing his very thoughts and feelings than any one outside his immediate family—to us his every thought was an open book."

This is a rare honor and a rarer type of friendship; both the honor and the friendship are of a kind that ought to be universal among Christians. It is true: we knew and trusted each other. To know the "thoughts and feelings" of a man and to find no guile in either is, of all things, most helpful. His life was an "open book" which was read by me with keen relish; there was not in all the volume a single line or sentence that one could wished erased, nor was there a suggestion to the mind, when reading between the lines, that one would wish were absent. From careful and close contact with his life I always came away with more than I gave. His suggestive power to me was marvelous. But Jones was not "known and read of all men." Some never "unloosed the seal and opened the book;" they had no key. He was modest, sometimes diffident; when occasion required he was bolder than most men. His passions were under control—divine grace had sanctified them and wrought them into the man. A certain braggart had threatened to force him to retract a just charge. Of this he had spoken to me most confidentially, outlining his plan. I warned him against any advantage his adversary might take. "Oh, never mind," he said, "that man will never strike me." They met: Jones, for a moment, was greatly agitated; his passions were soon under control; the boaster left him and was a wiser and better man afterward. At another time, after hearing some abusive language directed at his friend, he said: "Why didn't you slap his face!—oh, excuse me, I

oughtn't to have said that; you did right."

George Jones despised pedantry; to him the sycophant was intolerable; his insight was keen—I have thought was almost a "discerner of spirits." Of one he said, in his characteristic way, "he has done his do—he's at the top." It was so. But he saw and appreciated all that was good in men. No man loved the good qualities of his fellow man more than he. His motto seemed to be, Give every one a trial; if he fails give him another chance. He was quick to detect possibilities in his students and to develop them. His every effort in the school room was to elevate and ennoble. No child was ever hurt under the forming hand of this master.

As a friend he was faithful. Yes; I knew his "thoughts and feelings," if I ever knew any man. At one time an evangelist had made an appointment in my Church without my knowledge or consent. The Church, as a whole, were anxious for him to come—many were clamorous; the matter went so far as that some said, "We'll run him over you." It was ten o'clock at night—Sunday night—and Jones and I were in the Church alone. In the course of the conversation I said, "Now make your very best argument in favor of it." He replied, "Policy might have dictated otherwise." I answered, "Are you a policy man?" The reply came quick and sharp, "No!" Then we're right—God is on the side of right." The victory was won. Evangelism has had no place in that town since. The Church has grown more than a hundred per cent.

In his home life he was a model. Of this I may not speak at length.

Together we visited the cemetery in which there sleeps an infant. By the little mound he knelt for the last time, and prayed his farewell prayer. When he arose his countenance was changed. Looking me full in the face he said: "Where are these little ones?" "Who cares for them?" "Will human ties be severed?"

"The righteous shall be in everlasting remembrance."

T. J. REYNOLDS.

While every person cannot have an abundant head of hair, it is possible, with care and the use of Hall's Hair Renewer, to grow a respectable hirsutic covering.

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 we so much need to sustain a Church enterprise of the utmost importance to you and all the church.

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

WE NEED A PIANO.

FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

Ask questions of the dealer before buying—ask him if he buys them and if so does he pay cash for them, or does he handle instruments on consignment. On the face of it there is no doubt about the dealer who pays cash for his goods. He buys the better quality for the least money, does not have to represent an instrument above its real grade to make his profit and his patrons secure the greatest advantage.

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

WHAT INSTRUMENT?

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

Hollenberg Music Co.,

317 MAIN ST., LITTLE ROCK, ARK.

3 BARGAINS IN TEACHERS' BIBLES

Bagster's Comprehensive Teachers' Bible contains the Old and New Testaments, with new and revised helps to Bible study; a new concordance and an index Bible atlas, with fourteen maps, minion type; size of page, 5 1-2x8 1-2 inches; bound in seal grain leather, divinity circuit (overlapping edges with rubber band), round corners, gold edges; price, postpaid, \$2.00.

Holman Self-Pronouncing Bible; minion type; contains all modern teachers' helps, maps, etc.; bound in morocco, linen lined, divinity circuit (overlapping edges with rubber band) Price, postpaid, \$2.25.

Holman's Pronouncing Large Type Bible contains the Old and New Testaments, with complete helps to the study of the Bible, with many illustrations and maps. Burgeois type; bound in seal grain leather, divinity circuit (overlapping edges with rubber band) round corners and gold edges. Price, postpaid, \$3.50.

These Bibles are remarkably cheap at these prices. Send us your order, and you will thank us for furnishing such bargains. GODFREY & THORNBURG, Little Rock, Ark.

Potash

Is a necessary and important ingredient of complete fertilizers. Crops of all kinds require a properly balanced manure. The best

Fertilizers

contain a high percentage of Potash.

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

GERMAN KALI WORKS,
93 Nassau St., New York.

2,500 Patients Treated in Three Years.

When others Fail Consult the Great Specialist at the



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Chronic Diseases.

Ladies suffering with many of the ailments are promptly cured. Consult him. Catarrh of the Nose, throat, stomach and all organs thereto speedily cured. Cancers, tumors, ulcers, and all malignant growths removed without the knife. Piles, fistula, stricture, ulcers, etc., speedily cured without the knife. Eruptive permanently cured or no pay. No detention from business. Blood and Skin diseases, Nerves, Epilepsy, Kidney, Bladder, Dropsy, Lungs, Gout, Superfluous hair removed and all blemishes of the skin cured. Consultation and examination free. Those outside the city send for question blanks. Elegant rooms and nurses for patients at the sanitarium recently erected.

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

For the Young People.

Only a Smile.

GEORGE MAC DONALD.

Only a smile that was given me
On the crowded street one day,
But it pierced the gloom of my saddened heart
Like a sudden sunbeam's ray.
The shadow of doubt hung over me,
And the burden of pain I bore,
And the voice of hope I could not hear,
Though I listened o'er and o'er.

But there came a rift in the crowd about,
And a face that I knew passed by;
And the smile I caught was brighter to me
Than the blue of a Summer sky;
For it gave me back the sunshine,
And it scattered each sombre thought,
And my heart rejoiced in the kindly warmth
Which that kindly smile had wrought.

Only a smile from a kindly face
On the busy street that day!
Forgotten as soon as given, perhaps,
As the donor went her way.
But straight to my heart it went speeding,
To gild the clouds that were there,
And I found that of sunshine and life's blue skies
I also may take my share.

Told Him the Reason Why.

"Why haven't I a 600-acre farm as well as that man riding by in his carriage?" yelled a red-nosed anarchist orator as he glanced at the crowd. "Because he saved \$600 and bought his farm when it cost him \$1 an acre, and you poured your \$600 down your throat," responded a man on the back seat, and the orator asked no more conundrums.—Chicago Tribune.

The Power of a Smile.

A young man was once confined in a darkened chamber by a long and painful illness. The inmates of the house were distant relatives, and seemed to think that they were doing their whole duty toward the friendless youth by allowing him to remain there. They seldom went into his room, and his attendant was a sad-faced old woman who never smiled.

The young man became despondent and resolved to commit suicide. While he was writing a note telling his reasons for ending his life a knock was heard upon the door and a sweet-faced lady entered. She was a neighbor, and hearing of his illness had sought him out.

She smiled so sweetly that even before she spoke the young man gave up the idea of the crime which he had contemplated. She spoke a few encouraging words to him, and when she placed her soft hand upon his hot forehead in a motherly way he broke down and sobbed like a child. She smiled again and knelt in silent prayer by his bedside, with the sweet love-token by which God spoke to him still glowing upon her bright womanly face. In that holy silence all his bitterness of soul left him, and there came an intense desire to seek and find Christ. The repentant one felt the presence of God's Spirit, and his hungry soul cried out for rest and peace. Ere the smile faded from the upturned face of the Christian woman the loving Savior had entered the open door of the seeking soul. In a week's time the young man left the dim chamber of

pain and went out into the great world to do the Master's work.—American Messenger.

"As Unto the Lord."

She was only a poor, plain, freckled woman, whose clothes were of the fashion her mother might have worn, yet day by day, as she busily plied her iron, many an humble neighbor would stop by her door and listen to the quaint old hymns she sang as vigorously.

"My good women," said Mrs. G—, who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet sing so merrily?"

"Ah, my good lady," she replied, "the Lord has given me this work to do; so, when I'm tired and out of sorts, I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see him standing by my side and he knew I had an unwilling heart for his tasks. Then I sing my brightest hymns, and while my iron smooths out the wrinkles in the clothes, I'm planning how to smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics and nearly blind, too. When I sing it cheers her, up a bit, and she feels as if some one cared for her.

"Little Tommy Green in the room above me has a weakness in the back, and lies on his cot-bed from morning till night. His mother works in a factory and

doesn't come home till dark. When he's lonely, and sick with the pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water and bits of picture-papers that come wrapped round the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lives in a little hot room, spending her whole life ironing and smoothing out wrinkles for others. What shall we render unto the Lord for all his mercies to us?—American Messenger.

How Usefulness Grows.

Here is a true story, very encouraging to all who believe in spreading good books: A Puritan minister named Sibos wrote a booklet called "The Bruised Reed." A copy of this was given by a humble layman to a little boy, at whose father's house he had been entertained over night. That boy was Richard Baxter, and the book was the means of his conversion. Baxter wrote his "Call to the Unconverted," and among the multitude led to Christ by it was Philip Doddridge. Doddridge wrote "The Rise and Progress of Religion in the Soul," and "the time would fail to tell" its blessed influence. By it Wilberforce was converted, and of his life and labors volumes could be written.

Wilberforce wrote his "Practical View of Christianity," and this led not only Dr. Chalmers into the truth, but Leigh Richmond to Christ.

Richmond wrote "The Dairyman's Daughter," which has been published in a hundred languages, and many million copies have been sold.—Christian Observer.

Gentlemanly Dogs.

Mr. Fred L. Rowe, Managing Editor of "The Christian Leader," wrote a letter to "Our Dumb Animals," about a dog who was kind enough to help a kitten which was in danger, though dogs and cats are not supposed to be generally on friendly terms:

"Cincinnati, O., Dec. 11, 1896.

"Dear Sir: While taking a stage trip between Monticello and Burnside, Ky., I rode with the driver. At a midway point on our trip I noticed ahead of us a young kitten, and was also surprised that it did not move as we approached it. The cat was too young to realize its danger, and when we were almost upon it, a large dog, which had been standing watching some men at work, saw the kitten and leaped into the middle of the road. He hesitated a moment, apparently realizing that his sharp teeth might hurt it. Then jumping behind the kitten, he literally boosted it out of the road with his nose, and when it was out of danger, returned to watch the men."

"The New York Tribune" tells of another intelligent and, very

polite dog, which must be kept busy with his duties:

"A St. Bernard dog which lives near Boston proves a great comfort to a widow to whom he does not belong. Dogs usually confine their care to their own households, but this one, recognizing the unprotected state of the widow, who lives alone, extends his services to her house. She is afraid of tramps who pass her house on the way to Boston. The farmer who owns the dog, therefore, when he sees a suspicious character coming up the road, says to his dog:

"Jack, go over to Mrs. H's and sit on her piazza till the tramp gets by."

"Whereupon the dog runs over to Mrs. H's, posts himself at the door, and if the tramp comes up the walk steps forward and growls at him. As the dog is a big one and rather forbidding, though he has never been known to bite anyone, the tramp, in ninety-nine cases out of a hundred, remembers that it is getting late and that he hasn't any time to fool away along that road. When he is well out of sight the dog returns home.

"The dog carries his gallantry to the same lady to such an extent that when she is visiting his master's house of an evening, he always accompanies her home to the door of her house."—Selected.

RADWAY'S READY RELIEF

Pain Cured in an Instant

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

CURES AND PREVENTS

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

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

RADWAY'S READY RELIEF

Will Afford Instant Ease.

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

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

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

BELLS

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

PLYMUR B. CHURCH BELLS. Unlike other bells sweeter, more durable, lower price. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Every woman needs Dr. Miles' Pain Pills.

DANIEL MYERS,

OF PENNSYLVANIA.

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



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

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants.

DR. MILES MEDICAL CO., Elkhart, Ind.

Our Church at Home.

CLARKSVILLE, ARK.

We are having a gracious revival of religion in our town and many are being added to the church and Sunday school.

DR. N. F. CONNELLY.

CLARKSVILLE.

We have just closed a meeting of twenty-three days' duration. We have had a good meeting. There were many professions of faith. There will be about 100 accessions to the churches of the town. Brother W. P. Hamilton, pastor at Lamar and Knoxville, was with us most of the time and did most of the preaching. His services were very effective and highly acceptable. We are thankful for the blessing which God has bestowed upon us. The churches are greatly revived. Fraternally,

S. ANDERSON.

Clarksville, April 14.

GRADY CIRCUIT.

DEAR DR. GODBEY—As you are receiving field notes from other charges I feel that it would be right for me to send you one from Grady circuit. I came as soon as I could after conference and found plenty of work to do. We had five organized churches with 123 members; others have joined our church since I have been here. I have eight regular preaching places, and have found other places where the people need and want preaching. I must confess that I was disappointed, but pleasantly disappointed in this "bottom" country. We have as clever and large hearted people as can be found anywhere. They know how to treat a preacher. I have visited about seventy-five different families and have spent a night with but one family that did not have me to hold prayers for them. They are not all religious, but seem glad to have the preacher visit them. We held our first quarterly conference on the 13th ult. Our presiding elder, Bro. T. D. Scott, was with us and preached five sermons for us. He preached three times on Sunday. I think every one who heard him is well pleased with him. We have not done much on the collections, but hope to have a good report by conference. I will close now if you will let me send another later on.

May the Lord bless you and the METHODIST. I have secured a few subscribers for it since coming here. Your brother,

L. M. POWELL.

LAGRANGE.

At the solicitation of the efficient and well beloved pastor, Bro. N. E. Gardner, I went to him on the 24th of March, staying till the 1st day of April held fourteen services and not one conversion up to the date I left. The meeting was still going on with our presiding elder, Bro. Smith, and Rev. H. H. Hunt, ex-pastor, as helpers. I hoped some one would come to Jesus before the end was finally reached. I cannot tell why no one was converted. I do not know the cause. I did work there just like I have everywhere I have ever been. I do not know how to work any other way, and I don't want to learn any other way than

the old fashion. The more we depart from our old paths the more we lose, for Methodism never was organized to look or to be like other people. We have some characteristic features we can never give up in song, prayer and usages. I was never anywhere more kindly treated by any people than those at Lagrange. And the attendance was good at night, but not so good at the day service. Our Sunday school interest is carefully looked after, and they say "we have the best Sunday school in Eastern Arkansas." Quite a heap to say. As to population I was not fixed to deny it and offer Forrest City as proof. A word to the wise is sufficient. May God bless the live and popular pastor, his good, kind wife and children and all his parishioners by giving them an old fashion sin-killing, soul-saving family-altar-setting-up kind of revival all over the circuit is the prayer of

JAS. F. JERNIGAN.

Paragould, Ark.

MOUNTAIN VIEW, ARK.

ARKANSAS METHODIST—Please permit me space in your columns. As you remember, I was assigned to Richwoods mission by the White River Conference. I thought I would write you. I will say I am doing all I can to build up the work, but I am having quite a rough time. I preach at seven points, travel 50 miles to reach my appointments. I have a wife and three children to support, and I have received on the work during the Conference year \$3.10, which I received with joy. Our second quarterly meeting convened the 10th inst., and was not well represented; we only had one steward and one trustee; one class leader and no report! I was sorry our Presiding Elder was not able to be with us; I think he struck the keynote when he said some time since, that Richwoods mission was a thing of faith; I will do the best for the people I can, by the help of God. I know in whom I trust. David said, "I was once young, now I am old, yet never have I seen the righteous forsaken or his seed begging bread; the Lord is my Shepherd, I shall not want."

It may be the best for me to serve a hard work the first year, if it is God's will for me to be fed by the ravens there will be one prepared. If I did not believe in a sent ministry I would retire to my home; but I dwell in the midst of a people of unclean lips—here am I sent. If any one can write an article that will encourage the people of Richwoods mission, I would be glad to see such an article come out in the grand old METHODIST. If any thing ever did need encouragement it is Richwood. I have paid 50 visits since I came to the work, and preached 30 times, all for \$3.10. How is that for pay? The people have promised to do better, the out-look is far better now than it was when I came to the work, but it is gloomy yet. May the Lord bless the work and the people.

A. E. HORTON.

Mountain View, April 12.

Monthly Pains cured by Dr. Miles' Pain Pills.

OSCEOLA STATION.

The last month has witnessed the most persistent and heroic struggle with the Mississippi overflow that has ever taken place at this point. The town is protected by about three-quarters of a mile of levee, upon which, during nearly three weeks the united efforts of all the citizens of the town, together with not less than 100 negroes, were expended in the effort to keep it intact. The work was carried on night and day, Sunday not excepted, the case was desperate. The greater part of the women and children left town, seeking safety in Memphis and other points in Tennessee.

We are now beginning to breathe easier. The water is slowly subsiding, having fallen about eighteen inches during the last ten days, and many of the refugees have returned.

The streets of the town have been badly cut up to supply dirt for the levee, and are now filled with water. The surrounding country is practically overflowed from the numerous breaks in the levee south of town.

In spiritual matters we seemed to have come to a stand-still. Indications, however, make us hopeful that we will fall into line again very soon. In all parts of the county the church has had the same difficulty to overcome.

We have had one conversion and one accession this year, and held a two weeks' meeting, profitable chiefly in getting the people together to preach to them.

FRED LITTLE, P. C.

Osceola, April 7.

SPRINGDALE, ARK.

The second quarterly meeting for Springdale Station has come and gone. Our church here is in a very good running condition. We have advanced on some lines the past quarter. Our people are appreciative, generous and loyal to the church, or the laws of Christ. They know how to make the preacher pleasant and do so, except when he won't be pleasant. I wonder if it is a physical, mental and religious impossibility for a dyspeptic to be pleasant all the time. We hope to acquit ourselves like men in the work of the Lord this year.

Our town is not the least among the towns of Northwest Arkansas. We have about 2,000 inhabitants, two graded schools, seven churches, where at least half of our people attend divine worship to hear the word of life dispersed. We have no saloons, no blind tigers. The morals of our citizens and the vigilance of our officers makes the existence of blind tigers impossible. The peace and quietude of our little city is scarcely ever disturbed by day or night.

Our people are not all saints, but they are quiet and orderly, respectful and kind. There is no more desirable resident town in the State of Arkansas than Springdale. Our Methodism in the Fayetteville District is in a prosperous condition, her interest is in safe hands. The brethren seem to be planning largely and for grand results. We hope the coming of

Bishop Duncan to our District Conference will infuse new life into us, and quicken our pulse on all lines of Church work.

We hope to see you at our District Conference.

T. A. MARTIN.

Free to Our Readers—The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in our last issue the new botanical discovery, Alkavis, from the wonderful Kava shrub, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or by disordered action of the kidneys and urinary organs. The New York World publishes



THE KAVA-KAVA SHRUB as the remarkable (Piper Methysticum) case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Following is his letter in full:

North Constantia, Oswego Co., N. Y.

GENTLEMEN:—I have been troubled with kidney and kindred diseases for 16 years and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of LaGrippe which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what seemed to me their last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left to me was a dreary life and certain death. At last I heard of Alkavis, and as a last resort I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me, I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours,

(Rev.) A. C. DARLING.

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

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

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,

D. L. Bourland,
State Agent.

120 La. St., Little Rock.

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

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.

The Woman's Parsonage and Home Mission Society.

The third annual meeting of the Little Rock Conference W. P. and H. M. Society, held in Arkadelphia April 8-12, was a memorable occasion.

When we arrived at Arkadelphia the skies were lowering, but hospitable homes were thrown open and from almost every doorstep smiling faces greeted the delegates and visitors to the convention.

On entering the church our eyes fell upon "Welcome" in letters of living green, and fragrant and beautiful flowers around the altar still further bespoke the tender love of Christian friends.

Thursday afternoon a brief session was held for organization and the appointment of committees. The devotional service was conducted by Rev. H. H. Watson, our kind and helpful host. In the evening our convention received gracious words of greeting from the city, Church, Epworth League, Foreign and Home Missionary Societies, through their representatives: Mr. J. E. Bradley, Mr. R. B. Thomas, Mr. A. S. Hamilton, Mrs. S. E. McSwain, and Misses Fannie Hunter, A. McCorkle and Annie Jewell; and Mrs. P. J. Gantt, President of the Arkadelphia Auxiliary, delivered a beautiful address of welcome.

For the W. P. and H. M. Society, Mrs. Sue James, of Hot Springs, responded happily to the highly appreciated words of welcome. With joyous melody the choir sang "Praise ye the Lord!" and the convention had opened under happiest auspices.

In a few well chosen words Mrs. A. J. Mimms presented a handsome gavel from the auxiliary of First Church, Little Rock.

The address of the President, Mrs. W. C. Ratcliffe, was an able presentation of the aim of the Society, and also contained wise suggestions for the extension of its work.

After adjournment a delightful reception was tendered the delegates and their friends at the residence of Mr. and Mrs. P. J. Gantt.

On Friday morning the reports of the delegates were listened to with much interest. Mrs. J. A. Freeman, of Little Rock, gave an entertaining and instructive talk on Kindergarten work, and illustrated it with neat and pretty specimens of work done by little children.

The absence of our Organizer Miss Lizzie Stinson was deeply regretted, all the more because it was caused by her ill health. Her report was read and accepted, and in accordance with her suggestion the office of Conference Organizer was

dispensed with. She has been one of our most faithful workers, and we trust it may not be long before she can take an active position once more.

Mrs. McKinnon and Mrs. C. E. Patillo talked well about mite-boxes. Mrs. R. H. Miles, of Pine Bluff, read an excellent paper on our Loan Funds. Mrs. H. H. Watson explained the Baby Roll, and read from "Our Homes" an interesting sketch of the first baby whose name was enrolled. Mrs. E. Gilman read a carefully prepared and forceful paper on Systematic Giving. The report of the Conference Corresponding Secretary showed an encouraging increase in the different lines of work undertaken by the Society.

The address of Rev. Jas. Thomas on "Mountain Work" forcibly impressed us with the need for Christian schools in the isolated regions of Arkansas. The reports from District Secretaries Mrs. James, Mrs. Ethridge and Mrs. Blake were read and were accepted by the convention. The report of our Conference Treasurer, Mrs. S. H. Thompson, showed fifty per cent gain in finances for the year. Mrs. Frank Rudolph read an earnest and touching paper on "Rescue Work." The paper on "Cuban Work" by Mrs. J. T. Williams, of Malvern, gave a fine description of the good work that has been done in our mission schools for Cuban children whose parents have settled in Florida.

On Saturday afternoon the convention was entertained at the Methodist College with music and recitations from promising youths and bright-eyed maidens. For this unexpected pleasure we are greatly indebted to Rev. G. C. Jones, in whose safe hands the College is prospering.

Saturday evening we had a "Session of Juvenile Work" by our "Willing Workers" of Arkadelphia, which was extremely interesting, and made us wish for a hundred just such organizations in Arkansas. We then enjoyed Mrs. Freeman's paper on "Industrial Schools." "Our Literature" was the subject ably discussed by Mrs. C. E. Patillo, and she also gave valuable hints on conducting the Reading Circle.

Sunday was a day of rest and refreshing to us all. In the morning Rev. C. E. Patillo gave us an eloquent sermon. In the afternoon Rev. J. E. Godbey, D. D., told us valuable facts about missionary work and workers. He said women were enlisted in missionary work because they were needed. To the down-trodden, secluded women of heathen lands the gospel can only be carried by Christian women—and there is work for women in our own land which no man can do. He reminded us that the W. P. and H. M. Society has a great work of its own and that it was not organized to give impulse to the pastors.

At night we enjoyed a fine sermon from Rev. W. P. Whaley.

Nearly fifty delegates and visitors were in attendance during the convention, and it was especially gratifying to see a number of our pastors, and to have words of encour-



"Washing made graceful."

(After a sketch in New York Truth.)

We want to show it, because this seems to be a woman who uses **Pearline** (use with-out soap). She's doing no work to speak of, you see—she doesn't look as if she ever had to. She appears to be rinsing out the clothes, after letting them soak in **Pearline** (use no soap) and water, which is about all the labor required.

The washboard we don't understand—unless she's washing it. Women who use **Pearline** (use with-out soap) don't need a washboard. They don't have that tiresome, wearing rubbing over it. But for cleaning washboards or wood work or paint or anything of the kind, then they want **Pearline**.

Washing can't be made graceful unless it is made easy. Of all the ways of washing that are perfectly harmless, the easiest, quickest, most economical, is with **Pearline**.

Millions NOW USE Pearline

agement from them. Besides those already mentioned, there were Rev. H. H. Jewell, Rev. C. J. Greene, Rev. L. C. Wilson, Rev. J. R. Sherwood, Rev. W. C. Adams, Rev. W. C. Hilliard, Rev. W. J. Hearon and Rev. J. C. Rhodes.

The fine music by the choir was greatly enjoyed, as were the voluntaries and other choice selections rendered by kind friends.

The consecration services of each day were led by godly women, and were most helpful to us all.

It was the pleasure of the convention to make Mrs. McKinnon a life member of the W. P. and H. M. Society, and to put the names of Mrs. H. H. Jewell and Mrs. C. J. Green on the Preacher's Wives Loan Fund, thereby bringing \$35 into the treasury to be used in uplifting men. We were glad, too, to add the names of more Arkansas babies to the Baby Roll, as follows: Cora Watson, Verna Jerome Greene, Lois Whaley, Johnnie Hilliard, Amy Lee Wilson and Robt. B. F. Key.

The minutes of the meeting were ordered published, and they will be distributed throughout the Conference. As to the personnel of the convention, one good woman remarked that "all these home mission workers seem to be delicate women," and the reply was, "Yes, but I believe they will live long enough to get the strong ones so much interested that they will carry on this work."

The invitation from Hot Springs was accepted, and our next annual meeting will be held there.

What reports shall we have ready for it, are we pressing forward as we should in every auxiliary?

Sincerely,

Mrs. W. H. PEMBERTON,
Cor. Sec. L. R. Conf. Society.

The \$5.00 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only \$2.00. Here is a chance to get a fine divinity

circuit teacher's Bible for about half its worth.

GODBEY & THORNBURGH.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, **free** and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address: Prof. J. A. LAWRENCE, 88 Warren St., New York.

FREE To Sick People

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Quarterly Meetings.

ARKANSAS CONFERENCE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WHITE RIVER CONFERENCE.

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

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

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

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

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

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

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

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

April: Walnut Ridge and Pocahontas

station, 3, 4; Imboden circuit, 10, 11; Black Rock circuit, 17, 18; Alleia circuit, 24, 25.

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

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

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

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

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

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

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

June: L'Auguille mission, 5, 6.

LITTLE ROCK CONFERENCE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

July: First Church, 3, 4.

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

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

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

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

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

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

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

Monticello District—Second Round, T. D. Scott, P. E.

April—Monticello, 3, 4; Warren 10, 11; Hamburg and Portland at Port- land, 17, 18; Batholomew circuit at Wil- mot, 24, 25.

May—Arkansas City, 1, 2; Mt. Plea- sant circuit at Wilmar, 8, 9; Berea ct. at Bethel, 15, 16; Lacy circuit at Prairie Chapel, 22, 23; Tillar circuit at Collins, 29, 30.

June—Grady circuit at Dumas, 5, 6; Carliola circuit at Lake Village, 12, 13; Palestine circuit at Palestine, 19, 20; Hamburg circuit at Antioch, 26, 27.

July—Star City circuit at Mt. Tabor, 3, 4.

FELL TO THE FLOOR.

HIS LEGS SUDDENLY GAVE OUT.

Thomas P. Bigg, of Cleveland, Stricken as He was Preparing for a Visit to Friends.

From the Leader. Cleveland, Ohio.

Of the list of the many so-called in- curable disorders none has proved to be more of an enigma to the most learned and accomplished physicians than loco- motor ataxia, or as it is more commonly known, creeping paralysis. This dread disease has baffled their skill, and they have been forced to admit that they cannot successfully cope with it. All they have been able to do is to mitigate the accompanying pain and suffering; beyond this the science of medicine has been of little or no avail to the many unfortunates who have contracted the dreadful malady, which, many people, especially those who are thus afflicted, believe is a forerunner of the grim mes- senger of death.

Thomas P. Bigg, who lives at No. 1073 St. Clair street, corner of Lawrence St., Cleveland, Ohio, has been suffering from locomotor ataxia for nearly five years, and nothing but his wonderful vitality has prevented his dissolution long be- fore this.

The malady is directly attributable to his exposure during army life. He enlisted in the Third Regiment Ohio Cavalry in Toledo, and served nineteen months in the volunteer service, and after the close of the rebellion eighteen months in the regular army. "At first," he said, in narrating his experience, "my stomach went back on me, and for six weeks I was laid up in a hospital in Texas. Ever since that time that organ has given me trouble, and about seven years ago the doctor told me I was suffering from acute indigestion. That was bad enough, but four years ago last July paralysis came on, and I have been using these crutches ever since. The paralysis was in my legs, and it came rather suddenly. I noticed at first that my knees were a little stiff, a sort of rheumatic pain, you know. This quickly developed into paralysis.

"I tried all kinds of remedies, and I tried physicians, but I did not improve. All this time, though, I was holding my own—wasn't getting any worse. A short time ago I was induced to try Dr. Will-

iams' Pink Pills. I did not expect this last venture would prove any more beneficial than all the others which pre- ceded it. But I am glad to say I was most agreeably disappointed. Doctor Williams' Pills are simply wonderful. I began to use them two months ago. My legs ben were perfectly numb and cold—nothing could warm them. After suffering with paralysis for more than four years, I now experience a comfort- ing feeling of warmth in my lower limbs. I tell you I feel like shouting when I think of escaping from my bond- age, and my mind is on the subject pretty much of the time. I intend to continue the use of the pills until my legs are as good and useful as they were in their best days, and I feel that will be soon."

"What effect have the pills had upon your stomach?" Mr. Bigg was asked, "as regards that," said he, "you can readily believe that a stomach which has been seriously out of order for thirty-five years is in bad shape. Nothing used to stay on my stomach, and I was subject to violent fits of hiccoughing. Then I would have to take an opiate to get to sleep. But now I find that food stays on my stomach, though I do not sup- pose that organ will ever be in firstclass condition again. Still I am satisfied to think that it is improved to such a de- gree, and that I can eat with a feeling of ease."

For six years until a month ago, Octo- ber, Mr. Bigg kept a stationery and confectionery store at No. 347 East Madison Ave., directly opposite the Madison Ave. School. He sold out his business and can now be found at any time at No. 1073 St. Clair St.

Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenec- tady, N. Y.

For Church Furniture and Supplies,
write WILSON & WEBB BOOK & STATIONERY CO.

LITTLE ROCK, ARK.

The Largest and Cheapest House in the Southwest.

THE YOUNG PEOPLE'S HYMNAL,

Ordered by the General Conference.

Adapted to the Use of

SUNDAY SCHOOLS, EPWORTH LEAGUES, PRAYER MEETINGS AND REVIVALS.

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

Contains 208 pages filled with the very choicest songs, both new and old. Competent persons, to whom advance sheets have been sub- mitted, say it is the best collection of songs and music they have seen.

Word edition, without notes; boards, per dozen, postpaid. \$ 1 25

Same, per hundred, not prepaid. 9 00

Note edition, either round or shaped notes; boards, per dozen

postpaid. 3 60

Same, per hundred, not prepaid. 25 00

Godbey & Thornburgh,

Little Rock, Ark.

At Rest.

McDANIEL—Wm. McDaniel was born in Bradley county, Ark., February 9, 1843; was married to Miss Emma Juniel in September, 1868; professed faith in Christ five years ago. He bore with true Christian fortitude many months of intense suffering. All that medicine and tender, loving hands could do to alleviate his suffering was done. He passed away on the 20th of February, 1897, and was interred in the family cemetery in Ouachita county. He leaves a devoted wife and many friends who mourn his loss.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

ONE WHO LOVED HIM.

JONES—Died February 25, 1897, at Dorsetta, Ark., Bennie Aston, infant son of Brother Matt and Sister Dora Jones. Bennie was born September 2, 1895; was a stout, healthy child, bright cheerful and interesting, a child of promise, but on the 25th of February, in the evening, while his mother was out of the house he fell in the fire and was burned so badly that he died in less than two days. Many things like this we can't explain and a prudent person will not attempt it, but this much we know, He who said "suffer little children to come unto me" has received little Bennie, and a wise father will ever rule for good to them who love him. Amen.

J. M. McANALLY.

SLOAN—Lenora Annie, daughter of V. C. and J. S. Sloan, was born January 6, 1889, and died February 24, 1897. She was a smart and sweet little child of 8 years. While her mother lay almost helpless little Nora helped to do the work on the place. At any hour of the night her tender little hands were ready to wait on her sick mother. Her heart was full of love and kindness. While thus caring for her sick mother the ruthless hand of death plucked her, and God transplanted her in the home of the good. She was sick only a few days. We feel that she died a brave little Christian. She knew she was going to die, and talked to her father and mother so beautifully of heaven and the home beyond.

Mother and Nora are together now, waiting and watching for those to follow on who are yet behind.

SPARKS—Mrs. Elizabeth Sparks (nee Litteral), wife of the late G. W. Sparks, who passed away last June, was born in Tennessee January 23, 1833; moved to Arkansas when young, and was married to G. W. Sparks July 21, 1863, and died at her home, at Robinson, Washington county, Ark., January 25, 1897, in great peace.

She was the mother of a family of children, a part of whom preceded her to the other shore.

She joined the M. E. Church, South, when young, and when death came she was still trying in a modest, unassuming way, to do her Master's will. She gave evidence of her readiness to die, and her departure was one of triumph; and now that she has gone to be with husband and children up yonder, may the remaining ones so live as that they may be permitted to join the loved ones gone on before in the "sweet by-and-by."

Y. A. GILMORE, P. C.
Elm Springs, Ark., March 31.

SLOAN—Virginia Clementine (nee Lawlis) was born October 29, 1866, and died March 29, 1897. She was married to Jas. S. Sloan February 8, 1898. Five children were born unto them two preceded their mother.

Sister Sloan professed religion and joined the Methodist Church in 1885. She was a sweet-spirited Christian, faithful and true to her Church and to God. She loved her Church and all its institutions. She loved her pastor for his work's sake. She was kind and devoted to her husband, sharing with him the sorrows, cares and trials of life.

As a mother she was devoted to her children. She taught them to love the Church, the preacher and all good religious people. She strove to "bring them up in the nurture and admonition of the Lord."

Her suffering was great, but God's

grace sustained her and she died triumphantly in the Christian's faith. A short time before her death she fully realized her condition, but her faith grew stronger and she was happy in the Savior's love.

God bless Brother Sloan and the little ones. May God be a companion to him and a mother to his children.

S. A. HILL.

MAPLES—James G. Maples, of Berryville, Ark., was born in Seyler county, Tenn., April 19, 1820; moved to Arkansas in 1850, and laid a homestead on the headwaters of Long Creek, where he has since resided; was married to Ann C. Slover March 9, 1854; their issue was ten children, six boys and four girls; departed this life Tuesday morning at 4 o'clock, March 9, 1897, on his old homestead, where he had resided for more than forty-six years. His death was not unexpected to himself, family and friends. He was not afraid to die, for he was a Christian and had lived a Christian life for many years; had been a consistent member of the M. E. Church, South, for more than 50 years. I know that he was not perfect, yet I know that he loved God, was a loving husband, a kind father, a good neighbor and an honorable citizen, and always taught his children the grand principles of true manhood and womanhood. I shall never forget the words he gave me when I went away from home to enter school—"Be truthful, honest and industrious. You may never have wealth, but you can be a gentleman."

J. S. MAPLES.

GOODWIN—John W. It is with sadness that we chronicle the death of our beloved brother and father in Israel, who was born in Hickman county, Tenn., September 10, 1810, and departed this life April 1, 1897, age 86 years, 6 months and 21 days, in Polk county, Ark. He was twice married; his first wife was Miss Mary Weatherly. They were blessed with six children, four died in infancy. He moved from Mississippi to Cherokee county, Texas, where his first wife died, 1856; and on December 31, 1857, he married Miss Rebecca Jones, and was blessed by this union with nine children, six sons and three daughters, all grown and married and members of the Church, save two or three. The oldest girl is the wife of Rev. I. B. Williams, of Little Rock Conference.

He was converted and joined the M. E. Church, South, in 1845. He died as he had lived, trusting in the Christian's God, requesting his children that were present to meet him in the sweet by-and-by, and prayed God's richest benediction on all his children and grandchildren. Truly a good man has fallen, whose place will be hard to fill in the community and Church. He was a good neighbor, kind husband and loving father, and the home of the weary way-worn itinerant preacher.

May an abundance of God's grace sustain the widow and children until we all meet just over the river, where parting is no more.

Servant of God, well done,
Thy glorious warfare's past,
The battle's fought, the race is won,
—And thou art crowned at last

JOHN W. EEDS.

Rocky, Ark., April 7.

CARSON—Rebecca D. Carson (nee Rogers), on the 3rd of May, 1896, God, in and through his infinite wisdom, called from us our loving sister, mother and wife. She leaves behind, yet to follow on after her a companion, four sweet daughters, eight brothers and sisters. Her faith in God was strong and abiding. Her religious character was positive and aggressive, and her zeal in the cause of Christ was known by all with whom she was associated. She loved the Church with all of its institutions, and was ever ready to render any service which it was in her power to give. In a special sense she was the friend of the preachers and their families, and was ever ready to contribute according to her ability—yea beyond her ability to their comfort and support. She was peculiarly devoted to her family and her home and mother, never labored more constantly for the temporal, intellectual and spiritual wel-

The Best. Rest. Test.

There are two kinds of sarsaparilla: The best—and the rest. The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit; that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla, as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

fare of her children. For several years she was in bad health. She often told me that she had felt for some time that her time on earth was ended, but her sufferings with Christian fortitude and felt no alarm at the approach of death. Divine grace had taken away the sting of the last enemy. She often expressed herself as being ready and willing to go. Her death was peaceful, yea triumphant. Her life had been full of anxiety, labor and care, but the weary worker is now at rest, and her sweet spirit lives forever in that home where not a wave of trouble rolls across the peaceful breast. May God help us to remember that there will be no sorrow there in heaven above, where all is love. There will be no sorrow there.

Thank God for thy sister's love; guard the priceless boon,
For the bitter parting hour cometh all too soon;
When thy grateful tenderness loses power to save,
Earth will hold naught dearer than thy sister's grave.

Her loving brother,

A. C. ROGERS.

REYNOLDS—William, eldest son of William and Candace Reynolds, was born in Lawrence county, Tenn., near Mount Pleasant, October 23, 1824, and died in Atkins, Ark., March 15, 1897, in his seventy-fourth year. He immigrated to Arkansas in company with the Reynolds, Mathews, Chambers, Bowdens and Linams in 1839, and located on a stream six miles north of Yellville, in Marion county. Two years afterward, on a return to Tennessee, his father died and was buried there. After his return to Arkansas most of the said colony moved to Pope county, and settled near what was afterward known as the old Sulphur Springs camp ground. In September, 1844, he was married to a Miss Josie Mathews. Of this union twelve children were born, eight of which still live, two having died in infancy and two after attaining womanhood. In addition to these they had the care and training of six grandchildren. Of this number two are in the ministry, Rev. T. J. Reynolds, of Eureka, and Rev. W. Thompson, of London circuit.

On January 1, 1897, the wife and mother was suddenly called home, and on March 15, just 45 days after her death, the husband and father, after a long and painful illness, peacefully and triumphantly passed from labor to reward. His long, eventful life overreached his "three score and ten," covering largely the formative period of both the state and church in Arkansas. In both of which he took an active and intelligent part. Born of Methodist parents of the old type, he was faithful and true to her interest. In every public enterprise he was prominent, and was often called to positions of honor and trust, the duties of which

he discharged faithfully. Rising from comparative obscurity to independence by his own efforts. He never lost sight of his religion. In 1872 he founded the town of Atkins, buying the land from the railway company. He organized and superintended the first Sunday-school, and very soon had a Church under way.

The dying charge of his father was, "My son, take care of your mother." This he always did, and for that reason felt that he had a lease on life for at least the allotted period. Such devotion to his mother and to the memory of his father is too rarely seen.

He was a man of fine appearance in middle life. His character was somewhat rugged and his will unbending when he knew he was right, but a little child often led him. His word was law in his home; yet every child loved and trusted him. As long as he live any or all of them would go to him for a solution of a difficult problem. Every child or grand-child issuing from that home had been taught the lesson of making an independent living. If he had been sent out otherwise, of that one he would have been ashamed. He put his boys to the plough before they were tall enough to throw the gears over the horse's back, and kept them there until they graduated. Of the eight children living, all are in the church save one; the two who are gone died in the faith; the four grand-children raised by them are members of the church. His last days were his best days.

W. J. STOVE.

The People are Convinced

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

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

If the Baby is Cutting Teeth.

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

NO SAFER OR MORE EFFICACIOUS REMEDY can be had for Coughs, or other trouble of the throat, than "Brown's Bronchial Troches."

THE ARKANSAS METHODIST.

WEDNESDAY, APRIL 21, 1897.

GEO. THORNBURGH, Business Mgr.

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

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

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

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

Death of Elizabeth Thornburgh.

Our Business Manager has been bereaved in the death of his mother, who, for more than a year past, had been cared for in his own home, but some three weeks ago went to stay with a son at West Plains, Mo., where she died on the 11th inst.

Mrs. Elizabeth Thornburgh was born in Pennsylvania in 1810, and came to Arkansas from Illinois in 1855. She was an earnest Christian member of the Missionary Baptist Church. The Lord satisfied her with long life, and she saw His blessing upon her posterity. From long service she has entered into the everlasting rest. We extend our sympathies to the bereaved.

Married.

HUNT-ZUBER—January 10, 1897, at the Methodist Church in Haynes, Ark., Mr. Riley Hunt to Miss Maggie Zuber, J. B. McDonald, officiating.

FOWLER-KING—March 11, 1897, at the residence of H. T. Raney, McCrory, Ark., Mr. W. T. Fowler to Mrs. Margaret King, both of DeVine, Ark., Rev. H. T. Raney officiating.

ATTERBERRY-SILLIMAN—At the residence of Mr. Thomas Silliman, near Hampton, Ark., April 1, 1897, Mr. J. D. Atterberry and Miss Mary J. Silliman, Rev. J. H. Bradford, officiating.

WOODWARD-BROOM—At the residence of Brother Starks, in DeVine, Ark., March 17, 1897, Mr. Marshall N. Woodward to Miss Aultie Z. Broom, both of DeVine, Ark., Rev. H. T. Raney officiating.

WHETSTONE-BAIRD—At the Methodist Church in Hamberg, Ark., Mr. D. B. Whetstone and Miss Mable Baird, sister of S. B. Baird, editor of Ashley County Eagle, W. A. Steel, officiating. March 14, 1897.

CHASE-PRICE—At the residence of the bride's father, Mr. Hamp Price, on March 31, 1897, by Rev. S. W. Register, Mr. Wilson Chase, of Hardy, to Miss Iola D. Price, of Evening Shade. Mr. Chase is a lawyer and a very accomplished gentleman, and Miss Price is a graduate of Galloway College and one of the most accomplished young ladies in Sharp county.

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And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. CUTICURA REMEDIES afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair when all else fails.

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

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WARNING ORDER.

Della Jorgeson, Plaintiff, vs. Neal P. Jorgeson, Defendant, in the Pulaski Chancery Court. The Defendant, Neal P. Jorgeson, is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, Della Jorgeson. J. H. PASCHAL, Clerk. April 19, 1897. By CHAS. M. CONNOR, D. C. J. H. Hamiter, Sol. for Plaintiff.

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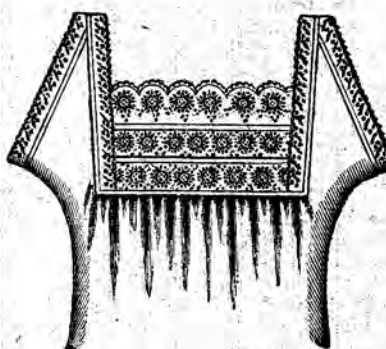
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