

Arkansas Methodist.

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THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

Mr. W. S. Holt has been appointed postmaster at Little Rock and will succeed Col. Mitchell by Sept. 1.

Prof. J. W. Kuykendall, of Paragould, has been appointed Deputy State Superintendent of Public instruction by Supt. Jordan.

An act to establish prohibition in that State is pending before the Legislature of Georgia, with good prospects of its passage.

There was a strike of 1400 white girls in the Fulton Bag and Cotton Mills, Atlanta, Ga., because they were required to work with negroes. The negroes were removed.

Strange to say, as the times grow closer the price of ice goes up in Little Rock. Why not the grand jury inquire a little as to trusts? We have a law, why not enforce it? Laws to punish rich offenders should be as rigidly enforced as those to punish poor men.

Rains have fallen the past week in Kansas, Missouri, Illinois, and Iowa, greatly benefiting the growing corn. In Kansas the crop has suffered greatly from drought, being cut down in many places, at least fifty per cent. The crops in Missouri will not be an average.

The Sugar Trust, in anticipation of the increase of the tariff upon sugar shipped in from foreign countries 700,000 pounds of the raw product. This enormous supply, purchased under the old

schedule, and sold under the new, will secure a profit of millions to the trust.

Merchants in Rio de Janeiro have chartered two vessels to carry wheat from California to that city. This is the first time in history that the United States has shipped wheat to Brazil. The reason for this shipment is the small crop of the Argentine Republic, the present year.

The heat was very severe in Illinois, Kentucky, Missouri, and Kansas, during the first week in August, for several days varying above 100°. The editor of this paper spent part of the week in Benton county, Arkansas, where 92° was the hottest weather experienced, said to be the hottest of the season, but we found it 100° at Sedalia, Mo., on the 4th.

In two districts in India the natives have risen against British rule. It is believed that the Sultan has agents in India employed in inciting the natives to revolt. Fort Chakadra in the Ch'tral district, which was besieged by a large force of insurgents has been relieved, the besiegers suffering heavy loss. But it is feared that greater trouble will follow. There is wide spread discontent toward the British government on the part of the natives.

There is no mistake about the unparalleled richness of the Klondyke gold mines. During last summer, all unknown to the world at large, some thousands of miners who had found their way to this new Eldorado were securing fortunes in a single season's work of four months. Five or six hundred of these have come back to various parts of the United States, bringing millions worth of yellow metal. It seems unquestionable that there has never been such a gold find in the history of the world. Already thousands of anxious and adventurous men are on their way to the gold diggings. It is now believed that the first reports of the perils of the journey were exaggerated. Much will soon be done in the way of provision stations to make the trip less difficult. An enterprising company will begin next spring to build a

railroad to connect the mines with steam navigation. Our government will send soldiers to the mines to protect our interests and citizens. The proper delineation of the boundary between the United States and British possessions will receive prompt attention. The secretary of agriculture has sent out experts to report upon the agricultural resources of the country adjacent to the mines. One of the important results of the gold find will be the development of Alaska in so far as it is capable of sustaining population.

Nashville and Mammoth Cave.

(Continued from last week.)

Mammoth Cave.

We arrived at the Cave at 7 p. m. Monday. And here my pencil must be excused for its utter inability to do justice in describing the greatest natural wonder I have ever seen. I had often heard and read of the Cave, but my mind had not approached the grandeur or sublimity of the place. After a good supper the announcement was made that the guides were ready to lead any who desired to explore the Cave. What! go in the night? Yes, just as well in the night, for it is always midnight in the Cave. So eighteen of us from nearly as many states were off for a five-hours journey under the ground.

As we left the hotel we at once began the descent of the canyon 118 feet. At the foot of the hill it was very warm, but as we approached the Cave we could feel the cold air from the Cave which grew into a gale as we entered the mouth. The temperature of the Cave the year round is 54 degrees, never warmer, never colder. Fifty yards in we came to an iron door which is kept locked. Here we were provided with lard oil torches, one torch to every other person. We went but a short distance until we were told that there were two routes through the Cave neither connecting with the other. The upper route is said to be nine miles going and coming with its numerous branches, and side ways. The upper route is made at night, the other, and the river route in

the day. At first the walls are close and the passage narrow, but soon the road opens and we are in a street as wide as Main street, Little Rock. Under our feet were still the wooden pipes, laid nearly a century ago to carry the water into the saltpeter works in the Cave. We came to an open space and the guide announced "the rotunda." The grand arch is 60 feet above, and the walls a hundred feet apart. The rotunda is immediately under the hotel,—but hundreds of feet under it. The thickest point from Cave to surface is 330 feet. Here we saw the vats where saltpeter was made in 1812. The vats are in splendid state of preservation—time apparently having no effect upon wood in the Cave. Down, down we go more than two hundred feet over rough places, and through narrow ways; now we stop at the Lone Sentinel, a large column formed by the drippings of ages. The stalagmite piling up and stalactite growing down, they meet near the ground. We had a jolly crowd who were not afraid to ask questions and a wag of a guide who was ever ready with an answer. At this column, he was explaining the wonderful union so hard and close of the stalagmite and the stalactite. A lady asked what he called it where the two joined. He answered "Mightytite" (tight). Tramp we go and now here is the natural chair in which Jenny Lind sat and sung, and since then they have called it Jenny Lind's throne. On to a larger open space with pulpit and altar and the guide says, this is a Methodist Church, at which I cheer and find several other Methodists in the party to join me.

Turning back awhile we go out another branch of the route to the monuments of various states erected of loose stone by visitors; each person is expected to place a stone on his own state. I put a stone on Georgia, as my wife's native state and one on Arkansas, but sorry to find that whoever started the monument spelled it Orkansas. There were also monuments to various organizations, and we put a stone on the Epworth League monument.

(Continued on page 5.)

Contributed.

Sphere of the Modern Pulpit.

III.

S. H. BABCOCK.

I have thus traced in as brief a manner as I could the sphere of the pulpit, only looking however, at those distinctive features about which, it seems to me, there can be no controversy. There are many subsidiary questions which might be asked and answered if time allowed, but I will content myself with one, viz., What is its relation to politics? Some will answer, let politics alone. The preacher must have nothing to do with politics. I so far agree with this view as to say that the preacher should never under such circumstances become a partisan. The preacher should not be absorbed in the politician. His message should never be a political message, but always a gospel message. In a broad sense, however, the gospel is a great political platform. It is a statement of the underlying and eternal principles of all government, family government, municipal government, national government, and world-wide government. This platform of principles is to be preached in all nations, until it shall so far prevail that the kingdoms of this world shall become the kingdoms of the Lord and his Christ. This is the broad platform upon which each preacher is called and appointed to stand. He is not to back down from his principles because, forsooth, a political party teaches to the contrary and for fear that he will be called a politician. He is not to tone down his message because civil statutes are in conflict with his gospel. If sin and crime run riot in high places, this is no reason why the preacher should modify his statement of divine truth. If an Ahab sins, we need an Elijah to say "Thou art he that troubleth Israel." If a David sins, a Nathan must say "Thou art the man." If iniquity is entrenched in the law, if great sins find patronage in the example of the learned and great, it is all the more binding upon the ministry to voice the truth of God, in love always, but in thunder bolts if nothing else will do. The time must come and will come when the truth of the gospel will express itself in the statutes of the land and be enforced by all the governments of the earth. It is the preacher's duty to hasten the coming of this glorious day. The times demand men of breadth and power able to meet, with a pure and unctious gospel, every phase of error and sin, whether it comes under the specious guise of science, in the authoritative form of law; in the powerful combinations of greed, or in the giant iniquity of the saloon. The pulpit has here a function to perform that cannot be ignored or relegated to others. However powerful and far-reaching the press may be in moulding thought and determining those economic policies which come within the domain of morals, it does not and can not speak to men with the authority of

the pulpit. I am free to say that the press, both religious and secular, is necessary and invaluable in the fight against all forms of political corruption, yet, the pulpit must ever be found in the forefront of the battle, and the clarion calls of our great Commander must resound among the ranks of Israel, summoning the hosts of God to valliant fight and certain victory. It is a fearful reflection, yet nevertheless too true, that mere partisanship has such a controlling influence upon the secular press that it cannot be trusted in the fight for moral and religious reform. As preachers we must have an eagle's eye to see the truth, a loving heart to rejoice in the truth, a mighty faith to embrace the truth, a John the Baptist courage to defend the truth, and a practiced tongue to proclaim the truth. Let us go forth at the head of God's army with the love of God in our hearts and the two edged sword of the spirit in our hands, assured that "The Lord of hosts is with us and the God of Jacob is our refuge."



With the coming of night women are careful to bar the doors of their homes against the intrusion of robbers and assassins. There are more dangerous enemies than either the burglar or murderer against which few women take proper precautions. A woman may own the most magnificent jewels and the costliest plate, but after all

is said and done, her health is her most precious possession.

It is this that she fails to guard against the dangers of weakness and disease of the distinctly womanly organism. Nearly every complaint from which women suffer has its inception in troubles of this nature, and is continually aggravated by them.

An unflinching remedy for all weakness and disease of the organs distinctly feminine, and the multitude of ills that follow in this train is found in Dr. Pierce's Favorite Prescription. It acts directly on these organs and makes them strong and healthy. It prepares for happy, healthy wifehood and capable, almost painless motherhood. Over 90,000 women have testified to its wonderful merits. No honest druggist will offer something else as "just as good."

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

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Travelers should always carry a bottle of Radway's Ready Relief with them. A few drops in water will prevent sickness or pains from the change of water. It is better than French brandy or bitters as a stimulant.

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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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The Mooney School.

BATTLE GROUND ACADEMY, FRANKLIN, TENN.

For eight years past the quiet work of education has gone successfully forward on that historic field where nearly thirty-three years ago Schofield hoplessly crippled the army of Hood, the last great Confederate army of invasion. "Battle Ground Academy," an unpretentious brick building, stands in a campus of six and one-half acres, within a few rods of the spot where the gallant Pat Cleburne fell upon the Federal entrenchments. Under the soubriquet of "the Wall and Mooney School," Battle Ground Academy has achieved an enviable reputation throughout the South as one of our few great training schools. The connection between Messrs. Wall and Mooney has been dissolved. Mr. Mooney has become owner of the property and sole head of the school. His announcement for 1897-98 lies before us, a neat, modest, and strong educational pamphlet. All that the school has done in winning its enviable reputation, it is prepared to do now, and more. The work of the last two years of the course, the strictly preparatory work for University entrance, has all along been done by Prof. Mooney himself, so that while friends and acquaintances of Prof. Wall will be sorry to note the absence from the faculty of that gallant old Confederate soldier, no one need have a moment's uneasiness as to the educational work of the school. The real molding and governing force in the past history of the school has been the personality of Prof. Mooney, and with the reorganized teaching force he is prepared to do more thorough work in all the classes than ever before.

Prof. Mooney is still a young man, with large capacity for hard work, ardent in his friendships, positive in his convictions, thorough in his scholarship, magnetic in his influence on young men, a finely just disciplinarian, a Methodist in name and faith, son of an itinerant Methodist preacher and of a saintly mother whose pen has enriched the periodical press of the Church.

The famous Committee of Twelve appointed two men to serve at New York this year, the one on the auxiliary committee on Latin, the other on the similar committee on Greek. Prof. John Webb on Latin, Prof. W. D. Mooney on Greek. While Prof. Mooney's Greek scholarship has received this national recognition, he is the author of a Latin grammar which has received very high praise from eminent educators. Says Sidney G. Ashmore, Professor of Latin in Union College, Schenectady, N. Y.:

"I think Mooney's Grammar is a very attractive book. Its typography is clear and pleasing to the eye, but what is of greater importance, the author has expressed himself in a way that is unmistakable, however dull or slow of comprehension the student may be.

This is a leading characteristic of the book and a fact that can be truthfully predicated of few books of the kind. It seems to me, also, that the author has been most happy in his omissions; on the other hand, his treatment of certain principles of vital importance somewhat more fully than is usual where condensation and brevity are desirable, is highly to be commended. I might mention many other excellent characteristics of the book, but enough has been said to convince you of my genuine approval of a grammar that ought to find its way into every secondary school in the country. It is refreshing to see the subject presented with so much clearness, precision and scholarship."

The book was only recently issued from the press of the American Book Co., New York City, but has been adopted in a number of schools, and on July 1, 1897, by unanimous vote, in the Public High Schools of Louisville, Ky., to the exclusion of all others.

Such is the school and such is the man at its head.

In short, the Mooney School is a Christian school, a Methodist school though free from sectarian littleness; a school of thorough work, high aims, literary inspiration, clean morals, healthy location, one of those great schools that are a necessity to a great University like the Vanderbilt.

J. J. RANSOM.

Springfield, Tenn., July 13.

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Bishop Gaines Versus Bishop Turner.

Bishop Turner of the African M. E. Church in a recent article uses some extreme language. He advises negroes to keep shot guns in their houses, and to meet lynchings with lead. He does not insist that they shall cease the crime for which they are lynched. Bishop W. J. Gaines of the same Church repudiates the call of Bishop Turner to the colored to arm themselves. He says:

"I am as emphatic in my condemnation of the lawless and godless crime of lynching as Bishop Turner can be, but he is entirely too radical. The best element of the white people is opposed to lynching as much as the negroes. The Governors and peace officers of the Southern states are doing all they can to bring about a proper condition of affairs.

"The best remedy for our evils is education and Christianity. The crimes for which lynching is the punishment are committed by the

FOR ALL WOMEN

NINE-TENTHS of all the pain and sickness from which women suffer is caused by weakness or derangement in the organs of menstruation. Nearly always when a woman is not well these organs are affected. But when they are strong and healthy a woman is very seldom sick.



McELREE'S Wine of Cardui

Is nature's provision for the regulation of the menstrual function. It cures all "female troubles." It is equally effective for the girl in her teens, the young wife with domestic and maternal cares, and the woman approaching the period known as the "Change of Life." They all need it. They are all benefitted by it.

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THOS. J. COOPER, Tupelo, Miss., says: "My sister suffered from very irregular and painful menstruation and doctors could not relieve her. Wine of Cardui entirely cured her and also helped my mother through the Change of Life."

most ignorant of our race. It will take time to educate them:

"Bishop Turner's advice to the colored people to take up guns is suicidal. We are the weaker race, and in such a conflict would be the sufferers. We have a common future, and the best interest of both white and colored people run parallel. We must not permit ourselves to indulge in extravagances such as that to which Bishop Turner is giving expression."

This is sensible talk.—Methodist Recorder.

You and Your Grandfather

Are removed from each other by a span of many years. He traveled in a slow-going stage-coach while you take the lightning express or the electric car. When he was sick he was treated by old fashioned methods and given old fashioned medicines, but you demand modern ideas in medicine as well as in everything else. Hood's Sarsaparilla is the medicine of today. It is prepared by modern methods and to its preparation are brought the skill and knowledge of modern science. Hood's Sarsaparilla acts promptly upon the blood and by making pure, rich blood it cures disease and establishes good health.

Warning Order.

In the Pulaski Chancery Court
P. Raleigh & Co., as Agents, Plaintiffs, (5752)
vs.
I. J. Pearcy, et al., Defendants,
The defendants, unknown heirs of Mrs. Lee Pearcy, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff.
J. H. PASCHAL, Clerk,
June 12th, 1897.
By Jas. Paschal, D. C.
Dodge, Johnson, Carroll & Pemberton, Solicitors for Plaintiff.

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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, \$2.25.

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Contributed.

Where Shall We Send to School?

The season of the year has come when many a fond parent is debating in his mind the possibility of sending his child off to school. I am prompted, by a desire to help such parents reach a right conclusion, to write this short article. To such a parent, I would say, you will live in the person of your child after you are gone. In other words you are expecting to leave what you accumulate in this world, to your children when you leave. Which will be the better, to leave it in land and stock and money or to leave it in well developed Christian manhood and womanhood? I think you can see that it will be better to leave it in them than to leave it to them. Did you ever hear a man or woman lamenting that their parents had foolishly spent their estates in educating them instead of leaving it to them to enjoy after their decease? Never! What we leave to our children is often squandered by others and not unfrequently becomes a curse to the heirs themselves; but if it is left in them it can never be squandered, neither by themselves nor by others.

Then the question comes up, where shall I send my child? I answer, if you are a Methodist send to a Methodist school. We have our Hendrix, our Galloway, and our Arkadelphia Methodist Colleges. Last, but not least, we have our Little Rock Conference Training School for boys and girls located at Fordyce, Arkansas. It is of this last mentioned school I wish to say a few words. And I feel the better qualified to speak of it owing to my relationship to it. I have been the pastor of the Church where its faculty and the large majority of its pupils worship; and also a patron of the school, for the third year. When I first came to Fordyce, I was well pleased with the school, and my appreciation of it increases in proportion to the increase of my acquaintance with Bro. Clary and his methods, and the town where it is located. Bro. Clary was educated with the celebrated Webb brothers of Tenn., and at Vanderbilt, and before coming to Arkansas, taught four years with the Webb brothers. I agree with Rev. R. R. Moore, of Hot Springs, when he says: "J. D. Clary is the best all round man in the school room I ever saw. His ability to stir the young mind to its utmost capacity is something wonderful." And Dr. J. R. Harvey when he says: "His pupils know more about what they study than any pupils I ever saw." The moral influences of the school are unsurpassed. At the close of last term all except three were members of some Church and the three were regular attendants at the Sabbath-school and Epworth League. The health of Fordyce is good. If you have a son or daughter to send to school write to J. D. Clary, Fordyce, Arkansas, and get his pamphlet, and you can make no mistake in sending your child here. Fraternally,

J. D. McSWAIN.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

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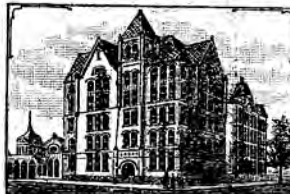
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Mammoth Cave.

(Continued from first page.)

On from the monuments to Booth's Theatre where the senior Booth once rendered one of his dramatic characters. Now we are at the Bridal Altar, very appropriately named and where, the guide said, twelve couples had been married. A bright faced lady in our crowd said she would like to be married there herself. The guide dryly said he would not for it would be like "running matrimony in the ground." We saw the point, cheered and passed on to the Hornet's Nest, represented by hanging formations much like the hornet's nest. A lady said she did not think the hornet's nest should be so close to the bridal altar. The guide said he thought they generally came that way. Now we pass by a hundred interesting things which I cannot stop to mention and come to a well formed face and head without hair. "This is the man's face," said the guide. "And how do you know," said an Indiana lady of the crowd "that it is a man's face and not a woman's?" "His mouth is shut, madam," politely replied the guide. Now we pass a long lake, and a seventy foot fall of a tiny stream. Now through Humility Gate, where everybody bends low and walks on knees. One said, "stoop low, my brother" and another answered "he that humbleth himself shall be exalted." We are at a beautiful spring of cold, clear, good water and all drink. Here is the Giant's Coffin, perfect in form, 45 feet long and 12 wide. We see two stone cottages built for consumptives. They did not improve in the cave. Here is the Starry Chamber, the most beautiful of all. Our lights are all taken from us. Our guides go into the cliffs and the darkest dark I ever saw was about us. We look up, see thousands of stars coming in view, and then the roosters crow, and the sun appears, a grand illusion.

We go back having traveled

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some four or five miles, but are not tired. We see new sights on the return because we go back another way. Here we cross a bridge over a rift 200 feet deep. Again we are overlooking a beautiful lake hundreds of feet under us. Now we are at Fat Man's Misery, a split in the rocks barely wide enough for me to squeeze through, and some 50 yards through it. Passing many beautiful grottos, leaps, cataracts and hanging crystals we come to the iron gateway which lets us through to the outer world. It is 30 minutes before 12 o'clock. We have spent four hours exploring the short route and are ready for bed, thanking God for His goodness and his glory.

Tuesday morning we are up bright and early for the river route, said to be seventeen miles long, which we begin at 8:30. This route is what might be expected from its name—along the river. But it traverses also the roughest and most dangerous of the cliffs, as well as the most marvelous. It is nearly entirely under the other route. We go in one way and come out another, thus seeing something new all the time. "The Corkscrew" is on this route and is the most remarkable place in the Cave except Echo River. The Corkscrew is an intricate web of fissures in the rocks. Sometimes we are climbing ladders almost straight up through holes scarcely large enough to squeeze through. The way is winding so that we run against rocks before we can turn. Now we have to crawl for a hundred feet. Now we go down one hundred stone steps, now around a stone projection on a bridge 12 inches wide over a 50 foot chasm. On every side the wonders increase, but we hurry on to Echo River, passing the river Stix twice on bridges. And now we approach Echo River. We are at the lowest point of the Cave. Here are boats which we enter,—a plank on top of each gunnel, lengthwise are the seats. They are flat boats about 4 feet wide and 16 feet long by 10 inches deep. There is a slight current, only enough to barely move the boat. A short distance and we come to what seems to be the end, but we lie down and pass under the rocks. When the river is up this passage cannot be made. In fact the river gets so high that it cannot be entered at all as it fills the cavern through which it runs. Where this river comes from or where it goes has never been settled. Its width is from twenty to two hundred feet and its length is about a half mile. The river is not crossed, its channel simply forms part

of the route. It has no shore except where we got on and off. The rocks arch over and come abruptly down to the water. The echo is one of the beauties. The voice is not repeated in words and tones, but in music, first sweet and soft then loud and coarse, then dying away softly. It takes sometimes five minutes for the echo to cease.

At Echo River our party turned back leaving about three hours journey unfinished. But I had already seen more than I could fully appreciate and was satisfied to quit even so wonderful a place. In the river are blind fish and blind crawfish. In fact, all animals and insects in the Cave are blind and most of them white.

The Cave property is owned by heirs, who hold it during their own lives, then it must be sold. Then it will no doubt be bought by monied men and brought more into notice. The hotel and Cave are under the supervision of Mr. Ganter, and a more accommodating, gentlemanly host would be hard to find.

The hotel is of itself a curiosity. The first part of it was built nearly ninety years ago and everything in that part is kept as in the days gone by. There is a later addition of perhaps 50 rooms all in a row, one story high, of hewed logs and whitewashed outside. The air is pure and the water, from a large spring, the best I thought I ever drank. The nights are cool and no mosquitoes, so that sleeping is easy and refreshing. The table fare is plentiful and well cooked. I would advise all who can possibly do so to visit Mammoth Cave. Bayard Taylor, the great writer said: "Mammoth Cave is the greatest wonder I ever saw, Niagara will not compare with it." I was astonished at the magnitude and wonders of the Cave.

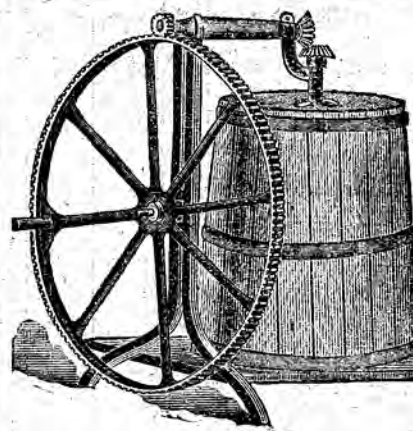
"The heavens declare the glory of God, and the firmament showeth his handy work."

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The week of August 9th will be Military week at the Tennessee Centennial Exposition. Those who love the rattle of musketry, the clash of arms, the boom of cannon, the glitter of sabres and bayonets, and all those sights and sounds which are the true accompaniment of real war, will have their taste for amusement in that direction fully satisfied, for a great sham battle will be given which is to include in its machinery of movement the services of two thousand men.

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Mrs. Gentry, of Kentucky, whose husband keeps a store, sent a man to take her machine around the neighborhood, and in two weeks' time he sold thirty, making a profit of \$90 for her. Z. T. Hiatt, of Kansas, a member of the Society of Friends, says: "My wife started the Butter Maker as a team was leaving the yard with a load of wood, and before it was forty rods away the churning was done. I will have nothing to do when my dozen Butter Makers arrive only to deliver them; they sell right at the door. My next order will be for twenty-five or fifty." Mr. Chester says: "I am going to make a fortune selling the Queen Butter Maker. Every one says the principle is perfect. I sold eight the first day and made \$24; I am perfectly delighted with my success, and am sure I can make \$200 a month, and not work hard either. I will devote my whole time to it, as it is the easiest thing to sell I ever saw. I met Mr. Haney, of Michigan, who said he sold seventy-five the first two weeks and made \$262.50.

Every American is a born salesman, and if you are not making much money just now, why not take hold of the wonderful Queen Butter Maker, take an agency, and go into the churn business? The "Queen" is the hottest seller on the market at present, and more money can be made right now introducing it than in any other business. Some agents are making as high as \$500 a month. Every woman who makes butter, when she sees the "Queen" turn out butter like magic in one or two minutes, will have one. Whether you are an experienced canvasser or not, send and obtain a wholesale price list and get into the very best business of your life. Money, and lots of it, can be made right now. Write to the Queen Butter Maker Co., 14 1-2 E. Third Street, Cincinnati, O.

Warning Order.

In the Pulaski Chancery Court.

R. L. Wade, Trustee, and M. F. Wade, administratrix of the estate of J. A. Wade, deceased, Plaintiffs, vs. (5808) John S. Braddock and Maggie B. Braddock, his wife, and Annie E. Washburn, et al., Defendants.

The defendants, Maggie B. Braddock and Annie E. Washburn, are warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, R. L. Wade, Trustee, and M. F. Wade, Administratrix, &c.

August 6, 1897. J. H. PASCHAL, Clerk,
By Jas. Paschal, D. C.
Dodge & Johnson and Carroll & Pemberton,
Solicitors for plaintiffs.

Warning Order.

In the Pulaski Chancery Court.

John McDonald, Plaintiff, vs. Esmy McDonald and Peter McDonald, minor Defendants.

The defendants, Esmy McDonald and Peter McDonald, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff.

August 5, 1897. J. H. PASCHAL, Clerk.
W. A. Compton, Solicitor for Plaintiff.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

AUGUST 15, 1897.

Abstaining for the Sake of Others.

1 COR. VIII. 1-13.

Golden Text.—“For none of us liveth to himself.” (Rom. xiv. 7.)

Topical Outline.—I. Knowledge Versus Charity. (Verses 1-6.) II. “This Liberty of Yours.” (Vs. 7-9.) III. Self-denial for a Brother's Sake. (Verses 10-13.) Time.—About Easter, A. D. 57. Place.—Written from Ephesus.

READINGS FOR THE WEEK.

For Others' Sake, 1 Cor. viii. 1-13.
Abstain From Evil, 1 Thess. v. 14-23.
Not Expedient, 1 Cor. x. 14-23.
Be Separate, 2 Cor. vi. 11-18.
Considerate of Others, Luke vi. 27-36.
Burden-Bearing, Gal. vi. 1-10.
The Perfect Pattern, 1 John iii. 10-16.
Reference Word, “Abstain.”
Lesson Hymn, No. 499.

The above statement, which we have taken from one of the Sunday-school Quarterlies, outlines pretty accurately the situation. It is simply a case in which you are to lay down your own rights, your own privileges, known to you to be rights and privileges, for the sake of a weaker fellow Christian who has doubts about such matters. You will not be allowed to plead that you know that your course is right, that there is nothing wrong in doing the particular thing in question. There may be nothing wrong in it, but we are not called to live simply under the law of knowledge in Christ, but rather under a better law, the law of love. Knowledge is a good thing, and in coming to Christ you get knowledge—the entrance of the word of God giveth light,—but love is better than knowledge. “And though I understand all mysteries, and all knowledge, and have not charity, I am nothing.” Your knowledge without this love will only puff you up, make you conceited, and then you are misled by your very knowledge; your knowledge becomes a snare to you and to your brother who is entrapped by your influences into doing something which for him seems to be wrong, however right it may appear to you. So that you cannot walk by the law of love. Knowledge says, “I know that there is no harm in this thing;” but love says, “Hold on, I must consider whether in doing it I endanger anybody else.”

Mind you, this is not a question as to whether you ought to abstain from those things which appear to you to be doubtful, lest you damage your brother; it is a question about abstaining from things concerning which you have no doubt, you know that there is no harm in them, so far as you are concerned. How much more must a man abstain from all things which appear to be

of doubtful propriety, both because they are doubtful and because they may injure a brother. Is dram-drinking doubtful? Will any man pretend to say that he knows this is right?

Here then are three classes of things we may not do: 1st. Things which we know to be wrong; 2nd. Things which we know to be right, but our brother thinks them wrong, and is likely to be ensnared by our example. 3rd. Things that are doubtful to us, for in such cases we have no right to put the burden of doubt upon Christ's cause.

We suppose that all will agree that to the first class belongs whiskey drinking. To the second class may belong many things according to your situation in life. Or in your mind many things which we should pronounce as in the third class may belong to the 2nd class. For instance you may think you know that it is all right for you to have cards in your house. But thousands of your weaker brethren would be ensnared by cards, and if you love them, you must, in the view of their danger, banish cards from your home. But if you admit that cards are of doubtful propriety, then you must banish them still, for the reason that you have no right to roll the burden of doubts on Christ merely for the purpose of enjoying yourself. In this category fall all the so-called doubtful worldly amusements.

You ask, then, “Am I under the bondage of my brother's conscience in all I do?” I answer that you are under solemn obligation to do nothing that is going to hurt your brother, and so far you are under bondage. But you are not subject to anybody's whims in all the little matters of life. It must always be shown that there is danger of ensnaring your brother by your influence in such a way as to damage his soul. And there you draw the line.

The man with a weight on his leg can't hope to win in the race. A man with a weight on his health can't expect to compete in life and business with those who are not handicapped. If his brain is heavy; and his blood sluggish, because of constipation, he will not succeed in doing anything very well. Constipation is the cause of nine-tenths of all sickness. Symptoms of it are sallowness, listlessness, poor appetite, bad taste in the mouth, dizziness, biliousness, and lassitude. Constipation can be cured easily and certainly by the use of Dr. Pierce's Pleasant Pellets. They are not at all violent in their action, and yet they are more certain than many medicines which are so strong that they put the system all out of order. The great advantage of the “Pleasant Pellets” is that they cure PERMANENTLY.

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THE PRICE will be 25 cents. To all who will send us \$1.50 now, cash or stamps, we will send the ARKANSAS METHODIST a year and will send a copy of the book when ready. So you can now secure this choice book of 200 songs for nothing in connection with a year's subscription to this paper. Address

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"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline, ¶ 249.

AUGUST 15, 1897.

Paul as a Man of Prayer.

THE PRAYER AT THE SHIPWRECK.
ACTS XXVII. 23, 24.

We may well believe, from the conduct of men, that in general they have faith in prayer. But as prayer is in vain unless there is upon our part submission to the divine will, many come to God only in times of fear and terror. Not willing in ordinary experience to surrender their own wills or to approach God in that submission of soul which prayer implies, they are not wont to pray in ordinary, but impending calamity sends them howling to God. They are willing then for the time to make confession, and to promise great reforms. God knows their hearts, and bears in their prayers only the clamor of cowards and liars. Those who mock in his sunshine and crouch and pray in his lightning do not deceive him.

But on the other hand, one's reliance upon prayer, his confidence in God's care, his habitual recourse to God for all his wants, are known by his coming to God in all need.

Paul, whose life was steady and reliant, prayed to God in all need. The perilous days upon the deep, when shipwreck was constantly threatened, were days of prayer and fasting. It may be supposed that Paul was little concerned for his own safety. He loved those with whom he was, for the time, associated, and felt that although he was among them as a prisoner, as God's servant he had responsibilities respecting them. It was a distress to Paul to think of the death of these unconverted men. He prayed for their spiritual good, as well as the rescue of their lives. God heard his prayer, and sent to him the comforting vision of an angel with assurance that the people in the ship should not only be rescued from perishing in the deep but that the apostle's prayers and

teachings should turn them to the Lord.

The true servant of God is everywhere a teacher who wins by his wisdom and his love. Whether among friends or foes he will draw men to him in love and confidence. On this journey to Rome, although a prisoner, Paul obtained control of all the ship's company. He trusted in God, besought his guidance and help, and his prayer was answered.

What is the League For, Anyway?

In the last issue of the Epworth Era there is a letter from the secretary of Marvin Church League, Savannah, Ga., which he says "is the banner league of this seaboard territory." He closes this very suggestive and helpful letter by saying:

"I do not think there are many, if any, subscribers among our leaguers to our official organ, the Epworth Era. * * * I do not know what the paper is, having never seen a copy of it." He then graciously asks for sample copies, and says: "I may, perhaps, induce some to subscribe."

Banner league, indeed! There are several of these hot-beds of disloyalty in Arkansas. I wonder if that "banner league" has a charter? There are many leagues which have no charter and which have not paid the ten-cent assessment. Such disgrace the name and will prove a detriment to the Church if allowed to continue, under its fostering care, this destructive course.

The prime object of the Epworth League is to train our young people to be faithful, efficient church workers. No amount of enthusiasm, no array of facts and figures nor the holding of great meetings can atone for lack of fidelity to the institution by which and of which they are and without which they cannot exist. To allow any local chapter to exist without a charter or to fail to pay the ten-cent assessment, is to teach disloyalty and dishonesty. There can be no league without these things. To attempt it, to have an organization without these and call it an Epworth League, is to dethrone the authorities of the Church, undermine her policy and practice an open fraud. This much by means of compulsion if by no other. Let us discountenance rebellion and stamp out anarchy.

Our young people should be taught that the Epworth Era is an essential to league work, that it is their paper and rightfully demands their support. When it comes to pass that any little whipper-snapper can bob up and repudiate the Era and its editor, and when whole leagues can ignore the solemn demand of the highest authority of God's Church, it is time to throw on the brakes. This may account for the lack of leagues in certain towns. Men are unwilling to make a mock of it. Brethren, if you would have a consistent church membership in the future, make your young people self-respecting by teaching them to conform to the customs and usages of the Church, to obey its laws, and faith-

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fully support its institutions.

In conclusion, let me say, while our preachers are allowed to set aside the spirit of our itinerancy by manipulating their own appointments or by going or refusing to go at will, to the work assigned them, thus rendering themselves subjects of just ridicule because of their pretended faith and trust in the powers that be—all done in cunning craftiness—I say, while this is allowed to be practiced by men in prominent places, men who are looked upon as leaders because of their prominence, we may look for disloyalty, distrust, disintegration, death and damnation to follow in their wake. O that God may raise up a class of men who love the Church better than themselves; who prefer the gentle tones of an approving conscience to the praise of men; who love souls better than filthy lucre; and who from the depth of their souls will say: "Of my life you may deprive me; of my integrity, never!"

JACKSON B. McDONALD.

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had a constant fluttering of the heart and severe palpitation and pain in the left side. She took three bottles of Dr. Miles' New Heart Cure and was completely restored to health, and has not taken a drop of medicine during the past two years. Under these circumstances I cannot do otherwise than recommend it to others."

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

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

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ARKANSAS METHODIST.

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

WEDNESDAY, AUG. 11, 1897.

The Christian soldier is not always in the field or in the trenches. The camp is a soldierly place.

To most men it is easier to lead the charge in the place of danger than to stand under arms in constant readiness for battle.

There is no true morality divorced from God and the purpose to obey him. If it lack these it is but a scheme of carnal policy.

Immortality is manifest in this, that the soul never passes its prime. The body fails while the spiritual nature is still maturing.

The fruit of affliction ripens slowly, but it strengthens the soul like the bread which God sent to the weary and disheartened prophet.

Recently an article was published in the Methodist and Way of Life purporting to have appeared in the "Oxford Gazette" April 10, 1745. We read it at the time and saw in it a forgery gotten up in the interest of the Methodist's two hobbies—*independent evangelism* and the *second blessing*. We were much surprised when later we saw it copied as authentic in some of our exchanges. After a little we saw a note from Dr. Hoss, challenging the production as a forgery. The Holston Methodist, which is as impulsive as Simon Peter, says in reply:

"This article was copied by the Holston Methodist as a scrap of history. If it is a forgery some scamp, who has been reading the tirades of certain papers against local preacher evangelism, has taken up their sentiments and phraseology, put them into the form of a newspaper communication, supposed to be printed over a hundred and fifty years ago, and making an assault on John Wesley, the great evangelist. If it turns out to be a forgery we shall denounce it as readily as we accepted it as a historical document and gave it to our readers."

Now, at last, Dr. S. A. Steel our Epworth League Secretary, in answer to Dr. Hoss's challenge, comes forth and declares himself the author of the article in the Methodist, and laughs at the idea that anyone could have supposed it other than a fiction. Now behold our good brother Price; before the secret came out he called the author "a scamp." What will he now do? It is his bosom friend which Ithuriel's spear has revealed. We all well remember too how val-

liantly he has defended the Secretary in his pranks at other times. The whole affair now presents a very ludicrous and amusing phase. We wonder how Drs. Price and Steel will settle this matter. We suggest an anecdote: A fellow enjoyed as a joke the credulity of his friend who had taken his story for true. The friend replied to the laugh turned upon him: "Well you take me for a fool only because I didn't take you for a liar."

Better Service. How Obtained.

As we travel about among the Churches we find that the laity think that the need of the Church is better service. In almost every place this is told us: "If we had a stronger preacher our Church would build up."

When we take up the Minutes of the Conferences we wonder that most of the Churches have any preachers at all. There is no explanation of the fact but that there are still men who feel that they have no choice but to preach. "A dispensation of the gospel is committed unto me. Woe is me if I preach not the gospel."

The improvement in the ministry which the people desire can only be secured by improved support. A preacher who has not money to buy books; who cannot afford to keep a private room for study; who has to help his wife take care of the children, must take care of the horse and cow, and cultivate a garden to eke out a pinched, meagre living, who is forced to make debts that people question if he will ever pay, is not prepared to serve the Church. It is not a new preacher that is needed in most cases any more than the farmer needs a new horse in the place of the gaunt skeleton he drives in the plough. What is needed in both cases is feed. And the curry-comb and brush will help if the hair be rubbed the right way.

A little gentle rubbing and patting will help the preacher. He serves for the love of Christ and souls. He is shepherd among those who claim to be heirs of the kingdom, swayed by the law of love. To be loved as a brother is his highest earthly desire. He asks not to make money or to save money or to live in luxury. Give him enough to keep his family from want—let this be the wages paid him for giving mind and heart all the time to the Church, and he will be happy and his life and teaching will be an inspiration to the Church. How many young men starved out on our short pastures have gone where there was better grazing and gotten to be

great preachers. They would have grown as great on our circuits and stations if they had only gotten the feed. There is absolutely no way to raise the tone of our ministry in many places but to raise the tone of the salary. If the Churches want better service better pay will settle it in four cases out of five.

The Church needs educated preachers. It has some. The Churches which pay best get them. Four years in school at \$200 a year is moderate education and wondrous cheap. But do we require young men to make this preparation for their work to serve the Church for \$300 a year? They can get \$800 in the store. They can turn to professions that will even give them a good home and money in the bank. A coal digger makes \$600 a year on an average, and the coal miners are on a strike, and the poor people everywhere are in sympathy with them. You want an educated man to serve you for half that is paid the coal digger. Only pay your preacher as much as is paid a coal digger and this great need of better service on your charge, brother, will be secured.

Three Phases of Life.

A life which cherishes the past but has no future is itself a death. For he who lives but in the past realizes in the present only desolation and decay. To the beautiful isle up the river of Time thought turns with fond regret. The treasures are buried there, "the brows of beauty and the bosoms of snow," and the moaning river bears a desolate life on, on into deepening shadows. Upon the splintered rocks the waters chafe wildly. The cataract's roar is heard.

One who reaps such experience from the passing years knows that his life path has been the way of death, leaving happiness ever behind, traveling into desolation and sorrow from the very scenes of childhood. "Backward turn, backward, O Time, in thy flight," is the sigh of its disappointment and the confession of its fear.

It is a mistake, sad and fatal, for any one to set the goal of life this side the river. Let that goal be riches, honor, or office; let it be domestic love and a cherished home; one must pass beyond them all. Riches, and honor come in middle life, but they do not satisfy; and the earnest aspirant, heart-sick and disappointed, travels on. That which allured incites no more to hope and struggle. The enui of vacant days and the loneliness and desolation of an aimless life are

terrible. But into this barren realm with reluctant step and many a backward look he must go on who has already passed the goal which he had set to focus all life's aims. Only he who seeks the goal beyond the river is hopeful to the last. He, who would live truly to the last hour, must sustain failing mortality by drawing from the life beyond, and wretched indeed is the poor bankrupt who has no treasure there. If the life to come were only a delusion we must still count him happy who is by such delusion enchanted. While others shrink and shudder to go forward he alone presses with eager step and hopeful eye to life's farthest bound.

But, on the other hand, a life which has only a future is a deluded life. The law of life is one here and beyond, and the way of misery in the present cannot be the way of happiness in the future. The life which dreams of a happy future yet has no past which is cherished and sacred is, for the most part, a deluded life and the lack of heavenly bliss in the past is of itself the testimony that there is no bliss to be revealed.

Some follow a fantastic religion which does little else than sigh for rest and dream of heaven. They think to escape from the world as a snare and to put off the life that is as an evil. An error that sanctioned by too many pulpits.

A life which has no cherished past has been, we may be sure, a loveless life. It has known no love beyond that sheer selfishness, so often mis-named love, which clings to the creatures about it, not in fond desire to help them, but only to be helped by them. To such selfish souls the loss of earthly friends and treasures, and disappointment of earthly struggles brings at last disgust of the world and of life itself. There can be no greater perversion of religion than to substitute this selfish disgust for a holy renunciation, nor can any soul be more deluded than a soul of this character solacing itself with the dream of heaven.

If the life which has only a past is a death, and the life which has only a future is a delusion, we cannot too strenuously insist upon a religion which sheds life and joy over all earthly states. Especially do we need to insist that it shed life and joy upon the lies about it.

Eternal life is not reserved to the revelations of the future. It is a principle indwelling. Because it is happy in goodness here it longs for the place where there is no sin. Because its law is love it seeks its perfect bliss where there is no envy or hate. Because its highest

happiness is in the fellowship of Christ it longs to behold him face to face. The hungering and thirsting after righteousness to which eternal fulness is promised are begotten by the taste and prelibation of heavenly joys in the house of our pilgrimage.

The life that is truly redeemed—truly saved, is life, not death. Christ in redeeming us did not buy up the dry bones of a dehumanized existence that he might clothe them with bodies and breathe into them the breath of life in some other sphere hidden yet from us in the vast Beyond. But he redeemed us from death to life, and every one who is united to Him is inheritor of the promise "Because I live ye shall live also."

We can reckon that alone a heavenly life which sanctifies all things which it touches and is sanctified by all; which has the same unity of life-motive and of happiness in the past that it shall have in the future, and which holds each as a treasure, rejoicing to know that there is to be no break in existence, and that what is called the future life is not to be another life but this life run out upon another sphere—this pilgrim of earth and time stepped upon the shore of another continent and going on amid the scenes where all holy loves return, and where no decay shall touch that which is divine and immortal.

A New School.

A notice was sent us, for free insertion, of a school in Ohio to make D. D.'s. That's a good one.

Our campmeeting will convene at Gravel Hill, Pope county, Ark., about ten miles north of Russellville, September 10. We heartily invite all the preaching brethren, and all who may attend will be welcome. Your brother in Christ,
D. T. TARTER.

Traveling on an Iron Mountain sleeping car recently I had occasion to read a bill of fare, and was glad to notice a statement on the bill that no liquors would be sold on the car in certain states, naming Arkansas and sixteen others. That is new and good.

Brethren, our campmeeting begins Friday night before the fourth Sunday in August at Liberty, six miles from Texarkana, two from Genoa. Anticipating a good time and a victory for the Lord. I have heard that some brother was coming to deliver some lectures and play his little organ. Don't come, brother, until I invite you, please. All ministers are invited who have been successful as revivalists in their own fields of labor, and they will be royally entertained by our good people and brethren of the circuit, you who see this notice

come prepared to tent on the ground. Fraternally,
J. H. McKELVY.

Death Notices.

SLOAN—Little Henry Edgar, son of Henry and Lura Sloan, was taken ill with congestive chill on the morning of the 7th and died that night at 11 o'clock; aged 14 months. Thus a sweet little boy is taken from our midst.

A. M. R. B.

I went on the sad mission Sunday of attending the burial of little Edgar, the year and a half old child of J. H. and Lura Sloan, at Walnut Ridge. The little one was sick only a day. An opening bud here, a full bloom in heaven. May we so live as to see him again.

G. T.

HILLIARD—Our home is in very deep sorrow just now. God in his wisdom and mercy took our precious baby girl, Johnnie, last Friday afternoon at 2:35, July 30. She was given to us July 9, 1896, so just living with us one year and twenty-one days. This is our first experience in these deep waters. The Lord is very precious to us, though, as we wade through. We need the prayers of all Christian friends. Her mamma and papa,

W. C. AND J. E. HILLIARD,
Dalark, Ark., August 2.

SNIPES—Little Ione, the loved and loving child of Dr. W. B. and Florence Snipes, was born at Spring Creek, Ark., September 22, 1889, and died July 19, 1897.

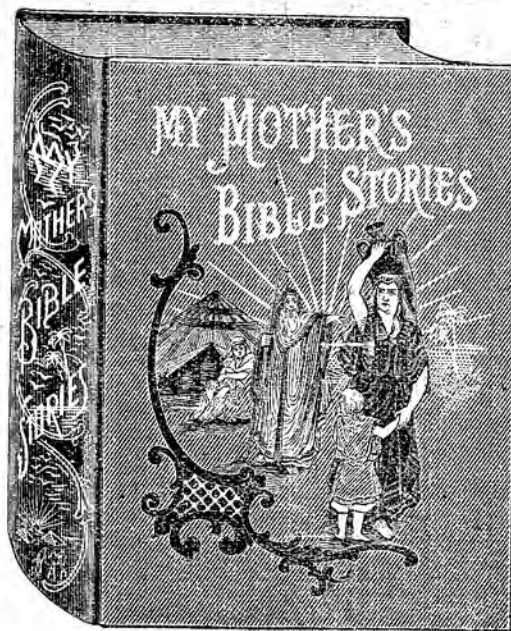
We cannot know why God permitted death to enter this home and remove from its family circle the only child, but we do know that God gives and God takes away, and that he doeth all for the best. We note with sad pleasure the perfect resignation of the dear doctor and his wife. Praying that God may show them and us his purpose in calling home this darling child, and may her death not be in vain, but may God's will be done in this hour of trouble by all concerned, and may we learn well the lesson God would teach us by this sore yet loving stroke. Look up, dear ones, and say:

By thy hand the boon was given,
Thou hast taken but thine own;
Lord of earth and God of heaven,
Evermore "thy will be done."

HER PASTOR.

Bro. A. G. Russell, one of the "stand bys" at Malvern Hill, Hot Springs, was a caller Thursday.

BATESVILLE DISTRICT—Fourth Round Joseph S. Brooke, P. E. September Ash Flat, 4, 5; Calamine, 11, 12; Oil Trough, 18, 19; Central Avenue, 23; Sulphur Rock, 25, 27. October Cedar Grove, 2, 3; Richwoods, 6; Mountain View, 9, 10; Cushman, 11; Jamestown, 15, 17; Batesville station, 17, 18; Melbourne, 23, 24; La-Crosse, 26; Newburg, 28; Viola, 30, 31. November Iuka, 3; Indian Camp, 6, 7; Salem, 10; Evening Shade, 13, 11. Let the stewards and the pastors do their best to have every claim paid in full, and let the trustees and local preachers have their reports ready; there will be no time for adjourned term.



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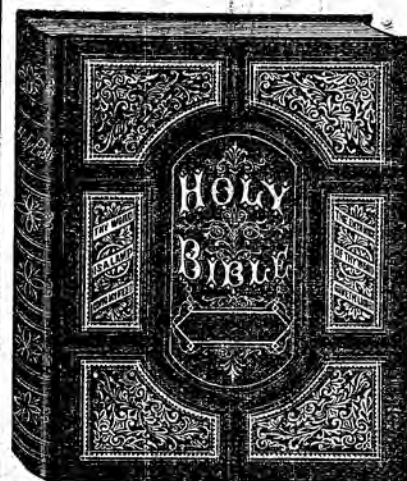
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Christian Life.

God Knows Best.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favoring breeze
May dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me, trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail

Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering haven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best.
—Caroline A. Mason in Evan. Messenger.

Sanctification.

No. IV.

"How can unbelief be in a believer?" That word has two meanings. It means, either no faith, or little faith; either the absence of faith, or the weakness of it. In the former sense unbelief is not in a believer; in the latter it is in all babes. Their faith is commonly mixed with doubt and fear; that is, in the latter sense, with unbelief. "Why are ye fearful," says our Lord, "O ye of little faith?" Again: "O thou of little faith, wherefore didst thou doubt?" You see her, was unbelief in believers; little faith and much unbelief. "But this doctrine, that sin remains in a believer; that a man may be in favor with God, while he has sin in his heart, certainly tends to encourage men in sin." Understand the proposition right, and no such consequences follow. A man may be in God's favor though he feels sin; but not if he yields to it. Having sin does not forfeit the favor of God; giving way to sin does. Though the flesh in you "lust against the Spirit," you may still be a child of God; but if you "walk after the flesh," you are a child of the devil. Now this doctrine does not encourage to obey sin, but to resist it with all our might. The sum of all this:

1. There is in every person, after he is justified, two contrary principles, nature and grace, termed by St. Paul the flesh and the Spirit. Hence, although even babes in Christ are sanctified, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet in a degree they are carnal. Accordingly, believers are continually exhorted to watch against the flesh, as well as the world and the devil. And to this agrees the constant experience of the children of God.

While they feel this witness in them they feel a will not wholly resigned to the will of God. They know they are in him; and yet find a heart ready to depart from Him, a proneness to evil in many instances and a backwardness to that which is good. The contrary doctrine is wholly new; never heard of in the Church of Christ, from the time of his coming into the world, till the time of Count Zinzendorf, and it is attended with the most fatal consequences. It cuts off all watching against our evil nature; against the Delilah which we are to die to, though she is still lying in our bosom. It tears away the shield of weak believers, deprives them of their faith, and so leaves them exposed to all the assaults of the world, the flesh, and the devil.

Let us, therefore, hold fast the sound doctrine "once delivered to the saints," and delivered down by them, with the written word, to all succeeding generations,—that although we are renewed, cleansed, purified, sanctified, the moment we truly believe in Christ, yet we are not then renewed, cleansed, purified altogether; but the flesh, the evil nature, still remains, (though subdued,) and wars against the Spirit. So much the more let us use all diligence in "fighting the good fight of faith." So much the more earnestly let us "watch and pray" against the enemy within. The more carefully let us take to ourselves, and put on the whole armor of God; that, although "we wrestle" both with "flesh and blood, and with principalities, and powers, and wicked spirits in high places," we "may be able to withstand in the evil day, and having done all, to stand."

I. B. MANLY.

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FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

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

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

WHAT INSTRUMENT?

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

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For the Young People

Two Ways of Telling a Story.

In one of the most populous cities of New England, some years ago, a party of lads, all members of the same school, got up a grand sleigh ride. The sleigh was a very large and splendid one, drawn by six gray horses.

On the day following the ride, as the teacher entered the schoolroom he found his pupils in high merriment, as they chatted about the fun and frolic of their excursion. In answer to some inquiries which he made about the matter, one of the lads volunteered to give an account of their trip and its various incidents.

As he drew near the end of his story, he exclaimed: "Oh, sir! there was one little circumstance that I had almost forgotten. As we were coming home, we saw ahead of us a queer looking affair in the road. It proved to be a rusty old sleigh, fastened behind a covered wagon, proceeding at a very slow rate, and taking up the whole road."

"Finding that the owner was not disposed to turn out, we determined upon a volley of snowballs and a good 'Hurrah!' They produced the right effect; for the crazy machine turned out into the deep snow, and the skinny old pony started on a full trot."

"As we passed, some one gave the old jilt of a horse a good crack, which made him run faster than he ever did before, I'll warrant. And so, with another volley of snowballs pitched into the front of the wagon, and three times three cheers we passed by."

"With that, an old fellow in the wagon, who was buried up under an old hat, and who had dropped the reins, bawled out: 'Why do you frighten my horse?' 'Why don't you turn out, then?' says the driver. So we gave him three rousing cheers more. His horse was frightened again, and ran up against a loaded team, and, I believe, almost capsize the old creature; and so we left him."

"Well, boys," said the instructor, "take your seats, and I will take my turn and tell you a story, and all about a sleigh-ride, too. Yesterday afternoon, a very venerable old clergyman was on his way from Boston to Salem, to pass the residue of the winter at the home of his son. That he might be prepared for journeying in the spring, he took with him his wagon, and for the winter his sleigh, which he fastened behind the wagon."

"His sight and hearing were somewhat blunted by age, and he was proceeding very slowly and quietly, for his horse was old and feeble, like his owner. His thoughts reverted to the scenes of his youth, of his manhood, and of his riper years. Almost forgetting himself in the multitude of his thoughts, he was suddenly disturbed, and even terrified by loud hurrahs from behind, and by a furious pelting and clattering of balls of snow and ice upon the top of his wagon."

"In his trepidation he dropped

his reins; and, as his aged and feeble hands were quite benumbed with the cold, he could not gather them up, and his horse began to run away. In the midst of the old man's trouble there rushed by him, with loud shouts, a large party of boys in a sleigh drawn by six horses. 'Turn out, turn out, old fellow!' 'Give us the road, old boy!' 'What will you take for your pony, old daddy?' 'Go it, frozen-nose!' 'What's the price of oats?' were the various cries that met his ear.

"Pray do not frighten my horse," exclaimed the infirm driver. 'Turn out, then, turn out!' was the answer, which was followed by repeated cracks and blows from the long whip of the 'grand sleigh' with showers of snowballs and three tremendous hurrahs from the boys who were in it. The terror of the old man and his horse was increased; and the latter ran away with him, to the imminent danger of his life. He contrived, however, to secure the reins and to stop his horse just in season to prevent being dashed against a loaded team."

"A short distance brought him to his journey's end—the house of his son. His old horse was comfortably housed and fed, and he himself abundantly cared for. That son, boys, is your instructor; and that 'old fellow' and 'old boy' (who did not turn out for you, but who would gladly have given you the road had he heard your approach)—that 'old daddy' and 'old frozen-nose' was your master's father!"

Some of the boys buried their heads behind their desks, some cried. And many hastened to the teacher with apologies and regrets without end. All were freely pardoned, but were cautioned that they should be more civil for the future, to inoffensive travelers, and more respectful to the aged and infirm.—Examiner.

It speaks well for an article when the longer it is used the better it is liked. Such is the case with Ayer's Hair Vigor. People who have been using it for years, could not be induced to try any other dressing for the hair, because it gives such perfect satisfaction.

There is considerable talk over the state of railroads under the Bush bill. We have all along expected more for Arkansas from the Bush bill than from the Smith bill.

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P. S. I desire to call especial attention to the fact that Mr. Harold von Mickwitz will be Director of the Conservatory of Music. He was a pupil of Leschetizky, who was also a teacher of Paderewski. He is personally recommended by Leschetizky, Fannie Bloomfield Zeisler and Victor Hearbert.

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Our Church at Home

SHILOH CIRCUIT.

I have just closed a ten-days meeting at Cross Roads. It took several days to get an interest there that would move the people, but when they did they went at it in earnest, and good work was done. Bro. T. J. Seaton was with me several days and did some good preaching, which was appreciated by the people. We have some of the best workers here that I have ever seen anywhere. There were 18 conversions during the meeting, and 16 accessions to the Church. God's people were made gloriously happy and praised the Lord aloud. Thank the Lord we do not need the second blessing here, for we have got clear out of sight of it and are going on happy on the way.

JOHN EIDSON.

Jonesboro, July 30.

MT. IDA CIRCUIT.

The drought last year and six weeks dry weather this year has hurt this country very bad. The bottom farms will perhaps make enough to run the owners another year, but a large per cent of our people will not.

Three-fourths of my people have had a hard time this year, and it will be the same next year, and possibly worse. For this reason we are badly behind with our finances. Spiritually we are getting along very well; have had 18 conversions, most of them at our District Conference, which has just closed at this place (Black Springs) I had held one meeting before.

Our District Conference was a pleasant one. Religious exercises were good from the beginning. Ten or twelve conversions, six accessions, with more to follow. All the preaching was good, and each one seemed to think he had the best home. We were glad, and profited, too, to have Bro. J. M. Hawley, from Hendrix College, with us. He made a good impression on our young people; they love him.

J. B. WILLIAMS.

HOT SPRINGS.

Mr. Editor, we were sorry you could not be with us at our District Conference. We had a most delightful session; the best in some respects I ever attended. Had a full attendance, and all seemed so anxious for a gracious revival. We pressed all the interests of the district and dug down deep and put men to thinking, so much so that some said, "this Conference is doing great good," many said "it is the best I've ever attended;" yet we had twelve or fourteen conversions. The Lord was with us. The preachers all preached with unction from on high.

Our P. E. acquitted himself well in every way, he presided with dignity and preached us the best sermon I've ever heard from him.

I may be mistaken but I believe this district is shaking off the stupor of the past and means to be in the early future self-supporting. This was the point on which much stress was laid in the Conference. Bro. Jacob Whitesides made a fine missionary speech, which had tell-

ing effect. Bro. James Hawley made a fine educational address. He did us good work up there.

Our Churches here in Hot Springs are moving on well. Central has had 61 accessions since Annual Conference. South Hot Springs and Malvern Hill Churches have been doing fine work and many have joined them. We are having conversion nearly every Sabbath at Central.

Yours in Christ,
R. R. MOORE.

GREENFIELD, ARK.

Mr. Editor:—Will you or any of your readers please tell me who "Right Rev. Robert Milles," D. D., LL. D., of Texas is? Says he belongs to the M. E. Church, (North.) He travels in a buggy with a Texas pony as the propelling power. Has a recommendation—singular document it is—recommending him as an evangelist of the M. E. Church, (North.) He claims in the document the title of "Right Rev." and the superfluous attachments of D. D., LL. D. His mind seems to me, by the sattering, rambling manner in which he preaches, to be out of balance. I asked him how he came by the D. D., LL. D.; he said they were conferred by the presiding elders, clerks of the courts and Notary Publics and J. P.s. He begs money with a vim. Begged Rev. H. F. Wright, a Baptist minister, who was with me, for two dollars and entreated him to sign his recommendation officially as a minister of the gospel and officially as mayor of Nettleton. Bro. Wright told him he could not as he knew nothing about him. He seemed sorry, but entreated him to give him two dollars any how. He's a singular character. Who knows anything about him? Very respectfully,

J. H. ALLEN.

Aug. 3.

(From the description above suppose he is an unbalanced way-faring man.—MANAGER.)

The Student, Not the College.

When a girl is told by her parents that she can have a college course, one of a half dozen colleges suggests itself to her, either Vassar, Wellesley, Smith, Bryn Mawr or some other large and well known place of learning. With young men the same is true; it is Harvard, Yale, Princeton, Cornell or Pennsylvania. Suggest a lesser known college than these, and the young man or girl lapses into disappointed silence. These are the colleges to their minds, and there are no others. This tendency is most complimentary to the skill with which our better known colleges have served to advertise and impress themselves upon the young mind. But when the hundreds of our smaller American colleges are allowed to suffer in the strong light of the larger and more conspicuous institutions, it is time the real fact should be stated, for the benefit of the young people and in justice to these small colleges.

There are a few striking facts about the small American college.

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One striking fact is that 60 per cent. of the rainiest Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside of their own states. It is a fact also that during the past ten years the majority of the new and best methods of learning have emanated from the smaller colleges, and have been adopted later by the larger ones. Because a college happens to be unknown 20 miles from the place of its location does not always mean that the college is not worthy of wider repute. The fact cannot be disputed that the most direct-teaching, and necessarily the teaching most productive of good results, is being done in the small American colleges. The names of these colleges may not be familiar to the majority of people, but that makes them none the less worthy places of learning. The larger colleges are unquestionably good, but there are smaller colleges just as good, and in some respects better. Some of the finest educators we have are attached to the faculties of the smaller institutions of learning. Young girls or young men who are being educated at one of the smaller colleges need never feel that the fact of the college being a small one places them at a disadvantage in comparison with the friend or companion who has been sent to a larger and better known college. It is not the college, it is the student.—Ladies' Home Journal.

Young ladies attending Vanderbilt University may find a pleasant boarding home at reasonable rates, by addressing Mrs. J. C. C. NEWTON, 1815 West End Ave., Nashville, Tenn.

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Armstrong Springs, Searcy Springs and Sugar Loaf Mountain in White county, Arkansas, are reached by the Iron Mountain route via Kensett. The waters of Searcy are strongly impregnated with sulphur and iron. Hotel accommodations are good. Armstrong Springs is situated a few miles west of Searcy, and its waters are unusually valuable on account of the large quantity of lithia they contain, being especially adapted to the cure of indigestion, insomnia, nervousness, kidney and bladder trouble, etc. The accommodations of the hotel and surrounding cottages are of the best, and there are numerous attractions to pass away see time. Sugar Loaf Mountain has thermal springs of unusual clear, sparkling water of a similar nature to the waters at Armstrong and Searcy Springs. The Iron Mountain route offers reduced rates to these points, and by addressing the Springs direct, any ticket agent of the above line, or H. C. Townsend, G. P. & T. A., St. Louis, Mo., you will be furnished with descriptive pamphlets or circulars giving full information.

The great strike among the coal miners continues and grows; but the mine owners have the money and at best the contest will probably result in loss to the workmen.

Woman's Work.

Woman's Parsonage and Home Mission Society.

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Miss Laura Haygood tells us of a Chinese woman, who, some forty years ago, when a servant in a missionary family in China, came to know and to love Jesus.

This Chinese woman, with all the limitations belonging to her life, was used of God to bring scores of others to Him. These took up the blessed ministry, and they in turn were used as Christ-bearers to other hearts and lives. There are still some who were led to Christ by this woman, and there are others—their children and grandchildren—some as preachers, some as teachers, who are carrying on this blessed work.

We cannot know how much would have been lost if this woman had not come to know our Lord. If the missionary who was her first teacher had done no other work in China but to lead this woman to Christ, it would have been worth all the time and all the money and all the strength spent in the missionary life.

The Widow's Mites

The touching incident of the widow giving her two mites teaches the Church two important lessons: (1) That God may impart a large value to a gift, however small the amount of it, if it but be according to the ability of the giver. (2) That when our gifts are according to our ability, their value in God's hands is determined by the purpose and devotion of the giver. Hence the infallible Judge of all values said, "She hath cast in more than they all."

We conclude that all that God requires of the Church in giving is that it give the "widow's mites," that is, that it give according to its ability, and with the pure purpose of glorifying God, and that it be done willingly.

"For if there be a willing mind, it is accepted according to that a man hath, and not according to that a man hath not."—From Dr. Atkins's Help or Hinder.

Mary, Queen of Scots, whose hair turned gray through fright, might have restored its color, had some preparation like Hall's Hair Renewer been known then.

Dr. Miller's Pain Pills. "One cures a dose."

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Mr. Allen Leard Pharmacist, Chester, S. C., writes: "Gentlemen: We had just as soon be without quinine as to be out of Hughes' Chill Tonic. One of the most wonderful cures of chills and fever came under my observation. A man suffering for about twelve months from a most obstinate attack of chills and fever tried every remedy that he could hear of, all to no purpose. I persuaded him to try a bottle of Hughes' Tonic; from that time, over twelve months ago, he has not had a chill." Sold by Druggists—50c and \$1.00 bottles.

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Our Church at Home

Eureka Springs District Conference.

Perhaps no such a District Conference has been held in all the history of the Church as that which has just closed at Berryville. By the "history of the Church" is meant the Church in the bounds of this district. The Conference was notable for many things, chief among which was: Many of us felt that the day of inspection had come and we were not ready. If for no other reason let us have Bishops to inspect our work annually; semi-annual inspection would be better. And let our Bishops have such eyes as Bishop Hendrix has, "eyes that see," yea, eyes that see the inside. He, the Bishop, has an eye to the color of a man's hair—by this he can weigh men.

It is not too much to say, that the coming of Bishop Hendrix was an uplift to us. In the chair he was dignified, but not austere; the humblest of us could, and did approach him. His fund of anecdote and illustration seemed inexhaustible. Good humoredly we laughed at our own blunders. Never before have we understood the force of indirection. In some way or other every wrong got hit and the wrong doer "kissed the rod that smote him."

The sermons of the Bishop, Johnson, Humphreys, and Hill were on a high plane.

It was clearly demonstrated that our Church has preaching preachers. This is a truth too little known in many places.

Eureka Springs was lifted off its feet by Bishop Hendrix's lecture on Missions in the Chinese Empire. His sermon in our Church on Sunday night delivered to a packed house, was a masterpiece of eloquence, logic and pathos. Our people will keep the "precious treasure" in their hearts.

The prominent features in the reports of the preachers were: (1) Hard times, droughts and small salaries. G. W. Hill said to this writer what he has known for a long time: "In some respects assignment to work in this field involves greater sacrifice than going to China." The writer has heard many say, "I am ready to go to China or any other foreign field;" he has yet to hear one say, "As much as in me is, I am ready to preach the gospel" in the mountains of North Arkansas. This applies to those who have the ability to preach in China. Yet, Bishop Hendrix sees the possibilities here and intends to meet the demands. Just how some of these faithful, heroic men live, preach, struggle and maintain their cheerfulness would be a mystery with their faith in God left out of the account; this clears up all mysteries.

Our Presiding Elder sees and appreciates every difficulty; but what is better, he is equal, not to say superior, to all of them combined. Think of a man paying \$150 a year for the privilege and honor of preaching Jesus Christ to the dwellers in these mountains;

and then think of some who are so niggardly as to withhold his pro rata part of the small sum contributed for the support of the ministry. When Jesus comes to make up his jewels, in that day, some men who are now but little in mind, whose names are unknown to fame, will not be forgotten. (2) "Wildcat" distilleries, it is said, abound in these mountains. In almost every neighborhood the effects of these Upas trees are felt. Young men are debauched and old men are giving their consent.

But we rejoice in the fact that the United States Marshall is in sympathy with the Church, he being a strict prohibitionist. So, as far as human aid can go, back of us is the strong arm of the nation, and back of that is the stronger arm of Jehovah, "and best of all is," the "gospel" is still the "power of God." (3) Every manner of doctrine is being preached in this territory from mormonism up. The anti-missionary spirit prevails widely, even among our own people.

It must not be supposed that all is on this side. Let it be known that a nobler, more heroic band of faithful men and women would be hard to find. Why, bless you, some of the best blood of old Methodism is here; even the best blood of Tennessee's best families has flown into these mountains and is as sparkling as their streams. Think of the McFerrins and many other notable families being represented. And we have families from as far North as Chicago. And this is the home of the Berrys, Peels, Maples, and McKennons, et al.

A more beautiful, fertile, thrifty valley than that of which Berryville is the center does not exist in Arkansas.

"Every prospect pleases,
Only man is vile."

It is now only a question of short time when Bro. White and his faithful flock at Berryville will be in a house of their own. The country north of White River in Missouri will, on memorial to the General Conference, be given to us. Then, by proper management, close cultivation and pure gospel preaching, this district may become one of the choicest in the Conference. If it should, to Bishop Hendrix and "Brock" Hopkins, who laid the foundation, the greatest debt will be due.

From Bishop Hendrix's sermons and addresses the faithful secretary of our Woman's Missionary Society, this city, made some notes which are appended. Truly yours,
T. J. REYNOLDS.

August 1, 1897.

THOUGHTS FROM BISHOP HENDRIX'S
SERMONS.

"God's tools are men."

"God's tool in making us a nation was a man. When Virginia gave us Washington, she gave us a nation."

"God, it is said, finished His work and man is to do what is to be done."

"Man's best moments are his real moments."

"No man is stronger than his hold on God."

"You can't bring a man nearer to God than you are."

"The story of God's confidences with His friends." (Said of Bible.)

"Friendship is the perfection of love."

"Friendship is the test of character."

"We are not responsible for our relations, but we are responsible for our friends."

"Abraham believed in God because he believed in himself."

"The test of a man's faith is: Will it bear transplanting?"

"A great man is made by a great purpose."

"God breathes His thoughts into the hearts of pure men."

"God didn't stop promising until Abraham quit pleading."

"A human tear can become telescopic and bring God very near."

"The thing that man admires God admires."

"The length of life belongs to man, but the breadth of life is the gift of God."

"Without faith it is impossible to please man, and how can we hope to please God without faith?"

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USE HORSFORD'S ACID PHOSPHATE

Dr. J. T. ALTMAN, Nashville, Tenn., says: "I find it a most valuable agent in atonic dyspepsia and nervous exhaustion occurring in active brain workers."

Hall-Alderson Debate.

There was a large attendance, good order and enthusiastic interest throughout the discussion. The propositions discussed covered the distinctive points of difference between the Methodists and Baptists.

The Methodists from the beginning had a persuasion that their cause was perfectly safe in the hands of Dr. Alderson. The result gave them overwhelming satisfaction. Bro. Alderson has no superior in Southern Methodism in the strength of statement and force of argument.

All of his propositions were sustained upon the plane of honorable and dignified discussion.

J. R. CASON.

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Men and women—how gratefully they write about Hood's Sarsaparilla. Once helpless and discouraged, having lost all faith in medicines, now in good health and 'able to do my own work' because Hood's Sarsaparilla has power to enrich and purify the blood and make the weak strong—this is experience of a host of people.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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Made of fine cloth in all styles. When soiled, reverse, wear again, then discard. Ten collars or five pairs of cuffs for 25 cents. They look and fit better than any other kind.

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If not found at the stores send six cents for sample collar and cuffs, naming style and size. A trial invariably results in continued use.

J. N. JABINE, Little Rock, Ark.

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

At Rest.

HORNE.—W. H., son of Dr. N. B. and M. F. Horne, died of consumption, at Little Rock, Ark., July 14, 1897, in the 27th year of his age. He was a Christian and died in the triumphs of a living faith. His mother and brother look forward to a happy reunion with Willie in that home where there are no tears nor sorrow. May God bless and keep them. A FRIEND.

TRIBUTE OF RESPECT.

In loving memory of a faithful member of our Sunday-school. On July 16, 1897, after weeks of fever and pain, we were called upon to give up our dear friend and associate, Miss Queen Tarver, and whereas: In His boundless wisdom and infinite love the heavenly Father hath removed from our midst our loving friend and though gone from us the fragrance of the lovely flower still lingers and the impression she made on society and the Church she loved will never die.

Resolved That by her death, her lovely character and excellent example will be missed in our school and that we extend our tenderest sympathy to her sorrowing father, brothers, sisters and friends.

MISS ERNESTINE HOEFT,
MISS CLARA THOMAS,
MISS FANNIE HARRIS,
Committee.

JORDAN.—Mrs. Ada, was born in Wilson county, Tenn., January 20, 1853. Her parents moved to Arkansas in 1858, where she grew to womanhood. She was happily united in marriage to Mr. Jordan of Hollywood, Arkansas. She was converted while quite young and joined the M. E. Church, South, in whose communion she lived a consistent faithful member, till the 31st day of December 1896, when she was transferred from the Church militant to the Church triumphant. She was an earnest, active worker in the Sunday-school, teaching a class as long as she was able. She suffered long with consumption, but she bore it all with Christian patience and resignation, waiting in hopeful expectancy the coming of the bridegroom. Her death was triumphant, demonstrating the sufficiency of the grace of God in this awful ordeal. She talked freely and calmly of her departure, giving directions for the disposal of her body. She said the angels were with her, and she saw loved ones awaiting her.

Thus it was she fell gently, sweetly on sleep in the arms of the Savior, in whom she had trusted—who had been her support and solace all these years. She leaves a husband and many relatives and friends, to mourn their loss.

May this keen affliction be sanctified to the husband's salvation. To him I would say: She can never return to your embrace, but you may go to her. Seek her Savior, he will pour the oil of consolation into your bruised, bleeding heart, lay your burdens on Him. Sit at His feet and learn of Him and you shall find rest for your soul.

E. L. BEARD.

Holly Springs, Ark., July 22.

BUTLER.—Mrs. Mary E. My heart tenders as I assay the mournfully pleasant task of furnishing an obituary notice of her whose name I have written above, one, who for many years proved herself my faithful sympathizing friend and sister beloved.

That I shall see her genial face, and receive her kindly welcome no more, is a felt sorrow to me, but she will live in my grateful memory.

She was born in Sevier county, Ark., August 20, 1843, the daughter of Maj. David and Mary E. Coulter. When quite young, she, with her parents moved to Union county, where the writer became acquainted with her in 1855, then in the flush and glow of sweet girlhood, three or four years later we saw her again, a charming, lovely young lady, attending school at this place.

During the war the family sought a temporary home in Smith county, near Tyler, Texas, the mother dying at this place in 1864.

Here the subject of this sketch was married to Maj. H. A. Butler, Sept.

5, 1865, shortly after which they made Tulip their home.

Here a meeting conducted by the writer in 1868 she was happily converted, and joined the Methodist Episcopal Church, South.

In the early seventies the family moved to Malvern, where in the good providence of God they lived as pleasant and happy a family as it was ever my privilege to visit, educating their children, and living to see them all grown except one son, George A. who died several years since. This was a sore trial to that fond mother's heart, but her faith proved equal to the emergency, and with Christian submission, she gave back her almost idolized boy to Him who gave.

Sister Butler was not particularly demonstrative in her religious life, yet knew well from happy experience that the "kingdom of God was righteousness, peace and joy in the Holy Ghost."

She felt called to no public service, but loved, contributed to and prayed ever for the institutions of the Church; her great lifework was at her own happy fireside, there she presided with all the ease and grace of cultured womanhood, every apartment of her magnificent home evincing the tasteful touches of her guiding, governing hand, the law of kindness was in her lips, and in her sphere she ruled in love; the prophet's chamber was not forgotten, but every attention bestowed to make it the preacher's home, and to assure him of a religious welcome.

She was a Christian wife, a helpmeet after the Scripture model, doing her husband good, and not evil all the days of her life; and only his sorrowing heart, today, can tell how well and faithfully she performed her part. To her children, I believe, she was all that a mother could be, and that is certainly saying a good deal; they will arise and call her blessed.

The writer remembers hearing her frequently say that her first and supreme wish in regard to her children was, that they be Christians, for this she lived, toiled, prayed and suffered till the appointed time of her change came July 7, 1897, when with words of exultation upon her lips, she took leave of husband and children and loving friends on earth, to receive the welcome of her Lord and hosts of kindred ones that awaited her coming in heaven.

No words of mine can set forth the value and power of this dear Christian woman's life at home, and in the community where she lived.

Dear Bro. Henry, you and the children have truly suffered a great loss, but you will not be unmindful of the fact that she has entered into glory, free now, forever, blessed be God, from all suffering and pain, "evermore with the Lord." "Wherefore comfort one another with these words."

Need I say more? Only this, "Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you" venerable and aged father, sorrowing husband and children, and bring you all, after that ye have suffered awhile to mansions not made with hands eternal in the heavens.

"Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet."

J. E. CALDWELL.

Tulip, Ark., July 22, 1897.

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.

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

Our I's and Other Eyes.

Our I's are just as strong as they were fifty years ago, when we have cause to use them. But we have less and less cause to praise ourselves, since others do the praising, and we are more than willing for you to see us through other eyes. This is how we look to S. F. Boyce, wholesale and retail druggist, Duluth, Minn., who after a quarter of a century of observation writes:

"I have sold Ayer's Sarsaparilla for more than 25 years, both at wholesale and retail, and have never heard anything but words of praise from my customers; not a single complaint has ever reached me. I believe Ayer's Sarsaparilla to be the best blood purifier that has been introduced to the general public." This, from a man who has sold thousands of dozens of Ayer's Sarsaparilla, is strong testimony. But it only echoes popular sentiment the world over, which has "Nothing but words of praise for Ayer's Sarsaparilla."

Any doubt about it? Send for the "Curebook."
It kills doubts and cures doubters.
Address: J. C. Ayer Co., Lowell, Mass.

W. T. Hill of Buena Vista, Ouachita county Arkansas says: "The Electropoise cured me of nervous prostration from which I suffered very much. I cannot say too much for it."

SOME GOOD BOOKS

for sale by Godbey & Thornburgh, Little Rock, Ark.:

Breakers' Broken, 60 cents.
Pilgrims' Progress, 75 cents.
Gems of Religious Thought—Talmage—\$1.50.

Pocket Map of Arkansas, giving population of towns and cities and postoffices, 25 cents.

Smith's Bible Dictionary, \$2.
A Question in Baptist History—Whittsett—\$1.

The Making of a Man by Lee, \$1.50.

The Methodist Armor, \$1.
Stepping Heavenward, \$1.
The Log Meeting House, by Edwards, \$1.

The Point of Contact in Teaching, by DuBois, 60 cents.

Touching Incidents and Remarkable Answers to Prayer, \$1.

Children's Edition of the same, 35 and 60 cents.

Short Stories of Our Shy Neighbors, 50 cents.

Erroneous Views in Regard to M. E. C. S., by J. E. Godbey, 15 cents.

Light in Darkness, a full work on missions, by J. E. Godbey, \$2.50.

Fishing Jimmie, an interesting story by Annie Trumbull Slosson, 30 cents.

Young People's History of the Chinese, by Cunningham, beautiful binding, 90 cents.

Before an Audience, 75 cents.

Price list of many other books sent on application.

All the preachers are delighted with the Young People's Hymnal. 30 cents per copy \$25 per hundred, sent by mail or express. Send your orders to Godbey & Thornburgh.

TESTIMONY.

I have used the Electropoise for cancer, and my wife for female trouble and catarrh in the head with great benefit in both cases, and we are both simple enough to think that a persistent use will cure us. S. SMITH.

College City, Cal., Dec. 30, '95.

I had not used the Electropoise more than two months before I was greatly relieved of liver trouble and female complaint.

MRS. J. T. HUCKABA.
Tecumseh, Ok., Jan. 8, '96.

I am feeling much better now than I have for years. The Electropoise is our only doctor, and we have used it for various diseases in our own family, and several of our neighbors have used it very successfully. MRS. J. E. CAMPBELL, Napton, Mo., Jan. 8, '96.

The Electropoise has cured our son of appendicitis after five doctors had pronounced his case as hopeless. MR. AND MRS. J. W. WELCH, 1429 Campbell St., Kansas City. March 20, 1896.

I can endorse all that I have ever read or heard about the Electropoise. My mother is 65 years old and had been troubled with sick headache for twenty-five years. The Electropoise cured her. It also cured her of rheumatism.

EMMET WELLINGTON,
Pueblo, Colo., Jan. 4, 1896.
Price \$10.

GODBEY & THORNBURGH,
Little Rock, Arkansas.

The \$5.00 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only \$2.00, or the large print \$6 one for \$2.25. Here is a chance to get a fine divinity circuit teacher's Bible for about half its worth.

GODBEY & THORNBURGH.

Go to Quinn's ante stock-taking sale for Ladies' Furnishings.

THE ARKANSAS METHODIST.

WEDNESDAY, AUG. 11, 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."

On my trip to Nashville, Tenn., I met a very gentlemanly young man, who said he liked Arkansas tolerably well, having traveled through it from Ft. Smith to Little Rock, thence to Hot Springs, but it is nearly all-swamp. I suggested to him that he saw no swamp on that trip, and that like many others he allowed his imagination to run wild. Expecting to see swamps he saw them, even in the mountains. G. T.

Subscription Unpaid.

DEAR BRETHREN—The subscription taken at our last conference in behalf of our domestic mission fund was to have been paid by March, hence it was included in this year's

appropriation. But little of this has been paid. Let me beg you send the amount of your subscription to me at once at Prescott, Ark., as I must meet the amount by September 1. Yours truly,

W. F. EVANS.

Prescott, Ark., August 6.

Galloway College.

The Methodists of Arkansas must sustain a first-class female college. A failure would be disastrous in its far-reaching consequences. If they succeed the Methodists of the state must rally to Galloway College.

No college in the South or elsewhere offers better educational advantages. Everything connected with the school is strictly first-class. Terms are as reasonable as can be found in any first grade female college. Besides, there is another fact which should appeal to their loyalty. There is a debt on the building. This must be paid or the property will be lost to the church. This they cannot afford. To succeed in educational work the church must own the property of her schools. A contrary policy is suicidal.

Every cent received from board and tuition of girls, above the most economical expenses in running the college goes to liquidation of the debt. If you would send to one of the best schools and at same time help save to the church a valuable property, patronize Galloway.

J. R. CASON.

Hendrix College Catalogue.

The catalogues were long delayed in the printing office. They have been received and sent out to the addresses on our lists. If any preacher or other friend has failed to receive a catalogue he should drop a card calling attention to the oversight.

Friends will favor us by sending names of young men who should be in college.

Prof. Hawley and myself have been traveling extensively, but cannot hope to reach all parts of the state, hence we must depend largely on the co-operation of friends.

A. C. MILLAR, President.
Conway, Ark

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GODBey & THORNBURGH,

Little Rock, Ark.