

legates answering to the roll call. A. L. Malone was elected Secretary, L. C. Craig Assistant and Frank Barrett Statistical Secretary. The Presiding Elders nominated and the Conference elected its Standing Committees.

Communications from Barbee & Smith, General S. S. Committee, Board of Missions, Board of Church Extension, Trustees of Hendrix College and Bennett & Thornburgh, General Colporters, were read and referred respectively to the proper Committees and Boards.

The names of John Rhyne and R. M. Manly were called, their characters passed and they were referred to the Committee on Conference Relations for the superannuated relation.

The names of S. C. Stone and J. H. Anderson in the supernumerary relation were called and their characters were passed—the former desiring work and the latter was located at his own request.

Larking J. Birchett, James E. Buchanan, Chas. L. Castleberry, James H. Putman and William W. Gibson were elected local Deacons.

Elias G. Kilgore from the St. Louis Conference, Sidney H. Babcock from the Arkansas Conference and Ed. P. Crowe in class of first year, from the Louisville Conference were announced as transfers to this Conference.

The names of J. K. Farris, J. B. McDonald, W. C. Davidson, W. E. Webb and A. E. Holloway were called, their examinations approved, their characters passed and they were continued on trial in the class of the second year.

Asbury F. Skinner, J. D. Sibert, L. R. Barnett and W. E. Hall passed approved examinations and were admitted on trial.

The names of H. L. Bugg, W. D. Ellis, Frank Barrett and N. E. Gardner were called, their examinations approved, their characters passed and they were advanced to the class of the fourth year. H. E. May, I. B. Manly and L. C. Craig were not before the Committee, their characters passed and they were continued in the class of the third year.

Question 20. Are all the preachers blameless in their life and official administration?

The name of R. S. Deener was called and his Presiding Elder filed with the Conference a bill of charges and specifications, charging him with gross immorality. The Bishop appointed the following Trial Committee: G. A. Dannelly, chairman, J. H. Dye, Z. T. Bennett, Thomas Whitaker, W. M. Watson, A. C. Griffin, Frank Ritter, G. W. Smith, S. L. Cochran, L. C. Craig, Secretary. S. H. Babcock was appointed to defend.

SECOND DAY.

After roll call, approving the Minutes of yesterday and introducing visitors, on motion the election of delegates to the General Conference was made the special order for tomorrow morning at 10 o'clock.

The name of W. B. Hays was called, his examination approved, his character passed and he was advanced to the class of the fourth year.

Albert H. Woodard and W. A. Manly were elected local Elders. The names of A. C. Graham, J. W. Watson, W. S. Southworth, John Eldson, R. C. Morehead, and H. C. Edmondson were called, their examinations approved, their characters passed and they were elected traveling Elders.

The Bishop announced the following Committee on Epworth Leagues: J. H. Dye, M. B. Corrigan and F. Ritter.

The name of S. B. Barker was called, his character passed and he was discontinued by vote of the Conference.

The names of T. A. Bowen, W. C. Tooms, W. J. Vick, A. J. Blakemore and W. B. Hays were called, their examinations approved, their characters passed, and Bowen, Tooms and Hays were elected Deacons, Vick and Blakemore being already Deacons. They were by vote of Conference admitted into full connection, after they had been addressed by the Bishop and had answered the disciplinary questions.

J. L. Howell was elected a member of the Conference Board of Missions.

On account of other duties Z. T. Bennett was relieved from and J. M. Talkington appointed on the Trial Committee in case of R. S. Deener.

THIRD DAY.

James M. Hawley and Fay C. Sterling were readmitted.

S. Deener reported him guilty as charged, deposed him from the ministry and expelled him from the membership of the M. E. Church, South.

Under the special order of the day the Conference went into the election of delegates to the General Conference. On the first ballot for clerical delegates J. H. Dye and S. L. Cochran received a majority of all the votes cast and were declared elected. On second ballot no election. On the third M. M. Smith received a majority of all the votes cast and was declared elected. On second ballot for alternate clerical delegate Z. T. Bennett received a majority of all the votes cast and was declared elected. On first and second ballots for lay delegates there was no election. On the third ballot L. L. Mack and A. L. Malone received a majority of all the votes cast and were declared elected. On the fourth ballot there was no election. On the fifth ballot C. W. Culp received a majority of all the votes cast and was declared elected. D. L. Baker was elected alternate lay delegate.

J. F. Jernigan presented and the Conference adopted a memorial to the General Conference, that the interest from the Colvin bequest be appropriated exclusively to the West Virginia Conference.

L. L. Mack was put on the Temperance Committee in place of R. G. Brittain, absent.

Dr. J. D. Barbee addressed the Conference on the Publishing House.

FOURTH DAY. MORNING.

The Committee on District Conference Journals submitted its report, which was adopted.

The Statistical Secretary read his report.

Helena was chosen as the place for the next Conference.

The report of Committee on Conference Relations was read and adopted, placing John Rhyne and R. M. Manly in the superannuated relation.

The report of the Committee on Books and Periodicals was read, and after a speech by Z. T. Bennett on the parts referring to colportage and the Arkansas Methodist it was adopted.

R. G. Brittain and J. A. Peebles were announced as present.

The Board of Colportage read its report, and it was adopted.

The report of Committee on Temperance was read and adopted.

The report of the Board of Church Extension was read and adopted. F. A. Jeffett, G. W. Smith and M. B. Corrigan were appointed a Committee to confer with like Committees from the Arkansas and the Little Rock Conferences on the establishment of a Summer School for the special benefit of undergraduates.

FOURTH DAY. AFTERNOON.

The report of the Joint Board of Finance was read and adopted.

The report of the Epworth League Committee was read and adopted.

A memorial in regard to young preachers locating to attend school was presented by J. H. Dye and adopted.

A memorial in regard to boundary lines was presented by J. H. Dye and another on the same subject by Z. T. Bennett; after some discussion the former was withdrawn and the latter adopted.

Z. T. Bennett was elected to edit and publish the Conference Minutes.

The report of the Board of Education was read and adopted by sections—the different institutions having been represented at the morning session.

The report of the Sunday-school Board was read and adopted.

The report of the Committee on the Bible Cause was read and adopted.

The Bishop announced the Joint Board of Finance and the Visiting Committees for next year. Joint Board: J. F. Jernigan, G. W. Smith, R. R. James, Thomas Whitaker, F. M. Smith, J. W. Coffman, J. R. Metcalf, E. M. Davis, S. E. Ebbert and R. A. Dowdy. Visiting Committees: to Hendrix College, M. B. Umsted; to Galloway, M. B. Corrigan; to Quitman, J. A. Peebles; to Arkadelphia, F. A. Jeffett.

FIFTH DAY—EVENING, SUNDAY, DEC. 17, 1893.

Conference convened at 8:30 p.m. Bishop J. C. Keener in the chair.

Traveling Elders. A. C. Graham, J. W. Watson, John Eldson, R. C. Morehead, H. C. Edmondson. Local Elders, W. A. Manly, A. H. Woodard, J. M. Hawley.

The following resolution of thanks was introduced and passed unanimously:

Resolved, 1. That we hereby express our hearty thanks to the citizens of Jonesboro for the generous and unstinted hospitality shown us, and the warm welcome which we have received at their hands.

2. That we will ever hold them up before our Father's Throne in grateful memory.

3. That we gratefully acknowledge courtesies and kindnesses at the hands of railroads, hack lines and especially the Pastor of this church, Rev. M. M. Smith.

The Board of Missions submitted its report which was adopted.

Question 35. Where are the preachers stationed this year? (See appointments).

On motion the Conference adjourned *sine die* with the benediction by the President.

APPOINTMENTS.

Appointments of the preachers of the White River Conference:

HELENA DISTRICT. M. M. SMITH, P. E.

Helena sta, M. B. Corrigan.

West Helena miss, F. C. Sterling.

Marianna sta, R. C. Morehead.

Forrest City sta, F. E. Taylor.

Faynes ct, W. W. Hendrix.

Wynne, F. Barrett.

Wheatsly ct, E. P. Crowe.

Clarendon sta, D. W. Reid.

Brinkley sta, W. B. Hayes.

Cotton Plant sta, J. I. Maynard.

Cypress Ridge ct, To be supplied.

Holly Grove and Marvel, R. G. Brittain.

Poplar Grove and Turner, W. G. Vick.

Taylor's Creek ct, E. N. Bickley.

LaGrange and Spring Creek, W. W. Anderson.

Oak Forest ct, W. A. Manly.

Hunter miss, To be supplied.

SEARCY DISTRICT. H. T. GREGORY, P. E.

Searcy sta, F. A. Jeffett.

West Searcy, J. M. Talkington.

Mt. Pisgah, W. R. Foster.

Beebe sta, W. C. Davidson.

Auvergne and Weldon, J. A. Peebles.

El Paso ct, J. K. Farris.

Mineral ct, J. B. McDonald.

Augusta sta, Thos. Whitaker.

Jacksonville ct, S. C. Stone.

Beebe ct, L. C. Craig.

West Point miss, W. L. King.

Bradford ct, W. A. Pendergrass.

Augusta sta, H. M. Cryer.

Union ct, J. W. Patton.

Galloway College, J. H. Dye, Pres.

ARKANSAS METHODIST, Z. T. Bennett, Ed.

Sunday-school Agt, G. A. Dannelly.

Stony Point ct, A. F. Skinner.

Howell and McCrory, E. C. Castleberry.

DeView miss, I. B. Manly.

Searcy Male College, S. H. Babcock, Pres.

JONESBORO DISTRICT. FRANK RITTER, P. E.

Jonesboro sta, G. W. Smith.

Jonesboro ct, J. W. Watson.

Vandale ct, A. C. Graham.

Harrisburg ct, Jao Eldson.

Shiloh ct, W. M. Watson.

Lorado ct, A. J. Blakemore.

Buffalo Island, To be supplied.

Paragould sta, J. C. Ritter.

Paragould ct, A. C. Griffin.

Gainesville ct, P. B. Wallis.

Marmaduke miss, W. C. Tombs.

Boydsville ct, S. F. Brown.

St. Francis ct, J. D. Rutledge.

Chickasawba ct, W. E. Webb.

Pecan Point ct, H. C. Edmondson.

Brookland ct, T. B. Williamson.

Marion ct, E. G. Kilgore.

Osceola sta, A. E. Holloway.

NEWPORT DISTRICT. N. E. SKINNER, P. E.

Newport sta, M. B. Umsted.

Jacksonport and Tuckerman, H. L. Bugg.

Swifton ct, L. R. Barnett.

Walnut Ridge and Corning, A. M. R. Branson.

Reyno ct, E. M. Davis.

Portia ct, J. S. Brooke.

Pocahontas ct, H. E. May.

Mammoth Spgs and Hardy, S. L. Cochran.

Walnut Hill ct, J. F. Armstrong.

Smithville ct, J. S. Watson.

Silom ct, R. H. Grissett.

Clover Bend miss, W. D. Ellis.

Cache miss, J. D. Sibert.

Black Rock ct, T. A. Bowen.

Viola miss, To be supplied by J. Frank.

Newberg ct, T. J. Settle.

Melbourne ct, N. E. Gardner.

Mountain View ct, J. J. Alexander.

Cedar Grove ct, W. E. Hall.

Oil Trough miss, To be supplied by C. L. Castleberry.

Transferred, D. Leake to St. Louis Conference.

Reports Adopted.

BOOKS AND PERIODICALS.

To the President and members of the White River Conference: Your Committee on Books and Periodicals submit the following report: We are glad to note that, notwithstanding the financial crisis upon the country, the volume of business transacted by our Publishing House has grown steadily during the year; but it is not yet what it should be. It is said and truthfully, that our people are damaged and dwarfed by an inferior literature, and at the same time know that thousands of volumes of our own excellent books remain on the shelves of our Publishing House.

Our Christian Advocate, which, we are glad to say is second to no weekly paper with which we are acquainted, should be placed in every Methodist home alongside of the Conference organ.

Our Sunday-school literature is good food for the old as well as the young. The Magazine should be carefully and prayerfully studied by each teacher as they will find in it great help in the exposition of the lessons.

The Quarterly Review is worthy of a self-sustaining patronage, which we hope it will soon have. We insist on every preacher taking it.

We endorse the work of Bennett & Thornburgh, as General Colporters for this State, and we hope every preacher and member of our Church in this State will give them full patronage.

Our Conference organ, THE ARKANSAS METHODIST, is increasing in popularity and usefulness, and it is already doing a great work for God and the Church, and one that can be done by no other so well. We recommend that Rev. Z. T. Bennett, D. D., be appointed to the editorial management of it, and that the same Publishing Committee be appointed as last year.

Finally, may God help us to awake to the importance of feeding our people with solid food from our own press.

Respectfully,

FRANK RITTER,
NEIL E. GARDNER.

TEMPERANCE.

Your committee on Temperance beg leave to submit the following report: We have had the subject of Temperance under the careful and prayerful consideration its importance demands.

We congratulate the friends of the cause upon the progress made and the achievement already attained for the advancement of the cause in our Conference and throughout the State.

Public opinion has been corrected and a healthy sentiment created in favor of the suppression of the traffic in spirituous and malt liquors in Arkansas.

And this has resulted in the enactment of laws and legislation in sympathy with Temperance reform, putting it in the power of the people to suppress the use of intoxicating liquors in civil localities and even in the entire State, by petition or the use of the ballot, should they choose to exercise the privilege in that way.

But the time for lengthy reports and much talking has passed and the time for action and organization of the lovers of Temperance has arrived. We submit that it is the duty of all Christians as individuals to earnestly pray for the extermination of the blighting curse of the use of intoxicants in our State; to this end Christian citizens should direct their labor and influence to assist in this great moral reform. We believe sober men of almost any political party should be preferred for public office to drunkards and men of bad morals of the most popular political party. Under our present conditions in Arkansas the friends of Temperance hold the balance of power in any and all existing political parties and they can as citizens secure the nomination of sober men for office of any political party in the State in at least a great majority of cases by individual

and we will leave our work to legislation tending to that end. Respectfully submitted,
L. L. MACK.

EPWORTH LEAGUES.

Your Committee appointed upon Epworth Leagues desire to report: That we have had but one report of any of leagues, viz., that organized in this pastoral charge, which seems to be in a prosperous condition, and doing much good.

This grand movement projected by the last General Conference ought to be utilized by all of our churches, and out of it will issue great good to our Church and great glory to our loving Lord. But it must be in this as in all great enterprises of our Church, our preachers must take the lead, discuss its salient features, emphasize its importance, and assist our young people in perfecting their organizations, and e results for good will soon be manifest. We would kindly urge all our preachers to give attention to this important matter early in the year and they will find it a potent factor and an invaluable aid in their ministerial work. Our young people must not only be saved from sin but saved to our Church, and identified with its interests and actively engaged in its work, in all its departments. That they are at work in some other Society, not controlled by our Church, however meritorious, is not sufficient. They must be employed in and controlled by our Church. They are our sons and daughters and are to be our successors, carrying forward the work of our hands and hearts, the work of the Church, after we have gone to our reward. To save our young people to our Church is one of the great and grave problems that confront us, and upon which the perpetuity of our beloved Methodism largely if not chiefly depends. Therefore, be it Resolved,

That as preachers and laymen we will give assiduous attention to this vital interest, that the great ends contemplated by the General Conference in the organization of this movement may be abundantly realized.

JNO. H. DYE,
FRANK RITTER,
M. B. CORRIGAN.

BOARD OF EDUCATION.

Vanderbilt University. We rejoice to know that this institution not only continues to maintain its high rank as an institution of learning, but is enlarging its work and possibilities each year, and notwithstanding the great financial depression upon the country, the enrollment is as large as usual. We also heartily endorse the election of Dr. James H. Kirkland as Chancellor.

Hendrix College. The report of the President and Board of Trustees of this school has been placed in our hands. From this report we learn that the year ending June 21st, 1893, has been in every way, except financially and in enrollment, the most pleasant and prosperous of its existence. The work of our President and faculty, all of whom are retained, meets our hearty approval. The enrollment was 154 or 12 less than the previous year. This falling off is easily accounted for by the stringency in money matters, sickness, etc. Although the attendance was less, it represented more counties, Conferences and States than any previous year. The Arkansas Conference furnished 61 students, the Little Rock Conference furnished 44 students, and the White River Conference 35 students; other Conferences 14 students.

Spiritual condition of students has been unusually good. When they matriculated 101 were Church members. Twenty were converted during the revivals. Of the unconverted only 9 remained so at the end of the year. From these extracts we learn that the spiritual condition of the college is good and has constantly improved. Financial exhibit. The financial condition is very discouraging and unless the Church comes to the relief by liberal contributions, it will labor under very serious embarrassments. Last year the receipts of the College from all sources was \$5,500; while current expenses amounted to \$7,100.

In addition to this, a large indebtedness has been incurred in the purchase of additional property,

and we will leave our work to legislation tending to that end. Respectfully submitted,
L. L. MACK.

Our paper will not be published Christmas week, but on January 4, 1894.

Until that date any subscriber paying \$1.50 for 1894, or as much as \$3.00 on subscription account, may for \$1.00 cash send THE ARKANSAS METHODIST one year to any relative or friend not getting it now.

Before January 4 thousands of subscribers can and should cheer the Publishers of this paper with prompt remittances for arrears and renewals. We need the money now due us, and we ask it as a matter of simple justice, that we may pay our debts at the beginning of the New Year.

By remitting before January 4 our patrons can save us perhaps \$100.00 in the labor, postage, etc., necessary to mail them statements, which will be sent on and after January 5 to all subscribers owing \$1 or more. We give this timely notice that none may be offended, and because it is absolutely necessary for us to collect the money which our subscribers can pay us. Help us now.

making a total indebtedness of at least \$12,000.

In view of these facts we recommend an appropriation of (\$1,000) one thousand dollars to be divided among the Districts of this Conference in the following order:

Searcy District, \$220; Helena District, \$250; Newport District, \$160; Batesville District, \$150; Jonesboro District, \$220, making a total of \$1,000.

We heartily recommend to all our people and the public at large this most worthy institution of learning for the higher education of our young men and as preachers and laymen pledge it our hearty support.

We recommend the election of Judge H. N. Wood as Trustee, in the place of W. A. Welborn, deceased, and endorse the appointment of Rev. Thos. H. Ware as Agent of the College.

Galloway Female College, in which the three annual Conferences of Arkansas are equally interested and to which they are pledged not only formally but in principle and sentiment, continues to deserve our greatest confidence and highest admiration. We rejoice to learn from the excellent President, Dr. John H. Dye, that during the year its prosperity has been unexampled in the history of Christian Education in Arkansas. There have been enrolled 321 students, the much larger number of them not local, but drawn here from other States.

The faculty is competent and in all respects superior, composed of specialists, who have enjoyed the very best training for their several duties.

This training relates not only to literature, ancient and modern, science and philosophy, and the arts practical and ornamental, but also to the moral and religious preparation for the work of Christian education. The building, the scientific furniture, the musical instruments, the methods of teaching, the domestic provisions, all are ample and admirably adapted to the purposes of a home school of the highest order, where the daughters of our people, and of all the people, may acquire an education solid and substantial, and at the same time embracing all the graces which adorn and beautify womanhood in its best estate.

(Continued on page 8.)

Hot Springs District.

The following District Stewards will please meet me at the chapel of Central Avenue Church, Hot Springs, on Saturday Jan 12, at 10 o'clock. W. C. Rounton, Mt. Ida Ct.; L. T. Holmes, New Hope Miss.; H. A. Little, Crystal Spr. Ct.; Jas. Burgess, Saline Ct.; W. S. Johnson, Silver Hill Miss.; Henry Grissum, Mt. Valley Miss.; O. H. McDonald, Mt. Fork Ct.; S. J. Philpott, Dallas Ct.; S. B. Johnson, New Liberty Ct.; N. N. Lester, South Hot Springs; J. J. Sumpter, Central Avenue; G. E. Gray, Malvern Hill. Don't know who was elected from Amity Ct.

Respectfully,

A. D. JENKINS, P. E.

Hot Springs, Dec. 16.

BISHOPS.

A very important wheel in our itinerant system are our Bishops. As men of learning, piety and generally, able exponents of the Word of God, they are worthy examples to the Church at large, well fitted to instruct in the true Gospel, and are a guide and inspiration to fellow-ministers who have not attained their good degree. Their familiarity with the law of the Church makes them competent interpreters of it, while intimate acquaintance with parliamentary law and with whatever pertains to the government of deliberative and legislative bodies is their due qualification for the duties of the chair. They are men who see and survey the whole field of Church operation, and have, therefore, the facts upon which a wise judgment may be based, while their independent position secures impartial administration in the degree, at least, in which it may be reasonably expected. Taking no account of individual exceptions, the Church loves its polity and the Bishops, and has much reason to thank God that these men have been blameless in life and worthy of the honor freely bestowed upon them.

The General Conference will meet in the near future. With it rests the answer to the question, Shall we choose additional men to serve in this high office? But the fact that the decision is with the Conference does not shut off answer as a personal opinion. What ever the uninformed may think, the duties of the Episcopal office are many and arduous. The presidency over Annual Conferences and the work incident to them is a strain upon mind and heart. But this is a part only of the labor they must perform. There are District Conferences, the charge of mission fields and the heavy correspondence as regular demands upon them. To these must be added church dedications, addresses at college commencements, and, in some cases, financial burdens of our colleges. These duties, regular and otherwise, make long necessary absences from home, much travel and the privations which are unavoidable in such a life. To perform these duties an efficient corps, in number and qualifications, should be furnished; this has been done, and, in our judgment, no additions to it are needed at this time. There is not a man in the Episcopal College who is not equal, at this time, to the regular work of his office; and if any one has not the strength to meet special calls, he can decline them. The monetary aspect of the question ought not to decide it; but if the facts do not indicate that reinforcements are necessary, it may very well be introduced as a further reason why no addition ought to be made to the force.

But, after all, the General Conference may decide to elect one or more to the office. It is possible—such is the weakness of human nature—that some might desire an increase of "the College" in order that the pre-eminent qualifications of a brother for the office might be promptly utilized, while others might advocate addition to the Episcopal force in order that the elevation of one might be the rebuke to a hitherto rival in some other department of Church work. Let it be said: It is not supposable that a man would, as he may think unnoticed by others, quietly put himself in a position to command attention and suggest the propriety of a call to him to come up higher.

If the General Conference should decide to elect one or more to assist the men who are still effective, what manner of men should be chosen? Men in health and in the prime of manhood. No man who has reached sixty years should, we had almost said, be even thought of. Men who may be chosen should be young enough to learn, and, after they have learned, to give the benefits of knowledge and experience for some years to the Church. Feeble men no matter how young they may be, should not be chosen. Such men would be unequal, at the beginning, to their work, and would probably soon become a charge upon the people.

A Bishop must be a man of unquestionable Christian character. To this there will arise no objection; contrariwise, all will say, We must have holy men as our Chief Superintendents. But piety alone, even very great and conspicuous piety, is insufficient. Without piety, though a man might possess all other qualifications, he would be unfit as an overseer of the Church of God; but being godly, he will still need somewhat more. He must be a man of good sense and sagacity; such an one as knows what Israel ought to do. It must be a man whose judgment is not impaired by partiality and prejudice; who if not without strong passions, at least has them under due control. A man who would be capable of carrying prejudice into the office would be unfit for it; and indeed, it might be difficult to say for what position, in which the rights of others would claim consideration, he would be fit.

A Bishop ought to be a man who can sympathize with his brethren, but who would not be weak enough to be controlled even by tears, unless righteousness should make the

same appeal. If any man is not unselfish, and if he is a lover of ease, there is no place for him in this work. A Bishop must be one who can look on the things of others, and who is willing and ready to toil, even to undergo hardship in the service of the Lord and His Church.

We need in the Episcopacy men of learning; men who, especially, are learned in the Scriptures. The man who can feed the people on nothing better than thin gruel; who must piece out a poor sermon with paltry jests; who cannot represent the cause of Christ and of our Methodism ought to remain in the comparative obscurity in which his weakness will have a narrower range of evil.

Other things being equal, "a good-looking" man is to be preferred before one whose bodily presence is weak, even if his speech is not contemptible. This, it may be said, is an unimportant matter; it is a minor matter, but not unimportant. It has been hinted that a man who has his eye on the bishopric ought not to be chosen. Unworthy ambition should have no encouragement. In this case, the man who seeks ought not to find. If one should try to push himself into prominence, let him have a backset, so that humiliation may lead to repentance, and to the true humility that will forbid unholy aspirations.

The conditions remaining unchanged at the time of the General Conference, let us have no new members of the Episcopal force; but if we must have additions to it, let us have men with the qualifications for this important office.—Baltimore Methodist.

THE SUPERNUNNATED PREACHER.

There he goes, with silvery locks and feeble steps, leaning heavily upon his friendly staff. His face is wrinkled, his eyes are dim, his hearing almost gone. Eighty Winters have passed over him and the evening of life has come. The years of his life have been years of arduous toil, of much sacrifice. He has enriched many, but he remains poor. Thousands have enjoyed his labors and have been the recipients of his benefactions. But now the shadows begin to thicken about him. This is the last Conference he will likely attend. When we meet again one year hence, he will have become a member of "the general assembly and church of the first-born, which are written in heaven."

There he goes, the aged minister of the Gospel, to make his last report to the Annual Conference. He has filled his last appointment, he has served his last charge. He has literally worn himself out in the service of the Church. But those in whose service he has spent his best years want him no longer. Those for whom he toiled with loving heart for so many long and weary years, seek more vigorous ministrations than he can now render. The Church now enrolls him among her honored worthies, and respectfully and even reverently "lays him on the shelf" as one too old and feeble longer to serve her.

There he goes, the weary supernunated preacher. A thousand glorious victories are behind him. O'er hill and dale, up rugged mountain heights and down through the valleys below, through swamps and wilderness fastnesses, and into the crowded thoroughfares of the city he has gone, for over half a century, preaching the glorious Gospel. During all these years of toil and sacrifice, he has barely received enough to subsist on. Poverty and want have ever been his. But never for a moment has he turned aside from the path of duty.

There he goes—but where? No friendly paragon now opens its doors to receive him. No "reception committee" awaits his coming at the railway station. No board of stewards attends his call to provide for his wants. No loving flock awaits his holy ministrations. There he goes, a worn-out shepherd without a flock, a weary wanderer without a home.

There he goes in the chilling wintry blasts, past the homes of those to whom he was God's messenger of mercy; past their places of business with shelves loaded with goods; past their well filled barns and broad acres; past their loaded tables and luxurious apartments.

There he goes—but how? Who knows? Who cares? The Church has used him well. She has taken all he had to give—the zeal of his youth, the strength of his manhood, the wisdom of his old age—and now, having received all, she invites him to go.

So, there he goes into the thickening twilight, into the gathering gloom. Feebly and in pain he moves along. But every tottering step brings him nearer the end. Nearer the last disappointment; nearer the last hunger; nearer the last heart-ache; nearer the grave!

There he goes; oh, do not detain him. There is recognition for him "over there." "Many mansions" await him. Royal robes will soon be his. He will "hunger no more." The "Church triumphant" calls for his ministries, and she never lays her faithful servants "on the shelf."

Go on, thou glorious old man; go on to thy heavenly reward! Heaven will be richer and earth poorer when you put on your ascension robes and pass out of sight forever.

But shame on the Church that

permits you to want! Shame on a people that will allow you to suffer!—Southern Advocate.

THE MISSION OF METHODISM.

Methodism is a renewal of Pentecost. The one day is extended over a hundred years. In each there was a sound from heaven, an atmospheric movement, through all the house; in each the recipient people were filled with the Spirit and began to speak with other tongues as the Spirit gave them utterance. The field of the new movement is broadened to include the English-speaking world. In its essence and main significance Methodism is a spirit, a life, a renewal of the image of God in the souls of men. The spring burst forth where one would have least anticipated—in the sear and dry field of English Christendom. In the whole field of British Protestantism the driest spot was in the Established Church, where there were few signs of spiritual vitality. But in this desert, encrusted by form, ceremony, dogma and worldliness, a spring of fresh life burst forth in streams and pools of water. But, while within the area of the Church, Methodism was not of it. The one was a form, the other a life which could not be compressed into the effete molds of an earlier time.

Methodism has been a continuous revival, the Pentecost being extended and renewed day by day through the course of a century. As a new life, the law of its being is action, movement, the extension of its life to other individuals and communities. A formal or dogmatic church may remain quiescent; the forms and dogmas may be packed away in prayer-books or creeds to keep for a century without essential damage; but for a living and experimental Christianity to cease action, is stagnation and death. The stream is pure and vital only so long as it continues to flow. For a hundred years Methodism has obeyed the primary law of action. It has been an aggressive, a conquering, a molding force operating in the spiritual realm. The Methodist preachers have been a band of revivalists, going forth in every direction to secure captives from the ranks of the enemy. The secret of their success has often been sought; the secret is not difficult to find; the life within has been operative, pressing to ever new conquests. The business of a preacher was at the first to save souls; the business of a preacher now is, not to preach so many sermons, attend so many social services, but to save as many souls as possible.

The time demands renewed and persistent efforts by the ministry and Church to extend the kingdom of God. The fathers found a great field in America—a new population, extending into the great West where religion was either wanting or appeared in a decayed form. The fathers had no field so great and white to the harvest as our own. The decayed Christendom of the Old World is brought to our doors in huge fragments of Christian heathenism, spiritually dead and dangerous to the community. The fathers found a dead Romanism, buried by invocations of Saints and the Virgin Mary and with genuflections and ceremonies. The problem how to make these dry bones live, is more difficult of solution than anything given to the past generation. The greater West again opens to us as the narrower one did to the fathers. Its very breadth amazes us. The problem is massive as well as difficult. At the same time steam and electricity have changed nearly all the conditions of the social world. Society is being remolded, and there is danger of it being remolded along secular lines. There was never more imminent need of a present and operative spiritual religion.

The solution of all these problems, now brought to us for consideration and treatment, is found in the creation of a spiritual life among these people. Get them thoroughly saved, and all the ugly questions about labor, capital and society will solve themselves. No church, so well as the Methodist, can handle this question. She has back of her the experience of a hundred years in saving men. The revival work must be continued with renewed vigor. Put the church itself in the best condition and get all the people at work for immediate results. What we want, above all, is a great and glorious revival of the work of God through the whole land. This would renew the face of society and

HEALTHY CHILDREN

come from healthy mothers. And mothers will certainly be healthy if they'll take Dr. Pierce's Favorite Prescription. Nothing can equal it in building up a woman's strength, in regulating her functions, and in putting in perfect order every part of the female system. It lessens the pains and burdens of child-bearing, supports and strengthens weak, nursing mothers, and promotes an abundant secretion of nourishment. It's an invigorating, restorative tonic, a soothing and bracing nerve, and a guaranteed remedy for women's ills and ailments. In every chronic "female complaint" or weakness, if it ever fails to benefit or cure, you have your money back.

Thousands of people, with worse cases of Catarrh than yours probably is, have been permanently cured by Dr. Sage's Catarrh Remedy. That is the reason why its proprietors are willing to promise you \$50 if you can't be cured.

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Mention this paper.

make glad the people of the whole republic. Brother, put yourself in trim, and give the trumpet a fresh and louder blast! We may have to march seven times about the walls of this modern Jericho; but God has given us the task of blowing the trumpet at the final overthrow.—Zion's Herald.

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We are agents for the celebrated "STERLING SILVER INLAY" Spoons and Forks, guaranteed to wear for 20 years. The cost is but a trifle more than ordinary plated goods and far superior to light weight sterling silver. The manufacturer's guarantee goes with each half dozen Spoons or Forks.

Prices on Tipt Goods (plain pattern):

Butter Knives, each,	\$1.25
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Dessert Spoons, " "	4.50
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The Butter Knives and Sugar Spoons come in silk lined paper boxes. They also make a line of Ladies, Berry Spoons, Pie Knives, &c., from \$1.50 to \$5.00—put up in silk lined paper boxes—suitable for Wedding and anniversary presents. If you have never tried them it will pay you. We send by mail or express securely packed.

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1-4 in. trace, 3-1-2 in. saddle	12.50
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Double buggy har. from \$15.00 to 25.00	
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HEAR THE CALL.

God's harvest fields are ripening.
Sisters, hear ye the call!
His toilers' hands need strengthening.
Come help ye, one and all.
Would you know the joy of reaping
In the field he's placed you in?
Share in the bliss of gathering
Precious souls from paths of sin?
Then lend from out thy treasury,
Whatever thou canst spare.
And though thy gift a mite may seem,
Bestow it with a prayer.

GIVING.

The teacher of a girls' school away in Africa, wished her scholars to learn to give. She paid them therefore for doing some work for her, so that each girl might have something of her own to give away for Jesus' sake. Among them was a new scholar—such a wild and ignorant little heathen that the teacher did not try to explain to her what the other girls were doing. The day came when the gifts were handed in. Each pupil brought her piece of money and laid it down. The new scholar, hugging tightly in her arms a pitcher, the only thing she had in the world, went to the table, and put it among the other gifts; but before she turned away she kissed it. There is One who watched, and still watches people casting gifts into his treasury. Would he not say of this African girl, "She hath cast in more than they all?"—Selected.

HOW IT WAS DONE.

The young lady who has paid in quarterly installments the sum of five hundred dollars for the salary of a substitute in the foreign field was requested to tell how she has done it. The following is her reply.

"Something over a year ago Messrs. Wishard and Wilder visited our school during a Y. M. C. A. meeting. Some words of theirs made me think more seriously of foreign mission work than I had ever thought before, although I had always been interested in it. I tried to throw off the feeling that I must go. It haunted me day and night. For three weeks the struggle continued. I realized as keenly as if I were to go at once the parting from home and friends. I was not willing to give them up. At last there came a time when I found that I must be willing to give up all for Christ's cause, or give up my hope of salvation through his name. After that the willingness came. Then I saw that there were other things to be considered besides my willingness, and outside of myself I found obstacles beyond my control.

"Then the thought came that I might possibly help in the money-making part of mission work. I shrank from it at first, as I had from the thought of going; but after earnest prayer a plan formed itself in my mind, which seemed so easy that I determined, with God's help, to carry it through. The plan was this: to have the five hundred dollars necessary to pay the salary of a missionary, raised in five or ten dollar shares. Those collecting to get the proper number of persons to give ten cents each in three months, in addition to what they are already giving. My plan was cheerfully accepted by many of the students in the school. I am attending. Some of the young men have done remarkably well. One has collected \$20; another, \$15; another, \$10. For myself, instead of finding the work a burden, it proves to be a rest for a troubled mind and heart. It makes me contented to stay and work here for the present, where there is surely much work to do. I would not give it up for anything. I wish I could do more; it seems so little when compared with what remains undone."—Helping Hand.

ARKANSAS CONFERENCE.

Some of our Auxiliaries observed the Week of Prayer and Thanksgiving, and rich blessings rewarded their services. Others were debarred the privilege of daily meeting because of the distance of their members from the church and from each other.

One young lady writes: "Our Auxiliary failed to observe the week of prayer, but we are going to have a public meeting during Christmas. Will not every woman, not only those belonging to our Woman's Missionary Society, in our Ark. Conf., who failed to make a thankoffering during the week 'set apart' make a Christmas offering unto the Lord. Will not the young ladies remember this suggestion? Think of the result if every woman in our Church would remember not only those at home, but her heathen sister in a foreign land. Two Auxiliaries have been organized during the quarter—one in the Fayetteville District and one in the Morrilton District. One lady—a member of a certain Auxiliary to the Woman's Missionary Society, made the money for her 'thankoffering' by making and selling ladies' hemstitched handkerchiefs.

This woman's work for woman was a grand and God-given thought and is blessed by him in its carrying out. It has been and will continue to be an inspiration to the women of our Churches, which has resulted in carrying the glad tidings of higher life, a deeper life, a broader life! We cannot do much toward saving others till we ourselves are more surely saved. More faith, more consecration will be more momentum.—Talmage.

THE MODERN MOTHER

Has found that her little ones are improved more by the pleasant laxative, Syrup of Figs, when in need of the laxative effect of a gentle remedy than by any other, and that it is more acceptable to them. Children enjoy it and it benefits them. The true remedy, Syrup of Figs, is manufactured by the California Fig Syrup Co. only.

Dyspepsia—Its Nature, Causes, Prevention and Cure. What food to eat; what food to avoid. By John H. McAlvin, Lowell, Mass. Mailed free.

Only 166 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

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 wind 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.

If you are going back to Georgia, or to your dear old home in any other State, make the trip a pleasure by traveling over the Little Rock & Memphis Railroad, the only direct line to the South. Tickets on sale Dec. 19, 20 and 21 at all points in Tennessee, Mississippi, Alabama, Georgia, Florida, and the Carolinas at one fare for the round trip; good returning 30 days. For further information call at city ticket office, 110 East Markham St., or address
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This is to certify that John A. Mitchell & Co. are the sole agents in Little Rock for Quina Anthracite Coal.
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Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. Simply what Hood's Sarsaparilla does, that tells the story of its merit. One has been cured of indigestion or dyspepsia, another finds its indispensable for sick headache or biliousness, while others report remarkable cures of scrofula, catarrh, rheumatism, salt rheum, etc.

Hood's PILLS are easy and gentle in effect.

If you feel weak and all worn out take BROWN'S IRON BITTERS

He shook and he shook, till his shaking was chronic.
He then bought a bottle of Cheatham's Tonic. He said to his friends, though a shaker of yore, Thanks to the Tonic, I am a shaker no more.

Put up in both the tasteless and bitter styles.
If you ask what is the quickest, best, and safest Chill Tonic, the answer will invariably be, My friend use Cheatham's, it is pleasant, too, and guaranteed. Put up in both the tasteless and bitter styles.

The pulpit, the bench and the bar recommend Cheatham's Chill Tonic as the finest antiperiodic in use, being free from poison and guaranteed. Put up in both the tasteless and bitter styles.

You may have never heard of Cheatham's Chill Tonic before, but if you are suffering from chills and fever try a bottle. It will surely cure you and that quickly. 75c. Put up in both the tasteless and bitter styles.

Cure your chills so they won't return in a few weeks to bother you as badly as ever. You can't do it with quinine, but Cheatham's Chill Tonic will do the work and do it well. Try it. If it fails to cure you it will cost you nothing. Put up in both the tasteless and bitter styles.

Young man, if you have the Itch or any skin disease, you can't be too quick in curing it, so buy at once a box of Hunt's Cure. Guaranteed to cure. Put up in both the tasteless and bitter styles.

Holiday Excursions to the Southeast.

The Iron Mountain Route will resume its popular Holiday Excursions to the Southeast on December 19, 20 and 21, 1893, and will sell round trip tickets from points on the System in Arkansas at one fare, to St. Louis, Memphis, Cincinnati, Louisville, New Orleans, and points in Tennessee, Mississippi, South Carolina, Georgia and Florida, same being good for return thirty days from date of sale. For further information in regard to rates, routes, tickets, sleeping car berths, etc. address nearest Iron Mountain agent in your territory, or H. C. Townsend, General Passenger Agent, St. Louis, Mo.

Washington, Ark., Aug. 24, '93.
HINTON DRUG CO. GENTS:—As special agent of the Mutual Life Insurance Co. of New York, I have gone to many places where I have found bad water and food, and have learned the value of Dr. R. L. Hinton's Bowel Mixture, a bottle of which I have carried in my valise, and found it a quick and effective remedy for cramps, colic, diarrhoea, in fact any kind of stomach or bowel troubles, and I have frequently given it to my fellow drummers with good results in every case. If the usefulness of your Bowel Mixture was generally known, it would be carried by all traveling men and become a household remedy everywhere.

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Those wanting it by the single bottle or at wholesale will please write to Hinton Drug Co., Prescott, Ark.

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Quarterly Meetings.

Eureka Springs Dist. 1st round, Y. A. Gilmore, P. E. Eureka Springs Dec. 26, 27, 28; Kings River 16, 17; Barryville 23, 24; Green Forest 30, 31; Carrollton Jan. 6, 7; Jasper 13, 14; Kingston 20, 21; Huntsville 27, 28; Hindsville Feb. 3, 4; St. Paul 10, 11; Goshen 17, 18; War Eagle 24, 25.

Fayetteville Dist. 1st round, V. V. Earlan, P. E. Elm Springs at Elm Springs Dec. 9, 10; Springdale and Farmington at Springdale 10, 11; White River Miss. at Dowell's 16, 17; Fayetteville 23, 24; Bentonville 30, 31; Centre Point at Oakley's Chapel Jan. 6, 7; Rogers 13, 14; Clinton at Clinton 20, 21; Clinton at Clinton 27, 28; Sulphur Springs Miss. at Honey Creek 20, 21; Booneboro at Clyde 27, 28; Siloam Springs and Gentry at Siloam Springs Feb. 3, 4; Springtown at Decatur 10, 11.

Morrilton Dist. 1st round, D. J. Weems, P. E. Springfield at Springfield Dec. 9, 10; Cold Creek at Fair View 17, 18; Conway 24, 25; Plummerville at Hill Creek 30, 31; Ada at Opelousa 30, 31; Morrilton Dec. 31, Jan. 1; Mt. Vernon at Oakland 6, 7; Quimby at Mt. Pleasant 13, 14; Quimby 20, 21; Morgantown miss Harrison's Chapel 17; Marlinton at Old Hickory 13; Clinton at Clinton 20, 21; Cleveland miss at Cleveland 27, 28; Hindsville miss at Hindsville 23; Fayetteville miss at Dixie Feb. 3, 4; Perryville at Perryville 10, 11.

District Stewards will please meet in Conway, Wednesday Dec. 6, at 1 o'clock. They are: Lewis Green, E. M. Hawkins, W. M. Clifton, J. F. Fisher, S. Massey, R. T. Williamson, J. A. McVey, M. B. Lefler, R. W. Brody, F. M. Bizzell, Dr. Frank Thomas, John E. Little, J. T. Hall, E. L. Smith, D. O. Harton, H. H. Bear, den.

Harrison District, 1st round, C. H. Gregory, P. E. Omaha, Dec. 10, 11; Yellowville 17, 18; Powell 23, 24; Harrison 30, 31; Bellefonte Jan. 7; Valley Springs 13, 14; Mountain Home 20, 21; Oakland 27, 28; Lead Hill Feb. 3, 4; Yellowville 10, 11; Wiley's Cove 17, 18; Archie 24, 25; Big Flat March 3, 4.

District Stewards' meeting at Yellville, Ark., Dec. 16, 1893. All who know themselves honored with this important office will please honor themselves and the God whom they serve, by reporting at the Methodist Church at the time and place above specified at 11 o'clock a. m. The business cannot be properly transacted without you. Brothers, start out this year to do your whole duty. Preachers will please notify me where the Quarterly meetings are to be held. My P. O., Harrison Ark.

Clarksville District 1st round, S. S. Key, P. E. Altus and Coal Hill at Altus Dec. 2, 3; Altus at Altus 9, 10; Dyer at Dyer 16, 17; Ozark 23, 24; Ozark miss at Ozark 30, 31; Clarksville Jan. 6, 7; Lamar and Knoxville at Lamar 13, 14; Hartman at Hartman 20, 21; Clarksville at Mt. Zion 27, 28; Van Buren Van Buren City miss Feb. 3, 4; Chester miss at Chester 10, 11; Ozark at Gar Creek 17, 18.

The District Stewards will meet in Ozark at 2:30 o'clock Dec. 11, 1893. The following are their names: U. B. Winbur, George Bradley, W. T. Hunt, W. F. Baker, J. B. Carter, G. N. Wright, J. H. Gray, S. Love, W. R. Rogers, R. Brown, W. W. Read, R. H. London.

Dardanelle District, 1st round, P. B. Summers, P. E. Prairie View at Prairie View Dec. 9, 10; Dardanelle at Dardanelle 16, 17; Dardanelle at Mt. Zion 23, 24; Russellville 30, 31; London at London Jan. 6, 7; Rover at Rover 13, 14; Hackett at Hackett 20, 21; Dover at Dover 27, 28; Gravelly Hill at Oak Ridge Feb. 3, 4; Walnut Tree at Egypt 10, 11; Dardanelle 24, 25.

The following District Stewards are requested to meet at Dardanelle Jan. 2, 1894: H. A. Clifton, J. M. Gooch, M. C. Baker, R. T. Compton, W. N. Sullivan, B. F. Hart, Paul McCall, G. B. Brown, N. R. Martin, W. H. Garden, W. M. Wells and Thos. Cox.

Fine Bluff Dist. 1st round in par. T. H. Ware, P. E. Riverside Dec. 23, 24; Lakeside, 30, 31; Redfield Jan. 6, 7. The District Stewards will meet in the chapel of First Church, Fine Bluff, at 11 o'clock on Friday Dec. 9. A full attendance is earnestly desired.

Fort Smith District, 1st round, Geo. W. Hill, P. E. Booneville at Booneville Dec. 9, 10; Central 16, 17; Huntington and Mansfield 23, 24; Greenwood at Greenwood 30, 31; Paris and Russellville Jan. 6, 7; Mansfield at Centre Bluff 13, 14; Hackett at Hackett 20, 21; Olive Branch 27, 28; Charleston at New Prospect Feb. 3, 4; Ft. Smith at Ft. Smith 10, 11; Sugar Grove at Sugar Grove 17, 18; Chaneyville at Chaneyville 24, 25; Canbyron at March 3, 4; Waldron at Mount Pleasant 10, 11.

The preachers of the Ft. Smith District are requested to meet in a preachers' meeting at Charleston Tuesday, Dec. 19 at 2 o'clock p. m. No program will be announced till the meeting is held.

Little Rock District, 1st round; H. H. Watson, P. E. Austin at Austin Dec. 23, 24; Mabelvale at Mabelvale 30, 31; Lonoke Jan. 6, 7; England at England 13, 14; Winfield Memorial 20, 21; Charleston and Hazen at Hazen 27, 28; First Church Feb. 3, 4; Maumelle at Maumelle 10, 11; Wattensas at Hickory Grove 17, 18; Oak Hill at Spring Valley 24, 25; Ashbury March 3, 4; Des Arc and De Vall's Hickory Plain at Johnson's chapel 17, 18. District Stewards will meet me at Winfield Memorial Church Jan. 10, at 2 p. m.

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That's not the worst of it, either. Her work isn't as well done.

It hurts. Tires her out, and hurts whatever she washes with the rub, rub, rub that wears and tears. Pretty hard, isn't it? Millions of women think so. They prefer to save time, labor, clothes, and money by washing with Pearline.

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Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—send it back.

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ARKANSAS METHODIST.

Z. T. BENNETT, D. D., Editor.
GEORGE THORNBURGH, Business Manager.
THURSDAY, DEC. 21, 1893.

WHITE RIVER CONFERENCE.

In some respects the best in the history of this Conference will express the candid opinion of many concerning its twenty-fourth and last session just held in the thriving city of Jonesboro. The favoring weather, the large attendance of members and visitors, the hearty welcome and very cheerful hospitality extended by the citizens, the cordial fellowship of preachers and laymen, and the religious fervor in the public services, all combined to make the occasion both delightful and memorable. Tuesday night a Conference prayer meeting was held; after preaching the next night penitents were invited to the altar, and two or three professed conversion; both then and Thursday night the rejoicing of preachers and laymen resembled that often witnessed in camp-meeting services.

Bishop John C. Keener presided, his third time at this Conference—having presided in 1876 and also at its first session 1870, soon after his election to the Episcopacy. He has changed less in appearance than the Conference, which he found comparing now quite favorably with other Conferences in the standing and service of its preachers. The Conference organized by electing a worthy and honored layman, Bro. A. L. Malone, Secretary, and upon his nomination Revs. L. C. Craig and Frank Barrett for Assistant and Statistical Secretary.

From the Secretary's copy and partly from memory we made the abstract of Minute proceedings given on page 1. As we represented the Publishers of this paper and their Colportage business, most of our time was necessarily occupied in making settlements with the preachers; hence, we requested the assistance of Rev. S. H. Babcock, who kindly furnished very copious notes of Conference sayings. These we will not repeat but enlarge by stating Bro. Babcock's sermon Thursday night was fully up to the high expectation of those knowing his ability as a preacher, as was also the clear and forceful discourse Friday afternoon by Rev. J. R. Moore. The sermon Wednesday at 3 p. m. by Rev. R. C. Moorehead and that at the same hour Thursday p. m. by Rev. Allan Macfarlan were well received, especially the latter for its unique style and very earnest and pointed utterances. Leaving Saturday night we can not give any report of the sermons Sunday, but we have read very complimentary notices of several of them.

Among the visiting preachers we now recall the names of Revs. Drs. J. D. Barbee, J. W. Boswell, Editor of Memphis Advocate, and W. C. Johnson; Revs. W. P. Gibson, J. T. Kendall and A. Macfarlan of the St. Louis Conference, Rev. A. C. Miller of the Arkansas Conference, and Revs. Horace Jewell, J. R. Moore, J. M. Pinnell, E. M. Pipkin and T. H. Ware of the Little Rock Conference—several of these representing the enterprises committed to their care. Three others who might have been classed as visitors are now members of the Conference—Revs. S. H. Babcock, Ed. P. Crowe and J. M. Hawley—Bro. Crowe and Hawley being young men of scholarly attainments and great promise of usefulness.

The election of delegates to the General Conference resulted in the choice of a strong delegation, clerical and lay. Of the clerical delegates Dr. Dye is so widely known as to need no introduction; Rev. S. L. Cochran, nineteen years a member of the Conference, is justly regarded a preacher of ability, pure motives and fearless advocacy of the right as he sees it; and no preacher in the Conference is more highly or deservedly esteemed for his great worth than Rev. M. M. Smith.

We could not hear the pastoral reports as they were made, but understand they were very gratifying in the number of accessions to our Church, and generally favorable as to collections. The preachers seemed to have more money than their brethren at our two other Conferences, and paid Bennett & Thornburgh considerably more than they received at Clarksville or Hot Springs.

The Conference was delightfully and most cheerfully entertained by

the good people of Jonesboro, under the leadership of the greatly beloved pastor, Rev. M. M. Smith, who was ably seconded in his thoughtful management and brotherly courtesies by warm-hearted citizens. Revs. J. C. Ritter, Frank Ritter, J. R. Moore and the writer received the best possible entertainment in the beautiful Christian home of Bro. J. C. Knight, who with his amiable wife and interesting children delighted in the presence and pleasure of their guests.

REV. DR. ANDREW HUNTER.

After giving the names of the General Conference delegation chosen by the Little Rock Annual Conference, the St. Louis Advocate said: "The selection of Dr. Hunter to head the delegation is a peculiarly graceful and appropriate act, as he and Rev. J. C. Berryman are the only two men of our Church who were members of the General Conference of 1844; and Dr. Hunter has been a member of every General Conference of our Church except two. As the General Conference in May will mark the semi-centennial of our history as a Church, it would be a very appropriate thing for Dr. Hunter to be appointed to preach a sermon on the semi-centennial of Southern Methodism at that session, and we trust that the proper authorities will make such an appointment. Dr. Hunter is now in his eighty-first year, but is hale and vigorous and has been doing full work in the ministry during the past year. He is a grand old hero, and no man ever held a firmer place in the affections of a people than he does in the love of the Methodists of Arkansas. May he yet live many years to bless the Church with his wise counsel, and may his last days be full of peace and joy!"

With all Dr. Hunter's friends in Arkansas and elsewhere we heartily approve the foregoing suggestion, which will doubtless be accepted by the proper authorities; but we regret to say that Dr. Hunter is unwilling now to attempt the work necessary to prepare the sermon indicated. Next Tuesday, Dec. 26, he will be eighty years old, having spent more than a half century in the ministry of our Church in this State, and during all this unusually long period he has ever been held in high esteem by the people of Arkansas without regard to their Church relation. Our readers will join us in the sincere wish, that his noble and eminently useful life may be lengthened yet many years before he is called to the home of the good and pure.

At the last sessions of probably a dozen or more Annual Conferences of our Church an unusual condition was reported in this—there were more preachers, counting applicants for admission on trial, by transfer and for readmission, than there were charges to be supplied. At the Memphis Conference we believe there were only four out of nineteen applicants admitted on trial; and at Conferences in Texas and in the State also applicants failed to fly because they could not be advantageously used at the present time.

We think this condition was produced largely by the widespread financial stringency preventing the customary subdivision of charges to provide for the re-enforcement of the itinerant ranks. In our prayers for the Lord of the harvest for more laborers in his vineyard we should also pray for enlargement of the grace of Christian liberality in the support of the ministry, that all called to this work may be given charges and support.

Addressing preachers who were to be admitted into full connection, Bishop Duncan is quoted as saying: "Some college boys, in one of their midnight frolics, changed some signs. I do not remember where they put the preacher's sign that he had over his study, but they put the undertaker's sign over the preacher's door. I say it was a prophecy, for it was a known fact that that man had buried more Churches than he had ever built up."

It should be exceedingly sad, even deeply painful to any preacher to see his charge declining, because of his inefficiency, neglect or other fault. In such case the very thought of his accountability to God should be awful and humiliating. On the other hand how great is the joy of the faithful pastor, who knows his charge is growing in grace, number and usefulness, abounding in works of faith and labors of love.

At the beginning of this Conference year may all our pastors reconsecrate themselves to the great work of the ministry, and deter-

mine by the help of the Lord to prove they are truly men called of God to show the way of salvation and to establish Christians in the belief and practice of the teachings of Christ.

INFORMATION DESIRED.

DEAR BRO. BENNETT:—I was at the Baptist Church a short time ago and the pastor took occasion to read some statistics as to seven of the leading Denominations of this country, and having had access to our papers weekly for forty-five years I was not prepared to believe the statement, which was: that during one year past the Baptist made great gains, the two branches of Presbyterians and the Campbellites made reasonable advances, the Episcopalians made very little advance, the Methodists fell back some 160,000 and the Catholics some 30,000.

Now has any such thing ever occurred in the Methodist Church in fact? And if so what was the occasion? The preacher seemed to hold, that the mission of the Baptist Church was to put down all of these man-made societies and sinners and bring them all to Christ, and seemed to take comfort at the success according to his statistics. A line in The Methodist in explanation will be thankfully perused by one who wishes the Church and paper great prosperity.

J. H. ARNOLD.

Texarkana, Dec. 13.

Having just returned from the White River Conference, we have not time now to look for last year's statistics of the Denominations mentioned above, but we deny the statement, that "the Methodists in this country fell back last year some 160,000," or any part of that number. Last year the Southern Methodist Church gained nearly 40,000, the M. E. Church (Northern) about 75,000 and all Methodist bodies, white and black, about 200,000—so said Rev. Dr. E. E. Hoss, editor of the Nashville Advocate in August last, when denying the statement of a Baptist preacher in a country paper, that our Church "fell back" 9,000 last year.

CONTRIBUTED NOTES.

Trumpet Notes From Bishop Keener. To several preachers who had not brought up the Course of Study. Brethren, there is too much of this among you. You must study. There is no substitute for it. Don't get too religious to study. It is no excuse for not having brought up the Course of Study, that you had to go off to help Brother So and So in a meeting. I do protest against this ragged way of doing things. It is a grave mistake in a preacher, young or old to suppose that he can do his great work without study. You must put men with legs into this business—thought, cultured, concentrated, consecrated thought is what you must put into your work. The Conference has within itself a very good college. College and University training is not all you need; a full course in analytical chemistry would not help your ministry much. In this Conference course you learn today what you use tomorrow. He nourishes himself with the very bread that he must needs break to his people. A preacher cannot afford at any period of his ministry to cease his studies. I have seen in the bottoms certain trees which have a curve here and little higher another curve and in the same tree several curves. These curves tell of arrested growth. Preachers arrest their growth and dwarf themselves when they cease to study. Intellectual effort is the law of intellectual development. I want to impress upon the undergraduates and upon you who have passed beyond the Conference course—that you must study to show yourselves workmen approved unto God.

That is a singular thing, said the Bishop when a preacher reported a very small missionary collection. Here is a man who prays, we may say twice a day each day for a year "Thy kingdom come," or over seven hundred prayers for the coming of Christ's kingdom and then backs them up with the insignificant sum of two cents. That is a deplorable condition of things when in a large circuit not one man can be found who will give so much as \$10 for the cause of missions. (The P. E. stated that on this particular circuit he had failed to get so much as \$5 for the support of the preacher.) That is just it. As a rule the person who will not give to foreign missions will not give to his preacher. The man who will not give the gospel to the men whom he has not seen will not help the man he does see. Faith in the invisible is what we need.

The next report was "foreign missions nothing." What is the matter? said the Bishop. "I have done the best I could said the preacher." Bishop—I will tell you what to do. Find out why Sister Smith, Bro. Jones and the rest of them will not send the gospel to others and make you a sermon stating and answering these objections. I tell you it would be a very interesting one. Drive this question home, my brother.

On the discontinuance of a broth-

er. It is no discount to a man to discontinue him. It is purely a matter of trial. Many men are good men and good preachers and not suited to an itinerancy. It would have been a mercy to some men, who, being worried along for five, seven or ten years without success in the work, if they had been discontinued years before. It takes a peculiar man to suit our work and that Conference is wise who holds to a high standard of ministerial character and qualification. Methodist preachers are fine financiers. I want you to understand that they are among the best I have seen. They can live well on very little, and that is the secret of good financing. It seems to me that if Methodist preachers have their hearts in these collections they could get them. To a Presiding Elder he said: The idea of such a large body of men giving only \$16 for foreign missions. I do not understand it. Whether you are drifting I cannot tell. The world would not be converted in one hundred years at this rate. The Lord has surely been merciful to you as I can bear witness. Surely you have done very little for missions. The idea of a circuit having 100 or 200 conversions and then to report these little dribbles for foreign missions. What are you doing? When men are converted they are plastic; you can do what you will with them. There have been enough conversions within the Conference to have transformed this country and to have given to the Church a missionary conscience. Religion is love to God and love to men which shows itself in good works. The Methodist Church is nothing unless it is a missionary Church. Mr. Wesley started it this way and this is Christianity. When we cease to have to do with missions the Lord will cease to have to do with us.

OUR EDUCATIONAL WORK.

Brethren, I am gratified to note the progress you are making in your educational matters. I know of no State that is ahead of you. You have had your educational boom and you had better beware, lest you are borne down by the reflex wave. Your institutions are all heavily burdened with debt, and if you save them you will have to put down your money. There is no doubt about this. Towns where schools are located say the Conferences must do this and the Conferences must do that, but these places have these schools and all the advantages flowing from them, and they must see that these schools do not go under. I think in some respects you are trying to do too much. When you have reduced a year's expense in college as low as from \$150 to \$170 you have done enough. The idea of a college having 75 paying students and trying to give free tuition to 75 boys is simply absurd. You don't need to make education too cheap. It will be no gain to the Church to turn out upon its schools young men educated by others. We need preachers who can take care of themselves and forty others if need be. Don't try to do too much of this gratuitous work. You must get out of debt and keep out of debt. Ten per cent interest will eat you up in a few years. May God bless you in your noble work. You have projected well and wisely, and if you succeed you will feel the power of these institutions for one hundred years, but if you fail you can estimate the loss from such a backward movement? Who knows into whose hands they will fall? Into the Catholics maybe. They have an immense fund to use in just this direction. The Jesuit is the most marvelous and powerful machine ever produced. Take care of these great schools. As long as we hold to the sanctity of the oath on the witness stand, so long does every commonwealth need Christian education. The Church is the only institution in the land that proposes to give or can give this education.

ON QUARTERLY REVIEW.

I would like to see how many persons in this audience take the Review. Only eleven hands went up in response to the Bishop's inquiry. See that! You preachers must study. You must think. This Review is just in the line of your work and you need it and ought to have it. If I know anything, and I do not, but if I have found out I do not know anything it is due to my reading of reviews. For years I have taken the English Review and it has been of great benefit to me. You may not need this Review but you do need your own Quarterly Review, and these laymen need it.

ON SELLING BOOKS.

Let me tell you how to sell books. You need not take a great lot of books with you. Get you a good catalogue or catalogues. Select such books as you know to be helpful to your people. Talk about them in the homes of your members and get them to order the book they may need. You can have it sent by mail and thus incur no risk to yourself.

The visit of Dr. Barbee was very much enjoyed by the Conference. He gave us a heartfelt God bless you and good bye Friday afternoon. Just before the close of the Friday morning session he gave the Conference a few timely words. He urged the preachers and especially the delegates to the General Conference to buy the forthcoming

book by Dr. John J. Tigert entitled "The Constitutional History of Episcopal American Methodism," and the Life of Bishop McKendree by Bishop Paine. In these days when men, even within our own ranks, are attacking our polity and especially our Episcopacy, it is well that we be advised of pending issues. He commended also the tractate of Bishop Galloway in high terms. He represented the Publishing House as out of debt and having a prosperous business. He hoped that the Church would not be disturbed by the adverse criticism of the House. The Publishing House is a storm center and there is a quadrennial storm period which recurs with such regularity, that we know when to look for it. We make it a rule, however, not to answer criticism or charges in the public prints. We answer to our betters and always ready to do that when the time comes. There are some who take pleasure in condemning our Bishops, and as a rule these are the men who have been particularly favored—men whom the Church has made what they are—who would have been nothing without the Church. These men remind me of the mistletoe growing in luxuriant beauty upon a great tree. It receives its life and beauty from the tree of which it is ashamed, when winter winds have unclothed it of its verdant foliage. These men talk of Episcopal tyranny and Conference rights and such like things. This ado and parade in certain quarters about the government of the Church is very much like children complaining of the authority of parents—the urchins of the house striking the old man in the head. Constitutional Methodism is the same that it has been. This legacy of our fathers we intend to keep in its unimpaired strength and unsullied glory and hand it down to those who are to come after us.

DR. BENNETT ON ARKANSAS METHODIST.

I am glad to be with you. Am glad that through all these years of my itinerant career I have been a member of the White River Conference. Though several times solicited to change my Conference relations I have uniformly declined to do so. There is a peculiar and tightening band which binds me to the brethren of this Conference. I have made my sixth annual report to this body and am now attending the 18th session of an Annual Conference. Since my election as Editor of THE ARKANSAS METHODIST as I said at the last session of the Little Rock Conference not an adverse vote had been cast or an unkind criticism publicly made on the editorial management of the paper. This is a peculiar gratification to your Editor. I am free to say that THE ARKANSAS METHODIST is not what the Editor wishes it to be and intends to make it. I have been forced in the exigency of our financial condition to be both Agent and Editor of the paper. I usually leave home Saturday, preach generally twice on Sunday, canvass for the paper Monday and return to the office Monday night tired and worn to enter at once upon the labor of preparing the next issue of the paper. I hope the time will come, that the preachers of the several Conferences will be so active and successful in the canvass for the paper, that I can remain in my office and do my best editorial work. It is a matter of congratulation that we give you more reading matter for less money than many of our Conference organs. While some of our Church organs are crippled in their operations and losing their editors for lack of funds, I am glad to report, that, while it is a mistake to suppose that THE ARKANSAS METHODIST is making a large amount of money, it is moving in the even tenor of its way and has kept its head above the waves. A Bishop of our Church has pronounced this eulogy upon THE ARKANSAS METHODIST: "If I were called upon to select a paper which looks the more closely after the interests of its own constituency and provides the people with the most inter-Conference news I would select THE ARKANSAS METHODIST." Another editor once said "THE ARKANSAS METHODIST always keeps in the middle of the road." I can modestly say that your paper is loyal to the polity and doctrines of the Methodist Church. I wish I had \$600 to pay for contributed articles from brethren in our own and other Conferences, but we are not able to do even that much now. We pledge you our best efforts to make the paper all that our resources will permit and the needs of the Church shall require.

Dr. Bennett has a warm place in the hearts of the preachers of the White River Conference and they doubtless reciprocate the warm words of affection with which he closed his speech.

The sermon of Dr. Barbee on Repentance Wednesday night was clear in analysis, majestic in the sweep of its thoughts, nations with the presence of the Spirit and overwhelming in its peroration. That sermon would be good reading for people everywhere. "Some people," said the preacher, "fancy that they do not need repentance. Because of some real or fancied excellence, because of family lineage or Church association and membership they suppose repentance not to be necessary to them. Not only those

upon whom the tower in Siloam fell, and those whose blood Pilate mingled with their sacrifices, were sinners above all them that dwell in Jerusalem but "except ye repent ye shall all likewise perish." The need of repentance is not to be determined by anything outward—leprosy lies deep within. And we will need the grace of repentance as long as we are in the flesh, until we shuffle off this mortal coil we will have need to pray "Forgive us our debts as we forgive our debtors." What is repentance? It is not a whimper, understand me I do not discount the whimper; weeping is the proper accompaniment of repentance; but a man may experience a storm of emotion within and not repent. The good Book tells us of one "who found no place of repentance, though he sought it carefully with tears." "The sorrow of the world worketh death." Repentance looks both to the past and to the future. It is a wonderful retrospect. We weep over the follies and sins of the past. We humble ourselves in the dust and cry, "O wretched man that I am." But repentance is more a forward than a backward look. It is the longing of the soul for readjustment, for conformity to the will of God. It is an agonizing struggle for perfected manhood.

The Doctor was at his best in his elaboration of the processes of repentance, carrying forward the great work of character building until perfect manhood is reached. He held the great audience in the grasp of logical statements which could not be controverted.

At the close of the sermon Bro. Jernigan sang. How he can sing; many excel him in artistic singing, but as a songster of the Cross I have not heard his superior. The Holy Spirit fell upon the congregation, and we had a camp-meeting time. Two souls were born into the Kingdom. O that we could have more preaching and fewer addresses at our Conferences. The spiritual uplift which comes to a Conference and community by reason of the preaching of the mighty men of Israel is more to be desired than all the money that is pulled out of the pockets of the preachers at our various anniversaries. We do not object to collections at our Conference, and we love to see the people give to our great connectional interests, but preaching and soul-saving must be our first business at Conference, as elsewhere, if we would have the blessing of God upon us.

S. H. BABCOCK.

Jonesboro, Dec. 16.

WASHINGTON LETTER.

(From our Regular Correspondent.)

The Public School controversy now going on in several States between prelates of the Roman Catholic Church and the guardians of public school funds has served to arouse Congressional interest in the proposed sixteenth amendment to the Constitution of the United States, which the National League for the Protection of American Institutions was organized for the special purpose of securing. Notwithstanding the tariff, the Hawaiian question and others of more or less importance, the timely sermon on "Church and State," delivered last Sunday by Rev. Dr. T. S. Hamlin, has been much talked about by Congressmen and it has apparently had the effect of turning their attention to the importance of an amendment to the Constitution that will more clearly define the line between Church and State and forever end such controversies. Dr. Hamlin's remarks were so thoroughly in keeping with that conservation and toleration which is so characteristic of the American people as a whole that I regret the lack of space which prevents the reproduction of the entire sermon, and quote only a portion of it:

"Our Roman Catholic friends insist that education in religion is essential. We assent most heartily. But we say, such education is the work of the home and the Church. The State cannot give it without making choice between different Denominations; that is, without practically setting up a State Church. If any citizens feel that the primary schools must share with the home and the Church the work of religious education, let them maintain such schools at their own cost. But, they say, this is a grievance and unjust burden; we are taxed to support schools that our conscientious convictions will not allow us to patronize. We concede the burden but deny the injustice. All childless citizens bear the same burden. So do all parents who send their children to private schools. And they bear it cheerfully for the public good, that all children of the nation may become intelligent free men."

"We would resist as strenuously the proposition to intrust public education to the Presbyterian Church as we do to intrust it to the Catholic Church."

"I am not alleging any lack of patriotism on the part of Catholics. I believe there is no such lack. *** "Our Catholic friends make a fatal mistake, then, when they plead for a division of the school fund, as Dr. Walsh does for the New York bill, on the ground that it is approved at Rome by the cardinals and clergy, and by the leading prelates, of England, Ireland, France

THE FAMILY.

CHRISTMAS HYMN.

Awake, glad heart! Get up and sing!
It is the birthday of thy King!
Awake! Awake!
The sun doth shake
Light from his locks, and all the way
Breathing perfumes, doth spice the day.
Awake! Awake! Hark how the wood rings!
Winds whisper, and the busy springs
A concert make:
Awake! Awake!
Man is their high priest, and should rise
To offer up the sacrifice.
I would I were some bird or star,
Fluttering in woods, or lifted far
Above this inn
And roof of sin!
Then either star or bird should be
Shining or singing still to thee.
I would I had in my best part
Fit rooms for thee, or that my heart
Were so clean as
Thy manger was!
But I am all filth, and obscene;
Yes, if thou wilt, thou canst make clean.
Sweet Jesus! wilt thou, let no more
This leper haunt and soil thy door.
Cure him, ease him;
O release him!
And let once more, by myetic birth,
The Lord of Life be born in earth.
Henry Vaughan.

CHRISTMAS.

It is not gifts of gold and pearls and diamonds, of furs and lace and costly pictures, of checks and purses, that maintain the Christmas spirit; for the little pin-cushion made by a child's hands has been known to be of more value than all of these put together, and to afford more cheer and satisfaction and Christmas joy; the pebble, the pressed leaf, are as precious when given and accepted with love. It is not the ringing of the church bells, sweet as the sound is over the crisp snow and in the early starlit darkness, for far away in remote frontier clearings, where the sound of the church-going bell is unknown, the Christmas spirit and the Christmas joy are felt. It is not the hanging up of holly and of pine, for Christmas is Christmas still among blooming orange groves and in the midst of tropical seas. It takes, in fact, none of the customs in vogue among our ancestors or known even to our childhood to give the day its own sweetness. It is the acknowledgement of the beauty and holiness of that character which the day commemorates, and the wish, if not indeed the endeavor, to do some of the same work as that which has been wrought by this beauty and holiness in all of nearly two thousand years, which gives the day its own power, its own loveliness. Wherever we are, at the north pole or at the equator, in poverty or in wealth, in a palace or a prison, it is possible that Christmas shall be a day of joy to us, and possible that we may make it a day of joy to others; that we may show, in our own feeble part of the showing, that we ourselves were included in the meaning of the song the herald angels sang, and that we have accepted our share of the blessed burden of carrying the message or good will to all the earth.—Harper's Bazar.

AT CHURCH.

The first bell has rung. One hour from now the "service" will begin. How pleasant the ringing of the bell of warning on Sabbath morning! Two bells are ringing—Congregational and Methodist. There is a third—the Presbyterian. Then the fourth—Baptist. And so they came in, one after the other—great bells purchased with a view to the several keys, that all may unite without monotony or in harmony to call the whole town to public worship on Sabbath days. Variety, unity, beauty. When you hear these morning bells lift a silent prayer to God that all the churches may be blessed, and that love may abound, and that every minister of every denomination may this day preach the word of life faithfully, fearlessly, effectively. It is a mistake not to pray before you go to church. The whole hour of preparation should be spent in reverent thought and in ejaculatory prayer.

You are on your way to church. Keep a reverent frame of mind and a reverent demeanor. You go to God's house, on God's day, for God's worship. Seek God's Spirit. Avoid frivolity. Converse but little, unless it be on sacred subjects. Think and pray as you approach the solemn and holy service.

You enter the church. Keep thy foot when thou goest into the house of the Lord. The object which takes you is holy. That makes the place and hour holy. It is not contact with holy things, material things which have been consecrated, that gives sanctity to the occasion. It is the ruling thought and purpose and desire of your own heart under the direct influence of the Holy Spirit that gives sacredness to the church. Therefore, keep thy heart with all diligence. Keep it fixed on holy ends. As you enter, pray. As you sit down pray. While you wait for the "service to begin," pray. Thus you begin the service.

The organ begins to play the "voluntary." Pray. Let the note of the organ be a song on which you rise to God. Pray for the organist, that his service today may be helpful to all worshippers.

The minister enters the pulpit. Pray. Pray for him. Pray for the grace from on high which he needs to do his holy duty this day. Pray

for yourself, that your heart may be opened to receive the truth. Pray for the congregation that the prayers and songs and sermon may all be sanctified to the good of all. Pray for the absent. Pray for your best beloved. Pray for your enemies. Pray for the world: "Thy kingdom come. Thy will be done on earth as it is in heaven."

The hymn is announced. Find it. Study it. Sing it. Turn it into a prayer of your own heart. Don't be critical of leader of choir or congregation. Sing or read the hymn with real devotion.

The minister leads the congregation in prayer. Give close attention. Think. Follow his sentences. Make every petition your own. Avoid wandering thoughts. Pray, pray, pray!

The lessons from Old and New Testament are read. Pray that the Word may be the power of God unto salvation, unto your salvation today. Listen carefully. Find the lesson in your own Bible, and follow the reading with your eyes as well as with your ears.

The collection is taken. Give. Give all you can. While the organ plays and the collectors go about, do you—pray.

The sermon begins. Pray. Listen. Apply the truth to yourself. Don't criticize the preacher's manner or grammar. Turn all the good he says into food for your own soul. Don't find fault at all. Be earnest in your desire to know the truth and appropriate it.

The closing service of hymn and prayer follows the sermon. Be reverent. Be grateful to God for the privilege of being in his house. Some day you can not come. This may be your last Sabbath at church. Be ready for the next Sabbath in the chamber of affliction, or within the gates of the eternal kingdom. Let your earthly Sabbath service be a preparation for the conflict of life, the hour of affliction, the times of prosperity, the day of death.

The benediction follows. Give heed to it. Pronounce the "Amen." Remain silent a minute after. Then greet the friends you meet with love and tenderness and reverent gladness. Speak to the poor or suffering. Show yourself friendly. Public worship should always be followed by hearty Christian fellowship.

Go home with heart full of holy resolve. Steal away a moment to your private place of prayer, and ask God to seal all the good lessons of the day to your spiritual good.

This use of church service will make it a means of grace to yourself, a blessing to others, and a great support to your minister in his work.—Bishop Vincent, in The Epworth Herald.



EPWORTH LEAGUE.

TOPIC FOR DEC. 24.
Lesson Luke 2:8, 14.

Subject, "Angelic Annunciation to the Shepherds."

Ever since man the child of God had been upon the earth, the Divine and human had been reaching out and striving to come together. They came together in Christ, and the news that was to make glad the hearts of millions of exiled and disinherited beings was on this night borne by exulting angels to the watching shepherds as they guarded their flocks.

Were these shepherds chosen to have the first sight of our blessed Lord without any respect to their own state of mind? That, at least, is not God's way. They were no doubt, like Simeon, among those who waited for the consolation of Israel, and if their artlessness, their occupation, the hour and the place pointed them out as fit to receive the glad tidings of the infant Savior, the thoughts and conversations by which we may suppose they passed away the night hours would be a preparation for the unexpected visit. Like instances of meditation as a preparation for an interview with Divinity are recorded. Thus was Nathaniel engaged (John 1:48). So was John on Patmos (Rev. 1:10, &c.). But if the shepherds in his near neighborhood had the first sight of Jesus, those from afar had the next sight of the world's Redeemer. And so it remains until today, unquestioning belief first, scientific investigation next. But when the angels of the Lord came upon them, and the glory of the Lord shone round about them, they were sore afraid (ver. 9). So it ever was with men (Dan. 10:7, 8; Luke 1:12). Mere men have never felt unawed when the invisible world was suddenly opened to their astonished and terrified gaze. It is not in man to look upon the scenes of eternity calmly and unmoved. But the words of the angels reassured them and calmed their fears (verse 10), and as the joyful intelligence was unfolded to them of the birth of Him, for whom they had anxiously looked and waited (verse 11), their hearts must have been filled with unutterable joy and thanksgiving. "Shiloh had come." A sign by which they might find and know their Lord was given (verse 12), and then as if they could contain themselves no longer the angel choir burst forth in the sweetest music that earth

ever heard (verses 13, 14). "The Advent Song," "Glory to God in the highest and on earth, peace, etc." How that song, participated in by "a multitude of the heavenly host," swept over the plains of Bethlehem on the morning of Christ's advent into the world. Never before did the ears of man hear such ravishing melody. The song is a song of glory; glory God-ward, and glory man-ward. God's glory is involved in the manifestation of Christ in the flesh. The glory of his love, wisdom and power, shine forth most vividly in this glorious, world-startling event. The glory of his throne and government among men is closely connected with "God manifested in the flesh" in the person of His Son.

As to the man-ward application of the song, glory is surely involved. Man is by nature despoiled, his noble nature lies in ruins. Jesus came to lift him up, restore his nobility and happiness, and give him fellowship with the great God of the Universe, and restore to him his place in the scale of intelligences, in this world and in the next.

Let the glad song then ring out again over hill and over dale. "Glory to God in the highest, on earth peace and good will toward man." "Let all the people sing." Let the lambs of the flock sing in it. Let the young men and the young women on the promising hope of the Church sing it. Let the gray-haired veterans of the cross and the noble mothers in Israel join in their voices, and swell the anthem of joy once more. Let the sanctuaries be filled with the song of joy and thanksgiving, and our hearts overflow with melody unto our God. Well indeed may we sing on Christmas day. It was the day of "Incarnation" when God became man and took on human flesh; wonderful, glorious fact teeming with love and comfort.

It was the day of "Revelation," since through Him who was born on that day we are able to behold God in his tender love, man in his exalted possibilities, salvation from sin on earth and heaven in its transporting beauty made ours hereafter.

It was the day of "Revolution," when such mighty changes were inaugurated, as have upheaved and transformed this old earth, lifting up the downtrodden and sweeping away darkness and opening brightness, where before all was gloom.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ." "We joy in God through our Lord Jesus Christ by whom we have received the atonement. It is because God's people are objects of His delight that He sends His Son. Then let us sing, and surely the heavenly hosts will take up the strains again.

M. B. CORRIGAN.

Helena, Dec. 1893.

Our Young Folks

A YOUNG LADY'S RULES.

1. I don't let a man smoke when he walks or drives with me. If he knows no better than to do it, I promptly tell him what I think of it.

I don't give my photograph to men. I used to, occasionally, but I am wiser now. I should hate, by and by, to know that my face might be hanging up in 'Tom, Dick or Harry's room.

3. I don't let a man take my arm when he walks with me. If he does, I tell him I prefer him to give me his arm.

4. I don't go out with a man friend just because he asks me. I like it better if he asks another lady to go too—his sister, for instance.

5. I don't let any man "see me home" from Church. If he hasn't gumption enough to take me there and sit through the services with me, he may stay away altogether.

6. I don't let a man friend give me presents unless it is something of a trifling cost like fruit or flowers. And I always gauge a man by his taste in this respect.

7. I don't encourage any young man who is not perfectly polite and agreeable to my mother. Whoever calls upon me sees a great deal of her.

8. I don't allow a caller to stay later than ten o'clock. If he does not go at that time, I politely tell him my custom.—Paducah Standard.

IT WAS A BOSTON BOY.

The veteran schoolmaster of Boston, Mr. Robert Swan, of the Winthrop school, told me this story from his own early experience. A boy in his school was particularly rough and troublesome, had been often whipped by other teachers for bad behavior in school, and had come in after three weeks' truancy. Mr. Swan told the boy to follow him into the basement. Of course the boy expected a severe whipping; but he was led to a closet where the benevolent gentleman kept good clothes given to him for charitable purposes.

He took down a very nice jacket which had been placed at his disposal by a rich man whose son had died, and said to the boy, "Try this on." He found that it was a nice fit, and then said to the boy, "I will hang your jacket," which was very dirty and worn, "here, and you shall wear it as long as you behave like a gentleman, for the boy who wore this was a gentle-

To write Successful Sea Novels



W. Clark Russell.

The Programme next year is brighter than ever. "SWEET CHARITY," a beautiful picture of Colonial times, in colors, 14 1/2 x 21 inches in size, presented to all New (or Renewing) Subscribers. All New Subscribers sending \$1.75 now, get THE COMPANION FREE to Jan. 1, and a full year from that date. Sample copies free. Boston, Mass.

one must be as familiar as a sailor with the moods of the ocean, and all the rig and ways of a ship. W. Clark Russell knew the sea thus before he began to tell its tales. This greatest of sea-novelists will contribute three Romances next year to

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ATLAS ENGINES, BOILERS, SAW MILLS, COTTON PRESSES, SHAFTING, PULLEYS, Belting, Machinery of All Kinds. C. E. ROSENBAUM, 2nd St., Little Rock, Ark.

MANITOU MINERAL WATER Pints, \$1.25 Per Dozen,

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THE ROSE FURNITURE HOUSE.

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Plain, Elegant and Elaborate Styles and Quality.

Don't Stop Till You Find the Place, Country Orders Carefully Attended to.

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\$25 to \$50 per week. Gentlemen, ladies or children. "Old Reliable" Plaster. Only practical way to replace rusty and worn knives, forks, spoons, etc., quickly done by dipping in molten metal. No experience, polishing, or machinery. Thick plate at one operation; leads to 10 years use. Plaster when taken from the plate. Every family has plates to do. Plaster sold readily. Promptly done. H. W. Morrison & Co., Columbia, Mo.

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Royal Baking Powder

ABSOLUTELY PURE

ARKANSAS METHODIST.

THURSDAY, DEC. 21, 1893.

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

Circulation over 10,000 every week. We guarantee that no issue shall be less than 10,000 copies.

To Advertisers: The circulation of The Arkansas Methodist is forty per cent larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "Arkansas Methodist: Published at Little Rock, Ark. It is a much higher 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."

REPORTS W. R. CONFERENCE.

(Continued from page 1.)

We are glad that now Arkansas Methodism can offer to one and all educational advantages and possibilities at Searcy, renowned for its healthfulness, its intelligence, its social standing and its religious character, not surpassed in the West and South if elsewhere in our land. We are glad too that the patronage of Galloway Female College is such that there is no need to resort to the doubtful expedient of co-education, but within its walls our girls and young women may have all the advantages of female education without any of the disadvantages which naturally follow a futile attempt to make men out of women and women out of men. We regret to learn that so little has been paid on the subscriptions to the College, and on the fund to pay the expenses incurred by the storm disaster, and in view of the necessities of the College, its pressing indebtedness, we would urge those owing subscriptions to pay them at once and to contribute liberally to pay the storm debt. The house and grounds are the property of the Church within the State, and it is the duty of the members and friends of the Church to meet this obligation. The payments made by the president on the debt, and the extensive improvements and repairs made by him on the College and grounds are most encouraging, particularly in view of the unprecedented hard times. We commend this most praiseworthy institution of learning to all our people and to the public at large, and renew our pledges as clergymen and lay members of this body to do all in our power to increase its patronage and prosperity.

We recommend the election of Rev. Jas. F. Jernigan to fill the place of R. S. Deener. We also recommend the appointment of Rev. Dr. John H. Dye to the presidency of the College.

In consideration of these reports we submit the following resolution: Resolved, That our preachers be and they are hereby urged to observe that provision of the Discipline which requires our ministers to preach to all their congregations on the subject of Christian Education and present the claims of Hendrix and Galloway Colleges.

The Searcy College. This institution, located within the bounds of our Conference and presided over by Rev. S. H. Babcock, one of the members of this body, we are glad to report is enjoying a high degree of prosperity. In facility, accommodations and management it commends itself to the patronage of our people and the general public. We wish our brother success in his efforts to provide the best Christian education for our boys and young men, and recommend his reappointment to the presidency of Searcy College.

BOARD OF MISSIONS.
To the President and Members of White River Conference.—Your Conference Board of Missions would report as follows: Collected from the various churches on assessment for Foreign Missions, total amount, \$1,884.85; paid by Districts as follows:

DISTRICT.	ASSESSED.	PAID.
Searcy,	\$ 925	\$ 498 00
Helena,	925	668 85
Newport,	725	169 35
Batesville,	725	157 90
Jonesboro,	900	390 75
Total,	\$4200	\$1884 85

Total deficit on Foreign Mission assessment, \$2,315.15.

Collected from the various churches on the assessment for Domestic Missions, total amount, \$973.21. Paid by Districts as follows:

DISTRICT.	ASSESSED.	PAID.
Searcy,	\$ 350	\$ 249 50
Helena,	350	268 70
Newport,	245	101 90
Batesville,	245	99 41
Jonesboro,	330	254 90
Total,	\$1520	\$ 973 21

Total deficit on Domestic Missions, \$546.79.

Yas. one as follows: Mrs. J. K. Pope, J. A. Milton, L. D. Webb, J. A. Peckham, W. B. Webb, W. L. King, R. H. Grissett, W. A. Downing, J. E. Clark, H. T. Gregory, T. J. Franks, C. L. Castberry, each \$61.60; W. C. Lomb, \$77. J. R. Edwards, \$123.20; total, \$973.21.

The pro rata is \$61.60. Amount paid on Mission debt as per vouchers, \$52.25; amt forwarded Missionary Treasurer at Nashville as per vouchers, \$118.50; in hands of Conference Treasurer, \$1,766.35; total, \$1,884.85. Assessment for coming year: For Foreign Missions, \$4,200.00; for Domestic Missions, \$1,520.00; total,

Dr. Price's Cream Baking Powder—World's Fair Highest Medal.

DISTRICT.	FOREIGN.	DOMESTIC.
Searcy,	\$ 925	\$ 365
Helena,	925	370
Newport,	725	260
Batesville,	725	260
Jonesboro,	900	345
Total,	\$4200	\$1800

Your Board makes the following appropriations for the ensuing year: Helena District; West Helena mission, \$200; A Hunter mission, 100. Searcy District: West Point mission, \$100; De View mission, 100; Mt. Pisgah, 100.

Jonesboro District: Marmaduke mission, \$100.

Newport District: Presiding Elder, \$100; Clover Bend mission, 100; Cache mission, 50.

Batesville District: Presiding Elder, \$100; West Batesville mission, 200; Viola mission, 50; Oil Trough mission, 100; Mammoth Spring and Hardy, 200.

Total, \$1,600. Respectfully sub., S. L. COCHRAN, Pres.

M. B. CORRIGAN, Sec'y.

Resolved, That the Presiding Elders and preachers be urged to send all money collected for mission cause to the Conference Treasurer, that he may be enabled to respond to the urgent calls of the brethren serving missions during the year, and an early collection is earnestly requested.

S. L. COCHRAN, F. R. NOS, D. W. REID.

JOINT BOARD OF FINANCE.

The Joint Board of Finance submit the following report:

Received on Bishop's Fund:

Helena District,	\$151 00
Jonesboro "	130 00
Batesville "	118 00
Searcy "	151 00
Newport "	103 68

Disbursements:

Barbee & Smith Calvin	\$ 12 50
Fund check,	270 00
Publishing House,	35 00
Receipt B. & T.,	336 18
Am't N.Y. Ex. to Bal.	\$653 68

Received on Ministerial Aid Fund:

Helena District,	\$140 80
Jonesboro "	39 90
Batesville "	18 50
Searcy "	78 50
Newport "	13 00

Disbursements:

Rev. T. H. Ware, Agt.	\$ 13 15
W. W. Martin's R't \$ 13 15	8 00
M. M. Smith's Due B.	269 55
N. Y. Ex.,	\$290 70

Received on printing Minutes:

Helena District,	\$ 18 60
Jonesboro "	15 20
Batesville "	7 75
Searcy "	13 50
Newport "	11 50

Disbursements:

Cash p'd Sec'y Conf.,	\$ 66 55
Received on Delegates' Expenses to General Conference:	
Helena District,	\$ 56 60
Jonesboro "	42 67
Batesville "	10 25
Searcy "	38 00
Newport "	24 70

Disbursements:

Cash p'd G. W. Walker,	\$ 49 20
Received for Conference Claimants:	
Helena District,	\$ 329 75
Jonesboro "	271 45
Batesville "	117 40
Searcy "	251 25
Newport "	113 85
Calvin Fund,	12 50
Publishing House,	270 00
Am't from Bro. Harwood's children,	122 00

Disbursements:

To Rev. John Rhyne, \$64; Sister M. C.	\$1488 20
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Morris, \$73; Sister John Hall, \$75; Sister E. M. Baker, \$119; Sister Thos. Vincent, \$49; Sister Boush Catlisle, \$64; Bro. Harwood's three children, \$328; Sister Shaffer and two children, \$147; Sister Ed T. Jones, \$109; Sister Ben Hall, \$109; Bro. Beasley's two children, \$140; Sister Pearson's one child, \$43; Rev. R. M. Manly, \$109; Sister Thomas A. Craig, \$54; Sister Benoni Harris, \$5.20; total, \$1,488.20. Total from all sources, \$2,720.35.

The Board has made the following assessments and apportioned them as follows:

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People who have tried it, say that there is no better medicine for dyspepsia than Ayer's Sarsaparilla. It may not give one the stomach of an ostrich, but it so strengthens the alimentary organs that digestion of ordinary food becomes easy and natural.

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