DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

"Speak Thou The Things That Become Sound Doctrine."

TERMS, IN ADVANCE: One Year, $1.50. To Preachers [illegible]

LITTLE ROCK, ARKANSAS, THURSDAY, JANUARY 4, 1894. No. [illegible]

[illegible] At [illegible] Batesville in [illegible] and Andrew Fay[illegible] should be grateful [illegible] and yet the mass[illegible] do not have the [illegible] preachers as they [illegible] when the mode of [illegible] It requires self[illegible] a railroad coach [illegible] in the rural districts [illegible] on people. And ye[illegible] of common people [illegible] ranks are supplied [illegible] Not many preac[illegible] the towns; the county [illegible] Methodism [illegible] menal growth in the [illegible] nerancy. My recol[illegible] all the territory [illegible] the statistics showe[illegible] ousand three hund[illegible] Now we have [illegible] es in Arkansas alone [illegible] white members. And [illegible] dful of itinerants as [illegible] er them by the hundr[illegible] d them stands a who[illegible] al preachers who are [illegible] me to step forward [illegible] tized for the dead." [illegible] God wrought"! [illegible] only what he has d[illegible] umends in soul-sa[illegible] gratitude, but the [illegible] of Methodism [illegible] nations is matter for [illegible] Church in all this [illegible] has not been quicken[illegible] zeal of Methodism a[illegible] s resulting therefrom [illegible] Denominations are [illegible] ous to take our conv[illegible] good coin at any body [illegible] greatest disaster that [illegible] to them and the coun[illegible] e destruction of Meth[illegible] God she is not [illegible] "The best of al[illegible] us" and He will be [illegible] as we be with him. [illegible] ake him and give up [illegible] ive doctrines and sp[illegible] ence God will raise up [illegible] ple to be witness[illegible] and experience of s[illegible] thank God that I am [illegible] and while I love all [illegible] ed Jesus Christ," [illegible] name called I am a [illegible] not a bigot. The un[illegible] it binds me to them [illegible] love and serve the L[illegible] I have given my [illegible] to all who know me [illegible]

on my 81st birthday I am a happy old man. I made no sacrifices when I became a Methodist preacher. It is a most healthy calling good for body and soul. I love the brethren of my Conference with a sincere affection. They have honored me beyond my deservings, and now in my old age I rejoice in the love and affection my brethren have for me. It is a great comfort to me now, that through all these years I have been enabled to preserve an unsullied Christian and ministerial character, and that as far as I know there is not a Christian home in Arkansas, where I am not welcome, and all that is in that home is mine while I stay. I may have while there as good a bed to rest on and as many good things to eat as the head of the house, and even he fares better because I am under his roof. I can stay as long as I please. I have everything he has without expense, for he pays the taxes. The happiest class of men this side of heaven are faithful preachers. I thank my God that he "counted me faithful putting me into the ministry."

In conclusion I quote Genesis 32:10: "I am not worthy of the least of all thy mercies and of all thy truth which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands."

On the territory originally occupied by the Arkansas Conference in 1836 there are now four full Conferences and parts of two others. God help the Methodists and especially the preachers in all this territory to be faithful unto death.

ANDREW HUNTER.

Bryant, Dec. 26.

THE NE PLUS ULTRA OF HUMAN ACHIEVEMENT.

Christ was pointing out to the multitude who had followed him across the Sea of Tiberias the proper object of life's labors. They asked him, "What shall we do, that we might work the works of God?" He answered, "This is the

WORK OF GOD,

that ye believe on him whom he hath sent." Faith in God as manifested to the world in the character [illegible] of the incarnate, human[illegible] is the supreme work, the [illegible] the supreme privilege of man—every man, whatever else he may do or not do, if he believes in the manifested God, his life is a success—a grand success. Whatever else he may do or not do, if he does not have this faith, his life is a failure, colossal as hell, magnitudinous as eternity. Though he may

CARVE OUT EMPIRES

and strew his pathway through life with the jewels of a hundred captured crowns; though he may formulate codes of laws which will be molding future civilization thousands of years after his body has disintegrated into original dust; though he may give to the world an oratory whose soulful periods dominate every mind and ring through the corridors of human history "till the last nail is driven into the last coffin of the last dead child"; though his vast financial abilities conjure Pactolus's golden stream to flow as he lists, and summon into existence riches more rare and more multitudinous than those attendant upon the lamp of Alladdin; though he spread on canvas or chisel in marble the creations of genius that concrete and pictorialize the fairest fancies human imagination ever originated; yet if he does not accomplish this work—to believe in the Divine Father manifested, homoized to the world through the Son—his life is a failure boundless and bottomless as infinity. To have faith in God—it

THE LESSON OF THE AGES—

the lesson which the whole human race are put to the Divine school to learn. To teach this lesson—to engrave it ineffaceably upon the mind and heart of humanity, suns blaze, stars shine, worlds roll, galaxies wheel, and a thousand comets fly from apsis to apsis; seas ebb and flow, oceans rage, volcanoes roar, earthquakes growl, and mountains hurl their unseated peaks into the frightened valleys below. To teach this lesson Tyres are built up and torn down, Baalbecs are buried, [illegible] ruined, Sodoms deluged [illegible] kings crowned and un[illegible] emperors deified and de[illegible] listen to the voice of Prov[illegible] Don't you hear the tramp [illegible] the march of nations, the [illegible] dynasties, the revolu[illegible] of empires, the seas plowed by [illegible] and navies of the world, the [illegible] ations of cities, and the [illegible] din of ten thousand battles [illegible] It is the voice of God [illegible] upon the dull brain and [illegible] heart of humanity that [illegible] is the crown and glory [illegible] intellectual and moral beings [illegible]

God—the lesson of faith in the all-wise, all-loving, all true and faithful God.

HAPPY THE MAN

who learns this lesson thoroughly in early life. Lack of faith in God is the explanation of all the misery in the universe. Every sob on earth and every groan in hell is born of this damnable womb, the cry of whose horrible progeny rives the earth and rends the sky! How forcible then the conclusion, "He that believeth shall be saved; he that believeth not shall be damned". That infinitely significant divine proclamation, "He that believeth on the Son hath everlasting life", rings not only through our world but through all worlds inhabited by moral beings. "Thy faith has saved thee" is just as true (in a somewhat different sense) of every unfallen archangel as of the poor diseased widow who touched the hem of Christ's garment: and that blasphemous infidelity that presumes to criticise the conditioning of salvation upon faith as absurd and unreasonable is the offspring of profound intellectual stupidity and moral obliquity. That salvation, not only for mankind but all worlds,

IS CONDITIONED UPON FAITH,

is a necessity, a necessity excluding the possibility of any other plan of salvation, a necessity growing out of the nature of a moral being and his relation to God—God a Father, Guide and King, man or angel, his subject, dependent, child. There can be no salvation without harmony with God. There can be no harmony with God without unquestioning faith in God. Faith lays its foundations in the attributes of God—infinite holiness, wisdom, etc. Therefore, faith is the most reasonable thing man can do. As Carlisle says, it is not contrary to reason but the highest exercise of reason. The bold materialism that denies the existence of a God *in toto* is less illogical than the half hearted faith possessed by many who say they believe in a God "but in their works deny him." Yet the moral perversity of man is such that the gray haired octogenarian is staggering to the tomb before he learns to believe the absolute truth of such statements as these; "Take my yoke upon you, for my yoke is easy and my burden is light", "Seek first the kingdom of God and his righteousness and all these things (the necessities and comforts of life) shall be added unto you". Be as free from anxiety about the necessities of life as the sparrow or lily. Had he learned this lesson in boyhood, he would have been saved from ten thousand sins, vexations and afflictions.

GEO. W. HILL.

Greenwood, Dec. 28.

FROM BISHOP GRANBERY.

FEBRUARY 6-11, 1894.

Give ear, preachers and people! A claimant presents herself to whom hitherto you have given little time or money. She is the child of the General Conference of 1886. Her name was changed, and her privileges and responsibilities were enlarged by our Church Legislature four years later. She is the Parsonage and Home Mission Society. Are you acquainted with this gracious lady? Do you know her worth and her good works? Have you accorded her recognition? She greatly desires to send a cheering report to Memphis next May, and in it to include a hearty word of praise for you. Her petition now is that, one week, the week mentioned at the head of this article, may be set apart in all your pastoral charges to the benefit of the noble cause she serves and employed in daily religious meetings, special prayer and cheerful giving to this end.

Parsonage is the key-note of this Society. The Church should see that a home be provided for every married itinerant whom she sends forth to preach the word and care for the flock. If in obedience to authority, and for the love he has to Christ and to souls, he go to a feeble struggling charge, a parsonage is more to him than a convenience and a comfort; it is a necessity. He has no ready money to rent a home; he has no time to search for a suitable one; he has no rich members to lodge him and family until a house can be secured. He needs at once a shelter for his wife and children, that he may be free to do the hard and poorly paid, but most needful and useful work to which he has been appointed. A circuit, though weak in members and finances, if it be supplied with houses of worship and a parsonage, is greatly assisted in supporting the man of God by whom it is served. The eye and heart and hands of the Society are turned first of all to the duty [illegible] in our several Confer-

ences, to the most urgent calls from whatever portion of our vast Connection. It is organized to find out these worthy and necessitous places, and to send them timely succor.

Home Mission sets forth another feature of the Society. Our women are doing good work in behalf of Foreign Missions; may their hearts grow warmer and their hands stronger in this sacred cause year after year! But love of the heathen should never be a plea for neglect of neighbors and countrymen. The leaders of the Woman's Missionary Society may not be the leaders of the Parsonage and Home Mission Society; a division of labors, responsibilities and offices is important; but all should be friends and helpers of every good cause. Our Church is rich enough in female wisdom and consecration to fill all positions appropiate to the sex. I have known women with large families who, without neglecting their domestic duties, were foremost in all good work. Besides, there are unmarried women, married women without children, and mothers whose children are grown up, who can devote much time to the service of the Lord outside their own homes. In country and in city there are poor persons to be cared for, sick to be ministered unto, children who get no religious instruction at home and attend no Sunday-school, families that never go to Church, godless and vicious women, young and old, who must be saved, if at all, by personal visits and attention. We have no Deaconesses, as some other Denominations have; this fact makes more important a society to plan and conduct Home Mission work—not to interfere with authority of pastors, Quarterly Conferences, Sunday-school societies and local societies for Church Extension, but to co-operate with these agencies, and to do good, "as need shall require, and occasion shall be given."

Preachers in Charge, is there a Parsonage and Home Mission Society in your station or circuit? The week of prayer, Feb. 6-11, will furnish an excellent opportunity to increase its membership and efficiency. If there be none, it will be a good time to supply the lack. Assist the sisters in whatever business they have need of you, and provoke them unto love and to good works. Sisters, stir yourselves, your pastor and your Church to the profitable observance of the appointed week.

J. C. GRANBERY.

SANCTIFICATION.

The purpose of this communication is to give some reflections on the subject introduced in the caption. A theory should never be exalted above a truth. To base faith in any doctrine, upon the correctness of a theory relative to it, is exceedingly dangerous. Theories may change and the fact of which they are predicated remain unchanged. Great care should be exercised in not becoming more wedded to some pet theory of sanctification than to the importance of possessing its experience and the characteristics contained in the 13th chapter of 1st Cor. which are the natural expressions of its existence. However much opposed to any particular theory of this doctrince, the opposition should never assume a hurtful form—such as may produce prejudice against the fact itself. The language of the "second blessing" brother sometimes betrays a lack of the possession advocated, and that of the anti-"second blessing" brother a want of the thing opposed.

If one should seize upon the statement that "Charity vaunteth not itself, is not puffed up" for the purpose of rebuking the public profession of the higher experience, he should not use it to the forgetfulness of the statement, that "Charity suffereth long and is kind."

It never asks that my opinion shall be accepted as the standard, neither does it make an unkind reference to contrary opinion.

J. R. CASON.

Stephens, Dec. 29.

Miss Willard somewhere speaks of "the fathomless quantity of unconscious selfishness still regnant in good men." It is a very suggestive phrase, and may well set us to thinking and asking, "Is it I?" Of unconscious selfishness there is unquestionably a very large amount in most people, and perhaps no one is wholly free from it. We hope it is not exactly "regnant" in so large a number as the above sentence would imply; but latent and dormant it certainly is, and very often dominant. To what extent are we to blame for it if it is unconscious? We are to blame if we do not constantly watch against it, if we are not eager to detect the signs of it, if we are unwilling to acknowledge its presence when charged with it either by other persons of good

judgment or by our own conscience. We are to blame for not doing our utmost all the time to get rid of it. It is a long job, not to be finished up by a spasm or a spurt.—Zion's Herald.

INCREASE OF METHODISM.

EDITOR ARKANSAS METHODIST:—In reference to an article in your last issue concerning the assertion made by Baptists, that the Methodist Church in some one year lost 160,000 members, allow me to say that a consultation of statistics as given by H. K. Carroll, L. L. D. of New York, will prove conclusively, that no such thing has ever occurred. Methodism began its separate existence in America with less than 15,000 communicants. It has increased to 4,590,000. To do this it has in 108 years doubled its numbers eight times and added beside 750,000. The increase has been over 300 fold while population during the same time has only been multiplied by twenty-one. It is customary to find the population of a Protestant Denomination by multiplying the number of communicants by three and one-half. This rule applied would give over 17,000,000 Methodist population or in other words every fourth person in the United States is either a Methodist communicant or adherent. These figures with others which I might give would indicate no serious falling off in Methodism, and ought to be very discouraging to those Denominations whose chief business in this world is to save by bringing to the truth "poor deluded Methodists." Yours truly,

C. B. LITTLETON,

Pastor 4th St. M. E. Church.

Texarkana, Dec. 26.

WASHINGTON LETTER.

(From our Regular Correspondent.)

One of the most remarkable documents ever prepared has been presented to President Cleveland and Secretary Gresham. It is a memorial to the rulers of the world asking them to pledge themselves to the adoption of international arbitration. The memorial which has attached, in addition to the signatures of many prominent Americans, the autographs of the commissioners of forty nations which participated in the World's Fair, reads as follows: "To the Governors of the world: The undersigned, citizens of many countries, gathered together at the World's Columbian Exposition in Chicago, in the United States of America, recognizing the advantages accruing to those nations which have pursued the policy of arbitrating international disputes, and desiring that like benefits may in the future be enjoyed by all nations, and deeming this a fit opportunity, do hereby join in this memorial to all our various governments, praying that they will unitedly agree, by mutual treaties, to submit for settlement by arbitration all such international questions as shall fail of satisfactory solution by the ordinary peaceful negotiations. And for this the petitioners will ever pray. It is requested that a copy of this memorial shall be presented to each of the governments of the world." Both the President and Secretary Gresham assured Mr. William E. Blackstone, of Chicago, who had the honor of presenting the memorial on behalf of the World's Columbian Commission, of their sympathy with the sentiments expressed therein, and further, that as soon as facsimiles of the memorial can be prepared, they will be formally delivered to the rulers of every nation by representatives of the United States Government. The moral effect of this memorial, officially approved by the Government of the United States, cannot fail to be great. It is through such agencies that the hideous monster, war, will eventually be banished from the earth.

The crusade of the temperan[illegible] people against the use of into[illegible] ting liquors at New Year's [illegible] tions, while it has not b[illegible] liquor altogether upon tho[illegible] sions, has gradually less[illegible] number of them who se[illegible] their guests. The work [illegible] ing kept up in that line [illegible] dition to personal app[illegible] meeting of the W. [illegible] adopted the following [illegible] That we, the Wom[illegible] Temperance Union, [illegible] custom of offering [illegible] other intoxicating li[illegible] the day we celebrate [illegible] Prince of Peace, or [illegible] receptions, and that [illegible] estly and lovingly [illegible] sisters, of whatever s[illegible] that they do not p[illegible] the way of the fath[illegible] husbands and sons o[illegible] It is always interes[illegible]

ONCE MORE!

In our last issue, Dec. [illegible] urged our delinquent subscribers [illegible] settle before January 4, after which we would begin sending accounts statements to all patrons owing $[illegible] or over for this paper.

Once more we earnestly ask a[illegible] subscribers in arrears to settle [illegible] once all or part of their accounts and save us the great expense [illegible] labor and postage on the state[illegible] ments. We urgently need the money we have earned in good faith, and now we expect our patrons to help us as they can and should do without unnecessary [illegible] lay. Don't wait, but remit [illegible]

[illegible] missionary relate his experiences among the far-away heathen, and it was doubly so to hear Mr. William H. Shepperd, a Negro born in Va., who has spent four years in missionary work among the cannibalistic tribes of Central Africa. Mr. Shepperd, who was introdu[illegible] to his first Washington audienc[illegible] by Senator Morgan, of Alabama, has, in addition to his missionary work, made discoveries in Africa of suffi[illegible] cient importance to have caused him to be a fellow of the Royal Geographical Society, of England. He gave vivid descriptions of the changes which the missionaries have brought about in the men who were only a few short years ago ferocious cannibals. After each address Mr. Shepperd distributed samples of African made cloth and exhibited a collection of knives and weapons also made by the natives of that country. He will return to Africa at the close of a short lecture tour in this country and resume missionary work.

There are fewer Christmas enter[illegible] tainments in Washington Sunday [illegible] schools this year than for a lo[illegible] time and very much less money h[illegible] been spent upon those that have been given than has usually been devoted to this purpose. The reason is that the money has been devoted to relieving the distress existing among the unemployed people of the city. It is cred[illegible] able to the childre[illegible] that they have in many Sunday schools themselves suggested that no entertainment be given and that the money intended for that pur[illegible] pose be given to the poor. [illegible]

The gamblers, who are [illegible] to establish daily horse racing [illegible] thought that District Attorney Birney was not in earnest when he threatened them with arrest if they attempted to race again. They raced yesterday and true to his word the District Attorney had them arrested. The Churches are taking action to show their appreciation of the efforts of the District Attorney to suppress this ga[illegible] scheme. At a meeting o[illegible] Board of Trustees of the G[illegible] Memorial Church a resolution [illegible] adopted commending the action [illegible] the District Attorney and appealing to all Christians and moral people to aid him to maintain the law and banish this influence from our midst. The outcome is anxiously awaite[illegible] by Washington people.

URGENT CALL.

EDITOR ARKANSAS METHOD[illegible] Hendrix College needs and [illegible] worthy of the loyal support of the Methodists in Arkansas, whom there are 75,000. One do[illegible] from each of these would ra[illegible] the college from any possible [illegible] barrassment and place it on [illegible] footing as to insure it [illegible] est usefulness. [illegible] here wil[illegible]

HOW MUCH DIFFERENCE?

We are in a reflective frame of mind. The subjects before us are Corbett-Mitchell, the sluggers, and the intercollegiate foot ball players. Every one but the "sports" condemn the brutal fight between Corbett and Mitchell. It is a difficult matter for them to enter any State in the civilized South where they may box with gloves. This is right. No governor should allow them to ...ie. Their coming is demoraliz... It has the same effect as bull ...nting in Mexico. People will see ...em. Of course they will. They ...ll go into ecstacies over "black ...ook" and any other suggestion of ...lgarity and obscenity on the ...age. The more indecent the bills ...e, the larger will be the crowd—the managers think—so the daily ...pers say. But they are damaged ...orally. So surely as malaria ...eeds fever, so certainly are the ...rals of the people who attend ...ese places corrupted. Then soci...y suffers, and business and the ...untry. All suffer. If Corbett ...d Mitchell should be suppressed, ...y not the foot ball teams? In ...t, may not the objections to the ...gging business hold good against ...e foot ball teams? Are they n...t, some sense at least, bloody, bru...l and demoralizing? Is it not a ...sport that kills?" Sprained ank...es, bloody noses and else, frequent...y is the result of a game. The fight that was to come off in Atlanta on Saturday November 25, was declared "off" because one team was so badly used up that it could not play. Is this legitimate sport? Is there any development of manhood in these rough and tumble games? We advi e our readers to discourage, by heir absence, all such demoralizi g, dangerous and unprofitable performances. If Atlanta people want a name, let it be gotten in some other way than by patronizing the "sport that kills."—Wesleyan Advocate.

FROM TEXAS.

DEAR BRO. BENNETT:—Three weeks ago I "took shipping" at Bearden, Ark. for Wichita Falls, Texas, to attend the session of the North Texas Conference to which I had but recently been transferred by Bishop Keener. After a run of 425 miles occupying—stops and al—21 1-2 hours, I looked in on the 'dear fathers and brethren" abou... o'clock Friday afternoon. They ...ere a jolly, good humored, glee...l set as I first saw them assembled ... the magnificent court house, in ...e enjoyment without let or hin...ance of social and friendly com...nion There was no session that ...rnoon except of the Bishop and ...cabinet, and the brethren had ...e together for a good time social... until 4 o'clock the hour fixed for ...e meeting of the N. T. Conference Brotherhood. The first famil...r face that greeted me in the good ...tate of Texas was the genial face ...ur tall, handsome, young broth... G. S. Sexton, who, by the way ...n demand here, as he was in the ...tle Rock Conference and is fast ...ming to the front. After greet...gs with him, and introductions to ...ite a number of the brethren, and ...aving my home assigned me, I be...an to look over the large crowd for ...y dear old Arkansas friend and ...piritual father, Rev. W. F. Clark ...hom I had not seen before for eleven ...ears. He was soon found and a ...appy greeting followed. It was al...ost like the meeting after long ...paration, of father and son. He ...s much and agreeably surprised ... see me there, having had no in... ...of my coming. He is the ...and much loved pastor of ...Street Church, Dallas, re... ...for the second year. He is ...well here, and time and the ...Lord are dealing gently with ... and his estimable lady. They ...n't look five years older than they ...l when they left Ark. 17 years ... Then there is Rev. W. W. ...am with whom I had some ac...ance while he was a member ... Little Rock Conference and ...V. D. Mountcastle whom I ...hile he was stationed at Tex... in 1883. So you see I am ...olly a stranger among strang... ...ay out here in the "wild and ... West." (This epithet does ...ply to the N. T. Conference ..."out West" is beyond our ...urse I met, and ...large number ...ociation

...how to make a stranger feel at home. So after three weeks of homeless wandering we are now about "fixed up" again for the year, for the present in a hired house in the town of Caddo Mills, Hunt Co., Texas, which will be our address for the year, D. V. We hope to build a good parsonage during the year. We have a half interest in a parsonage on an adjoining charge and as soon as we can realize our interest in money we expect to build. My Board of Stewards have met and provided liberal things for us in an assessment and talk and act and look like they mean business. They secured the house for us and pay the rent themselves, and have provided for our wants until the first Quarterly Conference embracing the third Sunday prox. I must hunt the period. I will write you something of the country later on. Love to all friends. Cordially,

C. M. KEITH.

Caddo Mills, Tex. Dec. 22.

PINE BLUFF DISTRICT.

To the preachers and members of Pine Bluff District:

DEAR BRETHREN:—We are entering upon the duties and responsibilities of a new year. Men do not often go beyond their plans or accomplish more than they purpose. It is confidently believed, that you, in common with other Christians desire to do more work and better work for Christ and the Church this year than ever before. Will you, therefore, allow me to exhort you to set your mark high, make your resolves strong and begin with the beginning of the year, vigorously to carry out your noble plans and reach the high and lofty purposes of your heart. Let your motto be, fuller Sunday-schools and better work; every claim upon our charge met with one hundred cents on the dollar; THE ARKANSAS METHODIST in every home and a thousand souls converted and added to the Church this year. Let us set an example of fidelity to Christ and the Church worthy of the cause. To accomplish this, a newer and fuller consecration is necessary. New family altars should be erected and greater spirituality felt in those already in existence. More system should be adopted in Church work, and a more sensitive conscience touching the same, cultivated. Unless your conscience is involved in the work you will not succeed. Above all, brethren, invoke the constant presence and guidance of the Holy Spirit. With him to guide, sustain and assist you, you cannot fail. Without him you can do but little. Begin now the year's work upon your knees and may God bless you and give you the the brightest and happiest year you have ever had. Your fellow laborer,

THOS. H. WARE.

Little Rock, Dec. 29.

SEARCY DISTRICT.

Dear brethren of the Searcy District, preachers and laymen, we greatly desire your presence at your 1st Quarterly meeting. The Preachers in Charge will be ready to report something on the collections ordered by the Annual Conference. Don't say, I was waiting to know what our assessment was, so I might know how much was expected of us. You know there was an assessment made on the District. It will be expected of you to collect your part of it. You need not be afraid of collecting too much. If you let your first and second Quarterly meetings go by without anything, you will certainly not collect your assessment. Get your collections all off of your hands by the second Quarterly meeting.

Stewards will see to it, that they have something to report at the first Quarterly Conference for the support of the ministry. You see from the list of appointments that most of the preachers were moved and some of them a long distance; hence the necessity of helping on the start.

Where we have given but one day for Quarterly meeting, the Quarterly Conference will be held immediately after the 11 o'clock service. Let us all go to work in earnest for a glorious revival all over the District. Nothing short of the salvation of souls ought to satisfy any preacher. His highest ambition ought to be to bring souls to Christ. Oh! that the good Lord may pour upon you abundantly of His Holy Spirit to enable you to do your ...y.

...thren, pray for me that I may ...e my whole duty. God ... all.

HENRY T. GREGORY.

...e, December 23.

...OLDEN TIMES

...ooked the importance of ...eneficial effects and ...ith transient action; ... is generally known ... Figs will perma...al constipation, well ...will not buy other ...ct for a time, but ...ystem.

...SALE.

...Drugs, in one of ...between Little Rock ... Wil. invoice about ... business. Want to ... ill health. Address ...ARKANSAS METHO... tf.

...and souls for Christ, and one larger member for Missions.

To the preachers, members and friends of the Methodist Church in the bounds of the Clarksville District: My dear co-laborers in the Lord's vineyard, I trust each of you will cheerfully and gladly adopt the above motto, and that you will earnestly work and pray to that end. If you will, we will have no cause to fear as to results. We have in this District a membership of 2,815. Can we not, and will we not, each one of us, labor and pray earnestly for the salvation of one soul this year? Then instead of reporting at our next Annual Conference 2,815 members, we will be able to report 5,630.

To secure these grand results it will require a combined, persistent and personal effort of our entire membership. Brother, Sister, work and pray earnestly and persistently to save that soul nearest you, that you may have, at least, one star in your crown. Jesus says, "Ye are the salt of the earth." Then we must of necessity possess saving properties, and must exert a saving influence, if we would fulfill our mission in this world. And in order that you, as members of the Church, may have the hearty co-operation of your pastors, and may obtain from them the greatest amount of work possible in securing these desired results, see that their salaries are paid monthly or quarterly without failure. Brother Stewards, please look after this part of your work promptly. Neglect or indifference on your part will cripple and embarrass your preacher during the entire year. Bishop McTyeire in his Manual of the Discipline, says, "The steward is the preacher's commissary." Brethren, see that his rations are not short.

Then in regard to giving one dollar each for Missions, that none of us may be in the least embarrassed financially while discharging this obligation, I suggest tha. we lay aside ten cents on the first day of each month for this purpose, commencing on the first day of January 1894. And I insist that the superintendents of all of our Sabbath-schools set apart one Sabbath in each month as missionary day, and have each member of the school to bring a dime or nickel on that day for Missions. And may the Lord abundantly bless us in this labor of love for his cause, and may he not only give us a thousand souls for Christ, and graciously incline each one of us to give one dollar for Missions, but may he bless us as individuals and as a Church with the spirit and grace of liberality to that extent, that all of the collections ordered by our Annual Conference may be full, is the prayer of your brother in Christ,

S. S. KEY.

Altus, Dec. 26.

PREACHERS' AID ASSOCIATION.

Constitution of the Preachers' Aid Association of the M. E. Church, South, in Arkansas, adopted Dec. 6, 1893.

Article 1. This Association shall be known as the Preachers' Aid Association of the Methodist Episcopal Church, South, in Arkansas.

Article 2. The officers of this Association shall consist of a President, Secretary-Treasurer and an Executive Committee of three clerical members from each of the three Annual Conferences in the State.

Article 3. All itinerant ministers on the effective list in the three Conferences in the State, may become beneficiary members of the Association upon the payment of $3 to the Secretary-Treasurer.

Article 4. Laymen may become honorary members of the Association upon the payment of $1 to the Secretary-Treasurer, but shall not be entitled to any of the benefits of the Association.

Article 5. The President shall have full power to call a meeting of the Executive Committee, to transact any business pertaining to the Association, or when requested by a majority of the Executive Committee. Also to fill all vacancies in the Executive Committee, after consulting the surviving members of the Committee in the Conference where the vacancy occurred.

Article 6. The Secretary-Treasurer shall keep all the funds belonging to the Association, and upon the death of a clerical member, he shall as soon as notified, foward the benefits of the Association to the widow or beneficiary, and immediately notify each member that assessment No. ——— is now due, and must be paid within sixty (60) days from date of notice; and should any member fail to pay his assessment within the sixty days, he will stand suspended from the Association until all arrearages are paid in full.

Article 7. It shall be the duty of the Executive Committee to attend all meetings called by the President.

Article 8. The President shall appoint some member of the Association to represent the Association at each of the Annual and District Conferences in the State.

Article 9. All money hereafter collected shall be forwarded to the beneficiaries to whom it belongs.

Article 10. An annual assessment of 25 cents shall be made on each clerical member, to be paid at the session of each Annual Conference to some one appointed by the ... to the Secretary-Treasurer to be used in paying the incidental expenses of the Association.

Article 11. It shall be the duty of the Secretary-Treasurer to send receipts to all members paying their assessments—the cost of the same to be paid out of the funds collected for incidental purposes.

THE LOUISIANA CONFERENCE.

The late session of this Conference was held in the old Hill City of Homer, extreme North La. by Bishop Key, Dec. 14-18. As usual we were honored with but few visitors. Dr. W. R. Lambuth and T. B. Holt from Nashville, Dr. W. C. Black, the new editor of our Conference organ and Rev. J. M. G. Douglass of the Little Rock Conference were all.

In consequence of overflows and abandoned pastoral charges in certain parts of the State our statistics show a decrease in membership and in the value of Church property. Otherwise we have had a prosperous year. We never knew so many at any previous Conference sick with colds. It was a sneezing, coughing Conference. Bishop Key and others called it la grippe. This may be the true scientific diagnosis, but we cough and sneeze and call it a cold Our case was so bad that we missed some of the religious services. We heard Dr. J. B. A. Ahrens, our German editor of New Orleans, preach from. "The Master is come and calleth for thee." We admired it for its originality, simplicity and spirituality. The Dr. is a grand character. We only heard one other sermon, and that was Bishop Key's on Sunday. His text was Exodus 3:3. He preached fifty minutes, and while there was a degree of pathos and power attending it, many expressed themselves as disappointed.

There was more dissatisfaction with the appointments than we ever knew before. Some strange and unaccountable things were done. College graduates, men who ought to be giraffes, were appointed to the poorest and most obscure circuits, and vice versa. Our own appointment is Franklin station, St. Mary's parish, right in the heart of the sugar country. Franklin is an elegant little city, and is one of the nicest appointments in the State. It is the home of Governor Foster, U. S. Senator Dan Caffrey and Judge Allen of our District court.

Our venerable and faithful Presiding Elder's (J. A. Miller) time had expired by limitation and he is superceded by Dr. J. M. Beard of Felicity St. Church, New Orleans. Our clerical delegates to General Conference are: J. T. Sawyer, J. A. Parker and C. W. Carter. Please change THE METHODIST from La Fayette to Franklin. God bless you!

H. ARMSTRONG.

Dec. 22.

YOU CAN'T STAND the big blundering, old-fashioned pill, probably. And there's no reason why you should. You can get better help, and more of it, with things that are easier to take and easier in their ways—Dr. Pierce's Pleasant Pellets. They're the smallest in size, and the *pleasantest* remedy, all the way through.

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OBITUARIES.

MARSH.

Samuel L., son of A. J. and Mary F. Marsh, was born Jan. 7, 1876; joined the M. E. Church in August 1891 and died of pneumonia Nov. 29, 1893—aged 17 years, 10 months and 22 days. Sammy was in many respects an exemplary boy; kind hearted and industrious, with a due sense of honor and self-respect. Though his connection with the Church was short and his religious life brief, the general tenor of his life indicated his consciousness of personal responsibility, and he endeavored to conform himself to the spirit and teachings of the gospel of Christ; and while we might mourn his death and sorrow because he is not, he rests in peace and is where the wicked cease from troubling and the weary are at rest. Therefore, father, mother, sisters and brothers, look unto Him who doeth all things well, and you will meet your boy on the other shore. J. E. T.

Howell, Ark.

STAFFORD.

Nanna V. Stafford was born May 15, 1858 and died Nov. 30, 1893, age 35 years, 6 months and 15 days. She was born in Fayette Co., Tenn.; moved with her parents to Arkansas Dec. 24, 1869, and was the youngest daughter of Daniel J. and Hester A. Stafford. She was sick only a short while but suffered great pain, and while on the death bed she made a bright profession. O how her countenance beamed with the heavenly light upon her sweet face! How she prayed for her dear brothers and sisters, such sweet words that came from her lips to console them and almost her last words were: "Happy, happy, sister, I'm coming." Weep not, brothers and sisters, as those who have no hope; she cannot come to you, but on the other shore she is beckoning you on. She is missed in the Church and in the Sunday-school. After her death her remains were carried to the M. E. Church and the funeral preached by Rev. A. C. Graham. May God comfort the bereaved family in their grief, is the sincere wish of

A FRIEND.

Cherry Valley, Ark.

BURDY.

Myrtle, infant daughter of Mr. and Mrs. J. M. C. Bardy, was born Jan. 12, 1891 and died at Little Bay, Ark. Dec. 2, 1893, aged 2 years, 11 months and 1 day. In the absence of the pastor, Rev. C. M. Keith, the writer preached her funeral sermon. May the God of all grace comfort the bereaved ones. E. G. CARY, L. P.

Little Bay, Ark.

PLUMMER.

J. Albert Plummer, son of J. A. and Deane Plummer, was born at Collierville, Tenn. Feb. 8, 1878 and died Nov. 17, 1893 at the home of his parents in Marianna, Ark. His death was unexpected and would by many ...sidered the result of accident. ...e believe too firmly in the ...care of God over the good and ... believe that accidents occur in ...es of those who love and trust ... Albert was kind, courteous and gentle toward all with whom he associated, and all who knew him loved him. He was especially kind to his parents. His affectionate heart prompted him to assist his mother in her household work. She had gone down to her husband's store, a short distance from the house, and left Albert alone in her room. His father's pistol was in the bureau drawer, and it is supposed that through curiosity he was examining it; perhaps looking through the barrel when it fired, the ball striking him just under the right eye and passed into his brain, killing him instantly. His was a painless death. It was but a transplanting from the nursery below to the gardens of love above. God only claimed and took His own. He is entitled to earth's purest and best. One of the largest funeral processions ever witnessed in the town of Marianna followed his remains to the cemetery, where the burial service was held by the writer in accordance with the ritual of the M. E. Church, South. To father and mother and the younger brother Harry we would say: Weep not as those who have no hope. We verily believe that Albert awaits your coming footsteps at the gates of the city of God. And will you not in the after years tell little baby-boy Davis of the noble brother that has passed on before. Albert loved him so tenderly and God loves you all. May you form a united family in the city of our God. Your pastor,

H. M. CRYER.

BUCK.

Mrs. Josephine Buck was born in Cherokee Co., N. C. April 15, 1871. She was the daughter of Mr. J. M. Sims and was married to Mr. Pink Buck Dec. 3, 1892. They lived happily together until Sept. 3, 1893. She had lived a consistent Christian life for several years. She left her dear loving young husband and a child just three weeks old, and since the child has gone to its mother and Father in heaven. Besides the husband and parents, three other sisters and one brother and many friends mourn their loss. Friends, mourn not, for "she is not dead but sleepeth," awaiting the resurrection morn. Husband, remember the kind and lovely wife and think of her calm and even walk while here with you; how you miss her in your home! Start now for heaven, that you may claim the promise of meeting loved ones again on the sunny banks of sweet deliverance. May the richest blessings of God rest on the bereaved ones. A friend,

R. F. SPURLIN.

M'BEE.

Sarah A. McBee (nee Byars) was born in Va. March 15, 1824; moved to Tenn. in early life, thence to Ark. in 1854; was married to S. I. McBee in 1857; professed faith in Christ in early life and joined the Missionary Baptist Church, in which she lived a true, faithful Christian life until death took her home. She was a kind wife, an affectionate mother and a devout Christian. She leaves two children and a host of friends to mourn their loss, but bless God their loss is her eternal gain. It was not my privilege to visit her during her sickness, but those who did visit her say that she bore her sickness without a murmur and was anxious to go home. She longed to be with her blessed Lord and those who had gone before. Just one and a half months before she crossed over death took her husband, and when the old ship rolled up for her she was standing on the bank of the river anxiously waiting to cross over. Sister McBee was regular in attendance at Church when health would permit and seemed to bring the Master with her, for her very presence seemed to inspire the writer to preach. While she belonged to the Baptist Church, yet she had more religion than ism, and did not care what denomination she worshiped with so they were true believers in Christ. Her last words were, 'I'll soon be at rest.' Yes, thanks be unto Him who hath redeemed us, Sister McBee is not dead but at rest, or sleepeth; yes,

Asleep in Jesus, peaceful rest!
Whose waking is supremely blest.
No fear, no woe shall dim that hour
That manifests the Savior's power.

Then I would say to the loved ones left behind, look up; ever keep your eye on the Star of Bethlehem and your feet in the footsteps of the Master, and after awhile you will join in the chorus with mother—redeemed forever.

W. W. HENDRIX.

Haynes, Ark.

CORBITT.

Henry Edwin Corbitt, son of Rev. R. R. Corbitt, was born in Madison Co., Tenn. Dec. 23, 1874; moved to Ark. with his father in 1881; professed faith in Christ under the ministry of Rev. J. A. Biggs in 1886 and joined the M. E. Church, South, in which he lived a consistent member until Oct. 26, 1893, when God saw fit in his mercy to take him from earth to heaven. All who knew Henry loved him and I never heard anyone say a hard word of him. He loved the prayer meeting and was always ready to do his part, and would often volunteer to lead in prayer. He was a great lover of music and often have the family been cheered by his and his brother's songs. I am sad and lonely, but we know where to find him. Henry died as he lived, a good Christian, and he is waiting and watching at the pearly gates of the new Jerusalem.

The above lines were given me by the bereaved father and as the pastor of the family I can say Henry was a good boy; courteous and kind toward everybody, and above all religious every day and useful in the Church. He suffered much in his last sickness and everything that kind hands and medical skill could do was done for his restoration, but God knew best. Thank God for the life of this noble young man. Look up, aged father and loving brothers, you will not be strangers in the city of God.

J. H. BRADFORD.

BRYANT.

Bro. O. P. Bryant died at his home Dec. 15, 1893. He was born March 14, 1856; professed religion and joined the M. E. Church, South, at about the age of 17 years and lived a well regulated Christian life until the hour of his departure. He was recovering from a long spell of slow fever from which he had suffered the loss of vitality and strength, and on the night of the 15th fell dead after walking across the floor. He married Josie Norwood in 1882; in 1889 she died, leaving him two little boys, Oscar and Willie. He was married again Nov. 22, 1892, to Miss Cordie Brock; the wife, the two little boys and a host of relatives are left to mourn his departure. He was a guileless, good man.

J. W. BERRY.

Nashville, Ark.

GARRETT.

William Watson, son of Jas. F. and Sallie M. Garrett, was born June 27, 1889 and died of congestion Nov. 21, 1893. Watson was a bright and attractive child and was the idol of his parents. To the fond parents who are left in sad bereavement at the loss of this dear boy whom we all loved, we would say: Weep not as those who have no hope, for if faithful until death you shall meet Watson in the fadeless glories of the eternal day. May the grace of God be with these bereaved ones. B. A. FEW.

Caney, Ark.

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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 Hunts Cure. Guaranteed to cure. Put up in both the tasteless and bitter styles.

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REFERENCES:

J E Williams, Newport, Ark., mayor.
L Minor, Newport, Ark., attorney at law.
M M Stucky, Newport, Ark., ex-county judge.
J W Wallace Newport, Ark., merchant.
Dr R P Watson, Newport, Ark.
J J Underwood, Newport, Ark., liquor dealer.
Guy Smith, J. P., Newport, Ark.
Capt. Jno. T. Flynn, Newport, Ark., Supt. B. & B. Railway.
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Dr E B Marshall, Newport, Ark., dentist.
Prof. M Shelby Kennard, professor higher mathematics, Baptist College, Mountain Home, Ark.
Dr B L Boyce, Tuckerman, Ark.
Dr Crawford West, Tuckerman, Ark.
L B McDonald, Weldon, Ark.
L D Smith, Tuckerman, Ark., county judge Jackson county.
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The Stories of Two Chinese Women.

"It seems," she said, "that the message which the Lord has given me for you tonight is about some of the native Christians in China, and I tell you of them, trusting that the simple stories of their lives may be blessed to you as they have been blessed to me. I have been again and again asked such questions as, 'Do the native Christians stand? are they all-round Christians?' We have heard some people say that the character of the people is so shallow that they go back and cause continual sorrow to the missionary. Is this true or not? I am privileged, tonight, to say that the native Christians do not often go back; and I have to say also that many a time as I have watched the lives of men and women in China, I have been put to shame in comparing my own life with theirs, and in thinking of the lives of many of God's people in the home lands. For the most part, the [illegible] of the Christians in China after having known the glorious gospel and realized saving power of the Lord Jesus Christ, is to make known the glad tidings to others. Their constant cry is, 'O God, save my father, mother, sister, brother.'

[illegible] imagine for a moment, however, that there are no trials at all in connection with the work in China. It may be true that in every Church in [illegible] there are some who cause bitter sorrow to the missionaries' hearts. [illegible] who seemed to have been born [illegible] have gone back, and some who [illegible] come into the Church have afterwards shown that they were never truly converted, but when you hear of such cases do not form the idea that [illegible] are faithless and that it is not worth while to go to so much trouble and expense to give them the gospel. We who have been there know that it is worth while giving up a great deal to bring the gospel message to those people who might never have heard it unless we had gone to tell them. One poor woman comes before my memory. She had a face on which great misery was depicted. I remember that when she used to come to hear the gospel it seemed to me that I was never going to make any impression upon her, and that the dark heart that had been so long in ignorance and [illegible] would never be won over [illegible]. One day when I was [illegible] of how Jesus said, 'Come [illegible],' she said: 'Oh, I am so miserable [illegible] to come.' She [illegible] I was quite sure that Jesus [illegible] save her. She knew [illegible] great sinner. Was I [illegible] the Lord Jesus would [illegible] Of course, you [illegible] to tell her that she [illegible] person that Christ came [illegible] soon I was able to know [illegible] readily given herself to [illegible] been doubtful about [illegible] that she might [illegible] Lord soon put [illegible] for before [illegible]

[illegible] her not to visit us [illegible] we saw that she did not [illegible] went out to see her, and she [illegible] that her husband had said that [illegible] again to the Jesus Hall he [illegible] her out of doors and never [illegible] her four sons again. The [illegible] of her sons was nine and the [illegible] was two or three years old. [illegible] told him, 'Jesus has forgiven my sins and given peace to my heart; I must have Jesus.' Although she had no money she came to the city and determined that she would just look to the Lord to supply all her needs and he blessed her as you can [illegible] understand. The persecution [illegible] to make her more bold and [illegible] all the time. After she was received into the Church she was one [illegible] who stood by us most faithfully all through our time of persecution and trial. A few months after [illegible] came into the city I saw [illegible] selling sweetmeats and [illegible] in the streets, and he told [illegible] was living with her and trying [illegible] himself, and 'I am trusting [illegible],' he said. Who can tell [illegible] influence of these two lives [illegible] The other story will come [illegible]

[illegible] Medicines is of first importance [illegible] dealing is also an important [illegible] We believe both of [illegible] will be met at the [illegible] Pharmacy Co., of this [illegible]

FROM PASTORAL CHARGES

VAN BUREN STATION.

Notes—1, Salary of the Preacher in Charge raised, 2, Collections monthly. 3, Collections ordered by the Annual Conference paid quarterly. 4, Six hundred dollars to be expended immediately on improvements on Church; papering, carpets, opera chairs, improved lights and painting. 5, Church in a healthful spiritual state, growing, united, working. 6, Mission prospering under the leadership of Kelton. 7, Mission has secured two lots in East End and will build before June. 8, Year opens most auspiciously.

T. J. REYNOLDS.

Dec. 30.

KINGSLAND CIRCUIT.

The brethren met us at the depot and escorted us to the parsonage, where we found the table set and almost groaning under a tremendous load of edibles good enough for an epicure, or peasant, presided over by some good ladies, who are blessed with the happy gift of making a preacher and his family feel at home. I think we are in safe hands. How encouraging and refreshing—especially to one who has been superannuated for a year and paying high rates for rent and everything—to hear the good people say, "if you need anything, don't hesitate to let us know."

So, we are safely domiciled in a nice new parsonage of four rooms, front veranda, hall and back gallery, nicely painted and looking as neat as a "row of pins." Besides the parsonage being partly furnished inside with furniture, it has crib, stable, buggy shed, horse and cow lots, garden (with turnips in it), and a well of good water adjacent to the back gallery. This speaks well for the people of Kingsland circuit.

Hope we may do them good service and see the Lord's cause prosper this year. Praise the Lord for hope.

Affectionately,

Dec. 29. O. H. KEADLE.

BERRYVILLE CIRCUIT

Well, the rushing wave is o'er and wife and I are snugly domiciled in the parsonage, and somewhat different from some of the brethren we haven't had a pounding, but like loyal Methodists, the good people of Berryville C't, through the efficient work of the stewards have rallied to our necessities. The 23rd and 24th was our first Quarterly Conference and our new P. E., Y. A. Gilmore, was in the chair, presiding with the apostolic injunction "that needeth not to be ashamed of" and preaching to the delight of all. Our finances reasonably good—$28. The Board of Stewards met in Berryville 28th and made our assessment $230. Some changes in boundary lines making a slight falling off; however, taking the circuit as it is, we are in advance of any previous year. We are praying for a tidal wave of salvation to come down from heaven and roll over the entire circuit, that will not only revive Christians but that sinners will be converted and "added to the Church such as shall be saved." Pray for us, brethren.

W. H. HATFIELD, P. C.

Dec. 29.

CAMDEN CIRCUIT.

I have been returned for another year's work on the Camden circuit. I have willingly shared the hard times with my people during the past year, and I believe I have never been more submissive to the will of the Lord than now. We enter upon the duties of the new year with the determination to put forth all our strength, striving for the best results obtainable. This purpose has been strengthened by a pleasing incident at our parsonage on the afternoon of the 28th inst. This paterfamilias was put under arrest by loving hands and his premises put in charge of a band of the fair sex, representing different denominations, who marched forthwith into the dining room and deposited baskets, bundles, sacks and boxes, containing a variety of things, such as pork, lard, butter, sausage, ribs, mackerel, flour, sugar, coffee, turnips, potatoes, tomatoes, etc. [illegible] things are pleasant [illegible] of a pastor, and [illegible] by this preacher and family. The Lord bless them all.

JOHN H. GOLD.

Buena Vista, Dec. 30.

BATESVILLE DISTRICT.

Had a good time at West Batesville. The appointment leaps ahead of its past record, and strikes the new year well balanced on both feet. Just in the lead of these things, new and old, and better, stand the popular P. C. and his wife saying "here are we, send us." A good time at Batesville station; a fine crowd Sunday at 11 and good service. Hawley well to the front building up our somewhat wrecked fortunes. From all this and more I stand on the mountain of vision with every promise in God's Book mine, bless God. JERNIGAN.

FORT SMITH CIRCUIT.

The people of the Fort Smith circuit received us very cordially. We have met every appointment around the circuit. We are very favorably impressed with the charge and well pleased with the most we have seen. The parsonage was crowded with neighbors and friends last Friday night who came in to honor us with a liberal donation of good things. They commenced coming in about 6 o'clock and continued until about 7 o'clock. The kind friends were thanked by the writer for their generous gifts and we all kneeled and were led in an earnest prayer by Bro. J. B. Wheat[illegible], P. C. of [illegible] City circuit. They left in our [illegible] flour, coffee, pork, beef, sausage, potatoes, cabbage, beans, coffee, butter, eggs, flour, canned goods, soap, soda, salt, matches, cake, crackers, jelly, pop-corn, glassware; among the last things to mention but surely not the least, 9 or 10 fine chickens. Many other tokens of kindness and friendship have been shown us since we came to Lavaca. The blessings of the good Lord are asked by all the members of this parsonage upon these kind and generous friends.

W. H. METHENY.

Lavaca, Jan. 1.

ATLANTA CIRCUIT.

Last Tuesday Mrs. D. and I were invited to take supper with Dr. and Mrs. Morgan. After supper we returned to the parsonage in time to see the storm cloud gather. Nearly every family in Atlanta and neighborhood was represented. As they came in they were shown the dining room, where their gifts were deposited. After spending some time socially the Bible was brought by the preacher's wife; an effort was made to get the crowd into one room to have religious service, but the room was too small, and a part of the crowd had to stand in the hall. The writer took the Bible and read a Psalm, and then a song was sung; after singing we tried to offer an earnest prayer, of thanksgiving, that our lines had fallen to us in pleasant places, and that God would bless the kind people who had come with their gifts as evidences of their appreciation of our return to this charge and our labors as their pastor. May God bless these good people this year. Everybody, old and young, I think enjoyed themselves. After the crowd had dispersed, we went into the dining room to see the result of the storm. The table was covered from one end to the other with good things, consisting of meat, spare ribs, sausage, sugar, salt, butter, soda, soap, baking powders, canned fruits, dry goods, made-up dresses, dried fruit, eggs, and a nice new bed quilt. On the floor was a lot of sweet potatoes. Last, but not least, a whole barrel of flour. I hope every parsonage will be visited by such a storm. It not only supplies the wants of the family, but it gladdens the heart of the preacher and throws sunshine into the parsonage. Let every charge go and do likewise.

J. M. G. DOUGLASS.

Atlanta, Dec. 29.

MT. IDA CIRCUIT.

It has been some time since my last field note, but I now feel constrained to write, having traveled this circuit in the year 1890 and 1891, with some degree of success, for which we are grateful to almighty God and the instrumentality of men. Now this New Year's morning under the direction of Bishop Keener, and we trust the great Head of the Church, finds us again in the parsonage at Black Springs. We moved here immediately after Conference; we were warmly and cordially received by the people of this place, and in token of their appreciation they gave us what we call a pounding. They came about eighty in number, men, women and children marched through the parsonage, leaving their bundles, consisting of meat, lard, flour, meal, sugar, coffee, dried fruit, canned goods, soda, salt, molasses, potatoes, turnips, soap and other things too tedious to mention. There were 66 bundles and packages containing such things as a preacher's family needs. These good people know how to make their preacher feel at home among them. Our hearts have caught new aspiration and we intend by God's grace to make this the best year of our ministry. I cannot close without mentioning my former charge (Amity). No better people are to be found; many of them are of the right stamp—worth 100 cents on the dollar. They were good to me. May God's blessing rest upon them and their new pastor. I intend to do more for THE ARKANSAS METHODIST than ever before. Remember me kindly at a throne of Grace.

C. W. DRAKE.

Jan. 1.

WHAT SMITH DID HE MEAN?

A bright New Yorker won a bet that he could get exactly the same answer to the same question from fifty people. He asked them if they had heard of Smith's failure, and every one of the fifty inquired, "What Smith."

In like manner when people are told they can get roses by mail, if they are bright they will ask, "what roses?"

If they have not learned that there are roses and roses, they should get the Dingee & Conard Co.'s New Guide to Rose Culture and become posted. This company makes a specialty of sending the D. & C. roses everywhere by mail. They are "on their own roots," which is another peculiarity, and how good they are may be inferred from the fact that they have made the Company the largest rose growers in the world. The book will be sent to any flower lover on request, and early applicants will get beside a sample copy of the Company's magazine, "Success with Flowers." The address is West Grove, Pa.

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L. Blaylock, Dallas, Texas:—The Pastor's Book has come to hand, and I find it goes beyond my expectation. I would not be without it. I will be glad to represent you for the book in our Virginia Conference, if agreeable to you, because it is such a blessing I want all to have it.—Leroy Lee Banks, Shanghai, Va.

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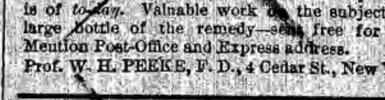

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We have received a copy of the Interlinear New Testament advertised in this paper. It is all the advertisement claims for it. It is valuable to those who do not read Greek as well as to those who do.

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Mr. James Parson of Salem, Neb., writes that of 80 good tested eggs placed in a Victor Incubator, he had 78 fine healthy chickens. He adds that he is a green hand at the business, but that the Incubator is so simple that any one can use it successfully.

This hatch of 97 1-2 per cent entitles the Victor people (Mr. Geo. Ertel & Co., Quincy, Ill.) [illegible] far as heard f[illegible]

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OTHER NOTES

...B. Gaye of Beebe came to ...day and helped our treasury ...

...B. Umsted, recently as... Newport station, writes: "I ...est town in Eastern Arkan... ...ine appointment."

...A. Anderson, P. C. of Fay... station, wrote last week: ...r opens very hopefully. We ...moved into a nice two-story ...e."

...ost-office address of Rev. J. ...ally is now National, Ark.; ...H. Rentra, Alexander, Ark., ...ev. C. M. Keith, Caddo Mills, ...

...S. Key, P. E. of Clarksville ...wrote Dec. 26: "One revival ...nference. Bro. D. N. Weaver ...ed the Quarterly meeting at ...sulting in six conversions."

...D. C. Ross, P. C. of Huntsville ...ote of a warm reception at ...le and reported prospects fa... ...for a good year.

...J. H. Hinemon, Monticello, ..."This is the best year in the ...of our school; we haven't a ...eat in our study hall."

...ost-office address of Rev. F. R. ...easurer of White River Con... Board of Missions, is changed ...rren Fork to Sulphur Rock. ...e wrote Dec. 20, that Rev. J. ...nder was very low with fever. ...Rev. N. E. Gardner returned ...nference very sick with strong ...ns of pneumonia. We hope ...se brethren have recovered.

...H. E. Glidewell, a member of ...Church in this city, and four ...reasurer of this county, died ...4, after long suffering from ...ption. The funeral sermon ...ached by his pastor, Rev. T. D. ...

...B. C. Hedges, mother of Mr. Z. ...ges, died at his residence, ...20th & Scott, this city, Dec. ...e was about 80 years old and ...er years had been quite active ...volent and religious work.

...D. McCulloch, one of the ...physicians and most ...ent citizens of Hot Springs, ...c. 26 from congestion of the ...s.

...Edward Mims returned from ...bilt University to spend the ...s with his father's family in ..., and while here gave us a ...call and the promise of an oc... ...letter from Nashville.

...Sunday evening at the resi... ...f the bride in this city Esq. W. ...of Searcy and Mrs. Mary E. ...were united in marriage by ...tor of this paper. With their ...we join in best wishes for their ...ss and usefulness.

...elected matter which has ap... ...n the Woman's Missionary So... ...umn has been kindly furnish... ...efficient and very modest ...the work of this great Socie... ...ile this department is kept in ...we hope other ladies en... ...the cause of Missions will ...by Thursday each week) brief ...the work done by their Con... ...nd Auxilliary Societies.

...F. Folen and children left ...k for Fort Worth, Texas, ...ey will reside this year. Sis... ...expressed very grateful ap... ...n of the many kindnesses ex... ...r by the good people of Win... ...rial Church, by whom both ...er sainted husband were held ...steem.

...turday our office was favor... ...call from Rev. J. R. Moore ...aughter Miss Flora on her re... Arkadelphia Methodist Col... ...o. Moore reported the Board ...rds of First Church, Pine Bluff, ...a liberal assessment for his ...this year.

...eek we had brotherly calls ...s. Frank Barrett and L. C. ...e latter returning from ...meeting of five days at ...Bro. Barrett seemed ...h the outlook at Wynne ...new charge.

...Robertson, now serving ...ear of his successful pasto... ...Lockesburgh C't, sends us a ...ation to attend the next ...the Washington District ...to be held at Locksburgh. ...may have the pleasure of ...that time.

...m Hunter, of Bryant, ...Andrew Hunter, gave ...last Friday.

...Ross, died at Toons, ...and Rev. W. O. La... ...nn, Dec. 25—both we... ...mbers of the Memphis ...

...long ...the home of ...Lewis in this ...d Dec. 26, ...da. fter ...rvice ...residence con... ...Rev. ...Hunter ...s last ...pro... ...h in Chr... ...of ...his was ...to his ...d especially ...

AWARDED
...HONOR - WORLD'S FAIR

DR.
...RICE'S
...
...WDER
...MADE.

...ers, Miss Malinda and ... ...who had lovingly ministered ... only affectionate sisters could ...

We are sad to learn Rev. ... Snothermann, a highly esteemed local preacher, died last Monday at his home in Oil Trough Bottom.

We call special attention to several letters from Presiding Elders on page 2.

☞ So many changes were desired in the Quarterly meeting notices for Jonesboro District, that we publish the revised list on this page.

By contract the printed Minutes of the White River Conference would have been ready for mailing next Saturday, but the work will be delayed by failure to get the Statistical Secretary's report, which is expected each day.

Bro. L. W. Callison, of Benton, gave us a helpful call Tuesday.

Tuesday our office was favored with calls from Judge F. P. and Miss Nellie Laws, of Beebe.

☞ Quarterly meeting notices will be found on page 3. After that page was printed, Rev. H. D. McKinnon, P. E. of Arkadelphia District, wrote he had by mistake given dates which fall on Sunday and Monday instead of Saturday and Sunday as he intended.

Rev. D. J. Weems, P. E., reports that as far as heard from the assessments for ministerial support in the Morrilton District were some larger than last year.

Tuesday p. m. we had friendly calls from Messrs. E. L. Kelly and J. H. Blackburn, of Goshen, Washington county, and now attending the Medical College in this city.

MARRIED.

Dec. 27, 1893, at the residence of the bride's parents in New Edinburgh, Ark., by Rev. J. R. Sanders, Mr. Hezekiah Kendrick, of Fordyce, Ark. and Miss Emma Keath, of New Edinburgh, Ark.

At the residence of the bride's father Dec. 20, 1893, by Rev. Irvin F. Harris, Mr. R. M. Heath and Miss Mollie Reid.

Dec. 25, 1893, at the residence of the bride's mother Mrs. —— Sanford, in Malvern, Ark., Mr. Hardy W. Hill and Miss Ella Sanford—Rev. W. F. Evans officiating.

At the residence of Mr. James Bell, Desha, Independence Co., Ark., Mr. C. G. Hunter and Miss Margie Ferguson, both of Independence Co.—Rev. Joseph S. Brooks officiating.

Dec. 20, 1893, by Rev. B. C. Matthews, at the home of the bride's father Mr. J. W. Horell, Mr. J. C. Featherston and Miss Urzula Horell, both of Benton Co., Arkansas—New Home vicinity.

At the residence of Hon. J. C. Hawthorne, Jonesboro, Ark., Dec. 1..., 1893, Rev. S. L. Cochran of Mammoth Springs and Mrs. Lizzie Watkins of Walnut Ridge—Rev. M. M. Smith officiating.

On Sunday Dec. 24, at the residence W. N. Sullivan, the father of the bride, Will H. Claniger and Miss Cordie Sullivan, all of Yell Co., Ark.—Rev. G. W. O. Davis officiating.

At the residence of N. B. Mills, Dec. 27, 1893, by Rev. G. W. O. Davis, Mr. John F. McKenzy and Miss Bell Wallace, all of Yell Co., Ark.

Dec. 24, 1893, at the residence of the bride's parents, near Belva, Scott Co., Ark., by Rev. J. D. Baker, Mr. W. D. Holland and Miss Cornie E. La Rue, both of Scott Co., Ark.

On the evening of 17th of Dec. 1893, at New Bethel Church, Prairie Co., Ark., Mr. Fred F. Wray and Miss Addie Dixon—Rev. J. Loving officiating.

At the residence of the bride's mother, London, Pope Co., Ark., Mr. L. T. Farmer and Miss Nellie Battenfield—Rev. W. A. McIver officiating.

Dec. 25, 1893 at the residence of Mr. T. L. Harder in Searcy, by Rev. Frank Barrett, Mr. Ambrose Sutton and Miss Virgie Cornwell, both of West Point, Ark.

At Wm. Sims Dec. 17, 1893, Mr W. T. Melton and Miss Lizzie Sims, all of Marion Co., Ark.—Rev. J. S. Hackler officiating.

At the Commercial Hotel, Paragould, Ark., Nov. 27, 1893, Mr. R. L. Yarbong and Miss Lee A. Willie, both of Brookland, Ark.—Rev. A. C. Griffin officiating.

At the residence of the bride's mother Mrs. Harrell, Dec. 10, 1893, Mr. A. J. Wood and Miss Lizzie Harrell, both of Green Co., Ark.—Rev. A. C. Griffin officiating.

At the residence of the bride's father Mr. A. M. Roberson, Dec. 19, 1893, Mr. R. L. Camp and Miss Nora Roberson, both of Green Co., Ark.—Rev. A. C. Griffin officiating.

Rev. T. J. Reynolds married his niece, Miss Aline Thompson and Prof. Ward Miller, of Arkadelphia, at the residence of her grandfather, in Atkins, Ark., on Monday morning Dec 25, 1893.

At the M. E. Church, South, in Des Arc, Dec. 20, 1893, by Rev. J. F. Jernigan, Mr. Chas. C. Crenshaw of Memphis, Tenn. and Miss Minnie B. Goodwin of Des Arc. This very elegant couple subscribed for THE METHODIST. Benedictions on them.

Dec. 20, 1893, at the residence of the bride's parents in Fordyce, Ark., by Rev. J. R. Sanders, Mr. Ran M. ... and Miss Essie E. Porter, all ...

... in the Phoenix Hotel, ... by Rev. J. R. Sanders ... of Magnolia, ... Broadus of Naco... * * * The bri... ...ly handsome, wi... ...ped on a broad ... ...welt. The bride— ... ...autiful, the music of ... soft glance even as ... heart. In the scene w... tion of enduring trust a... They met by mutual agree... the minister came to solemn... the sacred rites. They ... ...hed by the Times, the... ...all earthly ... home in ... Shreveport

...ge to a Summer School for the benefit of such of our preachers as may be able to attend" are expected to meet in this city next Wednesday. We hope every member of these Committees will be present, and that their deliberations will be heartily approved by all concerned. Of the Summer School a thoughtful preacher writes:

"It will mark an epoch in the history of Methodism in our State. It will draw the young preachers together. The men who, in future years, will control the Conferences, will be acquainted with each other, bonds will be formed, boundary lines largely broken down, and Methodism in Arkansas unified. The Course of Study will be *studied*, getting larger and deeper acquaintance with theology, greater breadth of vision, &c."

OUR CLUBBING RATES.

For the accommodation of our subscribers who may desire to take also the Arkansas Weekly Democrat or the Arkansas Weekly Press (price of each $1 a year), we will during January and February send THE ARKANSAS METHODIST and the Weekly Democrat or the Weekly Press one year at $2.00 for both papers. This rate is offered to present and new subscribers alike, but is limited to this and next month.

WANTED!

If any one can furnish me the issues of THE ARKANSAS METHODIST for March 9, 23 and 30, 1893, I will be grateful, and will pay for them.

J. R. MOORE.

Pine Bluff, Dec. 30.

During Jan. and Feb. we will club with the Arkansas Weekly Democrat and Arkansas Weekly Press so as to send THE METHODIST and either of those papers one year for only $2. This rate will apply to new and old subscribers alike.

Rev. J. H. Bradford, P. C. of Austin C't, having bought of Bennett & Thornburgh an Epworth parlor organ, wrote from Cabot, Dec 29: "Organ received in good order. It is very handsome and fine toned. We are well pleased. Shall take great pleasure in recommending it. I think I shall be able to sell two others soon and perhaps others during the year. Many thanks."

Rev. A. S. Scott of the Little Rock Conference to whom we sold a METHODIST Sewing Machine, writes: "We are highly pleased with it. My wife thinks it much superior to any she has used."

THANKS.

DEAR EDITOR:—Please allow me through THE METHODIST to give an expression of my gratitude and heartfelt thanks, for the brotherly kindness shown me and mine by my brethren and friends in their contributions to buy me a home. And as I cannot write to each one personally, I take this method of returning thanks to all. May God bless and prosper them in all things. Your brother in Christ,

ALEX MATHES.

P. S. Those desiring to write me will please address me at Elm Springs, Ark. A. M.

To The Preachers in Charge.

We desire to put corrected lists of subscribers in your charge into your hands. In order to do so we must have the names of all the post-offices at which your people get mail. Please send on a postal card such information, whether you have been sent to a new charge or returned to the same you had last year.

BENNETT & THORNBURGH.

Quarterly Meetings.

*Camden District, 1st round. J. R. Cason, P. E. Lewisville at New Lewisville Jan. 6, 7; Hampton ct at Hampton 13, 14; Camden ct at Ten Springs 20, 21; Atlanta ct at Atlanta 27, 28; Camden sta Feb. 3, 4; Ouachita ct at Ebenezer 10, 11; Bearden and Thornton at Little Bay 17, 18; ElDorado ct at ElDorado 24, 25; Caledonia ct Caledonia March 3, 4; Buckner ct at Buckner 10, 11; Lapile ct at Hillsboro 17, 18; Carolina ct at Holly Springs 24, 25; McNeil ct at Logan's chapel 31, April 1.

Will the brethren suffer a word of exhortation? The success of the year depends largely upon early efforts. It is therefore important for stewards to begin at once and make an earnest effort for liberal payment at 1st Q. M. Will the preachers act upon some principle in their collections? This is desired.

Jonesboro Dist 1st round. Frank Ritter P. E. Jonesboro sta Dec 30, 31; Paragould sta Jan. 6, 7; Boydsville ct 13, 14; Gainsville ct 20, 21; Shiloh ct 27, 28; Lorado ct Feb 3, 4; Marion ct 10, 11; Brookland ct 17, 18; Chickasawba ct 24, 25; Osceola sta 7, 28; Pecan Point ct Mar. 3, 4; Paragould ct 10, 11; St Francis ct 17, 18; Vanndale ct 24, 25; Harrisburgh ct 31, April 1; Jonesboro ct April 7, 8; Marmaduke Mis. 14, 15; Buffalo Island ct 21, 22.

☞ These take the place of notices on page 3.

Excelled by None

Mr. James E. Lucas

Severe Case of Rheumatism

"I have been troubled with rheumatism during the past year. For weeks at a time I was confined to my room. I resolved to try

Hood's Sarsaparilla

The result of partaking of this great medicine was that it made me strong and healthy as before." ...E. LUCAS, 818 North Bond St., Balt...

HOOD'S CURES.

...re purely vegetable, and do... sold by all dr...

Left Us for the Home Above.

SCOTT.—Our infant son, William Fletcher, was born Nov. 23, 1893; was baptized Dec. 6, 1893 and left us for the bright home above Dec. 18, 1893. Most of this brief life was spent in great suffering. The Lord gave and the Lord hath taken away, blessed be the name of the Lord. We'll wait, toil and hope, and some sweet day we believe we shall meet our boy "beyond the river." Submissively,

J. W. F. AND SALLIE L. SCOTT.

Texarkana, Ark., Dec. 24.

GLIDEWELL.—H. E. Glidewell died at his home in Little Rock Dec. 24, 1893. His funeral took place Christmas day from Asbury Church. Sorrowfully we consigned him to the tomb on this beautiful anniversary of Christ's nativity, but we felt our sorrow was not as others who have no hope. He was among the charter members of Asbury, and until his health failed, did efficient service as Sunday-school superintendent. His influence with the young was almost unbounded. He served two terms as Treasurer of Pulaski county. It was while serving in this capacity his health failed. For two years he was a great sufferer, dying with consumption.

I was intimately associated with him the last few months of his life and talked freely with him as to his spiritual life. He knew he must die and felt he was fully prepared. Deprecating his faults, trusting Christ for salvation, bowing submissively to the will of God, he peacefully passed away. A loving husband, a kind father, an honored citizen, a useful member of the Church, a genial, affable friend, he will be missed; but a good man has gone to his reward.

T. D. SCOTT.

STEEL.—Died Dec. 21, 1893 in Lockesburgh, Ark., Mary S. Steel, wife of A. C. Steel. She had been sick some eight or ten weeks and suffered very much in the flesh, but her end was peace, sweet peace. Yours in Christ, A. M. ROBERTSON.

PREACHERS' AID ASSOCIATION.

ASSESSMENT NO 103.

The following statement is given for information of all concerned:

Am't in Benefit Fund, Ass't No. 3, last report,	$303 50
Am't in Exp. Fd., last rept.	31 35
Rec'd since, Ben. Fund:	
J. D Whitesides,	3 00
J. W. Patten,	3 00
Exp. F'd: J. F. Jernigan, 25c., G. W. Logan 25c., Jas. Cox 25c., G. W. Damon 25c., =	1 00
Total,	$341 85
Pd. S. L. Cochran Exp.,	9 00
Net Bal. on hand,	$332 85

JOHN B. BOND,
Sec.-Treas.

Little Rock, Dec. 26.

We seldom read all any long speech delivered in Congress, but we have perused with much interest the forceful arguments in the maiden speech of Hon. W. L. Terry, Dec. 5, against the pending bankruptcy bill, which he clearly showed was an unwise and unjust measure. We copy two paragraphs:

We now come to the tribunal before which he is to be tried, and here we find that an unfortunate debtor who has been pounced upon by a proceeding in bankruptcy, may be dragged a hundred miles from his home—called up before a Federal judge in some distant city—possibly to be turned over for trial before some petty referee—not even tried before the majesty which enrobes itself in the ermine of the Federal judiciary—turned over to the mercies of a petty referee—to try the dearest rights of an American citizen—and that petty referee, some miserable creature owned, perhaps body and soul, by the creditors or their attorneys—there, before such a tribunal, to be pulled and hauled around, vexed, harassed, brow-beaten, perchance kept a prisoner for days, weeks, and months, "in the custody of a deputy marshal! (So reads the law.)—His ready money all spent, his property all consumed or wasted, his business all broken up, and, if acquitted of the charge brought against him, no bond, absolutely, sir, no bond, upon which to claim indemnity for the outrages and injuries inflicted upon him!

Advocates of this measure, industriously seeking to point out some redeeming feature, have constantly reiterated that it can not affect the farmer; that it expressly provides that he can not be adjudged a bankrupt against his will. But let no man deceive himself, or be deceived by any such talk as that. If the farmer owes the town or country merchant, or has given him a mortgage, this bill provides the machinery for the enforcement of that debt, and the foreclosure of that mortgage, and if this bill is enacted into law the farmers all over this land may soon find themselves face to face with this situation: that whilst their local merchant, or their home creditor, with whom they have dealt and whose custom it has been to carry them over and grant them indulgences and extension of time, may still be willing to do so, he will be himself in a bankrupt court—stripped of all power to grant a minute more of time, and an officer of the bankrupt court will be pouncing down upon the farmers themselves for the immediate payment of all such de... ...sale of their ... ...ge. I take it ... ...on to say t... ...of the very ... ...y want to ... those mortgages.

"Disfigured For Life"

Is the despairing cry of thousands afflicted with
Unsightly skin diseases.
Do you realize what this disfiguration means to sensitive souls?
It means isolation, seclusion.
It is a bar to social and business success.
Do you wonder that despair seizes upon these sufferers when
Doctors fail,
Standard remedies fail,
And nostrums prove worse than useless?
Skin diseases are most obstinate to cure or even relieve.
It is an easy matter to claim to cure them, but quite another thing to do so.
CUTICURA
Has earned the right to be called the Skin Specific—
Because for years it has met with most remarkable success.
There are cases that it cannot cure, but they are few indeed.
It is no long-drawn-out expensive experiment.
25c. invested in a cake of
CUTICURA SOAP
Will prove more convincing than a page of advertisement.
In short,
CUTICURA WORKS WONDERS.
And its cures are simply marvelous.
Now is the time
To take CUTICURA.
CURES made in WINTER
Are permanent.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.
☞ "All about the Skin, Scalp, and Hair," mailed free.

Pastors can make something by selling organs to their people and do the people a kindness too; for we can sell through the preachers cheaper than the people can buy from others. Preacher, if you want to investigate the matter send to us for catalogue and particulars.

BENNETT & THORNBURGH.

Do you want a first-class sewing machine at moderate price? If so, buy our METHODIST machine, and we believe you will be fully satisfied. Read the adv. in this issue.

Mrs. Thornburgh's Catechism.

Two years ago Mrs. Thornburgh had printed a simple sensible catechism for use in the infant class room at our First Church, Little Rock. She did not intend it for general use, but many who saw it urged her to place it on sale. The Little Rock and White River Conferences without solicitation specially recommended it. It was placed on sale and already 9,000 copies have been sold, and a fresh edition of 3,000 just printed. They have nearly all been used in Arkansas as no effort has been made to introduce them abroad. Without special merit they would never have met with such favor. Send for sample copy, 5c, 40c a dozen. Bennett & Thornburgh, Little Rock, Ark.

☞ Now is the time to order your Sunday-school literature. Please send the exact amount to pay for it. We can't sell it on credit. See prices in this issue of THE ARKANSAS METHODIST. Address all orders to Bennett & Thornburgh, Little Rock, Ark.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 25th day of October A D 1893, in a certain cause (No 4357) then pending therein between Mechanics Building and Loan Association complainant, and Carrie J. McCoy defendant the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Wednesday, the 24th Day of January, A. D. 1894,

the following described real estate, to-wit: South half of lot three (3) in block one hundred and ninety-five (195) in the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 28th day of December, A. D. 1893. I. J. HICKS, Commissioner in Chancery.

POINTS OF SUPERIORITY.

THE METHODIST SEWING MACHINE

Has the latest design of bent woodwork, with skeleton drawer cases, made in both walnu... ...highly finished, and the m...

The stand is rig... ing brace from ove... dle rod to table, h... wheel with belt re... motion of treadle.

The head is free of plate tensions, the machine is so set that without any change of upper or lower tension you can sew from No. 40 to No. 160 thread, and by very slight change of disc tension on face plate, you can sew from the coarsest to the finest thread. It has a self-setting needle, and loose pulley device on hand wheel for winding bobbins without running the machine.

It is adjustable in all its bearings, and has less springs than any other sewing machine on the market. It is the quickest to thread, being self-threading, except the eye of the needle. It is the easiest machine in changing length of stitch, and is very quiet and easy running.

Attachments accompanying each machine are as follows:

One ruffler, with shirrer plate, one set of 4 plate hemmers, ... one presser foot, one he... feller, one braider foot, ... changeable into hub on pres... One tucker, one quilter, ... gauge, one slide for braider, ... (with oil), one thread cutter, ... bins, seven needles, one lar... driver, one small screw driv... wrench, one instruction book ...

WARRANTY.

Every machine is fully wa... for five years. Any part prov... fective will be replaced f... charge, excepting needles, b... and shuttles.

Are You Tired

of reading our advertisement that has been running in this paper for the last few months? We will make a change. Groceries have been on a standstill so to speak; hardly any change, except perhaps in hog products. From now on the indications are for high prices. Sugar has advanced nearly two cents, flour is sure to advance if the government report comes in as bad as expected regarding the wheat crop; we will know by the 10th of this month. If you are in the market for anything write us for prices. Every letter answered by return mail.

H. J. GEORGE & CO.,

GROCERS,

204-203 East Markham,

LITTLE ROCK, : : ARK.

You can buy every article of ready made wearing apparel for men, women and children, as well as the materials to make them, at the

Mammoth Emporium

of the

J. S. MENKEN CO.

You can also furnish your house in our store: Carpets, Chinaware, Linens, Blankets—in fact, every article to complete the dining room, parlor, chamber and kitchen.

We maintain a uniform and high standard throughout our establishment—all goods are marked in plain figures, one price to all and no goods misrepresented. Such goods as are unsatisfactory or fall short of what we say they are will be taken back or exchanged if returned in a reasonable time, say five days after purchase.

When you come to the city, don't fail to visit our wonderful store. In the mean time send your orders, which will be promptly filled. We will pay freight or expressage on all ... amounting to $5.00 and upw... ... ...ion publi...

The J. S. MENKEN COMPANY,

MEMPHIS.

ORGANS AND PIANOS.

Two Piano makers, and possibly several others, claim to have received the highest awards at the World's Fair. Just what that means can't be understood very well, as there are no lowest or lower awards. In the meantime the "Epworth" Organs are being bought, tried, and approved by the people everywhere. An effort is being made to prejudice the people against the Williams Organ Co., but it will fail. They are good Methodist people and worthy of confidence. One of the firm was a member of the last General Conference of the M. E. Church. The Epworth Organs speak for themselves all over Arkansas. The trouble is that the Epworth is interfering with the high priced dealers in ... big profits.

Dr. Price's Cream Baking Powder
World's Fa... ...hest Award.

ARKANSAS METHODIST.

THURSDAY, JAN. 4, 1894.

THE FAMILY.

THE NEW YEAR.

Beneath the moonlight and the snow
 Lies dead my latest year;
The winter winds are wailing low
 Its dirges in my ear.

I grieve not with the moaning wind,
 As if a loss befell;
Before me, even as behind,
 God is, and all is well!

His light shines on me from above,
 His low voice speaks within;
The patience of immortal love,
 Outwearying mortal sin.

Not mindless of the growing years
 Of care and loss and pain,
My eyes are wet with thankful tears
 For blessings which remain.

—WHITTIER.

A CHRISTMAS MEMORY.

"At the cross, at the cross, where I first saw the light." A man just leaving the saloon, and arrested by the power of the voice, and the strangeness of the scene hesitated, then stopped. On this Christmas eve most of the houses in the Southern towns were aglow with light and beautifully decorated with holly in honor of the best lived anniversary of the year.

On the street corner in the moonlight and half-chilly air, far away from their homes and friends stood a small group of dark-robed women. They were singing the power to save of that One, who more than eighteen-hundred years before had been sent from his home of splendor, the most priceless gift to a sin-cursed world. "And then I was happy all the day." The soprano that led the song was not cultivated, but clear and fraught with earnestness. "Happy all the day." Far more than this eager listener could either sing or say. For many years he had been under the power of the demon drink and his relentless master had so changed him that no friend of his early days would have recognized in this roughly blasphemous gambler the bright youth who was once his mother's pride. Yet, hidden far away beneath the accumulated rubbish of years, there lay in his heart a chord which was touched by the power of those despised ones, whose mission it is to enter the highways and hedges of sin and compel men to listen.

After the song came a prayer for the salvation of any sinners in that crowd impelled by the novelty of the situation to draw near. Then a few words not notable for their grammatical or rhetorical arrangement, but words that caused hardened men to think. Men who made it their boast that they had not entered a church for a score of years.

"There is no other way to be saved from an eternity of ruin but by Christ. My friends, if the righteous scarcely can be saved, where shall the ungodly and sinner appear? Your mother prayed for you as long as life lasted. Her last breath was a prayer for you." How well one listener knew that his mother had prayed for him. Many a time in the distant, golden days of childhood had he been awakened in the morning by the subdued tones of his mother's voice, pleading with heaven for the salvation of her only child. The last time he had seen that loved face, cold in death, he had not meant to go so far astray but temptation had proven too strong, and after yielding the first time the downward career was easy. When Christmas carrols rang out on midnight air, a man was kneeling by his bedside praying to his mother's God. And the Salvation Army had on that Christmas eve brought joy into heaven because of one repentant sinner.

NANNIE J. REA.

Van Buren, Dec. 20.

RING IN THE NEW.

A new year with new opportunities and possibilities, is opening before us. As the promised land, beyond the boundary river line, with its wealth of milk and honey, its fragrant hill and valley, lay before the eyes of the expectant people, so before us lies a new realm which we may enter, in which we shall have new experiences, in which we may make advances, bless the world and glorify God.

* * * * * * * *

Let us seek to make this the most fruitful year in the history of the Church of Christ. If each person in the membership of the Church should be instrumental in adding only one other person, the Church would be doubled. Twice one are two. And if one child can be brought into the Sabbath-school, or one converted, from a family where hitherto there was no religious influences, it would be a greater thing infinitely than to make a blade of [illegible] where none grew before. [illegible] devote himself to the [illegible] and effort to bring a [illegible] Christ this year? [illegible] a year of serving God [illegible] event and duty of our [illegible] each thing be done in [illegible] will of God. Let each [illegible] as God would wish it. [illegible] the kitchen or parlor, [illegible] or office, in pupil's or [illegible] desk, at home or abroad, [illegible] child, as young or old, [illegible] unlovely element be crushed out of the heart and life. Let the heart be a fountain of piety, purity and prayer. Let [illegible] be full [illegible] and [illegible] the life be one of devotion to God in every round of daily life.

We long for the good time that we believe is coming to this earth of ours when all shall walk in righteousness of life and in good and loving relationship with all their fellow-men. If all wars could forever cease, vice die away, crime forever disappear, and all be honest and pure and industrious and temperate and kind and good; if all would live honest, upright, prayerful and believing lives—then poverty and oppression, disease and suffering, would disappear. To this we believe the earth is tending under the guidance of God's Spirit and the blessings of the Spirit of God. The coming of this day of the Lord we may hasten, and hasten this very year, if we make this year, each one of us, a year of pure and loving and exalted effort.

We lift our heads with expectation of good. We open our hearts in prayer and ask for a blessing to lodge there from the hand of God. We open our hands to place our consecrated offerings in the treasury of the Lord, and then lift them up in the making of solemn covenant to follow more lovingly and more closely him whose we are and whom we serve. From him can come the sunshine that can make this the brightest year of our lives. From him can come, exceeding abundantly, more than we can ask or think. The future is in his keeping. Trusting in him, we go forward. The chimes of the old year have died away. The past is a memory. The future is a hope. Ring in the new year with prayer and faith, with the face lifted toward God and lighted by the sunshine of his love and promise.—Herald and Presbyter.

BEING USED TO HELP OTHERS.

With many the great controlling idea is, "How best can I help myself? In what ways and by what methods can I secure the greatest advantages and the most of them for myself?" The idea of helping others, helping them over the rough places of life, helping them to become better men and women, is altogether a secondary matter, if indeed it has the least considerate attention at all. Others may be helped by them, but it is incidental and not directly and positively intentional. It is from no set and devoted purpose. The help is the result which flies off from the main purpose of helping one's own self, regardless of the good of anyone else. Of course, no thanks are due to the selfish seeker of personal gain and comfort.

Bishop Brooks truly says: "Not by mere moods may I know whether I am living the life of God, but only by knowing that God is using me to help others." How many there are who seek to settle the question whether they be Christians or not by consulting their feelings! If they cannot discern any particular hostility towards God and do not feel hateful towards members of the Church to which they belong, they conclude that they must be pretty fair Christians, whereas they may be verily destitute of the life of God. The truth is, a personal possession of the life of God will constrain one to help others, to help them out of pure love for their best good, without hope of fee or reward. There will be a positive yearning to do this. It will not necessarily be in the form of money in all cases, nor even in numerous cases. It will not necessarily take the shape of leaving one's own duties and neglecting home obligations; but it will manifest itself in a thousand little opportunities of free-handed assistance where neighborly help is needed, where kind words may be fitly spoken, where expressions of timely sympathy may find sweet lodging place. If God really lives in us we will show it by living in other lives.—Rev. C. H. Wetherbee, in Christian Herald.

A certain minister called upon a member who had been neglecting the week-night services, and went straight up to the fireplace in the sitting room, and, with the tongs, removed a little coal from off the fire, and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass.

The member in question carefully observed the proceeding, and then said: "You need not say a single word, sir; I'll be there on Wednesday night."—Presbyterian Journal.

Prevention Is Better

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. You can rely upon Hood's Sarsaparilla as a remedy for rheumatism and catarrh, also for every form of scrofula, salt rheum, boils and other diseases caused by impure blood. It tones and vitalizes the whole system.

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Our Young Folks

WHAT I WOULD DO

If I were a little boy or girl, I would begin at once to do all the good I could.

I would be kind to every living creature, and never speak a harsh word or do an unkind act.

I would be polite to young and old wherever I might be.

I would always speak the truth, and be very careful what I said of everyone.

I would never make sport of the poor, the aged or the infirm.

I would never sit in a street car or elsewhere when older people are standing.

I would obey my parents, and be kind to my brothers and sisters.

I would learn all I could at school, and try to be an honor to myself and my friends.

I would be so careful in every way that people should see I had been well taught at home.—Humane Herald.

JACK'S NEW YEAR GIANT.

The holidays were ended. The little candles on the Christmas tree had burned out. The visit to grandma's was over, and the New Year's party broken up. Even the story books had been read through, and now, on this bright, cold second of January, there was nothing for Jack to do but to collect his scattered books, put them in the school-bag and trot back to school.

"Oh, ho, ho!" sighed Jack; "it feels very dull to go back to school. I wish I was Jack the Giant-killer, and had nothing to do but climb a bean stalk."

But when he glanced slyly at the dining-room window, on his way out of the door, there was no sign of a bean-stalk, though he had dropped a whole handful of beans out there on purpose.

"Well, boys, a happy New Year!" said Miss Lucy, as the boys clattered noisily into the school-room, and "Happy New Year!" echoed all the fresh young voices.

After a sober little talk about the old year that was gone and the new year that was coming, Miss Lucy said: "There is one job I've laid out for you this year, boys, and that is to kill a giant."

Jack stared. Had Miss Lucy heard him talking to himself a while ago?

"I won't tell you the giant's name now," "but I will let you know if I see him around."

As I told you, Jack didn't feel a bit like going to school, and he missed his spelling, and got his sums wrong and blotted his copy-book, until Miss Lucy had to give him several ugly marks on his report.

"Ah, Jackie!" she said, "the giant has met you in the way and got the best of you."

"Is it Giant Laziness, Miss Lucy?" asked one of the older boys.

"That's his name, Frank, and now here is the sword to kill him with," and Miss Lucy wrote across the blackboard: "Not slothful in business, fervent in spirit, serving the Lord."—Ex.

TELLING MOTHER.

I have seen in the past what a sad mistake I have made by not confiding more in my mother, and I feel like warning all the children against such an evil habit. Children are apt when they hear things that are not what they should be and things that their mother ought to know, to tell their young friend, rather than their mother who is their best earthly friend. It not only makes them form the habit of deceiving their parents, but it will in time make a gulf between them and their parents which nothing but the grace of God can enable them to get over.

I once had for a friend a young girl who told her mother at the close of every day all that had been told her or that she had seen during the day as nearly as possible. When we would try to get her to promise not to tell some secret to anyone, she would say, "Don't tell me anything that I cannot tell to my mamma." We were all very careful what we told to such a girl as that. I have felt many times in the past that I should like to confide in my mother, especially when I was in trouble, but I had not been used to doing so and I thought I could not do it.

How sad it is to see children telling their secrets and plans to every-one else in preference to their mother when God has given them mothers to help, instruct and guide their young lives. Don't do it. If you are doing so now, *stop it at once.* It will do you nothing but harm all your life. It is one of Satan's plans to ensnare your feet. You will find you will love God and mother more if you confide in her, and it will be much easier for you to get saved when you have a clear conscience in this matter. There are many little foxes to spoil the vines, and this is one of them. Take all your troubles to mother and talk them over with her, and you will have the respect of all who know you and God's smile resting upon you.—The Vanguard.

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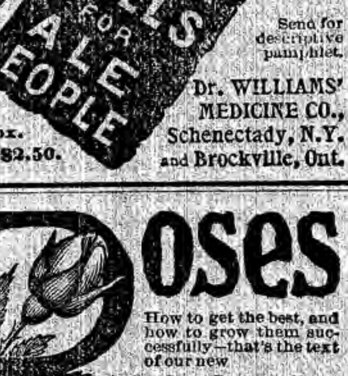

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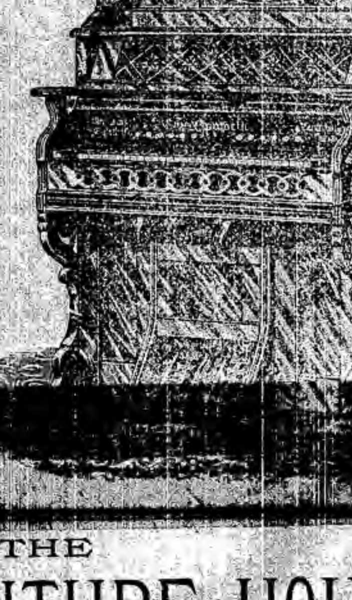

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THURSDAY, [illegible] 1894.

FROM PAST[illegible]ARGES

WHEAT[illegible]

In the issue [illegible] ARKANSAS METHODIST of [illegible] I notice your call for th[illegible] of those who take the [illegible]r charges. My people get [illegible] three offices: Wheat[illegible] and Goodwin. An experience of eight years as editor of newspapers, secular and religious, constrains me to fly to you and proffer my aid. Yes, I know what it is to be the dodged and denied of the delinquent. Send the three above named lists and I'll try to collect what's due you. Don't know whether I'll have more than a newspaper man's success or not, but as Bishop Fitzgerald's Negro preacher said of a sermon he'd preach the following Sunday, "I'll do my utmost." From what I have observed, I presume your paper is liberally circulated here; how liberally it is kept paid for is for future revealment. However, I find many others who should take it and will. Hope to send you a list soon. Your (our) paper needs to be circulated and deserves to be, but our people need our papers worse than the papers need readers. "'Tis true, 'tis pity; and pity 'tis, 'tis true," that we Methodists often feed to plethora and obesity our bodies, "which today are, but tomorrow" become the menu of the skin-worm, while we "fain would fill our souls with the husks," which the swine eat—secular newspaper slush of crime, causalty, etc.—or what is but little better, starve them altogether. Again, often we take a Church paper and that's the end of it. Rarely is it read; not even the publisher's notice to remit 3 or 4 years' back subscription due. There's no reason for this, but the fact that we have had preached to us a free salvation so long, that paying for the publication of the glad news, whether by pen or preacher, is to some of us "as vinegar to the teeth and as smoke to the eyes." Yes, and it is as great a pity as it is a herculean task to try to "teach 'new tricks'" to "us "old dogs," who have become accustomed to deadbeating our way on the car of salvation.

But benefits view—pointing the question, the relations of preacher and religious editor are reciprocal. The progress and prosperity of the pastor depends largely on the loyalty of the laity; the lasting loyalty of the laity depends on his information—intelligence is the mother of firm faith and fealty; ignorance often mistakes fanaticism for zeal—and this information is that which only our religious press affords; therefore, it behooves every pastor to do all in his power to circulate our literature, especially our Church papers.

My year opens hopefully, although sickness prevails among my people. Bro. Jernigan prays for 1,000 conversions on Batesville District this year; I pray for the same number, and if I get to the dogs and Negroes before I find them on Wheatley circuit I'll leave the dog-skins, but take the coon hides and go and help some of the boys I've promised. I have the best charge in White River Conference—for me. No better people ever lived than these; I am praying for God to use me this year for their good and His glory. I am praying for the grace to be anything for Him—even a Bishop, if He so wills, though I'd rather not be considered by the committee on Episcopacy of the coming General Conference, unless they absolutely need me. Anything but a bearer of false witness against a brother, anent his position and preferments on a controverted point, to stumble the feet of my weak-kneed brethren to the subserving of the election of my "candidate for General Conference"—shade of sainted Wesley, behold how low we've fallen in thy and honor's name!—and the probable subverting of the will divine. But why begin the discussion of this subject, when a volume could be said of its turpitude and practitioners? God bless you and your paper. When I can serve you, command me.

ED. P. CROWE.

Wheatley, Dec. 27.

PLUMMERVILLE CIRCUIT.

We begin well and are hopeful of a prosperous year. The stewards have made a liberal assessment for their preacher. Since Conference we have raised within $100 of enough money to buy a good home for a parsonage. We now have possession. Bishop Fitzgerald says "that is nine-tenths of Spanish law," and I may add some part of American custom. The people gave us a warm reception. They gave us a "pounding" last Monday evening—such as will do to count, both as to givers and gifts. The people of Plummerville know how to do nice things, and better still they are happy in doing them. I request the readers of THE ARKANSAS METHODIST to pray that many precious souls may be converted in the bounds of this charge this year.

Our first Quarterly Conference is to be held tomorrow at Hill Creek. I am expecting Bro. Weems to spend tonight with me. We are always glad when our P. E. will visit our home.

We wish THE ARKANSAS METHODIST a happy Christmas and a successful year.

J. M. CANTRELL.

Plummerville, Dec. 22.

STUTTGART AND DEWITT.

After Conference adjourned we remained a week in Hot Springs visiting friends and old parishoners. It was a real pleasure to see the substantial progress our Church has made there in the past seven years. One frame church stood where the new brick church now stands. One pastor was serving the entire city then. Now we have four with good buildings. May the Lord be with these pastors and people during this year and give them great results.

We spent a few days in Little Rock on our return and had the pleasure of meeting many of our old parishoners there. This would have been a delightful visit but for the sad death of Bro. Grant, one of our old class leaders. We assisted the pastor, Brother Scott, in the fun[illegible] service and he [illegible]s laid away in [illegible]eautiful Oakland cemetery to await the "day of His coming."

Our people here have given us a very cordial reception. The old time Methodist pounding was indulged in; and we are living high. We have flour, sugar, coffee in abundance with fruits of different kinds to have a dessert whenever we wish. Come over and eat with us.

Our Churches are making some advancement. One Sunday-school here; have increased 75 per cent and congregations good and attentive. May our Lord give us a year of great spiritual prosperity. We hope to see Methodism advance this year all over Arkansas and that this may be the most successful year of our history in this State. Yours,

W. A. STEEL.

Stuttgart, Dec. 25.

COLLEGEVILLE CIRCUIT.

We reached our new field Dec. 16, found the parsonage empty and by night we were all set up for housekeeping and the good people began to pound us and have kept it up until we feel, that our lines have fallen unto us in pleasant places; yea, we have a goodly heritage. We preached at Collegeville the third Sunday; had good and attentive congregation. At night we fell back to Alexander and preached to a large and attentive congregation; had one mourner at the altar and one joined the Church. Preached at Salem and Bethel and at Roland School-house the 4th Sunday to good congregation. We had a fine Christmas house here last night and everybody seemed delighted and the P. C. and family were not left out. So the work starts off well. Pray for us, Mr. Editor, a stranger in your midst.

S. H. RENFRO, P. C.

Alexander, Dec. 26.

BENTONVILLE STATION.

Ten accessions since Conference. The receipts of our 1st Quarterly Conference showed an increase of 100 per cent as compared with the same date last year. We had our annual pounding by the good people and feel quite sore now from the grippe. There is not a ripple on the sea and we are running on schedule time. Our Epworth League is rapidly growing. Our Holiness meetings held on Monday nights are well attended and often the Spirit comes in power. We are doing some work for THE ARKANSAS METHODIST. Don't any grass grow under Harlan's feet.

B. C. MATTHEWS.

Dec. 28.

THE WEEK OF PRAYER.

The Evangelical Alliance for the United States has suggested the following topics for the Week of Prayer. The sub-topics are given by way of suggestion, and it is expected that each leader will make selections:

Sermons: Sunday, Jan. 7. Pentecostal Power, Acts 2:1-4.

Humiliation and thanksgiving: Monday, Jan. 8. Confession: Of sin, 1 John 1:8, 9; Psalms 32:1-5; 2 Sam. 12:13. Prayer: For grace to put away whatever hinders the progress of Christ's kingdom in the heart and in the world; for consecration to a holier life. Heb. 12:1,2; Phil. 3:7-14.

Praise and thanksgiving: For God's gift of his Son, for the presence of his Spirit; for the blessings of the past year; for improved moral tone; for a larger apprehension of the relations of the Church to society. 2 Cor. 9:15; 1 Chron. 29:10-14; Isa. 65:17-25.

The Church Universal. Tuesday Jan. 9. Prayer: For the whole Church of Christ, that the power of the Holy Ghost may be manifested—Acts 2:1-18; that the unity of believers in Christ may be more fully apprehended—John 17:20-23; that error, superstition and unbelief may be removed—2 Tim. 4:3, 4; Heb. 3:12.

Nations and their rulers: Wednesday, Jan. 10. Prayer: For all in authority—1 Tim. 2:1, 2; for peace—Isa. 2:4; for the persecuted—Matt. 5: 10-12; for the abolition of the slave, opium and strong drink traffic—Exodus 21:16; Psalm 72:4; for all needed reforms—temperance—Hab. 2:15, 12; Sabbath—Neh. 13:15-22; industrial—Jer. 22:13; social—1 Cor. 6:18-20; and political—1 Sam. 2:36, and 8:3.

Foreign Missions: Thursday, Jan. 11. Prayer: For the conversion of the world; for societies and their missionaries; for native churches, secret disciples; for the removal of hindrances; for such co-operation as becomes the members of the body of Christ—Isa. 35; Rom. 10:11-15; Isa. 40:3-5; Eph. 4:11-16.

Home Missions: Friday, Jan. 12, Prayer: For the evangelization of city, country and frontier—Luke 10: 1, 2; for increased co-operation in the work—Lev. 26:8; and for a greater sense of personal responsibility—Mark 13:34.

The Family: Saturday, Jan. 13. Prayer: For parents, children and servants; for Sunday-schools and all Christian associations for young people; for all educational institutions—Eph. 6:1-9; Col. 3:18-25; Prov. 8: 32-36; Prov. 2:1-9.

Sermons: Sunday, Jan. 14. The second coming of our Lord.—Rev. 22: 12.

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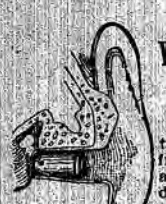

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Mention this paper.

Quarterly Meetings.

Eureka Springs Dist. 1st round, Y. A. Gilmore, P. E. Eureka Springs sta. Dec. 9, 10; Kings River 16, 17; Berryville ct 23, 24; Green Forrest 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. Harlan P. E. Elm Springs ct at Elm Springs Dec. 9, 10; Springdale and Farmington at Springdale 10, 11; White River Miss. at Dowell's 16, 17; Fayetteville sta 17, 18; Bentonville ct at Butram's 23, 24; Bentonville sta 24, 25; Prairie Grove ct at Prairie Grove 30, 31; Centre Point at Oakley's Chapel Jan 6 7; Rogers sta 7, 8; Cincinnati ct at Cincinnati 13, 14; Sulphur Springs Mis. at Honey Creek 20, 21; Boonsboro ct at Clyde 27, 28; Siloam Springs and Gentry at Siloam Springs Feb 3, 4; Springtown ct at Decatur 10, 11.

Morrilton Dist 1st round, D. J. Weems P. E. Springfield ct at Springfield Dec. 9, 10; Gold Creek miss at Fair View 16, 17; Conway sta 17, 18; Plummerville ct Hill Creek 23 24; Ada ct at Oppelo 30, 31; Morrilton sta Dec 31, Jan 1; Mt Vernon ct Oakland 6, 7; Quitman ct Mt Pleasant 13, 14; Quitman sta 14, 15; Morganton miss Harrison's Chapel 17. Martinville ct Old Hickory 19; Clinton ct at Clinton 20, 21; Cleveland miss at Cleveland 27, 28; Hattieville miss a. Hattieville 29; Perryville miss. at Dixie Feb 3, 4; Perryville ct at Perryville 4, 5.

Harrison District, 1st round, C. H. Gregory, P. E. Omaho, Dec. 10, 11; Yellville sta 16, 17; Powell ct 23, 24; Harrison sta 30, 31; Bellefonte Jan. 6, 7; Valley Springs 13, 14; Mountain Home 20, 21; Oakland 27, 28; Lead Hill Feb. 3, 4; Yellville ct 10, 11; Wiley's Cove 17, 18; Archie 24, 25; Big Flat March 3, 4.

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

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

Pine Bluff Dist. 1st round in part. 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, Pine 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 ct at Booneville Dec. 9, 10; Central 16, 17; Huntington and Mansfield 23, 24; Greenwood ct at Greenwood 30, 31; Paris and Roseville Jan. 6, 7; Mansfield ct at Centre Bluff 13, 14; Hackett ct at Mt. Olive 20, 21; First Church 27, 28; Charleston ct at New Prospect Feb. 3, 4; Ft. Smith ct at Lavaca 10, 11; Sugar Grove ct at Sugar Grove 17, 18; Chismville ct 24, 25; Cauthron ct March 3, 4; Waldron ct at Mount Pleasant 10, 11.

Little Rock District, 1st round; H. H. Watson, P. E. Austin ct at Austin Dec. 23, 24; Mabelvale ct at Mabelvale 30, 31; Lonoke sta Jan 6, 7; England ct at England 13, 14; Winfield Memorial 20, 21; Carlisle and Hazen at Hazen 27, 28 First Church Feb 3, 4; Maumelle ct 10, 11; Wattensas at Hickory Grove 17, 18; Oak Hill ct at Spring Valley 24, 25; Asbury March 3, 4. Des Arc and DeVall's Bluff 10, 11; Hickory Plain ct at Johnson's chapel 17, 18.

Monticello District, First round, A. O. Evans, P. E. Monticello Dec. 24; Arkansas City 30, 31; Warren Jan. 6, 7, Hamburg sta 13, 14; Lake Village at Lake Village 20, 21; Tillar at Tillar 27, 28; Lacy at Collins Feb. 3, 4; Berea at Magnolia 10, 11; Palestine at Pattsville 17, 18; Hamburg ct at Zion 24, 25; Bartholomew at Parkdale March 3, 4; Star City at Star City 10, 11, Mt. Pleasant at Rock Springs 17, 18.

Washington District, First round, Geo. M. Hill, P. E. Bright Star Dec. 30, 31; Genoa Jan. 6, 7; Fulton and College Hill, Jan. 7, 8; Washington 20, 21; Mineral Springs 13, 14; De Ann 27, 28; Richmond Feb. 3, 4; Rocky Comfort 10, 11; Chapel Hill 17, 18; Lockesburg 24, 25; Emmet March 3, 4; Prescott 4, 5; Spring Hill 10, 11; Hope 11, 12; Center Point 17, 18; Nashville 19, 20.

Hot Springs Dist., 1st round, A. D. Jenkins P. E. Malvern Hill Dec. 23, 24; Central Avenue 30, 31; Glenn Street Jan. 6, 7; Crystal Spr. Gra. Chap. 13, 14; Mt Ida, Bl. Spr. 20, 21. New Hope Cent. Ac. 27, 28; Amity Feb. 3, 4; New Liberty Mor. Star 10, 11, Saline, Galena 17, 18; Silver Hill Johnsonville 24, 25; Mt Valley New Salem Mar. 3, 4; Dallas, Liberty 10, 11; Mt Fork, Cove 17, 18.

Helena Dist. 1st round, M. M. Smith P. E. Helena sta Dec 30, 31; West Helena miss Jan. 1, 2; La Grange & Spring Creek 6 7; Marianna sta 13, 14; Haynes ct 20, 21; Forrest City sta 27, 28; Taylors Creek ct Feb 3, 4; Wynne 10, 11; Wheatley ct 17, 18; Oak Forrest ct 24, 25; Brinkley sta Mar. 3, 4; Cypress Ridge ct 10, 11; Clarendon sta 17, 18; Holly Grove & Marvell 24, 25; Poplar Grove & Turner 31, April 1. Hunter miss 7, 8; Cotton Plant sta 14, 15.

Batesville Dist., 1st round, Jas. F. Jernigan P. E. West Batesville miss Dec 30, Batesville sta 31, Jan. 1; Oil Trough 6, 7; Barren Fork 13, 14; Melburne 20, 21; Newburg 27, 28; Salem Feb. 3, 4; Viola miss 10, 11; Ash Flat 17, 18; Evening Shade 24, 25; Calamine Mar. 3, 4; Sulphur Rock 10, 11; Jamestown 17, 18; Cedar Grove 24, 25; Mountain View 31. Apr. 1.

Jonesboro Dist. 1st round, Frank Ritter P. E. Jonesboro sta Dec 30, 31; Paragould sta Jan. 6, 7; Paragould ct 13, 14; Gainsville c. 20, 21; Shiloh ct 27, 28; Lorado ct Feb. 3, 4; Chickasawba ct 10, 11; Osceola sta 13, 14; Pecan Point ct 17, 18; Marion ct 24, 25; Brookland ct Mar. 3, 4; Boydsville ct 10, 11; St. Francis ct 17, 18; Vanndale ct 24, 25; Harrisburgh ct 31, April 1; Jonesboro ct April 7, 8; Marmaduke Mis. 14, 15; Buffalo Island ct 21, 22.

Pine Bluff Dist. 1st round, Thos H. Ware, P. E. Stuttgart & De Witt Jan. 13, 14; White River 20, 21; Sheridan 27, 28; Lehi Feb. 3, 4; Old River 10, 11; De Witt ct 17, 18; Little Prairie 24, 25; Goldman March 3, 4; Toledo 10, 11; Kingsland 17, 18; New Edinburg 24, 25; Pastoria March 31, April 1; Pine Bluff, 1st Church 7, 8.

Searcy District, 1st round, Henry T. Gregory, P. E. Searcy sta Dec. 31, Jan 1; West Searcy ct 3, 4; Augusta sta 6, 7; Beebe ct 10; Beebe sta 13, 14; Jacksonville ct 18; Argenta sta 20, 21; Mineral ct 24; El Paso 27, 28; Stony Point 30; Bradford ct Feb. 3, 4; West Point miss 10, 11; Mt Pisgah ct 17, 18; Deview miss 22; Union ct. 24, 25; Auvergne and Weldon 28; Howell and McCrory Mar. 3, 4.

The District Stewards will please meet me at the Methodist Church in Beebe at 2 o'clock, Tuesday Jan. 16, 1894.

Newport Dist., 1st round, N. E. Skinner P. E. Walnut Ridge & Corning Jan 3, Reyno ct 6, 7; Portia ct 13, 14; Clover Bend ct 16; Tuckerman and Jacksonport 20, 21; Swifton c. 23; Newport ct 27, 28; Cache mission 30, Black Rock and Imboden Feb. 3, 4; Smithville ct 6, 7; Mammoth Spring and Hardy, 10, 11; Walnut Hill ct 13, 14; Pocahontas 17, 18; Siloam ct 20, 21.

District Stewards will please meet me at Walnut Ridge Jan. 3, 1894.

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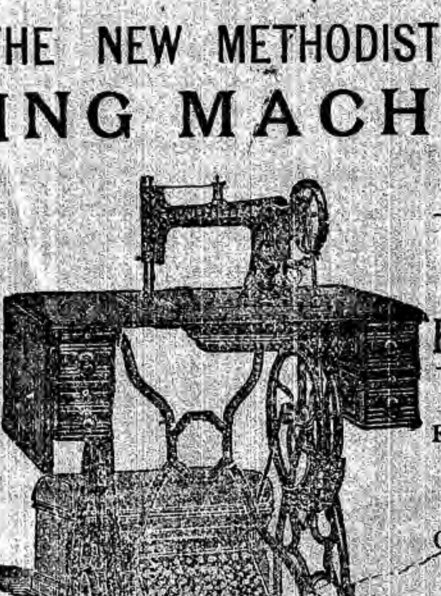

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[AR]KANSAS METHODIST.
[A.] T. BENNETT, D. D., Editor.
[GE]O. THORNBURGH, Business Manager
[T]HURSDAY, JAN. 4, 1894.

[PRE]ACHERS' AID ASSOCIATION.

[On] page 2, we publish the Con[stitut]ion of this Association, and [w]e request an *immediate* [answer fro]m each member of the [Executive] Committee to the follow[ing quest]ion referred to the Presi[dent of t]he Association by its Sec[retary]: "Can a superannuate [preache]r who has given up (for [a time]) his membership in this As[sociatio]n regain the same by the [paymen]t of an [illegible]?"

[The f]ull measure of Christian du[ty to G]od requires the consecration [of self a]nd possessions to His ser[vice].

[This] consecration can be made [onl]y the power of grace di[vine, a]nd the same grace will be [necessar]y to maintain this blessed [state an]d experience.

With it the Christian man in his relations to others will find sincere delight in obeying the Golden Rule, "Do unto others as ye would they should do unto you."

Universal compliance with the letter and spirit of this divine injunction would exemplify the meaning of the angelic chorus, "Glory to God in the highest, and on earth peace, good will toward men."

In its full analysis the Golden [Rule, forb]idding all injury and en[join]ing [all] reasonable helpfulness [to] others is the divine standard of [right]eousness, right being and right [doin]g towards others in all the pos[sib]le relations of life.

Intentional deviation from this standard through malice or for self-advantage, even in small mat[ters], clearly proves a defective char[acter], and sooner or later it may [lead] to other wrong doing and to [sins of] many kinds. Then the only [safegu]ard is in an absolutely hon[est p]urpose for right doing at all [times].

[T]he example of a respectable [ma]n deliberately violating this [st]andard of righteousness for his [ow]n gain, even in small things, may [lead] others into crime, disgrace and [ruin]. The trusted, confidential [clerk] may be led to embezzle the [funds] of his employer by seeing him [prac]tice fraud in dealing with oth[ers]. A clearly dishonest act by a [man] may undermine and destroy [the fou]ndation of noble character in [a you]th; for the evil influence of [such] an act may be greater than all [the g]ood impressions intended by [man]y precepts and assumed piety.

[In] fact no Christian or true gen[tleman] can truly claim upright, un[su]llied character without his person[al] consciousness of sincere integ[rity] in all dealings with others. [Every] intentional departure from this [is a] fall below the divine standard [of] righteousness, and will therefore [be] the line and spirit of sin com[mitted] in the many forms of oppres[sion], fraud and embezzlement, [which] in late years have so frequent[ly sh]ocked entire communities and [brough]t lasting disgrace upon hith[erto] respectable citizens. All [though]tful observers must see, that [governm]ent and society are now [suffering] greatly from dishonesty in [many w]ays, and the only remedy [illegible] must be found [in the] Golden Rule, the divine [law] for the righteous conduct [of] man in all the relations of [illegible]

[illegible] our [illegible] correspond[ent] [illegible] a long letter to [illegible] and thanking him for havin[g called] attention in his annual mes[sage to] Congress to the troubles of [the Ar]menians. He says of his [illegible] "Here is a Christian na[tion of] some three millions that has [pre]served its faith through fourteen [ce]nturies of ceaseless persecution—[a nat]ion of peaceful and industrious [farmers], skilled artisans (the so-called Turkish carpets are nearly all [the] handiwork of Armenians) and [hon]est traders, a nation thirsting for [educat]ion, endowed (according to [the testimo]ny of all travelers) with [great n]atural gifts, and striving [with might an]d main to take its [place in the co]mmunity of civilized [nations. [illegible]] shall not do it', says [the Turkish] government to the [world, a]nd proceeds to let [loose upon th]em the Koords and [e]vidently with the in[tent to ext]erminate the Armen[ians] or force them to be[come Moham]medans. And all

around stand four hundred millions of Christians of Europe and America, with twenty millions of trained soldiers, all looking calmly on while their Christian brothers suffer the extreme outrage at the hands of a foe whom Christendom could crush as a man's foot crushes a worm".

MINISTERIAL SUPPORT.

We can not yet write advisedly of last year's receipts in support of the ministry of our Church in this State as compared with preceding years. We believe, however, there would have been gratifying increase but for the general "hard times" and unusual losses from overflows and storms in parts of the State. We say this, because we believe there is a growing sentiment in favor of more liberal support for preachers, who are devoting themselves wholly to the service of the Church. We sincerely hope this sentiment may increase until the stewards in every charge may say to their pastor: "You may rest assured you will be as comfortably provided for as are the people you are to serve and now we want and shall expect all and the best service you can possibly render." Then we could reasonably think every charge and every pastor would be in decidedly better condition; the pastor gladly ready and well prepared to give all his time and the best energies of body and mind to the care of his members, and they would certainly be gainers by his more efficient services.

The proper adjustment according to our ideal would be a parsonage home and ample support for every pastor, who should devote all his thought and time to preaching and pastoral visitation. If any shall complain, that this would require more money for the preachers, let them consider the fact of receiving much more for their money. As an investment the increase would generally yield more than proportionate returns—not because the preachers are working *for* money, but simply because they can not possibly render proper service without money, or its equivalent, and enough for their support.

We feel actual pity for any Methodist, who is so poor in soul as to be unwilling to help. that his pastor may be comfortably supported—as well as the majority of the people to whom he ministers. He is their servant for Christ's sake, but that does not mean he should be forced to live as a hired servant, while his members have enough and to spare. There is no reason to fear itinerant preachers will be paid enough to make them avaricious and, therefore, less spiritually minded. We have yet to see a preacher whom we believed more efficient because of his poverty; but we have seen many abounding and succeeding in the work of the Lord, because relieved of all distracting care about their support.

Generally the allowances for ministerial support—for Preachers in Charge and Presiding Elders—have already been estimated by the stewards, and now it should be the fixed purpose of all members in every charge to help according to their ability and *punctually* in paying the salaries assessed. It will be mutually better to begin early and make many small payments than to wait most of the year to pay all at one time. Further, many pastors, who have incurred expense in moving, will be found in urgent need of early assistance. Help them to begin the Conference year with thankful hearts and gratifying assurance of the co-operation of their members in moral and material support. The direct and reflex influence of this [illegible] at the beginning of the year [illegible] very helpful to both pastors [and me]mbers in their service of the [illegible]

[illegible] the members of each [illegible] cheerfully meet their [illegible] support of their Pre[illegible] who should magnify [illegible] bors abun[illegible]t and not [illegible] the Church in all its [illegible] To Methodists in [illegible] they do not need [illegible] service and oversig[illegible]ding Elder we commen[illegible]t words from Rev. D[illegible] of the M. E. Church [illegible] to remember that in e[illegible] in the Church there are [illegible] to be strengthened, the [illegible]te people to be looked [illegible] chief duty of the Pre[illegible] is to do this work. W[illegible]der is not with you, in al[illegible] he is with some Chu[illegible] his presence [illegible] salary

while he does this missionary work at your own doors.

The Protestant Episcopal Church has sixty Bishops. They support them at a cost of $360,000 a year at least. These Bishops are doing exactly the same work that our Presiding Elders do without the title, without the life tenure of office, and for the most part upon salaries not one fifth as large as those received by these Bishops.

The fact is Methodism has been led into the most stupendous system of Home Missions ever devised; a system of oversight and superintendency which, under the blessing of God, is the chief cause of her majestic march through this land. Compare notes with any Denomination which lacks this oversight, and in your attempt to account for the superiority of Methodism you will be far astray if you leave out the Presiding Eldership.

In a quarter of a century the Methodist Episcopal Church has built six thousand more houses of worship than the entire number now owned by the Presbyterians; seven thousand more than the entire number owned by the Congregationalists; seven thousand more than the entire number owned by the Protestant Episcopalians; and five thousand more than the entire number owned by the Roman Catholics. Somebody has done something, somebody has been pouring life and energy into this agressive work, wholly unparalleled in the history of Protestantism."

EVANGELISTS.

Last week the St. Louis Advocate declared in favor of amending our Book of Discipline to authorize the appointment of evangelists, and suggested the following changes: In the Discipline, chapter xi, section 1, let ¶ 344, Art. xix, to be added to the present section, read as follows:

"The Conference Board may recommend to the Conference the appointment of one or more evangelists, who may labor within the bounds of the Conference, or elsewhere, and who shall be responsible to said Board, by whom their salaries shall be fixed. They shall report and pay over to the treasurer of the Board all moneys collected during the year, and all in excess of their salaries shall go into the general fund of the Board, to be used in extending our domestic mission work. Such evangelists may, however, only be appointed when the Conference, has, by a majority vote, ratified the recommendation of the Board." Than add to chapter iii, section 2, ¶ 98, Ans. 2. "And such evangelists as have been recommended by the Conference Board of Missions."

Before suggesting this modification of our itinerancy, and after referring to the fruitful services of Sam Jones "and some other evangelists", the Advocate said: "That unauthorized, selfs-tyled and self-appointed evangelists, responsible to no one and amenable to no authority, have wrought great damage in many places, is unquestioned, and this fact calls for some action on the part of our law-making body. The number of evangelists is increasing, and some of our best men have located to go into this work. Either the Church must adopt some method of controlling them or they will seek to control the Church."

As we view the subject the suggested legislation would not prevent any of our pastors and congregations from accepting the services of the "self-appointed evangelists," but would probably do more to increase the number of evangelists than to "regulate" them. At present the number of professional Methodist evangelists is very small comparatively—few preachers can easily recall the names of a dozen of notable reputation for efficiency in revival work—but with the suggested change in our economy, where would their 'growing' number end? And with their increase would not more pastors and many more congregations think it useless or inexpedient to engage in revival work without the leadership of an authorized evangelist? Then would not the waiting for and increased dependence upon the labors of evangelists result in far more harm to our itinerancy and membership than all the benefits we could reasonably expect from the appointment of evangelists? We believe so; and, further, that it would be a lamentable era in our history, if our itinerant preachers (pastors) and the people they serve should generally conclude special evangelists are necessary to success in revival work.

While all will readily admit, that Sam Jones "and some other evangelists" have been eminently successful in revival meetings, why should we modify and perhaps seriously impair our heaven-blessed system, that such brethren may remain in the itinerancy (pastorate), when they do not propose ever again to be subject to the regulations and duties of the pastorate? Under our present economy they [illegible] association in the local ranks of the ministry, and there should every Methodist preacher go, when he can not or will not remain in the pastorate on the same conditions as other itinerant preachers. If there must be legislation to regulate and control evangelists to prevent them from controlling the Church, let it be directed against them as local preachers.

In attempting to give Scriptural authority for creating the special office of evangelist our esteemed contemporary blundered like many others by inquiring: "Did not Paul plainly teach that men were called to different kinds of work in the ministry when he declared, 'He gave some apostles; and some prophets; and some *evangelists*; and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ?'" Yes, but the professional evangelists of the present time are neither agreeing nor w[ill]ing to labor as did the evangelists of the Apostolic age, in regions where the people are destitute of pastors and Church organizations. Modern evangelists are not asking nor will they be subject to ecclesiastical authority for directions as to place and time they shall labor, but they propose to act independently of all except the pastors and congregations for whom they agree to labor. The evangelists of whom St. Paul spoke are without successors in our day, unless they be the preachers sent to mission charges, where the voice of the modern, professional evangelist is never heard.

SOME STATISTICS.

We have the printed Minutes of the Arkansas Conference and also partial statistics of the Little Rock and White River Conferences for 1893. From these we present some figures, which may be interesting to our readers.

The Arkansas Conference reported 23,240 white members, besides traveling and local preachers, that being an increase of 1,542 over the number the year before. It raised for its Conference Claimants $1,352.55, an increase of $164.21; for Foreign Missions $2,784.52—increase $69.67—and for Domestic Missions $2,012.46–increase $271.13; for Church Extension $694.20—dec[r]ease $14.05; and for all purposes $44,773.91—increase $346.04. It reported 218 Sunday schools with 1,554 officers and teachers and 12,467 scholars—increase of 351 scholars—and total amount of money raised in Sunday schools $2,890.59—increase of $186.21.

The Little Rock Conference, according to our partial statistics, perhaps not correct, reported 29,154 white members with an increase of only 120, exclusive of traveling and local preachers. It raised for Foreign Missions $4,862.89—decrease $524.96—and for Domestic Missions $2,826.45–decrease $217.50; and for Church Extension $1,257.95—decrease $39.30. It reported 329 Sunday schools with 2,006 officers and teachers and 15,278 scholars—decrease of 104 scholars.

The White River Conference reported 22,913 white members besides traveling and local preachers—that being an incease of 1,096 over the preceding year. It raised for its Conference Claimants $1,488.20—increase $500.82; for Foreign Missions $1,884.85—increase $425.29—and for Domestic Missions $973.21—increase $118.32; and for Church Extension $402.57—increase $68.02. It reported 242 Sunday schools with 11,309 scholars—a decrease of 50 scholars.

We believe ample and verified statistics would show our Church in this State has over 77,000 members. The figures given above show it has 789 Sunday schools and 39,054 scholars—not as many as we should expect from our Methodist population.

According to the figures already quoted our Church in this State gave last year $9,532.26 for Foreign Missions, $5,812.12 for Domestic Missions and $2,354.72 for Church Extension, or a total of $17,799.10—less than 25 cents per member—for the missionary enterprises of the Church. The contributions for these enterprises would have aggregated a larger amount, but for the widespread financial depression. May all who can do so give more liberally during the year 1894.

METHODIST LITERATURE.

Judging from the work done personally by them, many of our preachers appear quite indifferent about the circulation of our Methodist literature. These are seldom seen trying to secure subscribers for the periodicals of our Church, or to sell the books printed for and needed by our people. This is truly a lamentable fact, considering the great loss thereby sustained by the publishing interests of our Church, and especially the serious loss and often injury to its members, who from neglect or other cause are deprived of the wholesome literature published for them. They will not generally be supplied, unless the preachers personally lead in the great and important work of circulating our Methodist literature to the utmost extent possible; for no others will or can do this work so well as the preachers themselves. Here we copy several pertinent paragraphs from the Texas Advocate:

There used to be a blank in our preachers' reports to the Annual Conference for the "value of books sold." To circulate our books and periodicals was considered a part of every itinerant's work. It is so now, but we seldom hear of that work being done. If it is done, it is no longer officially reported.

It would seem that our people had either quit reading, or that another agency had taken the pastor's place in the distribution of our literature.

But neither of these things is true. Our people—all the people—read more now than ever before; and no efficient agency supplies them with the publications of our Church.

But "they" are being supplied, abundantly supplied; but, alas! the supply is not only not Methodistic, but in most cases in violent antagonism to the very genius and spirit of Christianity itself. The presses of the country are running day and night to meet an increasing demand for the merest trash, much of which is too indecent and filthy to be sent through the mails, but is hawked on the streets, sold on the cars and peddled through the country from door to door!

A Chicago paper says that in the last ten years the demand for any kind of religious literature at the book stores in that city has well-nigh ceased, while the rush is on and still growing for sensational stuff, mostly of the vilest character. * *

But Chicago is not the only place in this nation where these dread causes are at work. The whole land is being flooded. Infidel and semi-infidel literature is shaking loose the public mind from its hitherto high standard of morals as based on the authority of God's Word, and is thereby paving the way for the introduction of the lowest class of reading known to this or any other age. The Seventh Day Adventists, whose main point is the overthrow of the Christian Sabbath and who have the sympathy and no doubt the material support of every class of enemies to Christianity, are sowing the country down with their books and tracts; and while the public mind is thus diverted to the silly controversy about a rest day, the avowed infidel and the venders of immoral literature get in their work before the people know it. Herr Most, the anarchist, and Bob Ingersoll, the atheist, can cheerfully join hands with any so called Christian sect that sets itself against the established order of the Christian world—especially when their peculiar work is to tear down, and who harp on a hobby instead of thundering against sin!

Many of our readers may remember the opinion we expressed concerning the Parliament of Religions before and during its meeting in Chicago last September. That opinion has been quite confirmed by what we have since read as coming from the representatives of the heathen religions after the Parliament adjourned. On their return to Japan the Buddhist delegates held a mass-meeting, and from one speech delivered the Richmond Advocate gives this extract:

"The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism, than in America. During the meetings one very wealthy man from New York became a convert to Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men; so we may say truthfully that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Chr[illegible] commit various g[illegible] very dissolute liv[illegible] very common beli[illegible] social adornment. [illegible] proves its weakness. The m[illegible] showed the great superiority of [illegible] him over Christianity, and th[e] facts of calling the meetings [illegible] that the Americans and other [West]ern peoples had lost their f[aith in] Christianity, and were ready t[o ac]cept the teachings of our super[ior re]ligion."

After citing numerous passag[es of] Scripture on the baptism of [the] Holy Spirit, the Christian Obs[erver] (Presbyterian) said: It thus [ap]pears that the doctrine of the [bap]tism of the Holy Spirit is rega[rded] in the Scriptures as one of [illegible] great moment. It is presented [with] great prominence at the begin[ning] of the ministry of Christ, as [the] special purpose of his ministry; it is presented also at the begin[ning] of the work of the Church as [the] special qualification of the wor[kers] in the Christian Church. [Any] teaching, therefore, which comes [into] collision with this truth must be [ex]amined with great care.

And yet we read (see our is[sue] of Dec. 6) that in the Bap[tist] Church meeting at Sweetwater, T[exas,] on the occasion when the Church [illegible] that place "withdrew from."—t[hat] is, excommunicated,—the Rev. J. [illegible] Whittenburg, for communing w[ith] Presbyterians, the following co[llo]quy took place:

Mr. Whittenburg—Again, how [do] we all become members of this [illegible] body of which Christ is the head [illegible]

Mr. Harris—By baptism.

Mr. Whittenburg—By water b[ap]tism?

Mr. Harris—Yes.

Mr. Whittenburg—But Paul say[s] "By one Spirit are we all baptiz[ed] into one body."—1 Cor. 12:13.

Mr. Harris—Well, you believe [in] the baptism of the Spirit, do yo[u]?

Mr. Whittenburg—I do.

Mr. Harris—We do not.

We received from Rev. W. [illegible] McKinley, Sweetwater, Texas, [a] lengthy report of the Church tr[ial] mentioned above as published in [a] local paper. We think the accuse[d,] while a preacher in a close commu[n]ion Baptist Church, did wrong [in] communing with Presbyterians, b[ut] in the course of the argument a[l]lowed at his trial his accusers we[re] saved from confusion only by th[e] sufficient number to excommunic[ate] him. If the local paper gave a f[air] report of the discussion, they we[re] not able to meet his arguments, a[nd] the Moderator was forced into [a] declaration which many Baptists [will] not endorse.

OTHER EDITORS.

It is a poor creature that do[es] not try to make each year bett[er] than the last. What are expe[r]iences for—hard and bitter as man[y] of them are—if out of them we a[re] not to gather a higher wisdom f[or] future application? Lifting up ou[r] eyes unto the hills whence come[th] our help, let us move forward in th[e] path that stretches before us, keep[]ing an even step and a joyous hear[t]. At the end of the journey there [is] rest and reward. If we hold o[ut] steadfast, we shall sit down with o[ur] Lord in his throne.—Nashville A[d]vocate.

The American assistant to th[e] Jesuit Father-General at Rome, in [a] letter to the Catholic Congress [at] Chicago, said: "The hopes of th[e] Church are centered in the you[ng] republic." For the fulfillment [of] those hopes the bishops and priest[s,] inspired by Pope Leo's *alter eg[o]* Satolli, are laboring with most pe[r]sistent zeal. Since the opening [of] the World's Fair every scheme t[he] Papal authorities could devise h[as] been pushed for the purpose of im[]pressing Americans with t[he] strength and unity of the Rom[an] Catholic Church. Protestants, a[nd] all others who love liberty, need [to] remember that its price is "etern[al] vigilance."—Herald and Presbyte[r].

In the courts of Indiana, the[re] has been a suit of much interest. [A] liquor saloon was opened in a buil[d]ing, which adjoins the residence [of] Mrs. Mary Haggard. She sued t[he] saloon keeper for damages becau[se] of this. The case was carried [up] to the Supreme Court of India[na,] and that court has rendered a dec[is]ion that the saloon keeper is liab[le] for damages to her. This seems [to] be simply just. For the presen[ce] of a saloon is very annoying to [a] family, and, rendering all adjace[nt] dwellings less valuable as residence[s,] it is pecuniarily injurious to th[eir] owners.—Christian Observer.

We do not know how it is in t[he] cities of the E[as]t, but the fact [is] authoritatively stated that five hu[n]dred retail liquor dealers have [been] forced out of business in the city [of] Chicago since the 1st of Novemb[er,] and that a thousand more will so[on] have to go into liquidation, not [to] resume again until work grows mo[re] abundant. This is one of the [re]sults of "hard times" which is to [be] welcomed. Abstinence from into[x]icants is forced on a large part [of] the community. It is also said t[hat] the great breweries, in which mu[ch] money from across the sea has be[en] invested, will return smaller d[ividends to their] stockholders. [illegible] to shed over su[illegible] [illegible]ire pressure wh[illegible] [illegible]milies and indiv[illegible] [illegible] Presbyterian