The Arkansas Methodist.

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

BY BENNETT & THORNBURGH. "Speak Thou The Things That Become Sound Doctrine." TERMS, IN ADVANCE, One Year, $1.50. To Preachers, $

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THE PREACHERS' INSTITUTE

Address by the Board of Control.

The prosperity of the Church depends very largely upon the intelligence of the ministry. The ministry is the representative of the Church. If they be ignorant and narrow the Church suffers. If they be men of culture, of trained minds, capable of rightly dividing the word of truth, the Church will command respect. Her influence for good will be far reaching. She will be a power for moulding opinion and shaping thought. To maintain leadership we must be pioneers in thought. Every profession and avocation is reaching up and out. Books, papres, schools devoted to particular professions and callings abound. The greatest activity marks the world of business, of letters and of science. "Now they do it to obtain a corruptible crown, but we an incorruptible." Shall it always be true, that "the children of this world are in their generation wiser than the children of light"? Will those whose business it is to teach the Science of Immortality be content to fold their hands, and see the crown slip from their fingers? Shall the gospel of dirt usurp the high functions of God's ministers? Shall those who have the highest calling be set aside by men whose mightiest motive is dollars? Is the "well done" of our Lord to be drowned by the applause of the world? Can the Church afford to let our ministry be outstripped, or set aside by any? Must we not lead or else be sent into obscurety? Can we share leadership without losing it? Can we maintain leadership only as we compel it? Can we command it only as we merit it? Can anything take the place of intelligence? If so, what? A religion of the heart only is fanaticism. Fanaticism disgusts.

A Church which does not require classical training for the ministry must provide for the culture of her preachers by other means. Self-preservation demands it. Self-respect requires it. The Course of Study is prescribed. Its mastery means a furnished preacher. But providing the books is not putting their contents in the preachers' minds. Prescription is not assimilation. Can men who have not learned how to study master a science without a teacher? Can our young men with untrained minds read a scientific treatise, and grasp its teachings? To help them in these hard problems is the object of this Institute. Its success or failure will depend upon the attitude of the preachers toward it. A hearty acceptance and prompt attendance upon its session will mark June 20 a red letter day in the annals of Methodism in Arkansas. A glorious opportunity is before us. If we seize it, it means progress, equipment for our work. It means an expanding horizon, a growing Church, a completer ministry, and a more commanding influence upon the world. If we neglect it, it means ruts and retrogression.

Many of our preachers will doubtless feel unable to meet the expense. What will the expense be? With free board, free tuition and reduced rates on the rail-roads, how much will it cost? Compare expenses with advantages, and decide if you can afford to miss it? To have these studies taught you by masters in Israel, to listen to sermons and addresses by acknowledged leaders is a luxury you can not forego. If our Presiding Elders will take some pains not to put a District Conference between June 20–30, and not to have a Quarterly Conference for one of the undergraduates at this time there is no reason why every one of them should not attend.

Some may doubt the wisdom of taking the time from the pastoral charge Our Lord spent thirty years in preparation for a three-years ministry. To obtain an intelligent grasp up any great problem of theology is worth years ot study, how much more when the whole field of theology is under review? Will you not get rich material for sermons? Will you not go back filled with great things? Here is the "parting of the way." The young preachers who attend the Institute will develop into leaders; those not in sympathy with its purpose into—"gum logs."

A CORRECTION.

Bro. B. Williams says: "Speaking of those who cannot accept his [G. W. Hill's] interpretation of Wesley and Watson, he says they are two by four preachers, men whose heads could not stand the pressure of a logical thought. Sinister and mercenary—preaching only for filthy lucre." This is an exceedingly severe charge to bring against any man, and if it were true, I would plead guilty to the charge of sinning in my words. But if he will wipe his spectacles and look closely at what I did say in its *connection*, he will find an altogether different meaning. This is what Corbett and Mitchell would call "a foul." But I give Bro. Williams credit for intending to be perfectly fair. I thank him and Bro. Honnoll for their articles. They have been a means of grace to me. In good time I will reciprocate the favor.

GEO. W. HILL.

Feb. 2. 1894.

UNDUE ALARM.

My Dear Bro. Hill: Haven't you put the case rather strongly? Do you really think the brethren would kill you but for the civil law? If I thought so, I would come down there and bind them all over to keep the peace. You almost frightened me with the terrible picture you drew: "A father in the name of Christianity burning his two daughters, Nero and Decius terrible persecutors, Roman Catholics, racks, fagots, swords, daggers, rivers of blood, corpses piled mountain high." These have been. These are; "the spirit that gave Socrates hemlock, Christ the cross, thirsted for Luther's blood, roasted, mobbed, hounded others and explained the zeal of the dauntless Carradine by softening of the brain—this spirit wears the robes of Christianity. The paganism of Bacchus (drunkenness), Venus (impurity) and preeminently Mammonism (selling out for money) words in brackets mine—masquerading in the guise of Christianity ready to stab her to the heart. Let but the civil law withdraw her shield and martyr fires would burn anew. There is always a spirit that would kindle them, blessed be God there is always a spirit that will furnish the fuel. Methodism was persecuted at the start, but she became wealthy, popular and powerful; hence the introduction of an un-Christian and anti-Christian element of necessity antagonistic to and antagonized by the true spirit of Christianity."

Hush! Do you hear those heavy guns? Bishops Haygood, Wilson and Fitzgerald have opened a deadly fire—in their opposition to the second-blessing theory I suppose, as they have spoken plainly against it—and now a thousand smaller guns in simultaneous discharge carry on the conflict. As one of the "smaller guns" I beg to assure Bro. Hill he need not be frightened. I would not hurt a hair on his head; neither do I think my brethren are so bad as he seems to think. It had not entered my mind to associate them with heathen gods or masquerading persecuting men, wearing the robes of Christianity. I don't really think even if the civil law were to withdraw her shield they would force you to furnish the fuel for a martyr's fire. Hoping you may lose no sleep on account of such fearful apprehensions, I am, dear brother, with the best of wishes, your fellow laborer in the gospel and an earnest believer in sanctification.

B. H. GREATHOUSE.

Venita, I. T., Feb. 3.

LOOSE HIM AND LET HIM GO.

In Bro. Cason's article of last week he proceeds upon a singular premise—the evangelist is here and, therefore, we must accept him. According to that reasoning the sensational preacher is here, and we must take him; the hobby rider is here and we must accompany him upon his jaunts; the devil is here and we must regulate him.

Did it ever occur to my learned brother, that the evangelist is here in violation of law? Our law knows nothing of evangelists. Such an office or man is not found in our Discipline. The last two General Conferences were importuned to provide for evangelists. They refused to do so. The refusal of the General Conference to create evangelists puts them outside the pale of law, and everyone of them is self-constituted so far as our Church is concerned. Our law-making body refused to create or recognize the office or the man, and in doing so placed the Church in antagonism to it, so that every pastor who employs them does it in violation of law, contrary to the action of the body whose rules he promised to keep and not mend. I protest against the way that Bro. Cason minifies an Annual Conference. He says "Sam Jones is about equal to the average Annual Conference." This is hero worship of the most earthly sort.

Sam Jones can get up in a pulpit and retail slang, vulgarity and what in other preachers would be considered even blasphemy; is it that which makes him equal to the average Annual Conference? Is it his wholesale abuse of the pastors whose labors make his work possible, that gives him his vast superiority? Does his pre-eminence consist in his coarseness and brutality? Is his equality to the average Annual Conference obtained by the fact, that he feels himself competent to attack a Bishop? Because a man refuses to be amenable to law, we must therefore accomodate the law to him?

Because he is equal to the average Annual Conference therefore we must boost him up where he can defy the General Conference. Because he refuses to say "here am I, send me," we must therefore conclude that he is vastly superior to the common herd and must be permitted to roam at will, above law, above control, a law unto himself, and everybody must shout, "Great is Diana of the Ephesians"!

I see no reason why Bro. Cason should solemnly promise to "act in all things not according to his own will, but as a son in the gospel * * * and to do that part of the work, which we advise at those times and places which we judge most for his glory," while Leftwich and Kilgore should claim immunity from it. If they can do so, five thousand others can do it, and anarchy results. This whole system of evangelism is wrong. The animus is a desire to get away from control—to do as one pleases, to get out of the drudgery of the pastorate. It *deifies* the man. It dresses human effort to the exclusion of the divine Spirit. It is a stand-up, shake hands and be counted kind of religion. It has filled the Church with unregenerate people. Let an evangelist hold a few meetings in a town and a revival by the regular ministry is impossible. It is to the Church what the daily paper is to society. It feeds the Church on sensationalism, and unfits it for the regular ministry. It brings the gospel of peace, of love, of cleanliness, of sobriety, into disrepute and establishes a gospel of dirt and abuse. It is the exaltation of Corbett and the decapitation of Marvin. It is pugilism in the pulpit. It is wrong because it discounts the regular pastorate, without which the Church cannot be maintained. If the pastorate be made little, the tendency will be away from it, and disintegration will result.

It proceeds upon a wrong basis. It is an assumption that the regular ministry is incompetent to the work. The Minutes of our Conference for 1893 show 2,528 additions on profession of faith, and I venture the assertion that not one tenth of them came thruogh the labors of evangelists.

The way things have been going there is no use in legislating upon this subject. Every man that chooses becomes an evangelist, and there are always a plenty of unthinking preachers to give him employment, and a puff in the papers.

J. R. MOORE.

Pine Bluff, Feb. 5.

THE BIBLE TEACHING.

DR. BENNETT:—Not simply in reply to Bro. Hill, but for the purpose of expressing what I think the Scriptures teach in the matter of Christian experience, I desire you to publish this article.

I have long been of the opinion, that regeneration is undervalued by many of our brethren; that it does not hold the exact place it ought to hold in the minds of many Christians. They put off till tomorrow what ought to be done today. Dr. Ralston properly says: "A mistake here may be a fatal one, but if we are right at this point we may have many erroneous views on other subjects and still be saved" Regeneration is used in the Scriptures in the sense in which I use it in this article but once, Titus 3:5., where it is spoken of as the washing of regeneration in connection with the renewing of the Holy Ghost. I suppose none will deny that the washing spoken of here is a perfect washing, that the object is washed perfectly clean as the washer is the Holy Ghost. This is made clear, when it is called the washing of regeneration, which means the washing that makes anew, for regenerate means to make anew. That we may not make any mistake on this question the apostle connects the washing directly with the renewing of the Holy Ghost; and that we may understand the thoroughness of the washing he says "which he sheds on us abundantly." It is not a partial washing, but an abundant, ample washing. If this is a proper exposition of this text, then all who have the washing of regeneration are clean. Paul seems to have been thoroughly imbued with this idea, for he not only wrote it to Titus, but to the Corinthians also. "Be not deceived, neither fornicators, nor idolators * * * shall inherit the kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." Here it is clearly shown that men are cleansed from the worst sins and consequently from all sin by the washing of the Holy Spirit, and that washing is called sanctification and justification.

This experience is presented by our Lord himself under the figure of a new birth: "Except a man be born again he cannot see the kingdom of God" Jno 3:3. As the newly born babe enters upon a new life so the newly born Christian, and this new life is a divine life. "Born not of blood, nor the will of the flesh, nor the will of man but of God", Jno. 1;13. In this new birth we are made partakers of the divine nature, 2 Pet. 1:4. This gives to man the God-life, the highest possible life, so he can never obtain any higher life, but thank God he may grow so as to be able to receive more and more of this life as he advances. Babes in Christ are pure. "Being born again not of corruptible seed, but of incorruptible," 1 Pet. 1:23. "The wisdom that cometh from above is first pure" James 3:17. Then they need no second-blessing to make them "subjectively pure". They are sanctified, 1 Cor. 1:2, "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus." They needed no second-blessing to sanctify them: They are holy. "Wherefore holy brethren partakers of the heavenly calling" Heb. 3:1. As babes in Christ are fitted for heaven, we apply the following Scripture to them "Follow peace with all men and holiness, without which no man can see the Lord;" they need no second-blessing to make them holy. St. John says "whosoever is born of God doth not commit sin," John 3:9. He knew nothing of the doctrine of sin in believers, or the need of a second blessing free them from "the dominion of sin". One thus born of God is nowhere in the Scriptures called a sinner. There were sinners among the Churches but such sinners are nowhere called Christians. Many passages used to prove the doctrine of sin in believers evidently are misappropriated when so used. Notably the seventh chapter of Romans. But as few Arminan take the ground that Paul is speaking of himself as a Christian, when he says "I am carnal, sold under sin," it is not necessary to make a critical comment on it now; sufficient to say that whatever it was that oppressed him, he found deliverance from it "through Jesus Christ our Lord." But Heb. 12:1 wherein Paul exhorts us to "lay aside every weight and the sin that doth so easily beset us", is more frequently misapplied and when followed to its logical consequences more dangerously misapplied. If the besetting sin that Paul exhorts us to lay aside is a sin in us and our hardest sin to get rid of, and we can lay it aside as we would a weight or garment, then it follows that we can lay aside all the sins of our nature and need no divine help. But Paul means nothing of the kind. He means what he says. It is a besetting sin, a sin that sets on us, waylays us, besieges us, harasses us, that is, comes at us from without. This is to be resisted till the force of its attacks is broken, till it can be laid aside like a garment. This I verily believe can be done; thank God, I know it! This does not put us above temptation, but it makes us conscious of a power within that helps us. Christ the devil's conqueror dwells in us the hope of glory.

New-born Christians are said to be perfect, Phil. 3:15, and yet in the same paragraph they are said not to be perfect. Phil. 3:12. There is no way to reconcile the apostle's statement, but by admitting that they may be perfect in one sense and not in another. Christ's illustration of it is found in Matt. 4:28, "First the blade, then the ear, after that the full corn in the ear." St. John's explanation is in Jno. 2:12-14, "Little children, young men, fathers." Thus we grow from one state of perfection to another. Paul says we "may grow up into him in all things", Eph. 4:15. Peter exhorts us to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

Babes in Christ, sons of God, are in grace, consequently are in a condition to grow. Where any of the apostles made any sudden leap in this growth, that can be considered analogous to sanctification as our second-blessing brethren teach it, I have never been able to see. When and where did Peter or James or John take such a running start in their growth, that they ever afterward spoke of it as "when I was sanctified." They are careful not only to exhort us to grow in grace, but to tell us that even Jesus grew, "Jesus increased in wisdom and stature and in favor with God and man," Luke 2:52.

How are Christian characters to go on from perfection to perfection? Paul tells us plainly how he did: "Not as though I had already attained, either were already perfect * * * But this one thing I do, forgetting those things which are behind * * * I press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. 3:12. He pressed forward; he recognized that his Christian character could grow only by faithfulness to Christ in pressing against wind and tide. As the oak that has successfully resisted the storms runs its roots deeper and is made stronger, so the man who successfully resists temptation is made stronger thereby. Right on this line is Paul's misused exhortation in 2 Cor. 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." The apostle does not mean that we can cleanse ourselves of all the sins of soul and body—sins that are inward and sins that are outward. To assume this is to teach the leopard can change his spots, and the Ethiopian his skin; that we don't need Christ and the Holy Spirit to give us either the first or second blessing. Paul means that we are to keep ourselves pure from such things. This is clear by the use of the expression, "perfecting holiness in the fear of the Lord." We have holiness—and the lowest form of holiness is freedom from filthiness of the flesh and spirit—and we cannot perfect our holiness without keeping ourselves free from the filthiness of the flesh and spirit. St. John says He that hath this hope "purifieth himself even as he is pure." Surely he doesn't mean to teach that men can purify themselves from inward sin. Those of whom he spoke were already sons of God ready to be made like him at his appearing, 1 Jno. 3:3. Then he only meant what Paul meant, when he said to Timothy "Keep thyself pure" 1 Tim. 5:22. We are helped on to this perfection by the Christian ministry, but the apostle is careful to tell us it is a growth: "And he gave some apostles, and some prophets and some evangelists and some pastors and teachers. For the perfecting of the saints—saints, mark you—for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, that we henceforth be no more children."

Suffering develops this perfection. "But the God of all grace who hath called us unto his eternal glory by Christ Jesus after that you have suffered awhile make you perfect, stablish, strengthen, settle you, 1 Pet. 5:10. Why should this be thought strange when it is recorded that Christ was made a perfect Redeemer through suffering? "For it became him for whom are all things and from whom are all things and by whom are all things in bringing many sons unto glory to make the Captain of their salvation perfect through suffering." In this discipline of ours the time element is surely involved! "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." Some one will say Is it not all by faith? If so, why not exercise that faith at once? In answer we say faith can only triumph over trials as they arise—dying grace is not needed until death comes.

I have tried to show that babes in Christ are pure, holy, sanctified, perfect; that they are nowhere in the Scriptures called sinners; that there is nothing that contradicts St. John's declaration "whosoever is born of God doth not commit sin." To this I anticipate an objection. It will be said Paul in 1 Cor. 3:1 calls babes carnal. A close study of the passage will show that he does not. He says that he addresses carnal persons as he would babes. In Rom. 8:7 he tells us "The carnal mind is enmity against God, not subject to his law neither indeed can be." Surely then he does not mean to contradict himself as well as John by saying these "carnal" persons, in whom are "envyings", "strife", "diversions", who "walk as men", are Christians addressed by himself in chap. 1:2, as "sanctified" persons.

What Methodists need to do is to get away from the Calvinistic idea, that regenerated persons must sin, are still "under the dominion of sin" and not "subjectively pure", and teach the Scriptural doctrine that "whosoever committeth sin is of the devil." Then teach we must go from one perfect state to another; that we are "changed into the same image from glory to glory, even as by the Spirit of God."

I have made no reference to Mr. Wesley because he is not the final court of appeal. But I will ask Bro. Hill to gather up Mr. Wesley's definitions of the new birth and sanctification and see if they are not identical. If I had room I could demonstrate it in this article. Bro. Hill will be "too bright not to see it and too fair not to admit it." I throw him on his Christian integrity and ask him to give Mr. Wesley's definitions of the two blessings and either admit their identity or show the difference. There must be no "wabbling on the gudgeon." Stick to Wesley's definitions. If they are different things he ought to define them differently. In his Notes on Jno. 3:7 he says "To be born again is to be inwardly cleansed from all sinfulness to all holiness." In his forty-fifth sermon his definition is equally strong and much more extensive. Can the second blessing mean more?

B. H. GREATHOUSE.

Venita, I. T., Feb. 1.

QUITMAN COLLEGE.

The College had a quiet, steady run during the First Term just closed. No cases of serious illness and but few withdrawals. The enrollment is nearly up to that of last year. Nearly all of the students are religious. They have taken great interest in the study of the Bible. There have been no "Match Games" of any kind by the students. All have had the benefit of the Athletic and Calisthenic Drills. The Literary Societies are doing good work. For Feb. we expect to have two Lectures, one on "The Grandeur of Man," by Rev. Geo. W. Hill.

Also on the occasion of Washington's birthday, an address by Gov. W. M. Fishback. Our financial matters are now in a better condition and we expect "to weather the storm." All honor to our many friends who have helped us "pull for the shore." God save us all from selfishness, worldliness and greed of gold.

O. H. TUCKER.

Jan. 29.

HENDRIX COLLEGE.

DEAR METHODIST:—Hendrix College has just enjoyed one of the best openings of any term in its history. Most of the students that attended the first session returned and about twenty-eight new students. The outlook of the College was never more hopeful as to attendance, notwithstanding the stringency in money matters. The attendance would have been even much larger, if the times had been better throughout the State.

What shall I say of the character of the work done? It needs no word of commendation from my poor pen. It is known and read of all men where our Hendrix boys have gone. Whether to the school room to teach, to the pulpits to proclaim the word, or to the Universities to drink still deeper from the fountains of knowledge. The work here will bear the test.

As to the character of the students I must be allowed to say a word. Having associated with them intimately in the tender relation of pastor, I do not hesitate to say, that take them as a body, they would be hard to equal in all the elements of noble young manhood. I wish I could hold up to the gaze of Arkansas Methodism a scene I witnessed in the College last Sunday afternoon, at the service of the Young Men's Christian Association. After very earnest addresses by two of the students on the subject of Missions, The Spirit came upon us, and seldom in a lifetime will one witness such displays of divine power. Two or three young men were happily converted. Some settled the question of a call to the ministry, and others offered their lives to God, as workers in foreign fields. One young man who had been struggling with the impression, that he ought to go to the regions beyond the seas answered the call heartily and was inexpressibly happy. Never before did I witness a more direct answer to prayer. If our people knew what we have in Hendrix College, and the character of the work done both on head and heart, their sons would not only fill her halls, but their money would be given to the relief and support of this noble institution.

J. B. STEVENSON.

Conway, Jan 29.

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.

ARKANSAS METHODIST.

THURSDAY, FEB. 8, 1894.

THE TEMPERANCE CAUSE IN ARKANSAS.

DEAR DR. HOSS: Complying with your request for a statement of the present condition of the temperance reform in Arkansas, the laws on the subject, and the manner of their operation, I begin with the laws regulating the sale of intoxicating liquors.

LICENSE LAWS.

The first section of the chapter on this subject makes it ulawful for any person to sell alcohol or any spirituous, ardent, vinous, malt, or fermented liquors, or any compound or preparation thereof, commonly called tonics, bitters, or medicated liquors, or intoxicating spirits of any character used as a beverage, without first procuring a license from the County Court—excepting manufacturers or distillers who may without license sell in original packages of not less than five gallons. Under other sections the County Court is empowered to grant license for the sale of the liquors previously named, at any point in any township or city ward in which there has been a majority vote in favor of license. The person obtaining license for one year or less must pay to the collector of the county $500 as a county tax and $300 as a State tax, besides the fees to the collector and clerk of the county. The municipal tax ranges from $300 to $1,000. Any person convicted of selling without license shall be fined in double the amount of the county and State license tax, and each day of such unlawful selling shall constitute a separate offense. The license does not authorize the sale of liquors at more than one house or place of business.

At each general election for State officers, the qualified electors of each county have the privilege of voting on the question whether license shall or shall not be granted by the County Court of such county for the sale of the liquors already named with such county for the two years commencing January 1 next ensuing. If at the next term of County Court it shall appear that a majority of the votes of those voting on the question in any township or city ward were cast for license, then it shall be lawful for the court to grant dram-shop or drinking-saloon license, but if a majority of the votes cast on the question *in any county* be not for license, then it shall be unlawful for the Court to grant license at any place in such county. Under this wise provision the majorities against license in certain townships or wards may overcome the majorities for license in a large number of townships or wards. If the majority of the votes cast on the question in any county be "for license," then it shall be lawful—not compulsory—for the Court to grant license in any township or ward casting a majority of votes "for license" "to persons of good moral(?) character over the age of twenty-one years." In counties voting majorities for license the liquor traffic has been quite often defeated by the Judge of the County Court refusing to grant any license at all.

Every applicant for dram-shop or drinking-saloon license shall enter into bond with the State in the penal sum of $2,000, conditioned that such applicant will pay all damages occasioned by reason of liquor sold at his house of business, and shall further pay to any person all such sums of money as may be lost in his saloon or in any room attached thereto under his control; and any person aggrieved by the keeping of such dram-shop or saloon, or who may have lost money or valuables in it, or attached room under the control of said saloon, may have action on the bond against the principal and securities. No debt shall be recoverable for ardent spirits sold at a dram-shop or drinking saloon.

Our general law does not require license of persons selling (native) wine made of grapes or berries on the premises where these are grown in quantities not less than one quart, and such sale cannot be prohibited except by a special act of the General Assembly, at each session of which many special acts are passed prohibiting all traffic in intoxicating liquors within five to ten miles of a given college or other school. In some localities of our State the cause of temperance has suffered very much from the "native wine" business, carried on generally by German citizens, or others of foreign birth, or at least by men who are willing to outrage the public sentiment of communities which have lawfully defeated the liquor traffic.

THREE-MILE LAW.

Under this wise and now very popular law the cause of prohibition in Arkansas was really inaugurated, and the operation of this law has generally been productive of so much good that its repeal would not be attempted seriously by any legislator of respectable standing. Regardless of the vote at the general election on the question of license, the three-mile law may be invoked by petition of a majority of the adult inhabitants, male and female, within three miles of any church or schoolhouse of any kind. As every neighborhood has a church or schoolhouse of some kind, and as the women seldom fail to sign a petition to keep out the saloon, it is generally easy in rural and village districts, and in towns of 500 to 2,000 population, to get up a petition, having a majority of the adult inhabitants, protesting against the license of the liquor traffic within a circle of six miles. The law providing for the petition is expressed in these words:

"Wherever the adult inhabitants residing within three miles of any schoolhouse, academy, college, university, or other institution of learning, or of any church-house in this State, shall desire to prohibit the sale or giving away of any vinous, spirituous, or intoxicating liquors of any kind, or alcohol, or any compound or preparation thereof, commonly called tonics or bitters, and a majority of such inhabitants shall petition the County Court of the county wherein such institution of learning or church-house is situated, praying that the sale or giving away of the intoxicating liquors and alcohol enumerated in the premises be prohibited within three miles of any such institution of learning or church-house, said County Court, upon being satisfied that a majority of such inhabitants have signed such petition, shall make an order in accordance with the prayer thereof, and thereafter, for a period of two years, it shall be unlawful for any person to vend or give away any spirituous, vinous, or intoxicating liquors of any kind, or alcohol, or any preparation thereof, commonly called tonics or bitters, within the limits aforesaid.

This law was several times tested before the Supreme Court of our State, and in each case it was declared constitutional. The signatures on the petition are taken as *prima facie* genuine, or properly authorized, and unless the Court should, for good reason, permit them to be withdrawn, its only province is to determine, from the best mode fairly practical, whether they constitute a majority of the adult inhabitants within the prescribed limits. A remonstrance or counter petition is not provided for, and is not evidence, but may be admitted as apprising the Court that the petition does not contain a majority of the inhabitants; but, if signed by the same parties as the original, need not prevail over it. No notice of the filing of the petition is required, and when the order is made by the County Court its power is exhausted, having no power to revoke the order on a subsequent petition. The three-mile law does not prohibit the use of wine for sacramental purposes, nor prevent regular practicing physicians from prescribing and furnishing alcoholic stimulants to the sick under their charge, after they have taken an oath they will not prescribe or furnish such stimulants unless, in their judgment, a *necessity* in the treatment of the disease with which the sick are at the time afflicted.

Many communities from which the liquor traffic had been excluded were often annoyed by the "jug trade" on orders taken by agents of liquor dealers in large cities. This traffic has been very much reduced by an act of the General Assembly making express companies and other common carriers, carrying intoxicating liquors in cash-on-delivery packages the agents of the sellers and the place of delivery the place of sale. Shippers are required, under a penalty of $10 to $100 in each case, to mark such packages as containing intoxicating liquors.

For the arreset and punishment of persons clandestinely selling liquors we have a timely and strong measure, in the "blind tiger" law, which imposes heavy penalties by fine and imprisonment, and which requires an official search in any house, where a reputable citizen will swear he believes intoxicating liquor is unlawfully sold. This law is so rigid that, like the Negro's coon trap, "it ketches 'em comin' an' gwine," if the temperance people do their duty.

The State laws prohibiting the liquor traffic are generally enforced as well as its other laws against crime. This statement will hardly be denied by any unbiased citizen of extensive observation in Arkansas.

RESULTS.

In every county in the State fifteen years ago intoxicating liquor was sold, not only in dram-shops but also by druggists, some grocers and general merchants in the towns and villages, and nearly always in country stores, which were numerous in counties having large colored population. In 1892 there were granted to wholesale and retail dealers in intoxicating liquors 369 licenses, 194 of which were in five counties—Garland 31, Jefferson 40, Phillips 11, Pulaski 69, and Sebastian 43, having respectively the cities of Hot Springs, Pine Bluff, Helena, Little Rock and Fort Smith; and the remaining 175 licenses were distributed among thirty-five other counties, leaving thirty-five entire counties without a single license to sell intoxicating liquor of any kind. Last year there were 348 licenses granted in thirty-eight counties, leaving thirty-seven counties "dry," and the number of licenses this year will probably be considerably smaller, as about fifteen less have been granted in this (Pulaski) county, and many liquor dealers have failed in business—four old firms in this city in a little over a year. Going north from the capital of our State, one will pass only two "wet" towns before entering Missouri; east, only one before reaching the Mississippi river; south, only one before seeing Texas; and west, about 150 miles before finding a licesed dealer in "liquid fire of damnation."

HOW OBTAINED.

The beneficent results so far achieved from the anti-license movement have been won on purely non-partisan lines by the earnest work of the temperance people, who have been steadily and surely holding strong public sentiment in favor of the legal prohibition of the liquor traffic. A fair test of prohibition has generally been a sufficient argument for its continuance, and that is hopefully regarded as a prophecy of permanent extension until our entire State is redeemed from the power and curse of the greatest foe to the cause of God and home and native land. So may it be!—Z. T. Bennett in Nashville Advocate.

NASHVILLE LETTER.

DR. BENNETT:—The sleet and snow of today shuts me in from the Sam Jones and George Stewart meetings at the tabernacle and the Gales meeting at our Tulip Street Church, East Nashville. The latter evangelist belongs to the Reformed Episcopal Church, is P. C. The two former are well known Methodists. I attended three services in the day yesterday and have heard the three men in less than thirty hours. But as I have been sick for nearly seven weeks and do not attend evening services I will report chiefly from the city dailies which are before me. The Monday's Banner gives one-half of the first page to the meetings which began Sunday. "From which we read the people began to go there at 1 p. m. for the 3 p. m. service. By 3 p. m. hardly standing room left. The audience the largest and most intelligent which has ever greeted the evangelist in the city. On the platform were Revs. J. A. Orman, Wm. M. Green, D. C. Kelley, S. A. Steel, R. K. Brown, B. F. Haynes, T. B. Fisher, J. A. Kerby and other Methodist pastors and city pastors of different Denominations. The opening prayer was by the pastor of the First Christian Church. Dr. Steel took the collection. The sermon was chiefly on the word "rather," Psa. 84-11. "Rather be a door keeper" etc. Men must get their rathers—they follow them and their rathers fix their character or conduct. At night many left the tabernacle for lack of room to stand. Mr. Jones said "years ago he saw in this city the most successful revival he ever took part in. All six of the meetings he engaged in here have abundant fruit, but he expected this to be the most successful of all." "Monday 10:30 a. m. Rev. Sam Jones preached to 1500 to 2,000 persons"—the same paper tells us, "there was not a vacant seat at Tulip Street Sunday 7:15 p. m." and "that Rev. R. W. Gales's preaching was of the Bible inspired type and rich with Bible quotations. Gospel truths in a clear concise and thrilling manner. Now and then a personal incident or illustration. A well modulated voice and his pulpit appearance at once impresses his hearers with his earnestness and consecration." What pleased me much was his chaste speech, seasoned with grace, and his calling the people so often to kneel in prayer. Strange that in Nashville three noted evangelists should be holding services at the same time. But how good and pleasant it is that the three agree to work together in unity and harmony. Pentecost services at 9 a. m. at C. P. Church where I was admitted on trial into the Tenn. Conference about 38 years ago. Preaching at the Tabernacle, just across the street, at 10:30 a. m. and 7:30 p. m. Jones and Stewart preaching plainly, pointedly and with great power. Baptist, Methodist, Presbyterian, Cumberland and Campbellite preachers on the platform side by side, shoulder to shoulder, looking upon the vast throngs which crowd the tabernacle day and night and join so heartily in singing the "Old time religion is good enough for me." At 3 p. m. is the day service across the river and many you meet at the two morning services you see at the afternoon meeting, so there is no clash or conflict in the day, and at night Tulip and the Tabernacle are both thronged by the people. A very prominent preacher whose home is hundreds of miles from Nashville spoke of the Tabernacle as a "Temple erected to slang." Bishop Galloway while holding the Tenn. Conference, Oct. 1892 went over from Tulip Street, after the a. m. service to the tabernacle and spoke in the p. m. greatly to the encouragement of the common people who throng the tabernacle but for some reason do not attend the chief Churches in the city. Hundreds of us who helped to build the Tabernacle and thousands who attend it, believe that it is a means of grace to reach the masses who will not attend elegant church edifices. Our pastors in the city and country show their faith by their works. Some of them have been very active and faithful through the winter and gracious revivals have blessed their charges without the aid of evangelists, notably North High Street and Park Avenue. Dr. Hoss in two issues of his paper, Jan. 11, 18th tells us of the gracious revival at Elm St. in which Dr. D. C. Kelley has had the assistance of Dr. W. M. Leftwich, our Tenn. Conference evangelist and the co-operation of many brethren. Dr. Barbee was among those who preached during the meeting of Dec. and Jan. And Dr. Hoss speaks of an admirable discourse by Dr. Kelley, full of deep feeling, and was then joyful for the blessing it brought to his mind and heart. I am truly glad to write of "the co-operation of many brethren" and to read of so many of the ten doctors of the Tenn. Conf., all of whom get their mail in Nashville now, assisting Dr. Kelley in his meeting. No wonder it proved a gracious revival. If any city in th South has no need of evangelists surely it ought to be Nashville. Think of the ability, culture and piety of our Vanderbilt faculties and Biblical students. Then of our Connectional officials culled from the flower of all our Conferences and of every D. D. in our Conference in the city and then of our other faithful city pastors and visiting brethren from the country. And get three noted evangelists from abroad. Let the city pastors and people decide themselves what they need and will have. If Sam Jones has said a word of Bishops during the meeting I have neither heard or read of it. How he has disappointed some of us. May he thus continue. I hear much complaint of him by those who do not go to the meeting. None by the papers, nor by the people who hear him. Jan. 23 was the birthday of two of our distinguished doctors. J. B. Erwin, the eloquent, lacks two years of crossing the dead line of fifty. R. A. Young, Regent of Belmont College and pastor of Carroll Street, has past his three score and ten years. His invited guests were native born East Tenneseeans and septagenarians. In the whole city full of Tennesseeans there are seven such men. All renowned men of distinction. Two judges, Jno. M. Lea, Jno. M. Gant, Cols. A. L. Colgar and W. M. Cooke, Drs. W. G. E. Cunnyngham and R. A. Young and Mr. J. A. McAlister a retired merchant, an uncle of Supreme Judge McAlister. The Banner gives a column to "the seven among the most prominent men in the State" before the "elaborate dinner" was served. But Dr. Young's wife would be justifiable in suing the paper for the picture of her husband which heads the column, for not even a child would infer from the caricature that the Dr. is a real handsome man. But all is well that ends well—the column closes thus: "Dr. Young never had a charge in which he did not hold a successful revival. But he is not known so much as a revivalist as he is for successful pastoral influence." I want no better tribute than that twelve years hence. I took dinner with Dr. Erwin. He is a true man, a true friend. Popular with the people as well as the preachers.

S. M. CHERRY.

Jan. 24.

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. **Why endure this terrible disease? We guarantee 6 boxes to cure any case.** You only pay for benefits received. $1 a box, 6 for $5. Guarantees issued by our agents.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 50 Doses 25 cents.

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For sale by J. M. Colburn & Co., Little Rock, Ark.

With pure, vigorous blood coursing through the veins and animating every fibre of the body, cold weather is not only endurable but pleasant and agreeable. No other blood medicine is so certain in its results as Ayer's Sarsaparilla. What it does for others it will do for you.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

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."

Scrofula, whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

TO KEEP HER YOUTH, a woman must keep her health. All the "beautifiers" in the world won't do as much for you as Dr. Pierce's Favorite Prescription. With that, you can *see* the good that's done, as well as feel it. That regulates all the womanly functions, improves your digestion, enriches your blood, brings refreshing sleep, and builds up, strengthens, and repairs every part of your system.

In every one of the "female complaints" and weaknesses that make women old and miserable, the "Prescription" will certainly cure. It's the only *guaranteed* remedy. If it doesn't benefit or cure, in the case of every weak or suffering woman, she'll have her money back.

You pay only for the *good* you get.

There's the very best evidence that Dr. Sage's Catarrh Remedy will cure your Catarrh. It's this promise, made by the makers of the medicine: "If your Catarrh can't be cured, no matter what your case is, we'll pay you $500."

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Offer Cash Trade 25 per cent Reduction

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ON Harrows - 1 Horse, 2 an 3 Horse.

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Everything for the Farm and Garden.

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The Newest and Choicest Goods for the Winter Season.

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Is the Only Complete One in Arkansas.

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Stand at the Top of the List.

In the matter of PRICES no other house approaches them. They are easily 20 per cent lower than any house in the State.

Special "Cut Price" Sales Now Going On At this House.

312, 314, 316 and 318 Main Street, Little Rock

73 IN 3 WEEKS.

Still Going Free.

——, Ga., March 25, 1893.

Gents: Please ship me at once, per freight, sixty (60) copies of "CHARACTER SKETCHES," as follows:

11 Morocco.
5 Gilt Cloth.
44 Cloth.

I have taken 73 in 3 weeks. Have not had a chance to work in a week. The above is for April delivery. Give this your prompt and kind attention. Yours sincerely,

REV. W. E. MUMFORD.

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OUR OWN MAKE

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KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and $1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

WOMAN'S MISSIONARY SOCIETY

TRIBUTE OF RESPECT.

At a mass meeting of the Woman's, Young People's and Juvenile Missionary Societies of Fordyce Station, M. E. Church, South, on Sunday evening, January 21, 1894, held in memory of Mrs. Ruth A. Harvey, who departed this life in Little Rock, Ark., Jan. 9, 1894, the following committee was appointed to draft preambles and resolutions sacred to her memory, as follows:

Woman's Missionary Society—Mrs. Mary E. Sanders;

Young People's Society—Miss Minnie M. Holderness;

Juvenile Society—Miss Katie Lou Dunn.

The said committee made the following report, which was adopted:

WHEREAS, It is proper and right that as death has entered our ranks and removed one of our faithful workers for the Lord, and

WHEREAS, Our heavenly Father, in His wisdom, has permitted the cold hand of death to remove from us our dear sister, Mrs. Ruth A. Harvey, in Little Rock, Ark., Jan. 9th, 1894, we feel that suitable honors should be bestowed upon her many noble, Christian virtues and for the arduous labors she gave so willingly and zealously to the Woman's Missionary cause of our beloved Church, and

WHEREAS, We all learned to love her so much the more for her very earnest work in the Woman's Missionary Conference held in Fordyce last June, about her last work for her beloved Church, therefore be it

RESOLVED, That we bow with humble submission to this very sad dispensation of Providence in taking away our Sister Harvey, after several months of bodily suffering, and feel that what God doeth is well, though He explains no reasons to us for working His will.

RESOLVED, That we feel our Church has lost a faithful member, the missionary cause a faithful worker, her bereaved husband a devoted wife, and the orphan children she spent her life in raising a loving mother, and her other loved ones and friends one who will be greatly missed in social and Church circles; that we believe she is at rest from her labors, and what is our loss is her eternal gain; that all of the above have our heartfelt sympathies in this great bereavement.

RESOLVED, That a copy of these preambles and resolutions be furnished the family of our departed sister, also furnished the Enterprise, ARKANSAS METHODIST and "Send Me," with request that they be published, and also spread upon the minutes of our respective Societies.

M. E. SANDERS,
MINNIE M. HOLDERNESS,
KATIE LOU DUNN,
Committee.

How Shall We Raise the Money?

A missionary at Chihauhau writes to the Foreign Secretary, and gives a lesson that deserves and commands attention. She says: "Our missionary society in Chihauhau has done well this year; just in our weekly meetings we have taken in nearly one hundred dollars. The members bring from one to twenty-five cents every week, and they are so poor! Besides they give to other things just as liberally."

If one small missionary society in the heart of papal Mexico, and composed of the poorest class of women, can raise for missions one hundred dollars in one year, what shall we say of our average societies at home? In some of our very best Conference Societies the Auxiliaries do not average $25 a year.

O how new and fresh is the consciousness of love to the Savior in the hearts of these women, so lately awakened to the blessings they are receiving from the gracious gospel of the Son of God! And we who cannot conceive what would be our condition if bereft of these blessings—if we had never known them, in fact—we, surrounded by them as we are by the pure air we breathe, and by the crystal water that we drink; we, to whom these blessings are so common that they are inseparable from our lives, for in them we "live, move and have our being;" and yet our love is "so cold and faint," our service so grudgingly bestowed, our liberality so meager.—W. M. Advocate.

Woman's Work in China.

It may truthfully be said in general terms that the salvation of the women of China, and indeed of all Oriental countries, depends on the women of Christian lands. This arises from the peculiar ideas of propriety and modesty prevalent among the Chinese, as among other Eastern nations, which forbid women from holding any social intercourse with men who are not members of their own immediate families. Our people, accustomed to free American usages, do not realize how strict these ideas are. In China you may be intimate with the male members of a family, and visit the home frequently, but you will never see the women of the family. Perhaps you are invited to dine; there will be an elaborate feast, but only the gentlemen sit down to dinner. On one occasion, Dr. Woods, of Tsing Kiangpu, was called, in case of extreme need, to see a woman with disease of the foot. The first visit be paid, in order that he might make an intelligent diagnosis, he was allowed to see his patient, feel her pulse, and ask questions, in the presence of the family; but on his second visit what was his surprise and amusement to see a foot thrust through a doorway, with a curtain hanging down in front. This was all he saw of his patient. According to Chinese ideas of propriety no woman of good character, as a rule, would sit in a mixed meeting of men and women, nor receive a visit from a Christian minister who came to talk with her on the subject of religion. Our male missionaries cannot reach the homes; so that if the ignorant, misused women of China are to have help, our Christian women must go to teach them.

It is impossible to speak too highly of the work of our lady missionaries in China. They are a devoted, earnest body of women, who are surely doing an immense amount of good. Whether a lady wishes to engage in school work or in visiting the families and healing the sick, the field of usefulness is alike wide and inviting.

The recollection of the writer's visit to our girls' school in Hangchow last year is vividly before me; the sweet, homelike place; the fifty or more girls, tidy and cheerful, showing the careful, intelligent training given them. And the mention of healing and visiting brings up at once the figure of a little woman with kindly Scotch face, a bundle of consecrated energy, whom to know was to love, as she went all day among the hovels, healing the sick and speaking words of love and salvation, and whom some grateful patients thought to compliment by assuring her that they would worship her as Buddha when she died.—The Missionary.

FROM PASTORAL CHARGES

SILVER HILL MISSION.

On this my third return to the same people, I have not been troubled with the pounding that some pastors are reporting, but have received just as loud and strong "go ye therefore and teach all nations" as they have. I know it must be very encouraging, to say the least, to have the good people say "if you need anything let us know it", and while I would like to have my share of the good things of earth, as I pass along through life, yet I thank the Lord, that when duty calls to a field of rough mountain country, with the promise of a $100 assessment, that I am ready to respond "Lord, here am I; send me". While I do not in the least, envy the brethren in their poundings of good things, I do ask them to remember me at a throne of God's rich grace. I am determined on doing more and better work for the Lord this year than I did last; do more and plainer preaching, use discipline more, work harder for the cause of Missionary, Sunday-schools and prayer meetings, attend more closely to pastoral instruction of children, do more for THE ARKANSAS METHODIST, and in fact make improvements on all lines.

I want to say in conclusion, that in stepping out into the new year, I have left tobacco and coffee back in the old, and am now fully prepared, to practice by example what I teach by precept. HENRY H. RIDINGS.

Silver Hill.

[We are sorry this field note was misplaced and its publication delayed. —EDITOR.]

MELBOURNE CIRCUIT.

Our first Quarterly Conference for Melbourne Ct. came and brought with it a full report to a full-fledged, all-round, well-rounded up, brand-new P. E. But let me explain, lest someone charge me with a redundancy of compound adjectives. That Bro. Jernigan is "full-fledged" no one will deny, when you know that he pipped the (P. E.) shell at 205 lbs. avordupeis. "All-round"—I have a perfect right to use this adjective in the superlative degree.—Why? because he came and stayed in the bounds of my circuit a whole week; preaching seven soul-stirring sermons—not all at the County-site either, but around in the circuit. Now if that is not the place to put an "all-round" before P. E. I have not seen a place since I have belonged to the Conference. And this is not all, neither was the 8th Question all, for he hung those other twenty-five questions out till they looked like No. 8's for prominence, and then he talked about periodicals and—and THE ARKANSAS METHODIST till this preacher got a move on the Od-i-cal line and the cash check inclosed will tell, at least to the Editor, the rest, &c. &c.

Now preaching "all-round," as above described, and looking into and after the Church in all of its work are the essential ingredients to make the Church, or anything else, rise and so I thought this a good place to put "Well-rounded up". And now as to the last—"brand-new" the foregone assertion—"pipped"—explains that. This is a good example or a bad precedent. We will see what we will see! But it is the kind of work the Church needs in this part of the Conference.

Well, Melbourne Ct. did something else besides pay her P. C. and P. E. and give the paper a lift. She raised her Bishop's fund, and over, (which I hope she will do on all her claims), reported $60 improvement on Hill's Chapel and raised an $80 debt on same, also reported $15 on parsonage furniture and Melbourne will do $200 worth of improvement on her church right soon. And the crowning work of our Conference was fourteen penitents at the altar, one conversion, one accession.

I could say much commendable of our "Ladies Aid," Woman's Missionary Society, official Board, Sunday Schools, prayer meetings, young local preachers, poundings &c., &c. But guess the typo is ready and willing to say Amen!

N. E. GARDNER, P. C.

Melbourne, Jan. 29.

P. S.

Bro. Jernigan left Saturday morning for Newburg C't, leaving us with cheerful faces and happy hearts.

N. E. G.

Deafness
and HEAD NOISES
Relieved by Using
Wilson's Common-Sense EAR DRUMS.

EAR DRUM IN POSITION.

A new scientific invention, entirely different in construction from all other devices. They assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe, comfortable, and invisible, have no wire or string attachment. Write for Pamphlet. WILSON EAR DRUM CO., LOUISVILLE, KY.

Mention this paper.

Death Notices.

David E. Arnold died at his home near Cato, Ark., Jan. 23,1894. He was a patient sufferer with consumption and expressed himself as "ready to meet his summons." Peace to his memory, consolation to the bereaved! He was buried with Masonic honors at Bethel cemetery.

J. B. McDONALD.

Mrs. Mary S. Ballard was born in Madison Co., Ala., March 13, 1834, and died at her home in Sulphur Rock, Ark., Jan. 13, 1894. When five years old she moved with her parents to Marshall Co., Miss. She professed religion when a child, and afterward joined the M. E. Church, South. She was first married Sept. 26, 1855 to J. W. Tarkington. From this union issued eight children, only one of whom, Mrs. Anna B. Campbell, Tupelo, Ark., is left. With her family she moved to Jackson county, Ark., Feb., 1856, where her husband died April 24, 1876. Her second marriage was to J. W. Ballard, July 29, 1877. Her faith was strong in God. She leaves a husband, one daughter, several grandchildren and two sisters to mourn her death. To them we extend sympathy and point them to the precious promises contained in the Bible.

F. R. NOE.

Sulphur Rock, Ark.

Health! Can you buy it? Yes, when it is possible with a single box of

Beecham's Pills

(Tasteless)

WORTH A GUINEA A BOX.

to cure Indigestion Biliousness and Sick-headache. 25 cents a box.

The Epworth League Book, which is now ready, is made in two styles, as follows: Fine cloth, price $2.50; Morocco Gilt, $3.50.

Chronic grumblers never grumble about Cheatham's Chill Tonic. It is even better than recommended, and guaranteed to cure. Put up in both tasteless and bitter styles.

Cheatham's Chill Tonic, aside from being the best in the world, is an excellent tonic for enfeebled persons, does not nauseate, enriches the blood and makes you feel like a new person. Try it. Guaranteed. Put up in both tasteless and bitter styles.

The richest and poorest, the oldest and youngest, the proudest and humblest, the largest and smallest, all use Cheatham's Chill Tonic. Guaranteed. Put up in both tasteless and bitter styles.

Lost—a fine large case of chills. Supposed to have been carried off by Cheatham's Chill Tonic. No reward offered, it is gone for good. Put up in both tasteless and bitter styles.

Lost his grippe—the man who took Cheatham's Chill Tonic, but he ain't kicking, and says its a Lulu—Cheatham's Chill Tonic. Put up in both tasteless and bitter styles.

W y scratch your life away when a little Hunt's Cure judiciously applied will cure the worse case of Itch ever known? If not it costs you nothing. Pric 50c.

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The only GENUINE
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CORRESPONDENCE SOLICITED.
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605 Main St. Little Rock Ark.

Established 1865.
C. O. KIMBALL
MANUFACTURER AND DEALER IN
Harness and Saddles.
In the coming season am offering unequaled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.
No. 0 sin. bug. harness, breast 0 1 in. trace, 2 1-2 in. saddle. $6.50
No. 00 sin. bug. harness, hames 1 in. trace, 2 1-2 in. saddle 9.50
No. 00 sin. bug. harness hames 1 1-8 in. trace, 3 in. saddle, 10.25
No. 00 sin. bug. harness, hames 1 1-4 in. trace, 3 1-2 in saddle. 12.50
No. 25 sin. bug. harness, single trace, 1 1-2 in. 1 1-2 in saddle, 15.50
Double buggy har. from $15.00 to 25.00.
Wagon harness, from $15.00 to 30.00.
Ladies saddles, from $3.75 to 20.00.
Men's saddles from $3.50 to 20.00.
Chains, Blind Bridles Collars, Whips, etc
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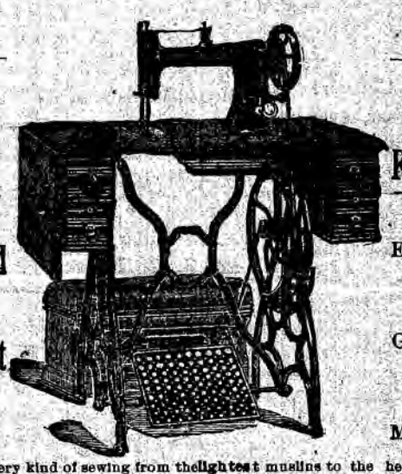

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RKANSAS METHODIST.
. T. BENNETT, D. D., Editor.
EORGE THORNBURGH, Business Manager
THURSDAY, FEB. 8, 1894.

IN SORROW.

This note is written Tuesday ight in Searcy where we are sharng the great sorrow of our brothern-law, Bro. J. F. Henley, and his amily over the approaching death of his only son, Jesse Zachary, a otably bright and good child. Ony a few weeks ago we enjoyed a nost delightful visit to this home ow so sad, as father and mother nd sisters see their only son and rother sinking in death! In their ore grief may they find comfort in he Grace of the loving Father of s all!

These lines will explain the nonppearance of some matter expectd in this issue, especially notes on ur visit to Hot Springs, from hich we returned worn and weary Tuesday morning to find the sad elegram calling us to the house of ourning. Thank God for the lessed hope of heaven!

According to a published statement some months ago a Baptist reacher in Texas spoke rather stfully of being 'a man as didn't no college advantage in his ging-up.' He has in this State ethodist kinsman, who is 'furst such new-fangled doings as e Methodist Preachers' Institute, olding 'a preacher shouldn't bother bout what he'll speak but open his outh for the Lord to fill it'!

We heard it related, that in organng a Methodist Sunday-school the erintendent was careful not to oll as "regular" scholars the ildren of parents belonging to her Churches, until advised it ould be altogether agreeable. Iniring of each what Church his ther belonged to, some answered ptist, some Methodist and some resbyterian, but one boy, knowing tle of Church names, hesitatingly plied: "Well, pap—he's er Reblican, but he's not working at it ."

udged by the papers taken in r homes, the son of many a her belonging to our Church ght reply: "Well, pap—he's er ethodist, but he's not working at *now*." And worse still some of e fathers have not been persony, urgently and judiciously aded by their pastors to take their nference paper. In this State me years ago we met a Southern ethodist—a county officer, residing the capital of his county—who uired of us whether this paper s published for the Northern or uthern Methodist Church! He d he did not remember ever hav heard his pastor speak of THE KANSAS METHODIST at all!

Writing in the Chicago Advocate "The Chief End of A Minister's ork," Rev. Dr. T.L. Cuyler said: "In pursuance of this sound prinle, you who would be successful stors must keep yourselves in se and constant touch with every rson in your congregation. The cret of popularity is to take an inest in everybody, high or hum. A great element of power with ery message-bearer of Jesus rist is heart power; for the vast jority of people are reached—in igious things—more through ir ffections than through their ellects. They all crave sympathy, ecially in times of trouble. If u will make yourself at home in erybody's home, if you will go en and visit their sick rooms, and eel beside their empty cribs and ir broken hearts; if you will go the business men in your congreions when they have suffered reses and give them a word of er; if you are quick to recognize poor and every little child you et; if you do all this heartily, you l weave a cord around the hearts your flock that will stand almost strain. Having thus won them, u can hold them to your pulpit, d may hope to win them to Christ d a Christian life. Such parishers will condone your poorer serons (for no minister always kes twelve), and they will enre very close pungent shots withflinching."

eferring to the plan adopted by e city of Galveston to suppress mbling, the Texas Advocate says: The City Council not only prohib gambling and gambling houses, t levies a heavy penalty upon the trolman in whose beat these dens e found. That is the proper medne. When carrying out and enrcing the law as per oath of office, made also the tenure by which at office is kept and enjoyed, the umbent is going to see to it that goes on right in the interest of umber one," if for no other rea Galveston is going to have e fun now; for Mayor Fly says ntends to enforce the law to the er, and when he and the Council the thum screws to the pol'ce, that honorable body will make it hot for the gamblers."

Yes, the policemen will make it hot for the gamblers, if the Mayor and Council so order with full determination to suppress gambling to the utmost extent. But we are informed gambling thrives in this city, because its system of fines practically amounts to license for revenue to pay the city's current expenses. The city's ordinances against gambling and gambling houses are specific and sufficient, but the city authorities seem to ignore utterly these laws as long as the proprietors of the gambling houses pay their regular "fines", or fees for the privilege of committing crime in shameful defiance of law and to the great detriment of society and public morals. "Oath of office" does not appear to disturb the conscience of our city authorities.

ANSWERED.

In THE METHODIST of Jan. the members of the Executive Committee of the Preachers' Aid Association were requested to answer this question, submitted to the President by Dr. John B. Bond, Sec.-Treasurer of the Association: "Can a superannuate preacher who has given up (forfeited) his membership in this Association regain the same by the payment of arrearages?"

After waiting impatiently and finally writing to several members of the Committee, we received from each his reply—four answering No and five Yes—the last reply, Feb. 1, being Yes. No one of the Committee knew what others answered, and none of them knew the name of the superannuated preacher desiring to be re-instated and now on the roll of members. The nine replies are filed for reference to the Executive Committee at its next meeting, when the question may be discussed and settled, affirmatively or negatively. It is very important for all the beneficiary members to pay their assessments in due time, and especially the superannuated preachers who are now members.

GETTING READY.

On page 1 we publish the address to the Church in behalf of the Methodist Preachers' Institute by its Board of Control, which held a meeting in THE ARKANSAS METHODIST's office last Thursday. There were present: Revs. J. R. Moore, President, G. C. Jones, A. C. Millar and Z. T. Bennett. To complete the organization of the Board G. C. Jones was elected Secretary and Z. T. Bennett, Treasurer. J. T. Bagwell was elected a member of the Board in place of G. W. Hill, who asked to be relieved as the long distance and inconvenient railroad connection would prevent his attendance on the meetings of the Board. A. C. Millar was elected President and J. R. Moore and J. H. Dye Vice-Presidents of the Methodist Preachers' Institute for 1894.

The special Committee on Program reported and the Board approved with some changes a schedule of daily lectures on the Conference Course of Study, and other exercises for each day and night were outlined. The whole program will be published as soon as the Board of Control can perfect arrangements for lectures on the Course of Study and special subjects.

In addition to the foregoing we are pleased to say Rev. J. R. Moore, President of the Board, has already received letters from quite a number of undergraduates expressing their gratification at the prospect of attending the first session of the Methodist Preachers' Institute at Conway, June 20-29. And we will say, further, we believe any undergraduate that will need assistance to pay his railroad fare to and from Conway will be kindly aided, if he will make known the fact in due time to Rev. A. C. Millar, President of the Institute. It is the hearty wish of the Board of Control to do everything possible to make the Institute afford the largest measure of good to the undergraduates in our three Conferences. To this end the Board will work diligently and cheerfully, without any pecuniary compensation, believing the approval of our Church and the blessing of God will be upon the work of the Institute. Here we must stop, while wanting to write on and on, after begging *all* the undergraduates to get ready for the first session of our school of the prophets.

Every Methodist journal is supposed to be devoted to holiness, and every Methodist preacher is supposed to be a preacher of holiness. Holiness of heart and life is a cardinal Methodist doctrine. We have vowed to seek it and live it. Let us not fall out about the logical niceties of method in its attainment, or metaphysical manifestations.—Raleigh Advocate.

EPWORTH LEAGUE CONFERENCE.

The Executive Committee of our State Conference of Epworth Leagues held a meeting last Friday in the office of THE ARKANSAS METHODIST. There were present: Rev. J. R. Moore, President, Pine Bluff; J. O. Blakeney, Secretary, Morrilton; J. M. Gannaway, Fort Smith, and J. B. Dickinson, Little Rock. They decided to have the next (second) session of the State Conference embrace Wednesday and Thursday, April 18 and 19—opening exercises Tuesday night, April 17—at such place as may be selected by the Executive Committee after considering the invitations, which should be addressed, without long delay, to Rev. J. R. Moore, Pine Bluff. The Committee arranged a very interesting program for the next session of the Conference, and will publish it in this paper as soon as they can get answers from the persons selected for addresses and papers on the various topics chosen.

Let us all look forward with great interest to the second session of our State Conference of Epworth Leagues, when we hope every League in Arkansas will be represented.

"TIGERS" AND DISTILLERIES

On page 2 we copy from the Nashville Advocate an article on "The Temperance Cause in Arkansas"—indicating our State laws to regulate and to prohibit the liquor traffic, and showing the number of licenses granted and the number of counties in which they were granted during the two preceding years. In connection with the recorded facts stated in that article we desire now to impress upon our readers the urgent duty, even necessity, of fearless and aggressive work in a forward movement against the liquor traffic in our State. Public sentiment in favor of the legal prohibition of the traffic has steadily grown to a very gratifying extent, but the success already achieved calls with imperious demand for renewed diligence and vigilance in the uncompromising warfare against tolerating the traffic in any manner.

"BLIND TIGERS."

A hasty examination of the record of licenses in the office of the Collector of Internal Revenue (in this city) revealed the unpleasant fact, that retail liquor licenses to a large number have been granted by the Federal government in counties where the liquor traffic is prohibited by our State laws. Some of these licenses are held by physicians under the provisions of law mentioned on page 2, but most of them (in "dry" counties) were granted to men engaged in the clandestine sale of liquor—to men running "blind tigers" in shameful defiance of law and the will of the community as expressed in that law. Such men are doing incalculable and manifold harm in localities where the law-abiding people are not fearlessly demanding the just enforcement of the State's very rigid law for the suppression of "blind tigers." A careful perusal of that law in Mansfield's Digest—sections 1,926 to 1,934—will show the ample, definite and speedy remedy afforded the temperance people for their protection against the accursed deeds of that class of conscienceless men, who are making drunkards and perjurers of husbands, fathers and even boys, who might otherwise be adding to the comfort and happiness of home. The penalty for keeping or running a "blind tiger" is from $200 to $500 with imprisonment for thirty days, and the finding of a Federal liquor license and liquor in any quantity in the house of the man charged with keeping a "blind tiger" is *prima facie* evidence of his guilt. He can not prevent his house being searched according to the law cited. And, further, while the Collector of Internal Revenue will not give out the names of persons having paid the Federal tax for the retail sale of liquor, he will permit any citizen to examine the record of licenses in his office.

The advocates of law and temperance in all the prohibited districts of our State should without delay make fearless and determined efforts to suppress "blind tigers" as they would to kill mad-dogs or rattlesnakes about their homes. Besides its immeasurable evil in causing drunkenness and perjury the "blind tiger" in a town may provoke hundreds of sober people to favor license for its "blood" revenue and police regulation. "Blind tigers" paved the way for the saloons in Paragould and some other good towns in this State, and in not a few other places they are causing people to decide unwisely they might as well have open saloons and get the revenue for the license. On Saturday, Jan. 20, we heard with much regret what we considered reasonable evidence of the clandestine work of a "blind tiger" in Searcy, long and justly celebrated for its fearless enforcement of law against the iniquitous liquor traffic. We feel sure friends the of temperancethere will invoke the protection of law in the punishment of any that may dare to keep a "blind tiger." This the friends of temperance should do in every prohibited district in our State. The fearless prosecution and speedy conviction of men keeping "blind tigers" would greatly help the cause of temperance at the election to be held this year.

DISTILLERIES.

The temperance cause in this State has suffered much and is now imperiled in some counties by the distillery business, permitted without State and county tax by our law-makers under the plea of encouraging "home industry." In December last distillers paid a Federal tax of $18,838.80 on over 20,000 gallons of whiskey made in this State—9,947 gallons being produced in that month—and on Dec. 31, 1893 there were 77,442 gallons of whiskey in bonded warehouses in this State. This is a very small quantity compared with the 85,000,000 gallons in the bonded warehouses of the nation—most of it in Illinois and Kentucky, with probably over 40,000,000 gallons in Kentucky alone. On Jan. 4, 1894 there were in this State 66 registered distilleries—28 in operation and 38 closed temporarily, perhaps some of these permanently. We heard the collector of Internal Revenue say there were probably 100 illicit distilleries some months ago, but they are being rapidly destroyed by his deputies. Mr. R. L. McClure destroyed one in Pope county, Hon. J. T. Rogers two in Columbia, and Messrs. F. J. Carpenter, F. G. Green and John King have destroyed 35 in Clarke, Garland, Howard, Perry, Pike, Polk and Saline counties.

The illicit or "moonshine" distilleries are found we suppose in every State, but we can not see the wisdom or justice in the administration of our State law in permitting a distillery in a county or locality where saloon license is prohibited. And we believe the temperance people can force some or most of the registered distilleries to close under the elaborate opinion of Attorney-General J. P. Clark, published in this paper, Aug. 17, 1893. Referring to exceptions under the license law in behalf of distillers, he said: "The utmost effect of these exceptions is to exempt the manufacturer of liquor who sells the same in original packages of not less than five gallons from the payment of the license fee exacted from persons other than manufacturers who sell liquor, and from manufacturers who sell liquor of their own manufacture in quantities less than five gallons. There is nothing in the exception which professes to do more than to relieve the manufacturers from the burden of obtaining a license and paying for it. They measure the immunities of the manufacturer who sells in localities where the liquor traffic is regulated by a license system, and not in places where entire prohibition of the sale is the policy of the law."

And on the other prohibitory section of the Three-mile law he said: "The language of the section is exhaustive in the sense, that it embraces in its scope every person and all quantities. No exception is expressly or impliedly made in favor of any one, or any quantity. Consequently the sale of any quantity of the prohibited liquors, no matter by whom made, will subject the seller to the penalties denounced by the act. The many special acts, which have from time to time been passed by the General Assembly to prohibit the sale of liquor within a specified distance of particular places, very generally employ terms as broad as those contained in the Three-mile law."

Under that opinion of the Attorney-General we believe the distilleries in prohibition counties or localities can be prevented from selling *any* quantity in such counties or localities. And where the temperance people have not done so but are strong enough to invoke the Three-mile law for their protection against a distillery, they should do so at the next (April) term of the county court. We want to see an early and determined fight against the distilleries in Arkansas. The "moonshiners" are being routed by officers of the Federal government, and the registered distilleries should be abolished by the temperance people wherever it can be done.

RACE-TRACK GAMBLING.

Bishops Hurst and Vincent of the M. E. Church and seventeen noted writers, preachers and workers in the cause of moral reform have addressed to the nation an appeal against the gambling evil. Their words on race-track gambling we here copy, hoping they may prevent, at least, some people from attending or encouraging in any way the coming races in this city:

Of all forms of gambling now prevalent, that of the race-tracks and their adjuncts, the city pool rooms, is undoubtedly the most formidable and the most dangerous. A volume would be needed to give the details in regard to the vast network of political, commercial, judicial and legislative accessories and alliances which go to the support and development of race-track gambling. It is estimated by a writer friendly to the race-track interests in a current periodical, that "there cannot be less than one hundred million dollars embarked in racing and enterprises depending on it." The incomes of race-track owners are princely in the extreme, and the salaries paid by them to "starters" and other officials put to shame in their munificence the salaries paid to the judges of our highest courts and legislative bodies. The starter at the Guttenburg course receives $25,000 a year, and the common pay of starters and judges on other tracks is one hundred dollars per day. It is universally conceded that the race courses receive their chief income from gambling privileges, and that they could not exist without them. The "bookmakers" as a rule pay the racing associations one hundred dollars a day for the privilege of doing business on the tracks, and the telegraph companies pay as high as fifteen hundred dollars a day for the privilege of sending news from the tracks to the pool rooms. It needs no argument to prove that all the vast sums invested in race courses and the vast incomes derived from them could not be if the interests involved were only those of honest and legitimate sport. The great race courses of the country to-day are in very truth only a net-work of gambling concerns managed by gamblers, under the false pretext of improving the breed of horses.

While some brethren are favoring and more opposing a special office for evangelists, every pastor should prayerfully strive to prove himself a divinely called evangelist by leading sinners to Christ. In many parts of our Zion the people cannot be supplied with the gospel except by the pastors sent to them. As one illustration, read on page 8 the letter from the Harrison District.

While much is being said pro and con about a theory of sanctification, every Christian may well adopt the sentiment in the old chorus, "Lord, I want more religion to help me on to thee"; for to all is given the blessed assurance of enriched experience for those who hunger and thirst after righteousness—for the fulness of the blessings of the gospel of Christ. 'Have you of His grace received? Still there's more to follow; more and more, always more to follow.'

Friends of law and temperance, rout the "blind tigers" before the town elections in April next, and thereby help to secure officers who will impartially and fearlessly enforce the laws of the State. The keeper of a "blind tiger" should be put in jail. The knowledge of his imprisonment will stimulate the anti-license movement; besides it will be far better for any community to put him in jail than to let him stay outside. Read on this page what we say about "blind tigers," and then help to suppress them, if any in your locality.

It is a matter of high importance that a close watch be kept as to what the growing mind feeds upon. The shape of the boy's ambitions and the color of his moral character are in his reading. Have a care as to what kind of literature comes into the family circle. Shut the door against vile books and papers. Hunt them out of the house as you would a nest of rattlesnakes. They will poison the souls of the children. The boy who spends his time over the average detective story of the day, and books of that class, is being educated in crime.—R. G. Hobbs in Central Methodist.

The truth in these words, Brother Pastor, should be impressed upon the minds of the parents in your charge. Then you can more easily introduce your Conference paper into homes, where it is not already taken. Try it.

OTHER EDITORS.

There is no real royalty except what is found in the life of true men or women. When Alexander the Great said to his friend, "If I were not Alexander, I would be Diogenes," he said it because he recognized in the old philosopher a spirit that was more royal than he had found in the wealth and splendor of all the crowned heads in the land. He was right: it is what is in man, and not what is around him that makes him royal.—Wesleyan Advocate.

The Editor of the Way of Life says: "We are so glad that we do not love money. When the Lord sanctified our heart, he took it all away from us. When we appeal to our subscribers for their subscriptions, it is not because we love money, but as a matter of necessity, in order to carry on the work of spreading Scriptural holiness."

We never did love money; but we assume that our readers know it takes money to run a paper, and we do not feel called upon to parade our sinless motives, when we ask for the money we have honestly earned.—Texas Advocate.

There is a desire in some quarters to authorize a class of preachers to go around and preach the Gospel in such a manner as to save sinners. Think of this explanation from a circuit: "Bishop, I regret to report a decrease in my membership. I tried hard to get an evangelist, but the city churches got ahead of me. I hope to get one next year." Let's distribute the lives of the pioneers among the Conferences. Put them in the course of study. Has it come to this pass? Methodist preachers unable to preach a Gospel of immediate salvation! Once a person was not sent out unless there was affirmative answer: Has he "fruits"—converts.—Richmond Advocate.

More than 40,000 young people are now in the educational institutions of the evangelical Churches of the republic. They have been placed there by parents who believe that the Church college can do for their children a work which is not done so well, if done at all, in secular schools. Romanists prefer to segregate their children for an entirely different purpose, as is suggested by the facts that Methodist children are sometimes in other than their own Church schools, and nearly all of our Church schools instruct students who are not Methodist. The Romanist Church proposes to do its own educational work for purely Roman ends. One of the main motives is to be enabled to point to its extensive educational work, and thereon base a claim for a division of the public school funds for their denominational uses. While Protestantism maintains its own higher schools, it loyally defends the public schools, and does not dream of asking public funds to aid denominational work.—Chicago Advocate.

No need of counter organizations to combat the new-fangled Know Nothing association. Secret associations can never produce beneficial results. Their very secrecy is a curse. The Church abhors darkness, as she commands her sons ever to be children of light.

This is from the Pittsburgh Catholic. We are glad to see its position that "secret associations can never produce beneficial results." And yet the oath of the Jesuit (as we have it before us) is to do his part as a member of a secret society;—"to keep secret and private all her agents' counsels, as they entrust me, and not to divulge, directly, or indirectly, by word, writing or circumstances whatsoever." If this secrecy were removed from Catholic work, and if her convents and monasteries were opened, and no longer managed as secret institutions, there would be a great gain. While censuring the "A. P. A.," let the Catholic Church relieve itself of the same defect.—Christian Observer.

We most sincerely wish all the pastors in our three Conferences would feel and talk and *work* for this paper in harmony with these suggestions of R. G. Hobbs in the Central Methodist: "It is especially important that Methodists be informed about their own work. It marches in the van. It does not belong to the reserve corps. It is on the line of battle where that line has been pushed farthest toward the enemy. Its movements must be prompt and steady. Its companies must move together. If it were a body of skirmishers, there might be room for much independent action on the part of each soldier. But this is the van of the army itself, and its success depends upon its unity of action. Each soldier must know something of what his fellows are doing. You must keep posted if you would be a good Methodist in these days. The Methodist Church is moving swiftly along many lines, is undertaking vast enterprises, is attempting heroic things in many parts of the world. Every member should know about these, for at the last they depend upon the membership for success. The denominational paper is a necessity to Methodism. It should be felt to be a necessity in every Methodist home."

Messrs. Lefler, Lindsey & Co., merchants of Scotland, Ark., write: "The Machine we bought of you for one of our customers gives satifaction."

ARKANSAS METHODIST

THURSDAY, FEB. 8, 1894.

PERSONAL AND OTHER NOTES

Bro. Wm. Beardsley, of Redfield, called Monday. He thinks the Church at that place will order a nice pulpit Bible soon.

We received a request to change the paper of some one from Junet, Ark., to Enid, O. T., but as no name was signed to the card we don't know whom to change.

A widow with eight small children says: "I spent everything we had trying to save my husband, who died with consumption. THE METHODIST has been a great comfort and blessing to me, and O how I will miss it, but I can hardly keep bread for my children and will have to give up the paper, as much as I love its weekly visits." We have many such cases. We never stop the paper under such circumstances, but it is quite a burden to us to carry so many. Who will send one dollar for THE METHODIST to gladden the heart of this poor widow another year? And who will send one dollar for some other similar case?

Bro. C. F. Berg, of North Point, who has been on the jury attending court in the city, called Wednesday and helped us some on THE METHODIST.

Rev. C. W. Drake, Black Springs, Ark., wants to correspond with a Christian educator of successful experience and competent to have charge of a high school.

Last Thursday we had a friendly call from Bro. G. M. Hope, a worthy and prosperous citizen of Saline county.

Brother Pastor, please do your best for this paper in February. Now is the time.

Rev. H. L. Bugg, P. C. of Tuckerman and Jacksonport, writes "Bro. N. E. Skinner is moving off well and will make us a good Presiding Elder."

Last Thursday p. m. we had a brotherly call from Rev. Dr. Andrew Hunter, who came to spend a few days in this city. He gave us a copy of the beautifully written and neatly printed tribute in memory of Mrs. Barbara Hill Hubbard, mother of Hon. A. H. Garland. Part or all of this tribute we hope to lay before our readers.

Rev. W. A. Freeman writes, that Hamburg will be his permanent address, and that brethren desiring his services in protracted meetings should advise him at once. He is now at Lancaster, Texas, assisting Rev. F. M. Winburne.

On Wednesday last week our office had calls from Rev. J. H. Hollingworth and Bro. J. A. Hon, of Mineral; Bro. J. Hardy Riley, associate editor of White Co. Citizen, Searcy; Bro. Lewis Callison, of Benton; and Bro. J. M. Scott, of La Belle, one of the large family of good people in Saline county.

Sending cash for one renewing and two new subscribers, Rev. John Eidson, P. C. of Harrisburgh C't, says: "I am getting along all right with my work, and having good congregations to preach to; and THE METHODIST is very popular with those that take it. I will do what I can for the paper."

Rev. E. G. Cary, a local preacher in Bearden and Thornton C't, writes in high commendation of the zealous labors of Rev. W. M. Crowson, P. C., who "is visiting from house to house"—one essential element of pastoral success.

Rev. Wm. Sherman, P. C., writes "everything is moving off nicely with prospect for a successful year" in Russellville station.

We ask our readers not to become excited or impatient during the pending controversies in this paper. Brothers Cason and Moore, Greathouse and Hill are valiant knights, and after the "war" is over and the smoke of battle has cleared away, we shall see they were not really fighting. We don't want to see others fight, and don't want to fight. If another man comes flourishing his shillaly, we may grab a club for defense, but the next time we see a lady with uplifted broom—well, we'll take to the woods!

On a business card, Feb. 2, Rev. J. R. Sanders, P. C. of Fordyce station, said: "One bright conversion this week with protracted services from Sunday till Wednesday night. One accession. Several penitents. Epworth League increasing in numbers and interest. Sunday-school too large for the house of worship".

Rev. A. J. Cullom, P. C. of Perryville C't, wrote from Perryville, his present postoffice, Feb. 2: "We buried our baby ten days old. Mrs. Cullom, after three months' illness, is much improved and we are in our parsonage home at last, and the prospects fair for a good year. We are at work to extend the circulation of THE METHODIST". We are sad to learn of the affliction and bereavement in Bro. Cullom's family.

We have heard a pleasing report of the two interesting sermons by Rev. H. H. Watson, P. E., last Sunday at our First Church in this city. On Sunday before nine members were received by the pastor, Rev. Dr. R. D. Smart, who as heretofore is abundant in good labors, and has large congregations attending upon his ministry.

Brother Pastor, think again before deciding you are too busy to help your Conference paper.

Tuesday morning our office was favored with brotherly calls from Revs. C. L. Adams, R. D. Smart, T. H. Ware, H. H. and W. C. Watson. Bro. Ware reported a good Quarterly meeting last Saturday and Sunday, and brought us the cash for two renewals. Like Bro. H. H. Watson, is never too busy to work for THE ARKANSAS METHODIST.

During our absence Monday our office had calls from Revs. J. R. Sanders and J. B. McDonald. Bro. McDonald bought a large lot of good books for sale in his charge, Mineral C't; and Bro. Sanders was going to assist Rev. J. B. Stevenson in a protracted meeting.

Rev. R. H. Morehead, pastor at Marianna called yesterday. He has been visiting at Searcy.

AWARDED
HIGHEST HONORS-WORLD'S FAIR

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

THE WINFIELD HOME.

All those persons who have subscribed to the fund for the buying of a home for Bro. A. B. Winfield will please remit, as the second note is now due, and we don't want to pay any interest on it. The one dollar annually for three years is the amount. Send one dollar now. Let there be no delay. Direct to me or Bro. Turrentine.

T. W. EAST,
Treasurer.

Okolona, Ark.

MR. H. C. HINTON.

We publish this week the announcement of Mr. H. C. Hinton, of this city, as a candidate for State Treasurer. He has lived in Arkansas more than thirty years—most of the time in Prairie, Lonoke and Clarke counties—and has won an honorable reputation as a worthy citizen and Christian gentleman, being a prominent member of the Baptist Church. During his long service in official capacity as chief book-keeper under Auditor Files and Treasurer Morrow he gave proof of his competency as an accountant. If he is elected to the office desired his numerous friends believe its duties will be faithfully and creditably discharged.

STILL FOR PEACE.

After tipping my hat to Bro. Hill, in modest recognition of his very complimentary notice of my humble self, I will say that I feel but little disposed to further plead the cause of peace with him. What he says in THE ARKANSAS METHODIST of February 1st under the caption "Gentlemen may cry, peace! peace! is no reply to my article "Plea for Peace," but, as it appears to me, a plain case of begging the question. I urged, that Christian men and ministers, sent on one common mission, under one banner, and led by "One God and Father of us all" ought to live in peace. I stated that there were wise and good men on both sides of this question, who kept their differences quite out of view and were quietly but surely endeavoring to keep the unity of the Spirit in the bond of peace," striving together for the faith of the gospel, blending all their souls in a mighty move for the world's best interest, not one note of war from their lips or pens. But Bro. Hill says: "No, sir; war rather until every hill is a spiritual Gettysburg and every plain a Waterloo." And, oh shocking to tell he makes the very "Prince of Peace" to issue the first war proclamation: "Think not that I am come to send peace on earth," &c. I submit that this is an unwarranted interpretation of the words of our Saviour. Bro. Hill, be calm, while I ask you, would Jesus Christ say today to his militant Church, "There is an unchristian and an anti-christian element in your midst, in the great doctrine of sanctification, and there is of necessity war, fratricidal war until the second-blessing people, or the anti-second-blessing people" conquer a peace?

And then my good brother flies away back to infidel France, and the corruptions of Roman Catholicism, and actually tells us that the "rack and the fagot, the sword and the dagger, rivers of blood and corpses piled mountain high attest the truth of Christ's words." This is all the creature of his active, vivid imagination. If there is or ever has been anything of that spirit in the Methodist Church, I have never seen it. It overwhelms me with astonishment that a Christian man and minister, professing to have the spirit and mind of Christ can write thus.

Bishop W. stands before the world today an able, true minister of Jesus Christ, Bishop K. none the less so. If these chief pastors can meet in counsel, and plan a campaign against the powers of darkness and then lead God's hosts to glorious victory, saying nothing, absolutely nothing about their doctrinal differences, in the name of your common sense and good old fashioned religion why can't the Greathouses and the great Hills cease to use their "lances, case-knives and guns" on each other and turn them all toward a common foe, that is dragging thousands of blood-redeemed souls down to hell? Why, O why? Spirit of burning, press the solemn inquiry home upon the consciences of Christian men the world over. Bro. Hill, "Is thine heart right, as my heart is with thy heart? If it be, give me thine hand" on no more war, but peace, the peace of God which passeth all understanding, pervading the whole army of God. Then, sir, you may find ample field for your eloquent tongue and pen portraying "tramping legions shaking the world with their tread." "Gentlemen," said Henry Clay to a delegation of ministers, who visited him on an important occasion, "you are ministers of the gospel, and I tell you, that this sundering of the religious ties which have hereunto bound our people together, I consider the greatest source of danger to our country. If our religious men cannot live together in peace, what can be expected of us politicians?"

With this, I bow out, on 1 Cor. XIII.

J. E. CALDWELL.

Tulip, Feb. 5.

FREE HOME TREATMENT.

Catarrh Cures by Thousands by Dr. Hartman.

As a result of the changeable climate catarrh has become one of the most prevalent and universal diseases known to man. Nearly one-third of the people of the United States are afflicted with catarrh in some of its many phases or stages. Add to this the fact that catarrh rapidly tends to become fixed or chronic, also the further fact that it is capable of producing a great many other diseases, and we begin to realize the true nature of this dread disease. So formidable has catarrh become that in every city or town of any size numerous doctors are to be found who make the treatment of catarrh a specialty. Of conrse a great deal of good is accomplished in this way, but as yet a comparatively small number of the people can avail themselves of this treatment because of the great expense necessarily attached to it.

To all such people Dr. Hartman's treatment comes as a great boon. It is only necessary to send name and address to Dr. Hartman, Columbus, Ohio, and complete directions for first month's treatment will be sent free. Not only is it more successful in curing catarrh than the treatment of the catarrh specialist, but it is in the reach of every person in this land. A medicine which is the principal part of Dr. Hartman's treatment, known as Pe-ru-na, can be bought at any drugstore, and is a remedy without equal for catarrh in all forms, coughs, colds, bronchitis, consumption, and all climatic diseases of winter. Each bottle is accompanied with complete directions for use.

Address The Pe-ru-na Drug Manufacturing Company of Columbus, O., for a copy of their latest Catarrh book. Sent free to any address.

EPWORTH LEAGUE.

Topic For Feb. 11, 1894.

Love to the Brethren.

Rom. 13:9, 10.—Love to our neighbor is said to be the fulfilling of the whole law to him. The Apostle in verse 8 used these words: "Owe no man anything but to love one another." It is interesting to notice how delicate a turn St. Paul could give to the most commonplace affairs of life. For instance, in one of our previous lessons we are admonished "not to be drunk with wine wherein is excess; but to be filled with the Spirit." This approaches the almost rude play on the words spirits, meaning intoxicating liquors, and Spirit, meaning the third person in the Trinity. Paul's mind was so quick to detect the correspondence between things that he saw the proper kind of enthusiasm, together with its warm and glowing joy, which the Spirit of God produced in those who were led by Him, to be counterfeited in some points by the enthusiasm produced by wine. And you will remember that some people thought the disciples were drunk on the day of Pentecost. So he takes this clever turn to impress his readers, warning them against the gladness of heart which wine produces and exhorting them to a genuine and lasting gladness of heart which the Spirit produces. We have another clever turn in the precept, "Owe no man anything, but to love one another." "Pay your debts," says he, "but there's one debt you can never pay in full, that is, love to one another." A debt is an undischarged obligation. The obligation to love one another is one which can never be discharged, so it is a debt we must owe as long as we live. To do a deed of kindness to a brother today does not relieve us of the obligation to do a similar deed tomorrow, if there is need of it.

So it is that the whole law with reference to our neighbor is summed up in this, "Thou shalt love thy neighbor as thyself." If this love exists it will lead to the fulfillment of every other commandment that has to do with our neighbor. This is the unfailng cause from which those effects will infallibly proceed. Paul is perfectly logical, therefore, in saying that "love is the fullfilling of the law."

If the attitude of the heart is one of love we may rest in peace, for when duty presents itself to us this love will lead naturally to a cheerfull discharge of it. When, on the other hand, we do right merely from a sense of duty, we will often find it an irksome task and will have to watch every point of our conduct for fear we shall omit something that ought to be done. Love is an automatic and self-adjusting fulfiller of the law, and he that loves has contracted the "habit of righteousness," so that his "second nature" is now to do right.

Love is the great restraining power. While it leads to the performance of good deeds it will be noticed that in the quotation from Romans and also in 1 Cor. 13th, the part love plays in restraining from evil is made especially prominent. "Love worketh no ill to his neighbor; therefore love is the fullfilling of the law." Love is also constraining power, leading those who have it to do and suffer anything for those who are loved.

It is noticeable that both in this passage from Romans and the one referred to in 1. Peter 4:8 the exhortation to love one another follows close upon words referring to submission. Love teaches patience and resignation, and makes the exercise of these virtues easy and cordial.

1 Peter 4:8—Love makes us considerate, tender, gentle and warm-hearted. We are to "have fervent charity—or love—among ourselves." This makes us charitable towards each other. We then put the best interpretation upon the words and actions of our fellowmen. Charity covers a multitude of sins. It avoids gossiping and meddling in other men's matters.

1 John 4:20 21. There are four points in this passage to be noticed. 1. Love to God and love to our neighbor are so intimately related that the one cannot exist without the other, and when one ceases the other does also? 2. One who does not perform the duties of the station he occupies would not be advanced to a station with more responsibility. He who loves not his brother fails in a present and lower duty, hence cannot be relied upon to perform a higher duty. Furthermore, love to God causes love to our brethren, and to deny the effect is to deny also the cause. 3. Seeing one's brother is putting his love for that brother to the test. If that love fails to stand the test, to say the least of it, he has little reason to feel that his love to God would stand if it were tested. Really, the only test which could be applied to his love has showed its weakness. 4. This love is universal and must not be confined within family, Denominational or even racial lines. Mr. Wesley's comment on the 21st verse may fitly close these notes. "And this commandment have we from him—both God and Christ; that he who loveth God, love his brother—every one, whatever his opinions or mode of worship be, purely because he is the child and bears the image of God. Bigotry is properly the want of this pure and universal love. A bigot only loves those who embrace his opinions, and receive his way of worship; and he loves them for that, and not for Christ's sake."

J. M. H.

CONFERENCE CLAIMANTS.

MR. EDITOR:—As suggestions to the coming General Conference are in order, let me make this one. So change our law with reference to Conference Claimants, as to make them Beneficiaries from the death of the preacher, and those who are to be put on the superannuated list from the time he becomes disabled by disease or accident. Under the present law these claimants are debarred sometime for nearly two years, when really they need help just as soon as possible. For instance, a brother dies immediately after Conference; however needy his wife and children may be, they are not put on the Board as beneficiaries until the next Annual Conference meets; and then they have to wait another year before they receive one dollar from the Conference. The change suggested would bring them some relief at least one year sooner.

J. B. THOMAS.

Parkdale, Ark.

O for 1,000 new subscribers in February! The pastors in our three Conferences can get them.

Carrie Orene King

Save the Children

By Purifying Their Blood

Hood's Sarsaparilla Makes Pure Blood, Cures Scrofula, Etc.

"My experience with Hood's Sarsaparilla has been very effective. My little girl, five years old, had for four years a bad skin disease. Her arms and limbs would break out in a mass of sores, discharging yellow matter. She would scratch the eruptions as though it gave relief and tear open the sores.

Two Bottles of Hood's

Sarsaparilla caused the eruptions to heal and and the scabs pealed off, after which the skin became soft and smooth. As a family medicine

HOOD'S Sarsaparilla CURES

we believe Hood's Sarsaparilla has no equal and I recommend it." W. L. KING, Bluff Dale, Tex.

Hood's Pills are the best family cathartic, gentle and effective. Try a box. 25 cents.

What Causes Pimples?

Clogging of the pores or mouths of the sebaceous glands with sebum or oily matter.

Nature will not allow the clogging of the pores to continue long, hence, inflammation, pain, swelling and redness.

What Cures Pimples?

The only reliable cure, when not due to a constitutional humor, is CUTICURA SOAP.

It dissolves sebaceous or oily matter, reduces inflammation, soothes and heals irritated and roughened surfaces, and restores the skin to its original purity.

Besides being the most effective skin purifying and beautifying soap, it is the purest, sweetest, and most delicate of toilet soaps.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"All about the Skin, Scalp, and Hair," free.

Preachers Aid Association.

ASSESSMENT NO. 3.

Bal. in Benefit Fund, last report, $390.50; Rev. H. R. Withers, $3.00; Rev. R. R. Moore, $3.00; Total $315.50. Bal. in Expense Fund, $23.60; Total, $339.10.

JOHN B. BOND,
Sec'y-Treas.

ANNOUNCEMENTS.

CHANCERY CLERK.

We are authorized to announce Charles M. Connor as a candidate for Clerk of the Pulaski Chancery Court subject to the action of the Democratic primaries or convention.

STATE TREASURER.

We are authorized to announce H. C. Hinton, of Pulaski county, a candidate for the office of State Treasurer, subject to the action of the Democratic party.

SUPERINTENDENT OF PUBLIC INSTRUCTION.

We are authorized to announce Junius Jordan, of Jefferson county, a candidate for the office of Superintendent of Public Instruction, subject to the action of the Democratic party.

COUNTY CLERK.

We are authorized to announce I. J. Hickes as a candidate for the office of County Clerk of Pulaski county, subject to the action of the Democratic primaries or convention.

WANTED.

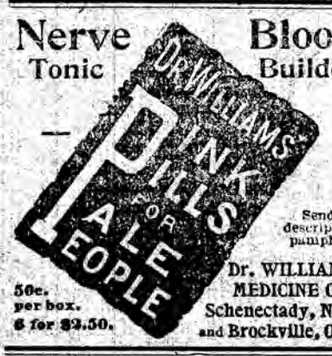
A preacher with no family and with some experience as a minister. I want a man for a special work and he must be properly recommended. For such a man I have good work. Write me at Jonesboro, Ark.

FRANK RITTER, P. E.
Jonesboro District.

To our readers who may visit Hot Springs we cheerfully commend the Sumpter House, located in the central part of the city and conveniently near the bath houses. It is now receiving liberal patronage under the careful management of Mr. S. H. Amis, who is giving his guests excellent fare and good accommodations for the moderate rates charged. From him and his polite clerk, Mr. R. A. Burks, his guests receive every attention necessary to their comfort. Try The Sumpter House.

We are getting more orders than usual for the Encyclopedia advertised in this paper—quite a number of preachers getting it as a premium for new subscribers.

Nerve Tonic — Blood Builder



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Dr. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

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.

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 at Hatieville 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.

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.

Pine Bluff Dist. 1st round, Thos H. Ware, P. E. Stuttgart & De Witt Jan. 13, 14: White River 20, 21: Sheridan 27, 28; Lebi 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: Devlew miss 22; Union ct. 24, 25; Auvergne and Weldon 28: Howell and McCrory Mar. 3, 4.

Newport Dist., 1st round. N. E. Skinner P. E. Walnut Ridge & Corning Jan 3, Reyno ct 6. 7; Portio ct 13, 14: Clover Bend ct 16; Tuckerman and Jacksonport 20, 21; Swifton ct 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.

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; ElDorado ct at ElDorado 10, 11; Bearden and Thornton at Little Bay 17, 18; Ouachita ct at Ebenezer 24, 25; Caledonia ct Caledenia March 3, 4; Buckner ct at Buckner 10; 11; Lapile ct at Hillsboro 17, 18; McNeil ct at Logan's chapel 24, 25; Carollna ct at Holly Springs 31, April 1.

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 27, 28: Pecan Point ct Mar. 3, 4; Paragould ct 10, 11: St. Francis ct 17, 18; Vaundale ct 24, 25; Harrisburgh ct 31, April 1: Jonesboro ct April 7, 8: Marmaduke Mis. 14, 15; Buffalo Island ct 21, 22.

Arkadelphia Dist., 1st round H. D. McKinnon, P. E. Arkadelphia sta Dec 23, 24: Okolona and Smithton at Okolona 30, 31; Daleville ct at Pleasant Grove Jan 6, 7; Benton sta 14, 15; Dalark ct at Bethlehem 20, 21; Malvern sta 27, 28; Murfreesboro ct at Brocktown Feb 3, 4; Collegeville ct at Mt. Carmel 10, 11; Holly Springs ct at Sardis 17, 18; Social Hill ct at Friendship 24, 25; Lono ct at Bethlehem Mar. 3, 4; Gurdon ct at Gurdon 10, 11: Princeton ct at Macedonia 17, 18; Clark ct at Hollywood 24, 25; Bryant ct at Pleasant Hill 31, Apr. 1.

Fayetteville Dist 2nd round, V. V. Harlan, P. E. Elm Springs ct at Ebenezer Feb. 17, 18; Bentonville sta 24, 25; Bentonville ct at Hileman's March 3, 4; Fayetteville sta 10. 11; White River Miss. at Combs's 17, 18; Springdale and Farmington at Springdale 24, 25; Rogers sta April 1, 2; Centre Point ct at Hebron 7, 8; Prairie Grove ct at Hubbard 14, 15: Cincinnati ct at Fairview 21, 22; Siloam Springs and Gentry at Siloam Springs 22, 23; Boonsboro ct at — May 5, 6; Sulphur Springs Miss. at Maysville 12. 13; Springtown ct at — 13, 14:

Dardanelle District. 2nd round, P. B. Summers P. E. Prairie View ct Feb. 24, 25; Danville ct March 3, 4; Dardanelle ct 10, 11: Russellville sta 17, 18: London ct 24, 25; Rover ct 31, April 1; Atkins ct 7, 8: Dover ct 14, 15; Gravelly Hill ct 21, 22; Walnut Tree ct May 5, 6; Dardanelle sta 12, 13.

The Dardanelle District Conference will convene at Rover April 26, at 9 a.m. Opening sermon at 11 by Rev. J. N. Villines.

Let's see the names of all our pastors in our Honor Roll for February.

The Modern Invalid

Has tastes medicinally, in keeping with other luxuries. A remedy must be pleasantly acceptable in form, purely wholesome in composition, truly beneficial in effect and entirely free from every objectionable quality. If really ill he consults a physician; if constipated he uses the gentle family laxative Syrup of Figs.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

CAN IT BE FALSE? By J. F. House. 12mo. $1.

In Part I. the author, a distinguished lawyer and statesman, discusses the life of Christ, and in Parts II. and III. the lives of his apostles, Peter and Paul. From the phenomena of these lives and their influence upon the world the authenticity of their claim of a divine mission is successfully argued. The author's style is pure, concise and masterly. "No thoughtful person, with skeptical tendencies, could read this volume without finding clear light, and feeling compelled to accept the truth as it is in Jesus."—*Zion's Herald.*

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THE FAMILY.

For the Arkansas Methodist]

CONSIDER THE LILIES.

Matt. vi:28.

Consider the lilies, the Divine Master said,
A radiance of glory crowns each humb'e head,
They toil not nor strive for the honors of earth,
Yet each one is clothed with beauty and worth;
They grow each day in the pure light of heaven,
Tranquil, content with what the Father has [given.

Consider the lilies, how grandly arrayed!
Their fragrance outreaching in sunshine and [shade,
Let your influence like their odor impress all [you meet,
Let your life here be filled with that meekness [so sweet.

Let peace and contentment abide in your soul,
Far better than rubies, than diamonds, or gold.

Consider the lilies, strive not for those things,
The riches of earth that take to them wings;
Far better to grow each day in the light,
Like the lilies with love and contentment be- [dight,
Than to gain from the earth an exceeding great [store,
And stand in "that day" before heaven's closed [door.

Consider the lilies, be humble, be lowly and true,
Like Jesus be patient in all that you do;
Complain not, but know that the Father above
Doth care for you tenderly in mercy and love—
In true, humble submission, receiving the rod,
Blessing afflictions that come from our God!

Consider the lilies, let your life grow like them,
Untainted, unsoiled by contact with men,
Fragrance and beauty your presence should [breathe
Like the lilies in Summer, the grass and the [leaves,
No king in his glory then, like thee shall be [crowned,
No blessing, no beauty, like thine shall be found.

ESSIE.

Ft. Smith, January 30.

HOME.

One of the most important and most common subjects of today is home and how to make home happy.

What is home in its manifold relation? In its simplest sense, home is a place of abode. As such, it may be a place adorned with all the elegance that art can create, and all the luxury which wealth can procure. Or home may be a place where happiness waits on honest industry; where father and mother put their trust in God and labor for the daily food. Where the family is taugh to trust God and to be led by His holy promises; where the Bible spreads its banquet of wisdom and love, where prayer pours the desires and aspirations of the heart into the ear of the eternal God, and where praise wafts on high the gratitude of the soul; where tranquility abides, where contentment dwells, and where love reigns supreme. Or home may be a place where wretchedness and wont hold their ghastly revels; where the floors are bare, furniture broken, fare scanty, beds hard, and garments tattered and the symbols of distress are on every side. Where love is consumed by perpetual hate, where parents are living examples of total depravity, and their children born in sin and crime are brought up for hell. To one or the other of these homes all men belong.

What is it that makes home happy? If one's home is fair and fine, with soft carpets, rugs, pictures, marbles, china, with gentle service, luxurious living, loving wife and children, should all the blessings that these things give, even if one is the apparent source of them himself—has gathered and secured them by close efforts and self-denial, be kept to one's self alone, like the bone the dog gnaws, and buries it till he can come back to it? It is not privacy and seclusion that give a home its sacredness. Far from it. It is its happiness, its healthiness, its helpfulness, its capacity to do good, to impart its blessings to others, to have the spirit Christ speaks of in Luke 4:11. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

Those homes that are open to the homeless are the sacred ones, the homes where there is always a pillow for the weary, always a place at the table for the wanderer, where happiness is shed abroad like the rain from heaven falling on the just and unjust. There are many mansions in heaven, but he who thinks they are mansions from which every other heavenly habitant is excluded has made a mistake in the place; under such circumstances it would not be a heaven. That family we all know to be good citizens, loving husband and wife, Christians indeed, whose door is never closed to the parish, friends, strangers, or poverty stricken.

These are live questions and should interest the young as well as the old, since they will soon have homes of their own, which they will seek to crown with the amenities of life. We will look in conclusion to that good Book for a guide; Luke 12: 31 rather" But: seek ye the kingdom of God and all these things shall be added unto you."

EUGENE J. HALL, L. P.

Dryden, Ark.

The best medical authorities say the proper way to treat catarrh is to take a constitutional remedy like Hood's Sarsaparilla.

Proud of His Business Co-Workers.

"Yes, I am real proud of the splendid body of men and women we have to represent us in the various parts of the country: many of them are among the best men and women that ever walked the sod, and we wish to employ a few more." This is the explanation that Mr. B. F. Johnson of the firm B. F. Johnson & Co., Richmond, Va., gives of their advertisement.

FAMILY PRAYER.

DEAR BRO. BENNETT:—I have read a good deal in THE METHODIST on prayer, also in the dear old Wesleyan Christian Advocate, a paper I have read nearly all my life, and I feel like I wanted to say something on Family Prayer. Here in this vicinity—this I believe is called the poorest part of Ark.—there are some people as rich in faith and good works as any place I ever saw. Three years ago the question was asked in Quarterly meeting, how many have family prayer. The answer was only one, who had family prayer regularly. Now there are ten or twelve families, who hold family prayer all the time, and it is family prayer sure enough. Several families conduct it on this plan: the father, mother and children take it time about, holding it—even little girls from three years old up will conduct family prayer, and then it seems that "heaven comes down our souls to greet and glory crowns the mercy seat." One sister said it was such a cross it seemed she couldn't keep it up; she prayed to God to give her grace to do her duty and now she says it is a great pleasure and she is anxious for her time to come as she takes it time about with the children. Where family prayer is observed it has a good influence on the children, even if they don't take part in it. One family who has been holding family prayer less than three years has a son who went to Texas, and he wrote back home, that he missed family prayer more than any thing else. Several years ago a young man started from here to Texas on horseback. He was afraid of being robbed and could not sleep much at night. One night he stopped with an old man that had family prayer; he slept well that night without fear of anyone.

We also have two weekly prayer meetings, one at the Church on Wednesday nights, and our pastor says it is the best prayer meeting he ever attended. We have a Ladies prayer meeting. We go from house to house. We went one evening and had prayer meeting with a brother who has been in such bad health he could not attend Church much; he said it would always be a bright spot in his life. We also went and had prayer meeting with an old lady who has not been able to go to Church in a long time. The Lord blessed us, and she rejoiced in the love of God and said she was so glad we came and had prayer with her. Is it not our duty to go to these shut-in ones, and help and comfort them in their affliction?

Yours Truly,

MATTIE SCOTT.

Esther, Franklin Co., Jan. 30.

OBEDIENCE AND FAITH.

The immediate connection between obedience and faith is expressed by Christ when he says: "If any man will do (wills to do) his will, he shall know of the doctrine." A beautiful illustration of this occurs in "Cecil's Remains." His little daughter was one day playing with some beads which she seemed to prize very highly. Her father very abruptly commanded her to throw them into the fire. "The tears started in her eyes. "She looked very earnestly at me," he says, "as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please; but you know I never told you to do anything which I did not think would be good for you.' She looked at me a few moments longer, and then, summing up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well,' said I, 'let them lie; you shall hear more about them another time; but say no more about them now.' Some days after I bought her a box full of larger beads and toys of the same kind. When I returned home I opened the treasure, and set it before her. She burst into tears with ecstacy. 'These, my child, said I, 'are yours because you believed when I told you it would be better for you to throw those two or three paltry beads into the fire. Now that has brought you this treasure. But now, my dear, remember as long as you live what faith is."

Here, faith and obedience are beautifully interlaced, like golden and silver threads entwined, for the adorning of the chrracter.—Guide to Holiness.

SPECIAL BLESSINGS OF THE AGED.

One is a rich experience of life. Few can grow old without having acquired, even if almost unconsciously, an understanding of men and women, an insight into the relation of causes and effects, and a power of forecasting coming events which no immature person, however brilliant by nature, possesses. This familiarity with the past qualifies one for the superior service in the present. The old among us are our wisest and best workers so far as bodily strength allows.

Another is an assurance of faith. It is the old who bear most frequent and joyful testimony to the divine faithfulness to his promises. Others may believe confidently that God will keep his word. They know, as a matter of fact, that he has kept it. They have learned best how to draw near to God. They understand best what his fellowship may mean to the human soul. The years have confirmed their anticipations and their trust.

Another is the nearness of their reward. Earth, dear although it is, is losing its hold upon them, and the next world is drawing closer. If they are Christ's they are glad. Most of their early friends have gone before them. Their associations, affections, and hopes lie now at least as much in the future as in the past. And, more and better than all else, the day is nearing fast when they will see their Redeemer face to face, and enter into their heavenly reward. How can they help appreciating their blessedness?—The Congregationalist.

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific Hall's Hair Renewer.

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters rom the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

Christmas has come and gone and we are enjoying the new year of 1894. We must not look backward but forward. The past is gone the future is before us. Have you planned any special work for this year?

Many if not all of you expect to make a grade at least in your literary course. Parents and friends all pride in your advancement up the Hill of Learning. Dear children, have you thought of the good you should reach higher than any other one that tells in life and in eternity?

How many will strive to make one grade in a spiritual course this year? How many problems of right or wrong will be settled in your minds? How many rough corners will be made smooth and easy to pass, how many temptations will you overcome. How many young hearts will resolve to labor this year as never before that they may be able to present to the world beautifully rounded Christian characters.

One little boy has said, I want to get my father in the Church this year. What a noble thought and yet how touching and tender. Are any too young to do good? "And a little child shall lead them."

How many have right purposes, and are living consistent lives? My children in this the beginning of the New Year I want to give you my idea of a true Christian life. First I'll tell you how they ought not to appear. They should not put on o long face and tell how hard it is ta be a Christian and how dark and thorny and dismal the pathway of a Christian is. That is not my ide a it. Every Christian ought to h a religion enough to show it in his face. If it shines they will smile. If they are happy in heart, it will show in the face and talk in their lives. They are the happy people of this earth. They enjoy all nature as well as grace. They love and appreciate life and all of its blessings. The world is God's foot-stool and he allows us to enjoy it but we must not abuse it.

The Christian recognizes stewardship and rejoices in the privilege of distributing the goods of such a King knowing that the commission will be large in this life and more in that which is to come.

Dear children I hope you will view the Christian life from my standpoint the happiest and sweetest of all. Give Jesus your heart and he will give you a new one that will shine out through your face and life and every one will know that you are a Christian without asking if you belong to the Church. How many will do this before 1894 closes?

AUNT CARRIE.

Altus, Jan 15 '94.

DEAR AUNT CARRIE:—Mamam takes THE ARKANSAS METHODIST and I like to read the childrens letters so much. I am a little girl eleven years old. We have a good Sunday-school. I go to school at Hiram and Lydia College. I send 10cts for the S. B. and T. S.

Your little niece,

MAMIE CLARK.

Lamar, Jan. 25, 1893.

DEAR AUNT CARRIE:—I wrote to you when we lived at Altus, but I want to write again. I am 10 years old, and belong to the Methodist Church. Our pastors name is Bro. Head. He preaches real good sermons and I like him very much. I have two sisters in heaven. I send 5cts for the S. B. and T. School. Hoping my letter will be in the next METHODIST, I will close.

Your loving niece,

EDNA CAZORT.

Copperas Springs, Jan. 6 '94.

DEAR AUNT CARRIE:—I am a little girl 10 years old I enjoy reading the childrens letters. Bro. Talkington is our pastor, we like him very well. I had a nice time Christmas, we went down to our Aunts and stayed two nights and visited round there. I am going to school now. I study fifth reader and Geography and Arithmetic Spelling book. I had better close for fear of that dreadful waste basket, you will find ten cents for S. B. and T. school.

Yours truly,

OLA ERWIN.

Elmsprings, Ark.

DEAR AUNT CARRIE:—I am a little boy 10 years old we take the METHODIST I like to read the childrens corner. I have no brothers or sisters I have one little sister in heaven. I am trying to live a Christian. I joined the Methodis Church while Bro. Dyer was on thi circuit. I want to get Pa in th Church during this year. Rev. Marston is our preacher I think he is such a good man. I send 5 cts for the S. B. and T. school. Mrs. Pearson is my S. S. teacher. I remain your nephew.

GRATTAN WASSON.

Clio, Texas Dec. 2 1893.

DEAR AUNT CARRIE:—I want to be one of your nieces. I am a little girl, I am 10 years old the school is going on at Clio now. I am going to school I have two brothers going, named Nolie and Mack age 13 and 17. So I will close. From your niece,

HATTIE BOWDEN.

If the Baby is Cutting Teeth,

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

PASTOR'S BOOK. PRICE, 50 CTS.

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.

A New Catechism.

The immense sale of Mrs. Thornburgh's Catechism has created a demand for another catechism, a grade higher than hers. We have been asked so often for such a catechism that our brother Thornburgh has prepared one and we have it for sale. The price is 5 cts. each, 50c. per dozen. Send on your orders.

Good News for All

Dr. E. J. Worst of Ashland, Ohio, has kindly agreed to mail all our readers one week's trial treatment of the famous Australian Electro Pill remedy free, or six weeks for $1.00, for catarrh, kidney, liver and stomach trouble, sick headache, nervousness, coughs, colds, la grippe, and it is a genuine blood purifier. Our readers should send at once, naming THE ARKANSAS METHODIST. Address above.

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All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

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After Bathing,
the first time with Pearline, you feel as if you never had been clean before. Possibly you haven't. Only baths like the Turkish or the Russian can make you as clean as Pearline does. There's the same feeling of lightness and luxury after it, too.
Bathing with Pearline costs almost nothing. It's like everything else—you would long for it, if it were expensive, but you're apt to overlook it when it's cheap. Directions on every package.
Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back.* 334 JAMES PYLE, New York

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Unlike any other book ever published, and hence it HAS NO COMPETITION!
It is a veritable Museum of Character. The good and the bad, the true and the false, the sublime and the ridiculous are contrasted, and standing side by side will make a lasting impression on the reader as he passes with alternating emotions from one to the next. It delineates with a truth that is wonderful: often amusing, always instructive: those peculiarities of character which contribute to the dignity and success, or to the ridicule and failure of mankind: the engravings are all new and original. You never saw one of them before. The pictures were all drawn by the author on a large blackboard in colored crayon, to illustrate his public lectures, and these drawings were photographed and engraved for this book, and are copyrighted with it. But after all, the 52 striking full-page illustrations which embellish the work are but introductory companions to the wonderful word-paintings which follow and enrich the volume.
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We will cure any case of la grippe, kidney, liver or stomach trouble, sick headache, impure blood or nervous ailments with the famous Australian Electro Pill remedy. One week's treatment free, or six weeks for $1. Address Dr. E. J. Worst, Ashland, Ohio.

We have now a large supply of that excellent book, "Christian Secret of a Happy Life"; price by mail 75 cents.

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EASTER SELECTIONS, containing bright, new Carols, and a Responsive Service. Music by Celebrated Writers of Sunday-School Songs. Price 5 cents, post-paid.
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UNDER THE PALMS. By *Butterworth and Root.* Price 30 cents, post-paid.
FLOWER PRAISE. By *Burnham and Root.* Price, 20 cents, post-paid.
FESTIVAL OF THE FLOWERS. By *Burnham and Root.* Price 30 cts, post-paid.
MUSICAL VISITOR, for February, will contain Easter Anthems. Price, 15 cts. a copy.
Catalogue of Easter Music of every description mailed free on application. Address,
THE JOHN CHURCH CO.,
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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.
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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.

ARKANSAS METHODIST.

THURSDAY, FEB. 8, 1894.

A Little Daughter

Of a Church of England minister cured of a distressing rash, by Ayer's Sarsaparilla. Mr. RICHARD BIRKS, the well-known Druggist, 207 McGill st., Montreal, P. Q., says:

I have sold Ayer's Family Medicines for 40 years, and have heard nothing but good said of them. I know of many

Wonderful Cures

performed by Ayer's Sarsaparilla, one in particular being that of a little daughter of a Church of England minister. The child was literally covered from head to foot with a red and exceedingly troublesome rash, from which she had suffered for two or three years, in spite of the best medical treatment available. Her father was in great distress about the case, and, at my recommendation, at last began to administer Ayer's Sarsaparilla, two bottles of which effected a complete cure, much to her relief and her father's delight. I am sure, were he here to-day, he would testify in the strongest terms as to the merits of

Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

OBITUARIES.

SHELTON.

Mrs. Sallie A. Shelton, wife of Rev. A. G. Shelton of the Cumberland Presbyterian Church, was born near Clarksville, Tenn. Jan. 1, 1835; professed religion at 14 years of age and joined the Methodist Church, in which she lived until 1863, at which time her first husband, Mr. J. F. Foust, died. Soon after this she joined the C. P. Church, and in 1865 was married to her now surviving husband, who was then of Tenn. With this husband Mrs. Shelton came to Ozark, Ark. in 1883, where she resided until her death, Dec. 11, 1893.

Mrs. Shelton was a constant member of the Church from the period of her profession of religion, and much of the time was active in Christian work. Took great pleasure in entertaining the ministry of her own and the Methodist Churches. Once it is affirmed by Rev. Bro. Shelton, they entertained a whole Presbytery. This earnest and faithful Christian made many friends wherever she resided. She was a great sufferer for eight years during their residence in Ozark, much of this time requiring constant nursing. No murmur escaped her lips, and she did much good in these years of enforced confinement to her room, and rejoiced often in anticipation of final triumph and reward. For many weeks the lamp of life burned low, but faith grew stronger and hope more confirmed, until finally the enraptured spirit departed unto that place where the anguish of bodily pain can never come, and where it shall never be said, "here we have no continuing city." The place of burial was by the grave of her departed sister in the Dardanelle (Ark.) cemetery, the services being conducted at the residence of her son-in-law, Judge Wm. May. Bro. Shelton is deeply sensible of his great loss, and the same is true of her daughter, Mrs. May. But they, with other kindred and friends, confide in the promises of God and look to that time when in a home where shadows and tears come not, they shall "know as also known" and abide in the bliss of heaven forever.

A. H. WILLIAMS.

FOSTER.

Frank Foster was the son of Thos. Foster, a well known citizen of La-Grange, Lee Co., Ark. Frank was a good, kind hearted, well esteemed boy of 16 (I do not know the exact date of his birth), just entering upon the threshold of young manhood, when, on Nov. 30, 1893, it was found that his earthly life was near its close, and on the evening of that day, about 9 o'clock, the disembodied spirit took its flight homeward. This dear boy, his sister and father were all converted in the great revival which swept La-Grange the latter part of last October. The morning after his conversion he passed along in front of my gate, wearing a face bright with an expression of delight, and said: "Bro. Davidson, I am feeling all right this morning," and, merrily whistling, passed on. As well as I remember, it was the next day he was taken with the fever which could not be arrested. He lingered several weeks, patiently wrestling with the disease. I walked into his room just in time to see him depart, and when I beheld him the peaceful expression that rested upon his face reminded me that celestial beings were disentangling the immortal spirit from the crumbling clay. I bowed my head and thanked God we could have a peaceful hour in which to die. Being sick at the time he would have been immersed, he was not baptized "with water" by man, but by Christ he was baptized "with the Holy Ghost."

W. C. DAVIDSON.

D'LONY.

Sister Mary E. DeLony (nee Fontaine) was born in Hempstead Co., Ark. Aug. 26, 1869, and died at her home Oct. 31, 1893. She was happily married to Mr. F. DeLony March 3, 1893. One bright promising little boy blessed this union. Sister DeLony professed religion in the 10th year of her life and united with the M. E. Church, South, under the ministry of H. Armstrong. She loved the Church and was always willing to do anything in her power for it. The writer knew her all her life, and to know her was to love her. She possessed a bright mind and was always foremost in all her classes in school. Being reared in a truly Christian home and under very religious influence, she was religious from childhood. In her home she was the center of attraction for all. A loving and obedient daughter, and an affectionate sister, she talked freely of her future hopes of heaven. The day before she died she said: "I would like to live to be useful, but if is God's will I am ready to die." She implored her husband to be religious and meet her in heaven. She died in the faith and left us a bright hope of a reunion in the home of the good and the pure. To those whose hearts are sad by this sad affliction we pray God's richest blessings upon you all.

W. W. NELSON.

Star City, Ark.

GRAVES.

On Jan. 10, 1894, Mrs. Laura V. Graves (nee Peacock) fell asleep in Jesus after having lingered almost at death's door for three long and weary weeks. Her mother, who was stricken down about the same time, lingered only a few days and died. This trouble coming upon her in her emaciated and weakened condition, was more than her frail body could endure and it soon succumbed to the unyielding grasp of la grippe and other complications.

Sister Graves was born in Wilkerson Co., Ga. Dec. 9, 1853. In early childhood she joined the M. E. Church, South, at old Mount Tabor in Drew county, where her membership continued until last Wednesday morning when the Master gathered her into the shining ranks above. She was married to T. J. Graves Jan. 9, 1873, with whom she lived happily until her recent death. The heart-broken husband is left to mourn his sad loss, surrounded with three little boys in a "home without a mother." This case is doubly sad in that this home in so short a time as ten days has been bereft of two good mothers.

As bitter, however, as this cup of sorrow may be, it is not too full, nor too bitter, to admit into its surging contents the sweet drops of consolation afforded by a blessed anticipation of a reunion where sickness, sorrow, pain and death are felt no more. Earth has no sorrow that heaven can not heal. Then, dear loved ones of dethe ceased, lay your burdens and cares and sorrows on Him who is willing to share them and bear them and soon He will bring you to a better understanding of His ways in the clearer light of that bright world on high.

W. E. HARRISON, Pastor.

MAY.

Sister Letsey May (nee Wallace) was born in East Tenn. April 28, 1811 and fell on sleep Jan. 13, 1894, in her 84th year. Her father moved to this part of Ark. in 1816, where she lived until her death. She was united in marriage to Jas. May in 1834, who was one of the pioneers of this country. They raised a family of four sons and four daughters. Her daughters are all living and are the wives respectively of Rev. Alex Avery (a superannuated preacher of the Little Rock Conference), Wm. Fountain, Capt. Joe E. Green and J. W. Ellis, Esq. Her son Andrew died in his 20th year. Her remaining sons, Jas. R. May, W. A. May and J. C. May, are still living. Sister May was converted in early life and joined the M. E. Church, where she lived a true loyal member until the separation when she adhered to the M. E. Church, South, in whose communion she lived a faithful member until she joined the Church triumphant. She and her husband were the first Methodists in the community where St. Paul church now stands. For several years their house was a regular preaching place for the pastor of Hempstead C't. Dr. Andrew Hunter and wife boarded with them part of the year some fifty years ago, when he was a circuit rider. Her husband was a prosperous man, always supporting the Church liberally, "even to rashness," some of his neighbors said. In all this generous work his noble wife gave him her hearty co-operation. She maintained her Christian integrity through all the eventful years of her life. Having by wisdom of strength lived out more than the allotted years of the children of men, she fell calmly, peacefully on sleep. "She is gathered into God." May her children and her children's children follow her as she followed Christ.

E. L. BEARD.

PEACOCK.

Mrs. Eliza Ann Peacock (nee Breedlove) was born Nov. 1, 1828, and died of catarrhal fever resulting from la grippe Jan. 1, 1894. Sister Peacock was a good woman and a devout Christian, having spent almost all of her life in the Church. She professed religion and joined the M. E. Church in the early days of her girlhood, which union was never broken until the Master called her to join the triumphant hosts on high.

On Sept. 19, 1850 she was united in marriage to Dr. J. W. A. Peacock in Wilkerson Co., Ga. and during the year 1858 she with her husband and family moved from that county and State and settled in Drew Co., Ark., where they lived happily together until separated by the death of her husband, which occurred Feb. 14, 1864. For a period of nearly thirty years Sister Peacock lived in widowhood, making her home in later years with her daughter, Mrs. T. J. Graves, whom she preceded into the unseen beyond only ten short days. She leaves still on this side the river one son and a daughter, one sister and two brothers, one of whom for a number of years has been a member of the North Georgia Conference.

To the loved ones who sorrow here we can say, you do not sorrow as those who have no hope, for your acquaintance with "Aunt Liza" only strengthens your conviction that if you are faithful you will meet her in the sweet bye and bye. May the good Lord bring you all into that happy reunion that shall never be broken.

W. R. HARRISON, Pastor.

Nashville Christian Advocate please copy.

MONTGOMERY.

Bro. David I. Montgomery, formerly of Prescott but living the last several years near New Hope Church, DeAnn C't, was born in Tenn. April 8, 1821 and died at his home in Nevada Co., Ark. Dec. 29, 1893. His remains were taken to the M. E. Church, South, in Prescott and after the reading of the burial service and some remarks by the writer as to the religious life and character of our brother, the Masonic brethren proceeded with the body to the cemetery in Prescott, where he was buried with Masonic honors. Bro. Montgomery was a successful farmer, a devoted Christian and a zealous and faithful member of the M. E. Church, South. He had the confidence not only of the Church but the community in which he lived. He worked in the Sunday-school until his death, and at his age he was an exception among many of his brethren in the interest he manifested as to the religious instruction of the young people of his community and Church. He came to Prescott to assist his preacher in securing a horse for use and a horse for the year; he came home, took to his bed and the following Saturday was buried. It was with difficulty he could talk and for several days he was unable to speak, but he assured his wife all was well. He died in full view of the heavenly home. I can but say to his companion left behind, he has but gone before; strive to meet him where separations never come. Children, follow him as he followed Christ and reap a like reward—a crown of life, a mansion in the skies.

G. W. MATTHEWS.

EARNEST.

Joseph Edgar, son of Joseph H. and Fannie Earnest, was born March 13, 1878. He professed religion in Aug. 1891 and joined the M. E. Church, South, at Copperas Spring. After a painful illness of several weeks of typhoid fever, on Oct. 5, 1893 God took him home to live with Jesus and his sweet little sister Bennie who had preceded him only a few days. Yes, blessed sweet thought, Buddie and Bennie are at home now, singing and rejoicing with the angels, watching and waiting for papa and mamma and other dear ones left on the earthly shore. Edgar, or Buddie, as the family affectionately called him, was a bright, noble boy just approaching manhood, loved and respected by all who knew him, and especially by his parents, who loved him as none but father and mother can love. But infinitely above all God loved him and took him to himself because he loved him. Edgar's dear mother in a note to the writer says: "I thank God that Buddie was a Christian—a happy shouting Christian. I have heard him say when he was in good health that he thanked God he was not afraid to die." During his last illness he talked about religion and would have his mother sit by his bed and read the precious Bible to him. Dear parents: Sorrow not as others who have no hope; for what is your hope, or joy, or crown of rejoicing? Is it not your precious children in the presence of the Lord Jesus Christ at his coming? Heaven to you is richer, brighter now, since it is the home of your children. Yes, your home. Thank God heaven is the home of all God's children. Let us be faithful.

J. M. TALKINGTON.

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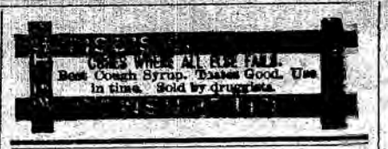

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M M Stucky, Newport, Ark., ex-county judge.
J W Wallace Newport, Ark., merchant.
Dr R P Watson, Newport, Ark.
J J Underwood, Newport, Ark., liquor dealer.
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Dr Crawford West, Tuckerman, Ark.
L B McDonald, Weldon, Ark.
L D Smith, Tuckerman, Ark., county judge Jackson county.
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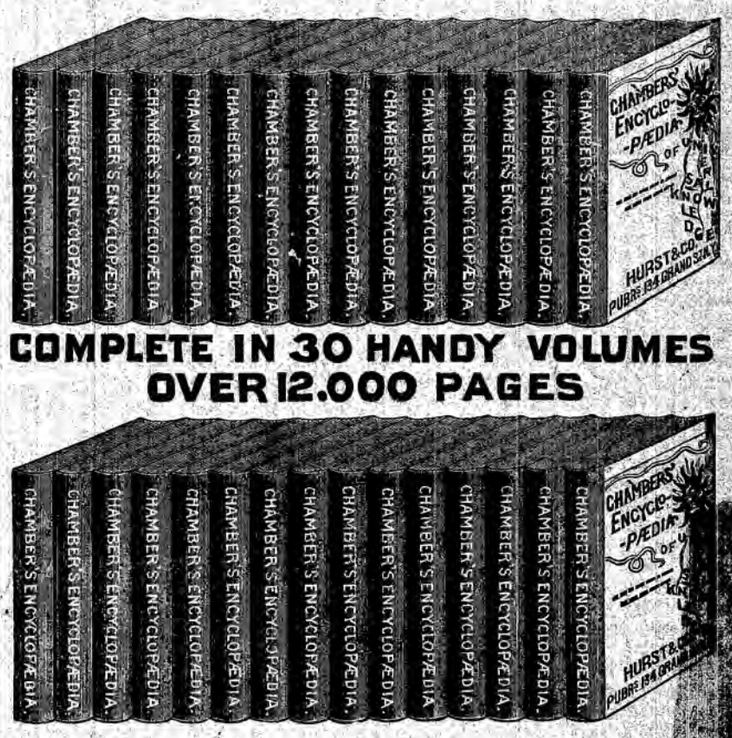

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FROM PASTORAL CHARGES

CLEVELAND MISSION.

We have just had our first Quarterly meeting for Cleveleland mission this year. It was held at Cleveland and Bro. Weems as usual was there on time ready to do "whatever his hand findeth to do". He preached us two very instructive sermons. Bro. Jesse Williams of Clinton C't was with us and preached us two good sermons. The good people on the Cleveland C't are providing liberally for their preacher. We have had good services at each of the appointments. The peope say they are willing to work with their pastor for a good year and a great revival. Sinners are asking the prayers of the Church. We are expecting a prosperous year in soul saving. We will do what we can for THE METHODIST.

J. S. WILLIAMS.

Scotland, Jan. 30.

HUNTSVILLE CIRCUIT.

The people here gave us a warm reception and soon began pounding us. Turn about being fair play we put in three weeks pounding them until the Church was greatly revived, several new family altars were erected and 14 souls were converted in the old fashioned style. We had 5 accessions and more ought to follow. Our first Q. M. has just closed. We readily recognize the fact that we have the largest P. E. in the Conference. One, too, who is equal to the emergencies; the P. E. harness, though new to him, seems to be gracefully worn. Our Quarterly Conference occasion was one of considerable spiritual fervor. One thing is lamentable now-a-days; that is, that our Quarterly meetings are so meagerly attended by the officials. The writer remembers the times when these occasions were looked forward to with great interest from one end of the circuit to the other. O when will it be so again? Financially we ran low for the quarter just ended, 50 per cent below the proper key. Tune up! tune up! Ye men of Israel, raise your voices to the proper financial key and sing to it, else you will get hoarse before the year is half out. It is equally damaging to the financial voice to [illegible] too low a key as it is to sing on [illegible]o high. On some lines we are very [illegible]ul of good success for the year.

D. C. ROSS.

[illegible]tsville, Jan. 29.

LONOKE STATION.

[illegible]m welcome and a full pantry [illegible]ur arrival here. Time only [illegible]crease both. Church ma[illegible]ing smoothly and grinding [illegible]ularly. Woman's Mis[illegible]y, "Little Workers," [illegible]rs" and an Epworth [illegible]e officers, and an [illegible] devotedly support[illegible]ield of enterprise. [illegible]eres" is a back [illegible] with our choir. [illegible]vans's name [illegible]lly remem[illegible] his suc[illegible] Quarterly [illegible]e; the [illegible]ghtful [illegible] while [illegible]sive [illegible]er [illegible] meeting convalescent.

M. W. MANVILLE.

Jan. 29.

MARTINVILLE CIRCUIT

At our last Conference Bishop Keener appointed us to this circuit. We came and found a good parsonage with every necessary convenience, except a barn, which would have been here, if it had not from some unknown [illegible] been burned last year. But we [illegible] four days before the people, unsolicited by their pastor, had the barn rebuilt. We are in the midst of a kind and generous people, who since our arrival have constantly inquired into and supplied our several necessities; and last night our hearts were cheered by the smiling faces of the old and young people of this community, who entered our home, demanded entrance into the dining room and laid upon the table a handsome supply of different kinds of gifts as a donation to their thankful pastor. Then they came into the sitting room and sang two songs, after which we prayed and then we sang on until they were satisfied. Then they left us alone to investigate our gifts. These kind favors make us feel under many obligations to our people. Pray for us, that we may be able by the Lord's help to repay them for these favors, by administering to them in spiritual things.

Jan. 30. JESSE A. MCIVER.

JASPER MISSION.

At the last Annual Conference Bishop Keener returned us to Jasper mission. On our arrival home from Conference we were met by many who rejoiced when they heard we were to be their pastor for another year. Our first Quarterly Conference was held Jan. 13, 14, and for the first time in its history Jasper mission reports one fourth of the assessment for P. C. and P. E. paid up, $840.00. This is more than the mission has usually paid in the whole year. The Church is advancing spiritually, its membership full of new hope for the future.

Presiding Elder Y. A. Gilmore was with us. His cheerful and devoted manner has found a lodgment in the hearts of our people until the general impression is, "the right man in the right place."

We are working hard to introduce THE ARKANSAS METHODIST to every family on the mission, also showing our catalogue of books. We are now getting up our second order for religious literature. We are also arranging for the organization of Sunday-schools. We expect to organize one Epworth League. Our local preachers, three in number, are all at work doing their best to bring the work up to a circuit. All is peace and harmony in the Church, having a steady and healthful growth. We hope with God's help to be able to make the best report this year that has ever been made.

Yours fraternally,

T. E. DORAN.

Jasper, Jan. 24.

MT. HOME CIRCUIT.

We have just closed a meeting at Mt. Home which resulted in about 35 professions of faith and 11 accessions to our Church. Some joined the Baptist Church and some the C. P. Church. Many who were cold and backslidden were reclaimed and the Church graciously revived. Bro. I. F. Harris was with us conducting the meeting. He did some good preaching and earnest work, while he was among us, and our people fell in love with him greatly. Bro. Milam, pastor of the Baptist Church, and Bro. Jeffrey, pastor of C. P. Church, gave us their congregations and rendered us valuable service during the meeting. We all worked together for the salvation of sinners, and thank God our labors were not in vain in the Lord. The town is stirred as it has not been for years. Our meeting continued 12 days and would have continued longer but for sickness in Bro. Harris's family, which called him away.

This is my second year on the Mt. Home C't. We have been received very cordially. The official Board has made us a very liberal assessment and have resolved to collect it; I think they mean business. Our first Quarterly Conference is over. Bro. C. H. Gregory, our much esteemed P. E., was with us in the power of the Spirit and did some good preaching. His lecture to the official Board in the Quarterly Conference was the best I ever heard, encouraging and instructive, and I trust each member of the Quarterly Conference will do more work and better work for the Master this year than ever before. I have a [illegible]lendid Board of Stewards, men who [illegible] the Church and are in full sym[illegible] with their preacher. So we are [illegible] off grandly. May God bless [illegible]ODIST. Fraternally,

J. H. WATTS.

[illegible]ome, Jan. 31.

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PERIPATETIC P. E.-SHIP.

Literally I am on wheels, and going most of the time. And when crossing the country and getting lost on account of so many roads, and not knowing exactly which one to go, and it raining, and time up, a little headache and so on, I wish I had the venerable Bishop Keener with me to enjoy such delectable (?) experiences. But, thank God, I am able to go, and am growing as I go—weighed 205 pounds not long since.

We are moving up. Barren Fork C't came up with a good report. Bro. Smith, the P. C., was not at his Q. C., but such men as Luster, Poter, Calaway Griffin and Dr. Bell look after their pastor, absent or present. We had a good time religiously—shouts, amens, penitents and rejoicings. Got 7 subs for THE METHODIST. Amen.

Up to Melbourne. Hear this, brethren, clerical and lay: No grass growing under Gardner's feet. First quarter up, Bishops's fund paid—shouts, penitents and one conversion. Melbourne leaps ahead of anything in the District. Batesville, your laurels are gone, if you don't move up. You did well, but—yes—Hunt, Gully, Love, Hill, Dr. Baxter, Mason, Forrest (J M), Crutchfield and other good men are in the circle.

Newburg circuit comes out and declares good things and promises better. Bro. Stettle is moving off at a good gait.

Fine time at Flat Rock—full house—at least 20 came forward for a better life. Such men as Ewen Benbrook, George Kerr, Tom Evans, Uncle Jimmie Wyatt, Rufus Jones and others are found standing by their preachers.

This brings me to this moment enroute to Salem my first pastoral charge, and here I pause. God bless all my brethren in the pulpit, and in the pew. I want to write something for the question now before Southern Methodism, "Evangelism." He wants "a relation." True, and the Church wants "a relation" to him.

JERNIGAN.

HARRISON DISTRICT.

DEAR METHODIST:—Having held more than half of the Quarterly meetings for the first round on the Harrison District, I submit the following report for the columns of THE METHODIST. The preachers are all at the post of duty and starting bravely for a year of success. Our official members in all the meetings held to date, seem inspired with new zeal and in most cases are making more liberal assessments for the preachers; expressing a determination to use their best efforts to see that the salaries are paid. The outlook is hopeful. I have held seven Quarterly meetings, some of which have been real seasons of refreshing. It may not be amiss to give you figures so far as we have progressed:

Omaha Mission quarterage receipts: P. C. nothing; P. E. nothing.

Harrison Station: Salary assessed for P. C. $400.00, and for P. E. $57.15; P'd P. C. $22.00; P'd P. E. $2.65. Collected for Dom. Mis. $9.75. Powell Circuit: Salary assessed for P. C. $175.00, and for P. E. $25.00. P'd P. C. $6.00, and P. E. $1 00. Collection for Dom. Mis. $1.75. Yellville Station: Salary assessed for P. C. $425 00, and for P. E. $60.00. P'd P. C. nothing; P. E. nothing; collected nothing. Bellefonte Circuit: Salary assessed for P. C. $275.00 and for P. E. $39.30. P'd P. C. $61.60, and P. E. $7.70. Dom. Mis. collected $1.60. Valley Springs Circuit: assessed for P. C. $400.00 and for P. E. $57.15. P'd P. C. $19.50 and P. E. $5.00. Dom. Mis. collected $6.00. Mountain Home: Assessed for P. C. $350.00 and for P. E. $50.00. P'd P. C. $57.05 and P. E. $8.15. Dom. Mis. collected $3.55. Oakland Mission: Salary of P. C. $223 50 and for P. E. $31.00. P'd P. C. $37.60 and P. E. $4.70. Dom. Mis. collected $11.25. Balance of $15.00 secured by pledges.

In these meetings and on other occasions I have preached 32 times, not to say 32 sermons. The sum of my receipts to date is $29.20, being more than double the amount received 21 years ago on the entire first round, when the District included more than twice the territory of its present boundary. There has been marked progress in the 21 years that have passed into the record of eternity, since I plodded these hills as a young and inexperienced P. E. I meet many of the citizens who were then like myself young and hopeful, and whose furrowed faces and silver temples tell of time's ceaseless march, and of the approaching doom of death that awaits us all. The population has multiplied many fold, until nearly all the soil that can be plowed, and much that then appeared to be worthless, is made to produce good crops.

Our Church numerically is "to the front," but we need much work to raise the standard of spirituality and liberality.

There is superabundance of food supply all over our territory. No one need suffer hunger. We have no paupers except in rare cases of physical infirmity.

The property of the District Conference school which was sold for debt has been repurchased and deeded again to our Church entirely free from indebtness. This property called the Yellville Institute is in the quiet town of Yellville, located in a beautiful grove of cedar and oak trees. A successful and satisfactory school is being taught now by parties who purchased the property last year, viz. Profs. Eaton and Russell. The purchasers made a liberal contribution to buy it back to the Church.

I have been out in the weather all winter either on horseback or buggy and thanks to a merciful Father have been able to meet all engagements reaching the place for my Quarterly meetings on Fridays and remaining in most cases till Monday. I am endeavoring to sow beside all waters, and to preach the gospel to all men in my District, as much as in me lieth. God's presence is with me, and my soul feasts daily on the precious truths of the gospel. This hard work can only be done under a spirit of entire consecration and daily and hourly consciousness of the divine presence. Two and one-half months from my family most of the time; out in wintry storms with less pecuniary compensation than a city boot-black, and happy in the way is what grace alone can help us to do. But we will come out all right, if the figures in this report do appear small. We are resting in the promise of the Savior.

C. H. GREGORY.

Yellville, Feb. 1.

Death Notice.

Mrs. Mary Collier, known as "Aunt Polly," or "Grandma Collier," passed away on the night of Jan. 31 at the residence of her son, Col. Collier, of Dardanelle, Ark. She was near 100 years of age. A short service was conducted at the residence and her body taken for interment to Lamar, Johnson Co., where resides a son, and at which place her husband was buried near fifty years ago. She died in great peace and full hope of heaven.

A. H. WILLIAMS.

Preachers' Meeting.

There will be a meeting of the preachers of Fort Smith District, March 20–22, beginning at 2 p. m. Tuesday March 20. There will be a discussion of the following topics:—

1, Are we doing our duty to the Missionary Cause? Discussion led by S. Anderson and J. L. Hays.

2, How shall we secure a higher grade of piety in our churches? S. F. Goddard and G. W. Daman.

3, The collections. How secure them, our duty in relation to them. F. S. H. Johnston, J. M. McAnally.

4, Revivals, J. D. Baker, B. W. Aston.

5, Ministerial power, J.M. C, Hamilton, W. H. Metheny.

6, Relation of prayer to ministerial success, J. W. Deshazo, J.B. Winsett.

Preaching Tuesday night by Rev. F. S. H. Johnston.

GEO. W. HILL, P. E.

ONE HUNDRED DOLLAR SCHOLARSHIP

In the Arkadelphia Methodist College to the person securing the greatest number of subscribers for the METHODIST COLLEGE MAGAZINE, before Aug. 20, 1894. Twenty per cent commission to those who fail to secure the scholarship. Are you interested? If so, write for further information to the Business Manager of the Methodist College Magazine, Arkadelphia, Ark.

Those indebted to W. A. Hemphill for his song "Never Alone" will please remit same to him at Sherman, Texas. Respectfully,

W. A. HEMPHILL.

Most of our delinquent subscribers are in arrears through simple *neglect.* Brother, how is it with *you?*

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The roses we send are on their own roots, from 10 to 15 inches high, and will bloom freely this summer either in pots or planted in yard. They are hardy, ever bloomers. We send instructions with each order how to plant and care for them. Please examine the below list of 20 choice fragrant monthly roses, and see if you can duplicate them anywhere for an amount so small as $1. They are nearly all new kinds.—We guarantee them to reach you in good condition, and we also guarantee them to be the best dollar's worth of roses you have ever purchased. THE RAINBOW COLLECTION OF 20 ROSES FOR ONE DOLLAR MUST BE ORDERED COMPLETE.

The List:—**Bridesmaid,** the best pink rose by far ever introduced. **Princess of Wales,** amber yellow deepening to orange. **Snowflake,** pure white, always in bloom. **Princess de Radziwell,** lovely coral red. **Pearl of the Gardens,** deep golden yellow. **Beauty of Stapleford,** bright rosy crimson. **Queen's Fragrance,** in clusters of six to ten roses, white edged pink. **Rheingold,** beautiful shades of saffron and tawn. **Sunset,** golden amber, resembles an "electric glow." **Dr. Grill,** coppery yellow and fawny rose. **Duchess Marie Immaculée,** an intermingling of bronze, orange, yellow, pink and crimson. **Lady Cambridge,** soft rosy crimson and yellow. **Papa Gontier,** lovely dark red. **Star of Gold,** the queen of all yellow roses. **Waban,** a great rose in bloom all the time. **Lady Stanley,** great garden rose. **Viscountesse Wautier,** one of the best roses grown. **Cleopatra,** soft shell pink, lovely. **Sappho,** fawn suffused with red. **Letty Coles,** very chaste and beautiful.

THE PROOF OF THE PUDDING IS IN THE EATING. This applies to Floral matters as well as to matters culinary.

Ballinger, Texas, Nov. [illegible]

The GOOD & REESE CO., Springfield, O. Gentlemen: The 20 ever blooming roses you sent me for $1 arrived yesterday in the most splendid condition, and allow me to say that I was absolutely surprised at the size of the stalks and the amount, length and thriftiness of the roots. I have wondered many times how you could afford to send out such roses for such a small price. Every home in the land should have their yard full of ever blooming roses at this price.

Yours,

(Judge) C. L. WILLINGHAM.

Pittsburgh, Pa., Sept. 20, 1893.

The GOOD & REESE CO., Springfield, O. Gentlemen: I wish to thank you for the excellent assortment of roses contained in your Rainbow Collection. On May 3, I planted them, 19 of them lived. About six of them bloomed in June, since which all have bloomed either monthly or perpetual, true to their color. On Sept. 1, I counted 105 buds and blooms on the 19 roses. They were much admired by my friends and neighbors, and allow me to thank you for furnishing this source of pleasure so cheaply.

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☞Please mention this paper.

In their business letters to this office many brethren write matters, which they doubtless expect us to us, and which we are glad to publish; but as all business letters are filed for reference, it requires much work of the Editor to copy the items mentioned. We request, therefore, that all such items be written on separate slips of paper, or lower part of business letter to be cut off, with date and signature, for our use. Our time spent in copying the notes we thus make can then be profitably employed in other writing for our readers. Brethren, help us in this matter.

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WARNING ORDER.

In the Pulaski Chancery Court, Pulaski County, Arkansas.

Della L. Dunham, Plaintiff, vs. Leonard K. Dunham, Defendant.

The defendant Leonard K. Dunham is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Della L. Dunham.

L. J. HICKS, Clerk.

February 5, 1894.

P. H. McNemer, Solicitor for Plaintiff.

De E. Bradshaw, Attorney ad litem for non-resident defendant.

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