The Arkansas Methodist.

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VOL. XIII. LITTLE ROCK, ARKANSAS DEC. 13, 1894. NO. 29

THE ARKANSAS METHODIST,

OFFICIAL ORGAN OF THE THREE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

All traveling preachers of the M. E. Church, South, are authorized agents for this paper.

All correspondence intended for publication should be addressed to the Editor, but all letters on *business* with THE ARKANSAS METHODIST should be addressed to Godbey & Thornburg, and all checks and money orders should be made payable to

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News and Notes.

One of the most important matters to be brought before the present Congress is a scheme for raising the currency. Secretary Carlisle who is understood to represent the views of the president proposes the following:

1. Repeal all laws requiring or authorizing the deposition of United States bonds as securities for circulation, and

2. Permit national banks to issue notes to an amount not exceeding 75 per cent of their paid-up and unimpaired capital, but require each bank, before receiving notes, to deposit a guarantee fund, consisting of United States legal tender notes, including Treasury notes of 1890, to the amount of 30 per cent upon the circulating notes applied for. This percentage of deposits upon the circulating notes outstanding to be maintained at all times, and whenever a bank retires its circulation, in whole or in part, its guarantee fund to be returned to it in proportion to the amount of notes retained."

It is said that this scheme will give the country an increase of currency of over $314,000,000. The measure is being considered in the House Committee on Banking and Currency. Experts are invited before the committee to give their views. There is little reason to doubt the committee will frame a bill that will pass the House.

The cash balance in the United States Treasury on the 10th inst., was $174,462,066, net gold $107,015,964.

It is estimated that there are 30,000 square miles of timbered land in Arkansas, the annual out-put of which is worth $20,000,000.

Out of the measures which engage the discussions of the Senate is the construction of the Nicaragua canals. It is estimated that the canal will cost $65,000,000 for its construction, $4,000,000 has been expended in the work.

Despite the complaint of low prices for farm products the cash returns for wheat, corn and cotton for this year will be more than they were last year. The price of corn is 12c higher and though wheat and cotton are lower the large yield will nearly or quite compensate for the decline in price.

The Methodist preachers of St. Louis are enlarging their studies. The subject for discusssion last Monday in the preachers' meeting of the M. E. Church, South, was "The Eastern Question;" in the meeting of the M. E. brethren, the "Negro problem and how to solve it."

One of the features of the proposed bill for the national arbitration of strikes is to charter labor Unions and to make any violence or lawless act done by their members in a strike a forfeiture of their charter.

The bursting of a gas meter caused the Southern Hotel at Chattanooga on the 10th, loss $130.000. —Sam Evans of Fort Worth Tex., John Ward, Walter Sullivan and Walter Gardner, young farmers are all in jail in Fort Worth for the robbing of the train at Benbrook. The officials are confident of convicting them all.—The lumbermen of Arkansas and Missouri met at the Richelieu Hotel, Little Rock this week to take counsel in the interest of their trade and to form some plan to raise the price of lumber.

Godbey & Thornburgh, Little Rock, Ark., will have a good supply of Christmas books suitable for presents, at prices from 25 cents up. Order of them.

Contributed.

Washington Letter.

(From our Regular Correspondent.)

Everyone who is interested in the future welfare of the National Capital, and every intelligent and patriotic citizen of the United States ought to be, should join the good people of Washington in rejoicing over the decisive victory which has just been won in a hard fight with the rum power and its numerous allies, open and secret. The Board of Commissioners of the District of Columbia has proven that it dares to do what is right, notwithstanding the powerful influence exerted by the liquor interests and its friends, by refusing to either remove or reduce in rank police Sergeant Daley who has made himself obnoxious to the rum sellers by the faithful performance of his duties. The fight was a hard one and a long one, and at times it seemed that the result was in doubt, but the victory has been won, and the language of the Commissioners' report will not only serve to strengthen the hands of the faithful officer, but will also encourage the moral reform element of the community, which stood solidly behind the officer during his long persecution, to renewed efforts against the blighting liquor traffic. An extract from the report will show what the Commissioners thought of the villainous attempt to break down this officer in order that all others disposed to be zealous in their efforts against law-breaking saloon-keepers might be frightened into neglecting their duty: "He has been before the grand jury and the trial board, has been pursued by law-breakers and other enemies, on and off the force, but his record, notwithstanding, of eleven years on the police force, during which he has done more to suppress illicit liquor traffic than any man on it, is, until now, without a blemish. He has the enmity of the evildoers and the friendship and confidence generally of the best citizens of his precinct, who ask for his retention on the force, and that he be kept on duty where, during his short term of service (he was transferred to a new precinct about a year and a-half ago, because he reported his lieutenant for being intoxicated while on duty), he has broken up the most notorious places and arrested the most noted criminals in South Washington. It is such a man with such a record that we are asked to dismiss and disgrace. Sergeant Daley, whatever his faults may be, is too valuable an officer and his services are too much needed at this time to admit of his being removed from the force on the doubtful testimony", etc.

About the time the report of the Commissioners was made public a temperance conference of all the reform forces of the District of Columbia was in session at the North Capitol M. E. Church, to discuss "The Next Step in Anti-Saloon Warfare, or How Shall we Conquer the Liquor Traffic?" The conference was held under the auspices of the W. C. T. U., and was attended by numerous ministers, white and colored, and representatives of nearly every reform organization in the District. Rev. F. D. Power said the above question could be answered in four words—"give women the ballot;" Mr. E. C. Redmon, President of the Father Matthew Total Abstinence Society, said its answer should be a combination of all temperance forces and that the ministers should educate and the women agitate; Judge A. S. Taylor, chairman of the good citizenship committee of the Christian Endeavor Union, argued in favor of each temperance worker being a Christian in Spirit as well as in name, and Miss Frances E. Willard, in a letter to the convention; said: "If I lived in Washington I should rejoice to help forward such a movement along the lines that have recently overthrown Breckinridge in Kentucky and Tammany in New York." The confereace lasted all day and was a great success.

There was disappointment because President Cleveland did not say something in his message to Congress condemnatory of the massacre of Armenians by Turkish soldiers, now believed to be fully substantiated, notwithstanding the official denial by the Turkish government, and no one was surprised when two resolutions bearing on the matter were offered in the Senate—one by Senator Hoar, of Mass., requesting the President to communicate, if not incompatible with public interests, information as to alleged cruelties committed on Armenians in Turkey, especially on those who had declared their intentions to become naturalized in the United States, and the other by Senator Blanchard, of La., declaring the reported outrages to be a blot on the civilization of the age, and requesting the President to communicate the remonstrance to the government of Turkey.

If the conversation of Senators and Representatives can be relied upon there isn't even a remote probability that President Cleveland's financial recommendations will be acted upon at this session of Congress. There are numerous objections, but the most weighty seems to be that the proposed plan is too favorable to the banks in every way.

Dec. 5.

Letter From Missouri.

DEAR BROTHER GODBEY:—You are a Missourian and a Methodist and will be glad to hear something of Marvin Collegate Institute, which is as you know the St. Louis Conference School, with a new name and a new location. It is hardly fair to ask for space in your paper as the majority of your readers will perhaps not be interested; so while I venture to write, you will of course be at liberty to use my paper or not as your good judgement may dictate.

You remember when you were here last fall at Conference, the matter of the relocation of the College elicited much hot discussion from the brethren who are fond of discussing. How thankful we should be for that little prefix "Dis." Some of the brethren thought it risky and so opposed the measure; but the Conference finally decided to relocate the College and selected Frederichtown for the place of location. Then you remember, Frederichtown was quite elated and had a bon-fire, etc. Well, the other afternoon some of us went out to College Hill. That sounds quite pretentious for quaint, quiet, dear old Frederichtown, "College Hill! then you have really begun the College sure enough have you?" Why of course we have, and the earth was being excavated and great piles of rock were there for the foundation and an artesian well was being bored and a nice walk was being made etc. I had not been out there before and was glad to find that the location is one from which we can get a lovely view of the distant scenery of which Fredericktown may well boast. The student whose lot shall be cast within the walls of Marvin Collegate Institute will surely gather inspiration from "The Blue Hills far Away," and be impelled to higher things both temporal and spiritual. God grant that from those walls may go out embassadors for Christ such as shall bless the world even to its darkest corners.

I love old Fredericktown. Some of the dearest people in the world are to be found right here. In fact Fredericktown is the dearest town in this state or any other state since Missouri is the dearest old state in the Union. Now are you not glad you are a Missourian? I dare say it never occured to you before that you stood head. I do verily believe we have more nice talanted young people to the square inch than any town I know, and what a benediction the college will be to them. How the town is improving. We think it can soon be said that Fredericktown has only to be known to be appreciated. But you say "How about those sa"—Now, Bro. Godbey, you'd spoil the prettiest paper that was ever written as the old colored preacher said, when he was evolving his own theory about the creation, said "God made man out ob de dirt and set him up agin de fence to dry." Whereupon some old brother ejected a bumshell "Who made de fence." The preacher said "Now brudder you'd spile de best sermon in de world." Of course as we go on getting the moss off we hope the objectionables will go along with it; and let me tell you we have a W. C. T. U., here;—young yet. but gaining a foot-hold and you must know that a town with an earnest W. C. T. U. Pres., is not without its patron saint, and such is our mother Allen. We expect to grant the gentlemen the privilege of becoming honorary menbers of the W. C. T. U., by paying one dollar a year. My old grandfather never had that privilage. The dear quiet pensive old man who bore life's sorrow so patiently, who was our tutor when we were small, who kept up with our pranks, and thumped our heads when we failed in our lessons. That was intended as a punishment though so gently administered that I am afraid it failed of its desised effect. It was very much as you would thump a watermelon to try if it was ripe. In this case I think "green" would have been the verdict of a less partial juror, as least for the most part, though he did give my brother a silver half dollar as a reward for reading the New Testament through at the age of five years.

I wonder what he would say if he were living and I should ask him to become an honorary member of the W. C. T. U. I imagine after a thoughtful silence he would say "yes Addie (he always called me Addie) put my name down, it might do good." Do you know I believe there will be men in this town who will not avail themselves of this privilage? Remember I did not claim perfection for Fredericktown but I think that the ladies will "wage a peaceful war" against the Saloons; see if we don't. We are so anxious to have a nice reading room. It is so much needed as a place of resort for the young and would be pleasant for the old as well.

Moreover we hope before a great while to touch up th court house a little and make it look really attractive. You know you must give us time; Fredericktown has had a good deal of time already, but just wait a little; she is waking up. I venture to say if you should happen along two or three years from now you would say "why how Fredericktown has improved." Wouldn't you like to be here next fall when the first bell rings and the first song is sung and the first prayer is offered? If so come along, I think you would be honored with a seat on the platform, and it would not surprise me if you should be invited to make some remarks on the grand occasion. See what you will miss if you do not come.

I wonder what changes will be before then Some of us may have experienced that other relocation which is inevitable to all of us. At least I am bound to admit that there is one other place that has the preminence over Fredericktown; and if by much effort we gain our point wont there be some rejoicing then!

(MRS.) ADA MARVIN BOND.

A Sad Note.

Bro. W. W. Anderson, P. C. at LaGrange, writes us Dec. 6th: "My dear little Jimmie, the baby of my family, passed away to heaven last night. He ate breakfast with us yesterday, took a chill about 12 o'clock noon and at 12 o'clock midnight he was with his sainted mother in the better land." Many prayers will go up for Bro. Anderson in this another sad affliction.

Sunday School Literature.

Bro. Superintendent, it is now time for you to order your Sunday school supplies for 1895 or at least for the first quarter of 1895. We will supply you with order blanks if you wish. We print prices in the METHODIST so you can send cash for exac'ly what you want. Don't ask credit on it. Address

Godbey & Thornburgh,
Little Rock.

White River Conference.

To the P. E. I suggest that we meet Dec. 18th at 4 p. m. to nominate the various committees—ample arrangements will be made to accomodate the various committees and Boards with suitable places of meeting. The hospitality of the good people of Helena will be generous and without stint, as in other days.

M. M. SMITH.

Jonesboro, Ark. Dec. 7.

The White & Black River Valley Railway will sell round trip tickets at one and third fare from all points on its line to Brinkley, Dec. 17th, good returning until Dec. 25th, on account of the White River Conference at Helena.

M. B. UMSTED.

SUNDAY SCHOOL LITERATURE.

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Letter From Chicago.

JULIA HAND.

The Chicago Avenue Church is not simply a place for Sunday meeting, for its door stands open each day in the week. It meets the varied needs of various people. During the week are prayer-meetings and praise-meetings for all, class-meetings, social gatherings of the Church and Sunday school, a womans' meeting and children's meetings.

On Monday evening the Young Peoples' Society of Christian Endeavor meets. The value of this meeting cannot be told—it can only be seen in the lives of the earnest young Christians who go out from it, and in the lives that are reached through them.

Tuesday evening there are various gatherings. Here in one room the children's choir is rehearsing for the Sunday service. In another a large Bible class is holding its prayer meeting, while in still another the Boys' Brigade meets.

On Wednesday afternoon is the Woman's meeting. To many a tired, hard working woman this little spot has come to be the most sacred place on earth. Here for a little while she may forget the toil and care as she listens to some precious message of comfort or cheer from the blessed word, here she may speak of her burden if she have one, and be sure of the sympathy and prayers of the others; here she may bring some testimony to the Lord's goodness, some experience of answered prayer, that will help the sister next her, or across the way. As they sit together, there in the quiet room, the faces grow brighter, and the tired look steals away as if it had no place there. The women who come are not simply the members of our congregation, but they come from the streets and churches all about, invited and brought in at first by some young lady from the Institute who visited them, or perhaps by some one who has found the place a blessing to herself. One dear little woman who is always in her place near the front said, "I shall always love Miss S—, because she invited me to the Mother's meeting." Miss S— is far away now, and perhaps will never know here all it meant when she made a call in her parish, and left behind an invitation to the meeting.

The children and the babies come too, and while the mothers are in the meeting the little ones are entertained in the kindergarten rooms. There are young ladies from the Institute to take care of them and it is a pleasant sight to take a peep into the room. Jack is in the corner building a block-house, Willie and Mary are rolling a big ball back and forth, Jennie is rocking a doll, and the babies are sleeping peacefully in their carriages or seated in the laps of their temporary nurses, looking contentedly at picture books. It would be hard to tell which longed most for Wednesday to come, the women or the children!

On Wednesday evening is the mid-week gospel service, always well-attended and fruitful in results. Thursday evening is reserved for social gatherings and entertainments. These are always free, and all are welcome. The regular church prayer-meeting occurs on Friday evening. It has been described by one as the "live-est" prayer-meeting in the world. A young lady said "Usually people have to be urged to speak, but here they must be urged to stop speaking."

Most blessed results come from these weekly services; souls are built up and strengthened in the Christian life, while others are won to the Saviour.

The children are not forgotten. The Boys' Brigade now number two hundred and fifty members, varying in age from eleven to seventeen, and is under the excellent leadership of Mr. W. B. Hilton. There is also a corps of young men from twenty to twenty-five years of age named "Moody's Volunteers," separate from the Brigade, which is well-attended and growing, and a cadet-corps of sixty little boys who are still too young for the Brigade. About one hundred girls are taught calisthenic drill and there is a physicial culture class for girls too old to be reached by the calisthenics. All these classes are under Mr. Hilton's directions.

The Industrial School for girls meets on Saturday afternoons. All the classes are for members of the Sunday school and only those are admitted. Their aim is not simply to drill and to teach but to win the children. They are only a means to an end—the end of bringing the young people into the fold of our Lord and Savior Jesus Christ.

Personal.

We acknowledge with thanks an invitation to attend the marriage of Miss Alice Lee to Mr. D. L. Thompson at Nashville, Ark., Dec. 19th. We tender our congratulations in advance.

Rev. W. M. Leatherwood, P. C. at Bonham, Texas, was a pleasant caller Thursday. He had been on a visit to his old home in Tennessee.

Our venerable brother Dr. Hunter, was in Thursday. He is in good health and looks young, though he says he thinks sometimes that he is ageing.

We thank Hon. C. B. Mills, Auditor, for a copy of his biennial report. It is very complete and shows Mr. Mills to be a careful and efficient officer.

Judge F. P. Laws of Beebe called Wednesday. The Judge is always a welcome visitor at the METHODIST office.

We are under obligations to Hon. W. G. Vincenheller, Commissioner of Agriculture, for a copy of his biennial report. It is chock full of information and statistics. All Arkansas is proud of Vincenheller, and he is proud of all Arkansas.

Rev. A. O. Evans P. E. of Monticello District enlivened our office with his presence last Saturday. He makes a good report of his District though not quite up to last year. We guarantee that it is not his fault, if there is any shortage.

The following named brethren called on their way to Little Rock Conference: Revs. J. R. Moore, J. F. Carr, J. M. Pinnell, W. H. Browning, J. R. Sherwood, W. W. Mills, W. H. Haynes, J. W. White, F. J. Shaw, L. C. Wilson. We may have unintentionally overlooked some. We enjoy the visits of our brethren and give them the right of way in our office.

Hugh Price Hughs has just issued a new volume of sermons entitled Essential Christianity.

Rev. A. A. James of New York has been appointed superintendent of the Lucy Webb Hays Bible and Training School, Washington, D. C.

No connectional officers of the Church found their way to Quitman.

Chancellor Kirkland, of the Vanderbilt University, came on Saturday in time to make a very effective speech in behalf of ministerial education.

Rev. E. E. Pipkin represented the American Bible Society in an able speech.

Rev. D. W. Comstock, a Congregational preacher, and State Superintendent for the National Children's Home Society, addressed the Conference in regard to that important charity.

Dr. John H. Dye visited the Conference in the interest of Galloway Female College.

Reports from Bishop Haygood leave little expectation that he will be able to attend any of the Arkansas Conferences. Bronchitis and nervous prostration have quite over mastered him for the time. The prayers of the Church in Arkansas are for his speedy recovery.

Bishop Hendrix will hold the Little Rock Conference, and it is expected that the White River Conference will be held by him or Bishop Hargrove.

The following brethren from the White River Conference were in attendance upon the Arkansas Conference: Z. T. Bennett, J. F. Jernigan, F. R. Noe, S. W. Register, S. F. Brown, S. H. Babcock, J. H. Dye, W. B. Hays, J. R. Edwards.

Bro. O E. Goddard writes: "Please change my paper from Coosa, I. T., back to Hartford, Ark. I never expect to change my P. O. again. Old Arkansas is good enough for me and my companion." Yes, Ark. is a better place than a great many think until they get out of it and want back.

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ARKANSAS METHODIST.
THURSDAY, DEC. 13, 1894.

Contributed.

Chicago Avenue — Moody's Church.

JULIA HAND.

It is a pleasant sight of a bright Sunday morning to stand at the corner of La Salle and Chicago Avenues; and watch the throngs of people who come to the Chicago Avenue Church. The sun, be it ever so bright, finds no clearer reflection than in the faces of most of these people. But the faces are not all sunshiney—sometimes there is a tired, discouraged, disheartened or troubled one, who comes to find relief in the dear Church-home. And there is always a song, or a prayer or a message from God's word; waiting to send away the discouraged look, and leave in its place an expression of hope and trust. And how the people learn to love the place! No wonder—for it is here that many a one has found the Saviour, and many another has learned to know Him as a Friend, and Counsellor, and stronghold in days of trouble.

The Church is the outgrowth of Mr. D. L. Moody's work begun in a small mission Sunday school in 1858. The first Church built in 1864 was destroyed in the great fire. This was succeeded by the North Side Tabernacle, a temporary building, and this in turn by the present church edifice. Since its completion and dedication the pulpit and pastorate have been occupied by Rev. W. J. Erdman, Rev. C. H. Morton, Rev. G. C. Needham, President Charles Blanchard, Rev. C. F. Goss and Rev. T. B. Hyde. Its present pastor is Rev. R. A. Torrey, the Superintendent of the Bible Institute. It is a Church for all—the poor find here as warm a welcome as the rich; indeed there is a special welcome for two classes, for over the entrance is its motto—

"Welcome to this House of God
Are strangers and the poor."

It is an undenominational Church, and it is a free Church—its sittings and privileges are as free to the poorest one who comes as to its wealthiest member. Yet it is self-supporting; its expenses being met by the free-will offerings of the people, who give each week as the Lord has prospered them. It is a growing Church. There have been already added to its membership during 1894, over three hundred.

If one would attend all the Lord's Day services, one must needs go at nine o'clock in the morning, for then the Mission-band of the Church meets for prayer. They are like the sheep that "go in" and then "go out", for after asking God's blessing upon the work they go out to hold open-air meetings in different localities. Through this open-air work many are brought into the Church services and it reaches those who can be reached in no other way.

At a quarter before ten is a meeting, led by one of the elders, where the Church members gather to pray for the various services of the day. At the regular morning service, beginning at half-past ten, the Church is well filled. There are people of all ages there, from the white-haired grandmother to the wee baby in long skirts.

Not least important in the exercises is the music. There is plenty of congregational singing, and there is a large chorus choir, under the able management of Professor Towner, the well-known composer and evangelistic singer. He has for many years been associated with Mr. Moody in his work, and is the present superintendent of the Musical Department of the Institute. It is to his careful training and leadership that the choir owes much of its success. Besides the choir there is the chorus of male voices from the Institute, a ladies' chorus, and both a ladies' and gentlemen's quartette. The children's choir, composed of one hundred and twenty-five little girls, sing most sweetly each Sunday morning. The influence of this child-ministry of song cannot be told, for they sing the gospel into many hearts upon which the preaching may have no effect. Fathers and mothers come out to hear their children, and thus the homes are reached, and whole households are brought under the power of the gospel through the wee ones who sing. Perhaps the best result of all is the effect upon the little ones themselves, for they become regular and punctual Church attendants, and through singing His praises come to know and love the Lord Jesus Christ Himself and are led very early in life to give their hearts to Him. There is also a choir of older girls who assist in the evening meeting, and a boy's choir is soon to be formed.

At the close of the morning service, the Mission Band meets once more for prayer and preparation for the work in the different mission schools connected with the Church. There are four of these, located in the worst parts of the city, and from seven to eight hundred children are gathered in each week, to hear the word of God taught. A Chinese Sunday school is held at one o'clock in one of the rooms below, and at three the general school assembles. Much of the school's marvelous growth and success is due to the efficient work of its Superintendent, Mr. Gaylord. There are classes for the study of the Word, for all ages, and on a pleasant day the attendance will range from sixteen to seventeen hundred. After-meetings are held in several of the adult classes.

The Junior Christian Endeavorers hold their meeting at the close of Sunday school, and at six o'clock the Yoke-fellows' Band meets, tea being served at half-past five for those whose homes are in other parts of the city. After the Scripture reading and prayer, these Yoke-fellows take tickets of invitation to the evening meeting and canvass the streets, going into all the saloons and places of amusement. In the evening the pastor preaches a gospel sermon, to a large audience, in which are many unconverted people. After this a second meeting is held in the large lecture room below. This closes the Sunday services, but long after the formal meeting is over, men, women and children stay to talk with the workers scattered about over the audience, and many are led to put their trust in the Savior, and go away from the room, to live and work for Him.

Letter From Japan.

C. B. MOSELEY.

MR. EDITOR:—I send you by this mail a copy of the minutes of the Japan Conference which are just from the printer. You will notice that the class admitted on trial is a large one for a Mission Conference, being six in number and four of these are foreign brethren, viz:—S. E. Hager from Kentucky, W. P. Turner from Georgia, S. H. Wainright from Missouri and W. J. Callahan also from Georgia. Brother Hager arrived on the field last year just after Conference and so could not be admitted until this Conference. Brothers Turner and Callahan are both Emory College men and came out to Japan first as teachers under the New York Y. M. C. A. Committee. Having taught for some time in the government schools of the country they afterwards came into the work of the Mission. They were both laymen up to a short time before the Conference when they were both licensed to preach and recommended for admission on trial. They have done faithful work as laymen and with this new consecration of themselves we may not expect less usefulness of them as ministers of the word of God. Dr. Wainright is already known to your readers as a faithful lay worker in Japan for five years and as having just returned from the home land, having been a delegate to the General Conference at Memphis. Thus, it is seen that these are all tried men already before coming into the class of trial in the Annual Conference. And hardly less may be said of Brother Nuerakami and Matsemoto, the other two members of the class, for both have been employed much of the time as assistants in the regular work for the past five or six years.

One of the most important reports which you find published in the minutes is that from the committee on Self-support. The following is one paragraph taken from the report as adopted by the Conference: "In order to encourage self-support in our Church, ministers and church officers should urge upon our members both by precept and example the tithe law, and, that wherever possible, they should go beyond it." After the preaching and exemplifying of the gospel itself, I doubt if there be another one thing more important in the planting of the Church in a foreign country than that of the practicing of the principles of self-support. As the trees brought from the West to these lands cannot be said to be successfully transplanted until the tree is seen living, getting its substance from the soil in which it is planted, and growing bearing fruit; so also the Church brought to be planted among the nations of the East. It must have its roots planted in the warm, rich soil of the charity that knows selfsacrifice and that "seeketh not her own."

On the sixth instant Rev. B. W. Waters and family sailed for the United States. Brother Waters came out to Japan seven years ago and has done faithful and most successful work. None could go whom we would miss more and none more worthily claim a year of change in the home land. The same can be as truly said about Sister Waters who came also about seven years ago under appointment of the Woman's Board for work in China where she spent the first three years of her missionary work. If he should pass METHODIST's way and has an opportunity Waters will give you as much thoroughly correct information about Japan as you would get out of any man in the same length of time.

The war with China over the Corean question has been on hand now long enough to have assumed great warlike proportions. And no doubt the fighting that is done hereafter will mean greater disaster. The Emperor has made Hiroshima his temporary capital in order that he may be able to better supervise personally matters concerned with the war. An extra session of the Diet called to meet in Hiroshima has just closed after harmonious deliberations throughout. This circumstance contrasts strikingly with the prorogations and dissolutions, after strife and storm, in all the preceeding sessions and is an evidence of the oneness of mind in the country, and through all classes, in favor of the war. This morning I called at the door of the hospital for soldiers returned from Corea sick, in the barracks at the place, and asked permission to see those within. The request was courteously granted and I was shown into a plain temporary building but one which was so cleanly kept, simple, yet sufficient, in all its appointments as to provoke admiration. The nurses, each with the badge of the Red Cross Society, appeared kind and attentive to the sick of whom there were 28 men in two appartments. Passing around from couch to couch I had a few words with all except two or three who were sleeping, and one who looked as if he might be well on the road to recovery, that I half suspected was "possumming." Most of them seemed glad to talk with me and none, unless the above case, unwilling. One young man of Tosa, one of the most Christian provinces in Japan, seeing a book under my arm asked: "Is that a Bible you have under your arm?" On being answered in the affirmative he proceeded to say: "I went to read it and be taught it. Before going to the war and being brought in the face of danger and sickness I was an atheist, but since then I have been thinking about whether there be not a future life." The manly way in which he spoke his thoughts and his look of sincerity in his face filled me with the desire to help him what I could. Finding that books were not allowed to be given except after inspection and special permission, I at once sent in a request for the privilege of supplying him and any others who might want the Bible, and since have left a copy of the New Testament for this young man, to be given him after inspection if the request be granted.

Matsuyama, Japan, Oct. 26.

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To the Thousands of Readers of

THE ARKANSAS METHODIST

WE WISH TO ADDRESS A FEW WORDS,

And with that force and directness of speech that characterizes the American language, we may often epitomize a whole sermon into the confines of a few words. So do we compass within this space more good and truthful talk than is oftimes spread over a page of gush and gas. We have for years done the largest Dry Goods, Clothing, Carpet and Shoe trade in the State of Arkansas. We have sold goods to almost every part and portion of the State. We have recently decided to give up the Carpet Business and the Shoe Business, and to reduce our immense stock of Dry Goods as much as possible before the new tariff takes effect—January 1st. We give you below a few prices—showing how very cheap we are willing to sell you goods. Our terms are STRICTLY CASH, and we would prefer in all cases that you send your order to some friend in the city to come to our store and select the goods for you. But if this is not feasible, send us your orders direct. Please state in what paper you saw our advertisement. We will pay express charges to any rail road office in the State on $10.00 worth of goods or more, and will send *Samples by mail free of charge* to your address—except Carpets—which we cannot sample. So all it will cost you is a postal card for trial. The Editors of this paper will tell you any orders sent us will receive the best attention, and that we are reliable people to deal with. Just a few of the things we have to offer you. Write for samples or prices for anything you want.

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16½c for Best Quality Double Weight Striped Hemp Carpet. Regular price 25c.

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We are going to quit this branch of our business also, and will sell until January 15th at retail our entire stock AT COST.

After that time we expect to close it out in bulk.

See the Prices.

Men's B Balf Bals, all sizes, good reliable goods, at 95c Pr.

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Men's Hamilton-Brown own make Fine Shoe, $2.50 quality, $1.90 Pr.

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Ladies' best quality glove grain button shoes, 75c.

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10,000 Pair Children's Shoes from 25c pair upwards.

Send us an order for your winter shoes, giving sizes, style and price you wish to pay, and we will guarantee to please you.

The JOE P. QUINN D. G. CO.

Clothing

For Men, Boys and Children.

The new tariff goes into effect January 1st and takes off one-third their value. We take it off now, and go even a little better.

$1.98 for Boy's All Wool Cassimere and Cheviot Suits; short pants; all sizes 4 to 14 years of age—positively worth nearly double.

$3.50 for Boy's All Wool Cheviot Suits in short pants; were $5 and $6.

$4.50 for Best Quality All Wool Cheviot and Cassimere Suits with a nickel plated watch and chain, stem winding, guarantee quality, thrown in with every suit.

$6.98 for Elegant Men's Overcoat—silk and satin lined, and cheap at $12.50.

$9.95—A GREAT SPECIAL SALE of Men's Finest Overcoats, BEAUTIFULLY made and full satin lined—worth $15 to $20.

$7.95 for Men's All wool Cheviot Suits; regular value $12.50.

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The JOE P. QUINN D. G. CO.

Cloaks and Wraps

The tariff also effects Cloaks and Wraps very materially, and we are going to sell ours now. LOW PRICES shall be the power which will move them.

100 Ladies' Long Newmarket, old styles, cost $10 to $15, we will sell at $2 each.

50 Ladies' All Wool Capes, Blk., Tans, Blue in all styles at $3.95 to $6 each.

50 Assorted Golph Capes, with double capes and silk hood at $6.50 to $8 each.

100 Ladies' Fine Beaver Cloaks made up in very latest style and beautifully trimmed, from $7.50 to $12.50 each.

75 Children and Misses All Wool Reefers, ages 4 to 12 years; were $4, now $2.50.

300 Assorted Missses Cloaks, all wool, from $2.50 to $6 each.

In ordering Cloaks let us know as near as possible what you want and we will please you—otherwise may be returned at our expense.

The JOE P. QUINN D. G. CO.

Dress Goods

Greatest values in our house. Immense stock and must sell them. New tariff effects imported goods about 30 per cent. We will give you half off on a great many and start now.

29c.
For All Wool 38 inch Serges, all colors: regular 65c quality. These goods cannot be matched any place.

53c.
For finest quality Whip Cords and French Serges, positively reduced from 85c.

49c.
For finest quality 46 inch All Wool Henrietta. Sold at $1 a yard.

58c.
For 72 inch Ladies' Broadcloth, all colors; regular $1 goods.

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For finest Imported Broadcloth. Sold for $1,35 yd.

Send for samples and state kind of goods wanted.

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12 1-2c
This week for 36 inch Illuminated Dress Goods; was 25c.

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Will buy Mixed Cheviot and Wool 36 inch Suiting that sold for 35c.

19c.
For the greatest value on earth—Elegant 36 inch fine Twill Henrietta Cloth in all colors.

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For 42 inch Covert Cloth—the latest craze. Sold all season at 75c.

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We have over $20,000 invested in Silks alone. These have also been cut to the lowest possible prices. Send for samples and let us know whether black or colored goods are desired.

Write for samples and state what paper you saw this advertisement in.

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LITTLE ROCK, ARKANSAS.

ARKANSAS METHODIST

THURSDAY, DEC. 13, 1894.

Contributed.

Is The Book Of Discipline Our Only Standard Of Doctrine?

R. T. RILEY.

MR. EDITOR:—In your issue of November 8, Bro. Jewell says; "Our Book of Discipline is our only standard of doctrine." Evidently this is erroneous. According to his theory, one might deny the witness of the Spirit, and yet be an orthodox Methodist!

In 1808 the "Restrictive Rules" were adopted. The first of these guards our doctrinal standards. I quote it: "The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine." What were the "present existing and established standards" here referred to? Unquestionably the first fifty-two of Wesleys Sermons and his "Notes on the New Testament." The facts in the case fully sustain this position.

Bishop McTyeire (Manual of the Discipline. Ed. 1888, P.131) says, "American Methodist (1781) vowed 'to preach the old Methodist doctrine of Wesley's 'Notes and Sermons.' May, 1784, 'the doctrine taught in the four volumes of sermons [the first fifty-two of our edition] and Notes on the New Testament' was reaffirmed. The Deed of Declaration (Feb. 1784) legally established these standards in the parent body. The Rule (1808) guards them equally with the Articles. Usage allowes Watson's Theological Institutes and the authorized catechisms and hymn book to be high expository authority." Dr. J. J. Tigert, in commenting on this, says, "Note a difference; Institutes, catechisms, hymn book are 'high expository authority,' but the restrictive rule does not guard them and no charge of heresy could be formally based upon them; the first fifty-two sermons of Mr. Wesley and his notes on the New Tastament 'the rule guards equally with the Articles,' and upon sermons, notes, or articles charges of heresy could be based with equal legality." (Methodist Quarterly Review, July, 1889 P. 333.) I give a few quotations rom Dr. W. P. Harrison: "The Notes on the New Testament' and the four volumes of 'Sermons' in the month of February 1784, were inserted in the Deed of Declaration as the doctrinal standard of Wesleyan Methodism in England. The American Conference in May following declares these standards to be the doctrinal code of the Methodist in America. This Annual Conference was possessed of sovereign ecclesiastical power." After quoting the first restrictive rule, he says, "This rule remains to this day. In it two distinct classes are named: (1) Articles of Religion; (2) Standards of doctrine. The General Conference cannot adopt any new standards contrary to the present, and that body cannot alter or revoke the existing standards of doctrine.

"I think the historical chain is complete. In 1781, and again in 1784, the American Conference adopted the 'Notes on the New Testament' and the first four volumes of Mr. Wesley's 'Sermons' as the standard of doctrine in the Methodist connection throughout the United States.

"The organization of the Methodist Episcopal Church in 1784-5 ratified this action of the Conference in 1781 and 1784, and thus the matter stood in 1808. In that year the delegated General Conference was established, and that body, in the constitution which defined its powers, was forever inhibited from altering or abolishing the then existing and established standards of doctrine—to-wit, the 'Notes on the New Testament' and the first four volumes of Wesley's Sermons." (Methodist Quarterly Review, July, 1889, P. P. 390, 391.)

Salt rheum, with its intense itching, dry, hot skin, is cured by Hood's Sarsaparilla, because it purifies the blood.

How To Read.

C. E. GODBDEY.

In selecting your little stock of books with which to start your family library, you are confronted with a question which is almost, if not quite, as important as the choice of books. You must learn how to read. The amount of benefit you derive from your book depends in the largest measure on the method employed in its perusal.

The readers of light or pernicious literature stand between two evils. To read carefully and critically all that the book contains is to fix in the mind the ideas set forth. To avoid being contaminated by the teachings of the book, they must be forgotten. Therefore, pernicious literature, if indulged in, is almost sure to work one of two evils,—intellectual and moral degeneration, or a ruined and treacherous memory.

If a book is worth any of your time and consideration, it is worth nough to master its contents. It therefore behooves you to read slowly and carefully, endeavoring to assimilate all that the book contains of value. You will often find it profitable to give a book a second careful reading ere you lay it aside. Think over what you have read, ponder it well, and endeavor to so fix the ideas conveyed that they may become part and parcel of your mental equipment. It will be found an excellent plan, should you have the time to spare, to write a brief sketch of the character and purpose of the work, with your thoughts of it. Thus you will permanently fix the ideas you have received.

There is in the world a class of people who are given over to the power of intoxicating liquors. The cause, progress, and result of this fatal habit are too well known to need recounting here. We allude to it that we may point out the "literary drunkard." He pours into his mind anything and everything he can get hold of, so long as it has sufficiently strong seasoning for his mind. His intellect becoming dulled by constant over-excitement, he must get still stronger sensational seasoning. His course is productive of no good, and does result in much injury. He finally finds his memory impaired, his sensibilities blunted and his desire for any solid reading gone. He then has no foundation to build on, and his literary career may as well terminate at once.

This is true not only of books, but of papers. Those who follow closely the sensational items of the daily papers, the divorces, the scandals, the murders, thefts, intrigues, and the list of crimes and follies always made much of, will soon reach the point where their reading must be highly "spiced" to make it interesting. It is not intended to denounce the daily paper. We recognize its utility. But much that it contains would be better left unsaid. The extent to which such things are published only shows to what extent exists the demand for their publication,—in other words, it shows the literary taste of the average reader. Read your daily, if you wish, but be discriminating. Select such as is profitable and let the rest go.

There is the would-be literary character, who desires to be considered well read, without being willing to read. He searches papers and magazines for notices and reviews of the latest works, provides a few stock quotations and comes forth as an authority on all matters literary. By such sham work he can impose on the credulity of those unacquainted with literature, but cannot deceive those whose opinion carries weight with it. Some preachers affect this style. The less they know of Hebrew or Greek, for instance, the more ready they are to raise quibbles about erroneous translations. A certain country preacher who was none too well acquainted with English, to say nothing of the dead languages, went "on trial" to a city church, hoping to get a "call" to much better salary. He endeavored to create the impression that he was a scholar of more than ordinary ability. So he found fault with the translation of his biblical selection. To this end, he employed his native tongue, Welsh, knowing that all unknown languages sound alike to those unacquainted with them. He got on well quoting Hebrew, Greek, and Sanskrit with great fluency, till he caught sight of a Welshman in the audience. But he bore up bravely, and his next rendering of "Hebrew" was a personal appeal to his countryman to keep still and not expose the trick.

Be brave in your reading. Try to cultivate your own taste and judgment. Do not say that you admire any given author because he is adapted to the tastes of some one else. If you do not admire Shakespeare, do not hesitate to show your objections. If Burns is your favorite poet, give him credit for it, though others should not agree with you. If you discuss a book with a friend who is competent to advise you, it is necessary that you should state unreservedly your likes and dislikes. If you profess great admiration for an author because he stands high in the world of critics, you put yourself at once at a disadvantage. Your friend will not be able to show you the beauties you may not have seen unless you tell him what you have and have not seen. Do not think to conceal your ignorance by silence. It will show itself in spite of you. Your best remedy is to talk over things with others, and ask questions of what you fail to understand. Thereby you will become truly enlighted in time.

St. Charles College.

Christmas Is Coming

And we have a fine assortment of Bibles, Testaments, and good books for presents. Send for price list.

GODBEY & THORNBURGH,
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It is of the Best Quality, whether it be a Dress Pattern, Cloak, Suit of Clothes, Hat, Shoes, or anything in the line of

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Not only is it good, but certain to be

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ARKANSAS METHODIST

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

Z. T. BENNETT, D. D., Assis't Editor.

THURSDAY, DEC. 13, 1894.

The best way to teach holiness is to live a holy life.

The best way to answer false accusations is a steady and silent pursuance of the right way.

The best way to learn humility is by bearing reproach.

The best way to throw off the burden from your own heart is to lift the burden from the heart of some one else.

There is more hypocrisy outside of the Church than in it. The basest of all hypocrites is the man who openly violates God's law and tells you that if the Church were better he would join it.

The only reason why any one does not enjoy religion is because he hasn't got it.

No Christian is ever happy when out of work.

No man is a judge of his own attainment in goodness; even inward peace may be deadness of conscience.

You will hear men make a difference between doing religion and having religion; but the Scripture says "He that doeth righteousness is righteous."

Arkansas Conference.

We left Little Rock to attend this Conference on the evening of the 4th. Two hours later we stepped from the train at Conway and were met by Prof. Hawley of Hendrix College and conducted to the pleasant home of Judge Prince where with Dr. Z. T. Bennett we were cordially entertained.

Quitman, the seat of the Conference is thirty-five miles to the north-east, the trip to be made over an exceedingly rough road in open wagons, which the people of Quitman sent down for us. About forty brethren had gone out the day before. At eight o'clock, our company of about thirty were on the move. The way was solitary, but the weather charming, the forest scenes full of interest and the company in happy mood.

Passing the little town of Greenbriar, we halted at one o'clock at a spring, fed the teams, spread cloths upon the ground, set out the lunch baskets, and after returning thanks partook of as good a meal as any could desire, and with a relish made keen by the ride in the bracing air.

At 5 o'clock we entered Quitman nestled in its picturesque valley. The beautiful college building with its campus of sixteen acres, building and every-thing new captured us at once. We found ample provision for accommodations. Our quarters were assigned at the home of J. M. Jenkins, where we found Bishop Hendrix and S. H. Babcock, president of Searcy College, as fellow guests.

Announcement had been made that this writer would preach on the call to the ministry in the College chapel, and a large congregation attended this opening service of the Conference. After the sermon the sacrament of the Lord's Supper, V. V. Harlan leading the service, singing led by J. F. Jernigan of White River Conference.

Bishop Hendrix called the Conference to order at 9 a. m. Thursday the sixth, and after the opening exercise stated that he was present to hold the Conference at request of Bishop Haygood who was at his home in Georgia ill. An earnest prayer was offered by the Conference for Bishop Haygood, after which J. M. Walden and O. H. Clark were elected secretaries, the committees were elected, and the fifty-ninth session of the Arkansas Conference was ready for business.

MINUTE BUSINESS.

There were several applicants for admission; the Conference was full, and the committee not disposed to be lenient, only one W. H. Nance, was accepted.

The names of those remaining on trial are S. N. Weaver, J. J. Douglass, W. B. Hart, J. S. Whitson, Thos. M. Jackson, J. W. House, J. H. O'Byrant, Charles H. Nelson, J. S. Williams, Jas. J. Holland, Harvey A. Matney, J. J. Lipscomb, B. M. Burrow. The discontinued were Jefferson D. Rowland and Joseph M. Holmes.

Three brethren were before the committee on the examination for deacon's orders and none passed. President A. C. Millar of Hendrix College, chairman of the committee, reported that they had fallen below the required grade. In consequence none were admitted into full connection at the Conference, an incident quite unusual in so large a Conference as this.

The Bishop announced transfers from other Conferences as follows: R. A. McClintock, from the St. Louis Conference, B. Walton from Memphis Conference, T. A. Martin from Indian Mission Conference, D. D. Warlick from Florida Conference, W. B. Hays from White River Conference, H. E. Goddard and O. E. Goddard from Little Rock Conference. The deacons of one year are S. F. Goddard, Jesse M. Williams, Stonewall Anderson, D. H. Groove, John C. Shipp, E. Sutton, H. R. Shinn.

The following local preachers were elected and ordained deacons: James Henry O'Bryant, Harvey Alfred Matney, Squire Joseph Meek, Isaac Taylor Little, James Robert Charles, Charles Hester Nelson, David Pickney Forsythe, James Monroe Mallett, Andrew Jackson Yerbey, William Allen House, John Henry Ruble. Two brethren who were elected deacons were not present to be ordained, they were John R. Giddens and James Marvin Jackson.

The following traveling preachers were elected and ordained elders: John Henry Sturdy, Aurthur Marston, Green Boyd Griffin, John Wesley Griffin, William Henry Hatfield, Joseph Loetus Simmons, John Bell Winsett, William Benjamin Hays.

Also John Wesley Wooten, and Milton Franklin Chandler, local preachers were elected and ordained elders. Wm. T. Cartwright was elected but not ordained, being absent.

W. E. Rutledge was located for unaccep tability.

W. H. Corley and W. H. Dyer were placed on the supernumerary list.

The superannuates are J. Cox, J. Loving, A. Mathes, B. Williams, J. H. Wade, W. R. Gordon, F. A. Taft, Z. M. Evans, T. W. Graham, J. H. Cummins.

Providence has graciously favored the preachers of this Conference. At the call of the Bishop "What preachers have died during the year?" the answer was "none".

The characters of all the preachers passed save that of F. A. Hill, who had abandoned his work and had already joined another Church.

STATISTICS.

The secretaries reported 218 local preachers, 25,269 members, a gain of 2,029 members during the year. Infants baptized 806, adults 1793: number of Epworth Leagues 14, members 434; Sunday schools 204, teachers 1568, scholars, 12,076. Collected for superannuates, widows and orphans $1177.35. Collected for foreign missions $2177.15, domestic missions $1806.16, American Bible Society $88.06, presiding elders $3573.54, preachers in charge $25,245.62, Bishops $414.51.

Number of Societies 350; churches 218; value $205,384.99; parsonages 80, value $37,982; District parsonages 5, value, $3665, value of school property, 2 colleges, $75,000—273 students, 15 teachers.

The meeting held on Friday evening in the interest of education, will remain to the people of Quitman a memorable occasion. Rev. G. W. Hill came first with a brief and brilliant introduction. At the close of his remarks he said that there is a fish called the pilot fish which usually runs before a whale. He was such a ptilot fish; he introduced the whale.

Bishop Hendrix made a strong speech, and took a collection for Quitman College. More than $1800 was subscribed. It was a great success.

Sunday was a rainy day, but notwithstanding the down-pour was incessant the church was crowded, and the speaker at his best. He preached a great sermon, massive, and vitalalized with power. During the sermon and in the midst an episode occurred. A man stepped into the door and cried, "Hold on parson, I want to say a word. Is Dr. Allison in the house?" The Bishop not in the least disturbed said, "If Dr. Allison is in the house he will please attend the call." The Bishop told us that the case reminded him of what once occurred in one of our churches in St. Joseph, Mo., During the night service a man stepped in and called out, "Is Tom Houston in the house? Got a load of *bar* skins and wolf skins want to unload at the warehouse."

The people of Quitman entertained us with great hospitality, compensating for all the fatigue that any may have experienced from going or returning.

The Quitman College was much more than we expected to see, a beautiful building with a beautiful campus of sixteen acres. The building is of brick, three stories high and well arranged cost about $25,000. This, we are told is the oldest Methodist College in the State. The influence of this schools marked in the intelligent community that surrounds it and in the hold which it has upon the hearts of the people.

Our entertainment at Quitman was most cordial and pleasant. Every possible attention being given to accommodation of committees, lodging of members and transportation to and from the place.

Our return was by way of Searcy, in Bro. Babcock's Phaeton. We lodged with him in the Searcy College, a school for boys. This school impressed us as an institution which may claim aprominent place in the schools of the State. About $40,000 have been well spent in building and grounds. The school is under military discipline and seems to be admirably managed.

We went to a musical recitation at Galloway College at 8 p. m. This is indeed a fine school and of this fact other States than Arkansas are becoming aware. The president, Dr. John H. Dye is a man of broad views and great energy. He neglects nothing which is required for a first-class institution of learning for young ladies.

We reached the office of the ARKANSAS METHODIST Tuesday morning and put in a good day's work before starting to the Little Rock Conference.

The next session of the Conference will be held at Dardanelle.

Miscellaneous Notes.

Some points in the reports of the Conference Committees may be of general interest. Rev. J. E. Godbey was put in the place of Z. T. Bennett in the appointment of Colportors for the Conferences in Arkansas. And the members of the Church were urged to give patronage first to their own Conference organ the ARKANSAS METHODIST.

The report of the Committee on Sunday school called out a statement from the Bishop that perhaps no other Conference reported so few scholars in Sunday school in comparison with its membership. The Committee had referred to it the communication of Rev. D. W. Comstock, State Superintendent of the National Children's Home Society, and recommended co-operation in that work.

The report of the Committee on the Spiritual state of the State presented by President A. C. Millar, was terse, and pointed out some evidences of improvement but regarded the general worldliness of the Church a manifest and deplorable fact.

The report of the Committee on Temperance is subjoined in full:

We your committee on Temperance submit for your consideration the following report.

Whereas, the liquor traffic is the most dangerous foe with which the Christian church has had and is now having to grapple, impeding her progress by tempting and leading a part of her membership from the liberty of Sonship into the Slavery that is terrific. And in view of the fact that the majority of the votes cast at the last State election were cast against whisky license. We rejoice in the victory, and to the great leader of this, as well as all other reforms, we render devout thanks and take courage.

Resolving never to cease our efforts until this foe of the church and society be driven from our state and nation.

Furthermore, that we will bring into requisition every moral and legal means to accomplish this great end.

And that we covenant and agree to do our utmost to put into operation the laws now on the Statute books against the liquor traffic, and to enforce them rigidly. And while we appreciate and commend the laws already enacted by the Legislators, we deem it necessary to have amended some of the present laws with the view to increase their effectiveness.

Therefore Resolved, that we use our best influence to have amended Local Option law and the 3 mile law be so amended as to prevent the manufacture and sale of intoxicants in any quantity in the township, county or community where these laws are put into operation by vote or petition, and that the local option law be so amended that when a majority of the votes polled in a state election or cast against license that it shall be unlawful to manufacture or sell intoxicating liquors in an quantity within the l m t of the state.

Last, but by no means least, do we note with satisfaction the steadfast position in this case taken by our Conference Organ the ARKANSAS METHODIST and the result in the State at last election. We claim, is due largely to the assaults on Satan's strongest ally liquor to office through her columns.

Appointments.

FORT SMITH DISTRICT—D. J. WEEMS, P. E.

Fort Smith, First Church, F S H Johnston.
Fort Smith, Central Church, T J Reynolds.
Fort Smith, circuit, W H Metheny.
Hackett circuit, J B Winsett.
Huntington, J L Hays.
Greenwood cirtuit, J W Deshazo.
Mansfield circuit, W B Aston.
Waldon circuit, P Merrill.
Cauthron circuit, W H Nance.
Booneville circuit, J A Meyers.
Paris and Rosevill, J M Williams.
Charleston circuit, W S Bristow.
Chismville circuit, J M McAnally.
Sugar Grove mission, W J Cravens, supply.
Jenny Lind station, J M C Hamilton.

CLARKSVILLE DISTRICT—S S KEY, P. E.

Clarksville station, J A Walden.
Clarksville circuit, D N Weaver.
Lamar circuit, W J Stone.
Altus and Coal Hill, J W House.
Hartman circuit, D D Warlick.
Ozark circuit, J H O'Bryant.
Ozark station, W H W Burns.
Alma and Mulberry, J W Head.
Dyer circuit, G W Boyles.
Van Buren station, A H Williams.
Van Buren city, mission S H Kelton, supply.
Chester mission, W M Taylor.
Neals Brairie circuit, J E Martin.
Ozone mission, H R Shinn.
Hiram and Lydia College, I L Burrow, President.
Mulberry mission, to be supplied.

DARDANELLE DISTRICT—P. B. SUMMERS, P. E.

Dardanelle station, B C Mathews.
Dardanelle circuit, G W O Davis.
Russellville station, W Sherman.
Hattieville mission, J A Douglass.
Dover circuit, J H Smith.
Prairie View circuit, J E Dunaway.
Danville circuit, J C Shipp.
Rover circuit, J C Weaver.
Gravelly Hill circuit, J D Baker, supply.
Walnut Tree circuit, S J Meek, supply.
London circuit, B M Burrow.
Atkins circuit, J N Villiness.

MORRILLTON DISTRICT—R. M. TRAYLOR, P. E.

Morrilton station, J T Bagwell.
Plummerville circuit, J M Cantrell.
Conway station, S Anderson.
Clinton circuit, J E Sutton.
Springfield circuit, Z W Lindsey.
Mt. Vernon circuit, A C Ray.
Quitman station, W B Hays.
Quitman circuit, C H Gregory.
Martinville circuit, R M Davis, supply.
Perryville circuit, C H Nelson.
Ada circuit, A J Cullum.
Gold Creek Mission, O E Goddard.
Morganton mission, J S Hackler.
Cleveland mission, J S Williams.
Perryville mission, J J Lipscomb.
Rupert mission, W A House.
Hendrix College, A C Millar, President.
Agent Hendrix College, G W Hill.
Professor in Hendrix College, O E Goddard.
Student in Hendrix College, Amos T Hallon.

FAYETTEVILLE DISTRICT—V. V. HARLAN, P. E.

Fayetteville station, J A Anderson.
Springdale and Farmington, A Marston.
Rogers station, W B Johnsey.
Bentonville circuit, J R Maxwell.
Bentonville station, S F Goddard.
Elm Springs circuit, P B Hopkins.
Prairie Grove circuit, I F Harris, W H Dyer, supr.
Boonsboro circuit, J M Clayton.
Cincinnati circuit, J P Humpherys.
Center Point circuit, W P Hamilton.
Springtown circuit, J H Sturdy.
White River mission, J J Holland.
Siloam Springs, P C Fletcher.
Gravett mission, H D Hutchinson.

EUREKA SPRINGS DISTRICT—Y A GILMORE, P. E.

Eureka Springs station, E L Massey.
Green Forrest circuit, J S Whitson.
Berryville ciscuit, W H Hatfield.
Carrollton circuit, D C Ross.
Huntsville circuit, R Jack.
Hindsville circuit, W B Hart.
Kingston circuit, H A Matney.
Goshen circuit, H A Armstrong.
King's River mission, W T Cartwright.
Hackler Grove circuit, T E Doran.
War Eagle circuit, J W Dutton, supply.
St. Paul mission, to be supplied.

HARRISON DISTRICT—O H TUCKER, P. E.

Harrison station, S F Dykes.
Bellefonte circuit, J W Griffin.
Lead Hill circuit, J H Ruble, supply.
Valley Springs circuit, W K Biggs.
Wiley's Cove and Archey circuit, C H Culpepper.
Archey mission, J J Douglass.
Big Flat circuit, D H Groover.
Mountain Home station, T A Martin.
Yellville station, B Monk.
Yellville circuit, J H Watts.
Powell circuit, J S Simmons.
Oakland and Fair View, G B Griffin.
Omaha mission, I B Estes, supply.

TRANSFERRED.

G L Yarborough, W A McIver, G W Damon, to Indian Mission Conf.
Jesse A NcIver to Western Conf.
J B Stevenson to White River Conf.
K S VanZandt, R A McClintock to Little Rock Conference.

Talks To Children About Jesus.

Life of Christ Simplified for Children. Over 100 Beautiful Engravings. What Agents say about it:

Our agent for Fairfield Co., S. C., writes: "Have only canvassed part of three days, and taken 28 orders. The only trouble is the scarcity of money. Everybody is pleased with the book, and will sell very rapidly after the farmers get in some money."

Mr. H. Ruple, our agent in Branch Co., Mich., to whom we sent a large number of books, after delivering them, writes: "Everybody delighted with the books. They are better than you advertise them."

Mr. Jas. C. Craddock, of Calhoun Co., W. Va., reports the first four days 50 copies.

Mr. Jas. P. Burdett, of Monroe Co., W. Va., who has sold several hundred copies, after receiving his first lot of 61 books, writes: "Subscribers are delighted with the books. I want to thank you for the handsome premium which you sent me. I shall continue to work for you.

Rev. J. A. Say, of Jennings Co., Ind., writes: "Will send you a big order soon. I find no trouble in getting subscribers. Everybody wants the book. The beautiful illustrations delight the children, and while there are many lives of Christ, there are none so beautifully illustrated and as cheap as this."

Rev. Jas. Evans, of Moorehouse Co., La., reports the first day 25 books, his profits being nearly $20.00. With one exception they were for the better binding.

Rev. Z. A. Hopnes, of Wayne Co., Mo., writes: "Outfit just received, canvassed part of last week, and secured 35 subscribers."

Miss C. S. Webster, of Holmes Co., Miss., writes: "Outfit just received. I did some canvassing yesterday afternoon and took 8 subscribers with but little trouble."

Mrs. V. E. Anderson, of Pierce Co., Ga., writes: "It is my first experience in canvassing. Have canvassed four days and taken 19 subscribers. I expect to continue in the work." Mrs. Anderson was a new agent without experience, and her profits for the 4 days were nearly $20.00.

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Godbey & Thornburgh,
Little Rock.

Books By J. E. Godbey, D. D.

Methodist Church Member's Manual. A Hand-book for every Methodist. It sets forth the duties of Church membership and discusses the distinctive doctrines of Methodism. This book is now in its fifth edition. It has been sold throughout the entire extent of the Church, and its translation into foreigh languages asked for by missionaries abroad. It has the highest commendation from leading men in the Church. Muslin, 50 cts; paper, 25cts; usual discount to preachers.

Refutation of Erroneous Views concerning the Methodist Episcopal Church, South. This book was written at the request of the Denver Conference of our Church in order to repute false views which are widely prevalent and zealously propagated by the enemies of our Church especially in the West. The third thousand has been published. Paper, 15cts.

Theism, Part First of a Course of Lectures on Christian Evidences delivered at the Scarritt Bible and Training School, Kansas City, Mo., during the winter of 1893-4, price 10cts.

Notes From the Press.

May a Man Conduct his Business as he Pleases?

A great many valuable lessons will be learned from the Chicago strike. While studying its phases, its origin, its course, and its close, two very far-reaching ethical-economic questions have been constantly in my mind. These are—

1. Shall a man conduct his own business in his own way?

2. Shall the savings of labor be considered a reserve from which labor must draw, in order to enable it to subsist during periods of depression or of adversity, while the reserve of capital is kept practically intact under like circumstances, or, if drawn upon at all, in less measure than labor draws on its savings? Society has long since answered these questions in some important particulars. It says to the property-owner, the manufacturer: "You must not so conduct your business as to injure the property of your neighbor, nor must you conduct your business in such a way as to injure the health of your neighbor. No property owner can do anything that will interfere with rights and privileges of his neighbor, whether these rights and privileges come under the head of right to freedom from injury to property, or the privilege of living without damage to health." But the question which is much more far-reaching, and which will inevitably be answered by society, relates to conditions of men rather than to their material surroundings; and this question is: "Shall a man or a corporation who does not, or is not able to, conduct his or its affairs so as to avoid public disturbance, obstruction of trade, loss of wages, or the lowering of the standard of living, be free from the interference of society?"—*Col. Carroll D. Wright, in the December Forum.*

Growth of Episcopalian Ritualism.

When one keeps in mind the prominence given to inward, spiritual religion in the New Testament, in opposition to all that is formal and external, it is hard to understand how practice and teaching that magnify and exalt ritual observances secure the approval and admiration of so many. It must be because it is easier to yield outward observance than inward homage, or that most people are more impressed by the sensuous and pictorial than by argument and doctrinal statement. But, from whatever cause, in England the sacramentarian party in the Established Church is increasing in strength more rapidly than the Evangelical section. In the United States a similar state of things exists. Speaking of New York, the *Christian Advocate* says: "In this city, in St. Mary's, St. Ignatius', the Church of the Redeemer, the Church of the Holy Cross, Church of St. Edward the Martyr, and the Church of the Holy Nativity, there are used the eucharistic lights, crosses, crucifixes, incense, and appropriate vestments. In the Church of the Redeemer the term 'mass' is used. In the Trinity parish paper appears the announcement: 'Daily celebrations of low mass.' In the Church of the Transfiguration there is annually announced a solemn mass of requiem, at which black and gold vestments and incense are employed."—*Christian Guardian.*

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ARKANSAS METHODIST.

THURSDAY, DEC. 13, 1894.

Missions.

Bishop Newman, in an interview in the New York *Tribune*, said: "Rome has a profound respect for the Methodist Church all through the Italian cities. In the city of Rome I laid the corner-stone of what is destined to be a great structure of worship, publication and thelogical instruction, and which some day will challenge the Propaganda for the control of Italian thought. Romanism is weak in Rome, and the idea prevails that she must compensate for her losses there by her victories here. I found a persistent effort on the part of the Church and the press to represent to the European mind that Rome was taking America, whereas it was my privilege to say that America was taking Rome."

A few weeks since the empress of China committed suicide under the influence of mortification because of unkind treatment from her husband. The following story tells how she heard through the missionary efforts of an humble tailor the story of Jesus.

A year or two ago a Chinese tailor became interested in the truth he heard in a street chapel, grew to be an inquirer, and finally joined the Congregational Church. When the trousseau of the imperial bride was to be made, various reasons led to his being chosen for the work. The man is an earnest Christian, and, when he went with his employes to this home to work on the bridal garments, he carried his New Testament with him. As he sewed he kept it open on a table by him, and the young empress herself took it up. It was prettily bound, with gilt-edged leaves, and she asked: "What is this nicely-bound book?" The tailor explained to her that it was part of the Christian scriptures, and told her something of its contents, and she occasionally took it up and read a little in it. One day she was in a room with a younger sister when she saw one of the tailor's employes going through the court. She sent a servant to call him to her, and when he came in she shut the door and said: "Now I want you to tell me about this new doctrine."

That a girl under seventeen, soon to be an empress, within a month or two of her wedding, and in the midst of preparations for it, could still take pains to seek for information from a humble tailor about a new religion, shows a mind and heart one is glad the Empire of China is going to possess.

The old duchess, the grandmother of the bride (her mother is not living), was also interested in the tailor's book, and had several conversations with him about it. He said: "We have something new at the mission which you probably never saw—a stereopticon. It has pictures which illustrate this doctrine, and make it more easy to be understood. How would you like to have it brought here for you to see?"

The duchess agreed readily, and the tailor went at once to one of the missionaries to consult him. The missionary Mr. Ament of the American Board, called in one of the native helpers—a young man of much quickness of mind and social attractiveness, and a born teller of stories—and let him practice one evening in exhibiting pictures, and early the next week he, with the tailor and one of the employes, made his way to the home of the duchess. They found about thirty of the family gathered in a room with the requisite white wall, and there, with the lantern-picture illustrations, they told the story of the life of Christ. There seems to be no way in which so vivid an impression is made on the minds of the Chinese as this. This company of people might have had the same things read or told them twenty times, and yet not have had them so fixed in their memory as by this one evening's looking at the beautiful pictures. That they were interested and appreciative could be seen by the remarks made. At the picture of Christ in a manger, some exclaimed; "And what are those shepherds doing?" On seeing Jesus in the temple, they remarked: "What a fine looking child he has grown to be!" And at the picture of the crucifixion the duchess sighed deeply and said: "How sad! He was such a good man, and yet his enemies hated him so!"

Christian Life.

When the world is dark there is always light above for the pure in heart.

Impatience forfeits the blessings which God has been long preparing for us.

We need the darkness and pain and cold of earthly experience to mature in us Christian graces as the trees and plants need the rain and frost.

Is There Any Limit to Faith in God?

The divine wisdom, power, and goodness are infinite. Therefore there is no reason why faith should not be unlimited in God's willingness and trustworthiness to do for His children whatever He sees to be for their best good. From this point of view certainly there is no limit to faith.

From another point of view there are limits. Sin in us operates as a limit. So far as we consciously continue to do wrong, to that degree we hinder ourselves from the exercise of a perfect and triumphant faith, and so to speak, put it out of the divine power to reward our faith. We make it impossible for God to honor our faith consistently with his own nature and His knowledge of what is best for us.

Unreasonableness in us also constitutes a limit. If we have faith that the Almighty will do in our behalf anything which is impossible or even only unwise, that faith will fail of its reward. This is a common cause of the apparent fruitlessness of faith. It has been exercised blindly and in defiance of neglect of facts as to which we might have enlightened ourselves.

The general good also sometimes serves as a limitation upon individual faith. God has others to care for besides us. Their interests are, and ought to be, as dear to Him as ours. What we long for and pray for and cherish faith that we shall be granted may be neither impossible nor unreasonable in itself or so far as we alone are concerned, yet for some sufficient reason, not apparent to us, but entirely plain to the omniscient Ruler of all men, it may not be consistent with the highest good of others.

These truths involve no discouragement of frank, hearty faith in our heavenly Father's love and care. They rather tend to stimulate that simplicity and heartiness of confidence in Him which we often and aptly term childlike. It is not inconsistent with self-enlightenment. Its inevitable limitations are merely such as are due to essential conditions, and not to an evil will. And the innumerable and often marvelous rewards which God has granted to human faith and His freely given pledges to honor it should remove all doubts from our minds, and inspire us to study how to cherish a trust which is at once free from sinful motives, reasonable, and sturdy.—*The Congregationalist.*

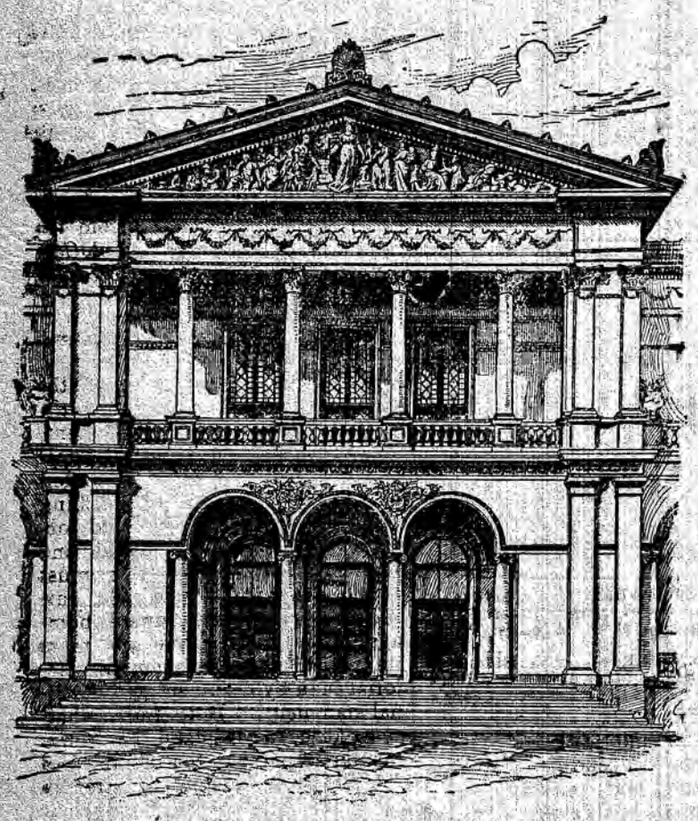
Jacob at Peniel.

The incident of Jacob at Peniel shows the benefit of persevering in action as well as in prayer. Jacob is the symbol of a man addressing himself earnestly to his work, even while the forces of both earth and heaven seem to be opposing him. The case has often been repeated in Hebrew history and in other history; in the case of Moses persevering in his great task till he brought his people to the Jordan; in the case of Gideon contending with Midian—"faint yet pursuing;" in the case of Nehemiah building the walls of Jerusalem, with his implement in one hand and his weapon in the other; and, highest of all, in the case of our blessed Lord, with His face set so steadfastly to go up to Jerusalem. And in more recent years, have we not had similar instances of inflexibility of purpose—in Christopher Columbus, persevering in his strange enterprise amid the mutiny of sailors and the nameless perils of unknown seas; in Martin Luther, holding on to his views despite all the terrors of Church and State; or in David Livingstone, resolved to open Africa or perish in the attempt? Such men may at times have been obstructed, and the obstructor unknown to them, may have been an angel from heaven; but the effect of the obstruction was to make them persevere more resolutely and appeal more earnestly for the blessing of God. The more they were opposed the more pertinaciously did they move, not backward, but forward and upward, seeking the strength that is made perfect in weakness. Perseverance in prayer is no doubt one of the lessons of this transaction, but not less perseverance in effort too; in a right course we must not turn back, be the difficulties what they may. The rule of the kingdom is: "He that endureth to the end, the same shall be saved."—*From "Heroes of Israel," by the Rev. W. Garden Blaikie, D. D.*

NOTICE.

I WANT every man and woman in the United States interested in the Opium and Whiskey habits to have my book on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 327, and one will be sent you free.

The Woman's Era.



Within Her Sphere She Reigns Supreme.

Woman claims her own. Her field widens constantly. Every day brightens her prospects. Her progress foreshadows the greater triumph at hand. Emancipation and equality will be hers in the years to come.

Prophetic of final victory were her achievements at the World's Fair. At her shrine there erected the nations bowed. The lesson taught at the "Woman's Building" will last "till time shall be no more." Their enlightening influence will be felt around the globe throughout the dawning century.

Only less memorable were the honors gained at the Fair by

Dr. Price's Cream Baking Powder

The highest award conferred on this peerless preparation, is a fitting accompaniment of the laurels won by the women of America.

That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

HOOD'S Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

Makes the Weak Strong

Be sure to get Hood's and only Hood's

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

The Winfield Home.

About three years ago we undertook the purchase of a home for our worthy Bro. and father in Israel A. B. Winfield. We contracted for a place in or near Okolona for which we promised to pay $750.00, $250.00 per annum for three years. The first installment was paid, the second fell due last January and we lacked $100.00 of meeting it, and now the third and last payment is due or will be the first of next January, making in all due $350.00. We have on hand $23.00 in cash leaving a balance to be collected of $327.00.

Now let every one who has subscribed to this enterprise, send their money to us at Conference by their pastors, and every other one who has or has not paid anything to the enterprise send in something at once. We must not fail, if we do we will lose the $400.00 already paid. Help one, help all.

Yours truly,

A. TURRENTINE.

Okolona, Dec. 3.

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"How to Cure Skin and Blood Humors," free.

CARRIAGE CATALOGUE.

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The Church of Light.

In grandfather's days, somehow it didn't seem just the thing to have the inside of the church as bright and cheerful as the home. Folks thought that there was piety in dim religious light. Nowadays religion is the food of week days as well as of Sundays, and people worship in the light. It's rather hard to make folks see the light of heaven in a dimly lighted church. The original command, "Let there be light," was decidedly material. I. P. Frink, 551 Pearl St., New York, has just issued a book of Church Light—129 engravings of chandeliers for gas and oil, electroliers, reflectors, side lights, and every kind of fixture for the lighting of a church. This book is worth having, and it's free to any one who will send a postal card request for it.

GIVE THE FARMER FACTS.

The average planter has but little use for finely spun theory, whether it pertains to the relation of his condition to politics or whether it deals with the best ways and means of growing the best crops. What he wants is Facts. No one has realized this more than the great seed firm of D. M. Ferry & Co., Detroit, Mich., who for forty years have been studying the wants and condition of planters, large and small, and as a result have created the largest seed business in the whole world. Without doubt, a strict adherence to the policy of dealing in facts represents the secret of their success. They know their seeds are right before they are sent to the many thousand dealers from whom the planter gets them. The dealer knows this to be a fact requiring no further question, and the planter finds it to be a substantial fact when harvest time comes. Another illustration of the value of this method is found in Ferry's Seed Annual, in which there is nothing but facts. Facts that prove of the greatest value to every planter; facts about how, when and where to plant, that can be had from no other source. There are no worthy facts left out, and no unworthy facts let in. This book is sent free to every one who asks for it. A postal card with your name and address sent the firm will bring it to you.

A POPULAR BOOK FOR AGENTS.

The Rev. Francis E. Clark's new book, "Our Journey Around the World," is having a great sale, and is unquestionably the most popular subscription book of the day. The volume has decided merit, is splendidly illustrated, just the book for the family, and no better gift can be made by father, mother, brother, sister, or friend. As President of the United Society of Christian Endeavor, Dr. Clark is beloved by more than two million members of that order. The publishers, Messrs. A. D. Worthington & Co., Hartford, Conn., want more agents for this book—both men and women—and they offer good inducements to them. Their advertisement appears in another column. Our friends who are in need of profitable employment will find this good book just the thing to work for, a book they need not hesitate to offer their friends, and they will be pretty sure to do well with it between now and the approaching holidays. We can commend the book as being especially attractive and exceedingly desirable for agents.

An essential characteristic of a good Sunday school room is the easy division of the main floor into separate classrooms. It is always important that the whole school should be together at the opening and closing exercises, as well as at other times. It is equally important that a division into groups be made and that each group be entirely shut off from the others. Distracted teachers can prove only too well the truth of this statement. The disturbance of one class by the idle scholar or scholars of another, has many a time driven a teacher, who under ordinary circumstances could easily command attention, almost to despair. The existence of the evil has been recognized by teachers, superintendents, and trustees, but to overcome it in the majority of cases was too difficult and expensive an undertaking. The solution of the problem, however, came with the introduction of Wilson's Rolling Partitions, which in a few moments will make a large audience room out of a dozen different class rooms, and as quickly change the latter back into the former. This is done not only quickly but quietly. The same room is thereby made to answer a double purpose at comparatively little expense, and no tedious and often undesirable alterations in the permanent construction need be attempted. These Rolling Partitions are said to be a marvelous convenience; being sound-proof and air-tight, they are easily operated. Some are made with blackboard surfaces for object lesson teaching, thus answering a double purpose. Many hundreds of testimonials from churches all over the United States show that Wilson's Partitions give entire satisfaction, and continue to do so after years of constant use. It would be well for those interested to send to James G. Wilson for an illustrated catalogue and pamphlet containing testimonials. His office is 74 West Twenty-third street, New York, N. Y.

FREE A Valuable Book on Nervous Diseases to any address by the REV. O. KONIG, Fort Wayne, Indiana.

Sunday School Banners.

We can now supply nice Sunday school Banners, at prices from $1.50 to $10. Write for prices, if you want anything in that line, to Godbey & Thornburgh, Little Rock, Ark.

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ARKANSAS METHODIST.
THURSDAY, DEC. 13, 1894.

For the Young Folks.

Our Baby.

There's something now at out house, I'm
s'prised you didn't know it;
It makes papa feel awful proud,
although he hates to show it;
The thing is not so very big, but money
couldn't buy it;
If any fellow thinks it could, I'd like to
see him try it
It's half a dozen things at once—a dove, a
love, a flower;
Mamma calls it a hundred names, and
new ones every hour.
It is a little music box, with tunes for
every minute;
You haven't got one at your house, and
so you arn't in it.
It puckers up its wee, wee mouth, as if it
meant to whistle;
A gold mine weighted against it then
were lighter than a thistle.
Papa said so the other night. I thought
it sounded splendid,
And said it to myself until I fell asleep
and ended.

—*Margaret E. Sangster, in Harper's Young People.*

Life is from the heart out, from the home out. It is a healthy sign to care most what the home ones think and feel; care most to be and to do right at home; to save trouble and sorrow; to give comfort and joy. Here is the alphabet of life:

I live for those who love me,
For the hearts that love me true;
For the heaven that smiles above me,
And the good that I can do.

Girls in India.

When a baby boy is born in a family in India, they have very happy times over it. They often have a band of music, and all the people tell the father how glad they are to hear of it. But if the new baby is a girl, the matter is kept very quiet; and when friends hear of it they tell the father it is a great pity, but that he must pray that God will somtime send him a son.

—*Selected.*

He is Behind You.

It was snowing outside. Freddy Johnson, six years old, sat by the fire looking at pictures. His father said: "Freddy, I wish you would take this letter to the post-office."

"All right," said Freddy. The postoffice was half a mile away, and Freddy had never been there alone. Muffled up to the chin in overcoat and scarf, he started off. The night was very dark as he trudged through the snow.

"Hello, sir, where are you going?" said a man.

"Postoffice," said Freddy.

"Aren't you afraid you'll get lost?"

"No, sir; papa sent me."

He left the letter and went home.

All the time he was doing this, his father was walking behind him and watching him, but Freddy did not know it. So God is watching us when he sends us on an errand, and will help us to be brave.—Ex.

Yes, how sweet it is to think, dear little workers, that in all these errands of love you seek to do for him, he is behind you. How many are you going to do for him this Christmas?

How The Rats Ate The Christmas Cake.

It is not at all a pretty story. Even the rats themselves would acknowledge that; for do you see, it is all about two selfish little people. But I guess the rats were glad they were selfish.

Well, these two selfish little people had so much Christmas cake they did not know what to do with it. They ate and ate and ate, till they could eat no more. They hid the cake away on a shelf to eat again on the morrow, or that is, what was left of it. And so afraid were they that some one would find it, they carried it down into the cellar and hid it on a shelf, far off in a dark corner behind some boxes. Oh how much nicer it would have been had they taken a part of it, at least, and shared it with some poor child who had no Christmas cake!

Now, there were rats in the cellar, and as the cake wasn't well covered, they of course, helped themselves to it. Like the two little selfish folks, they ate and ate and ate. O what a sight that cake presented by morning! One bold little mouse even made himself a bed in it.

When the two selfish little folks came next morning to get their cake, such cry as they made! Of course it was all spoiled. But if I had been there, I would not have been sorry for them one single bit; would you?

I hope the rats will eat up every piece of cake this Christmas that selfish children hide away; yes I do!

WHEN OTHERS FAIL

Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite, and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

HOOD'S PILLS are purely vegetable, and do not purge, pain or gripe. 25c.

Children's Corner.

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

My dear children: I hope you will all have a pleasant [illegible] and happy Christmas. Let us try to make as many hearts happy on that day as possible. Remember that as we make others happy, are we happy ourselves. In all our pleasures let us keep the Christ child, God's precious gift, uppermost in our thoughts, then will we indeed enjoy this Christmas time. Now I bid you all good-bye wishing you all a merry Christmas.

AUNT CARRIE.

Aunt Carrie:—As I have not seen anything written from this place I thought I would write a few lines and hope it will not find its way to the waste basket. I am a little girl six years old. My papa is superintendent of our Sunday school. I love to go so much and learn of the Savior. Our pastor is Bro. Hendrix, he is sick now and Bro. Sterling preaches for us now. We love Bro. Hendrix so much and hope he may get well soon. I also love Bro. Sterling. He is my school teacher now. My mamma is sick with rheumatism, I hope you will pray for her that she may recover soon. I will close. Your niece,

IDA LEE CRIPPEN.

Madison, Ark., Nov. 25.

Dear Ida:—We are glad to hear from you and I do hope your mamma will soon be well again.

AUNT CARRIE.

Dear Aunt Carrie:—As we have never written to you we thought we would write you a short letter. We are two little sisters, ages eleven and nine. Papa takes the METHODIST we love to read it. We have two little sisters. Nellie, age three years and Donnie age four months. We have two dear little brothers both in heaven. One was named Walter and the other Arthur. It was God's will to take them from us but we pray that we may meet them in heaven. Little Walter and Arthur are in heaven's gate waiting and watching for us. Your nieces,

CORA & ELLA CHESHIER.

Fayetteville, Ark., Nov. 11.

Yes, dear children the little ones we have to give up here are safely housed in God's beautiful mansions above, and if we live as God has told us we should, we will certainly see them again.

AUNT CARRIE.

Prescott, Nov. 26.

Dear Aunt Carrie:—I am ten years old, have 6 brothers and one sister living, and two brothers and one sister in heaven. My papa takes your paper, and I love to read the childrens corner. Bro. Logan is our pastor. They have a good Sunday school at our Church. It is five miles away. I am so sorry we have no S. S. here. I will close for this time.

JESSIE S. MARTIN.

Dear Aunt Carrie:—I was the first to write to you from our town. It was about three years ago. My Sunday school teacher is the principal of the public school here. Her name is Miss Augustus. She is from Memphis. I have just returned from a visit to my father, he is the Commissary Clerk on the Levee Camp. Sister Wharf and I went together. The cook down there gave us 10cts each to buy candy, but we did not buy candy. We send 10cts each for the S. B. and T. School. Much love for yourself and Uncle George.

Your little niece,
STELLA DEDMAN.

My Dear Stella:—I remember you, and I believe you were among the first to contribute to the children's room and it seems you are to be the last. There is still $5.00 behind but I will settle that. We are out of debt and have our room furnished in the Scarritt School and over the door is inscribed "Arkansas Children's room." May each child receive large interest on the dimes given.

AUNT CARRIE.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON
{seal} *Notary Public.*

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World's Fair Highest Medal and Diploma.

TO THE YOUNG FACE
Pozzoni's Complexion Powder gives fresher charms, to the old renewed youth. Try it.

Epworth League.

December 16. The Unlimited Grace of God. Joel 2, 32; Matt. 10, 32; John 3, 15; Rom. 10, 13; Rev. 22, 17.

The relation of God to the human family must be viewed always as one of unfailing love. For He is the Father of all [illegible] and has given all good. We are little children, dependent upon him; not able to add anything to him, only receving of him everywhere. That we may know how to receive is his desire, and the end of all his law, and all his teachings and promises. They all have respect to our happiness. There are conditions necessary in us in order that we may enter into possession of gifts which God always offers. The self-reliant spirit, and the distrusting spirit keep us back from the gifts which others are desirous to give us. So these feelings toward God prevent us from receiving his counsel, or seeking aid of him, or being joyous in what he gives.

"Whosoever shall call upon the name of the Lord." Asking is a condition of receiving. One must feel his need before he will value or use what is given. Again there must be that absence of self-dependence which is willing to receive help. You have often observed how thankful a poor beggar is for a penny. Go into the house of the rich man, give him that penny, tell him it is a gift; he will not receive it; he will be insulted by your proposed kindness. The sense of need is absent. The beggar, on the other hand, stands on the street soliciting aid. He feels and confesses his need, and is thankful. So there is a spirit which looks to God for help and thankfully receives, and there is a spirit which is proud and self-righteous and says "I am rich, and increased in goods, and have need of nothing, and knows not that it is poor, and miserable, and blind and naked." There must be the spirit to ask if there is the preparation to receive.

"Whosoever shall confess me." Certainly one who trusts in Christ, or loves him, or desires that men trust him and love him, "will confess him before the world." He is a representative of his truth, his cause, his mercy. There can be no fellowship of a soul with God if that soul does not confess him.

"Whosoever shall believe in Him." How could you seek good of one in whom you do not believe? How would you even accept gifts from one in whom you have no faith? We come to Jesus as the source of all help and grace; we look to him and trust in Him, and only so can we be blessed by him.

"Whosoever will let him take the water of life freely" It is the teaching of Christ that all souls that long after spiritual good obtain it. "Blessed are they that hunger and thirst after righteouness."

Earnest desire in the soul turns all powers and efforts to the attainment of the good desired. The mercy of God is free as the sunshine and air. It is a broad flowing river where every one may come to quench his thirst. God is ever our refuge and help. A present help, a constant giver, a refuge to which we may ever flee.

The Millennial Kingdom

Is an astonishing book which shows that we, Americans, are the Lost Ten Tribes of Israel, and are to rise to high spiritual light and lead the world in the Millennial Kingdom ON EARTH 1,000 years. Death will cease. People will live hundreds of years like a tree (Isaiah 65:20-22). Its preparation is causing present commotion. Letters from Jerusalem. Many subjects. Intensely interesting. 300 pages. Paper bound 50 cts. Cloth, $1.00. Send stamps to Redding (author), Navarre, Kansas.

FREE UNTIL DEC. 31.

To all patients applying at the National Medical Institute office during Dec., an object lesson in free treatment. Dr. Randolph the consulting physician makes this offer for a limited time. The month of Dec., simply to show what free treatment really means. An old philosopher has said "Anything is impossible to the willing heart." Nothing is impossible if you go about it in the right way. When a man can't do anything and when he doesn't want to he is likely to say that it is impossible. A great many physicians say that it is impossible for the National Medical Institute to cure 90 out of every 100. We do cure thousands that have tried elsewhere and failed. We treat more ladies than any other Institute in the South. We have more testimonials of men of rare cures than any physician in the West, and have our offices full all day long, each one waiting for their turn. It makes no difference what your disease is, come to our office it will cost you nothing to find out the condition of your case. Those at a distance send for Question Blank. We have elegant rooms in our Institute for patients and trained nurses.

Office 713 and 715 Main St.,
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For Sale.

A good stock of drugs, in best town between Little Rock and Fort Smith. Stock will invoice about $2,200. Good business, good house. Population of town about 2,000. Want to sell on account of ill health. Address "Opium," care of ARKANSAS METHODIST, Little Rock, Ark.

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CURES AND PREVENTS
Coughs, Colds, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation
RHEUMATISM, NEURALGIA,
Frost Bites, Chilblains, Headache, Toothache, Asthma,
DIFFICULT BREATHING,

Cures the worst pains in from one to twenty minutes. *Not one hour* after reading this advertisement need any one *suffer with pain.*

RADWAY'S READY RELIEF is a cure For Every Pain, Sprains, Bruises, Bites of Insects, Burns, Pains in the Back, Chest or Limbs. It was the and is the *Only Pain Remedy* that instantly stops the most excruciating pains allays inflammation and cures congestion, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application

A half to a teaspoonful in half a tumbler of water will, in a few minutes, cure cramps, spasms, sour stomach, heartburn, nervousness, sleeplessness sick headache, diarrhea, dysentery, colic, flatulency, and all internal pains

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

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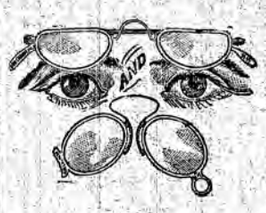

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ARKANSAS METHODIST.

THURSDAY, DEC. 13, 1894.

KNOWLEDGE

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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.

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Book Notices.

☞ Order any books or magazines noticed in these columns from THE ARKANSAS METHODIST.

The December *Forum*.—The labor question, the discontent in the West, the power of the polygamists in the new State of Utah, Christian missions to India, the status and future of woman suffrage, the peace of Europe, *apropos* of the death of the Czar—these are some of the opportune subjects taken up in the December *Forum*, the full contents of which are as follows: "The Baltimore Plan of Currency Reforms," an explanation of and argument for the plan for an elastic currency that was recently approved at Baltimore by the Bankers' Convention, by Mr. A. B. Hepburn, formerly comptroller of the currency and president of the Third National Bank, New York City; "Death of the Czar and the Peace of Europe," a review of the military and diplomatic status of every European State, by Col. Theodore A. Dodge, who is now in Europe; "Status and Future of the Woman Suffrage Movement," by Dr. Mary Putman Jacobi; "The Chief Influences on my Career," an autobiographical article of melancholy interest, since it is the last piece of literary work done by the late Philip Gilbert Hamerton; "May a Man Conduct his Business as he Please?" an article on the most pressing aspects of the labor question, growing out of the Chicago strike investigation, by Col. Carroll D. Wright; "Stock-Sharing as a Cure for Labor Troubles," by Mr. Louis R. Ehrich, of Colorado; "The Reading Habits of the English People," by Price Collier; "Is the West Discontented?" a study of local facts in Nebraska, to ascertain the kind and degree of discontent, by Chancellor J. H. Canfield, of the University of Nebraska; "Will Polygamists Control the New State of Utah?" by Glen Miller, of Salt Lake City; "New Story Tellers and the Doom of Romance," by William R. Thayer, etc. Forum Pub. Co., Union Square, New York. $3.00 a year.

The Preachers' Magazine for December contains some very interesting matter, notably, "Present Day Preaching" "The Fulness of the Time" by Mark Guy Pearse and "Esther the Queen" by the same writer. $1.50 a year. 2 Cooper Union, New York. Wilbur B. Ketchum.

The Missionary Herald, published by the American Board of Commissioners for Foreign Missions, 1 Somerset St. Boston. $1 a year, represents the great missionary work which is being done by the Congregational Church. The American Board stands as one of the oldest and most active of the Missionary Societies in this country and every one who wishes to be well informed respecting the Missionary work now carried on among the heathen should read this publication. We note as of especial interest in the December number "Missionary Work in Turkey", "North China" and "West Central Africa."

The Review of Reviews gathers the best thoughts from all contemporaries and gives the pith of the best review articles which come forth from month to month. The December number is before us and has the following table of contents:

The Progress of the World. (Editor's illustrated Review of the Month.)

Current History in Caricature.

Record of Current Events to Nov. 20, with elaborate resume of the recent elections.

Leading Articles of the Month, condensed from principal American magazines for December, and foreign periodicals for November.

Periodicals Reviewed. Brief Summaries of current magazines.

The Few Books—lists and reviews of the Christmas offerings of the publishers.

Contents of Periodicals, including 150 foreign and American publications.

Alphabetical Index of Articles in last month's periodicals.

Adolph Sutro, Mayor-Elect of San Francisco. A character sketch, by E. W. Townsend.

Alexander III., a Tribute to the late Czar, by W. T. Stead.

On the Threshold of Universal Peace.—How to Reconcile France and Germany.

Re-Establishment of Olympic Games, by Albert Shaw.

Industrial Agreements and Conciliation, by the Premier of South Australia.

Why Not More Forest Preserves? by Robert Underwood Johnson.

This number contains new portraits of sixty men and women of the day, and about forty other timely illustrations.

The Review of Reviews Co., 13 Astor Place, New York. Price 25c. ($2.50 a year.)

The Pains of Rheumatism

According to the best authorities, originate in a morbid condition of the blood. Lactic acid, caused by the decomposition of the gelatinous and albuminous tissues, circulates with the blood and attacks the fibrous tissues, particularly in the joints, and thus causes the local manifestations of the disease. The back and shoulders are the parts usually affected by rheumatism, and the joints at the knees, ankles, hips and wrists are also sometimes attacked. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. It has had remarkable success in curing the most severe cases. The secret of its success lies in the fact that it attacks at once the cause of the disease by neutralizing the lactic acid and purifying the blood, as well as strengthening every function of the body.

At Rest.

MILLER.—Sister Sue Eaton Miller was born in Jefferson Co., Ark., Jan. 27, 1857; joined the Methodist Church, South, in 1874, and lived a consistent Christian until the day of her death, Nov. 13, 1894. She was the devoted wife of James A. Miller, who is left to mourn his loss with sweet little Vivian, the three years old baby boy. She was a devoted daughter, ever concerned about the welfare and comfort of the dear mother, who yet abides with Christian grace to endure this severe blow. A fond brother and loving sister blend their tears of sorrow for the departed. But all these weep not as those who have no hope, for by her own pure Christian life and example she taught them of a beautiful day, the dawning of which should bring forth the resurrection of the just unto eternal life. She was buried by the writer, surrounded by a host of weeping friends, at the old graveyard near her old home—the old Collwell mansion—after conducting services at the house. How sad to bear away from the old home the precious form that in so many days past had brought cheer and gladness to those within; but, alas! 'tis done, and we trust it is the will of God, who doeth all things well. She had been a great sufferer for sometime, and all was done that could be done by loving hands to effect a cure, but to no avail. She died of cansumption at the Cincinnati Sanitarium. Her dear mother was at her side for sometime before her death, and received the last farewell assurance of her departure to the home of the good. Her grave was literally covered with flowers, the devotion of loving hands, a feeble expression of their tender love and affection. Her pastor,

ROBT. H. POYNTER.

EVERETT.—Eugene P. Everett was born Aug. 12, 1863, and departed this life Oct. 28, 1894. At our meeting at Bethel Church, the latter part of July, he sought the Lord in the forgiveness of sin; becoming reconciled, he joined the M. E. Church, South, and gave signs of being a very useful man in the Church. We do not now understand why God should so soon take him away from us; but this we know, God makes no mistakes. God bless the bereaved wife and family.

J. J. COLSON.

BETHUNE.—Davis S. Bethune, son of Dr. Bethune, of Ashley Co., Ark., a young man of a little more than 30 years of age, departed this life on the morning of Nov. 8, 1894. As a man, his character was above suspicion. He held the position of depot agent under the railroad company at Morrilton, Bald Knob, Helena and Hope. His health failing, he returned to his father's about the last of August, where he remained until God called him from suffering to reward. As a husband and father he was always gentle, considerate and faithful. He professed religion and joined the M. E. Church, South, under the ministry of Rev. J. J. Jenkins when quite a youth, and remained a consistent member until death. At the time of his death his membership was held at Helena, Ark. His father says, that from a boy his life was an exemplary one, never heard him utter an unkind word, or act in an improper way whatever. He further says, that he was one of the most devout, sincere Christians that he ever saw. His life was a "living epistle, known and read of all men." He was a strong man in Christ. He was a liberal supporter of all the institutions of the Church. Man of God, well done. He leaves a wife and two children. To the entire family and friends I would say: Weep not; look up, and let your faith leap beyond the bounds of time and take hold on God with bright anticipations of a happy reunion in the sweet by and by.

J. J. COLSON.

JOHNSTON.—Neil Johnston, only son of Thomas A. and Viola M. Johnston, died in Dardanelle, Ark., Nov. 25, 1894, age 2 years, 7 months and 25 days. He was the child of fond and loving parents and of a truly Christian home, and the child of the Church as well. Little Neil took note of divine worship, and was at home in the Methodist congregation. Prayers were earnestly offered in the "Juvenile Missionary" meeting of Sunday evening, and while he writhed in the last stage of membraneous croup and grappled with the monster death, his name with a long list of others was reported "paid up." And as the dear boy was taken away from the tender embrace of weeping and broken hearted parents, surrounded by sympathizing kindred and friends, it was recorded concerning him in the books of heaven—"paid up." His little life was true and unstained by transgression, and through Christ he enters from the infant membership of the Church here, the everlasting kingdom of the divine Savior; for it is written "of such is the kingdom of heaven." These parents are sorely stricken; but God will over-rule for good, and even now, while the shadows are deep, they may "fly to the Rock" whence cometh help. And sometime in homes of bliss they may dwell with this child in that city which hath foundations, "whose maker and builder is God." God is preparing a home for these parents, where they may spend in joy the ages of eternity.

A. H. WILLIAMS.

Dardanelle, Ark.

RAINEY.—Finettie Ellen Rainey, daughter of Rev. H. T. and Julia A. Rainey, was born Sept. 4, 1878; professed religion and joined the M. E. Church, South, under the ministry of Rev. Thomas Whitaker, and died Oct. 22, 1894. Nettie was sick only a few days. She bore her suffering very patiently. She said she was not afraid to die, yet she dreaded the pain of death. She was the idol and sunshine of her home, always cheerful and full of life. None knew her but to love her. While it is hard to give her up, mother and father weep not as those who have no hope. Be faithful and you will meet your precious Nettie at the beautiful gate. E. C. CASTLEBERRY.

HARPER.—Charlie E. Harper, infant son of Rev. W. B. and M. A. Harper, was born Dec. 11, 1891; was baptized by Rev. M. M. Smith Aug. 18, 1894; died Nov. 3. 1894, near Palestine, Ark. Charlie was a very bright boy, the pride and sunshine of the home. God takes these bright jewels to enrich heaven and draw us to Himself. May God's richest blessings abide with the father and mother.

E. C. CASTLEBERRY.

EVANS.—Wesley C. Evans, brother to Rev. C. F. Evans of Memphis, died in Meridian, Miss., Oct. 31, 1894, aged 42 years, 10 months, 27 days. He was born in Shreveport, La., but reared and educated in New Orleans. While quite a young man he went to Elizabeth City, N. J., but not finding that climate congenial he returned to his native sunny South. His brother Charles who, from the death of their father, had filled the place both of father and brother, was now stationed in Pine Bluff, Ark., by whose influence he was attracted to this point. Here he met, wooed and was wedded to Miss Belle Griffin. This happy union, after near sixteen years, is severed by death, leaving six lovely children to mourn with the mother their sad loss. They moved to Meridian near two years ago. Here he was becoming more and more established in business and in the favor of the people. When I met him here in last December and heard his sweet, clear tenor voice in the choir of Central Church, I looked on him as one of the handsomest specimens of physical manhood that I had seen. But a few short months and I was called to look on the same form, though wasted by disease, beautiful and placid as he slept in the arms of death. His sufferings for several weeks previous to his death were very great, but as he approached the margin of the last river his faith became firm and triumphed over every doubt. The third Sabbath in October was to him the brightest day ever spent on earth. He was thought to be dying. His mind was clear, his voice distinct, and lifted in raptures of loving praise. He spent the day on Tabor heights, often joining in the songs that were sung in his presence. Many anxious friends visited him, and wept at hearing the sweet strains of his familiar voice as it grew faint and fell on the ear like echoes from the spirit land. The presence of his brother, whom he so dearly loved, was a great joy to him. Though after this he was delirious much of the time, in all his lucid moments his peace and joy abounded. He finally fell on sleep, gently, like the outgoing of a candle. His remains were taken to Pine Bluff, Ark., for burial. R. S. WOODWARD,

Pastor.

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Nov. 25, 1894, at the residence of the bride's father Mr. D. A. Still, Mr. Alex Payne to Miss Amanda Still, all of Calhoun Co., Ark. Rev. W. M. Crowson officiating.

At the residence of the bride's mother, Mrs. Martha Looney, near Princeton, Dallas Co., Ark., Dec. 2, 1894, by Rev. J. E. Caldwell, Mr. O. C. Walsh and Miss Lizzie Looney.

Sunday afternoon, Dec. 2, 1894, at the residence of the bride's father, Bro. W. A. Britt, in Stephens, Ark., Mr. W. P. Elliott and Miss Leanna Britt. Rev. J. A. Sage officiating.

Nov. 29, 1894, at the residence of the bride's parents near Piedmont, Ark., Mr. Thos. L. Adkins of Jacksonville, and Miss Lena Wilson. Rev. J. B. McDonald officiating.

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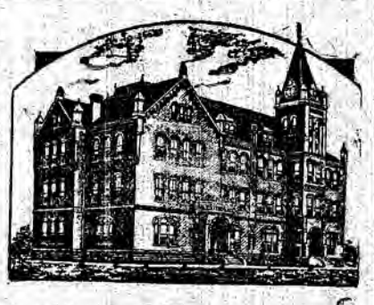

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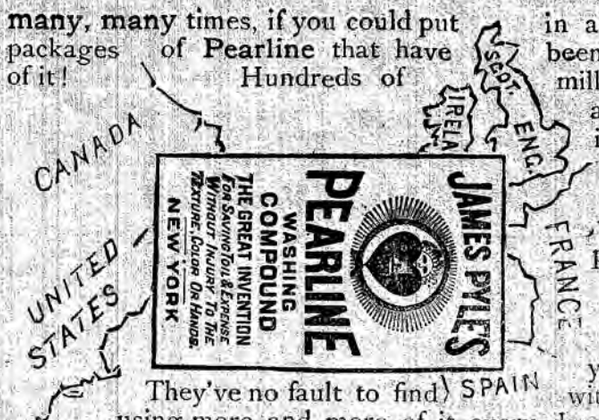

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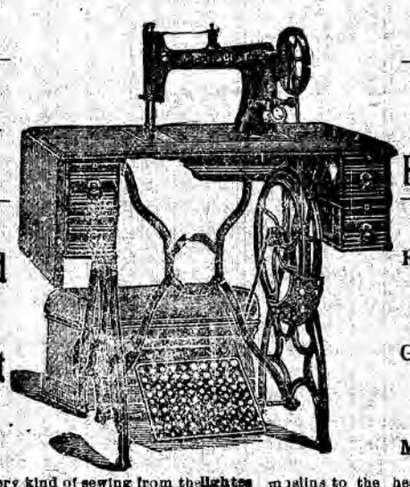

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THURSDAY, DEC. 13, 1894.

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

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Our Church at Home

MARVEL STATION.

Our fourth Quarterly meeting for Holly Grove and Marvel Station, came off the 24 and 25, at Marvel. We had a good meeting. Bro. Smith, P. E., was on hand and gave us some fine sermons. Had two accessions to the Church. Our finances are not up, but we hope by Conference to have a fair per cent, if not all. Times are very hard and money very scarce. At Holly Grove we have had a fine revival, and the Church is alive and working zealously for the Master. "Praise the Lord for his goodness, and his wonderful works among" our people. Soon after the close of the meeting, the ladies of the Church in Holly Grove made a present of a suit of fine clothes to the writer, which was delivered to him at the parsonage by Misses I. L. Johnson, M. L. Taylor and E. L. Swift. No Church should feel herself poor in working material, whose membership is composed of such noble faithful workers as the ladies of the Holly Grove class. Dear ladies, your generous gift has embalmed your names and many virtues in my memory for life. May you live in the sunshine of divine grace, and may your faith throw redeeming radiance over the gloom of death and the grave and bear you to mansions of rest in the city of God Many, many thanks.

R. G. BRITTAN.

MINERAL CIRCUIT.

We have four appointments, so arranged as to have preaching two Sundays in each month at every place. The year has been one of signal success in many respects. Notwithstanding the fact that early in the Spring the pastor lost three months from sickness the annual report will be the best that has gone up from here in years. There have been about 200 professions, conversions and reclamations. We have received only 66 into the Church and will report a net gain of only 40. There is no immigration into this country from which to swell our numbers, as in the growing towns, but we have lost considerably by removals. The report shows adults baptized 43, infants 12, two new buildings, a third having received a new roof and other substantial improvments and the fourth and only otner, painted inside and out and otherwise greatly improved. In consequence of these improvements our collections will be short both on salary and Conference collections. There are three Sunday schools doing excellent work. Four weekly prayer meetings are maintained as a result of the tidal wave of revival fire that swept the entire work. While the low price of cotton and the scarcity of money has greatly affected the work there are yet many solid men and women here who have not bowed the knee to Baal. This is a good place to work. God has been with us this year in mighty power. While the collections will not be full, the pastor has a new suit of clothes to wear to Conference, the gift of the people. Besides, through the kindness and benevolence of Dr. and Mrs. Henson he has had a home since March and that, too, for his work's sake. The blessings of our heavenly Father rest upon this home and reward them for their acts of mercy and deeds of love to one of the most unworthy of His servants. To have paid for board, horse feed and medical attention, the salary had been inadequate, but the promise is "Trust in the Lord and do good, so shalt thou dwell in the land and verily shalt thou be fed."

J. B. McDONALD.

Cato, Dec. 3.

WARREN STATION.

We have had a pleasant year with these people. We have a good S. S. Organized this year a League of 30 members, which is doing well. Members received, 25; members lost 14; increase 11; total membership 195. Expended in seating and furnishing the church $500; repairing the parsonage $125. Salary of P. C. will not be paid in full. About 2 per cent of the claims will not be paid. Total amount raised from all sources and for all purposes will be about $1,500. Our people are poor and "hard times" has visited this section. God bless them for their kindness to us.

W. P. WHALEY.

Dec. 3.

AUVERGNE AND WELDON.

The Conference year will soon end and the solemn reckoning is near. What has been done and what is being done—are questions of serious import. "My Father worketh hitherto and I work." A wonderful announcement—declaring a great law of the universe—the law of work. The year has been one of peace and blessing. The goodness and mercy of God has been with us, is still with us, and will be with us to the end. The Lord has been with his people in convincing, converting and sanctifying power. The meeting at Weldon was of great interest. Bro. Umsted of Newport preached with great acceptability and worked untiringly in the altar. A number of professions and accessions to the Church. The loss of the church at Auvergne two years ago has been a great hindrance. The tendency is upward. A Woman's Missionary and Juvenile Society has been organized and are doing good work. The exercises of the Society the fourth Sunday were interesting and edifying. We older persons present felt that the beauty of the Lord our God is upon us and upon our children. We thank God and take courage. The school at Auvergne is doing well. It is in charge of Prof. D. L. Prisley. The teacher and community are to be congratulated and commended. Both are fortunate. The community in having a competent, suitable and faithful teacher, and the teacher so good a community to support him. So far as the collections are concerned, it is to be feared they will be lower than the low price of cotton. This is humiliating.

J. A. PEEBLES.

PRAIRIE GROVE CIRCUIT.

We have just closed a 12 days meeting at Viney Grove. Bro. E. G. Kilgore was with us, preaching a pure, sweet, gospel. The people came in great crowds, many hearts were touched and won for Christ. Old difficulties were settled. Enemies confessed their sins, shook hands, wept and embraced. Fifteen joined our Church, all heads of families except two. Several gave their names for other Churches. The community is in fine condition to receive the next preacher. We have had fine revivals at four of the appointments on the circuit and today Prairie Grove circuit is the leading circuit in the Ark. Conference. We have a nice new comfortable parsonage ready furnished. There are 7 classes on the work and a live Sunday school and prayer-meeting in every class besides several college prayer-meetings. We have four missionary societies, and another will be organized in a few days. The next preacher will be received with open arms. Owing to bad health your humble scribe will ask for a supernumerary relation.

W. H. DYER.

Prairie Grove, Dec 1.

YELLVILLE CIRCUIT.

This has been a year of sore trials to myself and family on the account of sickness. Sorry matters are such I cannot attend the Annual Conference. I have done a very good work this year considering disappointments. Have had 35 conversions, 21 accessions, 11 adults and 7 infants baptized. Collected from all sources $478.51. Have one new church and parsonage in operation, hope they may be ready for the next preacher. I am ready to go anywhere the Conference may say. God bless you and the METHODIST. Your Bro. in Christ,

J. S. HACKLER.

Yellville, Dec. 3.

PORTIA CIRCUIT.

We are drawing near to the close of our Conference year, and are winding up as well as can be expected these hard times. We have had a very pleasant year and fairly successful. Four out of five appointments have had revivals resulting in over one hundred conversions and eighty accessions to the Church. We have been treated very kindly by nearly every body on the circuit, and though we have had a siege of sickness, yet our lives have been spared and we are now all well for which I praise the Father of all mercies. And on this Thanksgiving day our hearts are overflowing with gratitude. Last night we passed through a tremendous storm, and yet we are unscathed and unharmed, except the soreness at our hearts for being unable to express the thanks we feel for a tremendous pounding. Portia seemed nearly unanimously in the determination to pound their preacher until he cried stop. At the close of prayer-meeting with an attendance of one hundred the people followed the preacher home and pounded him with groceries, vegetables, cakes and dressed chicken, a most successful pounding in every respect. One of the pleasant features being that it was participated in by all classes of citizens.

Yours fraternally,

J. S. BROOKE.

MARMADUKE MISSION.

I am winding up my work and making ready for Conference. We have held 5 revivals, had 50 conversions and 33 accessions this year. Last Thursday the 29th the good people of Marmaduke came in and gave us a Thanksgiving and birthday dinner. It being Thanksgiving day and my 29th birthday. I came home about 11:30 o'clock and found the little parsonage crowded with people, and some of the good sisters invited me into the dining room. And what should I see but a table loaded with good things too numerous to mention. That night we met at the church (it being the night for our prayer-meeting) and we turned it into a Thanksgiving service. I don't think I have ever enjoyed a better service. Almost every one got happy, most all gave expression to their feelings. May the good Lord bless the kind hearted people of Marmaduke. I will never forget my 29th birthday and the good people of Marmaduke. I am trusting God for my appointment. God bless the METHODIST and Editor.

W. C. TOOMBS. P. C.

JAMESTOWN CIRCUIT.

Our fourth Quarterly meeting, which was held at Mt Zion is just over. Finance not up yet but our stewards and people are putting forth every effort to override low price of cotton and pressure of hard times and come to the front. God bless them in their faithful efforts. Our beloved P. E. Jernigan has not failed to be at every appointment, bringing light, life and love. We all love our P. E. He prayed the whole congregation happy Sunday morning in his first prayer and the heavens rang with loud hallelujahs. And at this period almost an hour was spent in singing, shouting and handshaking. He then proceded to preach a very inspiring sermon on the subject of Christian Education, the power of which will be felt in this community for years to come. He remained with us till after Thanksgiving preaching Wednesday night, Thursday and Thursday night with power and demonstration of the Spirit. We have had a splendid year. The Lord has done great things for us whereof we are glad. We were visited on Thanksgiving day by some of our members bringing many good things to eat, too numerous to name, for which we are thankful. The day was spent pleasantly and we trust profitably. A more religious and generous people are not to be found than in the bounds of the Jamestown circuit. We have 4 appointments and had a good revival at each resulting in about 65 conversions and 25 accessions to our Church. All praise be to God for his blessings.

C. L. CASTLEBERRY, P. C.

Desha, Dec. 1.

DEVIEW

One church and one parsonage valued at $1,000 and $300.00 respectively. The Church at this place is the mother of Methodism in this part of the country. McCrory Church, her six year old daughter, was organized with a part of her children and is growing rapidly; and DeView now has 90 members. On this charge we have two Sunday schools, two prayer meetings and an Epworth League, all helping the pastor and shedding a blessed influence upon the communities. Fourth Quarterly Conf. with our fatherly H. T. Gregory with us from Friday till Monday in good health of body and soul. O what a blessing he has been to the Searcy District! May it have him for Presiding Elder till 1898! He sees after the Lord's cause, he sees to his own duty; he is a seeing, sympathizing, loving child of G Considering everything financ affairs are good on this little charge. The Lord has noble sons and daughters here, and happy the man that may serve here another year. 'Tis true there is work for hands and heart among this people; for there is not a soul but what needs the sympathy of a consecrated pastor. Here we are not only under sunny skies that bend over luxuriant fields, but among sunny hearts that yield fruits of righteousness for Christ's sake. This has been a glorious year—the happiest of life. We have been met with congratulations, with a support, love and prayers. Here we have lived under the smiles of loved ones and the blessings of God. And may we meet at last, dear flock, to live among the kisses of angels, and dwell in the joy of our Lord.

Your affectionate, young pastor,

I. B. MANLY.

DeView, Dec. 10.

Dr. Price's Cream Baking Powder
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THE ARKANSAS METHODIST announces a regular circulation of 11,000. There are about 70,000 Baptists in Arkansas and there seems to be no real good reason why The *Arkansas Baptist* should not have 12,000 instead of 8,000 subscribers. At present subscription price ($1.50 per year) the 12,000 line can easily be reached if our preachers will each give the matter a little attention right now.

Yes, and they ought to do it, Bro. Clark, for their own good and for the glory of God.

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We are offering a fine overcoat to any preacher or agent who will sell 33 copies of the great book 'Trumpet Blasts'. Here is what Bro. Few of Little Rock Conference says: "Gentlemen: In less than two days' work I have secured 14 orders for "T. B." I have ordered the 33 and I'm going to wear that overcoat to Conference. Yours for the overcoat, B. A. Few." Bro. Few has already received the coat. Nearly any other preacher can do the same by a little effort. Write for terms to

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Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 2nd day of March A. D. 1894, in a certain cause (No 3819), then pending therein between T. T. Lester, Hannah Milhouse and Maragaret E. Dill complainants, and George W. Barber defendant, the undersigned as Commissioner of said Court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Saturday, the 15th day of December A. D. 1894,

the following described real estate to-wit: Lots five and six (5 & 6) in block two (2) Capitol Hill Extension addition to the city of Little Rock, Pulaski county, Arkansas.

Terms Of Sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 22nd day of November, A. D. 1894.

I. J. HICKS,
Commissioner in Chancery.

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